

Ask Jeff 7.18.18
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God, we pray that through your Holy Spirit, you would make wherever they are, whatever they are doing, wherever they are serving, that you would make it their home tonight, that they would experience you in a real and living way. Lord, for us in this room, for our students who are off campus, for the choir and all those that are part of our family of Faith, God, just guide us. Lead us into your Word that we may study it, not so that we can claim we know more than others, but so that we can be empowered to be the people that you have called us to be wherever you have called us to go. It is in the name of Jesus Christ we pray, Amen.

Alright crew, if you are here tonight, and maybe this is your very first time, or maybe you haven't been here in awhile, kind of let me share with you how Wednesday nights go here at First Baptist. The way our Bible studies, at least on the adult's side, is we divide into two sections. First half is a question and answer time where you have the opportunity to ask any question you want regarding the Bible, Christianity, etc. Let me go ahead and reiterate why do I love this so much? Because I know what I can teach. I know what I know. And I would be glad to share anything, but oftentimes, I want to know what you need to know, or what you want to study, or maybe what somebody you who have a relationship with that's struggling with. So, you're able to submit those questions. The easiest way to do so in on our website. fbcopelika.com/askjeff. You can submit your question there. You have the option of putting your email address. When you put your email address, you still remain anonymous. In a moment, I am going to go to an app. I am going to push a question. It doesn't tell me who you are. It doesn't even give me the email address of who submitted it. But I have the opportunity to push the little answer button. When I do so, it will send an email link to you, if you put your email address, with the link to the question being answered. Just in the case that you weren't here when we talked about the question that you submitted. After we get through that, then we will go into our Revelation Bible study. As those of you that are veterans know, we started out with Revelation last week and never got to the questions. Sometimes we start with the questions and never get to Revelation. And sometimes it goes just as we've scripted it. Half questions. Half Revelation. But those of you that know, it rarely happens as we have scripted out. So, tonight, we will go to the first question. Let me get the app pulled up here.

And it says, oh this is a fun beginning, "Dear Dr. J." Now in my day, that was a basketball player. I am just going to take it tonight. It says, "Dear Dr. J, what does it

mean in 1 Samuel 16:14 'and an evil spirit from the Lord tormented him.' Does the Lord use evil spirits to torment us? If so, what situations is this done?" Wow. That's a good question.

So, let's go to 1 Samuel 16, and I am going to warn you in advance. The answer is not just a cut and dry simple yes/no. We're going to bounce around to a lot of Scriptures tonight to answer this, but 1 Samuel 16. If my memory serves me correctly, we are dealing with the after-effects or the results of Saul. Saul, the first monarch, the first king, that the Israelites had placed over them. Now remember, and we have studied this in the past, that the Israelites, they wanted a king, not to have a king, but so they could be like all the other nations. Saul was the first king. If you haven't studied his life, he looked a lot like me. He was head and shoulders above everybody else. If you're going to call me Dr. J, whoever you are, at least let me get away with that one. But in 1 Samuel 16 David is anointed by Samuel to be the new king. Back in chapter 15, Saul revoked his crown.

Now, I am going to go back to chapter 15 real quickly. You all remember the famous story, right? Where Saul ends up sacrificing the animals before Samuel gets there. Remember that famous phrase where Samuel says, you know, "What is the bleating I hear in my ears?" So, he went above what the Lord allowed him to do. He took on the role of a priest. The only person, and I don't want to open up Pandora's box here, the only person you see in Scripture outside of Jesus Christ himself who has the role of a king and of a priest is Melchizedek, alright? The priest of Salem. Other than that, like David is a prophet and a king. Samuel is a priest and a prophet. But never a king and a priest. So, Saul violated that precept by performing the duties of a priest. I want you to hear what Samuel says to him in verse 22 of chapter 15. Then we are going to get to this famous evil spirit. It says, "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." That's it. It's over. He is no longer going to be the monarch, the king, the ruler, over Israel. It has been removed from him. From that point forward, we have the decision for David to be king.

Now, that being said, we fast forward to verse 14. Remember the famous story where David comes and he plays the harp for Saul? We are about to encounter one of those. But in verse 14, you notice the first word? "But." That's right. But. It said. So, if you're going to have the word but, you got to look at the verse before it, right? Verse 13, "Then Samuel took the horn of oil, and anointed him," that's David, "in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah. But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." Now, does that trouble you, what we just read? Because you read that verse and say, "Oh my! What just took place there? What happened? And if that happened to him, can it happen to me? And what are the perimeters thereof?" So, I want to go way back tonight and kind of being to address this question and then make it relevant for each and every one of us.

Go to the book of Colossians 1. You say, "I thought you said you were going way back? That's way forward." You'll see. I promise. I'm going way back here. In Colossians 1 there is a description much like in John 1 of Jesus as the author, and the creator, and the former of all things, alright? And so, we're going all the way back to Genesis 1:1 here with the description of Colossians 1. Beginning in verse 15. Speaking of Jesus "Who is the image of the invisible God, the firstborn of every creature: For by him," that's Jesus, "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Let me pause. What's the word all mean? All. Thank you very much. Verse 17. "And he is before all things, and by him all things consist." I think the Bible is trying to make it very clear that there is nothing that exists in this world apart from his initiation thereof. We could go on to John 1:1. It says in the beginning that he established, he formed, that there is nothing that was made that was not made apart from him. Alright? So, we recognize that, right?

Alright, now go a little bit to the left to the book of Luke 10. I hope I have this right. Luke 10. I believe it is verse 18. Alright, I am two for two. In Luke 10, Jesus has sent the disciples out two by two to renounce, to announce, and to dismiss the devils, the demons, spiritual warfare. And in verse 17 of Luke 10 it says, "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven." And then it goes on to begin to share that how we have authority through Jesus Christ even over the principalities, the powers, the demonic, etc. But the reason I wanted to take you to that verse. Colossians 1 says everything was established by the Lord, right? However, Luke 10:18 makes it very clear. There was a time whom we know now as Satan, the accuser who used to be Lucifer the lighted one, he fell from his position in the heavenlies to his status in the present, alright? Now, that being said, he fell. He is now, for a lack of better terms, on the wrong side of the equation, correct? We can all agree with that? Alright.

Now, go to the book of Job 1. I promise we are getting back to 1 Samuel. Whomever referred to me as Dr. J, I just want you to know I appreciate you again. The book of Job. Job 1 has one of the most famous encounters in Scripture regarding interaction and authority when it comes to the Lord and whom we know as the devil or Satan. There is a famous man by the name of Job. The Bible calls him the greatest in the land of Uz. Verse 6 of chapter 1. It says, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But," oh there's that word again. This is Satan. "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." You say, "Jeff, why did you go there?" Because even the devil himself has no

authority or no right to anything apart from the Lord's allowing it to occur. Period. All things are from the Lord. All things are for the Lord. However, we know that Satan and those dominions fell. But even in their fall, they are restricted by the, what we might sometimes call, the permissive will of God. Now, that being said, we go back to 1 Samuel. And it says, "But God sent an evil spirit." Hmm, that sounds a little different.

We are going to go to James 1. And then we're going to go back to 1 Samuel. And then we're going to wrap all this up. James 1. This is a very important statement made of the Lord in regards, not to just to this current situation, but to all situations. James 1:13. James 1:13 says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." So, in other words, there is nothing the Lord allows, or does, or permits, or sends, or initiates for the purpose of causing us, or tempting us, or even giving us the opportunity to fall into sin. So, do not think that anything allowed of the Lord would be for the purpose for us to fall away from or to fall into sin. Nothing of that nature. So, therefore, if everything comes from the Lord, and though we have a fall of Satan and his minions, and that they are restricted by his authority in his will, but are never utilized to lead us into sin or to temptation, then therefore, we must conclude that when something is of an evil, or a dark, or a demonic nature, which is allowed by God into the equation, then it must not be for our temptation, but it must be for our consequence, or shall I maybe say our punishment for what has occurred in our life.

One more passage. The book of Revelation 9. Let me show you this on a global scale, and then we will get back to 1 Samuel. Revelation 9. Revelation 9:1. I know we have studied this in our Revelation study, but sometimes it's just good to have a fresh reminder. It says, "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

Now, there is a lot of discussion of what are these locusts. What are these scorpions. What are these entities. Can we all just agree, if they come out of the bottomless pit, they're evil? Okay, we can agree with that one, right? So, therefore, you have the Lord, notice it says an angel, with his permissive will opening up the bottomless pit to allow men to reap the unfortunate benefit of these entities. Who are those receiving the unfortunate entity? Those who have rejected the Lord. Those who have denied him. Those who have rebelled against him. And notice, even the Lord gives perimeters. You can hurt them, but you can't kill them. Does that sound like Job? You can inflict pain, but you cannot kill. In fact, later in the book of Job chapter 2, Satan ups the ante and says,

"Oh, but if you take a man's life. The Lord says, "Oh, you can hurt his body, but you cannot take his life from him."

Let's go back to Saul. 1 Samuel. Saul was called of God. He was anointed by God, and he revoked the call on his life in a very dramatic fashion. His rebellion, as it calls it, is as the sin of idolatry and witchcraft. Can we all agree that's not good? And the Lord, at that point, said that an evil spirit was sent unto him. What we see there is not only the Lord allowing and permitting but allowing Saul to reap the consequences of his rebellion with that "evil spirit." In other words, the Lord has a leash on the devil. He has a leash on all his minions. He has the leash on all the evil spirits and can utilize however, wherever, for whatever capacity, but never to tempt us to sin or to stray from him. We see ample evidence as, for a lack of better terms, the consequences or the punishment of our rebellion to get our attention. You say, "How do you know it was to get his attention?" Because he didn't kill him. He could have wiped him out. He could have said, "I am done with you. It's over." But he got his attention so much so that if you read the rest of Chapter 16, what does Saul do? He calls David to play the music so that his thoughts would be okay. It was to get his attention, not to tempt him to sin, but to get his attention.

So, wrap it up, and then we will open it up. That is a struggling verse for us. Why would the Lord utilize an evil spirit? For one who has rebelled to get their attention, to hopefully have them return unto him. Did Saul return? No, he did not. In fact, the rest of his story is sad at best.

Questions, thoughts, comments, concerns, issues? Nobody wants to chase evil spirits? I get it. I don't either. So we're good there with evil, oh yes sir?

[unintelligible]

Job did nothing wrong. You're right. In fact, Job is one of my favorite characters for multiple reasons. Job lost everything, except for the one who told him to curse God and die. He didn't lose her. That's a whole other message in and of itself. But Samson, Delilah, Job, I mean, hello! There is some issues there, okay? Alright? So, that being said, Job was called perfect, one who eschewed evil. The Lord bragged on him. The thing that is interesting about Job is, I think we can clearly say, that uh, Satan was utilized, allowed to inflict some pain and agony in his life, but never for the purpose of sin. i.e. James 1:3 or 13. But what I do believe you see in the life of Job when you read chapter 42, it was called of Abraham in Genesis 22 a test. You know, a test doesn't show the teacher much. Really, the test shows the student where they are, if that makes sense. And it showed Job where he was. Even though he struggled some, don't get me wrong. By the time we get to chapter 42, the Lord not only doubles all of his stuff, but he lost ten children, and he regains ten children.

So, the Lord never condemned Job, never called on Job to repent. He called on all of his friends to repent. The Lord never called on him. So, in that case, if we want to call it an evil spirit, it wasn't to punish him. But it was actually to provide, for lack of better terms, a test. I hate to use this word, but please, I am going to work it out. A test for further prospering with the Lord. Not, don't think of stuff there, okay? But in trusting, in relationship. When you get to chapter 38 of the book of Job, God asked him thirty-five

questions. Where were you when this happened? Where were you when that happened? And a lot of times, people think, "Well, he is just berating Job, beating him up. 'How dare you question me?'" I think it's much the opposite. I think he is saying, "Hey Job, I have been with you all this time. I have entrusted you with all this stuff. I am the God who knows so much more than you do. Do you really think a God who knows this much and has given you this much would turn his back on you? I don't think so. By the way, here is double buddy."

The book of Job is fascinating if you read the last chapter. If you don't read the last chapter it is frustrating. It is either frustrating or fascinating. But again, it wasn't an evil spirit. It was Satan himself. And the Lord and him and a fascinating story of the spiritual war around us, shall we say?

So, any other Job questions? Evil spirit questions? We are good with those questions? Yes, sir.

[unintelligible]

What about Job?

[unintelligible]

What do you want to know about Job?

[unintelligible]

He doubled everything but his children.

[unintelligible]

Oh, yeah. They were dead.

[unintelligible]

Okay, you brought it up.

[unintelligible]

Alright, go to chapter 42 of Job. Let's have some, I want to go here. Now, you are about to get me in trouble sir. Because I got some friends of mine that don't like what we are about to talk about. That's alright.

[unintelligible]

Hey, that question called me Dr. J. Let's get this right.

Alright, Job 42. This is when he calls on the friends to repent. Verse 12 is where we get to Job's portion. Chapter 42 verse 12. "So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three

daughters." Now, he had ten children in chapter 1. Seven sons and three daughters. There is no mention of his wife anywhere. Now, I wasn't a biology major, but he had a new wife. Where is she?

[unintelligible]

He said, "He had a new wife young enough to give seven boys and three girls." It never mentions her. But I think we would all have to agree. Is that a possibility? You're right. It is an absolute possibility. But we would all have to agree it is very ironic. Same number of children. Same number of each gender being returned. And then it says, "He named them." We're not given the names in chapter 1. We're just not. For whatever reason.

At the same time, if you want to do the chronology here, Job comes on the back side of Noah, probably three or four generations, depending on how you date him. On the other side or just a few chapters later, you meet a man by the name of Abraham who goes up on top of Mount Moriah and, according to Hebrews 11, he believed that God was able to raise Isaac from the dead. You all remember that passage? He said he believed he could raise him from the dead. Now, I think he could believe. But if you do the chronology from Noah to Abraham, there is a distinct possibility that they either a) would have crossed their paths or b) at least would have heard, or at least Abraham would have heard. Can you imagine the story going around about Job's children that the Lord raised from the dead? So, Abraham would have had, not just the faith in, but the reference point God's done it before, and he is going to do it again.

Now, I am not saying that's exactly how it happened. It could have happened. And you're right sir. It could have been by natural very providential mathematical exactness. I mean, I will be honest with you, and none of them are in the room to embarrass them, but when we went to our third sonogram. It didn't shock us that it was another boy. I mean, can you imagine? Let's just pretend you're right. Can you imagine his new wife, and him going to her and saying, "Honey, I bet you're going to have ten children. You're going to have seven boys, three girls. And this is the order that it's going to be." And she is saying, "Yeah, right." And then it all comes out that way. Either way it works. Job was blessed by God. Everything was doubled but his children. Which may have been the blessing.

[unintelligible]

What happened to the first ten? They were dead.

[unintelligible]

That's right.

[unintelligible]

Nope. And then you get to Ezekiel.

[unintelligible]

And then you get to Ezekiel 37 and the Lord brings the bones out of the ground. I mean, he can make it happen. So, you're right. When you know where something is, it's not lost. He never, in fact, when you read his story, he never bemoans the loss of his children. Not one time. Never bemoans. He does ridicule his wife, or former wife, or whatever she is about her lack of faith. So, but Job's one of those interesting guys.

Alright, here we go. Unless you all want to go more Job stuff. He's only, oh! yup?

[unintelligible]

Oh, here we go.

[unintelligible]

Alright! In chapter 1 of Job, let's go back. Job chapter 1. The question, two fold question. Number one, he's asking who are the sons of God, and I think you're asking why was Satan allowed to go before the Lord? Alright. Alright, so question number one, verse 6 of chapter 1. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Alright, so let's just leave it right there. Put a finger, a hand, a bookmark there. Go back to chapter 38, which is the chapter I referenced awhile ago about the thirty-five questions. I am going to go ahead and begin in verse 1, because verse 3 has one of my favorite phrases in all the Bible. This is number two behind "Behold, he stinketh." You know, Lazarus's sisters? It says, "Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man." I don't know. I just like that statement. I am sorry. "For I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?"

When you go back to the creation narrative, the only entities that we had was the Lord himself and what we know as the angelic host. The sons of God in both of those passages in Job 1 and 37 is the only time that phrase is used outside of Genesis 6, but we do know here definitively that is a reference to the angelic beings, okay? So, let's go back to Job 1. By the way, John 1:12 says that when we believe on Jesus we become the son of God, or the child of God. The phrase "sons of God" is never used in the New Testament in reference to angelic hosts.

It says, "Now there was a day when the sons of God," based on chapter 37 those are angelic hosts, "came to present themselves before the Lord." I am going to stop there for just a moment. You almost get the idea that there was a regular calendar time where the creation of the Lord came to present themselves before the Lord. Now, for those of who that think, "Well, that just doesn't make sense." Well, it does make sense, because he told the Israelites to gather on the first day of the week, correct? Well, when you read the book of Leviticus compared to the book of Hebrews, everything he had them do in building the temple and such was an image on earth of a reality in heaven. Then when you get to Revelation 22, I mean, we're in eternity. It talks about months. It talks about

time. You know, I think some people think that eternity is timeless. It's not timeless. It's time eternal. In fact, one of the best descriptions I ever saw of eternity was this. Maybe you have seen this. I don't know. I want you to imagine a clock. There is twelve, three, six, nine. And it was a clock without hands. Think about that for a moment. A clock without hands means continuous and timeless. But it is quantifiable. Does that make sense? When in chapter 22 of Revelation it speaks of that the fruit of the tree of life bore its fruit every month, that's quantifiable. But it's also eternal in that it never ceases. Does that make sense? I think sometimes we think eternity as timeless. No, it's time-full, really. It's all time. It's quantifiable.

That being said, why would the Lord in eternity, why would he break up this fruit, and worship, why would he asks Israelites in light of heaven? You get the idea that even in the heavenlies there is a regularly scheduled time where the creation appears before their creator. It says that they appear, and Satan came also among them. Now, this is where it gets fun. We have had great discussion in the past. I am sure we will have great discussion in the future. There is a time, according to Revelation 12 where Satan is no longer allowed into what we know as the heavenlies. But that time is not here. Because it says, "Satan himself presented himself among them." Again, Revelation 12 speaks of a time where he will not have that access. But according to the book of Job, at that time he did. Where were you going? To and for in all the earth. You almost get the idea that he had to report in too. He is on a leash, is he not? That even in his rebellion, even in his eternal destination of the lake of fire, he still has to and had to report to his creator.

It brings up an interesting point. You know, there are a lot of people who want to reject Jesus and want to go to hell to get away from God, but you don't get away from him, do you? You never can, and you never do. Because he is omnipresent. All you're doing is spending eternity in the wrath of God. So, even Satan himself never got away from his obligation to report to his own creator, if that makes sense.

Does that help at all? Question? But it's a great question. Sons of God are used three times in your Old Testament. Genesis 6, Job 1, Job 37 to refer most likely to angelic beings, definitively in the book of Job. When you get to the New Testament that phrase is never referenced to angelic beings. It is utilized for those who believe in Jesus, but please hear me clearly. When we die, we do not become angels. We do not.

Yes, sir?

[unintelligible]

He is constantly accusing the saints. That's what the book of Daniel says. That's what the name Satan means, by the way.

[unintelligible]

There is a great question there. The question that he asked is, "Does he still have access to the heavens?" Again, there is debate. Revelation 12, those of you who have been in that study, that's one of those parenthetical, get out of the equation of chronology passages. And it says there comes a time where whom we know as Satan is removed

from access to heaven forever. There is great debate. Does that event happen sometime in the future? Did it happen sometime in the past? We know it hasn't happened in the book of Job. However, in the book of Zechariah, the Lord comes unto Joshua the high priest. Joshua is not in heaven. And it says, "Satan came to accuse him."

So, the accusation can take place in heaven. It can take place on earth. It can take place anywhere. The word Satan literally means accuser. The word devil means adversary. So, when it calls him Satan, that old devil, that means an accuser and an adversary. That is why it is so important that in the book of 1 John 2:1 it says that we have an advocate in Christ Jesus, someone who speaks on our behalf. When we are accused by him, he speaks on our behalf. In our terminology today, it's basically the plaintiff and the defendant. You can think of a court case. The good news is that our side will always win. Because greater is he who is in you than he that is in the world.

Any other Job? Yes, sir?

[unintelligible]

I know I shouldn't have. The question he asked is, "You brought up Genesis 6." Yes, I did.

[unintelligible]

Yes, yes, yes. Alright. We're about to go down a rabbit trail. Genesis 6.

You know, you ever have one of those moment in life where you say something and go, "I hope nobody heard that?" I had one of those tonight. No, Genesis 6, as I, yes, did reference. It's the only passage in the Bible outside of the book of Job in the Old Testament that refers to the "sons of God." Okay? This is the famous Noadic flood. It says in verse 1, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Verse 4. This is where it gets interesting. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." You almost get the idea that they don't die. Okay? Now, there are two streams of thought in regards to Genesis 6. Some of you may be familiar with this. Just put up with me for a few moments.

Stream of thought number one is what I will call the natural explanation. The natural explanation is that the daughters of men, or I guess we could all agree here, the sons of God are pictured in a negative light. Or the sons of God are pictured in a positive light, from the natural explanation, daughters of men not so. That the sons of God were the descendants of Seth, and the daughters of men were the descendants of Cain. Remember, we got Cain, Abel, and Seth up to this point that we know of. And Seth, I mean, Abel is dead. Cain killed him. So you got Seth that was born in Genesis 5. You got Cain that was born in chapter 4. And we would all agree that Cain was not only a man of the earth, a

man of rebellion, but a fleshly, carnal guy, okay? That the sons of God, the natural explanation is, they are the descendants of Seth, the daughters of men, the descendants of Cain. And that when the "good guys" had children with the bad guys, they created these horrible entities that caused the Lord to flood the whole earth. Several struggles of that. Struggle number one is this. You are presuming that all the descendants of Seth were good and all the descendants of Cain were evil. You're also saying that on the descendants of Seth all the men were good, and all the descendants of Cain's female lineage were evil. There is no other place in Scripture where "an ungodly person" and an ungodly person have a child together and it becomes a mighty, giant won't die kind of character. You never see that anywhere else. And so that is the natural explanation.

The supernatural explanation is the exact reverse based on the book of Job, that the sons of God are "the fallen angelic beings." And I know what some of you are thinking, "Well, whoa, whoa, whoa. How could a fallen angelic being, supernatural, have an offspring with a human being?" Read Greek mythology, Roman mythology, and watch any movie that comes out nowadays, and you will see it happen every day right before your eyes. You say, "Well, but angels." Yes, every time you see an angel in the Bible, every single one of them, they're always pictured as a man. And in Matthew 22:30 it says one day when we are in heaven we will be as the angels and not married. What does marriage have to do with procreation? Biologically speaking. Does that make sense?

So, all that being said, the sons of God referenced are either a) the descendants of Seth. All the good guys, they were with getting with all the bad girls, and that caused the Lord to get really upset. Or you had a supernatural, unbelievable experience where those that were fallen in sin supernaturally were creating a hybridness with humanity. And if you take Greek philosophy, I mean, this is it. Right here before your eyes. You say, where did they get the stories? There you go. And the idea is when you get to verse 8, here is my word. By the way, you all do know one day I am going to write a book "All the Good Butts of the Bible." Please find humor in that. This is what I call the, this is one of the biggest butts, okay? But Noah found grace in the eyes of the Lord.

Now, let me define grace for you. Grace is receiving from the Lord that which you do not deserve. Mercy is having withheld from you that which you do deserve from the Lord. He received grace. Does it say he was perfect? No. In fact, when he gets off the boat, do you remember what he does? Yeah, he gets drunk. He gets naked. And then we got a whole mess. Alright? Just basic rule of thumb. Anybody who follows Noah's lead, it doesn't turn out well. Alright?

So, that being said, we all would agree that he is not a perfect person, but he found grace in the eyes of the Lord, so whatever was happening in Genesis 6, Noah and at least his three children that we're aware of that they're daughters were not participating in. So, when you begin to go back and look at the lineage, you either have to look at natural or you have to look at it supernatural. Have I confused you more sir? Did I help at all? You're okay? Alright. Did I explain well enough that even somebody from TCU can get it?

[unintelligible]

Oh, now, here we go again. It's getting bad. So, alright. Let's go to Revelation, guys. Let's go ahead, or we're not going to get to it.

Revelation 11. For those of you who may not have been a part of our Revelation study, I believe that Revelation 11 is the key chapter to all of the book of Revelation. I believe, as I have stated earlier, that the book of Revelation is the key to understanding the Old Testament prophecies. I believe that one of the reasons that a significant number of people are confused by or struggle with the book of Revelation is because of its immense quotation of and or references to the Old Testament. If you're not familiar with the Old Testament, you're going to struggle in the book of Revelation. You can't just make it say what you want it to say, because that is what you like it to say. So much of it is based on the Old Testament. In fact, there are over two hundred and fifty references or quotations in the book of Revelation based on the Old Testament.

So, Revelation 11 up through verse 14, or shall I say, I am sorry, verse 12, is what we would call a parenthetical. Remember, that's that out of chronology. All of chapter 10 with the little book that was sweet to the taste, bitter to the digestion, and the first twelve verses of chapter 11, the famous two witnesses we talked about last week, the temple that was erected and the worship there, and we talked about the week before. All of that is being described as activity that happens within the context of the book of Revelation. But don't worry about the specific chronology thereof.

When we get to verse 13, we pick up on the chronology again. Now, we have had seven, what we would call sealed or seven seal judgments. We have had six trumpet judgments. The vials are coming. At verse 13 and 14, it wraps up the sixth trumpet, and then we're about to get into the seventh. It says, "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and, behold, the third woe cometh quickly." Now, I don't suggest you do this, but if you were to go and take a pair of scissors to your Bible and start cutting up all the pages, you could take verse 13 and put it up seamlessly to the back side of chapter 9, and it would just flow. That's the chronology. Remember chapter 10 and 11 pull us out of it. Alright. So, what I want to address from this, and then we're going to get to verse 15, which is probably the most significant, is this idea of the remnant. Notice it says that the remnant were affrightened. The remnant gave glory to the God of heaven.

There is always a remnant in the Bible. There is always a remnant. Alright? The remnant that, the big question about the remnant is, how much? Everybody wants to ask me, "Well, what size is the remnant?" I gave you a definition here. In Isaiah 6:13, this is the famous chapter where Isaiah sees the Lord high and lifted up. The famous, "Who will go for us? Send me, Lord. Send me." And the Lord then begins to share with him that when he begins to preach, when he begins to teach, that the overwhelming majority of his audience will completely ignore what he has to say. They're not going to be interested. In fact, they will mock him. They will rebuke him. They will have nothing to do with it. But the Lord says, "There will be a remnant," verse 13, "a tenth." In fact, the Bible actually uses the word, there will be a remnant, a tithe, is the term that's used. Because that's what it means. A tenth. And so, our definition for a remnant is a tenth. Alright?

That being said, and as we're going through this tribulational time period, those who are faithful to the Lord are a very small number compared to the masses. What I wanted to address tonight is this interesting thought. Why do only seven thousand die? Now, don't get me wrong. That's a significant number, is it not? But doesn't it seem small compared to all the other tragedies in the book of Revelation? I mean, seven thousand in this one city? That is significant. That is about twice the number of people that perished during what we know as the famous 9/11 event. I mean, it is significant. But on a planet that has seven billion people, and an event that is spoken of being so significant in the city of Jerusalem where the world has gathered, it just seems like a small number. So, what I want to do is remind us of, shall we say, the death and destruction that has taken place up to this point.

When the fourth seal is broken, back in chapter 6, it says that a fourth part of the earth were killed. One fourth. Now, that's a serious number, right? That's a fourth. That's a lot of people. No matter how many people are on planet earth, that's a lot. Even if you had one billion people, like in the year 1900, you still got two hundred fifteen million people. That's a lot of death. Alright? So, one fourth of the people. In the third trumpet, which is in chapter 8, all it says is many men die. But in that chapter it says a third of the trees were burned up, a third of the rivers went bad, a third of the boats sank. It says a third of this and a third of that. It does not specifically say a third of humanity dies, but when it says, "many men die," you can reasonably say, "It could have been a third, because everything else that dies is a third as well." And the Lord is a God of pattern. If that is the case literally, we get to the fifth trumpet in chapter 9 verse 15 that a third part of what is left dies then. So, at the minimum, you've got a quarter of humanity, then a third of humanity. At the maximum, you've got a quarter, a third, and another third. Which leaves us, based on today's population, over five billion people losing their life at the hand of the judgment of God. That's a lot of people. What I put on your sheet here is this. That does not take into account natural causes. And it does not take into account the believers that are, shall we say, remain and not affected by the earthquake.

All that to be said, a lot of times people read this passage in Revelation 11 and say, "There is no way that the Bible could be literal on its numbers, because if an earthquake happened of this significance in this part of the world with the denseness of its population, only seven thousand died? It should be higher than that." Well, we may not have the population base that we're used to when you get here at this point. Humanity will be more sparse. By the way, when we get to the very end, we're going to get to what we know as the battle of Armageddon in the valley of Jezreel. Many of you have been to the Holy Lands and seen the valley of Jezreel. Who has been over there and seen it? Alright, I need some witnesses. Here we go. You went to Solomon's northern palace. You looked over Jezreel. Was it not the perfect battlefield? It looks like the Lord took a hot butter knife and just carved it out. If you do the math in the valley of Jezreel, just in the bout, not including on the other side of the hills, and you gave each person, you know, enough space to stand next to each other, three square feet, you do the math. There is enough space for one billion people to stand in that valley alone. One billion. By the time you get to chapter 16, we may be down to one billion. Because a lot of people say, "How could all of humanity get together in one place at one time?" Well, number one, it's a huge place. Number two, most of us are gone. Not only do you have the believers, who at

some level at some point are taken up, but you also have the remnant. You have natural causes, and you have the direct hand and judgment of God. So you have a very significant amount of death.

The reason I wanted to bring that up is that is one of those verses that sometimes critics and skeptics of Scripture will look at the Bible and go, "It can't really mean what it says, because it would be so much more than that." Well, when you start looking at what has happened up to this point, it very easily, seven thousand people might be one tenth of the population of the city by the time you get to that point in the history of humanity.

Then we get to verse 15. This is the verse. In fact, I put the quote "key to it all." I am convinced if you can get verse 15 of Revelation 11 you can get the whole Bible. Alright? This is it. This is your golden key tonight. Verse 15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." By the way, this is in the famous what we know as "The Messiah" that Handel produced, that "He shall reign forever." The Hallelujah chorus. This is where he gets that verse. Now understand, let's look at chronology here. You have seven seals, seven trumpets, seven vials. I am going to go all the way back to week one or two for those of you that weren't here. There's two opinion of thought here. Some people believe that the seven seals, trumpets, and vials are all the same judgment described three different ways. Other people believe, as myself, that the seventh seal opens up the sevens trumpets, and the last trumpet opens up the seven vials. Either way, okay, no matter how you look at it, this statement takes place in the middle toward the end of what we know as this tribulational time period which means that at any point in time up to this point, the kingdoms were not the Lord's. It says, "The kingdoms of this world are become the kingdoms of our Lord."

Now, let me unpack that before we dismiss tonight. The first thing I want to talk about is what I have put "the claim, a throne." There are four hundred and four verses in the book of Revelation. Thirty-nine of them deal with the throne, authority, or power. Twenty-five percent of the book of Revelation is dealing with who is in charge and what gives them the authority to be in charge to exercise the authority that they claim to possess and have. So, let's look at this in the past. And by the way, just for the sake of time, I am probably going to gloss over, and we may return to, but if we need to, we can dig down and drill.

In Isaiah 14, this is the famous passage that describes the fall of Satan. I know we looked at Luke 10:18 tonight. But the fall of Satan where it says that I will ascend above the clouds. I will ascend above the most high. I will place my throne above his. This is the fall of Satan. It was all about a throne. Five times he says, "I will exalt myself above you." Alright? In the future, in Revelation 21:5, by the way, when you're at that passage of Scripture, you're on the other side of eternity. Chapters 21 and 22 of Revelation are in eternity. You're in this time period right here. You're in an absolute eternal quantifiable time period of existence. What we know as the lake of fire has been commenced. It has been sealed up. Those of us who are believers in Jesus Christ, we now not only have our glorified bodies that we are with him for all of eternity. Chapter 21 begins, "I saw a new heaven, a new earth, and a new Jerusalem." That's all the eternity stuff. In verse 5 it says, "And his throne," the Lord's, "is placed for all of eternity." You find it interesting that

chronologically one of the first passages we have in the Bible was a fight over a throne. And then the last two chapters of the Bible we have the existence of a throne. So, what we got to deal with here is who is in charge, and who has access to the keys to the kingdom.

The between. Luke 4:5-6. Now, I am going to ask you to turn there, because this is what we know as the temptation of Jesus. If you can, keep a hand, or a keep an item or an object over in Revelation 11, because I want you to see the verbiage that is used. Luke 4 and Revelation 11. I am going to reread Revelation 11 while you're looking for Luke 4. It says, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Luke 4:5. "And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time." Same phrase, right? "And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Verse 8. "And Jesus answered and said unto him, You have no idea what you're talking about. You don't have these." Please tell me you're reading. Jesus said, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." That's why 2 Corinthians 4:4 called Satan the god of this world.

And so, what we see, and what is so critical in Revelation 11:15. No matter how you see the seals, the trumpets, the vials. If they're the same thing, if they're different things, it doesn't matter. All we know is, these items of judgment are in the future at some point. And when you get to this one, which I personally believe is right toward the end. It says, "the kingdoms of this world are become the kingdoms of our Lord." So there comes a point in the future where the Lord says, "Thank you very much. I will take those off your hands."

Now, notice that Satan said, "They're mine to whom I can and should deliver to." The Lord doesn't say, "Hey, why don't you deliver them to me." He takes them. He says, "They are now mine." Alright? So, that is what we have as far as this claim. Now, the next thing we need to deal with is the name. You say, "Well, what do you mean, the name?" There is a big difference between being a prince and being a king. You don't believe me? Ask Charles. There is a big difference, alright? A prince is someone who is awaiting ruling, although it is theirs. A king is one who has the rule, correct? Alright, that's simple definition. Alright.

So, let's look at the past. In Isaiah 9:6 it was said of Jesus, again in Handel's Messiah, very famous scripturally based choral presentation, it says that Jesus is called the Prince of Peace. Alright? Almighty God. You know that phrase, right? Prince of Peace. In Matthew 10:34 Jesus makes a statement, "I came not to bring peace but a sword." See, when Jesus came the first time, he came as a prince. When he comes the second time he comes as a king.

That's the past. What about the future? In Revelation 19 and in Revelation 21, both of those instances after the second official physical return, second coming of Jesus, Armageddon, the whole bit, Jesus is called the King of Kings.

So what about the between? Go back to Revelation 1, just a few pages. Before we get to all the trumpets, before we get to the vials, before we get to all the seals, verse 5. It says, "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." He's the prince, but one day he is going to be the king. And so, the reason this is significant to our study is that according to Revelation 11, there is going to come a time where there is going to be a transfer of the title. There is going to be a time where there is a transfer of the claim and the name where the prince of the kings of the earth is going to become the king of kings of the earth. Why is that important? I am going to leave the bottom section off until we come back next week, because there are passages from Ezekiel and such, and we need to kind of look at those.

Why is that important? Because right now, as of this very date that you and I are existing in, Jesus is the prince of the kings of the earth, not the king of the kings. In other words, he has yet to come and rule. He has yet to come and establish his kingdom. It is going to happen one day. That day is not now. That day is not today. That is important, because when you look out at this horrible lost and dying dark world, and you say, "How on earth is this happening when we serve the King of Kings and the Lord of Lords?" Oh, we serve the King of Kings and the Lord of Lords, but he has not taken that position as of yet. Does that make sense? He is going to. And when he does? Ball game. It's over. Hit the buzzer. Done deal. But at this very moment, until what we know as the seventh trumpet, until it sounds, he is the Prince of the kings of the earth, which means that whenever the trumpet sounds, he instantly becomes the King. Nobody can argue. Nobody can fight. It happens. Very critical.

Yes ma'am?

[unintelligible]

God the Father? According to Revelation 5 he is sitting on the throne.

[unintelligible]

Well, Jesus is called King of Kings and Lord of Lords.

[unintelligible]

Oh, we're going to talk about the Trinity in two minutes or less? According to Deuteronomy, I am going to make it simple, according to Deuteronomy 6:4-5 it says, "Hear, O Israel: The Lord our God is one Lord." But we see ample evidence that he is Father, he is Son, and he is Holy Spirit. The best description I have ever heard in sixty seconds or less is that he is Father in administration, he is Spirit in communication, and he is Son in manifestation. Hopefully, that made a little bit of sense. At least it has all the same endings on it so it rhymes. I mean, isn't that preachers are supposed to do? So, administration, manifestation, communication. But yet, there is one God.

The best description, I know you have heard me say this before, but I will say it real quickly before we go, the best illustration I have ever heard of the Trinity which breaks down, I realize that is, just look at me. I am the son of Ron Myers. I am the husband of

Tracey Myers. And I am the dad of Marshall Myers. We never get that role confused, do we dad? No. Not at all. Trust me. We never. I mean, can you imagine if I started treating him like I treat my son? Oh, that would not be pretty. At all. And I am not going to kiss you like my wife. I promise you that one right there. My dad, my wife, and my sons can all be in the same room with me, and nobody is confused. Does that make sense? I can be on the golf course with him, and my kids at school aren't confused. I can be on a date with my wife, and he is not confused. Nobody is confused, because I am one person with three very distinct identities. But when I am with him by myself, it does not diminish my identity with my children or my wife. Does that make sense? And so, when he said, "Where is the Father?" He is administrator. The Son is presenting, or he is manifesting as King of Kings and Lord of Lords, and the Spirit is communicating, and they're all acting as one entity in separate distributions.

Now, Augustine, the great theologian, wrote a book. Two hundred and fifty pages, and at the end he said, "I cannot explain it." So, I know I did a poor job. I get it. But it's the best I can do. Here is the key. He is coming as King of Kings and Lord of Lords. And ain't nobody going to stop him. That part is going to be good. I don't think when he comes we're going to go, "Now, how does this work? Where is the Father? I don't get this!" I think we are just going to go, "Woohoo! Here we go!"

Alright, let's pray. We'll roll out of here.

Lord, as we leave tonight, we understand, and we recognize, God, we realize that if we truly break it all down, God, we don't get it all. But God, we get enough. And so, we understand what it means to be redeemed. We understand what it means to receive grace and mercy. God, help us bask in that. And you taught us at the end of your Word to say "Maranatha, even so come Lord Jesus." We don't know exactly what it looks like, and how we experience it, but God we believe it. May we just embrace it as we go through our daily life today. In Jesus' name we pray, Amen.

Get out of here. Go get your kids if you have some. If you don't, don't go get any kids.