

Ask Jeff 8.22.18  
By Dr. Jeff Meyers

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**Crossroads Ministries**  
301 S. 8th Street  
Opelika, Alabama 36801

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

Well, it's time to get started. I know we are at a Baptist church, but we're actually going to start on time. A little unusual, isn't it? Alright, first thing I want to call your attention to. Hopefully, on your way in tonight, you picked up a Circle of Concerns, otherwise known as the prayer sheet of First Baptist Church of Opelika. You do not have to be a member at First Baptist Church to be prayed for, to have those prayed for that you desire for us to pray for. But we need to know what you want us to pray for. We print this list about ninety minutes before we get started. So, it's as up to date as possible. But we know there is always new information, new people, new situations and scenarios. If you will let us know, we will get that on the list as soon as possible. You will notice that there are several sections and/or divisions on this sheet. There are those that are in local hospitals, those that are in homes, those that are in hospitals that may be some distance away. But we want to be praying for all those situations and those individuals, but at the bottom, that's right, First Baptist Opelika. We're back! Another baby has been born. That's what we do well. I am going to leave it at that. So, but we do want to give congratulations to those that have had babies been born in their family, as well as sympathy for those that are part of our family that have lost loved ones in recent days.

As you turn to the back, you will notice not only the food schedule for next week, but two very important sections that we always want to call attention to. Those that are serving in a missionary capacity. Some of these are serving somewhat locally. Some are serving completely on the other side of the world. And then those that are serving sometimes in the same geographical areas as part of the United States military. We want to always remember those folks and keep them in our prayers.

Let me encourage you to do something tonight. As you depart in just a few moments, don't throw this away. Don't get rid of it. Don't trash it. If you would, keep it a part of your life for the next few days. Put it on your refrigerator, on your counter, whatever. And when the Lord prompts you to, just take it a point to pray for those that are part of it. Let me also give you another encouragement. You may see a lot of names that you know, and you may see a bunch of names you don't know. Let me challenge you to pray for some folks that you don't have a clue who they are. You know, Romans 8:26 says that when we don't know what to pray for, we ask the Holy Spirit to intervene on our behalf. And sometimes it's good just to have the Lord just to pray for somebody that you have no idea what is going on. So, we just want to encourage you to participate.

Let's pray, and we'll get started.

*Lord, as we gather tonight as a family of faith, thank you that as we begin our Fall season with Bible studies and all types of ministry opportunities on this campus, Lord, as we see folks coming in by the families and such and even by singles and couples. God, we are just excited that you have drawn people unto this place tonight. May we be found faithful as we open your Word, as we sing your praises, as we are challenged by the truth of your Word. Lord, we pray for those that are on this list. Lord, we know many of them are hurting physically. They've received diagnoses that are upsetting, and they are a struggle to deal with emotionally. God, we pray that you would give them the peace that passes all understanding, but at the same time, God, we pray that you would give them healing at all possibility. Lord, we pray for the caretakers. We know oftentimes they are physically exhausted and mentally worn out. God, would you strengthen them to be oftentimes the hands, and the feet, and the decision maker in the process as they go through these journeys of difficulty. Lord, we also pray for those who have lost loved ones. Not just the one on this sheet, but the other ones that we're aware of just in our circle of sphere of influence in life. We know it's a hurting world. It's a struggling world, and we recognize that you are the only one that can bring light and life to all the dark situations that we deal with. Lord, for those serving in the military and on the mission field give them provision. Lord, give them God speed. Give them the ability to have your wisdom when it comes to making decisions. And Lord, would you give them the ability to experience your presence in your Spirit. Lord, as they oftentimes find themselves in very isolated areas, feeling alone and somewhat disconnected, Lord, may you speak into their lives. May you communicate through your Word and other believers that are around them. Encourage them for the journey. And Lord, specifically in this room tonight, as we open your Word, we don't know where we are headed. And we don't know what we will discuss, but we know it will be within the context of your Word. Help us, oh God, not just to receive knowledge, but to receive the instructions, so that we might better serve you and relate to you all the days of our life. It is in the name of Jesus Christ we pray, Amen.*

I do want to welcome you to Wednesday nights here at First Baptist Church or Opelika. I know there may be one or many of you that this is your very first time with us, maybe here in person or on the other side of the cameras. We welcome you. And allow me to share with you kind of the format of Wednesday night. Typically, and I say typically, because, as you will find out in just a moment, things are kind of in your hands. So, it doesn't always go as I have scheduled. Typically, we have our Bible study divided into two sections. The first section is a time of question and answer where you have the opportunity to ask any question you want about God's Word, from God's Word, related to Christianity, other faiths, whatever it may be. And I have the privilege of guiding you to what the Bible says about that question. Did you notice I said, "I don't have the answers to that question?" My job, or my opportunity, is to guide you to what does the Bible say about that.

If you want to ask a question or have a question submitted, probably the easiest way is to go on our website. Go to [fbcopelika.com/askjeff](http://fbcopelika.com/askjeff). You have the opportunity to submit your question. When you do so, two things I want you to be aware of. Number one, if you

put your email down, I still don't know who you are. You will remain anonymous. Completely anonymous. When it comes up on the database, it doesn't tell me who. It doesn't give me an email address. It just has a question. If you put your email address, then when I push the "answered" button, it will send you a link to the video when your question was answered, because sometimes you cannot be here. Maybe you had a business trip scheduled or such, and we don't want you to miss out, just because your schedule did not allow.

The second thing is simply this. You have an anonymity. You do not have to reveal your identity at all. I have no idea who you are. So, if you're nervous, if you're scared, if maybe, for whatever reason, you just don't want to admit that that's something you struggle with, or an issue you've had, or a question, or a concern. Complete anonymity. However, there is this wonderful opportunity that we have, and that is for you to raise your hand. Now, when you raise your hand, guess what? You just lost your anonymity, alright? We know it's your question, but you have the ability to take the conversation anywhere you want it to go. We can go deeper into the subject matter. We can change subject matters. I've had some of you sometimes raise your hand and say, "I'm tired of talking about that. I want to talk about this." That's great! Didn't I meet earlier that it typically goes a certain way, but sometimes you all put your hands in the air, and it just goes woووо. There it goes. And we have fun with it.

Now, at the second half, we are slowly, but steadily, walking through what we know as the book of Revelation. We find ourselves tonight in chapter 11 toward the very end. We're going to talk about the very famous ark of the covenant. So, that being said, that will be at the latter end of our Bible study.

Now, this is the very first night of our Fall season. Even though we have been meeting all throughout the summer. The tables are back. Wednesday night meal was back. The crowd is back. So, I thought we would just have a little bit of fun tonight. I've got the database. There are hundreds of questions in there, and I would be glad to go to the database and push the button. But I thought, because it's the first night back for the Fall season, that we would just get a little crazy. And I'm just going to go ahead and open it up and say, "If there is anybody who says, 'Hey, I just want to put my hand in there, and I want to talk about this.'" I am going to give you the opportunity, alright?

So, here we go. Any hands? Yes, sir.

[unintelligible]

Yes, sir.

[unintelligible]

Yes, sir.

[unintelligible]

Yes, sir.

[unintelligible]

Alright, allow me to repeat for those of you who could not hear in the back. The question is in regards to what we know as the fall of Satan. And when you turn to Ezekiel 28, there is a passage where it describes him pre-fall as the cherubim over the throne of God. By the way, your Bible only mentions five cherubim, a very specific class of the angelic host. There are four that are mentioned around the throne, both in Ezekiel 1 and 10 as well as the book of Revelation chapter 4 and 5. Interesting, Ezekiel 28 talks about the cherubim over the throne. There is no mention of a cherubim over the throne in Revelation 4 and 5, because, as you well stated, whom we know as Lucifer, which means lighted one, his name is mentioned in Isaiah 14, he has fallen. And in his fall, Revelation 12 gives us a whole list of new names that he is called by. He is Satan, or the accuser. He is the devil, or the deceiver. He is that great old serpent. And he is also called the red dragon, among many things. And so, he went from the lighted one to a much different description.

The question that he was asking was in regards to, for a lack of better terms, his ability, or his hierarchy, his strength, his capacity to do battle, because Lucifer is only one of three angelic beings that we have the names of in Scripture. We have Michael, who is called the archangel. We have Gabriel, who often see in a communication fashion, particularly with what we know as the birth of Jesus as we celebrate at Christmas, and Lucifer. Those are the only three that are mentioned. Now, here is what is interesting. Not only are those the only three that are mentioned by name in Scripture, but they also function in different positions or capacities. Lucifer was described as a cherubim. Michael is called an archangel, and Gabriel is called the messenger of the Lord. So, it's not like they're all within the same department, so to speak, and who is the manager, and who is higher, and who is lower. But you do see, as he alluded to, that there is one situation that we have listed in the Bible where two of these angelic beings, shall we say, get in a little spat.

So, turn to the book of Jude. I know some of you are going, "Jude. Where is that?" Go to Revelation. Hang a hard left. Go to Jude chapter 1. Please tell me you all noted the humor there. Jude only has one chapter. In the book of Jude, we're going to go to verse 8. Actually, we will begin with verse 9. We'll go ahead and get to the part. This is a reference to an event that is alluded to in the book of Deuteronomy chapter 34, but is not specifically mentioned in Deuteronomy chapter 34.

Just to give you a little back story before we read it, in Deuteronomy 34, whom we know as Moses, the great leader of the Israelites, the one whom the Lord used to bring them out of Egypt, Moses is not allowed to go to the promised land. Remember, early in his ministry he struck the rock. The water flowed out. The people were nourished. Later in his ministry, the people began to complain about not having water. He did not seek the Lord's permission. In fact, the Lord said, "Do not strike the rock." He did strike the rock,

and he was not allowed to go into the promised land. He was buried this side of the promised land, so to speak, and the Bible records in chapter 34 that nobody knew where he was buried. So, it was an anonymous burial, alright?

What we're about to read in verse 9 and following in the book of Jude, there are some that refer to this passage as the assumption of Moses, meaning the raising up of or the taking up of Moses. Allow me to read, and you will understand why. "Yet Michael the archangel, when contending with the devil." Now, you remember who the devil used to be. He's Lucifer, right? So, of the three angels that have names in Scripture, two of them are having a little spat. It says, "They were contending." Alright? It says that he was contending with the devil. "He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

Now, in this passage all that we have is a description of the body of Moses being contended for, or fought over, between these two entities. One whom used to be Lucifer, who is now the devil, and Michael, the archangel, who, according to the book of Daniel, is the representative or, even shall we say, the guardian of the Israelite or the Jewish people. And the question was, okay we got these two guys fighting. We know they're two of the only three angelic host. Who is the higher ranking one? Who is the one that has the greatest position? The Bible does not share that specifically, but I will tell you what it does share. That when Michael, the archangel, fought whom we now know as the devil, or whom used to be Lucifer, notice that he did not fight him in his own strength. He did not say, "Okay, you and me, we're going back behind the school afterwards." I mean, he didn't say that. They didn't meet at the back of the playground. What did he say? He said, "The Lord rebuke you." And so, what I want you to hear in this is, even though all three are given names, and even though all three hold what we might call different positions somehow, someway, in the angelic host, there is no definitive of, okay, this one is higher than this one, and this one is lower than that one. However, Lucifer was described as the cherubim over the throne of God. So, we would say he was the highest in position. Michael, who was the warrior on behalf of the Israelites, we might say he was the highest in the aspect of power. Does that make sense? Because every time Michael shows up, he is seen as a warring entity. However, Lucifer in his fall, we see him as much of a warring entity, because in Ephesians 6 it says, "We don't fight against flesh and blood, but against principalities, and powers, and rulers of darkness."

I think the most important, I guess, aspect of the question is this. Even though its interesting to find out who is stronger than who and who was tougher than who, is that Michael did not get down on the devil's level and say, "You and I are going to go scrapping at it." He said, "I need the Lord to rebuke you." It's an incredible model for each and every one of us that when we face these battles of life, don't fight them in our strength. Call on the Lord to be our strength in the midst of the battle. But it's a fascinating study involving these entities and how they relate.

Yes, sir?

[unintelligible]

Sure.

[unintelligible]

Correct.

[unintelligible]

Alright, I am going to repeat again, because obviously volume is difficult to carry in this room. The question was in regards to a character who is probably one of the most fascinating guys in all of the Bible. His name is Melchizedek. Now, just for the sake of ease, I like to call him Uncle Mel. Okay, Uncle Mel. He shows up in the book. The first time he shows up is in Genesis chapter 14. Melchizedek is called the king and the priest of Salem. Now, Salem is important. Why? Jerusalem, alright, the place of peace. When he shows up, interesting in your Old Testament, I am just going to give a little background, and then we're going to get specific to your question here. Because Melchizedek shows up. He's a king and a priest. In your Old Testament there are three, what we might call, God-ordained offices that he gives to humanity. He allows some men to be kings, correct? David was a king. Solomon was a king. Saul was a king. Saul, David, and Solomon. The priest, who was the religious mediator of the Israelite people, whether it be Samuel or some other one. And then there were prophets. Prophets were the individuals who said, "Thus saith the Lord," or spoke on behalf. In your Old Testament, most people only held one role. There were many, though, that held two, but none were allowed to be both a king and a priest at the same time. In fact, this is what had the crown removed from king Saul. King Saul was operating as a king. He was waiting on Samuel. This is in 1 Samuel chapter 15 by the way. He ran out of "patience," and he decided to do the behavior or the actions of a priest, and because he went contrary to what God told him to do, the crown was removed, and it was passed to David.

The reason I went through all that trouble at the forefront of this question was this. Melchizedek is the only person in your Bible to be both a king and a priest at the same time. And when you get to the book of Hebrews chapter 7 and 10, it mentions that Jesus Christ is after the order and the priesthood of Melchizedek without beginning, without end, without mother, without father. And so, many people have equated the possibility of Melchizedek being, what we might call a Christophany or Jesus Christ manifested to humanity prior to his incarnation in the flesh.

Now, the reason that is important is because he also brought up, not just Melchizedek, but the fact that there are some people, typically in Europe, who allow Michael, whom we just described as the archangel, to assume, for a lack of better terms, the role of a pre-incarnate Christ or one who is seen as a Christ-like figure, particularly in the Old Testament, correct? Because Michael is not mentioned in between the time frame of Jesus' birth and resurrection. In other words, he is mentioned prior to his incarnation. Michael is mentioned after his resurrection, but never in between. And so, some have said and have attributed that the possibility that Michael the archangel is a picture of or

maybe the possibility of the presence of Jesus Christ both pre and post his physical incarnation. Though there may be, and I am not trying to go contrary to, there may be a lot of evidences for, I think the one difference is that when Michael here in Jude 9 does not exert his own authority against the devil, rather he succumbs to the Lord, Jesus, even in his earthly ministry he always said, "I've got the ability. I've got the power. I am God. I got this."

In fact, when you go into the book of Zechariah chapter 3 in your Old Testament, there is a character that is called the angel of the Lord. Very similar in disposition to, not just an angelic being, but the presence of the Lord. This character known as the angel of the Lord actually absolves somebody of their sin, which only God can do. And so, even though there might be a lot of parallels to Michael, the difference is you never see Michael exert authority as God, but he exerts authority on behalf of God. Does that make sense?

[unintelligible]

Oh sure.

[unintelligible]

Michael is not, he is called the archangel, but if we were going to use that term, I think you are absolutely right, sir. He is the warring angel. He is the one in the book of Daniel, by the way remember Daniel has this prayer for twenty-one days in chapter 10 and on into chapter 11, and he is seeking the Lord and begging the Lord to show up. It's Michael who shows up twenty-one days later and says, "I would have been here quicker, but I got caught up with the prince of Persia." In other words, he was battling some spiritual entity, principality, or power, and so, therefore you see in Michael, even though God ordained and God elevated, limited in capacity as compared to God himself. But obviously, if we were going to take, and this goes back to your question sir, if we were going to take the most powerful entities that are described in Scripture, Michael is in the top five. I mean, because he is the serious. In the book of Revelation chapter 12, he is the one that is amidst all the final warfare and all that kind of stuff.

So, wow, you all started off heavy tonight. When I said we are going to take some hands, I didn't know you all were going there. Anybody else want to go for it? Nobody? You all going to be shy tonight? Oh, I saw somebody pointing across the room. Nope. Oh, there it is. Yes, sir?

[unintelligible]

I knew someone was going to go to Genesis, because you all. What do you want to know about Genesis 1:27?

[unintelligible]

Compared to 2:18. Alright. For those of you who did not hear the announcement earlier,

hopefully you will participate in, and by the way, if you're behind, it is easy to catch up right this week, is we as a church family, and by the way, when I say we, don't think people who are only part of First Baptist Opelika. Anybody can join us in this journey. We're walking through the Bible in about three years time frame. We're beginning in Genesis. We're going to end in Revelation. But we're going to mix it up in between, okay? I promise you, we are not going to make you go Genesis, Exodus, Leviticus, Numbers, Deuteronomy. You fall asleep. Okay? We're not going to do that. We're going to bounce around.

But in the book of Genesis chapter 1, with what we know as the "sixth day of creation," I am going to begin in verse 26, if you don't mind. It says, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every

creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Then you get to chapter 2. Chapter 2:18. "And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him." Verse 21. "And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man."

Alright, so those two passages. The follow up question is,

[unintelligible]

Okay. So, the question is,

[unintelligible]

So, in verse 27 of chapter 1, we have a statement where it says, "He created them male and female." He created man, right? When you get to chapter 2, you have the delineation of that, that man or mankind, he created them. That now we have the specifics. He is going to specifically make Adam out of the ground. By the way ladies, you may have heard me address this, but it is so true on a practical level. The name Adam means "red dirt." That is why guys are so messy. That's where we are from, okay?

So, he creates Adam. He pulls him out of the ground. Yes, sir?

[unintelligible]



Oh, delineation or distinguish between the two. You have a collective statement in verse 27 chapter 1. We're now going to have the specifics later on that Adam is established out of the ground, and then at a latter time Eve is brought forth. Well, actually she is not called Eve until after the Fall by the way. But woman is brought forth from Adam, and that's a separate manifestation of them, even though in verse 27 of chapter 1 collectively God said, "We're going to make man." Well, because whom we know is Eve, or the first woman, because she came from Adam, when he said, "We're going to make them." I mean, in all honesty, they were both there, if that makes sense, because she came from Adam.

Now, here is the fun part. Have you ever thought about the first three people that came to the planet? Adam came from dirt. The woman came from Adam. And Cain came from a man and a woman naturally. So, the next time that the "world out there" says, "We have discovered how to create life." My challenge is, do it three different ways. Because God brought the first three people out three different ways.

My question is, did Adam have a belly button? Have you all thought of that? Because I am sure that Cain did, correct? Can you imagine working out in the field one day and Cain going, "Dad, where is yours?" You're looking at me like I'm crazy, but I'm serious! There would have been no reason to, right?

So, what we have, to go back to your question sir, we have a statement of the formation of mankind. All of mankind, do you understand, was wrapped up in Adam. Who his soon to be wife would be, Eve, and then eventually the procreation of the race of them together. So, all of man was formed in him, even though it was later distributed in what we know as the respective genders.

Does that help at all? It doesn't help at all. Why doesn't it help at all?

[unintelligible]

Because the female came from the male later. Does that make sense?

[unintelligible]

How can you make a woman out of a rib.

[unintelligible]

How can you make a man out of dirt? She said, "Oh, well, I can see that." Well, thank you. I appreciate you. I appreciate that. So, but again, when you're dealing with Genesis, particularly 1 and 2 and what we know as the creation account, you understand that the word "to create" means to make something out of nothing. Only God has the right and reservation to be able to do that. Nobody in this room, nobody on the other side of that camera has ever created anything. You've made stuff. When you make or something is

made in Scripture, it is taking that of substance which God has already created and fashioning it in a different form. Many of you have made furniture or made whatever it may be, but none of us have created. Only God creates.

Why did I bring that up? In verse 26 of that passage, "Let us create man." So, he was creating mankind, that which had not existed, never been, was forming it completely uniquely in that fashion. And within that one Adam, A D A M. I know that word sounds like atom. You not only had future Eve out of his rib, but you had future humanity through the natural procreative process. So, all of humanity was present there when he said, "Let us make them male and female."

Matthew chapter 19 Jesus is being questioned about marriage and divorce and the relationship thereof, and he makes this statement. "Did you not read that in the beginning God made them male and female?" Jesus is even going all the way back to Genesis 1:27 and saying, "This describes how all of us arrived on the scene."

Have I made any progress? Not much. But that's okay. Yes, sir?

[unintelligible]

Let's keep it going. Where are we going?

[unintelligible]

Oh, back to Genesis.

[unintelligible]

See, I knew you all were going to read Genesis this week, and you all were going to show up ready. I knew it.

[unintelligible]

That's what the Bible says.

[unintelligible]

Correct. Allow me to elaborate on what he said. So, to the question that was brought up earlier, Genesis 1:27, it says that we, humanity, were made in the image and after the likeness of God. Go to Genesis chapter 5, or your reading from two days from now. Genesis chapter 5, we are going to have the description of the birth of Seth. Now, Seth is going to be the third child that we are aware of from Adam and Eve. Obviously, Cain kills Abel. And then we have Seth. It says, "This is the book of the generations of Adam. In the day that God created man." There we go back to verse 27. "In the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created." Verse 3. "And Adam lived an hundred and

thirty years, and begat a son,” listen to this, “in his own likeness, and after his image; and called his name Seth.”

Now, what has happened two chapters earlier, which is actually today's reading on the reading plan, is the fall of humanity, the dismissal from what we know as the garden of Eden. And that which was originally born in the likeness and the image of God is now born in the likeness of each and every one of us, which is why in John chapter 3 Jesus said, “You must be born again.” Because each and every one of us, no matter what we think of ourselves or each other, we were all born bad. We were all born bad. We were all born, according to 1 Corinthians 15, we were all born after the respective image and likeness of Adam, and it says, “In Adam all experience death, but in Christ all can experience life.” And so, each and every one of us have Adam and Eve to thank for all of the thorns of the field, all of the pain of childbirth, and all of the misery of life.

Now, let me pontificate for just a moment. I was thinking about this the other day. I found myself in a very large store that specializes in home repair. And I was commissioned by my better half, Miss Tracey, I was commissioned by her. We were going to complete a project. And I was walking through this very large place of all types of home repair stuff. It was crowded. It was busy, and it was bustling. And I had this revolutionary. Have you ever had one of those just God given epiphanies? Where all of a sudden, it's like God opens up the heaven and he goes, “Tada! Here it is.” I am in the middle of this huge store, and all of a sudden it just clicked. This is nothing but Fall damage. Think about this for just a minute. All we're trying to do is fix the repercussions from the Fall. Because in the garden of Eden your plumbing never leaked. In the garden of Eden your house never fell apart. In the garden of Eden you never got sick. But as soon as we sin, and as we're removed, all we're doing, there are lots of people making money off of us doing Fall repair. We're trying to repair the damage from the Fall. Because we now live in a world that has been tainted by and intruded by what we know as sin. In fact, Romans 8:22 says that all creation groans because of sin.

But specifically, to your question sir, humanity, no matter how cute that little baby is, it is born in the likeness and the image of its parents. And therefore, will have an inherited natural inclination toward sin and not righteousness. If you do not believe that humanity is born bad, we will sign you up to work the nursery this week and prove it to you. We can prove it. Because typically, the first word out of anybody's mouth is “No. I want to do it my way.” So, hopefully, that addressed that question.

What's interesting there is the words for image and likeness in verse 27 of chapter 1 and in verse 3 of chapter 5 in reference to pre-garden of Eden, post-garden of Eden. The words are not only used in respect God and humanity, but they're also reversed. That the image and the likeness and then the likeness and the image. So, just one of those little interesting anecdotes as you walk through the book of Genesis.

Any other Genesis stuff before we go to Revelation? We'll skip the sixty-four in between. Yes ma'am?

[unintelligible]

Whoa, whoa, whoa, whoa, whoa, whoa. We're only up to chapter 3.

[unintelligible]

Oh, so you're just doing everybody a favor.

[unintelligible]

Chapter 4:17. I bet I can guess what it is. Yeah. Thanks. Okay, here we go. I am actually going to begin in verse 16 for context. And it says, "And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden." I am going to stop there for just a moment. This is the consequence, of shall we say, the punishment of his sin in the killing of his brother Abel. He is dismissed from their presence. Verse 17. "And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch." And I'm just guessing that you want to know where did Cain get his wife? He found her in Sunday School, like you're supposed to. No.

Alright. One of the great questions of the book of Genesis is where did Cain find his wife? Because at this point, we've got Adam. We've got Eve. We've got Cain. We had Abel. He's gone. We've got Seth. And all of a sudden, he's got a wife, and he's having babies. Where? Who? What? When? How? And this is why there have been some, though I would disagree with them, who go back into Genesis, particularly the first eleven chapters, and claim that the characters of Adam and Eve are not representative of a specific man and woman, but they are metaphorical for all of humanity. I disagree with that, because in 1 Corinthians 15 it says, "Because of Adam's sin death ensued." In other words, it was very particular. In fact, it calls him the first man and Christ the second man.

That being said, there are ten genealogies in your Old Testament. Ten of them. Alright? If you read all through the Old Testament, which we will over the course of this time, you will find ten genealogies. It will say that so and so lived a certain amount of time and had a son. Lived a certain amount of time and had a son, had a whatever it may be. There is not one mention of one woman in any of those genealogies. And I know for a fact, that if a man is going to have a baby, there has got to be a woman involved somewhere. Alright?

You all got real quiet all of a sudden. You said, "I didn't know this was Anatomy and Physiology." Okay, so, my answer to that is that we are not given, except for rare exceptions, like Abraham's wife Sara, there are times when we are given specific names of specific women for specific reasons, we are never an absolute complete account for all the young ladies that are in the Old Testament. And before some of you get sick at your stomach, the option you got is he kissed his sister. That's right. And I know what some of you are thinking, "Isn't that illegal?" Well, here is the beautiful answer to that, is that what we know as the genetic mess of the perpetuation of sin in our world today would

not have been such a mess back then. Shall that say? When you get to the New Testament in Matthew 1, we have Jesus' genealogy. The difference in Jesus' genealogy is there is actually women listed in his genealogy. And so, when you see the life and the ministry of Jesus as one who not only ministers unto men but unto women and does incredible miracles in either and both genders, that the genealogy changes, because now he is pictured as the Savior, the Messiah, for all of humanity, even though the strict blood and birth lines of the Old Testament are only mentioned through the men. Long way of saying that Cain married his sister. They had some babies, and they built the city. And then it went downhill from there.

When you read chapter 4 tomorrow, you're going to find that it didn't go well. One of his descendants is a guy by the name of Nimrod. You do know why we don't name our boys Nimrod, right? I had an old football coach. He used to call me Nimrod a lot. But Nimrod, and I'll go ahead and put this out there, and then we're going to go to Revelation. Nimrod is known as the originator or the father figure behind what we know as Baal worship. So, Baal worship and all that that's involved in the Old Testament has its origination in the direct descendants of Cain, which is the lesson don't marry your sister. No, I'm kidding. But we don't have any.

Does that help you out at all? I made you blush. I love it. So, now do you have the answer?

[unintelligible]

So, again, I know in our context today we struggle, but there is never a mention of another woman in any genealogy, and we know there were, and we know that natural procreation took place. I'll be honest with you. That's one of the great questions of Genesis. Adam and Eve could have had fourteen daughters, and we're just not told. We just don't know. They're just not listed for us.

Yes, sir. Then we'll go to Revelation.

[unintelligible]

God is strong enough to create other Adam and Eves, but he only mentions the one Adam and the one Eve.

[unintelligible]

There is no speculation, because he didn't say, "This is one of many Adams." He said, "This is Adam." I mean, I don't see any speculation there. The thing that people have the problem with is they look at this room, and they look at different colors, and they look at different shades, and they say, "There is no way that we all came from that one man and that one woman." Here is the deal. People look at my three kids and say, "They're not all yours, are they?" I promise they are. I've got a niece that looks like my wife and I, and one of our sons looks like my sister-in-law and her husband. That's called genetic code

going all over the map. And so, the problem with accepting the one Adam and the one Eve is that we look around and go, “There is no way we all came from them!” Sure we did! Go look up the genetic code for humanity. We’re more alike than we are different, if that makes sense.

Yes, sir?

[unintelligible]

Genesis 5:4. You all won’t leave it alone! Genesis 5 is in two days! You’re even ahead of her!

[unintelligible]

Oh, it’s helping me. Okay, then, yes, let’s go. Genesis 5:4. Genesis 5:4 says, “And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters.” We’re just not given their names at all.

All right, let’s go to Revelation. Go to chapter 11. I am out of Genesis. Here we go. Revelation chapter 11. If you have not been with us on this journey, maybe this is your first night, maybe you haven’t been here in a while, I got great news from you. You’re not far behind, because we are going slow.

Revelation chapter 11. There are three, what we might call, mentions of or descriptions of judgment in the book of Revelation, particularly in chapters 6 through 19. We have the famous seven seals, the seven trumpets, and the seven vials. The passage that we are going to read tonight is the seventh trumpet. And the seventh trumpet sounds, and in verse 19 of Revelation chapter 11, one of the most fascinating, most mesmerizing, most investigated passages in all of your Bible.

It says, “And the temple of God was opened in heaven.” I’m going to stop for just a moment. If you haven’t been with us the last few weeks or months, if you go back to verses 1 through 2 of chapter 11, you’ll discover that there was an actual physical temple that is built on what we know as the Temple Mount in Jerusalem in the Middle East. This is the temple not on the earth, but it says the temple opened in heaven. “And there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail, and Stephen Spielberg made millions off of this.” Oh, I am sorry. That’s not written there. This is the Raiders of the Lost Ark. But it says here that in his temple was found.

Now, hopefully, on your way in you picked up one of the outlines for tonight. Generally speaking, if you’re new to us, the second half of our Bible study I will have an outline prepared for you. It’s kind of to help you as we walk through. This outline contains pretty much anything and everything you need to know about the famous ark of the covenant. Those of you remember when you went to college what we call Cliff Notes. Here are the Jeff Notes regarding the ark of the covenant. Here are the particulars.

This entity known as the ark actually has five different names in the Bible. It is called the ark of the covenant. It is called the ark of the testimony. It is called the ark of the Lord, the ark of God, and the ark of his testament. I am not going to reference to or read all of these passages. I am just going to have you trust me that if you look them up, it will say the exact phrase that I have shared with you.

Here is the construction of this famous ark. The details are found in Exodus chapter 25. It gives us the size. It gives us the measurement. It even gives the materials that it is to be made out of. It is about the size of what we might call a footlocker in the military or a small coffee table, rectangular in shape. Okay? But it's very small. In fact, I could put my arms on either side of it. It's not long at all. You know, it's probably, it was roughly three, three and a half feet long. It was about eighteen to twenty-four inches tall and about eighteen to twenty-four inches wide. I know what some of you are thinking, "Why eighteen to twenty-four?" Because it's in the measurement of a cubit. And a cubit, by tradition, is eighteen inches. But technically, it was the length between the bend of the elbow and the wrist on a man. And not everybody's arm is of the same length. Traditionally, eighteen inches, that's why we would do some variations there. The actual construction of it is found in Exodus chapter 37.

Now, here is its contents. And this is what the famous Raiders of the Lost Ark movie was fascinated with. The contents originally were the Ten Commandments. That was all that was in there originally. Now, it was the second set. Remember the first set got broken. It was the second set of what we know as the Ten Commandments. However, in 1 Kings chapter 8 when Solomon dedicated the temple, when that ark of the covenant was put in its official pseudo-permanent, you'll understand why I say that in a moment, resting place, it contained the Ten Commandments. It contained the rod that budded, and it also contained a jar of manna from the wilderness experience. So, the contents expanded throughout time. Now, once you get past the temple experience, there was nothing else added to what we know as the famous ark of the covenant.

Now, here is the part I find interesting. This is the movement of the ark of the covenant, even though it originally was intended to be stationary, we discover that it moved around quite a bit. In Exodus chapter 37 through the book of Numbers chapter 10, it is in what we know as Mount Sinai in the tabernacle. This is the wilderness experience. The tabernacle, that's a fancy word for tent. This was the place of the worship of the Lord and the presence of the Lord prior to the temple of God that David longed for and Solomon eventually built. And so, there in what we know as "Mount Sinai," the ark of the covenant, the testament, was there in the tabernacle. Then beginning in Numbers chapter 10 verse 33 through Joshua 3, it moves with the children of Israel as they go across the Jordan river into what we know as the Promised Land. In fact, as you read those passages, you will note that they carried the ark before the people went. In other words, it's what paved the road and the way.

Interesting, because it will come up later. Not only is the ark of the covenant constructed out of certain materials in a certain size, it was to be carried a certain way. The Bible

mentions staves, or large sticks, that were in these loops, these gold loops on the side. It was to be carried a certain way. There are a couple incidences in the Bible that when they carried it the wrong way, or they touched it with something other than the staves, that's right, people's lives were lost right there on the spot.

Beginning in Joshua chapter 3, it's at the river Jordan. Joshua 6 it goes around the battle of Jericho. Joshua 6 through 18 it is carried through the Promised Land until it is dedicated at Shiloh. And so, you see that wherever the Israelites go, the ark goes before them, even when they marched around Jericho as they went from place to place.

1 Samuel chapter 4 it is moved from Shiloh to a battle with the Philistines. This is where everything "goes south." Up until this point, it was formed, fabricated. They followed it everywhere. It was great. In 1 Samuel chapter 4, the next section, I have said from captivity to safety. We're about to see the ark of the covenant actually taken captive by the Philistines.

There in 1 Samuel chapter 4, the Israelites go into battle. They go into battle, and they lose. They have about three thousand men that are killed in one battle. Devastating event. They get back to camp that night, and they get to thinking to themselves, "Hmmm. Would it go better if we took the ark with us?" So, the next day, they take the ark with them, and they lose thirty thousand men. And you may be thinking to yourself, "Well, why did it go so bad?" Because God plays second fiddle to nobody. They weren't willing to take him initially. They, basically, were utilizing the ark as what we might call a good luck charm. They said, "Oh, if we get the ark, it will go okay." Not only do they end up losing a total of thirty-three thousand men by the end of the two days, it is captured by the Philistines.

Now, the next couple of chapters are some of the most interesting, most uncomfortable to read chapters to read in all of the Bible, because the ark of the covenant is passed from Philistines to the Ashdods to the..., all these different people, pagans, heathens, anti-Israelites. It just goes from group to group to group. It goes from Ebenezer to Ashdod, from Gath to Ekron, and, finally, back to the Israelites. When the Philistines are in possession of the ark of the covenant, it goes horrible for them. In fact, when they take it to Ashdod, they have their god, their idol by the name of Dagon. He is this huge monstrous, almost concrete rock of a god. They put the ark there at night. The next morning, he is bowing down to the ark. The next day, his hands are cut off. I mean, he, this inanimate object bows down to the ark. The Philistines get scared. They take it to someone else. And then the Bible says that those who were not to possess the ark that did possess the ark, their men, they were given emerods. That's a Bible word for hemorrhoids. I am not kidding! Look it up! And when they returned the ark to the Philistines, they made gold emerods as a sacrifice and as an appeasement for their sin. Who said the Bible was boring? That's right. You got hemorrhoids right there in the Bible.

Okay, nonetheless. Okay. So, what happens is originally, so the ark is in the safety of the Israelites. It gets taken captured and, finally, gets taken back by the Israelites. We think



that everything is going great. Wow! We got it back. This is what I call, and by the way, I am kind of doing a spin off Indiana Jones, the warehouse stage. You all remember the end of the first movie where they put it in the warehouse? There is a time period in the life of the ark of the covenant where it's just kind of put in a warehouse, and nobody deals with it. Begins in 1 Samuel chapter 6 taken by the Levites to Bethshemesh. In 1 Samuel chapter 6 verses 16 through 21 the men look into the ark. This is what is replicated in that famous final scene of the ark of the, of Raiders of the Lost Ark by Steven Spielberg. It says that fifty thousand and seven hundred men died. I put a double asterisk by that, because there is discussion about how actually the great or the less number of men that actually died. That is not the point of discussion. The point is they did what they weren't supposed to do. They opened it up. They looked into it. They paid a dear price for doing so.

1 Samuel chapter 7 it is moved to the house of Abinadab, and it remains there for twenty-nine years. After that time period, the monarchy begins. The judges have passed, and king Saul comes on the scene. Interesting, king Saul has very little to do with the ark of the covenant. If you look at the life of king Saul, he had very little to do with God alone. He was not a godly guy. He was very fleshly driven. He desired the success of the world over the things of God. And that being said, really the only thing king Saul does with the ark of the covenant is he orders it to be taken out to a battle where his son Jonathan is leading. And I put there that this is what he is famous for, because this is the one and only battle that Jonathan participated in, and he won and was considered a hero for, and the ark of the covenant was there with Jonathan. As soon as that battle is over, Saul takes it back to the house of Abinadab. He took it out of the warehouse. He put it back in the warehouse. And now is where the story gets fun.

We've seen its creation. We've seen its movement. We've seen what happens with the Philistines. But now king David, the man who even the city of David, the old Jerusalem is still named after today, the one who expanded the kingdom more than anyone, the one who wanted to actually build the temple, we see the greatest amount of activity of the ark under his leadership compared to his predecessor Saul and his successor Solomon his son. 2 Samuel chapter 6. Remember, it has been in the house of Abinadab twenty-nine years before the battle of Jonathan, many years after. David orders it moved to Jerusalem. As far as the biblical account is concerned, this is the first time that we see the ark in Jerusalem, because it was David who initiated the importance of Jerusalem in the life of the Israelites. Then, in a couple of verses later, Uzzah falls dead for adjusting the ark. Remember they were carrying the ark into Jerusalem, and it began to tilt just a little bit. He got nervous. He put his hand on it. Fell dead immediately. In chapter 6 verses 10 through 11 David would not put it in Jerusalem, so it stayed with Abinadom the Gittite for three months. Now, before you criticize David, wouldn't you be nervous too if you saw some guy fall dead for touching it? He realized what he was dealing with. And so, even though he brought it to Jerusalem, he said, "Whoa, whoa, whoa. Let's hold on."

So, for three months it stays in a temporary location. Then it is returned or moved into a tent in Jerusalem in chapter 6 of 2 Samuel to chapter 10. Then in chapter 11 Uriah says, "It is on the battlefield while David is at home." One of the most interesting chapters in

the Bible. King David should have been out fighting the war, and the Bible says that he stayed at home, and when he stayed at home, he met a young lady by the name of Bathsheba. And we know of the fall of David, the sin of David. We know about the child that was conceived. And we know that David contrived this plan to have Uriah, Bathsheba's husband, killed on the battlefield. Remember, he brings Uriah back, and with the intent of covering his sin with Uriah and Bathsheba's natural relationship. However, Uriah said, "How can I enjoy the pleasures of my wife when my men are on the field? I'll sleep outside the door." And Uriah mentions in that passage that the ark is on the battlefield. Interesting that the ark of the covenant oftentimes represents the presence of the Lord. David got in trouble when he wasn't where the presence of the Lord was. He was supposed to be on the battlefield. He was back home.

Now, we get to chapter 15. The ark is ordered back into the city. The battles are over, and it's back in Jerusalem where it is supposed to be. So, we see that around the life of David, everything is surrounding Jerusalem.

Then we move to 1 Kings chapter 8. No longer do we see the activity of the ark under David. We're now moving to Solomon. Probably the most critical stage of the ark, because it is going to end up in the temple where it was originally designed to be. 1 Kings chapter 8 it is moved from David's tent to the temple by Solomon. The next, what we have record of the ark is found in 2 Chronicles chapter 28 where king Ahaz, way down the line, he shuts up the vessels of the temple. Now, I put on your outline 727 with a question mark. We don't know exactly when this occurred on what we would call the Gregorian calendar, because you're dating compared this person to that person. But in 722 the northern kingdom would be taken captive by the Assyrians. And it is believed, based on the context here, that king Ahaz shut up the vessels of the temple before their invasion, so that they would not be taken captive. And it is believed that he did so many years before the actual invasion, because they knew it was impending at some point.

So, not only that, but then afterwards, the Levites report to Hezekiah, the next chapter, that the temple has been restored. Remember, the temple is in Jerusalem. The northern kingdom that was taken by the Assyrians, that Jerusalem is not in the northern kingdom. So, the Assyrians came into the north but didn't make it into the south. It would be the Babylonians that would do so later. So, the Levites, who were over all the temple worship, they report to Hezekiah that the temple has been restored. The vessels, including the ark, are cleansed. And in 2 Kings chapter 19 king Hezekiah, which is the king in Isaiah chapter 39 that shows all of the goods of Israel to the Babylonians, and eventually they get ransacked in 586, he prays. The ark is said to be in the temple. And that my friends is the last that we know.

Now, I've given you a long chronology there. But what I've put, the ark and its captivity are disappearance. There is no more record in your Bible of the location of or the movement of the ark after this point. In 2 Kings chapter 20, Isaiah prophesies that the Babylonians will come and take it captive. You'll notice that I put beside that "hidden" with a question mark. Hold on to that thought. And in 2 Chronicles chapter 35 Josiah orders the ark out of hiding and into the temple for twenty-three years prior to the 586

Babylonian captivity.

Allow me to kind of, I guess, encapsulate those last few statements. Immediately before 722 when Assyrians coming into the northern kingdom, there is a concern or a fear that the enemies of the Israelites will take the ark of the covenant, much like the Philistines did earlier. So, they begin the process of hiding and keeping it in very secretive locations, okay? For the next hundred and fifty years before the Babylonians come, there is no distinct mention at all. It is believed that it was in the temple, but no specific mention. But then when 586 shows up, not only as Isaiah said they'll go into captivity, but they mention the fact that they will pull it out of hiding.

So, there is a history of the Israelites hiding the ark. That is important for the final section here. This is the question that everybody wants to know about the ark of the covenant. Where is it now? You have three options. Option number one, that it is hidden under the temple. Did I mention that they have a history of hiding the ark? There is a belief by many that when the Babylonians were on their way into Jerusalem that the Israelites actually hid the ark under what we know as the Temple Mount. Because our time is up, we're going to stop with this one tonight. We'll talk about the other two when we go back next week. But here is what I want you to think about. In 586 when Jerusalem was taken, the ark was not. It was not there. When the temple was restored, what is called Herod's Temple, the temple that was there when Jesus overturned the tables, there was no ark behind the veil. What we know as the ark of the covenant has not been officially seen and verified for twenty-five hundred years. Until Steven Spielberg told us where it was. No, I'm kidding.

So, we'll get to the other two next week, and we'll transition into chapter 12 of the book of Revelation.

Let me pray for us, and we'll go.

*Lord, as we depart from this place, thank you that, Lord, even with something known as the great mystery of the ark and the questions of Genesis that you give us enough. Lord, even though we may still have questions, maybe we still kind of turn our head and say, "What about this and what about that?" You've given us enough to know that you're in control. You know what we're doing, and we are best off when we just simply obey your voice. Help us to do so as we depart. It is in the name of Jesus Christ we pray, Amen.*

If you brought kids, go get your kids. If you didn't bring kids, enjoy yourself!