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Episode 85 - Unlocking Spiritual Insights: Genesis and Revelation Reimagined

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Join Scott Stanley of DTG Ministries in this enlightening episode as he explores the deeper spiritual meanings in the book of Revelation, intricately connected with Genesis Chapter 2. Uncover how the stories of Genesis reveal profound insights into the people of God and their journey to understanding themselves and divine truths.

Drawing connections from Ezekiel 36 and Psalms 110, Scott delves into transformative themes of spiritual growth and the evolution from a stony heart to a heart of flesh. This episode illuminates the significance of Christ's sacrificial love, showing how believers can find new strength and compassion through spiritual rebirth, uniting with Him in death and rising with a renewed spirit.

The discussion progresses with an exposition into the role of holy sheep in spiritual offerings, revealing how the symbolic interpretations foster a deeper understanding of offering oneself in faith and righteousness. For those seeking to enrich their Biblical comprehension, this episode is a source of spiritual empowerment and theological insight.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to KJV for verbatim wording.

Hi. This is Scott Stanley with DTG Ministries, continuing to look at the book of Revelation, seeking deeper meanings. What I want to share with you today continues what I was sharing in the last podcast about Genesis, chapter 2. This ties in with the book of Revelation because it depicts the people of God, what we're going to show today, the state where they are. When those trumpets sound, these people sounding the trumpets are on a different level than they've ever been before, than anybody else really on the planet. They're on a deeper understanding of themselves, a higher understanding of God, and they're dealing with their weaknesses, with their problems.

So in the last podcast, I read Genesis 2 spiritually and concluded with Ephesians 5:31, where Paul is quoting the end of Genesis 2, saying that it's actually about Christ and the church, confirming what we believed... that Genesis 2 is really spiritual. It has a deeper meaning than what we have been taught by the universal churches. Well, one verse that's in Genesis, chapter 2, verse 21,

Gen 2:21 And Jehovah God caused a deep sleep to fall upon Adam...

Now, in the podcast last week, I said we never look at this as the second Adam, Jesus, the second man, Jesus. But because we know what happened on the cross, when he went through what he went through, he was putting the soul of humanity on display. So when we read that Jehovah God caused a deep sleep to fall upon Adam, I see that as Jesus... but I also see that as myself as a believer who has reached that level of understanding to unite with him in death, Romans 6. Do you want to unite with him in death? So,

Gen 2:21 He causes a deep sleep to fall upon Adam, and Adam slept: and he took one of his ribs, and closed up the flesh instead thereof.

Now that right there is what throws me, the way that's worded. For these ribs, I'm just going to say a side. He took a side of Adam, and then it says he closed up the flesh instead thereof. Maybe that isn't confusing to you, but when I read it, it's confusing. So I want to read this from another version of the Bible. I'm going to read this from the

Jewish Publication Society of the Old Testament. Here's the way it reads, and this helped me a lot.

Gen 2:21 (JPS) And the LORD God, or Jehovah God, caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, (now here's the part we need to get...) and closed up the place with flesh instead.

I realized now, when I go back and read the King James, that is what he's saying. I want to read it from Young's, too.

Gen 2:21 (YLT) And Jehovah God caused a deep sleep to fall upon the man, and he sleeps, and He takes one of his ribs, and closes up flesh in its stead.

So it paints a picture for me of, like, there is a rib, and it's like God reaches in and takes out a rib, and there's a hole. So he closes up that hole, or where the rib was, he closes that up with flesh instead. So I know this word "rib" is "a side," and I'm looking at this as the emotional side. When he does this, verse 22,

Gen 2:22 And the side, which Jehovah God had taken from man, built He a woman and brought her unto the man.

Now, what I want to do is read something to you that defines this, and this is in Ezekiel 36. The entire chapter of Ezekiel 36 is awesome... we don't have time to get into all of it. But I want to start reading at verse 24.

Eze 36:24 For I will take you from among the heathen thinkers (that Jesus died to pay your sin debt). I'll take you from among the heathen and gather you out of all the countries, and bring you into your own land.

Eze 36:25 Then will I sprinkle clean water upon you (I'm going to teach you the truth), and you're going to be clean from all your filthiness, from all your idols, will I cleanse you.

Eze 36:26 A new heart also will I give you, and a new spirit (we just read that in Genesis 2). And I will take away the stony heart of your flesh, and give you a heart of flesh.

The stony heart you're reading here is the rib. It is the side that God took out. It was the emotional side, the stony heart. It's the stony heart that has caused the iniquity. *I will take away the stony heart and give you a heart of flesh.* So I'm going to go back to Genesis 2 and just put that in there.

Gen 2:21 Jehovah God caused a deep sleep to fall upon Adam, and he slept: and he took his stony heart, and closed up with flesh instead.

Gen 2:22 And the stony heart, which Jehovah God had taken from man, built he a woman, and brought her unto the man.

Now, these are the two concepts that are important to me right now to express to this church because this has helped me so much to realize that God takes away your stony heart and gives you a heart of flesh. It's like he can give you compassion for others, empathy for others. He gives you a heart of flesh by showing you, depicting on that cross, the soul of humanity. By depicting on the cross your iniquity, what your iniquity has done to you, he can take away that stony heart and give you a heart of flesh.

The second thing he does is he takes that stony heart... You look at that stony heart, and you look at the crown of thorns, and you look at the stripes on the back. You look at the unforgiveness you've had and the guilt you've had, the nakedness you've manifested, and the darkness that you're in. You take all of that. With that, he will build the woman. The woman he builds is the Holy Spirit. He will give you a heart of flesh and build within you, and help you understand the way he is looking at people, allowing you to make atonement for those people who are hurting you.

So for me, Ezekiel 36 answered quite a bit. So I want to go back to Ezekiel 36, and I'm going to read this again just to read it because I want to get toward the end of this chapter. Verse 25.

Eze 36:25 I'm going to sprinkle clean water upon you, and you will be clean: from all your filthiness, and from all your idols...

How's that going to happen?

Eze 36:26 I'm going to give you a new heart. (Not a stony heart, a heart of flesh. I'm going to give you a new heart.) Also, I'll give you a new spirit. I'll take away that stony heart of your flesh and give you a heart of flesh.

Eze 36:27 And I'll put My spirit within you (which is the Holy Spirit, or the way he sees humanity), and I'll cause you to walk in My statutes, and you'll keep My judgments, and you'll do them.

Eze 36:28 And you will dwell in the land that I gave to your fathers...

The land he gave to the fathers, *Abraham, you're going to bless the nations. You and your seed.* That was the promise he gave Abraham. When you believe that, you are in the land of that promise. The land is in your mind. You're in the promised land.

Eze 36:28 You're going to dwell in the land I gave to your fathers, and you'll be my people, and I'll be your God.

When he says, "*You'll be my people, and I'll be your God,*" it's because you possess his spirit, and he is living in you through that Holy Spirit. Now, there are a lot of things we could say about the promised land, and I plan on doing a podcast on this. But right now, I want to look at verse 37.

Eze 36:37 Thus saith Lord Jehovah; I will yet for this be enquired of by the house of Israel, to do it for them. I will increase them with men like a flock.

Well, this word flock in the Hebrew is [6629], and it's actually the word "sheep." So now notice what he says.

Eze 36:37 ... I will increase them with men like sheep.

Eze 36:38 As the holy sheep, as the sheep of Jerusalem in the solemn feasts; so shall the waste cities be filled with sheep of men: and they shall know I am Jehovah.

Now, why is that so important? Why would he even say that? Because look at this again. Verse 38: "*As the holy sheep...*" Not all sheep are holy. What does "holy" mean? "Set apart."

Eze 36:38 As the holy sheep, as the sheep of Jerusalem in her solemn feast...

Well, let's go to Jerusalem on a feast day, and the holy sheep, the sheep that are set apart, are set apart for what? As an offering. They die. If you look at this, *I'm going to increase them with men who are like sheep, as the holy ones during the solemn feasts.* So, again, what I said about looking at Jesus and Adam... when he died, we died. There's here's another proof text, that we become the sheep of the offering.

You see, again, if I'm supposed to be able to look at the cross as I'm looking in a mirror, as Paul said in 2 Corinthians 3:18... if I'm supposed to be able to look at the cross like I'm looking in a mirror, then what am I seeing on that cross? Myself. That's why I see myself. I am naked and unashamed because God has exposed the way I am inwardly, and I'm not ashamed because he has given me forgiveness.

Well, if you're on that level of understanding and you understand that the death of Jesus Christ is your death and you unite with him in death, then you have become 'holy sheep,' sheep like in Jerusalem during a feast day. These are holy sheep. You're an offering. You're offering yourself. So look at Psalm 110. This is where this comes in to help us understand, Psalm 110, I'm going to start reading at verse 1.

Psa 110:1 Jehovah said unto my Lord, Sit thou at my right hand, until I make your enemies (your iniquity) your footstool.

You could say *"till I put all enemies under your feet,"* which in 1 Corinthians 15:26, start reading there, and you'll see that's at the end... that's the end of the sixth day, and you enter the seventh day. So verse 2.

Psa 110:2 Jehovah shall send the rod (which is a message of correction), the rod of your strength, the message will come out of Zion. (Zion, the General Assembly, Church of the Firstborn: Hebrews 12.) Rule thou in the midst of your enemies.

Psa 110:3 Your people (who? the holy sheep) shall be willing in the day of thy power (That word "willing" is actually "a free will offering." Hence, holy sheep...). Your people will be free will offerings in the day of your power, in the beauty of holiness from the womb of the morning.

Draw a line right there because that sentence should break right there. Now let me read it again.

Psa 110:3 Your people shall be free will offerings in the day of your power, in the beauty of holiness from the womb of the morning.

What do we mean, "*from the womb of the morning*"? Well, the word "womb" is [7358]. It literally is your "bowels of compassion." The King James put "womb."

Psa 110:3 Your people are freewill offerings in the day of your power. They are in the beauty of holiness from the compassion of the morning.

Does that sound like anything to you? Well, I want to read to you from Lamentations 3:22.

Lam 3:22 It is of Jehovah's mercy that we're not consumed, because of his compassion. His compassions fail not.

That word "compassion" is the word "womb" in Psalm 110.

Lam 3:22 It is of Jehovah's mercy that we're not consumed because of his passions, his compassion fails not.

Lam 3:23 They're new every morning. Great is your faithfulness.

Bring this back to Psalm 110:3.

Psa 110:3 Your people are free will offerings in the day of your power, in the beauty, beauties of holiness, from the compassion that comes to them every morning. (Break the sentence, the next part...) You have the dew of your youth.

That word "dew," if you look at Deuteronomy 32, I want to read verse 1.

Deu 32:1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

Deu 32:2 My doctrine (and the word "doctrine is actually "learning" or "my knowledge") shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. (Now let me go ahead and read the next part.)

Deu 32:3 Because I'll publish the character of Jehovah: ascribe ye greatness unto our God.

So when I apply that to Psalm 110, the end of verse 3

Psa 110:3 ... You have the knowledge of your youth.

Speaking to Christ, you have the knowledge of your youth. I want to show you why he says this. Look at Hebrews 2:18.

Heb 2:18 For in that he himself has suffered being tempted, he is able to help them who are tempted.

Look again at Psalm 110. "*You have the knowledge of your youth, and Jehovah has sworn you're a priest forever after the order of Melchizedek*" (Psa 110:3-4). You see, I know that there is so much involved when we talk about the Son of God being born on this planet. He becomes a man, and because he went through the temptations he did, he's able to help us, and he has the knowledge of his youth.

God says, therefore, "*You're a priest after the order of Melchizedek.*" For me, that answers that. That is why God did that... one reason why. Again, because I'm on this level with you, looking at Psalms 110, understanding that when you read this, "*You're a priest after the order of Melchizedek,*" it's evident he's talking to Messiah. We know in Matthew 22, they realized this was Messiah. If it's Messiah, then God is taking away the law, the Levitical law, because Christ Jesus was not of the tribe of Levi.

If you're going to be a priest according to the Levitical law, the Levitical priesthood, you have to be of the tribe of Levi, and Jesus was not of that tribe. So, therefore, this verse is saying, *we're taking away that old covenant and replacing it with a new one because we're changing the priesthood.* Because he was a man and had the dew (the knowledge of his youth), he is able to help those who need help. And he is a priest forever after the

order of Melchizedek forever because he lives forever. He's been raised from the dead, and he lives forever.

It's my prayer that understanding these spiritual truths that we're reading in Genesis is changing the way you look at the whole Bible. We desperately need to understand, we all need to be on the same page that God is giving his church the truth. I've got to say this: when I read every verse in the Bible that talks about the church... what makes the church the church? This little church that we have, that we have a conference every Saturday, to me, is the church, and I hate it if you struggle calling it that. This is not a Bible study. This is the church.

Maybe I sound like a cult, a cult leader. I'm telling you, we possess the Holy Spirit of God. We know what it is, and we believe Jesus is the only begotten Son of God born in eternity past. We believe truths that have helped us unravel the book of Revelation, and we're still going. We're still adding to it.

Right now, understanding that when these trumpets are given, the people sounding the trumpets in Revelation 8 are of a different mindset than anyone else on the planet. They understand that they can be free from iniquity if they only apply the tools God has given. The message you see them give in Revelation 8, the effect of their message, all of this is positive. Maybe we can get into that and read each one of those, and I can show you why it's positive. It isn't negative. It isn't negative until you come to chapter 9 and the locusts come out of the pit. The pit is a pit of iniquity, and out comes the iniquity to resist the truth of the gospel.

So, again, we've looked at Genesis 1, we've looked at Genesis 2, and we see God working with his church, increasing our understanding, giving us the power, the ability of his Holy Spirit, the ability of the world to come. We want to be able to trust each other, to believe the other guy has my best interest at heart, and that we're not out to get you. We want to know the truth, and we want to build on that truth, and we want to be used of God to give this truth.

Gracious heavenly Father, thank you for helping us. Thank you for helping us, and may you be forever glorified in Jesus' name. Amen.