

Ask Jeff

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Good evening First Baptist family. It is 6:30 p.m. Central Standard Time on Wednesday night which means it is time for our midweek, large group, adult Bible study here at First Baptist. Those that are listening by way of radio, you're a few days delayed but you can still be a part of it. Those of you that are online, in person, tonight is the night where we do Bible study that is derived and directed by your questions, your concerns, your thoughts and whatever it may be. Let me draw a distinction though, that we actually have a daily YouTube channel that you can access, obviously, by way of that website and/or app, whatever platform you utilize, but the way that the questions are submitted to our daily site is through the website. You can go to fbcopelika.com/askjeff, or you can go to AskJeff.net. Questions submitted through the websites go to the daily site, that which happens on Wednesday night, which tends to be a little more extensive with follow-up questions, we utilize two methodologies. The first one is text messaging, area code 334-231-2313. If you text us, you can be here in person, you can be on the other side of the camera, you can be on another continent, doesn't matter where you are, you are operating in real time and you remain completely anonymous. We have no idea who you are, your name obviously, nor does your number come up on the screen. However, as you're texting, you can also utilize the follow-up system. If we're on a topic, a subject, a concern, and you want to kind of drill down a little bit or maybe go tangent to, you can submit a follow-up question. It will show up on the screen, obviously in a different font, and we will stay therein. Now, one of the advantages to being here in person, is that you can raise your hand. When you raise your hand, you have the floor, you can take the conversation any direction you would like to go. However, you lose your anonymity, meaning that we can see you in the room and we know who you are. However, let me remind you that you will not appear on TV or the internet, nor will your voice be heard there or by way of radio. So you are still anonymous to the world, but you're not anonymous to us in here, which is okay because we're all family.

Now, I'm going to keep doing an introduction because there's not any questions on the screen. You know, those who listen on radio have no idea how good that moment was, do they? Oh goodness, I don't... Okay, here we go. That was fun. By the way, just in case some of y'all thought, you know, I know it's staged. You just saw proof it's not.

All right, here we go. Question number one. It says, "What is significant about the number seven? It is mentioned several times in the Bible." Well, allow me to push back.

It's not mentioned several times, it's mentioned a whole lot of times. In fact, in the book of Revelation alone, the concept of seven this or seven that is utilized over 50 times and there is a study or there is kind of an understanding of what we call a biblical numerics or numerology, let me caution us though tonight, when we start getting into the numbers within the Bible, okay, we need to understand that they are significant, but not make them overly significant. Okay?

So let's start at the beginning. What we know is the creation narrative, Genesis chapter 1 and 2. The Lord creates as described in, you guessed it, seven days. So the number seven is significant from the very beginning. You go to the book of Revelation, as I mentioned, you have over 50 references. You have seven churches, seven seals, seven vials, seven trumpets. There's a whole lot of sevens all throughout the book of Revelation. In the gospel of John, in the middle, you have Jesus described as seven "I am's." Okay? Now, we're not going to go through all those tonight, but the number seven typically within a biblical study is a representation of or an understanding of completeness. So for example, at the end of the creation narrative, this is the complete story of creation. You go to the seven "I am" statements of Jesus, this is a complete picture of who he is and so again, you see this concept of completeness with the number 7. Now tonight we could go through all the variety of numbers and what oftentimes they mean and symbolize, but the number seven is significant not for just a random reason, but for a reason of completeness or the whole picture has been displayed. So that's really what the number seven is, biblically speaking.

A follow-up question. It says, "Ever since..." That's not a follow-up to the question about number seven. We are having communication issues tonight. Does anybody have a follow-up question about number seven? My brother's typing slow over here tonight. Oh, yes, sir.

[unintelligible]

Oh, yes, okay, you mentioned weeks. That's a great example. In the book of Daniel, okay, there's the famous 70 weeks of which is a division of sevens, of course. Yes, obviously. Yes, so you have a complete picture whether in Daniel it's of judgment. Okay, how about Jesus when he tells Peter in Matthew chapter 18, when he says, or tells Peter, "How many times should I forgive someone?" Seventy times seven. You go back into that Numbers 490, which equals to 70 weeks of Daniel, which basically what Jesus was saying is, "You forgive as thoroughly, completely as I've forgiven you." Again, there's that thoroughness, there's that completeness aspect of it. Here's what I want to warn us, and I don't think any of you are going this direction tonight, what I want to warn you of is don't read into it, pull out from it. In other words, when you're reading through the scripture and you see seven illustrations or seven judgments or whatever it may be, realize it's given us a complete picture of, that doesn't mean, listen, that doesn't mean God can't have eight judgments. That doesn't mean he can't have nine. In fact, in the book of Zechariah, there are ten illustrations of God's judgment. Well, that doesn't mean it's not complete or it's more complete because it's three more than seven. You see how you can get in that trap real quick?

Are you done typing now? Okay. "Ever since last fall, there has been a popular YouTube channel called Messiah 2030." That is absolutely true. "It takes a fascinating look at the numbers used in scripture to identify date patterns that allegedly point to Christ's return. Are you familiar with it and what are your thoughts about their use of numbers?" Okay, now I mentioned Biblical numerics. Obviously you have the number 1, 2, 3, 4, 5, 6, 7, 10, 12. You also, speaking of this reference here or what was referenced in the question, there are illustrations such as a day with the Lord as if a thousand years, a thousand years as if a day. You have a picture in Matthew chapter 17 where Jesus appears transfigured to Peter James and John after three days. So you see a lot of Biblical numerics. Now, for those of you that are not familiar with the allusion that was mentioned in this question, there's a lot of thoughts, there's a lot of ideology, there's always somebody somewhere who's trying to take all these numerical patterns in scripture and somehow try to figure out or disclose or discover when the next big thing is coming. Now, what's the next big thing? Jesus is coming back, right? That's it. And so let me warn all of us before we do a really brief rabbit trail based on this question, do not fall into the trap of quote-unquote date setting. Okay? When you set a date, you are saying that this is when this event will occur or when this activity will take place.

I have no problem with what we call season dating. You say, "What is a season dating?" Matthew chapter 24. Here's what Jesus said, "When you begin to see the fig tree bloom, know that this is the last generation." What Jesus was saying is there are things that we can observe, there are things that we can see, and when he said that it would be a generation, understand that's not giving us a specific date, month, and year. A generation takes place over decades and so the Lord tells us we can see when it is coming but we will not nor will we ever know the exact date that it will occur. The problem is that we historically, humanity, are notorious for setting dates, and then that date passes, and we go to the next date. In fact, kind of this phenomena in the modern era began in 1844. 1844, there was a large group of Christians who decided that's when Jesus was coming back. They sold everything, sat on the hill, and guess what? We're still here today. Many of you have heard this illustration. I probably told it so much you don't laugh anymore. Please just laugh and make me feel better about myself. In 1988, There's a guy that wrote a book called "88 Reasons Jesus is Coming Back in 1988." Guess what? He didn't come back. So the next year, he wrote a book called "89 Reasons Jesus is Coming Back in 1989," and people actually bought it, okay? That is the propensity that we have.

So, what about this Messiah 2030? What's going on here? Allow me, if you do not mind, to just spend a few moments illustrating what is mentioned in this question, okay, because it's based on biblical numerics. I'm gonna share with you the position. Understand that date setting is improper, seasonal dating is proper. Got it? All right. So here we go. Here is kind of the theory or the concept is that within this whole a thousand years is of a day, a day is of a thousand years the belief, the system, it goes all the way back to the book of Genesis by the way. You have this creation narrative for six days and the seventh day was a day of rest, correct, not because God was tired but because in the book of Exodus chapter 31 it says that the Sabbath was a sign to the Jews. You go to Hebrews chapter 3 and 4, it talks about enter into his rest. This concept or the ideology

behind this question is this, that there will be 6,000 years of recorded biblical history and in the 7,000 years there will be a time period of rest where Jesus Christ will reign, i.e. the millennium or the thousand years of Revelation chapter 20. That's kind of the overarching view.

So, the idea is why 2030? Well, the reason for 2030 is if you do a quote-unquote brief chronology, you have the cross, obviously you have time frame, then you would have the events regarding this thousand year reign. We're just going to call it the millennium, the one thousand year reign that would begin here. Now what's interesting is we have to find some time of a time format to work with. Now this is where it gets interesting because we have Julian calendars, we have Gregorian calendars, we have lunar calendars. We have all kinds of calendars and for those of you that like to wear tinfoil hats, okay, we even have theories out there that there have been hundreds of years that have vanished from the time continuum. Okay, there's all kinds of crazy stuff that's out there. So tonight for the sake of examples and for you not to blow up Chris's phone, okay, do not submit a question about which calendar is right or which one should we believe because I don't have a clue. Okay? So we're just going to base it off that which we live our, quote, everyday lives.

Here's the biggest issue: when did Jesus go to the cross time-wise, okay? Now, you and I, particularly from a Christian perspective, we talk about dates as in BC and AD, correct? However, we know that the biblical record in the gospel of Matthew tells us a man by the name of Herod was in charge when Jesus was born. He was a very upset man about Jesus and he had all the babies two and under destroyed, correct? We remember that story. Herod died in 2 BC. So Jesus' incarnation had to be before 2 BC. It had to be. Now, before you think, no, no, no. It had to be like right at the dividing line. Jesus isn't the problem. The calendars are the problem, okay? That being said, you probably have a birth somewhere between 3 and 4 BC. Some people would even put it as far back as 6, okay? Really, for our conversation today, it's really more for this picture here. So, if you do that, and you have a 3 BC birth, which is commonly accepted, you have a crucifixion at 30 AD. Remember, Jesus was 33 and a half when he was crucified. So if he was birthed at that year that we suppose he was, you have a crucifixion at 30 AD.

Now, why is that important? Because the prophecy that you alluded to in Daniel, the famous 70 weeks, talks about the cutting off of the Messiah, not the birth of the Messiah, which would be the death of the Messiah. Now, you can do pretty simple, easy math tonight that if you take the year 30 AD and you add 2 years to it or 2,000 years to it, you get what year? 2030 which is why this documentary, so to speak, is called Messiah 2030, that when you begin to go back and flush out a day with the Lord is of thousand years, a thousand years of the day, after two days, all these different things, the theory says that it's been 6,000 years of human history as biblically recorded, the theory says it has been two days or 2,000 years since Jesus' crucifixion, therefore the thought is that there will be a significant, shall we say, Second Coming issue that would begin or initiate around what we know as the year 2030. Okay?

Now, there are some interesting aspects about this. If you subscribe that Jesus Christ is going to literally reign for a thousand years, one of the issues is that according to the book of Revelation and other passages, that his, there is a time period before the thousand years known as the Great Tribulation and that time period lasts seven years. Seven years is what we call the Great Tribulation. That would back us up into 2023. My phone's not always right, but it is 2024, right? So automatically, we've got an issue because we're still here. You say, "Well, what do you mean we're still here?" Well, obviously I think there's biblical evidence that we know as the church will be taken prior to the Great Tribulation but the tribulation in Revelation 6 begins with the unveiling, the revealing of who we know as the Antichrist. And if it's been a year since the Antichrist has been a public figure, my head's been in the sand because I think I would have noticed. Okay?

So again, immediately do you see an issue here? The issue is not the biblical numerics. I don't think the theory is necessarily false. The issue is our calendars. And by the way, if you believe in what is called the phantom time theory, it's actually the year 1714, I believe, the idea that the years between 614 and 911 never actually existed. Now, before you think that is insane and that is crazy, remember that when we went to the Gregorian calendar, we added days to make up for days we couldn't account for. Our calendars, can I speak southern? Our calendars are jacked. I've got news for you, not any of us actually know what day it is. Alright, we don't have a clue. So when Jesus said in Matthew chapter 24, nobody knows the day or the hour, you know, we talk about, "Oh, don't set the date." You know, he might have been speaking tongue in cheek, "Y'all not even know what day it is when I come back." So again, fascinating theory. I think there is some biblical roots and some structure to it. The issue is our calendar, there are so many discrepancies over time with the calendaring system, I would be very cautious to start putting dates on these constructs even though I believe there's biblical evidence for the construct to occur. Maybe that hopefully helps a little bit to whomever submitted.

Any else thoughts, concerns, issues? Yes ma'am.

[unintelligible]

Oh, how does it work with the Jewish calendar? Oh, this is where it gets good. Now, I need y'all's assistance tonight. Oh, I pushed the wrong button, my fault. I don't, okay, y'all know that my description of Wednesday night is I'm just bare-necked in the winter snow. I mean, here I am, right? I need somebody to be my research assistant. I need somebody to do a web search of what year it is on the Jewish calendar. I think it's 58-something, but I don't want to be false. Come on, I need your help, guys, come on. Is it 5784? Okay, great. So according to the Jewish calendar, it is 5784. Now, if I were a guessing man, I would believe the Jewish people to be more accurate than the Gentiles. I'm just going to be honest with you. Okay? We think it's 2024. Okay? And then you look at all these other time periods and all this history and such. I would say that the Jewish probably are more accurate than we are just saying based on biblical history. If that is the case, and this construct is correct with the days of the Lord a thousand years and the 6,000 years, then there's still a 200 year gap of time frame that still has not been fulfilled, i.e. prophetically speaking.

Now, I know what some of you are thinking. It has gotten so bad, how could we go another 200 years? I don't think you realize how bad it's going to get. Think about that for just a moment. When you start reading through these prophetic passages, and particularly the book of Revelation, you see the description of it, it is literally a hell on earth is what it is. And so it doesn't bother me. If the Jewish calendar is right, great. If the Gregorian calendar is right and we've just kind of messed up a few days, great. Okay? Here's what the Bible says about all these things. You ready? The Bible says be ready any day because one of the biggest issues that we have with some of these constructs is you start looking at that and go, "Ooh, we probably got 200 years. I can do what I need to do and do what I want to do." Well, what did Jesus warn us about in Matthew chapter 24? "In the day that you think they're of, I will come. In the day that you think not." So again, the numerics are fascinating, the constructs are incredibly interesting, but I would not put way too much thought because of our calendaring issues, not because of what the Bible said. Hopefully that helps a little bit.

Yes, ma'am?

[unintelligible]

Ok, good. Yes? The plagues in Exodus, yes. Correct. Ah, great question. So what we know as the famous plagues in the book of Exodus, which start in Exodus chapter 8, if y'all want to turn there, feel free to do so. Remember the first one is turning the water into blood. Then we make our way all the way to eventually the death of the firstborn. If you could not hear her statement slash question, allow me to repeat. Basically, she said she has heard, rightfully so, that the plagues that God brought to the Egyptians were a statement contrary to the false gods that they were worshiping. So, for example, there are a lot of, not only, I guess, individuals today, but obviously cultures of yesterday that worship what we know is the creation, whether it be sun worship, moon worship, water, mountains, etc., what we might call pantheism today that the Nile was considered a sacred i.e. divine body of water and the Lord turned it into blood. In other words, the concept behind what you're alluding to is that God didn't just do some random plague. Like, "Well, I could do this." That he took that which actually went into the face of that which the Egyptians revered. Okay?

The thing that I find interesting, let me go back into Exodus chapter 8 for just a moment, about the famous plagues. Did I get it right with chapter 8? There we go. Ah, here we go. In chapter 8, I was wrong, it's chapter 7 when it starts. In chapter 7, it is the plague of the lice. In chapter 8, I'm sorry, verse 16. It says, "And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt." Listen to verse 18, "And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God." In other words, what you see up to this is the magicians and the

soothsayers come and saying, "Oh, I can do that too." In other words, it's almost as if, it's almost as if, kind of like the Baal worshipers in 1 Kings, "See what my God can do. See what your God can do. Oh, you can turn water into blood. Mine can turn water into blood. You can do this. Ours can do this." But then when God did the lice, they couldn't do it and they realize, "Uh-oh, it has stepped up a notch." But yes, there is a lot of thought that these specific plagues specifically spoke contrary to the gods that they specifically worshiped. But again, kind of like the biblical numerics, don't read over into that because you've got one right here to where they say, "Oh, we can't do this."

So hopefully that helps a little bit. Yes, ma'am.

[unintelligible]

Well, the overlapping of the plagues, like for example, when every green thing was killed off, they didn't sprout green before the next plague started. So there's an overlap there. The disease of the cows did not end before the next plague, it maintained, the murrain or whatever, you want to refer to that. What is interesting though is, and you didn't ask this question, but I'm going to ask it, is how long did they last? We don't know. You know, some people would say maybe as brief a period as a couple months. Some people would say in excess of a year. Because you're dealing with disease of cows, lice, you know, there's a lot of different things that are, you know, when everything green dies, then there's time periods that pass in order for green things to sprout again. It never says the green stuff got eaten and it never became green again. Obviously, there's an agricultural cycle there, so I don't know if that helps a little bit. Maybe some?

Anybody else on that one? We're good with the plagues? All right. By the way, and I know I've said this before, of all of them, the firstborn is the most devastating, but the one that's the creepiest is the frogs. I just, ugh, man, I just, mmm, that would, the lice is nasty, don't get me wrong but those, I know I said that, man, those little animals, can make the sound equivalent to a train horn. I mean, they nasty, and they're creepy, and they're slimy, and they got them big old eyes, and they look at you like, "What you looking at?"

Okay, never mind, here we go. We good? All right, good. "How did man's sins get forgiven before Jesus went to the cross?" Ooh, this is good. Now, it's a good question because we always talk about today that Jesus forgives our sins, rightfully so. That's a generic term that we use collectively. I want to utilize an additional term to clarify for this question. There is forgiveness, and that's great, but more importantly it's what we call atonement. Atonement is the removal or the covering of. I'll just use an illustration. If I forgive you of your sin or you forgive me of my sin, you cannot cover or remove the consequences of it. You can forgive me, but you can't cover it up. You don't have the capacity, right? If you atone somebody's sins, you actually cover or remove the consequences thereof. So when we talk about forgiveness, that's a collective term we use all the time. The bigger issue isn't forgiveness, the bigger issue is atonement because sin took place and in the Old Testament sacrifice occurred, that sacrifice never brought atonement.

Okay, go to the book of Numbers. I think it's chapter 5. I'm almost positive it could be 6, so forgive me. Numbers chapter 5. We got Melchizedek. Yup, yup, yup, there we go. Numbers chapter 5. Numbers chapter 5, I'm going to begin in verse 1 just to give you a little context. I know the book of Numbers is not a frequently read or studied book of the Bible for most of us, but let me remind you as you're finding the book of Numbers, because it's not the easiest to find, that it's not literally just about numbers. It is actually the story of the Israelites in the wilderness. This is the story, okay? This is what took place over those 40 years and there in chapter 5 it says, "And the LORD spake unto Moses, saying, Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell." Verse 4, "And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel. And the LORD spake unto Moses, saying, Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed." Verse 8, notice the first word, there it is, "But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him." You ever heard the term a scapegoat? That's where you get it from. The idea, there it says a ram specifically, the idea that the priest would take that person's sin and metaphorically place it on the ram and send it out of the camp. Remove it. Cover it. Abolish it. Okay?

So atonement prior to what you and I know as the Messiah Jesus Christ, you have a day on the Jewish calendar, it's a very important day called Yom Kippur. Yom Kippur is the Hebrew phrase Day of Atonement. Anybody heard of the Yom Kippur War about 50 years ago? Sure you did. What happened those the enemies of Israel, and we know that's pretty much anybody in that part of the world, the enemies of Israel, they attacked Israel from the north via Syria on the day of Yom Kippur. Why Yom Kippur? Because it's the one day of the Jewish sacrificial calendar that your sins are actually covered, not just forgiven. That's a big deal, right? Because it's one thing to be forgiven, but the consequences.

So what happened to that ram? That ram, of which the sins were metaphorically placed upon, bore the consequence. What's the consequence of sin? Death. That ram was sent out of the camp, no nourishment, no assistance, no help, and what did it do? It died. You see the picture taking place there? So on the day of Yom Kippur, that's like the one day that those that are of the Jewish faith want to gather together because that's the big day. And that was the day that the enemy said, "You know what? This is a good day to attack," and that's a whole other story and illustration there. But the reason I want to bring it to your attention is there is actually a day on the Jewish calendar where they do this event, even today, because understand from a Jewish perspective, there has not been a Messiah. So how do you receive forgiveness? How do you receive atonement? Well,

forgiveness comes through all of the sacrifices and all the prayers, but atonement's the big one.

So let's speak to us today. Great question. Today, atonement, the covering up, the bearing the consequences of, that is what's so significant about the crucifixion and the resurrection. Jesus Christ doesn't just forgive you of your sins, his blood covered your sins. It's been removed from you, so there is no eternal consequence of your sins. In the New Testament, there is a word we utilize called propitiation. It's used in Romans chapter 3 verse 25 in 1 John 2, 1 and 2, which means Jesus bore the punishment of. So when Jesus bore the punishment of, and he covered and/or removed our sins, he did that which the Bible says that the offerings of bulls and bullocks cannot do. All those sacrifices might lead to forgiveness, but they don't lead to atonement and that's a bigger issue. That is why the Messiah, Jesus Christ, is so critical. It's not about forgiveness, which is key. It's about atonement. It's about propitiation. But that's a really good question.

Anybody else on that one? We're good? Yes ma'am.

[unintelligible]

Oh, great. So, if you could not hear, faint a voice, if you go all the way back to the book of Genesis chapter 3. Genesis chapter 3, humanity falls into sin, we know the story. Beginning in verse 15, God begins to, for lack of better terms, bear the consequences, right? That this is what's going to happen to the serpent, this is what's going to happen to the woman, this is what's going to happen to the man. By the time you get to the end of chapter 3, I believe it's in verse 21 through 24, I could be...I know it happens before chapter 4, okay? It says, what did the Lord provide for Adam and Eve? Animal skins, which required the shedding of blood to cover them. It's a beautiful picture of the first sin of what the Lord intended to do with all of our sins. The shedding of blood, which the book of Hebrews chapter 9 verse 22 says there's no remission of sin without it, and the Lord specifically covered them with the skins to give us a picture that only he can atone.

Now, what's interesting about that is you go into chapter 4 of the book of Genesis and you know the famous story of Cain and Abel. We know it because obviously Cain kills Abel. But if you kind of back up the story a little bit, what we discover is this, the big issue was over a worship service and an offering. In fact, in Hebrews chapter 11, what does it say about Abel? He brought a better sacrifice, a better offering, correct? What's fascinating is nowhere in Genesis 4 does it say that God covered Abel with skin. So what do you see beginning in chapter 4? You see a means of forgiveness, but there can be no atonement until that Messiah that was prophesied in chapter 3 comes. God pictured it in the animal coverings, but did not provide it until Jesus.

Does that help out a little bit there? But that's good insight. I like it. You got another one. Okay, this is your third one. You're out. Come on, let's go.

[unintelligible]

Abraham, yes ma'am. Yes ma'am. Yes, he did. God walked through the midst of the animals, yes ma'am. If I don't keep the promise, yes. I can't hear that last part, what? Yes. The one in the middle will bear, yes ma'am. Yes. Again, what you see, and this happens again with Abraham, the sacrifices, the splitting, then the middle. One of the things that you need to understand all throughout your Old Testament, particularly the book of Genesis, the Lord is dropping hints of what's about to happen. There's going to be the shedding of blood. There's going to be the covering of sins. There is going to be one in the middle where the Lord walks. In other words, Jesus was the middle cross, was he not? You talk about all these different things. Even the Passover meal itself in Exodus chapter 12 pictures the bread without leaven, meaning without sin that is broken. All these things, it's like the Lord's just given us little pieces of a puzzle that by the time Jesus shows up, humanity should have said, "Yes, this is everything we've been waiting for." The problem is humanity said, "That's not what I was looking for." In a simple term, humanity wanted the king, not a messiah. They wanted one to reign on a throne, not a lamb to sacrifice himself because unfortunately they believed, as we do, they were righteous enough. They've been doing all these sacrifices and they had, you guessed it, forgiveness but they didn't have atonement. The key word here is atonement. The key word is the propitiation, not just the forgiveness.

Oh, this is an interesting one. Here we go. Now, real quick, because I can read fast. This question I'm about to read you is actually a follow-up from a question I answered on one of our daily channels, okay? It says, and I don't want you to panic when you see it. "Since you deny the Theotokos, does this mean that you're a Nestorian? If not, how exactly does your position differ from Nestorianism?" I know some of you are going, "I have no idea what that just asked." So let me unpack this a whole lot, okay? Let me actually address this question in reverse. Now, one of the things that we love to do, particularly when it comes to any study, particularly theological studies, is we like to name belief systems or doctrines after those who originated or facilitated them. It's just one of the things we do, okay? So Nestorianism is obviously named after a guy named Nestorius years and years and years and years ago who denied that the deity of Jesus Christ touched and/or infiltrated the flesh of Jesus Christ. Okay?

So allow me to, this is kind of a classic, for lack of better terms, just image that we use. I want you to imagine I've got this little oval here and I want you to imagine that you've got what we would call the flesh of Christ or the humanity of Christ and we have the deity of Christ, and that the two do not meet and that they do not touch. Even though they were present in his totality, they were not merged in reality. Does that communicate? That's what Nestorianism claims. I don't believe that. You know why? Because John chapter 1 verse 14 says, "The Word became flesh." Hebrews chapter 2 verse 14 compares the incarnation to humanity, that there was like humanity is the merging of two people, the incarnation was the merging of deity and humanity. Okay? Yes, Jesus was 100% human. Yes, he was 100% God. Either percentage less of either, he was neither, but they were not separated. There wasn't the human side of Jesus and the God side. It was all one Jesus. Okay? Nestorianism believes what I put on the screen and denies the merging. I don't believe that's scriptural and I just told you why. Okay?

So let's back up this question a little bit. What is this term Theotokos? Theotokos is a word that, generally speaking, has been interpreted in theological context with this phraseology. It means the quote Mother of God. It is reference to whom we know as Mary. She has been called in theological circles for years, the Theotokos. She is the one who mothered or brought God, okay? Now, per the question that I answered on our YouTube channel some while ago, which this question is based on, I don't like the term Mother of God at all. You say why? Because God existed long before Mary. Okay? Here's the issue I have. I don't actually disapprove of the term Theotokos, because you know what the alternate to this is, it's Christostokos, which means the Mother of Christ. If you use the term Mother of Christ, then you're advocating this position and that's a problem. You're basically saying that she birthed the human side, but not... Okay, you see where all that goes, right? Here's a better definition that I prefer, okay? The word Theotokos can mean two things. It can mean the Mother of God. You ready for this one? And this is the baptized version, it can mean the bearer of God. I got no problem with that. She was the means and the vessels or the vessel that bore God coming in flesh. Got it and love it. But you know what happens to most good words and theological terms is they get hijacked by people, and if we, please note my gift of sarcasm, if we wanted to make much of Mary, then we would claim she's the mother of God, rather than the bearer of God. My aversion, per the question I answered on YouTube, to this term isn't what it does and can mean, but how it has been readily defined through the ages as the Mother of God. Mary wasn't the mother of God. Mary was the bearer of God.

So you say, "Well, what position do you hold?" You know what the answer is? Neither. I'm not a Nestorian nor am I a Roman Catholic. You know what I am? I'm a biblicist. Okay? In other words, anytime we take a person's name and we say, "I subscribe to that guy's theology," you're on shaky ground because even though that guy might have been really smart and that guy might have really known what he's doing or not knew what he's doing, at some point there's going to be a breakdown because you're going to have scriptures and ideologies that go contrary to. So the term Theotokos, Mother of God, is how it has been translated for hundreds of years by certain groups. I got no issue with the bearer of God because Jesus Christ was God in flesh, not God separated from flesh. Big, big difference. My aversion to the word is how it's been translated most often, not the term itself. Hopefully that clears up for whomever, because I don't know who you are, but thank you for doing so. Are we good with the tokos? By the way, does that just sound kind of fun that you've got a theological term that often reminds you of Tuesday? I just thought I'd go there for fun.

All right, "Luke chapter 17 verse 30 says in the day Jesus is revealed, is this referring to a single day of his actual physical return or to the entire period of time of tribulation as described in the book of Revelation?" Okay, Luke chapter 17 verse 30. Now, Luke 17 is kind of a precursor to Luke chapter 21. Luke 21, Matthew 24, kind of these heavy eschatological Second coming passages. But Luke 17 verse 30, I'm going to back it up. If you go back to verse 22, I'm not going to read all these verses for the sake of time. If you go back up into verse 22 though, you begin kind of a discourse of Jesus communicating Second Coming issues, okay? Then you keep talking, keep going, it talks about the days of Noah. It talks about the days of Lot, by the way. And then you get to verse 30. "Even

thus shall it be in the day when the Son of Man is revealed. And in that day." Now the key word there is "reveal," okay? Reveal is that which is exposed, that which is demonstrated, that which is observed. And we talk a lot on Wednesday nights about all the Second Coming stuff and even this question did a really good job of saying does this include the the actual return, the time of the tribulation. There is a big fancy word we use all the time when it comes to this study called the parousia. The parousia is a word that describes all of the Second Coming events, everything from the quote, the rapture to the return. All of it, right?

The question is when it says when he is revealed. Now, I know this is gonna shock you, but we gotta go to the book of Revelation. Here we go, chapter one of the book of Revelation. There we made it, there you go. [fanfare] I just feel like I won a prize on a game show every time that happens. Revelation chapter 1. Obviously the book of Revelation filled with eschatological Second Coming stuff. We know that, that's why we love it. However, that being said, Revelation chapter 1 serves as an introduction. We're on the island of Patmos, Jesus is revealing himself to the Apostle John who would then write that which was, is, and is to come. I'm going to begin in verse 4. This is how the book of Revelation truly begins. Now, the first three verses obviously are scripture and they're critical, but they're kind of the introduction. John, verse 4, "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits," there's that seven again, "which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Verse 7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." I would subscribe that that verse says that this entire text, the entire book of Revelation is leading to this point where he is revealed. When he is revealed, it says every eye will see him.

So you go back into Luke chapter 17 that we just read. What does it say? In the days of Noah, in the days of Lot, and then it says he shall be quote unquote revealed. Same language we see in Matthew chapter 24. So what I would subscribe per the question is this, that the quote, days of Noah, the days of Lot, two theories there are precursors to his revealing. Now here's where it gets fun. Remember Matthew chapter 24 talked about the days of Noah as well. Do you remember about the days of Noah? In the days of Noah, they were eating, they were drinking, they were marrying, and they were doing all these things, right? Then what happened? Without notice, without warning, well Noah told them, but they didn't believe it, judgment, right? What about the days of Lot? The days of Lot, if you read that story in Genesis, it's all about judgment, correct? In fact, think about the difference. In the days of Noah, Genesis 6, 120 years, he builds the boat, he warns them, according to Hebrews 11, that it's coming. That's the days of Noah. The days of Lot, what happened? Remember, Abraham shows up, we have this big issue, and immediately we have judgment, correct? Now, here's where it gets interesting. There is the thought that the days of Noah lead up or preclude what we might call that rapture

event and the days of Lot are a description of the tribulation, the judgment of God. Seven seals, seven vials, seven trumpets and then you have the revealing afterwards. If that is the case, then that's exactly how it's mapped out in Luke chapter 17. He talks about Noah, he talks about Lot, and then he says there will be a revealing.

And so therefore, you and I, as we get closer to the return of the Lord, we could say pretty much that we're living in the days of Noah. but we're not in the days of Lot because the direct from heaven above judgment has not taken place yet. It will one day. It's gonna happen. In fact, you read the book of Revelation chapter 6 through 19 and every time you turn around something is either crashing, burning, or coming up and doing something. It is Lot-ish versus Noah-ish. So go back to the two. Noah, warning, warning, warning. It's coming, it's coming, it's coming. Get on the boat. You know what's fascinating is that Noah and his family did not actually experience the judgment that God brought. But in Lot's days, there was. Remember? You know, Jesus said the only person in the Bible to remember, remember who? Lot's wife. Right? And you remember that whole situation goes sideways quick. But again, it's a thing of judgment. So hopefully that helps. I think it's talking about the revealing as in the physical return out of the clouds, what we just read versus an encompassing of all of it but Noah and Lot and their respective days lead up to it.

Yes, sir.

[unintelligible]

Where are we here? Oh, Genesis chapter 6. Genesis 6:11. I'm going back. I'm getting there quick. I'm sorry. I was still in Luke. Genesis 6:11, yes. And filled with violence, yes sir. Our earth right now is filled with violence. Right. So the question is, because it describes Genesis 6 as a day of corruption and violence, is that something we could rightfully easily expect? If you subscribe, and by the way I do, I'm going to go and play my cards here, that the days of Noah are a description leading up to that time where the Lord rescues and removes us, what we know as the church, the ark, so to speak, that being said, yes, if you don't believe in violence, watch the news. It's everywhere, right? Violence among the earth is different than the direct judgment of God on top of or onto the earth. Does that communicate a little bit? There's a difference. There was a lot of violence before the water. The flood was violent, but it was a judgment. Does that help a little bit? Yes, sir.

[unintelligible]

Okay, hold on. You just took me from the first book to the last book. Hold on. Revelation chapter 10, verse 7. The little book. Yes, sir? Yeah. It says, "But in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God should be finished, he had declared to his servants and the prophets." Yes, sir. Are you talking about the mystery of all this stuff? Yeah. So what you've got in Revelation chapter 10, by the way, if you have a study Bible, it may say this above it, below it, beside it, or whatever, it'll say this is a parenthetical chapter, meaning it's giving us the commentary behind the

scenes, not a chronological picture of events in order. What's fascinating about it is this little book is he tells them to eat the words and basically they will be bitter unto him. But it basically says that this is, to your point sir, the totality of the judgment of God. It's all coming to fruition. Even though it's divided into seals and judgments and trumpets, it's all one big collective judgment, to your point. Yeah, absolutely.

Everybody else good? We're good? We're good? Well, you know this is what we call a grace question. You'll take it? Okay, go for it.

[unintelligible]

That is correct. So the days of Lot, yes, if you couldn't hear her, obviously soft spoken. Yes, the days of Lot involved his family that would not go with him, his wife that turned her back. And by the way, I'm not gonna get into specifics, but if you read the quote, proverbial rest of the story, it gets real nasty after that too, by the way. Okay, but my point is, the story of Lot and the story there in Genesis is a story of the immediate, direct, divine, out of heaven judgment of God. The days of Noah does possess a judgment of God, but with years and years of warning, increased violence, increased corruption, and preachers, i.e. Noah, saying get right or get left. Do you see that contrast there? When the days of Noah, when Abram shows up and the angels go with him, it's not, hey, 120 years to get this stuff right, it's here we go, it's on. And so, boom, it just happened. Which, by the way, I think is a very good contrast of the days leading up to what we might call the rapture and the days of what we might call the tribulation. There is a constant warning of, get right or get left, and then there is, it doesn't matter where you go, judgment is coming and it's nasty. And it happened pretty quick and pretty immediately, is what it said.

And we're moving on. It says, we're back to Luke. Luke chapter 22, verse 22. "Woe unto the man whom he has betrayed. Who is, quote, that man? Is it Judas or is it Satan who's, quote, already entered in him?" Okay, Luke chapter 22. We're going to go to what you and I call the Last Supper. The Last Supper there because it obviously was the last time that Jesus gathered with his disciples prior to the crucifixion event. Luke chapter 22 in verse 22. Actually, I'm going to back it up to verse 19, just kind of for the sake of context here. It says, "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" Now the question is, is he speaking of Judas, the person, or is he speaking directly to that which had enveloped and, quote, entered him, i.e. Satan?

So back it up to verse 1 of chapter 22. It says, "Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve." Now for those of you who may not be aware, this is the only place in your Bible that ever records or mentions that an individual actually is entered in by Satan himself. We have people that are possessed. We have

people that are oppressed. We have people that are influenced unduly. We have those that are tempted. It literally says Satan entered him. Now in verse 22 Jesus says woe unto the man. I believe he's speaking of Judas himself. Now if you follow the rest of the story, what happens? We see Judas is captured in the Garden of Gethsemane. Judas goes, he throws the money down. He goes up and he quote hangs himself. And then the Bible says that his bowels come out. He gushes out. And then in the book of Acts it says and he goes unto his own place. Okay, so therefore woe unto that man. When you see the word, woe, all throughout the Bible, it is a warning of don't go there. I got news for you, Satan's already there. Satan's already there. Judas was, quote, going there and had gone there.

Follow-up, it says, "Speaking of entering into Judas, how does Satan do that? Did Judas still have a soul and Satan, quote, took it over?" Now, this is a great question and I will confess to you, I don't want to speak on behalf of all of us, can I speak on behalf of most of us? Most of us are pretty fascinated with Judas for two reasons. Number one, per the question, how did this all happen? Number two, is it just me or some of us kind of feel a little Judas in our lives sometimes? We feel like we betray the Lord. We feel like we sell the Lord. We feel those things, right? But let me give you a quick distinction here. Rather than identifying with Judas, you probably need to identify with Peter. Peter denied the Lord. Judas betrayed the Lord. There is a big difference. Denying, sure, was it sin? Yes. Was he lying? Yes, there's a whole lot of things but can we just agree that never claiming to know Jesus is a little bit different than saying, "There he is, go get him." That being said, if you struggle kind of emotionally identifying with men, "I just kind of sympathize with Judas because I feel at times I've betrayed the Lord." You haven't betrayed him, but you've denied him. So you kind of need to go more the Peter side, if that makes any sense.

So let's go to the Judas side. Even though Peter did a whole lot of horrible things, Satan never entered him. In fact, in what we know as Matthew chapter 16, remember Peter makes this great declaration, "You're the Christ, the Son of the living God." Jesus said, "Flesh and blood has not revealed this to you, my Father which is in heaven." This is great. So what does Jesus say? "Here's the deal boys, I'm gonna go to the cross, they're gonna kill me and I'm gonna die." What does Peter say? "Not on my watch." What does Jesus say? "Get behind me, Satan." He never said, "Satan has entered you." Okay? He was speaking about that which was speaking to Peter. See, here was the problem with Peter. Peter was listening to the wrong voice. And when Jesus said, "Get behind me, Satan," he was basically saying, "What you said came from the pit of hell." He did not say the pit of hell is inside of you. There's a big difference. Here, it says Satan actually entered him.

Now, the question is, how did that happen? My answer is, I don't know. Let me ask you the reverse. According to the Bible, in 1 Corinthians chapter 6, verse 19 and 20, when you ask Jesus to save you, the Bible says that your body, your flesh, became the temple of the Holy Ghost. Okay? So how did the Holy Spirit enter you? I don't know. I'm being serious. I'm not being facetious here. It occurred, it was supernatural, but I don't know how, I mean, cause here's where we get into false, I guess a false... did he get in through the eyes? Did he get in through the ears? I don't know. I just know that the day I called

out for Jesus to save me, supernaturally, immediately, the Spirit of God was within me. Boom, done. What we have here, you need to think in the same terms, but a very opposite scenario. With the decision that was rendered, all of a sudden, boom, he is entered by Satan himself.

So the question is, what about his soul? Well, this is where 1 Thessalonians 5:23 says that I pray your whole spirit, your soul, and your body be preserved unto the coming of our Lord Jesus Christ. Did Judas' flesh change at all? No. Okay? I would argue that even though there could be questions regarding the future of his soul, I would say it did not, quote, impact his soul as far as changing his soul, but just like the Holy Spirit enters us upon salvation, can we not say when Satan entered him that it was a complete spiritual invasion that guided and directed all matters of conversation, actions, etc. So therefore, he was literally controlled by, guided by, and directed by Satan himself. He is the only person in your Bible that it says this happens to.

By the way, lest you think he was an unwilling participant, back in the gospel of John chapter 6 verse 70, Jesus says, "I've called you twelve and one of you is a devil." In other words, from the very beginning, Jesus said, can I speak southern? "Bless his heart." [unintelligible] Y'all know what that means. By the way, those of you who are not from here, those of you who watch, if somebody says "Bless your heart," that is not a compliment. That is not, a "Oh, we love..." Bless your heart means you are so stupid. That's what Jesus, isn't that what it means? Absolutely, that's what it means. Y'all are laughing because you know it's true.

But back to Judas, because we've got one minute left. I don't know exactly how Satan entered Judas but I would argue that it probably took place very eerily similar to the same way the Holy Spirit entered you when you believed. What happened when the Holy Spirit indwelt you? Now you have the capacity for righteousness. Now you have the ability to render decisions that are on behalf of the Lord, correct? The opposite happened in Judas. What does he do? He actually goes to the table and sups with Jesus and then turns him over to be crucified. The complete opposite. He's the only one it ever happens to in all the Bible.

We're out of time. I'm sorry. Let's pray and we'll roll.

Lord Jesus, thank you tonight as we talk literally about subjects from Genesis to Revelation and everything in between, that Lord as we kind of conclude tonight that we can be indwelt with, we can be the temple of the Holy Spirit. God, we know that doesn't happen by works of righteousness, that doesn't happen because of becoming religious. It only happens because you redeem us, you save us, and according to Colossians chapter 2, you do a cutting away of our flesh, the circumcision that is made without hands. God, we thank you, we rejoice. Today I pray as we depart from this place, may our eyes be upon you, may you teach us through your word, may you encourage us with the fellowship of believers, and may we not give an iota's attention to anything the devil is trying to sell us. It is in the name of Jesus Christ we pray. Amen.