

## Ask Jeff

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Good evening. It is 6:30 Central Standard Time, and I want to welcome you to Wednesday nights at First Baptist Church of Opelika. If this is your first time with us in person, one thing I do want to share with you is our fall Wednesday night Bible study starts tonight. Hear me very clearly, I am not trying to get rid of you. I'm grateful that you're here, and we're going to have a wonderful Bible study. However, I do want you to be aware that we have a multitude of Bible studies on our campus meeting right now. We have men's studies, women's studies, co-ed studies, all ages kind of studies. I just want you to be aware of, if in about 20 or 25 minutes you're like, I just cannot keep coming back to this, there are other options that are on our campus and so I want you to be aware of that, that they are, most of them are seasonal, meaning they're like 6, 8 or 12 week Bible studies and such. I just want you to be aware of them. I'm grateful you're here because we're going to have a good Bible study.

That being said, we do, tonight, it's kind of a Q&A question-answer format, if you've never been a part of us, and when we have a question come up, we typically elaborate, kind of dig a little deep, take tangent or side issue type questions, but if you want your question issued or answered in a very expeditious manner, we actually have a YouTube channel that answers a question a day, Monday through Friday and the way that we receive submissions to that is through the web. We do it either to askjeff.net or fbcopelika.com/askjeff. Either one of those websites, we'll send it to a portal that is for our YouTube channel.

Now, you can submit to YouTube and on Wednesday nights, because on Wednesday nights, there are two ways that you can address a question. The first is by text messaging. Now, you can text message from this room, you can be on the other side of the camera, you can be on another continent, it doesn't matter. Area code 334 231-2313. That's the text messaging system. Or, you can just raise your hand. Now, when you raise your hand, let me remind you, in-house, we know who you are, you lose your anonymity, but your image nor will your voice be heard on the radio and/or TV. So you're anonymous out there, you're not in here.

Now, one of the issues that we have on Wednesday night, is that at times, we get bogged down in a question, or maybe they produce three or four follow-up questions, and oftentimes people come to us and say, "Man, I put a question in, it's getting backlogged,

what's going on here?" Well, periodically, we do what we call a good old-fashioned cleaning out, alright? That is going to be Wednesday night, September the 6th, the Wednesday night after Labor Day. When we gather that evening, what we will do is take all those questions that have been backlogged, and we will just kind of go through them like we do on the YouTube channel, making sure that every one of them gets addressed at some level at some point. Now, on the 6th, if your question comes up because it hasn't come up yet, and it's not answered in-depthly as you would like, you can resubmit it. It's okay, alright? You can submit on YouTube, you can submit here on Wednesday night, and you can resubmit a question, okay? You can say, "Jeff answered the question, he didn't answer it thoroughly enough, I'm asking it again." It's okay. We allow that.

So, tonight in-house, text messaging. Raise your hand if you're watching online, you can be a part of it as well. It is time to do some Bible study. Does that sound good? Y'all ready tonight? Alright, here we go. She beat you, sir. All right, yes, ma'am.

[unintelligible]

Excuse me? Yes. Yes. Ah, great question. In some respective traditions of Christianity, there are a lot of different angelic expressions and descriptions, names and such. The question is, what angels specifically by classification and name are mentioned in scripture, correct? So, the question at hand, so, according to Hebrews chapter 1, verse 14, it says that the angelic hosts, the angelic beings, they're called ministering spirits. Now, quantitatively, in Hebrews chapter 12, it says the number of angelic beings is innumerable, okay? In other words, we don't have the capacity to number all that are there. Now, as far as classifications are concerned, I hate to use this phrase, but your average run-of-the-mill angel, if you'll allow me to say that, ma'am, does not look like most of the images, pictures that we have. The idea of angelic beings having, quote, wings is not a part of the normal angelic being, what we might say, classification. That is to another one which I'll address in just a moment. When you take the run-of-the-mill angelic entity that we find in scripture, they are described, every time they're mentioned, they're actually described as a male that oftentimes can be confused with a human being. In fact, the Bible says in the book of Hebrews that we have entertained angels unaware, okay? That being said, in Isaiah chapter 37, there is one angel in one night who kills 137,000 people with one sword. So they're not the fluffy little soft Hallmark figures, so to speak, alright?

So that's just a, quote, normal angel. Then we have a group or classification known as seraphim. Starts with an S. Seraphim are mentioned one time in your Bible. They're mentioned in Isaiah chapter 6. That's where Isaiah the prophet sees the Lord high and lifted up, the train of his robe filling the glory. That's the famous chapter where the Lord says, who will go? I will go. We know that one. That seraphim is often identified with the holiness of God because when Isaiah says, I'm an unclean man with unclean lips living among unclean people, the seraphim takes the stone or the rock off the altar of God and places it on his lips. That angelic classification, yes, is pictured as having winged-type extremities.

Then we have what we call a cherubim. A cherubim would be a higher classification, and according to the Bible, there have only been five cherubim. In the book of Ezekiel, chapter 1, 10, and in the book of Revelation, chapter 4, they're described around the four corners of what we might call the throne of God. In Ezekiel, chapter 28, there is a cherubim mentioned over the throne of God. We know him as Lucifer. He has fallen and vacated, so there have been five, there are currently four. They, as well, are pictured with winged extremities, if that makes sense.

So you have regular run-of-the-mill, pictured as men. You have seraphim, mentioned one time, holiness, altar of God. You have cherubim, throne of God, five in total, numbered. But we only have three in the Bible that are listed by name. Lucifer, the cherubim, who fell, whom we now know as Satan, then we have Gabriel, and then we have Michael. And Michael is called the archangel, the angel that would be above all other angels.

Now, that being said, there you go. There's not as much in the Bible as humanity has created with tradition when it comes to the angelic beings. So those are the only names we have in the Bible, those are the only classifications we have in the Bible, and those are the only functions that we have in the Bible.

[unintelligible]

Where did all the what? How did the what now? Can I give you a visual? Humanity has a propensity to just make up what we want, and most, I hate to say it this way, but most of the non-biblical angelic tradition is actually kind of a borrowing from mythological accounts, where we take some type of Roman or maybe even a Greek mythology or even a Middle Eastern mythology, and we kind of morph it into a Christianity, if that makes sense. But again, biblically speaking, that's all we got. Hopefully that helps a little bit.

Okay, sir, you were number two.

[unintelligible]

Revelation, chapter 21. For those of you that are brand new to us, yes, we were going to get there at some point tonight. It only took eight minutes and eight seconds. We always end up in Revelation. Revelation chapter 21, verse 8. The question, I'm going to go ahead and state the question as he mentioned, and then we'll go into the text, is, quote, who are the fearful? Let me do a little back story here. Revelation chapter 21 and 22 introduces a section in your Bible that begins with the new heaven, the new earth, and the new Jerusalem. Now, the last half of chapter 22 is coming back to the island of Patmos, okay? So for all of chapter 21 and half of chapter 22, we have a picture of eternity. The old creative order has been burned up in a ball of fire. All the judgments have taken place. All those who've rebelled against the Lord are in the lake of fire for eternity. All those who have believed are in the new heaven, the new earth, the new Jerusalem. Famous passage where it talks about an existence without pain, heartache, misery, sorrow. I mean, it's a good thing.

The question that he brought up is verse 8. Now, verse 8 begins with my favorite word in the Bible, "but." It says, "but the fearful, the unbelieving, the abominable, murderers, whoremongers, sorcerers, idolaters, and all liars shall have their part in the lake of fire, which burns with fire and brimstone, which is the second death." And the question that he asks, and it's a good question because we tend to read that list pretty quick, but it's the first designation that really could cause to trip us up, the fearful. And the reason that can be somewhat of a stumbling stone is, I know we talked about a couple weeks ago on Sunday morning that we all at some level have lied, but we all kind of acknowledge that, and not that we excuse it, but we understand it. Fearful is like, okay, what is fearful because I've experienced fear, have I not trusted the way I should have trusted, etc. Well, I think it's interesting that the first two designations are so different than the latter ones. Whoremongering is an action, okay? Idolatry, murdering, sorcery, that's an action of defiance and rebellion. However, the first two are fearful and unbelieving. Now, I don't think anybody would have an issue with the unbelieving. If someone does not believe in the Lord Jesus Christ, if someone does not believe in how he has laid out the plan for our sins to be forgiven, obviously they would not be a part of this. But the fearful. Here's where I'm going to go, sir, with this question. I believe that the fearful are actually the religious that are religious in the wrong direction, at the wrong reason, to the wrong person, for the wrong time. Did you know that more people have blown open the door of hell with false religion than they have all these other things? I mean, right now, on planet Earth, there are billions of people who are not sorcerers, they're not murderers, they're not all those other descriptions, and they're not unbelieving. They believe in something. But they are those that are believing in the wrong faith, wrong person, wrong messiah, wrong means, etc.

You say, well, how do you get that out of, quote, fearful? Because any religious expression outside of biblical Christianity operates by fear. If you don't do this, then you are in fear of going here. If you don't pay this, if you don't acknowledge this, if you don't fill in the blank. Religion operates on fear. Biblical Christianity operates on faith. And so I believe when it says the fearful, that is those that consciously, willingly, knowingly worship falsely in a faith that was contrary to Biblical Christianity, what the Lord has laid out and did not repent or change their effort. Does that help a little bit?

Anybody else before we go to the screen because some of y'all have been texting. Yes, sir. Why not?

[unintelligible]

Ah, what does it mean when the Bible says that nobody seeks God? Yes, Romans 3 and Psalms 14 talks about that humanity that no one seeks God. I'm gonna give you an analogy, hopefully it's a pretty good one, that humanity in our depraved, fallen, sinful state, okay, we are like a marble on an uneven floor. Now, you say, what do you mean? Where does a marble on an uneven floor go to? The lowest point, right? Humanity has a natural inclination toward depravity, for its sinfulness, and things contrary to God. And many of you have heard this before, but I can prove it. I hate to tell this to those of you that are new parents, particularly if you have new babies and that's your first child, their

first word is not going to be mama. You know what it's going to be? Mine. Oh, it's not dad, we're like number 14 down the list. Oh yeah, we're a long ways down there. Alright? In other words, humanity, it's always, you do not have to teach a child to grasp, take, cling, or want something. You don't have to teach a child to take from somebody else. Right? Because we are naturally depraved. We do not, left to our own devices, there is no human being in the world who just says, "Oh yeah, I think there's a God and I need to go serve him." That's why at the base level, Romans chapter 1 says, hey, if you even look at the creative order, it shows there's a God who you need to be subjected to. But nobody seeks God means, left to our own sinful devices, nobody truly desires the things of God until they're convicted by the Lord of their sin, etc. Does that help out a little bit? We're good?

All right, we're going to the screen. Here we go. It says, "Please explain Isaiah chapter 65, verse 20. Will age be, quote, non-existent? Also, does this passage, chapter 65:19 through 25, refer to the millennial reign of the new heaven, the new earth?" Okay, a whole lot of stuff going on here. If this is your first time on Wednesday night, I can almost promise you that this is a veteran submitter of a question. Let me tell you why. Because y'all have this incredible tendency to take like 15 questions and wrap them up with one question mark. And so whomever submitted this, you did a really good job. But allow me to draw kind of a distinction here. It's asking really to contrast and compare two distinct biblical concepts. One is referred to as the millennium, i.e. the question when the new heaven, the new earth, the new Jerusalem. What are those differences? The millennium is described specifically in Revelation chapter 20, verses 1 through 7. The Bible says six times a thousand years, where Satan is bound in the bottomless pit, Jesus Christ reigns on the throne, and all those in the past have been raised to life. Okay? We refer to it as the, quote, millennium, because that's just the Latin word for a thousand years that's used six different times. The new heaven, the new earth, the new Jerusalem, that's chapter 21 and chapter 22 of the book of Revelation, which speaks of this eternal, we've almost kind of discussed it, this eternal, immortal state of perfection in the presence of the Lord, and all that has been condemned into the lake of fire with Satan, the angels, etc. Okay?

In Isaiah chapter 65, and hopefully you've already made your way over there, we discover a passage that actually involves both. It's really the only passage in the Bible that involves both. A couple of them get a little fuzzy at times. But in Isaiah chapter 65, beginning in verse 17, verse 17 through 19 refer to a new heaven and a new earth, okay? In fact, if you look in your Bibles, it talks about that "the former shall not be remembered, nor come into mind, rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." And it speaks of this imagery that is very much Revelation chapter 21. However, then you get to verse 20 and verse 20, all of a sudden, it's like you take this hard right turn. It goes, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." And you read that verse, and you're like, whoa, time out. Something has gone amiss.

So, allow me, hopefully tonight, to explain somewhat of a distinction and a difference. There we go. So tonight, I want to try to draw a distinction. I've already defined the difference between the millennium, and I'm just going to call it the New Earth slash Jerusalem slash Heaven. Let me draw a distinction between these two entities that when you read a passage like Isaiah 65 or Jeremiah 31 or others, it'll kind of help you out somewhat. The first issue we have to deal with is the respective text or texts that are mentioned in it. You say, what do you mean the respective texts? If you want to do a study of the literal reign of Christ on the earth for a thousand years, outside of Revelation chapter 20, which I've already alluded to, okay, outside of Revelation 20, then you've got to go to the Old Testament because it is chocked full of passages. The prophets, I mean, they're saturated with it. The Psalms talk about it, this time where the Lord will reign upon the earth, establish his righteousness, all that which is of an evil nature is banished, etc. The Old Testament is chocked full of what we know as this millennial language of the Lord's reign on the earth, okay? Revelation chapter 20 is the New Testament passage. In the new heaven, the new earth, the new Jerusalem, guess what? It's primarily the New Testament. There's not a whole lot in the Old Testament about this quote-unquote age, time period, or experience. And a lot of people say, well, something's amiss. No, nothing's amiss because the Old Testament's getting us to Jesus. Okay? And now once we get Jesus, once he lives, he dies, he raises from the dead, yes, we have these prophecies that he's going to reign, but now we can talk about the new heaven, the new earth, the new Jerusalem, because guess what? That existence the Lord was always going to have. It's now us as believers that get to experience it with him, okay?

So now, why is this an important distinction? Because a lot of times, and this is a key passage about this, we want to talk about, quote, heaven one day, we want to talk about this new eternity one day, and we tend to come across these passages in the Old Testament, and we try to fit them into the box, and they don't fit, okay? And let me show you why. The next issue we have is the issue of age. In the millennium, there are descriptions of people aging. Did we not just read that? An infant will be 100 years old, an old man, etc. Right? In the new heaven, the new earth, the new Jerusalem, there's never any mention of aging at all. Aren't y'all thankful? Okay? There's an immortality, there's a resurrected body that does not, there's no aging, there's no sickness, illness, death. It always shall be. Okay? The other issue is the issue of death. Notice that when you get to verse 20 and following, it speaks of death, correct? In those passages, there's no mention of death at all. In fact, when you get to Revelation 21, the idea, the concept of death for those who are with the Lord is never to be again. Last but not least, and maybe most importantly, is the concept of sin. Now, this may strike you as odd, but in that millennial time period, you actually have mortal beings who have gone through this horrific tribulational time period, when the Lord descends physically, that still have a depraved sinful capacity in their lives. Guess what? New Heaven, New Earth, New Jerusalem, ain't no sin anywhere.

So, when you're reading Isaiah chapter 65, or you're reading a passage of scripture, that kind of the prophets foretell us to those future days, they sound eerily similar, except for those concepts. Okay? So when you're reading it, it starts talking about aging, you're like, okay, time out, this isn't the new heaven. If it all of a sudden mentions sin or death, it

can't be the new heaven. Hopefully that distinguishes those things. In Isaiah 65, we have a very unique scripture where, when introducing this concept, the first three verses are alluding to this eternal state, and then it kind of pulls it back to the state of a thousand years that will exist prior to.

So hopefully that'll help. I probably made it as clear as mud there. Can I help out anybody? Any clarification, follow-ups, thoughts, concerns? Yes, sir.

[unintelligible]

Yes. Great question. If you couldn't hear him, one of the questions he asked was the way, the context in which we have scripture now with verses laid out and chapters laid out. When did that come to be? How did it come to be? Has it always been? No. Remember we talked about when Jesus opened up the scroll in Luke 4? When he opened up that scroll, Isaiah did not have 66 chapters. Isaiah was just one very long scroll. By the way, if you've read Isaiah, it's a very long scroll, right? We put chapters and verses in to help us find them because it's a lot easier to do so, right? If I gave you a document with a hundred pages and said, find everything on this issue, go for it, it would be very tedious, okay? If we numbered or made chapters or sections, if I gave it to you and said, oh, by the way, it's in subsection 3.2, got it. That's kind of the same thing. What we know as those designations, they were kind of in infancy, they became permanent in about the 12th century and it was more to help us. The scroll didn't change. The text didn't change. And one of the things you'll notice is a lot of times you'll be in a certain theme in a chapter, you go to the next chapter and the theme remains. It doesn't stop. And you look at it and go, why is that? Well, honestly, it could have been because they got to the end of that page of the scroll. I don't know. But again, just because there's a chapter number or a verse number, those chapters and numbers aren't inspired of God. They're tools to help us. So, I've got news for you. The early apostles never got up at the church at Ephesus and said, "According to the gospel of John, chapter 3, verse 16." That's not what they said. What did they say? According to the gospel of John and then they would quote it. So hopefully that helps out a little bit there.

So, to your point, sir, I did not and nor will any of us ever see the original scroll that Isaiah wrote but is it possible that verse 19 ended on a page and verse 20 started on the next? I don't know. To where when they originally read it, it was very clear that we've changed. You and I are sitting there going, but this metric helps a lot in these respective issues, if that helps. Anybody else on this one? Yes, ma'am.

[unintelligible]

Ah, great question. In biblical times, when they opened up the scroll, when did they know when to stop? Well, the easy answer is when they were at the end of it. That's the easy answer. But, what's interesting, particularly, now when you mention in Old Testament days, you do understand that in the New Testament, the New Testament did not come into being as we know it till decades after Jesus' resurrection. So, honestly, when the Apostle Paul tells Timothy that he grew up with the scriptures, he didn't mean the

gospels. He meant the Old Testament, right? And when you read through, as in any language, there's punctuation, there's periods, there's paragraphs. So if you want the big formal Scrabble word, we call them pericopes. That's a paragraph, basically in biblical literature. And so oftentimes you will have what we would call paragraphs of scripture within the scrolls, periods, semicolons, etc., there's grammatical marks to help out. But again, at the end of the day, the subject matter let you know you are at the end.

Now, if any of you have a reference or a study Bible, okay? If you have one, do you still have Isaiah 65 open, by chance? If you have a reference or a study Bible, is there a heading right above verse 17 in your Bible, by chance that some editor or somebody's placed in it? Oh, absolutely. Why? Because it's showing you that we've changed subjects here. If you go to the gospels, you can see this really clearly, because it'll mention the Syrophenician woman, the feeding of the 5,000, whatever it may be. There'll be these little subject headings that they'll put in. The original scrolls just kept on rolling, but when you're talking about a woman being healed of a disease, and all of a sudden now you're on a boat, you've changed subjects. Does that help a little bit?

Now, here's the beautiful thing. Unlike our world today, back in biblical days, they didn't have access to the copies of scripture in the manner that we do and so guess what these leaders, they had them memorized and they knew in their minds the length of the passage, the text of the passage, and they knew when reciting it when to stop because they knew those, in our terminology, those five verses were about this, those seven were about this. They wouldn't have known them as verses, but they had them in memory and they knew the length thereof. Does that help out a little bit?

So when Jesus in Luke 4 opens up the scroll, he actually opens it up to what we know as chapter 61 but what's interesting in Luke 4, it doesn't say Jesus opened it up and he searched diligently for the passage. He knew where it was and he was able to go because if you just think of it in terms of 2,000 years ago, we know it as chapter 61. 66 chapters. So where is it? Toward the very end, right? And so he knew exactly where it was, because he not only wrote it, he was exposed to it and so he was able to go directly to it. By the way, any Old Testament religious zealot, Pharisee, Sadducee, scribe, priest of his day could do the exact same thing. That's why everybody got so upset with him when he opened it, because he opened it to the passage about being a Messiah and he said, "Today it is fulfilled in your ears." They knew that he knew exactly what he was doing. Does that make sense? He didn't just randomly open up Isaiah and go, "Ah, all right, here's a good passage." No, he went to a passage that said, "This is how the Messiah will be, and I am him." And by the way, if you don't know, the next thing they did was try to throw him over a cliff. So, but the Bible says he got in between.

Are we ready to move on? Are we still doing scrolls? We're good? Okay, here we go. Question number 2. Now do y'all see why we have to clean it out on September 6th? All right, here we go. Question number 2. "Why does God tell the animals to fill the earth, but he tells man to replenish the earth? Does this have anything to do with the gap theory?" Oh, you done opened up a can. Here we go. Go to Genesis. Here we go. The book of Genesis. Tonight we're going to be in chapter 1 and in chapter 9 of the book of



Genesis. I heard an, "oh my goodness," oh yeah, here we go. We're going to have some fun here.

Now, we actually, I want to start in Genesis chapter 9. Okay? Now, the reason we're starting in Genesis chapter 9, a story we're very familiar with, Noah and the famous flood. In chapter 6, he starts building the boat. 120 years later, he finishes building the boat. He gets on the boat, his wife, his three sons, respective three daughter-in-laws, all the animals that are called get on the boat. They get on, flood comes. 14 to 15 months later, it is dry enough land to get off. They get off, right? Chapter 9 of what we know as the book of Genesis, gives the commission from God of what Noah is to do next. Verse 1, "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." Now it makes a whole lot of sense, right, because this is a really big place for only eight people. Right? And the word "replenish" means to fill in that which used to be but is no longer. Correct? Right? There is a reason we put it in contextual context here. If you were to go to a restaurant and you were to order a Diet Coke, right? And you are parched and you're thirsty and you consume the Diet Coke. Whomever is a waiter or waitress does not ask you, "Would you like me to fill your glass?" They ask, "Do you want a refill?" Because it at one time had substance, and it no longer does, right? You would never call the first glass a refill. That would be the second. And if those of you who have Diet Coke issues, the fifth, sixth, seventh, whatever glass that you have. Now, you know, by the way, and this can be sweet tea, diet, it doesn't matter what, you know you've got an issue when whoever's serving your table just brings the pitcher. That's when you know you got an issue. Alright, just in case you didn't know, you've got an issue.

Alright, that being said, that's Genesis chapter 9. Now go back to Genesis chapter 1. Now, not only are we on the other side of Noah's flood, we make it even better than that. We're on the other side of what you and I know as the fall of humanity. Humanity falls in Genesis chapter 3. In Genesis chapter 1, we have the creator, one of the creation accounts of humanity, and I'm going to read verse 28. Now, verse 28 says, "And God blessed them, and God said unto them, Be fruitful, multiply and," push pause. "Be fruitful, multiply, and." Everybody's looking at your Bible. On the count of three, I want you to read what that next word is. One, two, three. I heard a lot of different words. Some of your Bibles say "fill," don't they? Some of them say "refill" or "replenish."

Now, if you are brand new to Wednesday nights, let me introduce you to a long-standing Wednesday night First Baptist, Opelika tradition. Carnac the Magician is here. Now, some of you are not old enough to remember Carnac the Magician. Carnac was a character that Johnny Carson played way back in the day and Carnac would always have a question or an answer in an envelope that he would put up to his head and he had a question that he would ask. But here's the thing, Carnac knew what was in that envelope and that's what made it so funny. All right. So are y'all ready? Here we go. If you look at your Bible and the word "fill" is there, you do not have a King James Bible. If the word "replenish" is there, you do. Now, here's where it gets fun, because I know what the follow-up question is without you even submitting it to Chris. I know what it is. Y'all ready? The follow-up question is, okay, what's the Hebrew word? You know what it is?

It's the same in both verses. You say, what do you mean it's the same in both verses? It's the exact same Hebrew word that we, humanity, have translated two completely different ways. Alright? Now, here's why that's fascinating. Is anybody going to argue with Genesis chapter 9? No. Why? Because there was a whole lot of humanity. Humanity went sideways. Noah and his family were faithful. They had to, quote, refill or replenish what was no longer there. Now, we go to chapter 1 of Genesis, and we see the word "replenish," and a lot of times we go, uh-oh, what does that mean? Because the word means to replenish or to fill that which was originally there that is, quote, no longer there.

Now, what happens is a lot of times at this point, people begin to interject what we call a pre-Adamic race, that maybe there were entities, maybe there was humanity, maybe there was something, quote, before Adam, and so, therefore, God did whatever he did with that and he's replenishing with Adam and Eve. Can I tell you the absolute brilliance of the King James translators? There was an entity. There was something prior to. You know who that was? Lucifer! And you say, well, what, what? Go to Isaiah chapter 14. Go to Isaiah chapter 14. Here we go. Remember, this is a Bible study. Isaiah chapter 14. Now remember, we talked about earlier in the first question about these cherubim, which by the way, ma'am, Lucifer was one of these original cherubim. When he falls, begins in verse 12 of chapter 14. By the way, before we read these verses, when we think of the prophets, we often think of foretelling, but prophets, preachers, teachers, both in a faith base and a secular level, all do the same things. We oftentimes take events of our past and we relate them to events of our present. Just today, somebody sent me a video that I was watching, and it was a video of a football coach that was giving kind of a pep talk to the players and in his, quote, pep talk, he told a story from his own life that took place 10 years ago that related to what the team was going through today. That's no different than what's happening here in Isaiah. There are times that the Lord goes back in time to illustrate what's happening in the present. Now, in the, quote, present, we have an earthly king who's gone sideways and essentially, what God is doing is saying that the motivation, the internal drive to do what he's doing, is the same thing that caused Lucifer to become Satan. Okay?

So, that being said, in verse 12, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven." All right, so far we're good. "I will exalt my throne above the stars of God." All right, we're good. "I will sit also among the mount of the congregation in the sides of the north." All right, we're still good. Read verse 14, "I will ascend above the heights of the clouds." Now, I'm not a genius but if you're going to go above the clouds, you've got to start below the clouds. Is that not correct? See, one of the great questions that nobody tends to ever think about and/or answer is, when exactly did Lucifer fall? We know he fell before Genesis chapter 3. We got that, right? I believe that what we just read in Genesis 1 confirms that he fell before God ever formed Adam out of the dust of the ground because God tells him to replenish. What do we see here? Do I believe in a pre-Adamic, quote, culture, society? Yes and no. It wasn't earthly. It wasn't human. It wasn't what you see late night, you know, Explore TV or whatever it may be, right, you know all those great shows that they have at two in the morning. You know, there's a reason they show them at two in the morning. Y'all

know that, right? Okay. It's for people who can't sleep to go to sleep. By the way, if y'all don't know, on our channel we run "Ask Jeff" all night long to help y'all go to sleep. We really do, alright?

So don't think ancient aliens, okay? What you do need to think of is, was there a void that was allowed to be with Lucifer's fall? Was there an absence? Yes, absolutely there was. And so when God tells Adam to replenish the earth, that's an absolute valid, I guess, interpretation or translation of this word, because there was one, according to what we just read, there was one who dwelt at some level in what we know as planet Earth. Now, think about it, whom we know as Lucifer, second in command, highest cherubim, would have the greatest capacity for any type of assignment, whatever it may be and in Isaiah chapter 45, verse 18, it says that Earth was created to be inhabited. So, the word "replenish" is gold because it helps us designate the fall of Satan being previous to definitively the formation and creation of Adam.

Now, the question is, does this enhance what you and I know as the gap theory? Now, if you're going, "I don't even know what that is. Isn't that a store where kids buy clothes?" No, the gap theory is actually the concept that the fall of Satan occurred in verse 2 of the book of Genesis, that in the beginning God created the heaven and the earth, all was good, the earth was formless and void, and darkness was over the face of the deep. Those that subscribe to the gap theory believe that that verse is describing the fall of Satan. Now, does this enhance the gap theory? I don't know if it necessarily enhances it, but it doesn't hurt it, because what you have here is that Satan had to fall at some point before verse 26 of Genesis, chapter 1, okay, not anywhere between then and chapter 3.

Now, if your Bible interprets it, quote-unquote, "fill the earth," not "replenish the earth," then you still don't have a record anywhere in the first three chapters of when he fell. And again, a lot of people, when we get to Genesis 1 and 2, they want to talk about chronology, they want to talk about dating, they want to talk about young earths and old earths and all this other kind of stuff. Can I tell you the most important question to ask that we're not asking is, when did Satan fall? That's the question we need to ask because if you don't have the word "replenish" in chapter 1, then you don't have any language that's definitive that he has fallen prior to chapter 3. And that word can mean either one. And I want to thank that group of men back in the 17th century who said, you know what? There was one who had a certain position and place of authority that humanity now has the opportunity, for lack of better terms, to replenish what was made void.

Now, there's another verse that addresses this. Go to John chapter 17 real quick, and then I'm going to open it up, just so you don't think I'm on the sauce, as they say. John chapter 17. Some of y'all are saying, I need a pitcher of coffee to get through this. John chapter 17. This is what we call the high priestly prayer of Jesus. He's in the Garden of Gethsemane. This is the night before his crucifixion. 99% of this prayer is for the disciples that were asleep on the side and for you and I. It's a very selfless prayer. There's only one verse where Jesus asks for anything, okay, and that is in verse 5. It says, "And now, O Father, glorify thou me with thine own self," listen to this, "with the glory which I had with thee before the world was." Not before his incarnation, not before he came in

flesh. What does he say? He says there is a glory he had that he has not had since the world began and guess what that glory was? Originally, we read it earlier, that was Lucifer's admiration, worship of, and that was, a void was created. So guess what? For humanity to now be a very specific creation of God, we are now replenishing. Do you see this? We're replenishing something that used to be there, that is no longer there, that now that we are saved and his children, we have the opportunity to do what? To give him the glory. Do you see how that works? And so when the Bible uses that word, I think it's very defensible, not only on the quote, fall of Satan, but also on the purpose of mankind through our relationship with Jesus Christ, of what we are now commissioned to be a part of, that was voided with what we know as the fall.

Follow-up question says, "Did Satan tempt Eve because misery loves company?" That's a really good question and misery does love company, however, I don't want to, because I'm not qualified to, I don't want to psychoanalyze Satan, but I will theologically analyze him. The Bible says in Ezekiel 28 that iniquity was found in his heart. There is no scripture anywhere that indicates at any time, past, present, or future, that his heart, his internalness, will ever become less depraved. You say, what does that mean? It means, I don't think it was misery loves company. I think his hatred for God is so great that anything that God has brought into being, he's going to seek out and destroy. Remember in John 10:10, it says the thief, Satan comes to steal, kill, and destroy but Jesus came to give us life and more abundantly. So anything that the Lord is doing, he is desiring to destroy. Okay? By the way, marriages of God, Satan wants to destroy it. Children are of God, Satan wants to destroy them. Right? Do you get the pattern there? Anything that is of God biblically, Satan wants to destroy. Adam and Eve came of God, he wanted to destroy them. Does misery love company? Yes. But I've got news for you, Satan is so selfish, he doesn't care if you're in hell with him or not. Do you hear what I said? He is so selfish, he doesn't care if you're there with him or not. He is there because he despises God and God alone. But misery does love company.

It says, "Was the earth made for Lucifer or man?" Ooh, go to Isaiah chapter 45 real quick. I alluded to it earlier. This is a really good question. Some of y'all here for the first time go, "Man, it got deep real quick." Yeah, that's what we do. Isaiah chapter 45, verse 18. This is a passage in regards to the creative order. It says, "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else." So the answer to the question is, yes, it was designed for inhabitation. So, again, what you and I do not have the privilege of is we don't know life, nor are we given much of life of the Garden pre-fall, nor are we given much of account in the scripture of the universal existence pre-Satan, i.e., what we might call the Lucifer capacity. We just don't have... So, we don't know... I mean, I'm putting it in human terms, okay? We don't know if God sat down with Lucifer and said, "Okay, man, I've got this great place called Earth and I'm going to give you the deed." I mean, we don't know, all right? What we do know is that in his, quote, fall, he desired to ascend above the clouds. What we do know is when Adam and Eve were formed, there is a word used that easily can be translated "replenish," that which is no longer, and we live in a place that the Bible says was always meant to be inhabited.

So again, you can kind of put the pieces together as you so choose. At the end of the day, this ball that we're standing on right now is going to get burned up. The Bible says it's going to get all burned up. He's going to start all over again, read starting with chapter 21 of Revelation. So it's fascinating to look at what occurred in the past, but the reality is what we're living in today, the result of all this, and then eventually the newness of it. And by the way, the word "regenerate" or "regeneration" that we talk about all the time, like God regenerates me through Jesus, it's only used twice in the Bible, once in reference to your soul and once in reference to the earth. Matthew chapter 19, the earth will be regenerated again.

So now, again, I'm not trying to do an agenda at all, and I do believe that we should be good stewards of everything God gives us, the flesh and the bodies he gives us, the resources of life, even the dirt that we proverbially are sitting on right now. But understand, you can spend all your time, all your energy, and all your money into preserving your body and preserving the earth, but at the end of the day, both are getting replaced. You ever thought about that? As a believer in Jesus Christ, you're getting a new body, right? It doesn't matter how long you live, you're getting a new one. It doesn't matter what we do to preserve the planet, we're getting a new one. It kind of puts it in perspective. Now, I didn't say be a poor steward. I never said that, right? I never said go and destroy your body so you can get a new one quicker. I never said that. In fact, the Bible says in Job chapter 14, verse 5, a man's days are numbered, but Proverbs 26 says a fool can shorten his days. So, again, good stewards of.

"Genesis, how, when, and why was Lilith introduced?" Now, some of y'all are thinking, "Frasier's wife is in the Bible?" No, no, no, no, no. Again, I'm aging and dating myself, but surely y'all watch reruns. Now, some of you are going, "Who is Lilith?" If you have a concordance in your Bible, you know in the back where it has like the words and all the verses, or if you go to Strong's Concordance, which is exhaustive of the totality of scripture, and you look up the word Lilith, you know what you're going to find? Nothing. Okay? So, there are a whole lot of questions from the book of Genesis that if you do not have a strict adherence to a doctrine of biblical fidelity and inerrancy, it will cause you to go sideways quick. Okay? For example, there are questions such as, and by the way, I'm not asking these rhetorically to be answered, I'm just going to throw them out there, there are questions such as, okay, if there's only one man and one woman, how do we get so many different shades of all of us? There's the question of, hey, if earth was all perfect, why did he put them in a garden? Why didn't he give them the whole thing? Hey, when Cain went out eastward of Eden, why was he scared for his life? Who was he scared of? And so what has happened is you take all those questions, and if you don't want to spend enough time in the Bible and you just want to come up with something to satisfy your hunger for knowledge, then what you say is, "Oh, God didn't really mean what God really said. That wasn't literal. That was metaphorical." And so, therefore, Adam doesn't really mean one man. It just means that's representative of humanity. And Eve doesn't really mean the mother of the living, that's what her name means. It really means that women, that females are the ones by which children come from. You see how the metaphors can compound on themselves? And Lilith was a construct that was invented some time ago

that basically there is no way that Eve could have produced all the world has, and so Lilith was another woman by which other entities of humanity came to existence through. Whether it was specifically Adam or some other man, it doesn't matter, but that's an explanation of how we got all the different races, got people that Cain was scared of, and got all... In other words, it's humanity's answer to not willing to do biblical study, if that makes sense? There is zero, in fact, I'll go ahead and say there's less than zero biblical evidence for a character or person named Lilith, but that's the name that people have given this fictitious woman that had to be a part of the process because it couldn't happen the way the Bible says it did. Please note my gift of sarcasm. So that's good old Lilith.

Okay, that's a whole lot. Any questions, follow-ups, thoughts, concerns, issues, clarifications? We're good? Genesis is settled? All right, we'll move on. Here we go. It says, "Would you explain why you pray a hedge of protection around your prayers? Are you talking about your silent prayers or those you say out loud?" For those of you who say, what do you mean you? So I have at times, specifically here on Wednesday night, talked about that at times when I pray, that I pray a quote-unquote hedge of protection, not only around my family, around wherever I am, but even my prayers in general and the reason is because of John 10:10, Satan desires to kill, steal, and destroy. And I've got news for you, Satan may not be omnipresent, but he's got principalities, he has got powers, and he's got rulers of darkness. So the Bible speaks about a host of angelic beings that fell. You remember the very first question we talked about angels, how many there are, innumerable, right? If a number that we cannot count exists, and a great number fell with Lucifer, don't you think there's a whole lot of them out there? Alright? That being said, I know, per Ephesians 6 and other passages, that Satan wants to destroy me. I know he wants to destroy my family. I know he wants to destroy this church. I know he wants to destroy anybody and anything that's of God. Correct? So that means that he puts out assignments. He desires to steal, kill, and destroy. And so, guess what I do when I pray? I pray that God will protect me against him. It's real simple, all right?

Now, let me put it in very carnal Southern language, all right? When we go out and experience, cheer for, or even at some level at times have participated in the quote-unquote great game of football, do you know what we do in football? Now, I know so much at the peewee levels, not so much, but the older you get, the more important it gets, is you do this thing called studying film. Right? And when you study film, you look at what the other team is going to do, so that when you face them, you know where to position your players and how to respond to the way they line up. Correct? Absolutely. I've talked to football players before who are really good at the game, that have studied so much film, they say, "Hey, when they lined up, we knew exactly what play was coming." We knew exactly what to expect, right? So, I want you to pretend that you are the coach of the team, the respective football coach, and the other team lines up in a certain way. Are you just going to sit there and be quiet and go, "This isn't going to go real good"? What do you do? You yell, you scream, a lot of them start cussing, right? I mean, they go bananas. And have you ever seen, I love it at the collegiate level, when the coach takes off sprinting on the sideline to call a timeout? Y'all seen that, right? And there is a coach a couple miles west of here, he throws clipboards. Okay, that's what he does. Why do they do that? Because if we allow this play to go off without interjecting, it's going to get

ugly quick. And so when I talk about praying a prayer of protection, I don't have to wonder if Satan wants to destroy me. I don't have to wonder if he wants to destroy my family. I don't have to wonder if he wants to destroy everything of God. I know it. So if I know that he is seeking to destroy, why would I not summons the Lord to protect me?

Now, about my specific prayers, I've got news for you. In your Bible, there's a lot of phrases about the birds of the air. That is a phrase that's used a lot of time in the Bible, not just of literal birds, but it's also referring to demonic entities and it talks about these birds of the air who fly and communicate and tell, and I don't mind telling you at all, a lot of times when I pray, I pray that whoever Satan has on assignment to me, that they either A) cannot hear what I'm praying to you, Lord, or you confuse them in what I've said. Because I don't want those birds of the air to go back to their colonel or their general and say, "Hey, guess what? He is praying for this. Let's spoil it." Now, that's not giving too much credit to the enemy, that's just called living in reality, is what that is, because guess what? He wants to seek, kill, and destroy you, your family, and anything that's of God. And just like in football, you would never just let the play go. You would either yell, scream, or call timeout. When you pray for God's protection, you're essentially doing the same thing, is all you're doing. But that's a really good question, and I encourage you to practice it. I do it regularly.

By the way, just so you'll know, and I'm going to be really transparent, I don't know if you know this, but every Saturday night, every Saturday night, I verbally go through the Sunday morning sermon. Every Saturday night. Sometimes twice. Okay? My dog gets saved every week. It's incredible. Alright? I mean, she's faithful, man. She prays every week. She's good. But I want you to know something, here's kind of the transparent part. When I'm done with that time, you know what I pray? I pray that whatever assignment that the enemy has on me or on you, whatever and whomever those entities are, that whatever they've heard come out of my mouth, that they get confused, and they're not able to communicate, and they're not able to thwart, and they're not able to dispel. I mean, I pray it because I know that a lot of times what God's given me to share with you on Saturday night, there's a lot of demonic entities out there that want to convince you to just sleep in the next morning because you don't need to hear that. And so what am I praying? I am praying that whatever that is does not take place. And I want to... Join me in doing it, by the way. Alright? So, there you go. There's the complete transparency.

Yes, sir?

[unintelligible]

Great question. Does that mean there are certain things that you probably shouldn't pray out loud? Now, the old adage, and when I use the term Satan, and remember, he's not omnipresent, but he has a lot of help, right, that Satan can hear your voice, but he can't read your mind. Does that make sense? So, that being said, in addressing the question, okay, I don't necessarily think it doesn't have to, quote, be out loud. I just think you have to, quote, watch yourself. Does that make any sense? Don't feed the beast.

Now, I want to give you an interpretation of a verse that you may have never noticed before. Romans 8:26. It's a great verse that says when we don't know how to pray or what to pray, we ask the Holy Spirit to speak to the Father on our behalf. Now, I'm going to tell you about that verse. If you don't know about that verse, then you've never been lower than low before. Alright? Romans 8:26, friend, comes into play. Have you ever been a... I don't want to call you out particularly, but I'll go ahead and tell you. I've been in a place in life where I don't know how to pray. I'm distraught. I'm beside myself. I don't have words for what I'm feeling. I mean, it's reality, right? And so, it says, at that moment, you ask the Holy Spirit to intercede for you, and that's great and that's a wonderful promise, but I think one of the, quote, secondary applications of that passage is, in those moments of groaning, we're so weak, we're so distraught, if we started throwing out all the, quote, holy dirt out there, the enemy's going to use it against us. Does that make sense?

So again, I'm not trying to get you scared, I'm not trying to think there's a demon under every doorknob, but I hate to say it this way, just think like a football coach. If you saw the other team lined up in a way that would not be beneficial to you, you'd change it, you'd stop it, you'd do something. If we know Satan wants to destroy us, we'd be fools not to at least address the reality. I don't know if that helps a little bit in that one. So, now, I'll just be honest with you, praying silently I find difficult. You say, "Why do you find it difficult?" Because my mind goes a thousand different ways other than what I was praying. I'm just being honest. So, I tend to be more of a verbal guy.

So, any other ones on that one? Everybody's good? It says, "Where was Daniel in Daniel 3 when his friends did not bow and worship the image? Why isn't he, Daniel, mentioned?" Oh my. We only have two minutes to answer this question. Go to Daniel chapter 3 real quick. We're going to get the very much abbreviated answer and I have a funny feeling we're going to have follow-up questions next week. Daniel chapter 3. We're just going to quote-unquote go there, if you know what I mean. Daniel chapter 3. I'm getting there. There he is. Daniel chapter 3. It's a very famous passage. Verse 1, "Nebuchadnezzar the king made an image of gold whose height," and you know the famous image, right? What does he say? Bow down when the music starts. If not, you're going to the fiery furnace. We know three men, Shadrach, Meshach, and Abednego, refused to bow down. They were thrown in the fiery furnace. Very famous story. We got it, right? Here's the question. Where's Daniel? You know what the typical answer is? Oh, he was so powerful, he was on assignment by Nebuchadnezzar. I want you to go to the end of chapter 2, verse 49. "Then Daniel requested of the king, he sent Shadrach, Meshach, and Abednego over the affairs of the province of Babylon but Daniel sat in the gate of the king." Uh-oh. What do you mean Daniel sat at the gate of the king? If Daniel sat at the gate of the king, that means Daniel was in the vicinity when chapter 3 happened. If he was in the vicinity, why was he not in the fiery furnace with them? I'll tell you why. Because Daniel wasn't perfect and neither are you.

Now, you know what the good news is? In chapter 6 in the lions' den, he was a man. He faced it. He prayed publicly. He defied Darius' orders in chapter 6. But the biblical evidence was, he was there, but he wasn't there, if that makes sense. And that is a hard



thing for us to say, because we revere Daniel. But hey, what's the story we tell of Daniel? Daniel in the what? Lions' den. Exactly. See, Daniel in the lions' den is when he was faithful to the Lord. Daniel and the fiery furnace, there's biblical evidence that he literally was sitting at the gate. That's a hard biblical truth to swallow, but Daniel wasn't perfect. Nobody is perfect. The good news is in chapter 6, I think he learned his lesson and he did what he needed to do all along. And we know in chapter 3, there was a fourth one in the fiery furnace that looked as the Son of God, that was not Daniel, that was the Lord himself.

We are out of time, we gotta pray, we gotta go. Next week we will continue. On the 6th of September we're gonna clear out all the questions that we haven't gotten to.

*Lord Jesus, tonight as we depart from this place, God, thank you that you don't want us to be ignorant of the truth of your word from Genesis literally to Revelation. God, you instruct us on how to believe and whom to believe and what happens if we don't believe. God, help us to depart from here maybe that we have more questions but, God, give us a heart and a fervor to dig deeper into your word, God, not to fall into that trap of the Lilith situation of saying, "Well, if I can't reconcile it, I'll just make something up." God, help us to dig deep, help us to reconcile, and help us to know that no matter what page we turn in the Bible, you know exactly what you're doing, and you're trying to help us to just simply walk in step with you. God, thank you for your word. May we cherish it, but may we live it. In Jesus' name we pray. Amen.*