

Full Sermon Transcript: **Not Always a Sin to Lie/Deceive: Biblical Examples**

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Revelation 21 verse 8 says that for the fearful and the unplayful and the abominable and the murderers and the fornicators and the practices of witchcraft and idolatries and all liars, their place will be in the lake of fire, the lake that burns with fire and sulfur, it should say, so stretch out the brimstone, and write sulfur, which is the second death. We had that recent revelation that it should say sulfur rather than brimstone, that sulfur burns blue and that it would be a blue lake of fire.

We also understand, according to scripture, that the saints will also be present in the lake of fire because the lake of fire is not in the center of the earth, but rather it will be the presence of God himself upon the surface of the entire earth. So everything that is physical will be in the lake of fire, even the spiritual will be in the lake of fire.

God's presence sounds in that day and time of paradise or the beginning of paradise as God's presence remodels the surface of the earth, but the righteous will not perish.

Now there's two things here in this verse, other things that I want to point out. And the main thing, of course, it says liars.

We see that there are murderers and funny peers and all types of different types of sin here, including the fearful. They know that anything can be the content of. There's no sin that we cannot confess to God that we're guilty and then receive his forgiveness as long as we overcome that sin and our best attempt at that.

That we make a change in our life. All of these are sins that can be forgiven and repented of, every one of them.

And really all of these sins are talking about people that have practiced these things on a continual basis, a habitual basis, a lifestyle that was sinful, a sinful lifestyle.

It is not that the person did it one time, necessarily, except for maybe murder one time. That's a possibility. That's a very strong possibility. That's very realistic.

That one murder will keep a person out of paradise, out of eternal life, if they don't repent of it. If they don't feel sorry for it. If they have not professed to God and to themselves that it was wrong and repent and change their life.

But most of these things are really a habitual lifestyle. And even murder can be repented of, even though it might be a one-time thing. And other things that have a tool or lifestyle can also be repented of.

But it's really the people that have not repented of these sins, of course, that suffer the second death. One of those is also being unfaithful. Not having enough faith is also one of the sins.

Being fearful is also one of the sins.

Not having too much fear, as far as what we can control. There's a certain level of fear that we can control. There's also certain kinds and types of fears that are healthy and righteous and not sinful.

There's the type of fear that God gave every one of us. A fear for our life. A fear of sickness. A fear of death. To a certain extent, that we don't want to die. That we practice self-defense. That we practice remnants to keep ourselves healthy.

This is a healthy fear. The Bible says that Noah was moved with fear to the saving of his soul and to the eight souls, to eight people. So fear of destruction saves Noah and his family.

So fear is one of those things that we've preached about and explained before a long time ago. A lot of Christians think that all fear is evil and wicked and sin. But it's not because there's a natural fear that God gives us that is a healthy fear that keeps us alive.

So there would also be other examples of themes that a typical Christian thinks, such as anger and jealousy, that they think is always sin.

They think that anger is always sin. The anger always comes from the devil. They think that jealousy always is evil and comes from the devil.

But as we said, I think it was last week or the week before, sometime recently, our God is a jealous God. So jealousy

does not always come from the devil. Amen.

There is a healthy jealousy. And any man that really loves his wife will be jealous over her by why God gave him. Amen.

There's an anger that even Jesus gets angry and will be coming back in great anger and great wrath.

So fear, anger, and jealousy, they have an evil side where they can be wrong, but they also have a good side where they can also be good and even God-given and even righteous. Amen.

So today we're going to talk about lies and deception. Lying is listed here. And your typical Christian and your typical pastor believe that every lie and every deception of any form for any reason without exception is always from the devil and is always sin.

Just like they think about jealousy, just like they think about anger, and just like they think about fear.

And yet they're wrong on all of this because they're very extremely ignorant of scripture.

There are examples in the Bible where people lied and deceived, righteously, for good reason, for good fruit, for good result, without condemnation from God, without God condemning them or abusing them or judging them, but rather actually blessed them for their lies and deceit.

See actual biblical examples. So please give me time to go through multiple examples where you have what I call a knee-jerk reaction, which is an immediate reaction based upon what you think you know, what you already believe.

Let's examine, sincerely examine the scriptures. Before we examine these particular scriptures, as we start turning to Joshua chapter 2, as you turn to Joshua 2 in the history books, Joshua is the first book of the history volume, chapter 2. As you turn in there, I will say that of course I do believe and teach that in general, in life, on a daily basis, we should be people of honesty. Amen.

We should be, most of the time, very extremely honest and truthful, trying to tell the truth, trying to be honest, trying not to deceive, trying not to lie, and doing our best that we can do, to be honest and truthful in all things, as much as possible.

That is biblical. That is true. So we keep that in mind as we view these examples of biblical righteous deception.

Because these are exceptions to the law. And it is dependent upon the situation. In life, in general, the situations would be better to tell the truth.

In general, everyday life, truth is usually, normally, most of the time, the best course of action, is to speak only the truth.

But there are exceptions and there are times when actually the best course of action would be a deception.

Joshua chapter 2 verse 1, we're going to read the six verses here in Joshua 2. Verse 1 says, and Josiah, Joshua, the son of Nun, sent out of that place, Saying, two young men sent them out to spy the land, to spy out the land.

Saying, go out and view the land and Jericho. And the two young men went and entered into Jericho.

And they entered into the house of a prostitute, whose name was Rahab, and they lodged there. They stayed overnight with Rahab.

So it was reported to the king of Jericho, saying, Men of the sons of Jesrael have come in here to spy the land.

And the king of Jericho said, and spoke to Rahab, his messenger did, Stand, bring out the men that entered into your house this night, for they have come to spy out the land.

And the woman, Rahab, took the two men and hid them. And she spoke to the messengers, saying, The men came in to me, that when the gate was shut in the evening, the men went out.

I know not where they are going. Follow after them, if you may overtake them. But she had brought them up upon the house on top, and hid them in the flax-talks that were spread by her on the house.

So we see that Rahab, an ancestor of Jesus and his family tree, a woman that is honored in Hebrews 11, the faith chapter, as a hero, and she was a hero.

She saved these two men's lives. They were guilty of spying, but it was spying as instructed and commanded by their leader, the leader of Israel, the man of God, Joshua, Jehoshea.

It was a righteous lying. It was a righteous activity. It was not evil. So Rahab protected, you know, according to the way of God. She did a good thing by lying. Did she not lie? Did she not lie? Yes, she did. She lied. Absolutely.

She knew where they were at. She hid them. And yet she said, I don't know where they're at. And she said that they had even left the town.

So she told two lies, that she didn't know where they were at, and that they had left the town.

And she also deceived the messengers by saying to go after them, that maybe you might still catch up to them. So she really laid it out.

She did more than just say yes or no. She continually allowed more and more and more words to come out of her mouth, and every word was a lie and a deception.

Not just one word or two, but even three different statements that were statements of deception. She really laid it out. For righteousness. For good food. And we know that the Bible never ever ever condemns her. Ever. She was not condemned by God. She was not rebuked by God. She is seen as a hero of faith in Hebrews 11.

She is an example to all of us. Amen.

So, right there, alone. Right there alone, all by itself. We could end the sermon right now because that is so clear cut. But of course, I will give you more examples. But that right there, all by itself, is so sufficient in absolutely proving about a shadow of doubt that there are times when it's better to lie.

If the proof is good. If the outcome is good. If it is without evil intention. Amen. She did not have any evil intention, but rather it was for the good. That's the difference. Amen.

Let's go to Judges chapter 4. Judges 4 starts on page 29. If you have the paper facts of the Alpha and Omega Bible, page 3 volume. Judges 4, page 29.

We'll start in verse 15. We're going to read down through verse 24, which is the end of the chapter. Verse 15.

And Sisera discomfited Sisera, which is an evil man, and all his chariots, and all his army. So God was against the Batman.

And with the edge of the sword before the rack, and Sisera descended from all of his chariot and fled on his feet.

And the rack pursued after the chariots and after the army, into this town, Arisoth, of the Gentiles, and the whole army of Sisera fell by the edge of the sword, and there was not one left, except for only him.

And Arisoth fled on his feet to the tent of this woman, the wife, and her name is, I know I don't know how to pronounce it, but we're going to say Jael, although I know that's wrong.

The wife of Chaber the Kenite, his friend. For there was space between, oh peace, there was peace, there was peace between Jabin, king of Asher, and the house of Chaber the Kenite.

And so, Jael, this good woman, went out to meet the evil man, Sisera, and said to him, turn aside my lord, turn aside to me. Fear not.

Now notice, she went to him, and said, do not fear her. Come to her. This is an offering of help, because he was fleeing the king, the military, that Jesus was using to destroy this man.

This man, and his military. This woman goes out and offers him help, and shelter.

Says, do not fear, turn to me. And he turned aside to her, into the tent, and she covered him with a mantle.

He covered him up, and he said to her, give me, I pray you, a little water to drink, for I am thirsty. And she opened a bottle of milk, and gave him the drink, and covered him.

And he said to her, stand now by the door of the tent, and it shall come to pass that if any man comes to you and asks of you, and says, is there any man there, then you should say there is not.

So he commanded her to lie, to protect him, and he is not there. Verse 21, She, Jael, the wife of Chaber, took a pin of the tent, I don't know whether this is a tent stake, or a different part of the tent, probably a tent stake, and took a hammer in her hand, and went secretly to him, and fashioned the pin for the stake in his temple, in his head.

And he went through to the earth, and he cleaned it away, darkness fell upon him, and he died. She killed him.

But she did it righteously, because this was the man that God was attacking. God had already killed all of his servants, all of his soldiers, he was the only one still alive.

This woman was doing the work of God, as a soldier of God, a warrior of God. She did not do evil, she did not murder him, but rather she killed him. There is a difference.

Verse 22, And behold, Barac, the king that was pursuing him, and Jael, the woman, went out to meet him, and he said to him, Come, and I will show you the man whom you seek.

And he went in to hide. Behold, he was fallen in bed, and the pin was in his temple, in his head. And so Theos routed to Baal, to Ben, the king of Canaan, Canaanite, or Canaan, in that land, before the children of Jesrael.

And the hand of the children of Jesrael prevailed, more and more, against Jabin, the king of Canaan, till they utterly destroyed Jabin, the king of Canaan.

So the verses before the killing, and after the killing, both, in full context, before and after, makes it extremely, absolutely clear that she was actually doing the work of God, the work of the kingdom.

And so, not only the killing, but also the deception and the lie of saying, basically, in different words, I will show to you, I will protect you.

She even went all the way through giving him nourishment, covering him up, hiding him, pretending that she's going to hide him, all these different things.

And she also laid it out. She went the full route to deceive him to think that he would be safe and taken care of.

So, this is another example of a biblical righteous conception of a good outcome without condemnation from God. But rather, actually his approval, really.

Let's go to 2 Kings, 3 Kings chapter 10.

page 138. 2 Kings 10, verse 18. And Ju, which is in other translations Jehu, but we'll say Ju in this particular translation, because the 8th verse is the same as the 8th verse.

But we'll say Ju in this particular translation, because the H is silent, and the E and U would have one sound, so actually, originally, it would not have two syllables for one.

So, Ju gathered all the people, said to them, they have served Baal, a little, but Ju should serve him much.

Now, this Ju guy is actually the good guy in this situation. He's a good guy, he's a righteous guy overall, even though he had some sin, but he's the good guy in this situation.

And yet he's saying that Ahab, which everybody knows is a very wicked man, everybody is very well known, Ahab, everybody knows that he was a very wicked man, and it says that Ahab served Baal a little, but Ju, he says basically I, has served Baal much more. I will served the devil a whole lot.

This is a straight out lie. Straight out lie. He had no intention of serving Baal, but he claims I'm going to serve Baal even more than this wicked Ahab. Straight out lie.

Verse 19, now and then, do all you, the prophets of Baal, call all his servants.

Make sure you write that down and take care of that later. Now then, all you, the prophets of Baal, call all his servants and his priests to me, and let not a man be wanton. In other words, make sure everyone shows up.

So I have, and make sure we probably need to change wanton to absent. Let not a man be absent.

So I have a great sacrifice to offer to Baal. Everyone who shall be missing shall die. But you dated in craftiness that he might destroy the servants of Baal.

His purpose of lying is to gather all the worshipers of Baal together in one location at one time so that he may destroy all of them at one time in one location. Amen.

But he did it in craftiness with deception. Then Ju said sanctify a solemn fiesta to Baal, and they made a proclamation. And Ju sent throughout all of Israel, saying now then, let all of Baal's servants and all his priests and all his prophets come.

Let none be lacking, let none be absent, for I am going to offer a great sacrifice. We're going to change lacking to absent as well, because that way people will really, really, really know what it's talking about.

It must be any mistake what it means. I'm going to offer a great sacrifice. Whosoever shall be missing shall not live. So all the servants of Baal came, and all his priests and all his prophets, and it is not one left who came not.

And they entered into the house of Baal, this temple, and the house of Baal, the temple, was filled from one hand to the other. And it said to the man who was over the house of the wardrobe, bring forth a robe for all the servants of Baal, and the keeper of the robes brought forth to them.

And now, get down to verse 25. Verse 25, it came to pass that when he had finished offering the whole burnt offering, that Ju said to the footman and to the officers, go in you and slay them. Let not a man of them escape.

So they smote them with the edge of the sword, and the footman and the officers passed the bodies forth and went to the sea of the house of Baal.

Verse 26, they brought out the pillar of Baal and burned it. Verse 27, they tore down the pillars of Baal and made his house a toilet, an outhouse, until this day.

The biblical, I mean the footnote says, the archaeological evidence confirms this, that they have found the toilet.

Verse 28, and so Ju abolished the Baal out of Israel. Verse 29, nevertheless, Ju departed not from following the sins of Jeroboam, the son of Nabat, who led Israel to sin.

And these were the golden heifers in Bethel and in Van. So Ju is not perfect, he did allow these idol statues of golden cows to be made, and God condemned him for that.

But, verse 30, Jesus said to him, because of all your works wherein ye have acted well, in doing that which was right in my eyes, according to all the things which have been into the house of Ahab, statistically, as they were in my heart, and did my will, your sons to the fourth generation should sit upon the throne of Israel.

Even though he compromised and did not destroy the golden heifers, this was what I died to treat, which is still blasphemy, which is still abomination to God, but it stood in two towns of Bethel and Van.

Whereas he destroyed, perhaps hundreds, perhaps thousands of idol worshippers, and the Temple of God. It was a great victory, it was a great thing, a very righteous thing, a very good thing.

And God, he laid it on his heart, it was the heart of God, it says, that was in my heart, he says. So he obeyed God in that action, even though he had lied about his intention in that.

Then, verse 31, then Ju took no heed to walk in the law of Jesus, theos of Israel, with all of his heart. No, not with all of his heart, he departed not from following the sins of Jeroboam, what he made of Israel's sin, concerning the golden heifers in Bethel and Van.

So, verse 32, in those days, Jesus began to cut Israel short as a consequence of that, and Azael smote them in other coasts of Israel, so eventually God did bring punishment for the sins that still remain, but he didn't get away with it.

But his family, his descendants, his grandchildren, to four generations, was blessed with authority of kingship, his family line and authority to continue for four generations, because of what he did do right, for the measure of obedience that he did have, even though it was not full and complete.

His sins did catch up to him. But the particular, specific example of lying in order to slaughter all of the Baal worshipers, that was not condemned by God, but rather it was God's will, God's heart, with God's blessing, with God's approval, and with God's blessings.

And then, that was a straight out lie. It wasn't assumed. So already, we could close the sermon down right now. We have had example after example.

But yet, I want to give you another example of a righteous exception, by God himself.

2 Chronicles 18, 2 Chronicles chapter 18, and I've mentioned this in passing several times over the years.

But now we will take the privilege of actually reading it. 2 Chronicles 18, verse 18, and we'll read down through verse 22.

Verse 18 says, and this is chapter 18, verse 18, that he said, not so, hear ye the words of Jesus. I saw Jesus sitting on the, I think I'm in the wrong spot here.

Now this is it, this is it. Hear ye the words of Jesus. I saw Jesus sitting on the throne, and all the hosts of heaven stood by, stood by on his right hand and on his left.

And Jesus said, who will deceive Ahab, which we had just mentioned is a very wicked name. Who will deceive Ahab, king of Israel, that he may go up and fall in the mosque?

And one spoke this way, and another spoke that way. This is around the throne of God. These are angels.

They're the angels speaking different things, different reactions. But it says that Jesus, in verse 9, asked these angels, who will go and deceive this wicked king?

Which one of you wanted to do it? Which one of you would take this job to deceive a Christian? Jesus asking a good angel, any of the angels around the throne of God, any of them, who would do this job of deceiving the wicked?

Verse 20, what came forth a spirit, an angel, and stood before him and said, I will deceive him. And Jesus said, whereby? And he said, I will go forth and will be a lion spirit in the mouth of all his prophets.

And Jesus said, you shall deceive him and shall prevail. Go forth and do it. And now, behold, Jesus has put a false spirit in the mouth of these your prophets, and Jesus has taken people against you.

A prophet can actually be sent by God and be speaking a false prophet. Of course, these are false prophets serving a wicked king.

But the false prophecies that would come out of the mouth of those particular false prophets is not because of demons, is not because of Satan, but because God sent those lies, those deceptions, through an angel that's willing to do the work.

That even volunteers to do the work because God wanted it done. Amen. And that's not the only biblical example of God sending a lie or a deception. Amen.

Even 2 Thessalonians 2 speaks of God sending the strong delusion, which is a deception and which is a lie. Amen.

Let's just go there and read it right now. 2 Thessalonians 2. Verse 4, 2 Thessalonians 2, verse 4, talking about the antichrist, Assad, president of Syria, who opposes and exalts himself above everyone called God or object of worship. That he would sit in the temple of God that's in heaven, according to Revelation 11, verse 19, exhibiting or showing himself as being God.

Verse 5, do you not remember that? Why I would say that if you have a town in New England.

And let's go down to verse 10, verse 10, and with all deception of wickedness, or lies of wickedness, for those who perished, because they did not receive the love of the truth to the saved.

For this reason, Theos was sent upon them a strong deception so that they will believe a lie.

Again, that says that God was sent a strong deception so that they will believe a lie.

God will. Because they do not love the truth, as it says in verse 10. So, God himself deceives people sometimes. God himself does deceive people sometimes. And God himself actually indents the lie.

This is a lie that God makes up. That God is going to bring forth. Because the people have chosen lies.

Because the people have chosen darkness, wickedness, evil. They have chosen lies. They have chosen the fairy tale of the pre-tribulation rapture.

The pre-tribulation rapture, theory, doctrine, teaching, is a lie in itself in which the people love and cherish.

They cherish and love intently the lie of the pre-tribulation rapture. Because they love not the truth, but they would rather have lies, God gives them what they have chosen. Amen.

So God is not evil by deceiving the people, by seeing the Antichrist in the sky. He's not evil. It's not an evil intention, but rather a way of teaching the people that there are consequences of their choices.

So these are people that live a lie every day. Happily. Every Sunday. That they want to stay in the lie.

It's not a righteous lie. It's not a lie with good fruit believing in the pre-tribulation rapture. That's what I'm talking about. Believing that God is God.

These are not righteous lies. Therefore God says, well, if you want to believe all these lies, I'm going to give you the exact lie that you've been wanting for, praying for, asking for, and sitting out on your porch in the morning waiting to happen.

I give it to you. You want that lie? I give it to you. Amen. So the type of lie and deception that God commits is not a evil lie. It's not an evil deception that has only good fruit. Amen.

God does not sin. God does not sin. It is not a sin to tell a lie for a good purpose.

For a purpose that has only good fruit, good intention, that has no dark intention, that has no evil intention, that has no intention of unrighteous heart.

There are certain times when it would be better to lie or deceive. And we look at, well, one example goes when we have lied to protect the spies. Amen.

That was without evil intention, without evil fruit, but only for protection, to protect someone, to help someone. It was better to lie in that situation.

She could have said, I will not lie. Here they're here. I hid them. Go up on the housetop. I know exactly where they are. I put them there.

Again, not only would the two spies be killed, but she would be killed for telling the complete truth that she is the one that hid them. Amen. She would have been killed too. Amen.

Let's go over to Exodus chapter 1 in the Book of Law. Exodus chapter 1. Starting in verse 15, the context is the birth of Moses when the Pharaoh had commanded for all the newborn infants, boy infants, male infants to be murdered.

So that he would be trying to attempt to murder Moses at his birth. That's the context.

Exodus 1 verse 15, and the king of the Egyptians spoke to the midwives of the Hebrews. The name of the one was Sepphora, and the name of the second was Phua.

And he said, when you do the office of midwives to the Hebrew women, and they are about to be delivered, if it is a male, murder it. But if it is a female, save it.

But the midwives feared God and did not do as the king of Egypt appointed them, and they saved the male children alive.

And the king of Egypt called the midwives and said to them, why is it that you have done this thing and saved the male children alive?

And the midwives said to Phua, the Hebrew women are not as the women of Egypt, for they are already delivered before the midwives go into them. So they bore the children.

In other words, they tried to claim that they couldn't help it. That the Hebrew women gave birth faster than the Egyptian women.

The Egyptian women did well to the midwives, and the people multiplied and grew very strong. And as the midwives feared God, they established for themselves families.

The midwives very clearly lied, checked their life, that they would not be killed by the Pharaoh for disobeying them. It was obviously a lie that the Hebrew women gave birth faster and sooner than the Egyptians did, and that they couldn't help it.

The real truth is they feared God, and therefore absolutely refused to obey the commandment of the Pharaoh. That's the truth.

And that isn't that true truth? But they didn't say that. They made it up. They made this ridiculous excuse out of them. Got away with it. And God blessed them.

And what this one verse means, verse 21, they established for themselves families, that means the midwives bore children, their own children.

As well as more clear in certain other translations. That God blessed them with their own children.

We don't see any rebuke from God to saving the male children. Amen. Which would have included Moses. Amen.

We don't see any verse in scripture where God punished these women for this lie, for this deception, this straight out lie.

They needed to lie in that particular situation. They needed to. Amen. And I believe that they were blessed by God.

Now, a very popular, famous example of deception is Jacob. And it is very, very extremely often taught in the churches and traditional Christianity that Jacob was a liar and a deceiver.

And that the name Jacob itself means deceived or deceiver. That is the popular claim. Let's examine this.

And let's say we'll turn to Genesis 39. Genesis 31. Before we read this, let's talk about other aspects of Jacob and the claims and traditional teachings about Jacob.

First of all, I just said that the traditional teaching is that the word Jacob means deceiver. However, there's no Bible verse that says that.

There's no Bible verse that says that the name Jacob means deceiving or deceiver or liar or anything close to that.

And it's really not even in the Strong's occurrence either, except for some copies of the occurrence that wants to ad lib and add too many words of opinion over and above the actual literal definition.

But if we look at the actual literal definition, the word Jacob, the Strong's number, Hebrew, what they call Hebrew, Aramaic, 3290. Strong's 3290.

And it means take hold of his heel, the foot. Take hold of the foot, the heel. That's what it means.

And it could also mean to replace, to supplant. To supplant means to replace. And so it's in the context of the fact that Esau and Jacob were twin brothers being born at the same time, and Esau came out first.

But Jacob took hold of the foot of his brother Esau. Take hold, grabs his heel, and that that was a foreshadowing and a sign of the war between Esau and Jacob, his brother, for all of their lives.

And that Jacob would eventually replace Esau as having the birthright. That there was a war in the room about who would have the birthright.

Normally, the person that came out first would be the older one would have the birthright, but Jacob, even in the room, was fighting for the birthright.

But did not achieve it at that moment, because Esau did come out first. But his name was Jacob right from the start.

God knew that as Jacob got older, became a young man, teenage years or whatever, that he would replace Esau as the proper and correct holder of the birthright.

So Jacob was named, right from the start, the person who would replace Esau, the replacer, the person that takes hold of the heel, the foot.

That's not the same as deception. That's not the word for deception. It's not the word for deception. Deception has an entirely different word.

So anytime that you hear a preacher or a Christian explain that Jacob means deceiver, you should correct them.

Because it doesn't mean that. It doesn't mean to deceive.

There are a few examples that people like to point to that try to claim that Jacob deceives all the time, as a habit, as a lifestyle, that Jacob is constantly lying, constantly deceiving, is the traditional teaching of the false church. And it's simply not true, although there is one example of a deception, a righteous deception, that Jacob committed. But they like to say that everything he did was a deception and a lie.

In Genesis 31 verse 20, Jacob hears a matter from Laban the Syrian, so as not to tell him that he ran away, that he was going to leave.

The context is that Jacob had worked seven years as a servant, as a slave, really, basically, a willing slave for seven years, for Rachel.

But when the seven years was up, and he went into the tent to have sex with Rachel, to make her his wife, and she had on a veil, the woman did, and it was not Rachel.

But he did have sex, which married him to that one, and he was forced for an additional seven years to obtain Rachel, the one that he had worked for already.

So Laban is the one that lied to him, and deceived him, amen. So when we get to the end of fourteen years now, Jacob makes a plan to escape. Now that he actually has achieved Rachel, he now does whatever he has to do to get out away from Laban, who would, of course, continue to use him.

So he makes a plan to secretly leave with Rachel, and perhaps his other wife as well, to secretly leave without telling Laban.

Now, people call that a deception, and traditional Bibles, Masoretic Bibles, actually cut the word deceive into verse twenty, where it says hide, or hit, the matter.

It's not necessarily a deception, it's just withhold information. To just simply not tell him that he plans on leaving.

That's not necessarily a deception, although there might be some degree of deception in keeping it secret.

But the word deception is not there in either the Greek, nor the Masoretic, and yet they put it in there in almost all the Bible translations.

But it's not there in Hebrew, it's not there in Aramaic, it's not there in Greek, it's not there in any of the original texts, and yet, in James Version and many other translations, add the word deceive instead of the word hide.

And the word hide here can also be translated as secret, or to take away secretly, or to hide away secretly, to go away secretly, or to take secretly.

It could mean, in some contexts, to steal, but it doesn't have to mean steal. The old English, and even old Hebrew, and old Aramaic, the word steal has an alternative meaning, other than only to take away what's not yours. It's not the only original meaning of the word steal, even in Hebrew and Greek. But rather, it can also mean to flee secretly.

To steal away means to secretly flee. It doesn't mean to take what's not yours. So here, they see the word for secretly, and they assume, because of their traditional doctrine of what they've always been programmed falsely to believe, that he's stealing, or deceiving, or lying.

And they translate it in such a way to make it seem like that Jacob is deceiving and lying about every little step of life, every year, every day, every week, that's his lifestyle, the way they project it, the way they teach it.

And then the same thing in verse 26, whereas if you had told me, I would have sent you away with mirth, and with songs, and drums. No, that's verse 27. Verse 26 says, And Laban says to Jacob, Why have you done? Why did you run away secretly and steal from me, and lead away my daughters as captives taken to the sword?

Now, steal from me is an accusation of his stealing. That's a different word. But the word secretly is what other translations put as a deception, as if that's connected with the stealing, which is a false accusation, because the daughters were not being stolen.

He worked for those daughters for seven years a few years. And all of the property that Jacob took with him was rightfully his as well. It's a false accusation that Laban is saying they're stealing from him. It's a false accusation.

The word secretly is not the word that deceives. The Greek Septuagint gets it right. The Masoretic novels get it wrong by traditional translation, but the original Masoretic did not say deceive.

It's only the traditional translation in English of the Masoretic that adds the word deceive in both of these verses.

The Bible does not say that Jacob deceived Laban. It doesn't say so in the original text. In Hebrew, in Aramaic, it doesn't say so in the original text in that particular chapter.

So it's chapter 27. On the same page, Rachel had stolen her dad's idol over the light of the outline.

Well, she was probably, well, I don't know why she stole the idols. Probably because she won them. So that might be a bad example of a bad lie about why she stole the idols.

I'm just not going to touch that. There are some good lies and there are some bad lies. I don't really know her intention.

But chapter 27. Chapter 27 verse 1. Now here is when Jacob actually did deceive, but righteously so according to God's will.

And this is the only example of Jacob actually truly deceiving Laban that I can think of. There may be other examples, but most of the examples that are typically given are people's own interpretations and misunderstandings.

Well, I don't care about examples of people lying unrighteously. We know that many people can lie unrighteously. I want to focus on examples of righteous lies.

Chapter 27 verse 1. Now he said this to Esau. In verse 5, Rebecca heard Isaac speaking to Esau his son, and Esau went to the plains of the field to procure, to take, gain meat, so he was dead.

So they changed procure to obtain, so that it's better understood by more people.

Verse 6, Rebecca said to Jacob, her younger son, So here is Jacob and Esau's mom, and she is the mother of both of them. Amen.

And she is commanding Jacob to lie and deceive to his dad, to his own dad, to lie to his own dad, to deceive his own dad.

We know that the Ten Commandments say to honor our parents. Normally, to lie to and deceive one of your parents would not be honoring your parents. So this is actually telling them to make an exception to the Ten Commandments.

Verse 9, And go to the flock, and take the maid there, two young goats, tender and good, and I will make them meet for your dad as he likes.

And notice these goats, it sounds like it's actually what they are keeping in stock, that they already have these animals there on their homestead.

But what Jacob had wanted Esau to do is go and kill a wild animal, he wanted wild meat, not meat from their livestock. But the mother says go and take from the livestock, and I will prepare it for your dad as he likes.

Verse 10, And you will bring them into your bed, and you will eat, and your bed will bless you, for he dies.

Now we know that's God's will. We know that's God's will. God is in control. He is. God is in control.

Now the Muslims and the Arabs to this very day claim that this was not righteous, that this was not good, that this was evil.

That this was an evil lie, an evil deception, that it was from Satan. But we don't see anything in the context here that says it was from Satan or that it was evil.

Not only in this chapter, but throughout the rest of the entire Bible. It never ever says that the mother was wrong in this action or that Jacob was wrong in this action or that God condemned him for it or anything.

Hinting to that. Really everything we see in the Bible really leaves us to believe that this was God's will.

That this is what God had planned. Even by the name Jacob, that Jacob would replace Esau as having a birthright.

That God planned it even from birth, even before birth, really even before the foundation of the world.

That God had this plan. That it was God's heart, God's will.

Verse 11, And Jacob said to his mom, Rebecca, Esau, my brother, is a hairy man and I'm a smooth man.

Perhaps my dad would feel me and I shall be before him as a deceiving or mocking and I shall bring upon me a curse and not a blessing.

And his mom said to him, only be the curse son, only listen to and obey my voice and go in vain unto me.

She just said basically in different words, I will take the responsibility that if there is a curse, if it results in a curse, I'll take it for myself rather than you.

I'll take the curse. But there was no curse. Right? There was not a curse. She did not receive a curse from neither of us. Her husband, which he could. Right? He could. But he didn't curse her for doing this.

And he didn't curse Jacob for doing it and God didn't curse neither one of them for doing it.

Verse 14, So he went and took and brought them to his mom and his mom made the meat and his dad liked them.

Rebecca had taken the fine remnant of her elder son Esau which was with her in the house and put on Jacob her younger brother.

Her son, her younger son, and she put on his arms the skin of the young goats and on the back parts of his neck.

She gave the meats and the loads that she had prepared into the hands of Jacob her son.

And he brought them to his dad and said, Dad? And he said, come here, who are you son?

And Jacob said to his dad, I am Esau. He actually said, I am Esau, your firstborn.

So it was more than just bringing the meat to him, ending like he had called it in the wild, and putting on the hair, but even saying the words. So they were doing it all out, every step of the way.

Total deception and straight out lying. I am Esau. And I have done as you have told me, die, sit, and eat, if I gain you. He even claimed that the meat was wild.

Another lie, on top of another lie, on top of another lie. They went all out in this story. Amen.

But you may bless me. We know it. We know what happened. As we say, as we know, as we acknowledge, this was God's will.

It was a righteous deception. It was necessary for Jacob, Israel, his sons and his sons and his sons and generations to this very day and to the blessings. If it had been Esau, if Esau had maintained his birthright, if Jacob had not replaced his birthright, if Jacob had not seized the kingdom, if Jacob had not lied to and deceived his own dad, then we would have a world today where Syria, Saudi Arabia, and Iran be the equivalent of the British Empire and America. We would have a world that ever since you was born and before you was born, that it is those Islamic nations that control the world.

Instead of the Israelites, instead of the Americans, instead of the great United States of America that has brought justice to the world, it would be the Iranians, the Egyptians, the Saudi Arabians, the Syrians, the Arabs that would have conquered the entire world, all the land that the British Empire had conquered at one time, and the land of America would be for Islam.

Instead of the Declaration of Independence and instead of the American Constitution, we would have had Sharia law for these past 200 years in America.

If Esau had kept the birthright, if Jacob had not lied and deceived his own dad, America would have been under Sharia law for the past hundreds of years.

What a different world it would be in today. A much more evil world than what it is.

A tremendously much more wicked evil world than what it is already. Big time. This was a righteous lie, a righteous deception. Even a righteous example of not honoring parents as far as honoring the dad in this particular case.

He did honor the mother in this particular case as she was being led by God. Amen.

So we know that Jacob received the blessings as Jacob was dying, and this is even deceivingly dying men.

But it was the plan of God and it was the righteous plan of a good outcome without evil fruit. It had no evil fruit, only good fruit. Amen.

So that's another example upon another example upon another example of a righteous lie.

Let's look at one more thing. Route 16. Route chapter 16. Route 16. We had received a sermon based on Route 16 back in August of this year. Route 16.

Page number 3. Page 9. Thank you. Before we read this, let's read it first. A sermon from August. But Route 16, we're going to read verse 16 verses. That's not good. Thank you.

Anybody learning anything today? Route 16, verse 1. Now he was also saying to the disciples, quote, there was a rich man who had a manager, and it was reported to him as, he was reported to him as squandering or misusing his possessions.

And he called him and said to him, What is this I hear about you? Give a counting of your management that you can no longer be manager.

The manager said to himself, What shall I do, since my master has taken the management away from me?

I am not strong enough to dig, and I'm ashamed to beg. I know what I shall do, so that when I am removed from the management, people will welcome me into their homes.

And he summoned him, he called each one of his masters, Duchess. And he said to the first, How much do you owe my master?

He said, A hundred measures of oil. And he said to him, Take your bill, your invoice, and sit down quickly and write fifty, only half of it.

You're only going to have to pay half this bill. And he said to another, How much do you owe?

And he said, A hundred measures of wheat. He said to them, Take your bill and write eighty.

He only owed eighty instead of one hundred. And his master praised the unrighteous manager because he had acted shrewdly, or craftily, for the sons of this world are more shrewd in relation to their own kind than the sons of light.

Verse nine, And I say to you, Use worldly wealth to gain friends for yourselves. So that when it is done, you will be

welcomed into eternal dwellings.

Did you know the Bible says to buy friends? I've always heard it said my entire life, You should not buy friends. You should not try to buy love. You should not try to buy friendships. But Jesus said, Use worldly wealth to gain friends for yourself. So that when it is done, you're welcome into eternal dwellings.

So really what he was saying is, Use your money in a way that will profit the kingdom.

So that you will have eternal wealth. So use your money in a way that will result in good fruit of eternity.

So basically, different forms of evangelism. You can use money for the same purpose by giving tithes and offerings.

I think that does make you a friend of me, right? A friend of the ministry. A friend of your brothers and sisters. If you're giving tithes into the ministry and offerings into the ministry and donations into the ministry, and that money goes to buy firewood for somebody in the church or outside the church.

Somebody we find out they need firewood and we buy that for them. Or we pay their electric bill. Or we pay their medical bill. We send that person to the doctor. Or we buy a herbal lemonade for that person. Or we pay their rent.

Or whatever it might be that the ministry does. Does that not gain you eternal friends of the brothers and sisters in the church and even the homeless and other people that we help outside the church.

And they see our good deeds of what we do with the money instead of what most churches do, afford up the money into a useless bank account and have thousands and thousands and thousands of dollars in the bank account sitting there year after year doing nothing until they can build a larger building.

And then the next thing they do with the money is build a larger building. And the next thing they do with the money is build a larger building.

And maybe perhaps they help a few people a little bit here and there. But the majority of the money they collect is used to build buildings built by human hands instead of building the buildings of paradise not built with money.

And that their priorities are wrong. And you can also make friends by giving a donation to a homeless man on the street.

He might end up being his friend. It's not necessarily that you're trying to buy love, you're trying to buy friendship.

It's actually that you're doing good deeds. And using the money for evangelism, helping people, whatever.

But sometimes it can be done in a little bit sneaky way. For example, often times when we give a donation to a homeless person on the street corner we're sneaking on a gospel track.

They're hoping for only a \$5 bill, a \$20 bill. But within the folds of the money, surprise! There's a gospel track.

There's a little bit of sneakiness, a little bit of craftiness. And then there's other ways that we can be crafty as well.

I do remember a long time ago at the soup kitchen that I used to eat at a whole lot.

That one day there was a man out there that was giving away free candy bars. One free candy bar that everybody would pass by there outside the soup kitchen.

But it wasn't just only a candy bar. It was also a \$1 bill. And there may have been a little note that was also a gospel track included in this.

But he had given money away. At the time, I did condemn him, I'm not going to confess.

But looking back, I think that's a pretty neat trick. Sometimes you can not only help people physically, but cheer them up.

Give them a little bit of joy, a smile on their face, make them feel better. Give them a little hope just from a dollar bill. Of course we do much more than that as a habitual basis, as a lifestyle. We should be doing more than just giving God a tip like most Christians do, only a dollar every Sunday.

That's pitiful. True Christians, true followers of Christ, give a full 10% of all of their earned income.

And even Social Security checks, disability checks, food stamps, resources that they have, given at least more than 10%.

To God, and to homeless people, and to people in need, and poor people, and people that need groceries, and people that need shelter, and people that need resources and help and assistance.

We're not trying to buy love, we're not trying to buy friendship, but we can use our money for the Kingdom.

And in that action, we could end up making friends. You never know when you talk to somebody if they're going to be a fan or not.

Now, let's continue. And it says in verse 10, He who is faithful in a very little thing is faithful also in much, and who he is unrighteous in a very little thing is unrighteous also in much.

That word's faithful, a lot of people think it means, or not faithful, faithfulness compared to not being faithful.

They think it's talking about deception. But it's not talking about deception. It's talking about exercising faith. Why does he say that immediately after talking about the money, after talking about the man stealing and telling people to lie about how much they owe?

How come he brings up faith immediately after speaking about these other things? And the thing is that faith is not a matter of deception or not deceiving, but rather is a matter of taking a leap of faith.

And that is what the man did, was to take a leap of faith. He may have been practicing deception and lies, and even stealing in this case, but he was exercising a leap of faith that if he did this thing, that it would result in the other thing. Instead of just giving up. Instead of just throwing his hands up in the air and saying, okay, I'm going to be homeless, I'm going to be allowed a job, I'm not going to have a place to live, I'm not going to have resources, I might as well just kill myself.

Instead of being about hope, he took a leap of faith and did whatever he could think of, whatever he could do to survive.

Whether it was right, whether it was wrong, he was rewarded by the mouth of the Master, including Jesus.

He was rewarded out of words, words of blessing, words of approval, that the man had at least done something instead of giving up.

That he had taken a leap of faith instead of being too scared to do anything. A lot of people will not exercise faith in giving up tithes, orphans, and donations.

A lot of people too scared that if they give away a tiny little 10%, that they're not going to survive, that they're not going to be able to pay this deal or that deal.

People do not exercise a leap of faith. But we should. We should have faith, and if you are faithful in your friends, then you'll be faithful in much.

Verse 11, therefore if you have not been faithful in the use, let's say, therefore if you have not been faithful in the use of unrighteous wealth, which God is not saying, well let's just read it this way, that if you have been faithful in the use of filthy money, because all money is filthy, all money is dirty, who will entrust the true riches to you?

So actually Jesus is saying that this unrighteous wealth of the deception that this man had committed was at least in faith, but it was an unrighteous wealth.

That maybe he took it too far. That maybe he should not have done the stealing part, but he's still saying it's clever that he took cleverness, took a mental exercise of trying to figure out what he was capable of doing and take a leap of faith instead of being too afraid to do anything, and instead of giving up.

It may have been unrighteous wealth, it may have been even a sinful wealth going too far, but nevertheless, at least exercising faith can't.

Verse 12, Now if you had not been faithful in the use of that which is another's, who would give you that which is your own?

No house-slave can serve two masters, but he who would hate the one who loves the other, or else he would be devoted to one who despises the other, he would not serve but God and the wealth.

So in other words, be willing to give up wealth. Be willing to give up wealth. That perhaps the better technique of this man, even though he exercised some faith and some cleverness, that maybe his better approach would have been to do things differently in accepting the loss of the job and moving on from there and repenting of whatever unrighteous things that he had already done that caused him to lose the job in the first place, go closer to God and trust God for blessings for his repentance would have been a better route, but it's not the route the man chose.

He went too far in the stealing, but God still left him with words for at least exercising cleverness and said that the saints don't exercise such cleverness. Amen.

What does that mean? Eight, it says, the second part of it is, for the sons of the world are more shrewd or more clever in relation to their own kind than the sons of Christ.

So he's condemning Christians for not exercising a leap of faith and for not doing enough and never willing to seize onto things.

This man was at least willing to seize the wealth. The Christians are not willing to conquer.

Christians are too overboard soft. The one man, the unrighteous manager, might have gone too far to the left, but the Christians are too far to the right.

We need a proper balance. The sinners are too far to the left, Christians are too far to the right, we need a proper balance.

Christians refuse to conquer, they refuse to fight, they refuse to seize onto things.

At least this man is willing to seize onto things. Christians are too complacent, too lazy, too fearful, too legalistic.

Now, I said, I did a sermon on this, Luke 16 and August. August the 12th, to be exact.

August 12th, this year, 2023. In that sermon, I spoke about that there is a time for everything, everything under the sun, there's a time for, as the Bible says, including a time for deception, I said, and also a time for cursing, or cussing, which I know most Christians as being extremely all the way to the right, not balanced, overly legalistic, that that's hard for people to accept.

Later that same evening of that sermon, here locally, my spiritual family, local congregation, we watched a movie called The Steam with Robert Rafferty, called Union.

The movie is one that I had Brother Jared download, I believe maybe a week before that, I estimate.

We did not plan to watch it specifically on the Sabbath, but we did end up watching it on the Sabbath that evening, even though it's not a faith-based movie.

But it is what I needed to watch at the time to relax my mind and just rest on the couch as I get so tired, so exhausted, so we're out.

It's difficult for me to sit up, keep talking, and keep teaching all day long. Keeping the conversation moving, keeping everyone entertained is a lot of work.

It is when you only get three people, and in the situation that we're in, I'm the one doing all the talking for the most part, keeping things going, keeping things interesting, trying to keep everybody entertained.

It's work for me to fellowship in this context. I need something to just relax my mind, just to relax, and to entertain myself, for me to be entertained.

And it's very, very, very difficult to find a faith-based movie, clean and acceptable for the Sabbath.

That's good, because some of the other people just jump, boring as hell. That's a time for cussing, and when we talk about movies, how boring they are, that's time to say boring as hell.

So, a lot of people are legalistic about what they can do on the Sabbath, what they can watch on the Sabbath.

And of course, we should not go overboard and watch long movies, or to watch too much TV or too many movies.

We should try to talk, we should have some conversation, stuff like that. We need a proper balance.

But that proper balance is difficult in certain situations. So, I needed eating movies at this point in time to just allow myself to rest on the couch, relax my mind, to shut my mouth and not teach so much.

But what I find myself doing a lot of times in some of the movies is continuing to teach, as I see what's happening in the movie, what people say, what people experience, as a good teaching tool, a teaching instrument, to say, this person, this is what life should be, this is what happens in life, this is the reasoning for this.

Movies are a good teaching tool. Even if it's not a faith-based movie, it can be used to teach, as well as to rest and relax on the day of resting and relaxing.

In that movie, which we had never watched before, unknown to us, bad men deceived other wicked men.

But it was presented in a way that made us support the best of those two different groups of sinners, the ones who were deceiving others, to conquer the ones that were more evil.

Even though both groups were sinners, that one group was much more wicked, and therefore the movie is presented in a way, written in a way, directed in a way, that we would support sinners who are deceiving the worst sinners.

And it was more than just a deception, it was also a cleaning their money by deception.

Isn't that exactly what we see appearing in the story that Jesus told us in Luke 16?

Of deception, and stealing, and taking money. At the end of the movie, we are very glad that the deception and theft was successful.

At one time during the movie, the best man of all the sinners, even though he was still a sinner, the best of the sinners said this, quote, I keep his books. I will write down that you do not owe the money.

Wow! That's exactly what happens in Luke 16. Now again, I have had Brother Jared to download the movie, like maybe perhaps around a week before that, and we had not planned to watch it on that particular side, and we had never seen it before.

We had no idea that this was in the movie, and yet, it was totally connected. Even though it's not a faith-based movie, even though the people that play in the movie are democrats and are wicked men in real life, even though this comes out of Hollywood, even though it's not a Christian movie, even though it's not a Christian publication, it was directly

related to the sermon I had preached that day. Totally related.

That is God. Amen. That is God's presence in my words, my choices of movies, my choices of what to do on the Sabbath.

And other people would have judged me wrongly and said, that's not a faith-based movie. It's not a Christian movie. You're watching sinners steal from other sinners. Why would you watch this movie, pastor?

Because Christians are so far to the right, they have their heads up their ass. Some people are born so holy, and they continue to live so very holy until the day they die, the day they die, that when the resurrections and judgment day come, the reward for their "holiness" will be death.

Because they were so holy, and perfect, and righteous. I kid you not. Because there's a certain level of holiness that's not true holiness.

These Pentecostal people that believe it's a sin for a man to be shirtless in public.

I mention that quite often because there's a huge, huge problem where young men, boys, are being raised by women to act like girls.

To think that their male chest is equivalent to a female chest, which really there ain't no difference, really, sometimes, depending on who you're talking about. Amen.

Sometimes there's a beautiful difference, amen. Let's just not kid ourselves, let's not deceive ourselves, amen.

Sometimes there's a beautiful difference. But nevertheless, the legalism on both sides of that topic, there's no proper balance in the traditional church, traditional Christianity, traditional teachings, traditional pastors, traditional Christians. There's no proper balance in hardly any topic at all. There's a form of holiness that is not holy to God. Exactly, legalism.

"These people would receive the invitation to drink wine with God in the marriage supper and they would turn it down, 'I don't drink God, sorry.'" Amen.

Exactly, amen. Alright, let me see if there's any verses that I left out. Yes, 1 Corinthians 9, always something. Alright, 1 Corinthians chapter 9. Let me get to page 188 if you have the paperbacks of the Alpha and Nova Bible.

1 Corinthians 9, and this goes back also to being crafty, you know, evangelism. 1 Corinthians 9 verse 19. I'm going to read from verse 19 to verse 23, chapter 9 verse 19.

This is Paul speaking, and he says, I came to those who are without the law, or lawless, like without law, as a lawless person.

Though not being without the law of God, but I am actually under the law of Christ.

To that I might win those who are without law, lawless sinners. To the weak of the keen weak, that I might win the weak.

I have become all things, all men, so that I may by all means be in deception, faith, son, added word, even with deception, because this is actually what he's saying. Amen.

He is in a group of people or with a person that is lawless. He's acting lawless. He's acting like he's deceived in that person.

He is acting like he is one of them. He's acting like a sinner. But when he is with the legalistic people, he's acting like he himself is legalistic.

This is exactly what he is saying. That he camouflages himself. He changes his words, his actions, the way he acts around different groups of people.

He's deceiving people so that he may win them to Christ. I do that because you've got to find common ground with people.

If you want to get along, if you don't want to get in a fight, if you don't want to live a life, wherever person you meet, you're constantly cursing them out, you're constantly rebuking them, you're constantly pointing out their sin, you're constantly being negative and judgmental and condemning.

The only way you can escape that and try to get along is to try to fit in and camouflage yourself and be a loser.

And try not to just fit in and overflow. Here it gets to a certain point, of course, when you have to speak up.

And of course you have to be careful not to defile yourself, not sin. But then there's a time even too soon that you may win a soul.

In this case it's not a sin. You did not sin.

The perfect example would be if a man is a mentor, if a man is a leader, and he has younger men, boys and young men that come to him to be taught, and they've not experienced much life, they haven't cursed or fornicated, they haven't laid with a woman, they don't have much life experience, and they've been really sheltered in their life and they have been too innocent.

They're a virgin in many areas of their life, really too innocent and too soft. And they need to be toughened up and the mentor needs to become a sinner to teach the younger man to be more masculine, to be more tough, to experience a female, to experience life, to experience the real world, the harshness of the world, because the world is not soft. The world is harsh. And sometimes a person needs a slap in the face to help them to wake up to the harshness of real life.

Sometimes a man needs to curse, especially in the accompaniment of other men. Sometimes that's a necessity, especially while he's still young and rebellious, while he's still young and in the tour, while he's still young and growing up.

He needs that in his life. We are all born into that. You can all escape it. We are all born into a sinful nature. And when you think that you can be a saint and stay a saint and be a saint and continue to be a saint and always be a saint and never be a sinner, then you're lying to yourself and you're deceiving yourself and your righteousness and your holiness is actually a sin in itself, being proudful and legalistic, not in the proper balance and not in the will of God and not living life.

Sometimes a person must know and come to know what sin is, what sin smells like, what sin tastes like, what sin feels like in order to know what he's talking about when he judges others, so that he may become a man and not a boy, so that he may then know what life is, what is right, and what is wrong.

Parents like to shelter their children, even as pastors like to shelter their sheep and protect them from the harshness of reality.

But many times when parents and pastors do that and legalistic Christians do that, the only thing they're really doing is pulsing the younger Christian or the son or the daughter to be too sheltered and too naive and too immature to the reality of real life outside mommy and daddy's house.

Sheltering them from these sermons right here, afraid I'm going to say hail or ass or bam.

Afraid I'm going to shout too loud or scare their children or offend their ears. And the reality is they're going to hear much, much, much worse very, very, very soon.

And what is needful is real life. And this is real life. This is real life. It's not a video game. It's not a movie.

Because real life is even more harsh than a movie. Legalism is deadly. And legalism, in many cases, in many examples, is a more deadly sin than some of the things that they're trying to shelter them from.

We need the proper balance. I teach holiness. I believe in holiness. I believe in becoming saints. I believe in becoming perfect without sin.

But there's a path to get there and we can't achieve it from day number one. And war is hell. And war is hell. And war is not clean. And we are in a war.

And there are certain times that we might use tactics that are not clean to achieve the clean.

Sometimes you have to fight by goodbye. There are different situations, different circumstances.

And everything needs to be handled to be in its own special situation. Individuals. Individual callings. Not everybody is the same.

Some people have a calling that is harsher than other people. My calling is pretty harsh.

I have great authority. And with different people, I have to act different ways. Say different things. Do different things.

With one person, I may not ever say one curse word if I know them for ten years. Another person I may cuss left and right.

It depends on the situation, on the context, on the situation, and on the outcome, and on the fruit of which it will bear.

Some examples are when it's permissible, the liar is deceived during torture and interrogation to avoid giving true information about other church members, family, or friends.

Protect a person. For example, in World War II, during the Holocaust, when the Nazis were killing, murdering, actually, Jews in multiple nations, the people who hid the Jews, were hiding the Jews from the Nazis.

In many times, they would lie and deceive in order to protect the Jews. Their identities, where they were hiding, where they were hiding them, even as we have kids, the two spies.

In the 1930s and 40s, there was a lot of different cases of people having to lie and deceive to the government and to soldiers and to police in order to hide and protect the Jewish people so that they were not being murdered. That would be a righteous lie and a righteous deception. Or to trick the enemy, or to avoid capture, or to even trap the enemy during war. To not hurt people's feelings, to not hurt your spouse's feelings, you may lie or deceive at certain times and situations. To build up a person's self-esteem, you might tell a little white lie to help build up that person's self-esteem. You may tell them they look better than what they actually do, that the speech was better than what it actually was, that the song is better than what it actually was, that the shirt is prettier than what it actually is, that the face is prettier than what it actually is. Whatever. To build a white lie to protect somebody's feelings or to build up their self-esteem.

Another example of a righteous lie is when a terrorist or a person may break into the house with the intent of raping your wife, your daughters, maybe even raping your sons. Killing your sons. And your family is hiding somewhere. This person has broken into your house. They might be a terrorist, or a murderer, or a rapist. And he might ask if there's anyone else in the house. And you would lie, of course you would. And he would say, no, there's no one else here but me. You wouldn't say, oh, my wife, she's hiding in that closet over there, and my daughter, she's under the bed. No. You would lie. You would deceive in order to protect your family, and you would say you're the only one in the house, especially if you don't have a gun, if you don't have a way of protecting your family, and you had to resort. Nothing but lies would be the only defense you got left. If you didn't have a gun or a knife, or if you wasn't skewered and fighting well, you would have no defense left for your family except for lying.

There are times when lying is the best thing to do. And to say that you should never, ever, ever lie, and never, never, never deceive for any, any, any reason, without exception, is being not holy, but foolish and stupid. Amen. That's the conclusion of the sermon.

I do have a reminder to give you about the time change to make. For most of America, as Brother Jared gathers together with any comments or questions or Bible verses, and also the chat room is open on Mixer. If our brother in Jamaica or our brother in Korea, if they have any questions or comments, or if anybody on Telegram or WhatsApp, if you have any contact information, if you have a question or if you have something to share, if you have something you want to read, that God gave you, that God has laid on your heart, if you have a song, if you want to play a musical instrument for the Lord, if you haven't had a comfort or dream that you want to share, if you would like to do anything or give a testimony of what the Lord has done for you, even if it was 10 years ago, to speak up, to glorify God, which I would encourage our brother in Jamaica to do, and I would encourage anybody that's listening live that has my contact information, either on Mixer or Telegram or WhatsApp, I do encourage everyone, not that it does any good, but nevertheless, I continue to take a leap of faith to try to encourage people to say something for God. Amen.

So, now a reminder, tonight, in most of America except for parts of Arizona and Hawaii, we turn our thoughts backward one hour. We're going to go to bed tonight. So, next week, for people outside of the United States, you will need to tune in to the broadcast. If you do this into the Rob services, tune in to the broadcast, one hour difference, next week, if you're outside of America. We'll continue the broadcast at 11 o'clock in the morning Eastern time zone, but if you're not changing our clock at the same time we change our clock, then that means that you will need to listen one hour difference. I guess that's earlier, I don't know, earlier or later for you, but one hour difference starting next week.

Brother Jared, you got anything to say? Yes. Come hear closer. Okay. "Point one with regard to Jacob, Jacob deceiving his father to get the birthright. Isaac doesn't condemn Jacob. Isaac talks just after when the real is how it comes, but he doesn't condemn Jacob." Isaac doesn't condemn Jacob and God doesn't condemn Jacob for deceiving Isaac. Who does condemn Jacob? How can you condemn Jacob for lying to Isaac and his own dad?

If anybody had a right to condemn Jacob or lying to Jacob, it would be Isaac who would be lied to, but he didn't condemn him.

Okay. "There's another incident I remember in this content. When David is fleeing from Saul and he passes through, right after he passes through, he goes to a town and finds out it's not a good place and he feigns insanity."

But David acts like he was insane, even allowed saliva to drool from his mouth to the chin like he was insane so that he would not be captured or something like that so that he'd keep fleeing from Saul.

That was a deception. Yeah. And David was a man after God's own heart. And the Bible says that David was perfect in all of his ways, except only with the exception of what he had done to get the man killed so that he may win his woman.

But that says that, it actually says that that was the exception, but in the other event he was perfect in all his ways. That would be included when he made the deception of the man insane and it to be insane. But it is another event. Thank you.

"There's a cool one from the Apocryphal book. The one I'm thinking of is the book of Tobit. When the angel Raphael comes to help Tobit and Tobias, he presents himself as a man, one of their relatives."

The angel claims to be someone else. Raphael, the angel. The angel claims to be a human. Yeah. But the man claims to be a certain man. Ananias. So an angel claims to be Ananias, the man. So the angel lied and deceived. But it was for a good purpose, without condemnation from God.

"And then that quote at the end, it's good to conceal the secrets of the king and better to reveal the plan of God... or something like that." Cool. So one more time to make sure that they get that sentence.

"Let me read it for the exact quote. Tobit 12 verse 7. It is good to keep close the secret of a king, but it is honorable to reveal the works of Theos."

"So I have one more point, which is something I disagree with you on, which is that it's not a sin of how you present, advertise something. How you present, like an advertisement or like a marketing copy for a product to appeal to different audiences without lying about the product. But which features you present, how you present it, to appeal to different people."

Okay. Thank you very much. And our brother in Jamaica said he's learning something new, that he's God.

And I believe we're going to hear that from multiple people as time goes on and they look into the sermon and I'm sure most people will testify that they learn something new today.

We want to keep growing of the truth and like I said, in general, in life, on a daily basis, we want to be as honest as possible. Honest with people.

People of truth, not lying, not receiving, as a habit and a lifestyle. We're talking about exceptions, we're talking about situations and circumstances. Every circumstance is a different circumstance calling for a different situation.

"I just remembered one more. Tamar, Judah's daughter-in-law couldn't get married because of the two wicked sons who had died. So she disguised herself as a prostitute to her father-in-law to be able to have children."

So I think there's multiple examples even more than what we know of. I think that there's overwhelming evidence from the Bible.

Not my opinion, not my interpretation. Overwhelming evidence from the Bible. Many different examples, many different examples.

I would build the additional examples in there and I'm sure there's others as well.

Where there is a perfect time for everything under the sun. A perfect time for deception, a perfect time for lies.

That even God is seeing a lie because of the people not letting the truth. I would speak the truth as much as possible.

Thank you for listening and I'll see you next week. God bless.

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