

## 97-10-12a

At worship this morning, let's turn for our scripture reading to the book of Psalms, and this will be Psalm 8. Psalm 8. This is a wonderful song of praise, and it also reminds us of the place that God has assigned to man in creation, and that's of course the subject of our study in Genesis. Psalm 8, this is the Psalm of David, dedicated to the chief musician. In Hebrew it says, al-githi, which was apparently an instrument.

We don't know exactly what it was. It could have been an instrument of Gath. It might have even been a Philistine harp.

But David says in Psalm 8, O Lord, our Lord, how excellent is your name in all the earth, who has set your glory above the heavens. Out of the mouth of babes and nursing infants, you have ordained strength. Because of your enemies, that you may silence the enemy and the avenger.

When I consider your heavens, the work of your fingers, the moon and the stars which you have ordained, what is man that you are mindful of him, and the son of man that you visit him? For you have made him a little lower than the angels, and you have crowned him with glory and honor. You have made him to have dominion over the works of your hands. You have put all things under his feet, all sheep and oxen, even the beasts of the field, the birds of the air and the fish of the sea, that pass through the paths of the seas.

O Lord, our Lord, how excellent is your name in all the earth. This is a favorite song for many people because of the great praise that it lends to God's name. It's especially interesting if we have gained a little perspective about where man stands in God's creation, especially with regard to his other creatures, his other thinking creatures.

This has been studied under various headings, including it has been called the angelic conflict. It has to do with where we stand vis-a-vis the angels. When you first look at this, you don't necessarily see that, but look again at verse 2. Out of the mouth of babes and nursing infants, you have ordained strength because of your enemies.

Who are the enemies of God, and how would the mouths of babes and infants enable God to silence the enemy and the avenger? Well, the archetypal, the original, the first enemy of God is Satan, the highest of the created beings who fell at some point previous to our history and received condemnation from God. We know that because the Bible says that the lake of fire has been prepared for the devil and his angels. It already exists.

It's already lit. It indicates to us that if it is already in place and has been prepared for the devil and his angels, then they had fallen and been condemned and sentenced previous to human history. But apparently there was an appeal.

Apparently it wasn't clear in the minds of the angels why God is just in sentencing Satan and his followers. Apparently one-third of the angels, the angelic creation, joined Satan in this antagonism to God. And so God is demonstrating something about himself.

He's demonstrating his justice and his righteousness. He's demonstrating the wrongness of Satan and his followers. My personal understanding of Satan's idea based on the scriptures that talk about his fall, when he says he's pictured as the king of Tyre over in Isaiah 14 and Ezekiel 28, and when he utters the five I wills, I will be like the Most High, I will elevate myself above the stars of heaven.

Stars of heaven is a fairly consistent symbol for the angelic creation. What is Satan saying? Does he have an ambition to be God? Obviously he's smart enough to know that he doesn't have the creative ability or the omni features of God, omniscience, omnipresence, omnipotence, and so forth. So what does he mean when he says I will be like the Most High and raise my throne above the stars? He is going to be a leader like God.

He is going to be an administrator like God. He will set policy. He will organize and mete out justice in the same way that God does.

He doesn't hope to match God in terms of creation and some of these other things. And you see this argument around us today. People say why does it have to be one standard of right? Why is there one standard of morality? Why is there only one standard? Why can't we do our own thing? I shared the gospel once with a man who we were down at his office on a Saturday working on computers.

And the subject came up in the natural way that it often does if God is creating an opportunity. And we began discussing this and putting out the idea that there is a righteous God. And regardless of what we think of him, even if we don't believe in him, it doesn't change the fact that he exists and that his judgment and his standards are absolute.

And his requirement for faith in Christ is unavoidable. And this man, his name was Jack. And Jack said, you know, that's all fine and great, but why does that have to involve me? Why do I... I wish, you know, if God wants to do his own thing and have his standard in heaven and all that, I would just like to... I'm just not interested in participating.

Why do I have to be involved? Why can't I just do my own thing, live my life, and not be under this requirement? I didn't ask for this. I'm here, and I would just like to do my own thing. And I really believe that that is Satan's primary idea.

Why can't we have an alternate universe with an alternate God in the sense of leadership and policy setting and ideas about truth and so forth? And Satan has spent a lot of time in human history trying to show that an alternate system that's not based on

relationship with God can work. And, of course, he's failed every time. But that's one of the things that comes out of human history.

God is revealing many different aspects of his character. He's demonstrating his love in the face of rebellion and sin and all sorts of adversity. He's showing all the different facets of his character in his interaction with us.

And the angels are watching intently everything that we do. And one of the great lessons of human history is that nothing works if it isn't connected to God. If you sever the connection to God, if you lack a relationship with God, inevitably it is a law of the universe that you will trend toward degeneration and destruction.

And you can't have a system that's separate from God that can maintain life. It's like a branch cut off from the vine. It will wither every time.

And this is one of the lessons that the angels are seeing. They didn't have a chance to see that in the eternity past when everything was perfect and no one had rebelled. God could perhaps give academic classes on his character and his person, but there's nothing like seeing someone in action.

This is the great thing about the dating process and the engagement period before marriage is that you get the chance not only to meet someone and see them when they have their best foot forward, but at some point, if the dating period is long enough, you will also see them under pressure and see them in adversity and see how do they react, how do they handle these circumstances. And so there's a sense in which we see God under pressure. The angels see God in the face of that which is not godly and that which is not in accordance with his will.

And we learn an awful lot about God, and of course the angels do as well. That's what verse 2 of this chapter is talking about. Who do you think, if you look at verse 3 and 4, when I consider your heavens, the work of your fingers, the moon and the stars which you have ordained.

Of course, the moon and the stars, again, especially in a poetic passage like this, often remind us of the higher orders of creation that we refer to as angels. So when you look at these great wonders of the universe, what is man that you are mindful of him and the son of man that you visit him? Well, what is he? He is, relatively speaking, a babe or an infant. We are a little lower than the angels in many ways.

We don't have access to the dimensions and to the heavens that they have access to. We can't see inside souls like they can. We know that they can because that's the basis of demon possession.

But verse 2 gives us the key. Out of the mouth of babes and nursing infants you have ordained strength. Now, some English translations say praise, but a better translation is

strength.

What does it mean that out of the mouths of babes and infants you have ordained strength? That is our faith. That's our confession. That's our acknowledgement of God.

We use our mouths for a lot of things when we're living the life that God has called us to. We confess our sins. We confess with our mouth the Lord Jesus, which is not a synonym for salvation.

It's a synonym for responding to our call. It's a synonym for growth and for being on the road to maturity. So God has ordained strength out of our mouths.

We are as weak and helpless as babes until we call on God. And when we call on the Lord, we have His strength. And that dependence upon God, showing the connection and the relationship that we have with God, and that His strength flows into our lives through His Word and through His Spirit, what does that do? Well, verse 2 tells us it silences.

This is the Hebrew verb Shabbat, the same one that means Sabbath, to put to rest, to completely render inactive something. And our lives on a daily basis, when we claim the promises of God by faith, it silences God's foes. It silences.

It answers the appeal. It answers the question, why should we have to go to the lake of fire just because we want to be different? It kind of reminds us of some of the groups in our society that say, well, we want to be different. We want to marry people that wear the same kind of clothes we do.

We want to just do our own thing. Why can't we live on drugs? And why can't we have homosexual relationships? And why can't we do all of these other abominable things that are far outside the will and the purpose of God? Why can't we just do our own thing? Why can't we just go and leave ourselves alone? Well, human history and our lives, day by day, as we claim God's promises and live the life He's called us to, it answers that objection. It silences the enemy and the avenger.

And as we return now to Genesis chapter 2 and pick up our study, this is God's purpose in creation, specifically the creation of man, which is the culmination of creation week after God has created the man and the woman on day six. Then he rests. We sometimes forget when we look in Genesis 1 that the last and perhaps greatest thing that God creates during creation week is the woman.

We know that the whole rib episode took place on day six. In fact, a lot of things took place on day six. Genesis chapter 2 rewinds the tape and gives us a replay where we can study in detail what happens on day six of creation.

That's where we are this morning in Genesis chapter 2. We saw last time, beginning in verse 4, that we have a new section heading, which tells us that we're going back and

we're looking at day six from a little bit different perspective. These are the generations of the heavens and the earth and the day that they were created and the day that the Lord God made the earth and the heavens. It talks about the plants of the field and the herbs of the field, which had not yet grown.

It doesn't mean that they didn't exist. It means that they didn't grow as crops. They weren't organized.

The corn was in random stalks here and there scattered through the plains rather than being organized into fields where it could prosper and reach its maximum potential. Why? First of all, there's not the optimum amount of watering. There's a watering system that keeps the plants alive and so forth, but we know that rice, for example, takes lots and lots of water.

Different cereal grains take different amounts of water. Because they're growing wild, they're not optimal and they don't grow in patches. They don't grow as crops of the field, which is what the Hebrew term here talks about.

There was no man to till the ground. When you till the ground, you do it in rows. You create a field.

You plant it with all the same kind of seed. You water it properly or irrigate it properly and you get the maximum potential out of it. So then in verse 7, the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living being.

We've seen all of these key terms in verse 7. The breathing into nostrils the breath of life and the term becoming a living creature. These are not unique or necessarily special to man. The animals are called living creatures.

Even in terms of when we get over to the flood account, we'll see this identical phrase. The breath of life, the idea of the ruach and the neshama and so forth that are mentioned here. These terms are not technical terms that indicate that man is something special.

What is it that makes man special here in this account? It's not the vocabulary. It's the way in which he is created. In the other days of creation, God spoke things into existence.

But here, God shapes man with his own hands as it were. He picks up the fine dust of the ground and molds and shapes Adam's body. When it's complete, God personally breathes into his nostrils the breath of life.

He doesn't speak Adam into existence. He doesn't do like you see over in Ezekiel, prophesy to these bones and have them stand up on their feet. God personally, it shows

the intimacy and the personal care that God takes in the creation of man.

It's the pinnacle. It's the culmination of everything that he's done in this week. He plants a garden eastward in Eden.

Once again, we have this terminology, Lord God, which hasn't occurred until Genesis chapter 2. As we have seen, it's relatively rare in the Old Testament. But it occurs here because Jehovah or Yahweh is God's personal name. It's the name that later on he's going to give to Israel, to call him by, to everyone else.

For many decades and centuries, God was known as Elohim. But he reveals his Yahweh name to Israel because he's establishing a personal covenant and a personal relationship with them as a nation. And that's the word that's used here.

That's the name of God that's used as he creates man. And when it says that the Lord God planted a garden, again, he doesn't speak it into existence. He goes out and chooses the plants and organizes their location.

And you can tell the care and the purpose that God has in personally tending. He doesn't send an angel and say, go plant a garden and let me know when it's finished and lead Adam over there. God does this himself.

And when you think of who God is in the light of what we've seen in chapter 1, for him to personally come down and shape Adam and personally prepare his environment, it's an awesome thing. It reminds us of the care that God has for us now. We sometimes wonder if God is really aware of our situation, if he really knows what our environment is.

Is he aware of the pressure we're under and the challenges we're facing and so forth? This is a great place to come and remember because God has the identical attitude toward each one of us that he has toward Adam and toward Eve. He's personally interested and personally involved in our lives. Out of the ground, the Lord God made every tree to grow that is pleasant to the sight and good for food.

Isn't that interesting? Pleasant to the sight. God was interested not only in the provision for Adam, but also blessing. He created an environment that was pleasant.

He didn't have to do that. It could have all been gray. It could have been a very Spartan place for him to live.

A lot of the Spartans believed that simplicity was the key to life and that that was the get-down-to-the-basics type of thing. But God decorates the garden. God makes it a place that Adam could just walk around in wonder and enjoy the works of God's hands.

The tree of life was in the midst of the garden and the tree of the knowledge of good and evil, side by side in the center of the garden. That word midst means the center. So it's

not hard for Adam to figure out what the issue is in God's mind.

There's something important about that tree of knowledge of good and evil. It's standing right next to the tree of life. One of them he can freely eat from.

The other he's to not eat from. This is the first shadow that enters into the environment here, as we see a little bit later on in verse 16. It talks about the river that goes out of Eden to water the garden.

From there it parts and becomes four riverheads. It's a fascinating study you can do on rivers in the Bible. This is the first mention of rivers.

If you think about what a river symbolizes, it represents life, the source of life, the sustaining mechanism whereby we continue to live and can prosper. A little bit later on when Moses and the Israelites are out in the wilderness and they run out of water, God creates a river in the wilderness from the rock. Out of the rock flows this river that provides water for those millions of people out in the desert.

God does that on two different occasions. On the first occasion Moses strikes the rock. On the second occasion he's supposed to speak to the rock, but he strikes it again.

God still provides, but that episode is recorded and God allowed Moses to disobey in that way. Think about that. God could have come down just like he did with Abraham on the mountain.

Just about the time he's going to plunge the knife into Isaac, God speaks and says, wait a minute, and stops him. Moses goes out in front of all the people with the rod. He says, must we bring water forth for you out of this rock? He turns around and God doesn't stop his hand.

He whacks the rock with that staff. That single instant of disobedience on Moses' part keeps him from being able to enter the land. God makes a big point of that.

Why? Because it focuses our attention on the rock. In Hebrews it's explicitly stated that they drank from that spiritual rock that followed them. That rock was Christ.

It's a picture of Christ. In the first case he's stricken to provide life for us, pictured in that river. But he's only stricken once.

He doesn't have to be stricken again. When Moses strikes the second time it reminds us that we need only speak to the rock. Out of the mouths of babes and infants God has ordained strength.

And we can call upon the name of the Lord and be delivered, both for our salvation and in our daily lives. And we draw our strength from that river. You remember in the New Testament when Jesus stands up on the last day of the feast and says, ho to the one who

is thirsty, come to me and drink.

He talks about from the innermost being out of there will flow rivers of living water when we call upon God. And then of course we saw last week also that the biblical account closes with a picture of the river that flows out from under the throne of God in the new heavens and new earth, in the new Jerusalem. Revelation 22, the river that flows out of the throne.

And it's in many ways similar to this river in the Garden of Eden and goes out and enables the trees to grow and the trees bear fruit in their season and their leaves are for the healing of the nations. It's a fascinating story. You also see mention of that river in Ezekiel.

But that's where God has placed Adam, in this garden eastward in Eden. It talks about the rivers there. And in verse 15, the Lord God took the man and put him in the Garden of Eden to tend and keep it.

Now, we've overlooked one little, of course there's probably many details that we've overlooked, but there's one that is significant back in verse 8. The Lord God planted a garden where in Eden? Eastward. Does this make a difference? That it's eastward? Why is it not westward or southward or northward or the direction left out altogether? He could have just said a garden in Eden. Why does it say eastward? Well, as we are ever aware, God doesn't waste any words in the biblical account.

And if there's a detail, it usually has significance. What does it mean that the garden is eastward in Eden? Well, directions in the Bible are significant. Much as numbers and other symbols that we see, the symbol of oil, the symbol of the olive tree.

There are many things that are consistent and help us to see things that God is attempting to communicate to us. Here, it's the direction of east. Well, what is eastward? So we're going to spend just a few minutes on the directions here and east in particular.

Many times in the Bible, you'll see the phrase, the four corners of the earth. It's a phrase that encompasses everything on the planet. You find this, for example, in Isaiah chapter 11 and verse 12, where the prophecy is there that in the end times, God is going to gather his children, Israel, from the four corners of the earth where they have been scattered.

You see it over in Revelation 7, 1, where the angels who are at the four corners of the earth, and in some sense, they seem to control the winds and so forth. And over in Revelation 20, verse 8, at the end of the millennial kingdom, when Satan is released and the Gog Magog rebellion takes place, it talks about the unbelievers, the terrors that have grown up in the kingdom, are going to be gathered from the four corners of the earth and they're going to participate in this rebellion. We just referred to that Friday night in

our study of the parables, of the good and bad fish and the wheat and the tares, which refer specifically to that weeding out of Christ's kingdom of the unbelievers that have grown up together with him.

So how did they get these four directions and the four corners of the earth? Well, in the ancient world, if you think about it, they didn't necessarily have magnetic compasses and they weren't even necessarily orienting themselves by the stars. They oriented themselves by the rising of the sun. The rising of the sun was one of the basic facts of life.

Everybody in the ancient Near East knew where the sun rose. And the rising of the sun had great significance. The sun was the source of life.

The sun was what made the crops grow. The sun was what warmed the earth and illuminated it. And so every morning when the sun rose, they didn't have big ideas of astronomy and the solar system and so forth.

They just knew that it was a wonderful thing when the sun came up. So that was their primary direction, the rising of the sun. And in fact, the word east in Hebrew is, as you know, most Hebrew words are three consonants with a couple of A's thrown in so that you can say them.

And this is Q-D-M or Qadam. And Qadam literally means in front of, because to orient yourself in the ancient world, you'd stand facing the rising of the sun. And that direction was in front of you.

So the word east in Hebrew literally means in front of. What's in front of you, that's east. That's the great thing about Hebrew.

It is such a simple, straightforward, clear language. They don't get deep and complex. They're just very pictorial and very direct.

You stand there facing the sun in front of, that's east. And that word for east is used over 110 times in the Old Testament, Qadam and its derivatives. And that's the word that we have here, this eastward in verse 8 of Genesis 2 is from Qadam, Qidmah.

We'll find this again. You can turn a few pages over in Genesis 11, verse 2. When after the flood and people begin to multiply once again, and the whole earth is one language and one speech, it came to pass as they journeyed from the east that they found a plain in the land of Shinar and they dwelt there. Well, if you've familiarized yourself with some of the geography of the Old Testament, you know that Shinar is in the plains that are eastward, a little bit north, but mainly east of the basin there between the mountains and the sea, which we commonly call Palestine.

It's to the east. And so they journeyed, it says from the east, you can just as easily

translate it to the east. But wherever it is that they landed after the flood up there near Ararat and so forth, they journey eastward.

Why do you think they went east? Well, think about it. The rising of the sun in their minds is associated with life, the source of life. Good things must lie to the east.

The closer you get to that source of life, the better things are. So generally, if somebody is going to leave someplace where they don't find it satisfactory, they journey east, eastward. Rather than going westward, away, you might go far enough west that the sun wouldn't rise.

Who knows? So they would generally head east. You know that this is the direction that Cain goes. I believe there's a movie with the title East of Eden, which talks about where Adam and Eve and Cain, and they always journey east from the garden.

Why? Closer to the sun, closer to the light, closer to life. And that is incorporated in the idea of that particular direction, as we'll see. Other directions were relative to the east.

So if you're facing east, north is what stands on your left, and south is what's on your right. And the Hebrew word for west, and usually they had two or three different words for these directions, but one of the words for west, it literally means to the rear, what's behind me. That's west.

North is left. South is right. They often also use geographic locations to indicate direction.

So one of the common words for north in Hebrew is translated lookout, the literal translation of north. Sometimes you see this in the phrase the sides of the north. And the Hebrew word there means lookout.

Well, what on earth does that come from? Well, up in Syria, which is north of Israel, there was a great high mountain that was a landmark. You could see hundreds of miles away, and the name of it was Lookout Mountain. And so for them, the north was the lookout mountain direction, so they would often just call it lookout in the direction of lookout, and that was the word for north.

Very high mountain there in Syria. Sometimes their word for south is the Hebrew word that means dry or dry country. And what does that refer to? Well, what's south of Israel? It's the Negev.

It's that barren area out there to the east of Egypt and to the south of Palestine, that great wide desert. So sometimes they would call the west the place of the setting sun for obvious reasons. Sometimes they used the word for the great sea to refer to west because, of course, you've got the Mediterranean Sea.

So everything is relative to their location in Israel, and they determine their directions from that. There's a word that's used a little over 30 times in the Old Testament for east, which is our specific subject, called Mizrach or Mizrach Shemesh, which Shemesh is the word for sun, Beth Shemesh, city of the sun, town of the sun, or house of the sun, literally, Beth Shemesh. But Mizrach Shemesh means rising of the sun, and that idea of rising of the sun was also used as a synonym for the east.

You find that several times, and this comes over into Greek. The word anatole means rising as well, and that's the word used for the east. You find this in Luke 1, 78, where it refers to Christ as the day spring or when the day star rises in our hearts.

Well, the word there literally means the rising one or the one in the east because that was Jesus Christ, and his appearance was associated with the east because that's the place where life comes from. That's the place where sustenance and blessing comes from is the east. This is especially significant, this direction east.

If you had a chance to go through the study that we did over in Ezekiel about the glory of God when it departs from the temple, you remember Ezekiel in a vision is snatched up by the hair of the head. God grabs him by the hair and drags him back from Babylon over to Jerusalem and sets him down, and he sees the abominations that the leadership in Israel have set up in the temple courtyard, and God has finally had enough, and he very reluctantly is going to depart in this vision that Ezekiel has. You can see over there in Ezekiel 10, verse 19.

This is worth looking at. Ezekiel 10. I'm mainly going over here because I love to read about him getting snatched up by the hair.

Ezekiel is in the midst of this vision, and he looks in chapter 10, verse 1, and there in the firmament that was above the head of the cherubim. These are the cherubim in the Holy of Holies. Ezekiel has the rare privilege of, from his vantage point, being able to see into the Holy of Holies in Ezekiel 10, verse 1. And so in the firmament that was above the head of the cherubim there appeared something like a sapphire stone having the appearance of the likeness of a throne.

Notice Ezekiel is careful to say that he's not seeing the throne of God which no man can see and live. He sees something that looks like the appearance of a throne. This is like two veils removed away from actually viewing the glory of God.

Then he spoke to the man clothed with linen and said, Go in among the wheels under the cherub. Fill your hands with coals of fire from among the cherubim. Scatter them over the city.

The cherubim were standing on the south side of the temple when the man went in. The cloud filled the inner court. Then the glory of the Lord went up from the cherub and

passed over the threshold of the temple.

What's the layout of the temple? Where is the threshold? What direction is it? It's on the east side. It faces the Mount of Olives. So the glory of the Lord rises up from over the cherubim and passes over the threshold of the temple.

It's going out through the holy place and out through the east entrance to the temple itself. It's going to go out of the east gate. The house was filled with the cloud and the court was full of the brightness of the Lord's glory.

If you trace this, any good reference Bible will give you the subsequent references to the glory of the Lord as it very slowly departs from the temple and departs from Jerusalem and departs from Israel. It starts in the Holy of Holies and rises up and moves across the threshold and then it moves out of the door of the temple and then it moves out of the gate of the courtyard and it pauses each time and slowly departs and eventually it goes out the east gate of Jerusalem. The last view that Ezekiel has of it is hovering over the Mount of Olives directly over the spot where Jesus and His disciples will sit on the night before He's crucified.

And then the glory of the Lord is going to depart and leave because the disobedience and the apathy and the indifference and the idolatry in Israel has reached such a level that the Lord will no longer grace Israel with His presence. It took hundreds of years of disobedience but it is finally enough. The breaking of that covenant is enough that the glory of the Lord departs.

Where does it go? Well, you can see over in Ezekiel 39-21 after several references to the glory of the Lord departing heading which direction? Eastward, back toward its source. But in Ezekiel 39-21 God declares where His glory is now going to reside. God says, I will set my glory among the nations.

What a sorry day for Israel that the nations whom they look down on and despise and recognize as being pagans and without God. God is going to set His glory out there among the heathens among the goyim, among the nations. And the nations shall see my judgment which I have executed and my hand which I have laid on them, Israel.

So the house of Israel shall know that I am the Lord their God from that day forward. The Gentiles shall know that the house of Israel went into captivity for their iniquity because they were unfaithful to me. Therefore, I hid my face from them.

I gave them into the hand of their enemies and they all fell by the sword. According to their uncleanness and according to their transgressions I have dealt with them and hidden my face from them. It is the worst aspect of the discipline of God on Israel that His presence departs from them.

And it's a reminder to us, knowing that Israel pictures the believer in any age coming out

of captivity, coming out of bondage under the blood of the Lamb and becoming a people of God, becoming the chosen vessel of God, becoming the salt and light that God maintains on the earth, that we too can lose the presence of God, His active presence, not His care and not our relationship for Him, but the indwelling presence that comes to us through faith and obedience that Jesus talks about over in John 14-15. The one who loves God is the one to whom Jesus Christ and the Father will come and make their home in His heart. It's not automatic with salvation.

It comes through developing capacity to love and appreciate God and keeping His words, obeying His commands. This is not loss of salvation for Israel. It's not loss of status as God's chosen people, but it is severe discipline that the glory of God departs.

Of course, the wonderful thing is that the glory of God also returns in chapter 43 of Ezekiel. Afterward, He brought me to the gate. And which gate is it? It's the gate that faces toward the east.

And behold, the glory of the God of Israel came from the way of the east. His voice was like the sound of many waters, and the earth shone with His glory. It was like the appearance of the vision which I saw, like the vision which I saw when I came to destroy the city.

It's the same glory that He saw way back there in chapter 10. The visions were like the vision which I saw by the river Kabar, and I fell on my face. And the glory of the Lord came into the temple by the way of the gate which faces toward the east.

The Spirit lifted me up and brought me into the inner court, and behold, the glory of the Lord filled the temple. It took several slow, deliberate stages for the glory of God to depart, but in one swift movement it returns and takes up its proper place in the Holy of Holies through the gate which faces to the east. That direction east is very significant in Scripture.

That's why Jesus Christ is called the Dayspring, and in Greek it's the word that means the east. He is the rising of the sun. Look over at Malachi chapter 4. Malachi chapter 4, verse 2. Behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble.

And the day which is coming shall burn them up, says the Lord of hosts, that will leave them neither root nor branch. But, in verse 2, to you who fear my name, the Son of Righteousness shall arise with healing in His wings, and you shall go out and grow fat like stall-fed calves. You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do this, says the Lord of hosts.

And so Jesus Christ here is the Messiah to Israel and is the Son of God is pictured as the Sun, S-U-N, of Righteousness that arises in the east and brings healing and brings

restoration and brings victory to the people of God. So, when the Lord God plants a garden and it's eastward, that tells us that it's in that part of that one continent that's closest figuratively to Him, closest to the rising of the Sun. And we're going to see that man travels ever eastward when his relationship with God is broken, looking for restoration.

You can travel as far eastward as you want to when you leave the garden and you never arrive at God. God has to come to us from the east. The Lord Jesus Christ has to rise as the day star.

The glory of God has to return from the east. What is our part? What is our means of experiencing that in our lives? We heed the words that John the Baptist preached to the nation of Israel, echoing the words of Isaiah, prepare the way of the Lord, make a highway in the desert for our God. What was John talking about? What was Isaiah talking about in chapter 40? Talking about making a road.

How can you make a road for God? Well, where was John? John was east of Jerusalem. John was out there at the Jordan River. Why was he there and not down at the temple preaching? Because it's in the east where the glory of God departed and it's from the east that the glory of God will return.

And when John says, prepare ye the way of the Lord, make a highway in the desert for the Lord our God, he says, think about it. Why am I out here in the desert saying prepare a road? Because this is where the glory of God is going to come from. It's going to return the same way it came.

It's going to fulfill Ezekiel chapter 43. It's going to come from the east. So, get ready.

Make a way. Be prepared when the glory of the Lord returns. And that was John's call to Israel.

And those who knew their Old Testament scriptures saw a lot of significance in where John was preaching. He was out in the wilderness. If you have an important message, if I said I'm going to have a garage sale, I wouldn't go out here in the country in Rockwall and start shouting, I'm having a garage sale on Fieldcrest.

I would go where there are people. I'd get it in the media. I'd get it in front of people.

Why was John out there? It's the east. It's the pathway across which the glory of God is going to return. That's why he's out there by the Jordan.

That's why he's out in the wilderness saying, prepare the way of the Lord. And that's what we need to remember to do on a daily basis is to be sure that the glory of God can shine in our hearts, that we have leveled the mountains and filled in the valleys and taken advantage of the provision of God so that his glory can be revealed in and through

us. Well, this is a good place to pause and take our break.

When we come back, we're going to see Eve appear on the scene and find out exactly what it means to be an etzer kenegedo. Let's pause here and take a break.