



Issachar, men who understood the times and knew what Israel should do - 1 Chronicles 12:32

Issachar B7D Fellowship

Bible through the 7 Days of Creation (B7D)

*Understanding the times and what God is saying to us today
from His Word through the Seven Days of Creation*

BLOG VERSION

To be used in conjunction with the [presentation slides](#) or [Youtube videos](#). The full B7D materials can be accessed [here](#).

OUTLINE

Prologue Understanding the Times

Days 1-3 Fall of Man, Flood & Ark, Patriarchs & Exodus

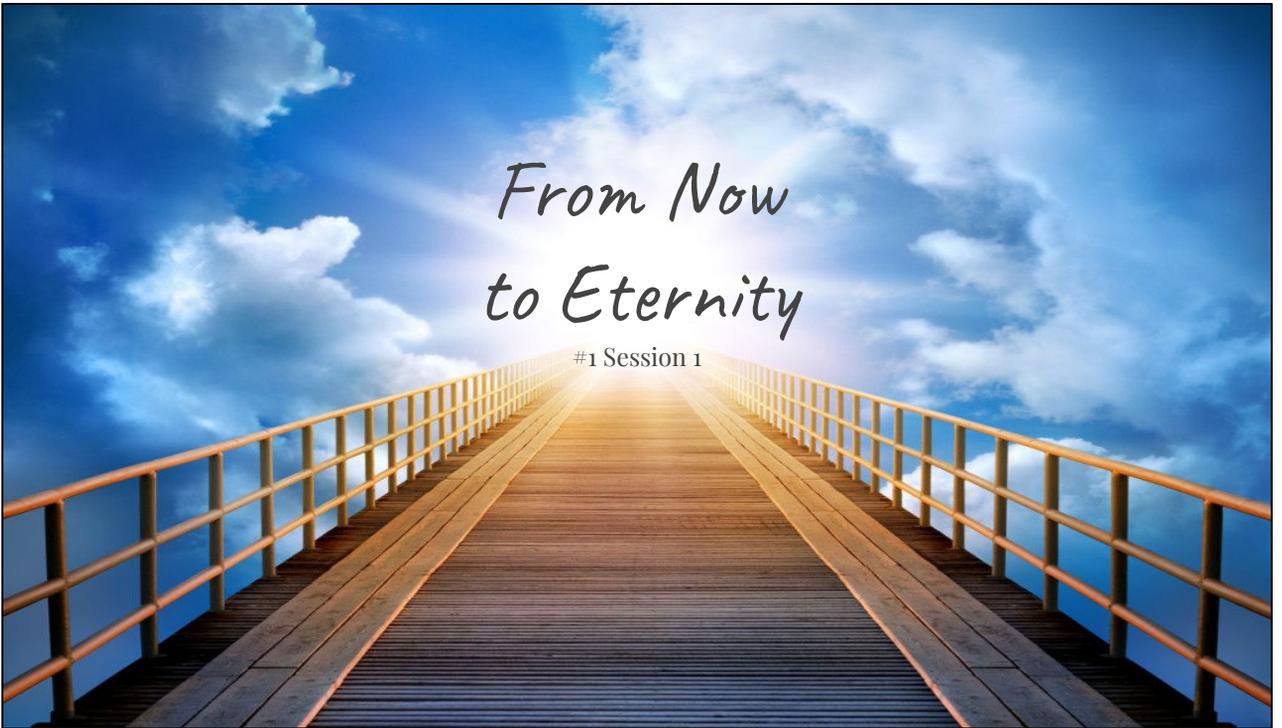
Day 4 Law, Tabernacle, Priesthood, Sacrifices, Sacred Times & History of Israel

Day 4 Prophets & Jesus Christ

Day 5 New Life in the Spirit & Body of Christ

Days 6-7 Rule of the Antichrist, Day of the Lord & Millennium

Epilogue New Heaven, Earth, Jerusalem & Back to the Kairos Now



From Now to Eternity

#1 Session 1

This is the first of my bi-monthly YouTube blog posts and I am so happy to be with you here today. I have named my YouTube blog "From Now to Eternity," because I believe that the time has come to proclaim God's living word, His *Rhema*, in this, His *Kairos* or appointed time. I pray that this will be an ongoing journal to equip and encourage all of you who are tuning in, all whom the Lord calls, to keep the faith until He returns to bring us all back to eternity.

God has an urgent word for His people today so that, like the men of Issachar, we understand the times and know what we should do.

What He wants to speak to us is apparent in the Bible when we consider it through the perspective of the 7 Days of Creation.

Now, in my welcome video, I said that God has an urgent word for His people today so that, like the men of Issachar, we understand the times and know what we should do. What He wants to speak to us is apparent in the Bible when we consider it through the perspective of the 7 Days of Creation.

Let us now try and unpack this a bit more, starting with the words, God has an urgent word for His people today.

God has an urgent word for His people

today

Kairos

an opportune time (for action)
appointed/sacred (set apart) time
vs *Chronos* - linear, historical time

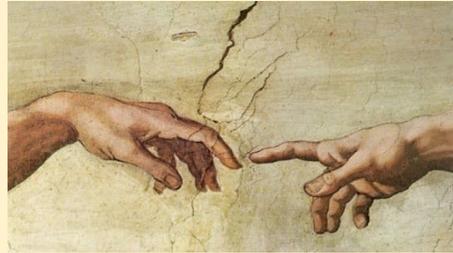


Rhema

literally means an “utterance”

God *speaking* to us

vs *Logos* - God’s *written* word, embodied in Jesus Christ



God’s Word God’s Time Do we believe/listen?

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Here, we need to understand the concept of *Rhema* and *Kairos*.

Rhema literally means an “utterance”, God *speaking* to us. This is different from *Logos*, which refers to God’s written word that became flesh in Jesus. So whereas *Logos* is in a sense eternal, *Rhema* is very specific, at a particular point in time. Often, we experience God’s *Rhema* when the Holy Spirit prompts or convicts our hearts during our Quiet Times. So for instance, we may have read a Bible passage many times before, but one day the words from the passage suddenly “jumps” at us. That is *Rhema*, God speaking to us at that particular point in time. When God speaks, we are always touched and transformed in some way, because we know that God’s word never returns to Him empty ([Isa 55:11](#)).

Kairos meanwhile refers to that *opportune* time, usually for some form of *action* to take place. As we will see in our later sessions, it is that *appointed* or we could even use *sacred* (set apart) time. This is very different from *Chronos* or linear, historical time. So for instance, when God released His *Rhema* to you, that particular time was His *Kairos* - His opportune, appointed and even sacred or set apart - time for Him to release His word to you. In a sense, we could say that God *acted* at that point in time to speak to you, because we know that God’s word brings about change and transformation in our lives. Often, it also leads us into action as we respond to His *Rhema*.

So, let us summarise this - first, we are talking about God’s word, not my word, not my theories, theology, doctrine or perspective. It is not one among many. We are talking about what God is saying. Next, it is what God is saying to us today, not at any particular point in time, not the eternal word of God but what He wants to speak to us today.

So the key message here is that God wants to speak, to say something that is specific to us, at this particular point in history. That is what *Rhema* and *Kairos* is all about. The Question is - do we believe?

SONS OF ISSACHAR

"Of the sons of Issachar, men who understood the times, with knowledge of what Israel should do...and all their kinsmen were at their command."

1 CHRONICLES 12:32 (NAS)



Like the men of Issachar

#2 Session 1

In our last session, we spoke about how God has an urgent Word for His people today, and explained it in terms of the concepts *Rhema* and *Kairos*. I then gave examples of how God's *Rhema* and *Kairos* apply in our personal lives.

God has an urgent word for His people today so that, like the men of Issachar, we understand the times and know what we should do.

1 Chron 12:32

from Issachar, men who *understood the times* and *knew what Israel should do*

Looking beyond our individual callings

Looking beyond our local church, denomination etc

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However, what we want to discuss here is not about how God speaks to us personally but *collectively* as His people. In fact, the Bible is primarily His message to Israel, the Church and the world. His purpose is so that we, as one Body of Christ, *understand the times* we live in and *know what we together as one people of God should do*.

There is an example of this in the Old Testament. In [1 Chron 12:32](#), when King David was rallying for support from the people to bring Israel under his rule following the death of King Saul, the men of the tribe of Issachar acted decisively to join him because they understood the times - meaning, God's will for the nation then - and knew what Israel should do. Similarly, we believe that God is speaking to His people today and we, like the men of Issachar, need to hear, understand and act decisively as one people of God in light of His *Rhema* and will.

I cannot overemphasise this point, especially in this day and age when we tend to focus only on ourselves and God's calling for us as individuals. Yes, God may have different callings for different people, but there is also a general calling for all of us as believers together as part of the one Body of Christ. Just like the men of Issachar - I am quite sure not everyone was called to support David as warriors; some would have contributed financially or helped in other ways. The point is that they united as a tribe behind the nation of God in alignment to His will.

It therefore also means looking beyond our church, which is the local congregation of the Body of Christ, and even our denomination and indeed the worldwide Church itself, to recognise that God's Word is for all of His people today. Now, who are His people? We shall consider this question again later. At this point, I just want to emphasise the need to have this global perspective that is more than us individually, local church denomination etc to see who are God's people as God see it. Let us be like the men of Issachar, who not only saw things from their individual point of view, not even as a tribe, but as the entire nation of Israel.

God's Concept
of Time
- Shalom

#3 Session 1



God has an urgent word for His people today so that, like the men of Issachar, we understand the times and know what we should do.

What He wants to speak to us is **apparent** in the Bible when we consider it through the perspective of the **7 Days of Creation**.

Thus far, we spoke of how ...

In this and the next session, I want to talk a bit about how what God wants to say to us today - His *Rhema* for us in this *Kairos* moment - can be discerned from His Word when we approach it through the perspective of the 7 Days of Creation.

GOD'S CONCEPT OF TIME

SPIRITUAL REALM (where God's will is perfect, complete, finished)

Shalom

completeness, wholeness, health, peace, welfare, safety, soundness, tranquility, prosperity, perfectness, fullness, rest, harmony, the absence of agitation or discord

Shelem - to pay for

Shulam - to be fully paid

*Heaven comes at the price
of God's Son - Jesus Christ*



Now, in order to understand why God used the 7 Days of Creation to speak His *Rhema* to us from the Bible in His *Kairos*, we first need to understand how God sees Time.

In the spiritual realm, there is *no* time. What we see happening on earth - whether in the past, present or future - have all reached completion and are finished. There is no beginning and no end - you could say that all is one and done. Moreover, everything is perfect and at rest. Only God can bring about this perfect unity, because it is an expression of His perfect, complete and finished will.

The Hebrew word that describes this perfect finished state is *Shalom*. Now, many of us probably associate *Shalom* with the word "peace." While *Shalom* does mean peace, it carries a much greater connotation and speaks also of completeness or wholeness, health and welfare, safety and soundness, tranquility, prosperity, perfectness, fullness, rest, harmony, the absence of agitation or discord. In short, *Shalom* is the one word that sums up what it means to be in heaven.

Before I end this session, I just want to mention two Hebrew words that are related to the word *Shalom*. The first is *Shelem*, which means to pay for, while the other is *Shulam*, which means to be fully paid. Through these words, God reveals to us that the *Shalom* of heaven comes with a price. Someone had to pay for our peace, and this was none other than God's only Son and the Prince of Peace, Jesus Christ.

God's Concept of Time - Sabbath

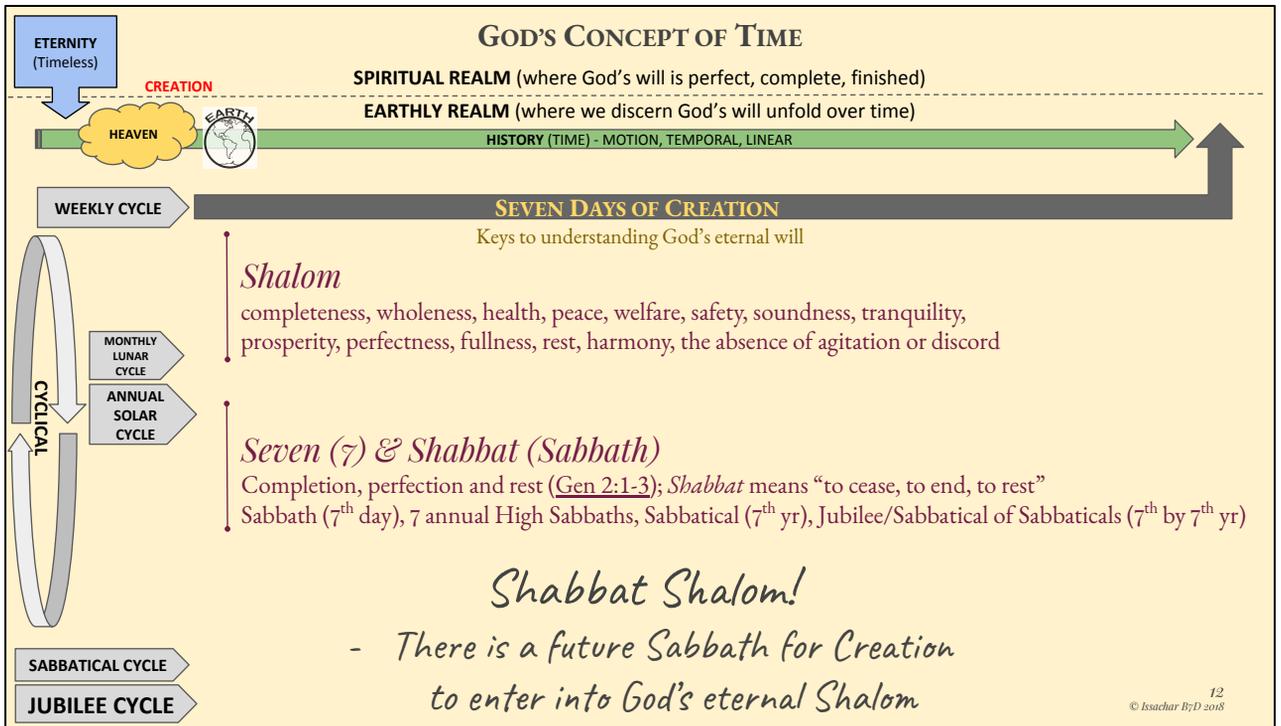
#4 Session 1

SHABBAT SHALOM

And on the Seventh Day Yahweh ended His work
which He had done, and He rested on the
Seventh Day from all His work
which He had done.

Genesis 2:2

WWW.LIFECARDS.NET



In our last session, we said that in order to understand God's purpose behind the 7 Days of Creation, we first needed to know how God viewed Time. We then pointed out that there was no time in eternity, in the spiritual realm. There, everything was in perfect rest and *Shalom* in God.

God gave us Time when He created the Heavens and the Earth. Time is always moving forwards and never stops. It is also temporary - we "run out of time" when we die, and time itself will finally run out when the world ends.

Now, since we live *in* time, how are we to visualise what eternity and God's eternal will is like? This spiritual realm where time does not exist and where everything has already reached the state of *Shalom* completion, perfection and rest? We are like fish trying to imagine what it is like to live on land.

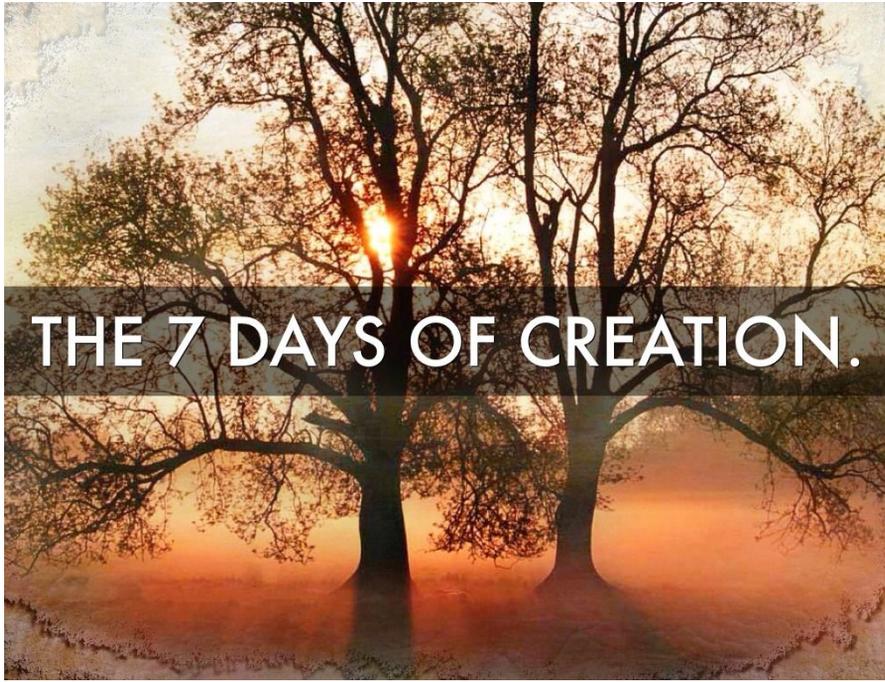
The answer is that we must view eternity - this "forever and ever" - not like an endless straight line but as a *cycle*, reflecting the nature of eternity which is more like a circle where there is no beginning and no end, where everything is one and done in God and at rest.

This was why God gave us the 7 Days of Creation, this weekly cycle that ends on the Seventh - or Sabbath - Day when God rested. He also gave us the monthly and annual cycles, and what we call the Sabbatical and Jubilee year cycles.

You will notice that each of these cycles follow a pattern of 7 and is connected to the idea of Sabbath - denoting completion, perfection, and rest. The Hebrew word for Sabbath, *Shabbat* comes from the root word *Shin-Beit-Tav*, which means "to cease, to end, to rest," because in Genesis 2:1-3, we were told that after God completed or perfected His work of Creation on the sixth day, He ceased or ended from His work of creating and rested on the seventh [or Sabbath] day.

So besides this weekly Sabbath or Seventh day, we have what we call the 7 annual High Sabbaths - connected to 7 Jewish festivals that God commands Israel to celebrate over 7 months every year - the 7th or Sabbatical year, and 7th by 7th or Jubilee or Sabbatical of Sabbaticals year. We will learn more about their significance next time.

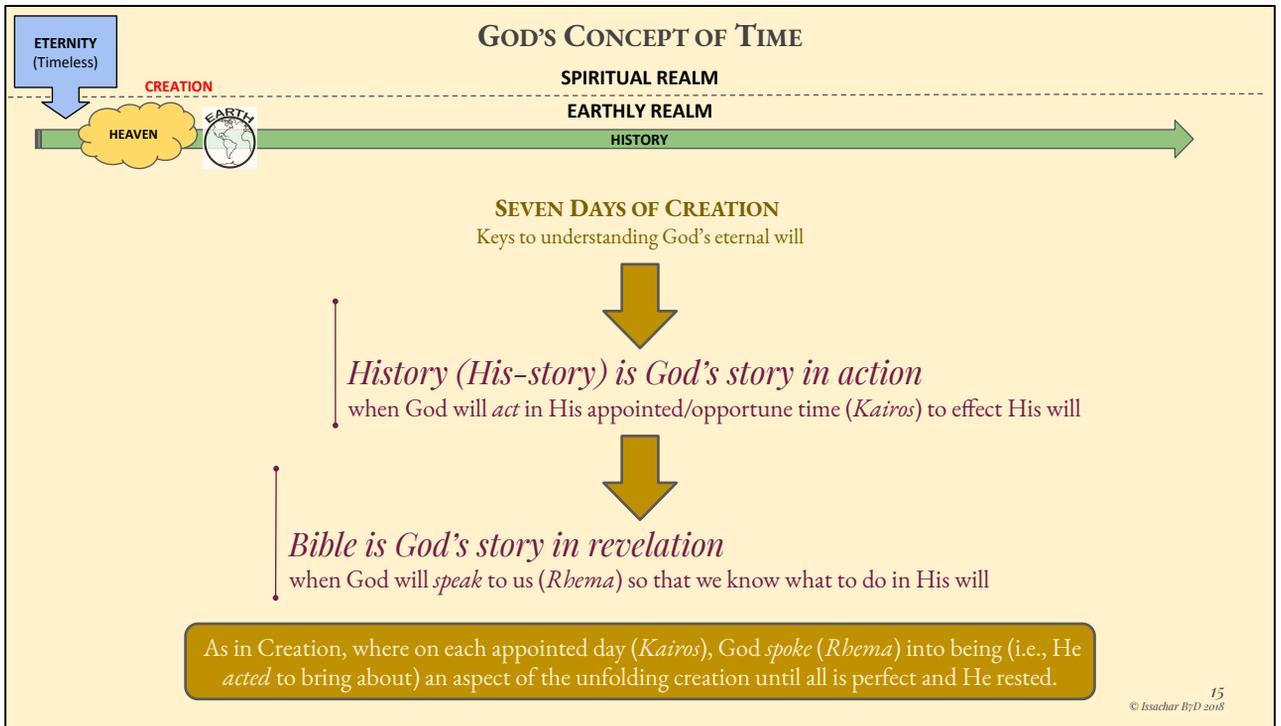
The Jews greet one another *Shabbat Shalom*, which means wishing you Sabbath peace, when they meet on the Sabbath. This simple greeting actually carries a very profound message, now that we realise that the 7 Days of Creation is God's means for us to see His eternal will at work on this side of time and history. It tells us that, just as in the original Creation Account, there is a future Sabbath or *Shabbat* when this world will enter into God's eternal *Shalom*. We will talk more about this next time but for now, *Shabbat Shalom* until we meet again here!



THE 7 DAYS OF CREATION.

*What the
Creation
Account
tells us
- Rhema
& Kairos*

#5 Session 1



If you recall, we said that what God wanted to speak to His people today - His *Rhema* in this *Kairos* - could be discerned from the Bible if we approached it through the perspective of the 7 Days of Creation. This was because through the Creation Account, God revealed to us the outworking of His eternal will on this side of time and history. Ultimately, as in the original Creation Account, there would be a future Sabbath or *Shabbat* when this world would enter into God's eternal *Shalom*.

Let us unpack this a bit more.

First, the Creation Account gives us a framework with which to recognise when God will *act* in His *Kairos* - His appointed or opportune time. It thus gives us a unique Biblical perspective of world history. History is not just a series of accidents and coincidences or intentional or unintentional human causes and effects. It is *His-story* - God's story in *action*, revealing His sovereign will and hand at work over everything that happens in the world. After all, God is the Creator and hence, has mastery over His creation.

But God doesn't just want us to see Him at work. He wants to tell us what to do in light of what He is doing in the world. For this reason, the Creation Account also reveals God's *Rhema* for us in view of the times that we live in. The Bible is God's story in *revelation*. Through the Creation Account, each *Kairos* generation receives a fresh understanding of the Bible and knowledge of what to do according to His eternal will here on earth.

How God's *Rhema* brings about His eternal will in His *Kairos* is seen in the original Creation account itself. Here, on each appointed day or *Kairos*, God *spoke* into being - in other words, He *acted* by releasing His *Rhema* to bring about an aspect of the unfolding creation according to His eternal will until all is perfect and He rested. Since then, God not only acts by direct divine intervention in the world but also through His people, by releasing His *Rhema* to us in His *Kairos* so that we join together

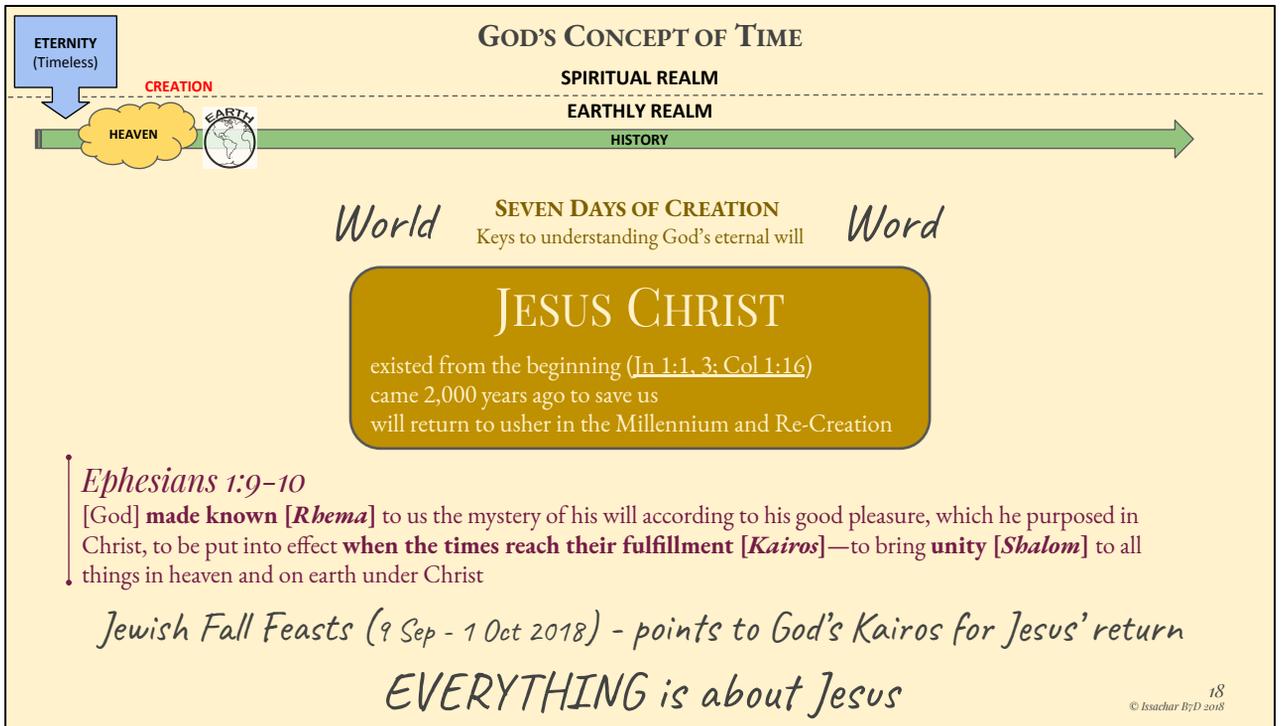
with Him to bring about the outworking of His eternal plan and will until everything is perfect and at rest.

*What the
Creation Account
tells us
- Jesus Christ*

#6 Session 1

HE EXISTED
BEFORE ANYTHING ELSE,

**AND HE HOLDS
ALL CREATION TOGETHER...**
COLOSSIANS 1:17-18



Previously, we saw how the Creation Account revealed when God would act in history - in His *world* as it were, and also when He would speak to us from the Bible - revealing to us His *Rhema* as found in His *word*.

Ultimately though, the Creation Account tell us about Jesus Christ. It reveals how, when God created the world, He had already planned how it would progress and eventually end by bringing all things to perfect completion and rest, forever set apart for Him, in Jesus Christ.

[Eph 1:9-10](#) tells us that “[God] made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times reach their fulfillment [meaning in His *Kairos*] —to bring unity [that is, *Shalom*] to all things in heaven and on earth under Christ.”

Christ existed from the beginning, came 2,000 years ago to save us, and will return to usher in this seventh or Sabbath Day rest we spoke about earlier. This will happen during His Millennial or 1,000-year reign mentioned in many parts of the Old Testament and especially in Revelations chapter 20.

As we will learn next time, although we may not know the exact year, we do know that Jesus’ coming will take place during the annual Jewish Autumn or Fall Feasts, which for this year began last Sunday and will end on our next session on 1 October. These Fall Feasts are part of the 7 annual High Sabbaths mentioned earlier and point to God’s *Kairos* or appointed time for Jesus’ return.

Before we close, I just want to emphasise at this very early stage, and in fact this will be something that will always be upfront and centre in all our sessions, that everything is - and has to be - only about Jesus. This is what the Gospel and the entire Bible, indeed all of life and creation and history including

everyone and every part of us, are about. Any gospel or sermon that puts us - our prosperity, welfare or blessing - or even the Church or our nation or anything or anyone else besides Jesus as the central focus of its message, misses the point and cannot therefore be God's *Rhema* for us. May we always remember this, so that Christ is always seated on the throne of our hearts.

A THOUSAND YEARS IN A DAY

#7 Session 1



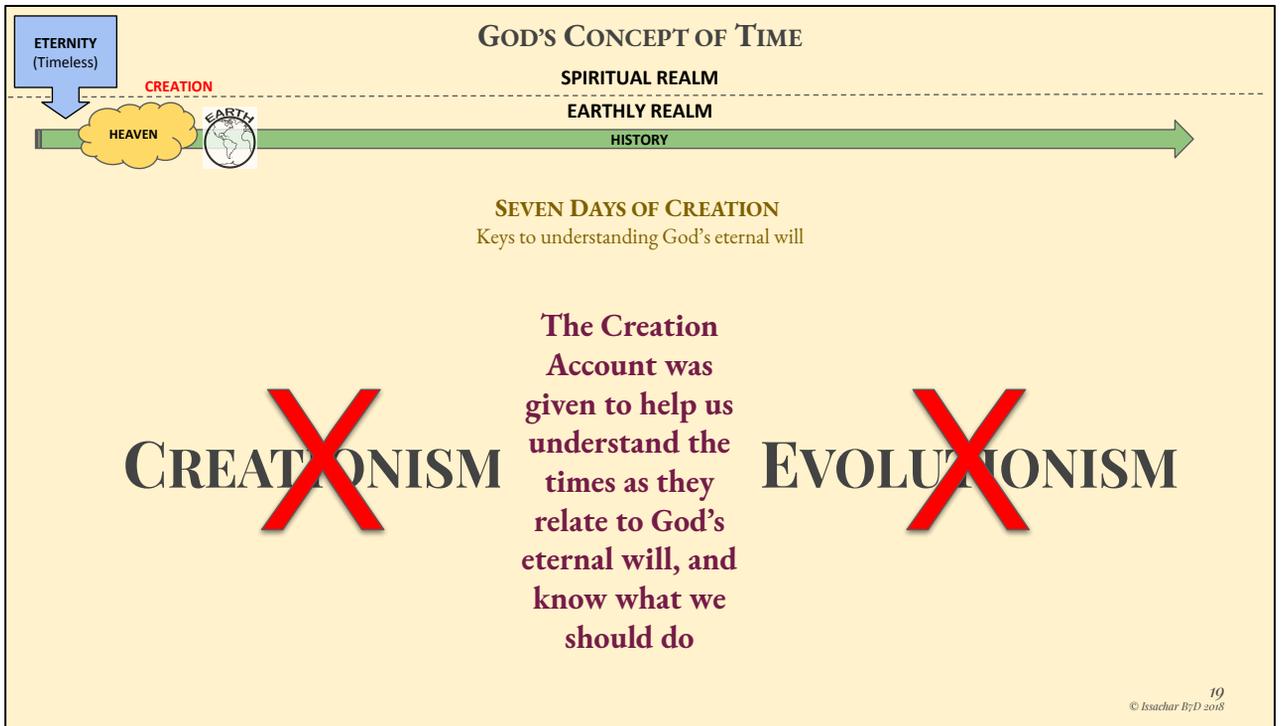


In this session, I want to make two final observations regarding the Creation Account.

First, we believe that the 7 Days of Creation refer to 7 *Millennia* (or 7,000 years) of world history - now, this is **as determined by the chronology of people and events in the Bible**.

There is a strong biblical basis for this - the Apostle Peter in [2 Pet 3:8](#) reminded believers “do not forget this one thing, that with the Lord **one day is as a thousand years**, and a thousand years as one day.” The Psalmist in Psalm 90:4 said, “For a thousand years in Your sight are like yesterday when it is past, and like a watch in the night.” Most importantly, it explains Christ’s Millennial or 1,000-year rule and how the 7th Day of Creation, when God rested in the original Creation account, points to this period when Creation will finally receive its earthly rest.

There is a clear parallel in the Bible between a day in the original Creation Account and each 1000-year period of world history. We will see as we go along how key events that characterise each Day of Creation fit into this seven thousand-year historical framework.

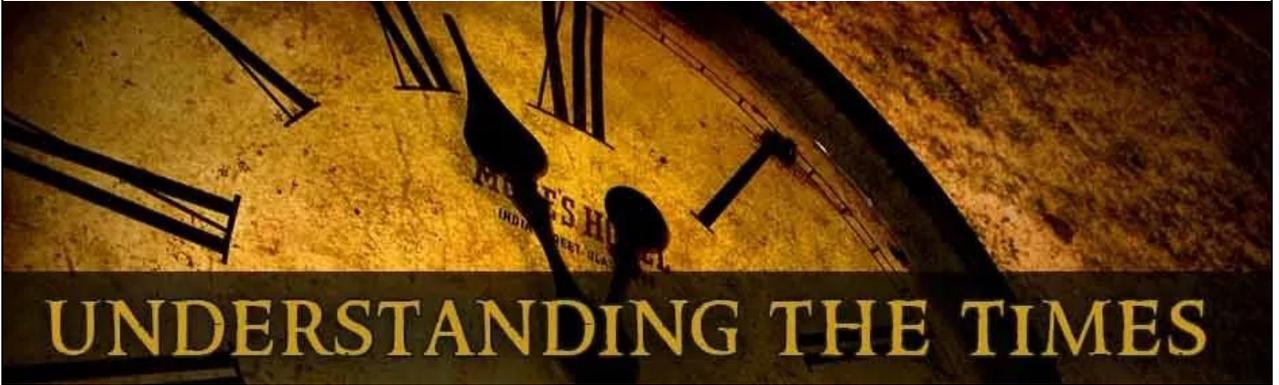


Next, I think it is necessary and useful at this point to address the Creationism vs Evolutionism debate.

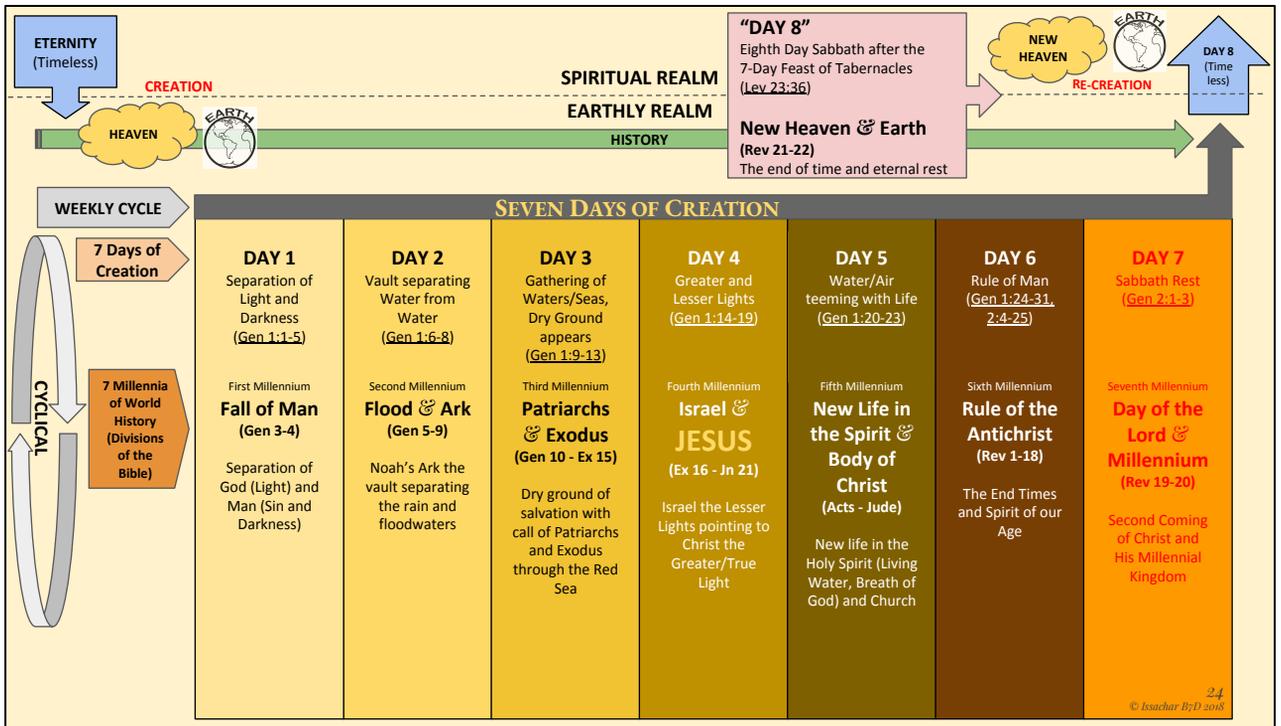
The real issue here is not whether the world was created in 7 literal days as Creationists believe or had evolved over billions of years according to Evolutionists. All these arguments still function within a narrow viewpoint of the world ruled only by *Chronos*.

As we saw in our earlier sessions, the Creation Account was given to help us understand *God's* concept of time and eternity, to recognise the *signs* when He will act in His *Kairos* to bring about His eternal will, and to hear His *Rhema* for His people - in other words, **to help us understand the times as they relate to God's eternal will and know what we should do.**

Overview of the 7 Days of Creation



#8 Session 1



As we conclude our opening session on understanding the times and before moving on to consider each Day of Creation in detail, let us first have an overview or snapshot of how each of the 7 Days of Creation foreshadowed each of the 7 millennia of world history from Creation until now as God unfolds His eternal will both in the world and in His Word.

DAY 1 on the separation of light and darkness foreshadowed the Fall, resulting in the separation of God (who is synonymous with Light) and Man (who was now plunged into Sin and Darkness). This is covered in the Bible in **Genesis chapters 3-4** and is the key event that characterises the First Millennium of world history.

DAY 2 on what the Bible described as a vault or space separating water from water foreshadowed the Flood - the first worldwide judgment - and Noah's Ark that became that vault separating the rain from the floodwaters. This is covered in **Genesis chapters 5-9** and characterises the Second Millennium of world history.

DAY 3 on the gathering of waters and appearing of dry ground foreshadowed the emerging of the dry ground of salvation out of the sea of sin and judgment with the call of the Patriarchs (Abraham, Isaac and Jacob) and the Exodus of the Israelites out of bondage in Egypt - literally through dry ground as they crossed the Red Sea. This is covered from **Genesis chapter 10 - Exodus chapter 15** and characterises the Third Millennium of world history.

DAY 4 on the greater and lesser lights foreshadowed how God appointed Israel - through its Law, Tabernacle, Priesthood, Sacrifices, Sacred Times or Festivals, history and the message of its Prophets - to act as His lesser light directing mankind to Jesus Christ, the Greater/True Light of salvation. This brings us all the way from **Exodus chapter 16** to the end of the **Gospels** and characterises the Fourth Millennium of world history.

DAY 5 on the water and air teeming with life foreshadowed the new life available to all mankind through the giving of the Holy Spirit - the living waters and very breath of God that gave birth to the Church, the Body of Christ. This is covered in the book of **Acts** and throughout the New Testament **Letters** and characterises the Fifth Millennium of world history.

DAY 6 on the creation of Adam and the subsequent rule of Man foreshadows the coming rule of the Antichrist, the counterfeit "Son of Man." This is covered primarily in **Revelations chapters 1-18**, but is also spoken of in many other parts of the Bible (especially in the prophetic book of **Daniel**). The rule of the Antichrist is characteristic of the Sixth Millennium that we are currently living in and defines the spirit of our age.

Finally, as we had learnt earlier, **DAY 7** on the Sabbath Rest foreshadows the second coming of Christ (also known as the Day of the Lord) and the establishment of His Millennial Kingdom and rule on earth. This is covered in **Revelations chapters 19-20** and is also spoken of in many other parts of the Bible. Christ's coming will mark the start of the Seventh (and last) Millennium of world history as we know it.

Now, there is an "**Eighth Day**" **Sabbath** that Jews celebrate after the end of the 7-day Feast of Tabernacles prophetic of Christ's Millennial Rule. It foreshadows the final and eternal Sabbath rest as the heavens, earth and time itself give way to the New Heaven, Earth and Jerusalem in eternity. This is covered in the concluding chapters of **Revelations 21-22**.

SUMMARY

God has an urgent word (*Rhema*) for His people today (*Kairos*)

He wants us to *understand the times* that we live in now and *know what we should do*

God's *Rhema* is apparent in the Bible when we understand it through the *7 Days of Creation*

The Creation Account tells us how, when God created the world, He had already planned how it would progress and eventually end by bringing all things together in *Jesus Christ*

It tells us how God *acts* in His *Kairos* but also that He chooses to *speak* to us (*Rhema*) so that we know His eternal will and our role in it

Each Day of Creation describes how each millennia of world history has unfolded and will continue to unfold according to God's eternal plan

Let us understand each Day that has passed, the Day that we are in, and the Day that is to come so that we, like the men of Issachar, understand the times and know what we should do

God bless and until we meet again in our next session, let me leave you with a brief summary of what we have learnt so far.

END OF SESSION 1

OUTLINE

Prologue Understanding the Times

Days 1-3 Fall of Man, Flood & Ark, Patriarchs & Exodus

Day 4 Law, Tabernacle, Priesthood, Sacrifices, Sacred Times & History of Israel

Day 4 Prophets & Jesus Christ

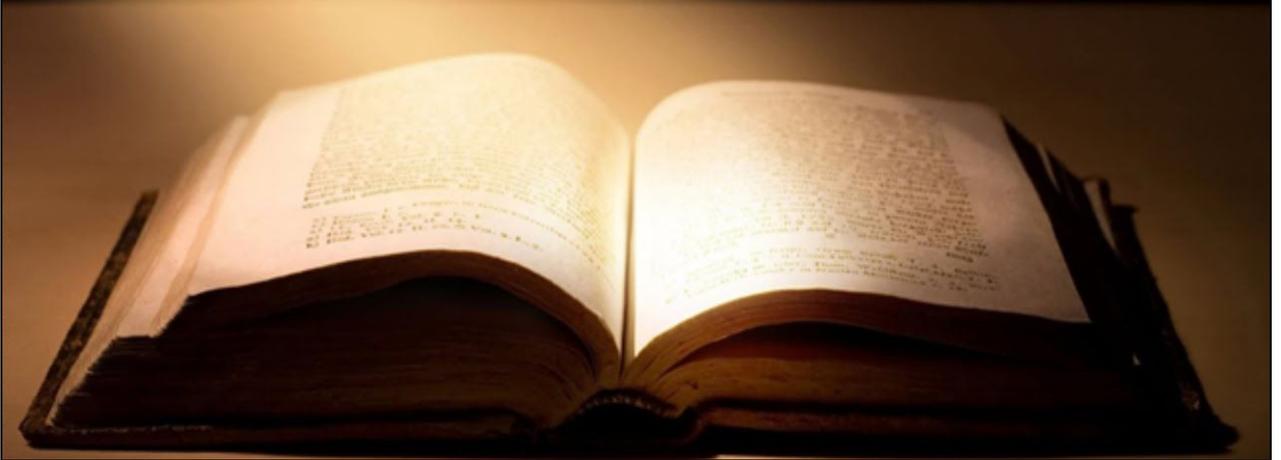
Day 5 New Life in the Spirit & Body of Christ

Days 6-7 Rule of the Antichrist, Day of the Lord & Millennium

Epilogue New Heaven, Earth, Jerusalem & Back to the Kairos Now

Light Day 1 Darkness

Fall of Man
#1 Session 2



Thus far, we considered how God had an urgent word for His people today, and how what He wanted to speak to us today could be discerned from the Bible when we approached it through the 7 Days of Creation. We learnt the meaning and significance of the terms *Rhema* and *Kairos*, *Shalom* and *Sabbath*, and saw how all of life, history and creation pointed to God's eternal plan of redemption and rest in Jesus, and how we were called to know and be a part of this revelation by God through His word given in His time. We concluded with a brief overview of how the 7 Days of Creation characterised the 7 millennia of world history according to the times and events mentioned in the Bible.

In this and the next session, we shall look at the First Day of Creation.

In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

And God said, “Let there be light,” and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day.

Genesis 1:1-5

[Gen 1:1-5](#) tells us that, *“In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, “Let there be light,” and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—*

*the **first** day.”*

Jesus is the True Light
(References)

And God said, “Let there be light,” and there was light.
God saw that the light was good, and he separated the
light from the darkness.

Light is good, cannot co-exist with darkness
God is not the author of evil ([1Jn 1:5](#))
evil is the *absence* of good/light

The first thing that the Creation Account tells us is that God created light.

In fact, Jesus is the *True Light*.

Light is associated with good and cannot co-exist with darkness, which is synonymous with evil. God is not the author of evil. The Apostle John in [1Jn 1:5](#) tells us that “*God is light; in him there is no darkness at all.*” Evil exists as a result of free choice - evil is the *absence* of good or light, when we choose darkness.

In the beginning God created the heavens and the earth. Now the earth was **formless** and **empty**, **darkness** was over the surface of the deep

Because of sin, our starting point is darkness

for all have sinned and fall short of the *glory (light)* of God (Rom 3:23)

formless and empty - we do not know *who* and *where* we are, being restless wanderers ([Gen 4:10-12](#))

FALL OF MAN Gen 3

The fall of Adam
led to Man's sinful nature

the first day

The next thing that the Creation Account tells us is that the First Day foreshadowed the

Fall of Man. We read about this in **Genesis 3**.

Because of sin, our starting point - like that of Creation - is darkness. The Apostle Paul in [Rom 3:23](#) tells us that *"all have sinned and fall short of the glory (or light) of God."* Separated from God as darkness is from light, we are left *formless* and *empty*. In the dark, we cannot see ourselves or our surroundings. We do not know *who* or *where* we are, what we ought to become or where we ought to be headed. Instead, just as darkness flees from the light, our tendency whenever we sin is to run away or hide our shame/wrongdoing from God just like what Adam and Eve did ([Gen 3:8](#)). Like Cain, we are condemned to become *"restless wanderers"* here on earth ([Gen 4:12](#)). Now, the most wonderful part here is that God already knew all this from the very beginning. And only He can reconcile us back to Him - in Jesus.

A person stands on a dark silhouette of a hill or rock formation, looking up at a vast night sky. The sky is filled with stars, and the Milky Way galaxy is prominently visible, stretching diagonally across the frame. The colors of the galaxy range from purple and pink to white and yellow. The overall scene is dark and contemplative.

When I consider your heavens,
the work of your fingers,
the moon and the stars,
which you have set in place,
what is mankind
that you are mindful of them,
human beings
that you care for them?

Psalm 8:3-4

Day 1
- *Reflections*
#2 Session 2

REFLECTIONS

Who am I?

1 Pet 2:9

But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him *who called you out of darkness into his wonderful light*

2 Cor 4:6

For God, who said, "Let light shine out of darkness," *made his light shine in our hearts* to give us the light of the knowledge of God's glory displayed in the face of Christ

Gen 3:9

But the Lord God called to the man, "*Where are you?*"

Where are you?

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Before we move on to look at the next Day of Creation, I just want to end our discussion on the First Day of Creation by inviting you to join me to reflect a bit deeper on the following two questions:

First, *Who am I?* Because of the Fall of Adam, we are born into sin and darkness, doomed to a life that is separated from God and that will eventually end in physical and eternal or spiritual death. We are formless and empty, just as how Creation was at the very beginning. Here, it is interesting that the Jews start their day at sunset, unlike most of us whose day begins at sunrise. We could almost say that it is God's way of daily reminding them and us about how we start in sin and darkness, just as our day starts at sunset. However, all is not gloom and doom. The good news is that although we may have started in sin and darkness, it doesn't mean that this defines our end point and true identity. The verses above tell us that in Christ, God has *called us out of darkness into His wonderful light*, the same way He called light out of darkness. He, who made light shine out of darkness, *made His light shine into our hearts* through knowing Christ. And just as He declares light to be good, *God declares us good* - because we are His children and bear His image (just like the way we resemble our earthly parents).

Next, *Where are you?* Do we find ourselves in a pit, or even a place where we feel there is no return? If we do, whose voice do we hear? Is it the voice of accusation, shame, guilt and despair? That it is too late and God would never take us back? Or do we hear His voice of truth, tenderly calling for us, seeking us as a shepherd looks for his one lost sheep, a father his lost son? Would God ask where we are if He was not looking for us? Or are we in our comfort zone, thinking that all is well? We may think that we are in a safe place, since our sins are "lesser" than many others around us. God knows where we are, but do we know ourselves? Are we where we ought to be, in the Father's house and in His Son's embrace? Like the prodigal younger son in Jesus' parable of the two sons, we need to come to the realization and acceptance of where we are (and are not) before we can repent and turn back to where we ought to be - with God. And God will receive us "Just as I am", wherever we may be coming back from. Otherwise, we will always remain restless wanderers.

Day 2 - Flood of Judgment

#3 Session 2



In the next three sessions, we will look at the Second Day of Creation, beginning here with the flood of judgment.

And God said, “Let there be a vault between the waters to separate water from water.” So God made the vault and separated the water under the vault from the water above it. And it was so. God called the vault “sky.” And there was evening, and there was morning—the second day.

Genesis 1:6-8

FLOOD Gen 6-8

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Let us read from Genesis on the Second Day of Creation: “*And God said, “Let there be a vault between the waters to separate water from water.” So God made the vault and separated the water under the vault from the water above it. And it was so. God called the vault “sky.” And there was evening, and there was morning—*

the second day” ([Gen 1:6-8](#)). Now, if the First Day of Creation is a picture of how we are in darkness, being separated from the light of the glory of God because of our sin, then the Second Day reveals firstly how we stand under judgment by a holy and righteous God. Sin demands a price, which must be paid, and this price is death.

We see this fulfilled in the Great Flood, the first worldwide judgment, which we can read about in **Genesis 6-8**. In order to better understand how this event could happen, remember in [Gen 1:2](#), we were told how the world was formless, empty and dark in the beginning, and that the Spirit of God was hovering over the waters. The Bible tells us that the world was initially covered in water, for it was only on the Second Day that part of this water was separated out and lifted up into the atmosphere, and the Third Day that dry ground first appeared when the remaining waters were gathered, probably in the deepest parts of the earth. The flood came about when God released all these waters stored above the sky and underneath the earth back onto the world. For those of you who doubt whether the flood really happened, there are over 270 accounts of this global catastrophe from people groups and cultures all over the world. As we close this session, I just want to bring out two other observations

1656

Only **8** survived out of **3-7 BILLION**

Noah's father was **56** when Adam died at **930**,
meaning most of mankind would have heard first-hand from him about God

Cain the first "son of man"

vs **Jesus** the *True* "Son of Man" who would crush Satan's
head and cover the shame of our sins ([Gen 3:15, 21](#))

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First, **1656** years passed from the time of Adam until the Flood.

During this time, only **8** (Noah's family) survived out of the possible **3-7 billion** people that lived then.

Noah's father Lamech was **56** when Adam died at age **930**, meaning that most of mankind would have heard first-hand from Adam about God, yet they still turned to evil. Imagine how heart-wrenching it was for Adam but even more so for God!

Second, you would recall that following the Fall, God promised Adam and Eve in [Gen 3:15](#) an offspring who would crush Satan's head and so redeem mankind. They must have harboured this hope when Cain - literally the first "son of man" - was born. But instead of crushing Satan, Cain murdered his own brother, Abel. We are just so utterly sinful, unable to rescue ourselves. Only God Himself - when He came to us as **Jesus** the *True* "Son of Man" - is able to accomplish this - to crush Satan and cover the nakedness and shame of our sins.



Day 2 - Ark of Salvation

#4 Session 2

In our previous session, we saw how mankind turned to evil despite having the opportunity to hear first hand from Adam about God. Consequently, they faced punishment and death, which eventually came about after 1656 years when God finally flooded the world in judgment.

1656

Enoch warned mankind of coming judgment ([Gen 5:21-24](#), [Jude 1:14-15](#))

Methuselah meaning “his death shall bring”

And God said, “Let there be a *vault* between the waters to separate water from water.” So God made the vault and separated the water under the vault from the water above it. And it was so. God called the vault “sky.” And there was evening, and there was morning—the second day.

NOAH meaning “comfort/rest” **Ark**

Jesus who saves us through the waters of *Baptism*

Spiritual Ark ([1 Pet 3:20-22](#))

Genesis 1:6-8

HEBREW NAMES

Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah

When translated into English

MEANINGS

Man, appointed, mortal, sorrow, The blessed God, shall come down, teaching, His death shall bring, the despairing, comfort/rest

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Looking back, we see that God had been merciful indeed. He did not destroy mankind immediately but waited patiently for over 1600 years, holding back His judgment so that they could return to Him in repentance. And God did not just sit back and do nothing during this period.

He warned them through **Enoch** of the coming judgment. The Bible tells us in [Jude 1:14-15](#) that Enoch, who was the seventh generation from Adam, prophesied to the people that Lord would come with thousands upon thousands of his holy ones to judge everyone, and to convict all of them of all the ungodly acts they had committed in their ungodliness, and of all the defiant words ungodly sinners had spoken against him.

Enoch even named his son **Methuselah** (meaning “his death shall bring”) as God’s message to the wicked, for on the year Methuselah died, his death brought about the Flood ([Gen 5:25-29](#), [7:6](#)).

And God not only just waited and warned. As the title of my blog today indicates, the Second Day also revealed God’s plan of salvation through **Noah’s Ark** - this vault as it were separating the flood water below it from the rain water above during the first judgment.

This first ark ultimately points to **Jesus**, our **Spiritual Ark** of salvation. In [1 Pet 3:20-22](#), Peter explained how just as Noah and his family were saved through water by the ark, rising above God’s judgment of mankind seen in the flood below, we are now saved through the water of baptism as we put our faith in Jesus, who by His resurrection lifts us up from death to life and from the coming judgment of God at the end of time. In fact, Noah himself is a picture of Christ - his name means “comfort/rest”, pointing to Christ our ultimate Giver of comfort ([Jn 14:18](#)) and *Shalom* rest ([Mt 11:28](#)).

Indeed, as we can see above, God revealed His wonderful plan of salvation in Jesus in the very names of the ten generations from Adam to Noah!

As we pause here to reflect on His grace, mercy and wonder, may God bless you until we meet again in our next session.

Day 2 - Reflections

#5 Session 2

KEEP THE FAITH

2 TIMOTHY 4:7

REFLECTIONS

*Do we recognise the times?
Are we like the wise or foolish builders? Mt 7:24-27
Have we put on the full armour of God? Eph 6:10-17*

KEEPING THE FAITH 2 Tim 4:7

*As it was in the days of Noah, **Today**
so it will be at the coming of the Son of Man*

Matthew 24:37-39

Change our perspective

Know who and where we are

Live holy and separated lives

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As we end our discussion on the Second Day of Creation and the events of the flood of judgment and ark of salvation, I want to draw to your attention the prophetic significance of this period of time for us today.

In [Mt 24:37-39](#), Jesus tells us that when He comes back, the world will be like that during the days of Noah. For in those days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. We saw how the flood only came after 1656 years, which is a very long time indeed. Enoch was born 622 years after Creation, meaning mankind would have heard Enoch's warning of God's coming judgment almost a thousand years earlier. But since nothing happened to the world for a long time after that, they doubted and ignored his warnings. By the time Noah came along, no one was listening. This is how the world will also be like when Jesus returns.

Today, we live in precisely such a world. We are almost two thousand years from the time Jesus first came. The Bible warns us that Jesus will soon return but as nothing has happened for such a long time since then, we doubt and ignore God's Word. As we will see in our coming sessions through the 7 Days of Creation, the days of Noah are indeed here.

The question therefore is, do we recognise the times that we live in now? Is our ark - our faith in Christ - secure?

Are we like the wise or foolish builders Jesus spoke about ([Mt 7:24-27](#)), able to withstand the rains, storms and floods of trouble and persecution that will strike before He returns?

Have we put on the full armour of God ([Eph 6:10-17](#)) so that when the day of evil comes, we may be able to stand our ground, and after we have done everything, to stand?

Are we able to eventually declare as Paul did, "*I have fought the good fight, I have finished the race, I have **kept the faith***" ([2 Tim 4:7](#))? As we reflect on this, we need to:

First, change our perspective if we are to understand the times we live in and know what we should do. We need to listen to God's *Rhema* - His Voice of Truth - in this *Kairos* rather than the lies and deception of the devil and even of our own flesh and human rationalisations.

Second, know who we are in Christ and where we are in our walk with Him. We need to turn on and be guided by our spiritual GPS as it were to where God wants us to be in the world that we live in today, according to His eternal purposes for us.

Lastly, live holy and separated lives - we can expect the end times to be like the days of Noah. Life will appear normal with people eating and drinking, marrying and giving in marriage, not knowing what will happen until the end suddenly strikes. Consequently, we need to be *in* but not *of* this world, building not our worldly livelihood but our ark of faith in Christ so that we will keep the faith when the rains, storms and floods come.



Day 3 - Dry Ground

#6 Session 2

And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. God called the dry ground “land,” and the gathered waters he called “seas.”
And God saw that it was good.

Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. And there was evening, and there was morning—the third day.

Genesis 1:9-13

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Over the next few sessions, we will be looking at the third day of creation and from there bring this discussion on the first 3 Days of Creation to a close. Reading from Genesis:

“And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good. Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. And there was evening, and there was morning—

*the **third day**” ([Gen 1:9-13](#)).* If you recall, the first two days of creation pointed to man’s fall into sin and how sin has to be dealt with by a holy and righteous God. This judgment eventually came about with the Flood but at the same time, God provided an ark to save Noah and his family.

And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so.

Tower of Babel (Babylon)
Satan-inspired kingdom of man
(Gen 10:8-10, 11:1-9)

Jerusalem
Kingdom of God

Dry ground of salvation
Sea of sin & judgment

PATRIARCHS

Abraham
Isaac
Jacob

ISRAEL

CHURCH
Jesus Christ

Now, following the Flood, God literally gathered the waters - like what He did on the Third Day - so that life can once again be revived on the dry ground of a new world. But mankind continued to drown in the sea of sin due to their fallen nature. Instead of repenting and turning back to God, they wanted to make a name for themselves, beginning here ...

With the **Tower of Babel**. Throughout the rest of God’s Word, we will see the contest between this Satan-inspired kingdom of man (Babylon) ...

And the Kingdom of God, which we will see later is represented by God’s chosen city - Jerusalem. But the third day of creation portrays an even more important reality - for just as God literally gathered the waters following the Flood, in symbolic terms, amidst what we could imagine as

The **sea** of sin that threatens to engulf and drown us in eternal judgment, God gathered these waters and brought forth ...

Dry ground as it were, which is His plan to rescue us

God chose **one man**, Abraham, and from Abraham and his descendants,

He birthed a **nation**, Israel,

And it is through Israel that the **world** will be blessed, because out of this nation God gave us

Jesus Christ our Saviour.

Oh, what a wonderful picture of hope and salvation that God shows us on this third day of creation!



Day 3 -

THE PATRIARCHS

#7 Session 2

ABRAHAM

ISAAC

JACOB

Abraham Gen 12-25

Faith

For it is by grace you have been saved, through faith - and this is not from yourselves, it is the gift of God - not by works, so that no one can boast. (Eph 2:8-9)

Without faith it is impossible to please God. (Heb 11:6)

Abram *believed* the Lord, and he credited it to him as *righteousness*. (Gen 15:6)

Not all of Abraham's human children are really God's children. Instead, it is only those children who were born as a result of God's promise ... that God calls Abraham's children. (Rom 9:7-8)

Isaac Gen 21-35

Promise

Now you, brothers and sisters, like Isaac, are children of *promise*. (Gal 4:28)

Jacob Gen 25-49

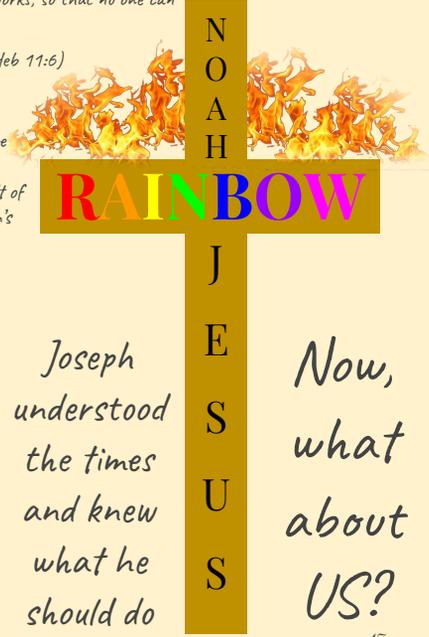
Waiting on God

Jacob replied, "First sell me your birthright." (Gen 25:31)

Joseph Gen 37-50

In His Time (Kairos)

You intended to harm me, *but God intended it for good* to accomplish what is now being done, the saving of many lives. (Gen 50:20)



In our last session, we spoke about the dry ground of salvation, God's plan to rescue us through Jesus Christ. God came up with such a plan because He knew that mankind couldn't save itself. Yes, we have been spared from being destroyed by another worldwide flood,

the rainbow that we see after the rain the sign of God's promise and assurance to us. But the day will still eventually come when the world will be judged, only that this time it will be

by eternal fire.

And where Noah only managed to rescue his own family of 8, God's plan of salvation through Jesus' death on the Cross will deliver many from the final judgment.

Now, when we look at how God brought about this dry ground of salvation through the lives of the Patriarchs - Abraham, Isaac and Jacob - we learn some very important lessons about our Christian faith. First, God's gift of eternal life is unconditional, meaning we cannot do anything to earn our salvation. It only requires **faith** on our part. Like Abraham, we are called to *believe* in God alone and in His word for us in order for God to credit or give us His *righteousness* to cover our sinfulness.

In [Eph 2:8-9](#), Paul said, "For it is by grace you have been saved, through faith - and this is not from yourselves, it is the gift of God - not by works, so that no one can boast."

[Heb 11:6](#) tells us that, "without faith it is impossible to please God."

What this means also is that, as Christians, we are children of **promise** like Isaac. Just as God promised Abraham a son and the blessing of descendants as numerous as the stars in the sky, God promised us His very own Son Jesus and the blessing of becoming Abraham's spiritual descendants and the very

children of God.

Paul in [Rom 9:7-8](#) tells us that *“not all of Abraham’s human children are really God’s children. Instead, it is only those children who were born as a result of God’s promise. Only they are the people that God calls Abraham’s children.”* This means we do not become Christians by being born into Christian families. Neither do we become Christians by trying to earn God’s favour through our religious works. We become God’s children of promise only through faith in Christ, when we enter into a personal saving relationship with Him.

In view of this, we need to **wait on God** and not run ahead of Him. This is the main lesson behind Jacob’s life. Although he was already assured of God’s promises ([Gen 25:23, Rom 9:10-13](#)), Jacob did not wait for God’s *Kairos* but rushed ahead to try to steal the blessing. This led to a life on the run filled with lies and deception.

Instead, we are to be like Joseph, who understood God’s *Kairos* and therefore knew what he should do. Let me elaborate - Time is God’s gift to us. Our time thus belongs to Him, and the best time for us is always His *Kairos*. In His wisdom and love, God gave His Creation Seven Days (7,000 years) to make everything good and whole (*Shalom* - perfect/complete/at rest). When Adam and Eve sinned, God in His mercy sent them out of Eden away from the Tree of Life so that they would not eat from this tree and end up spending eternity in darkness, doom and death. In His time, God gave us a second chance through one man (Noah) and called another (Abraham) through whom we could be saved, promising him a son. But Abraham could not wait; he rushed ahead in his own time. Yet God is faithful. In His time, He fulfilled His promise to give Abraham a son (Isaac). In His time, Isaac had twins, and God chose the younger (Jacob). But Jacob could not wait; he rushed ahead in his own time. Yet God is faithful. In His time, He wrestled Jacob into submission and through his dysfunctional family of twelve sons, brought forth the nation - Israel. In His time, He revealed His plans to Jacob’s favourite son (Joseph) in a dream, which led to the beginning of his living nightmare. Joseph was sold as a slave into Egypt and later imprisoned on false charges. But Joseph knew God and trusted in His faithfulness. He did not rush ahead in his own time but waited on God’s time. So, in God’s time, Joseph was appointed to the highest position in Egypt after Pharaoh. In His time, God brought to pass His plans as revealed in Joseph’s dreams, and brought Joseph face-to-face with his wicked brothers. But Joseph did not harbour anger and bitterness towards them. He knew God and recognised His time and purpose; it was God who sent him ahead into Egypt to preserve a remnant by a great deliverance. In His time, God used one man, Joseph - **who could understand the signs of the times and knew what he had to do** - as part of His larger salvation plan for all of us.

Today, do we acknowledge that our time belongs to God? Do we know Him well enough and trust in His faithfulness to wait on His *Kairos* and not rush ahead in our own time? Do we know His heart and His purpose so that we can recognise the signs of the times that we live in today and know what we should do in such a time as this?

Day 3 - Exodus

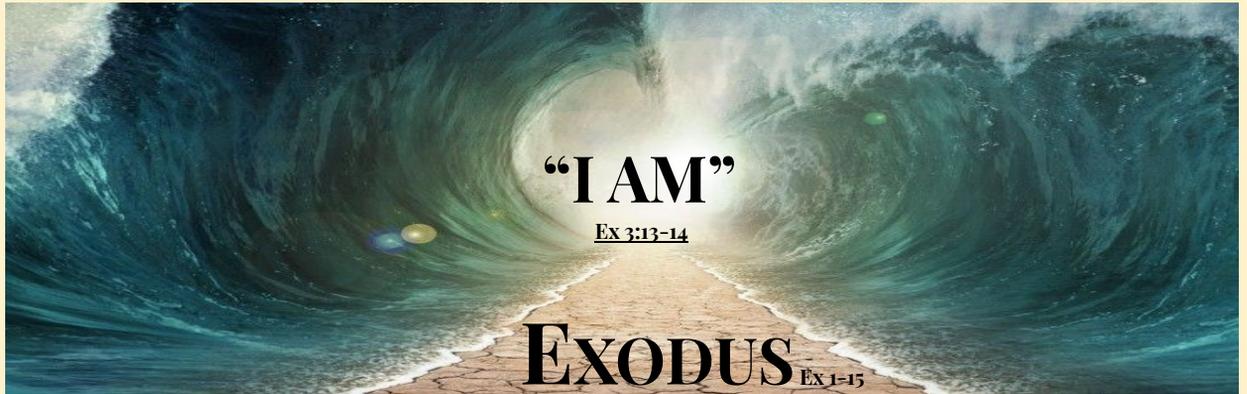
#8 Session 2



And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so.

New world
following
the Flood

PATRIARCHS



Then say to Pharaoh, ‘This is what the Lord says: Israel is *my firstborn son*, ([Ex 4:22](#))

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Earlier, we saw how the Third Day of Creation foretold the literal gathering of the floodwaters and appearing of the **Dry Ground** of a new world following the Flood.

Symbolically, it pointed to the **Patriarchs** Abraham, Isaac and Jacob through whom God brought forth His plan of salvation - the dry ground as it were on which we are rescued from drowning in the sea of sin and judgment, this dry ground being none other than Jesus our Rock of salvation.

But there was one more *Kairos* event that took place on this Day - the supernatural gathering of the waters and appearing of dry ground during the **Exodus** of the Israelites from slavery in Egypt. Now, most of us are quite familiar with the exodus story and how it describes our deliverance from bondage to sin when we accepted Jesus as our personal Saviour and Lord. But there is another, and perhaps even more important point, that I wish to bring to your attention. For it was here that God first revealed ...

His **personal name**. Let me explain. Although God’s name (*Yahweh*) was first used in [Gen 2:4](#), bear in mind that Genesis was written by Moses, whom God revealed His name to. Later on ([Gen 4:26](#), [12:8](#), [13:4](#), [21:33](#), [26:25](#)), we see the children of Seth, as well as Abraham and Isaac “*calling on the name of the Lord*” but we are told in [Ex 6:2-3](#) that God did not reveal His personal name to them, not even when asked by Jacob after wrestling the whole night with God ([Gen 32:29-30](#)). It was only here, with Moses, that God revealed His personal name, and we are told the reason in [Ex 4:22](#) -

because “*Israel is my firstborn son*.” You see, God saved the Israelites because He *loved* them as His very own. He saved His people not just to free them from their physical bondage but to restore their true identity as His children.

REFLECTIONS

MY FATHER'S NAME

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we not prophesy *in your name* and *in your name* drive out demons and *in your name* perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’

[Matthew 7:21-23](#)

Personal relationship, motivated by love and obedience

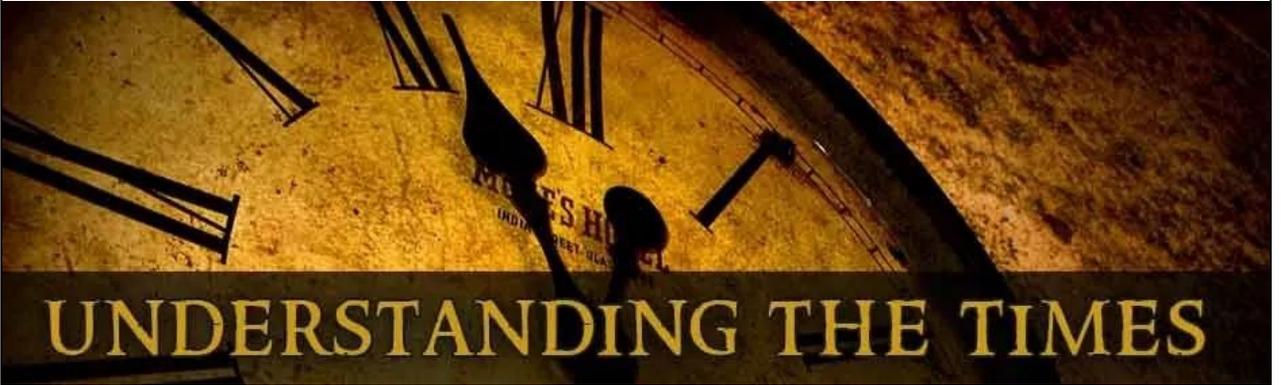
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You know, many seek God's name for the wrong reasons, often for power or control, blessings or self-glory. Yes, we are told of the power found in His name alone - that “*Everyone who calls on the name of the Lord will be saved*” ([Joel 2:32](#), [Acts 2:21](#), [Rom 10:13](#)). The verse above tells us that we can prophesy, drive out demons and perform many miracles in His name. However, when God proclaimed His name to the Israelites, it was because they were to be His children, His firstborn, who would carry His name to all the world. Likewise, when Jesus took on the name of God - “I AM” ([Jn 6:35](#), [8:12](#), [10:9](#), [10:11](#), [11:25](#), [14:6](#), [15:1](#); see also [Jn 8:58](#)) - it was not to seek glory for Himself although He could have easily done so, but to do His *Father's* will. God gave us His name in Jesus to let us know that we are His children.

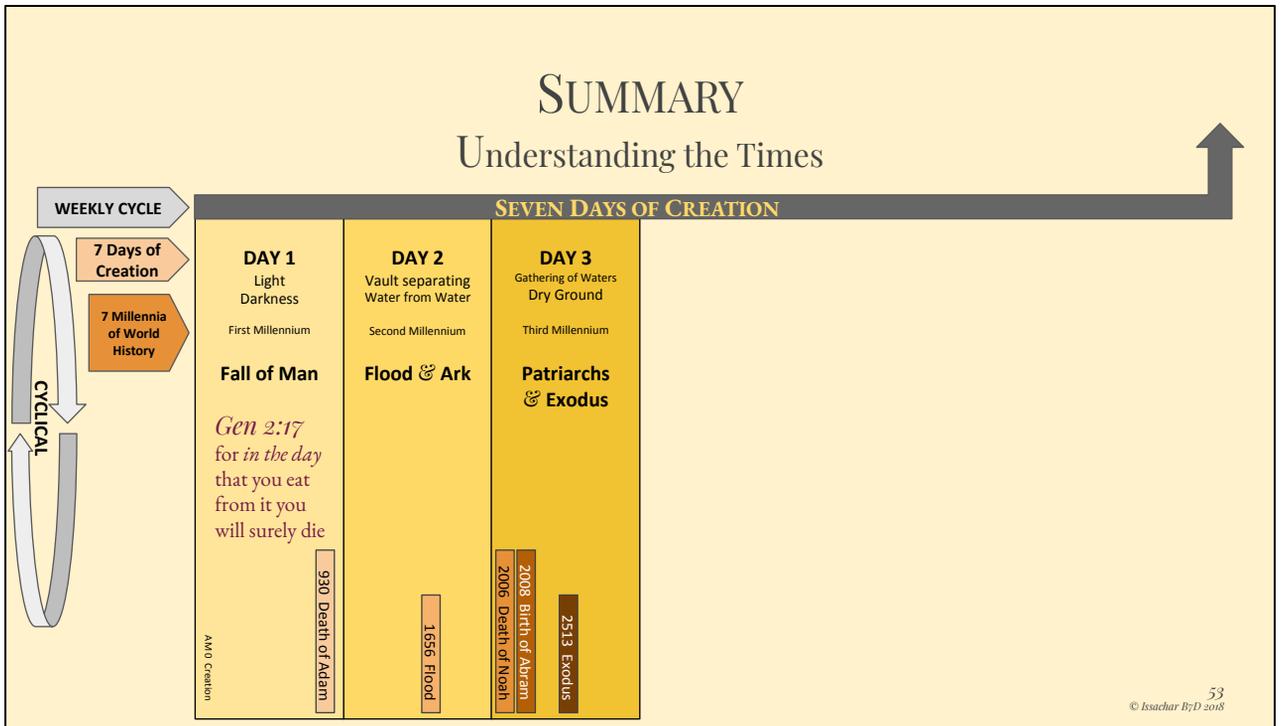
It is this *personal* relationship that is the key to true discipleship. When we see God as our Heavenly Father, we are motivated by **love** and **obedience**, and His will and honour becomes what is most important in our lives. It was this love - love for His Father and love for us His brothers and sisters - that led Jesus to obey and do His Father's will by dying on the Cross for us. Ultimately, it is God Himself who demonstrated true love to us His children. In Jesus' parable of the prodigal son, actually the father was the true prodigal by His extravagant - you could almost say reckless and wasteful - show of love to his prodigal son. But this was exactly what God did for us as Paul explained in Rom 5:8. Like the father who rushed out of His home to meet his unworthy son, “*God demonstrated his own love for us in this: While we were still sinners, [God left His home and came down to us as a human in Jesus and] died for us.*” ([Lk 15:20](#), [Rom 5:8](#)).

Now, may our Heavenly Father bless you ...

The First 3 Days of Creation in History



#9 Session 2



In Session 1, we learnt that the Creation account gives us a unique Biblical perspective of world history - when God would *act* in His *Kairos*.

Further, the 7 Days of Creation referred to 7 Millennia (7,000 years) of world history, as determined by the chronology of people and events in the Bible. As we conclude Session 2, we see that this was indeed the case with the first three Days of Creation.

First, we saw how **DAY 1** foreshadowed sin and its consequences - in the **Fall of Man**.

In [Gen 2:17](#), God warned Adam not to eat from the tree of the knowledge of good and evil, for *in the day* he ate from it he would surely die. If a day is indeed like a thousand years,

then Adam truly died within the day at age 930. In fact, none lived beyond a thousand years (one day). By the way, the term AM or *Anno Mundi* used here refers to the year after the creation of the world.

Then we saw how **DAY 2** foreshadowed impending judgment and salvation - through the **Flood and Noah's Ark**.

The Flood happened during the Second Millennium - in AM 1656 or the 1656th year after the creation of the world. Noah lived another 350 years after the Flood

and passed away in AM 2006 - marking the end of Day 2.

Finally, we saw how **DAY 3** foreshadowed God's dry ground of salvation - beginning with the **Patriarchs** and followed by the **Exodus**.

Abraham, the first of the Patriarchs, was born at the start of the Third Millennium in AM 2008, two years after Noah died.

The Exodus of the Israelites from bondage in Egypt also took place on Day 3 - in AM 2513.

KIV

circumcision of our hearts ([References](#))

Melchizedek king of Jerusalem, priest of God Most High ([References](#))

time of Jacob's trouble keep our eyes on Israel! ([References](#))

fullness of the Gentiles Israel has experienced a hardening in part until the full number of the Gentiles has come in, and in this way all Israel will be saved. ([References](#))

JESUS
CHRIST

Behold a son [*Reuben*] is born to us, for God heard [*Simeon*] us and became attached to [*Levi*] us. Praise the Lord [*Judah*]! He has vindicated [*Dan*] my struggle [*Naphtali*] and brought good fortune [*Gad*], happiness [*Asher*], reward [*Issachar*] and honour [*Zebulun*]. He added [*Joseph*] to us a son of righteousness [*Benjamin*] - (Gen 29:31-30:24, 35:18)

The two *Messiahs* - *Messiah* ben Joseph & *Messiah* ben Judah

Lamb of God ([References](#))

Lion of Judah

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Let me end by briefly highlighting some loose ends to keep in view, given their prophetic significance later on. I know that some of these ideas will appear quite "heavy" to digest, so do take your time and if you wish to, you can study them in more detail by checking out the materials on my website (www.issacharb7d.com) or through your own research.

First, circumcision - God instructed Abraham to circumcise all the males in his family as a sign of His covenant or oath with them. This act of physical circumcision foreshadows how God Himself will spiritually circumcise our hearts, cutting off our hardened selves so that we are made receptive to Him, through the Holy Spirit's work in us when we receive Jesus as our Saviour and Lord.

Melchizedek - this mysterious king, who ruled over Jerusalem and whom Abraham gave a tenth of his possessions, was also said to be a "priest of God Most High." The Bible would later describe Jesus as both King and Priest from the line of Melchizedek.

Time of Jacob's trouble - after years on the run, Jacob finally returned to face the consequences of stealing his elder twin's birthright. The night before he was to meet Esau, Jacob wrestled with God and God changed his name to **Israel**. This "time of Jacob's trouble" foreshadows how the nation of Israel - like their forefather Jacob - would wrestle with God later on, crucifying Jesus as part of God's plan of salvation two thousand years ago, and setting the stage again in the very near future for Jesus to return. Keep our eyes on Israel as the Church shares a common spiritual identity and destiny with it!

Fullness of the Gentiles - when Jacob died, God's blessings that were inherited by him were passed on to his twelve sons. Now, Joseph received a double portion normally given to the firstborn when Jacob took Joseph's sons, Manasseh and Ephraim, as his own. In blessing the younger son, Jacob further prophesied that Ephraim's descendants "will become a multitude [fullness] of [gentile or non-Jewish] nations." In [Rom 11:25-26](#), Paul explained to us what Jacob meant by revealing that "Israel has

*experienced a hardening in part until the **full number of the Gentiles** has come in, and in this way **all Israel will be saved.***" You see, Jacob already prophesied through his blessing given to Ephraim that God would bless all nations as He had promised Abraham, because it was through Israel's rejection and crucifixion of Jesus that the way to God was opened to the rest of the world.

Now throughout these first three days or millennium of history, we see glimpses of **Jesus**:

Like the ten generations from Adam to Noah, the names of twelve tribes of Israel point to Jesus.

Further, in Jacob's children Joseph and Judah, we see two descriptions of Jesus the coming *Messiah* (which means the "Anointed One"). In **Joseph**, the *Messiah* was revealed as, firstly, *a man of suffering and sorrow*.

He is the **Passover Lamb of God** first seen in the Exodus, who died so that God's judgment will pass over our sins. And through Joseph's son Ephraim, the way of salvation was open to all nations. Jesus fulfilled all these in His first coming as Saviour of the world.

In **Judah**, the *Messiah* was revealed as the conquering King of Kings - the **Lion of Judah** who will rule all nations. This will come to pass when Jesus comes again to usher in the Millennial Kingdom.

OUTLINE

Prologue Understanding the Times

Days 1-3 Fall of Man, Flood & Ark, Patriarchs & Exodus

Day 4 Law, Tabernacle, Priesthood, Sacrifices, Sacred Times & History of Israel

Day 4 Prophets & Jesus Christ

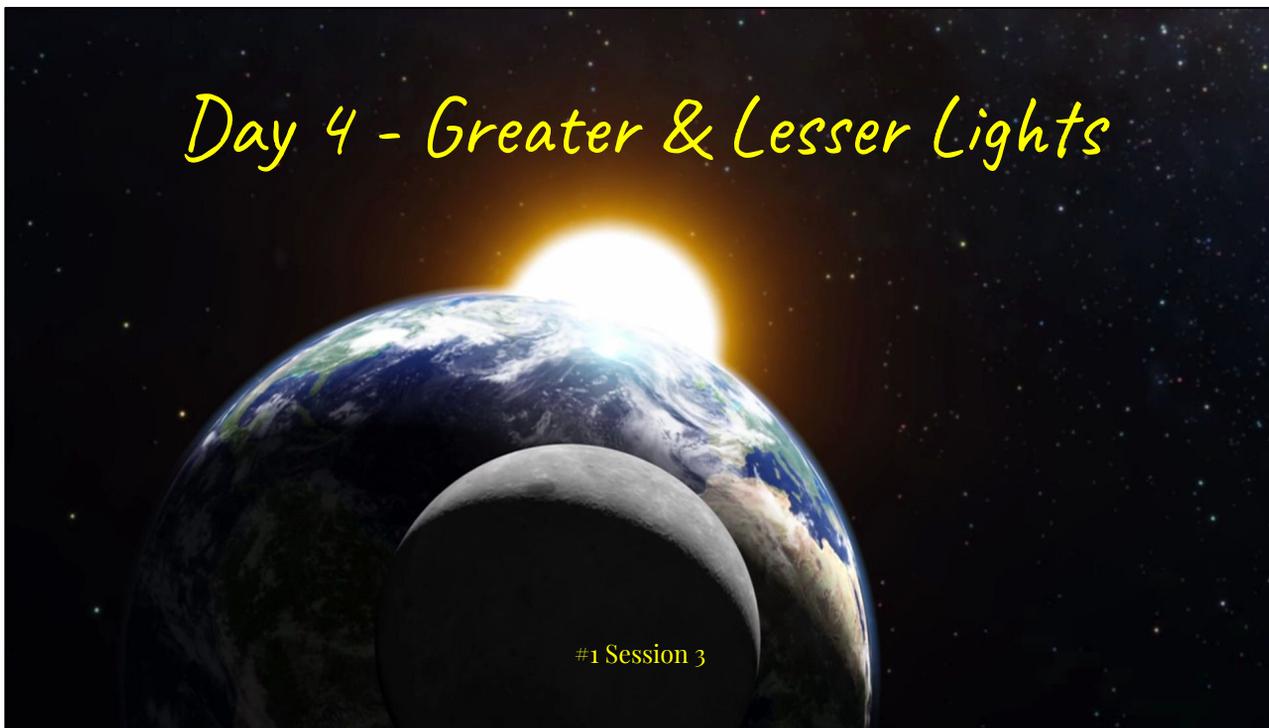
Day 5 New Life in the Spirit & Body of Christ

Days 6-7 Rule of the Antichrist, Day of the Lord & Millennium

Epilogue New Heaven, Earth, Jerusalem & Back to the Kairos Now

Day 4 - Greater & Lesser Lights

#1 Session 3



And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, and let them be lights in the vault of the sky to give light on the earth.” And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the vault of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning—the fourth day.

Genesis 1:14-19

Previously, we saw how the first three days of creation pointed to three key events characteristic of the first three thousand years of human history - the Fall of Man in the First Millennium resulting in sin and death entering the world, judgment in the Second Millennium in the form of a worldwide flood and a second chance through Noah and his ark, and God’s plan of salvation in the Third Millennium beginning with the Patriarchs Abraham, Isaac and Jacob and that was so vividly portrayed in the Exodus. As we move on to Day 4, we read,

And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, and let them be lights in the vault of the sky to give light on the earth.” And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the vault of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning—

*the **fourth** day. ([Gen 1:14-19](#))*

And God said, “Let there be **lights** ... to **separate** the day from the night ... serve as signs to **mark** sacred times ... to **give light** on the earth.”



Israel the lesser light of God

I will also make you a *light* for the Gentiles (Isa 49:3-6)

Church the lesser light of God

You are the *light* of the world ([Mt 5:14-16](#))

Jesus the risen Son of God

because of the tender mercy of our God, by which the *rising sun* will come to us from heaven (Lk 1:78)



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Day 4 concerns the creation of *specific* lights:

Firstly, to *separate* day from night - symbolic of the separation of good from bad, holy from unholy.

Second, to serve as signs to *mark* sacred or appointed times - we learnt in our first session that these are God's opportune times or *Kairos* when He will act in the *Chronos* of world history to bring about His will. The lights are to guide, indicate and draw our attention to these *Kairos* events.

Lastly, to *give light* - to illuminate or make clear not just what is good or holy or opportune, but ultimately to reveal God Himself to us in Jesus.

To this end, we were told that God made two great lights

- the *greater* light to govern the day

and the *lesser* light to govern the night. In the original Creation Account, the greater light referred to the rising **sun** that marked the end of night and dawn of a new day, while the lesser light referred to the **moon**.

Prophetically, the greater light refers to Jesus the risen **Son** of God who marks the end of the darkness and night of sin and death and the dawn of a new day in the light and life of God.

The lesser light - as we will see in Sessions Three and Four - refers to God's chosen people and nation, **Israel**. It is not coincidental that the *first* act by Israel as a nation was to sanctify or set apart the new moon - we can read about this in [Ex 12:1-2](#). Instead of using the sun or solar cycle/calendar to measure time, Israel was to use the moon or **lunar cycle/calendar**. Instead of starting the day at

sunrise, they were to start the day at **sundown** (or you could call it moonrise).

The lesser light also refers to the **Church** today. Now, there is a reason why God used the sun to refer to Jesus and the moon to refer to His people. For just as the moon does not have light in itself but reflects the light of the sun, both Israel and the Church are called by God to reflect His glory as ultimately revealed in Jesus so as to draw all nations to Him.

Day 4

THE LAW



#2 Session 3



You will be for me a **kingdom of priests** and a **holy nation.**
These are the words you are to speak to the Israelites.

Exodus 19:6

Law

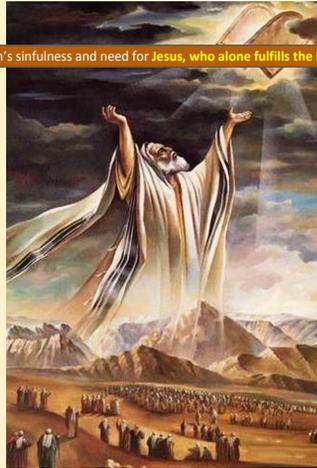
The Law revealed Man's sinfulness and need for **Jesus, who alone fulfills the Law**

Therefore *no one* will be declared righteous in God's sight by the works of the law; rather, through the law we become **conscious of our sin.**

Romans 3:20

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

Matthew 5:17



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In our previous session, we saw how, on the fourth day of creation, God made the greater and lesser lights, and how these lights were prophetic of Jesus the Greater and True Light and of God's people - Israel and the Church - who were to be the lesser lights to reflect His glory to the world. In this and the next few sessions, let us dig deeper into how God **first** equipped Israel for this purpose.

When God rescued the Israelites from slavery in Egypt, His reason was not only to preserve His chosen people out of whom Jesus would be born. They were also to become His **kingdom of priests** and **holy nation** to draw all nations to worship the one true God in Jesus. God prepared Israel for this role during its one-year stopover at Mt Sinai after escaping from Egypt by first giving the nation His **Law** - also known as the **Law of Moses** or, more commonly, the **Ten Commandments**. The Law was like a National Constitution or Agreement binding Israel to God. In [Ex 19:5](#), God said, "Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession." We all know from the Bible that Israel failed to keep God's Law. In fact, *none of us* is able to meet up to God's standards of righteousness. In [Rom 3:20](#), Paul said "Therefore **no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin.**"

No one, that is, *except Jesus*. You see, when God gave Israel the Law, the Israelites thought that the Law was given for them to follow in perfect obedience. They did not understand God's real intention, which was actually - by their very inability to keep the Law - for Israel to thereby lift up the Law like a banner before the entire world to expose our utter sinfulness and inability to meet God's standard of righteousness and holiness, and therefore our great need for **Jesus, who alone was able to fulfill the requirements of the Law** ([References](#)). God already knew that neither Israel nor anyone of us for that matter would be able to perfectly obey the Law. His purpose in giving Israel the Law was so that through it, Israel would unwittingly serve as God's lesser light uncovering man's true condition and pointing them to the only One who could save them.

Day 4
The Tabernacle

#3 Session 3





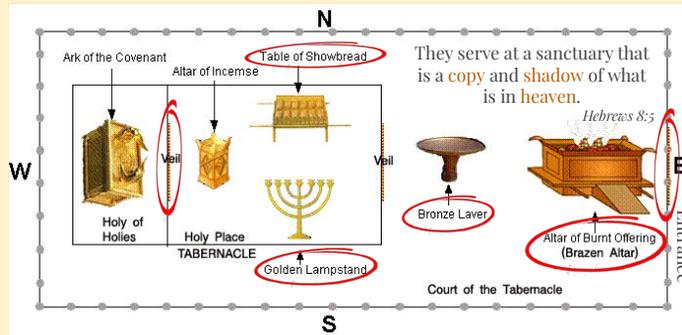
You will be for me a **kingdom of priests** and a **holy nation.**
These are the words you are to speak to the Israelites.

Exodus 19:6

- Law** → The Law revealed Man's sinfulness and need for **Jesus, who alone fulfills the Law**
- Tabernacle** → The Tabernacle revealed God's desire to be reconciled and dwell with Man in **Jesus (Emmanuel - "God with us")**
- Priesthood** → The **pattern** of the Tabernacle pointed to **Jesus as the Way, Truth and Life** in God's presence
- Sacrifices**

Then have them make a **sanctuary** for me, and I will **dwell** among them.

Exodus 25:8



They serve at a sanctuary that is a **copy and shadow** of what is in **heaven.**

Hebrews 8:5



CLICK [HERE](#) FOR FURTHER STUDY

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In our previous session, we saw how God gave Israel the Law as part of His plan for the nation to become His lesser light pointing to Jesus. God did not expect Israel to do this by keeping the Law; in fact, it was precisely by not being able to do so that Israel would point to our need for Jesus, who alone can meet all the requirements of the Law.

Because Israel was never meant to be able to uphold the Law, God also gave the nation the **Tabernacle** - a special place whereby they and all mankind could come before God - as well as a system of **Priesthood** and **Sacrifices**. These were to provide a way for Israel to be forgiven and cleansed so that it could serve as God's priest drawing all nations to worship the One True God. Israel was to be God's lesser light not by its own righteousness (in being able to keep the Law), but by reflecting God's love, grace, mercy and forgiveness to the world.

Now, if the Law was meant to expose our sinfulness and inability to come into God's presence by our good works, then the Tabernacle revealed how God nonetheless wanted to dwell among us by providing a way to remove this barrier of sin. If the Law spoke of how we were to *"love the Lord your God with all your heart and with all your soul and with all your mind ... [and to] love your neighbor as yourself"* ([Mt 22:37-40](#)), then the Tabernacle spoke of how it was God who first loved us. For God, love was not just mere words or something demanded of us by command. Instead, the Tabernacle revealed how God Himself actively took steps to restore our broken relationship with Him.

Ultimately, the Tabernacle pointed to **"God with us"** - literally, physically - in the person of **Jesus** or **Emmanuel**.

We are told in the book of Hebrews that the earthly Tabernacle was patterned after the *"true tabernacle"* in heaven ([Heb 8:1-5, 9:11.24](#)). In other words, besides its earthly function, the Tabernacle - every section and article in it - was meant to reflect a deeper spiritual reality.

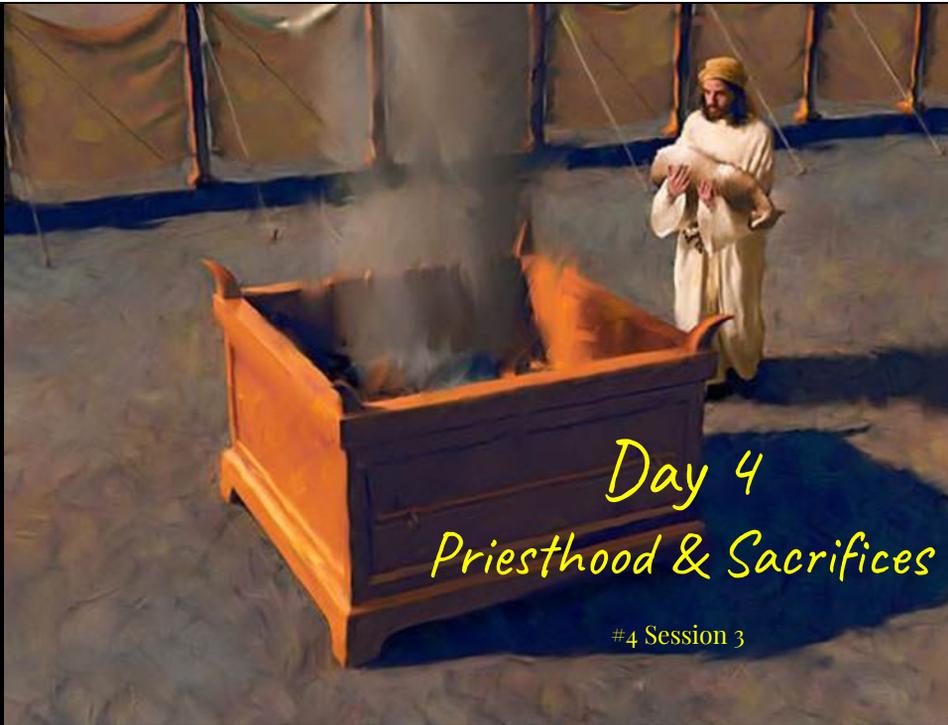
This reality can be summed up by Jesus' words in John 14:6 - *"I am the way and the truth and the life. No one comes to the Father except through me."* Let us look at this further by examining some of the articles in the Tabernacle:

First, Jesus is the (only) Way to God - we see this reflected in the single doorway into the Tabernacle. And not only that - in order for the priests to enter the covered tent proper, they had to offer burnt sacrifices on the altar and wash themselves at the bronze laver or basin. These are symbolic of how we cannot enter into God's presence without accepting Jesus' death on the cross for us and letting our sins be cleansed and washed away by His blood.

Next, Jesus is the Truth that reveals God to us - once inside what is known as the Holy Place, the only source of light in the room comes from the golden lampstand - symbolic of Jesus, our True Light. Jesus is also reflected in the Table of Showbread, also known as the bread of the presence (or that which causes God to "show up"). In Jesus, God literally "showed up" among us; He is God's Word made flesh, the Bread of Life, the Truth that sets us free.

Finally, Jesus is Life itself - Hebrews 10:19-20 tells us that *"we have confidence to enter the Most Holy Place (where the Ark of the Covenant and the Glory of God resided) ... by a new and living way opened for us through the curtain (or veil), that is, His body."* For when Jesus died, we are told that the curtain in the Temple that separated us from the very life-giving presence of God was torn in two. In Jesus, we can now boldly come before God to receive eternal life.

Click [here](#) if you wish to study this in further detail.



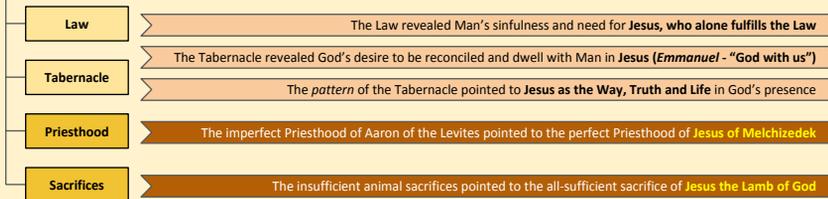
Day 4
Priesthood & Sacrifices

#4 Session 3

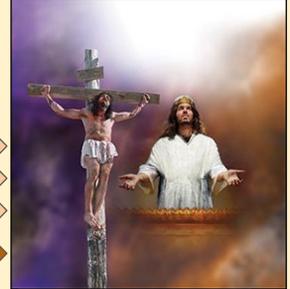


You will be for me a **kingdom of priests** and a **holy nation.**
These are the words you are to speak to the Israelites.

Exodus 19:6



JESUS
Greater
Light

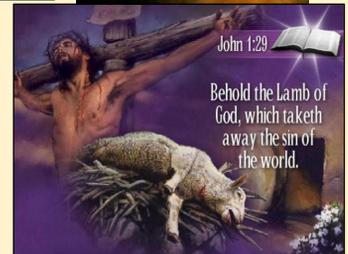


“Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins ... [because] it is impossible for the blood of bulls and goats to take away sins.”

Hebrews 10:11, 4

But when this priest [**Jesus**] had offered **for all time one sacrifice for sins**, he sat down at the right hand of God,

Hebrews 10:12



In our last two sessions, we saw firstly how - through the Law - Israel pointed to man's utter sinfulness and need for Jesus, who alone could meet all its requirements so that we could be forever reconciled with God. Then we saw how God gave Israel the Tabernacle as a way for a sinful nation to serve as His priest drawing all men to worship Him. More importantly, the Tabernacle reflected God's desire to be reconciled and dwell among us. Knowing that we are unable to find our way back to Him, God took the first step to find us - all out of Love.

Now, although God gave Israel the Tabernacle, as well as a Priesthood and Sacrificial system to carry out its mission to the world, these were all imperfect and insufficient. Otherwise, there won't be a need for a permanent solution in Jesus and for Israel to act as God's lesser light pointing us all to Him. We know from the Bible that God chose Moses' elder brother Aaron to be the High Priest and Moses' tribe - the Levites - as priests. But they, like the rest of the Israelites and indeed mankind, were sinful and fallen individuals.

The blood of the animal sacrifices were also only of symbolic value and could not really atone or serve as payment for man's sin. The author of Hebrews tells us how *“Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins ... [because] it is impossible for the blood of bulls and goats to take away sins.”* ([Heb 10:11, 4](#)). Surely we do not think that an animal could take our place. We are made in the image of God and therefore only one among us - but who is perfect in God's eyes - could properly represent and pay the price for our sins.

God had purposely made it such because His intention was for Aaron and the Levitical priests to point to **Jesus**, our true and perfect Great High Priest, whom we saw before was of the mysterious priestly and royal line of **Melchizedek**, while the inadequate animal sacrifices that had to be offered day after day, year after year, pointed to the all-sufficient sacrifice of **Jesus the Lamb of God**, the one and only

perfect and sinless man who could therefore by His one sacrifice atone for the sins of mankind for all time.

As we end this session, we can see how the Law, Tabernacle, Priesthood and Sacrifices, all point to Jesus. May He who fulfills all the Law's requirements for us, who came as a man to tabernacle and dwell among us, our Great High Priest who now intercedes for us at the right hand of God, and the perfect Lamb of God who died for our sins - Jesus - may He bless you until we meet again in our next session.

Do This
in
Remembrance
of Me

Day 4
Reflections

#5 Session 3





REFLECTIONS

DO THIS IN REMEMBRANCE OF ME

For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, “**This is my body, which is for you; do this in remembrance of me.**” In the same way, after supper he took the cup, saying, “**This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.**” For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.

1 Corinthians 11:23-26

Two weddings, a funeral and a marriage made in Heaven

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At this point, I want to stop a while for us to consider this question - why do we celebrate the Holy Communion?

For most of us, it is to remember and **proclaim the Lord’s death** ([1 Cor 11:26a](#)). Here, the bread and wine represent His body and blood which was given to save us. Now, in order to fully appreciate this, we need to realise that Jesus gave us this command during His Last Supper with His disciples. This meal took place on the eve of the annual Jewish festival of the Passover, which was to commemorate how God’s judgment passed over the Israelites the night before their exodus from Egypt 1,500 years earlier. As part of the Passover celebration, the Jews were to sacrifice and eat the Passover lamb like how their original ancestors did. This was so as to ultimately point to Jesus, our true Passover Lamb, who was sacrificed on this appointed day so that God’s eternal judgment would pass over us. He is the perfect Lamb of God who died for our sins as we saw in our last session. Jesus is also the true Bread that came down from heaven to give us eternal life, like the Manna that God sent to sustain the Israelites during their subsequent wilderness journey from Egypt to the Promised Land. In Jesus’ death, God revealed His love for us ([Jn 3:16](#)), adopting us as His children at the price of His one and only Son.

However, Jesus’ death is also the **dowry and bride price to make us His Bride**. As we see here, the cup of wine symbolises His blood of the New Covenant - which is essentially a marriage contract. You see, when Israel failed to keep the Law - her old marriage contract with God - the punishment was supposed to be divorce or death. We can read about this in [Lev 20:10, Deut 24:1-4](#). But God in His love and mercy did neither - He chose instead to die in our place to pay the price of our spiritual adultery. He then rewrote the marriage contract, this time not on tablets of stone but on our hearts, paying the bride price again with His own blood and sealing it with the Holy Spirit, so as to guarantee our eternal union with Him.

We could say that Jesus performed two miracles at two weddings, one at the start and the other at the

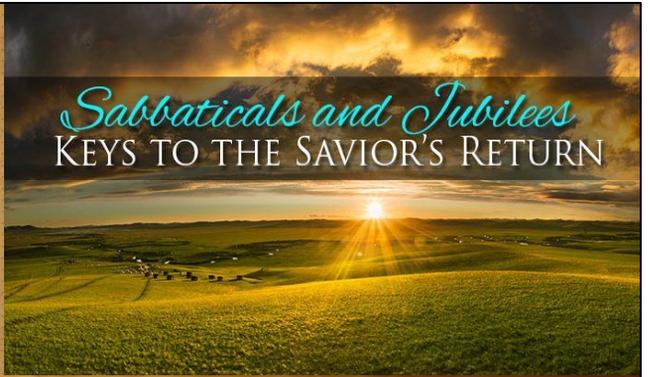
end of His ministry - turning water into wine in Cana (His first miracle), and turning wine into blood (His last miracle, spiritually speaking); in these acts, we see why He is our living water that wells up to eternal life.

The Bible speaks of at least two weddings and a funeral as we see here, but of only one marriage made in Heaven - that of the Lamb and His Bride. Until that Day, **until He comes** (1 Cor 11:26b), we are called celebrate the Holy Communion, to share in common the bread and wine representing Jesus' body and blood. When we do so, let us remember that salvation is not about us, our exodus from bondage to sin and journey to the Promised Land; it is about God and His sacrificial love to restore our broken relationship with Him. We are no longer slaves to sin, but children of God and Jesus' redeemed bride.

THE
SEVEN FEASTS



Sabbaticals and Jubilees
KEYS TO THE SAVIOR'S RETURN



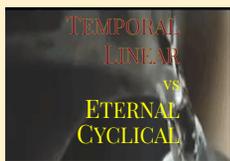
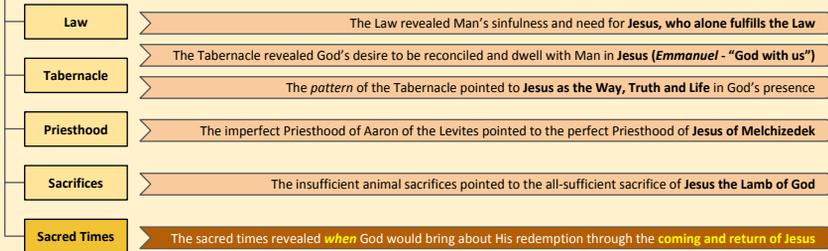
Day 4

SACRIFICE UNLEAVENED BREAD
SACRIFICIAL FRUIT DIVINE TRUMPETS
#6 Session 3
PENTECOST APPOINTMENTS
TABERNACLES



You will be for me a **kingdom of priests** and a **holy nation.**
These are the words you are to speak to the Israelites.

Exodus 19:6



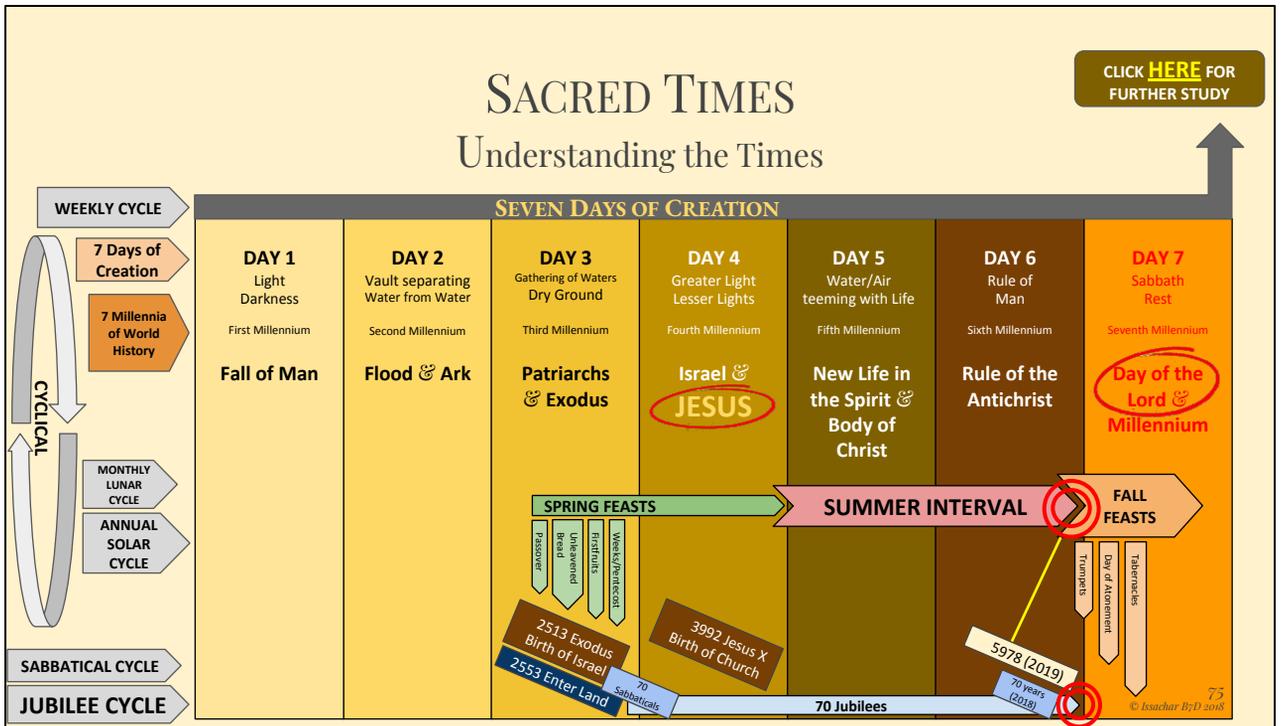
SABBATH every 7 days (weekly cycle)
7 HIGH SABBATHS over 7 months (lunar cycle) every year (solar cycle)
SABBATICAL every 7th year
SABBATICAL OF SABBATICALS (JUBILEE) every 7th x 7th year

In our [opening session](#), we learnt about God's concept of time - how earthly time is temporal - meaning it does not last forever - and is in continual linear motion. Earthly time is like water that is being emptied out of a jug - it just keeps flowing in one chronological direction until time itself runs out on the Day of Judgment. In contrast, we saw that eternity is timeless and always at rest (*Shalom*).

We then learnt how God gave us a series of weekly, monthly and yearly cycles in patterns of 7s as a way for us, who live in earthly time, to understand His eternal will. These were given in the form of religious practices and festivals, as well as national laws and regulations, that Israel was to observe on specific dates.

In so doing, Israel was to mark and draw the world's attention to the **sacred or appointed times** symbolised by these occasions whereby God would bring about His plan of redemption in His *Kairos* through the **coming and return of Jesus**.

Let us examine this important section further so that we better understand the signs of the times as revealed throughout the Bible.



As we had learnt [earlier](#), the *Sabbath* or weekly cycle first seen in the **Seven Days of Creation** points to the 7 millennia or 7,000 years of world history, revolving around the coming of Jesus the Greater Light and His return on the Day of the Lord (the true Lord's Day) to inaugurate the Sabbath rest, which is the period of the Millennium.

If we understand time as being measured according to the chronology of events and people in the Bible, then we are reaching the end of the sixth millennium in our day. Looking back at the narrative of the Seven Days of Creation, God is telling us that the world is now living under the **rule of man** - more specifically, one man - **the Antichrist**. In fact, the Apostle John tells us in [1 Jn 4:3](#) that the spirit of the Antichrist was already at work in our midst since his time, but as we approach the end of this Sixth Day of Creation the Antichrist will soon be revealed in the flesh.

Besides the weekly Sabbaths, there are *7 Special or High Sabbaths* that Israel was to celebrate in the form of 7 Festivals or Feasts of God over 7 months every year.

These High Sabbaths, which can be grouped into the **Spring** and **Fall** Feasts according to Israel's agricultural calendar, point to 7 *Kairos* events during these 7 millennia of world history.

Now, we know that the Spring Feasts have already been fulfilled in God's *Kairos* 2,000 years ago with the coming of Jesus. Here, the Feasts of Passover, Unleavened Bread and Firstfruits to commemorate the exodus of the Israelites from slavery in Egypt pointed to His death and resurrection as our Passover Lamb opening the way for our salvation and escape from the bondage of sin. Meanwhile, the birth of Israel as a nation at Mt Sinai, which took place on the day of Pentecost with the giving of the Law - its national constitution and covenant with God - pointed to the birth of the Church at Mt Zion with the giving of the Holy Spirit - the eternal seal of our marriage covenant with God.

Today, we are reaching the end of the **Summer** interval - this **age of grace** and **year of the Lord's favour** ([Isa 61:1-2a](#), [Lk 4:18-19](#)) more commonly known as the Church Age - before the Fall Feasts arrive in God's *Kairos* to mark Jesus' return and another great exodus - that of the final and complete deliverance of God's people from His enemies, and ultimately from the judgment of sin which is eternal death.

Lastly, God commanded Israel to let the land rest every seventh or **Sabbatical** year and to further proclaim freedom for the people during the year of **Jubilee**, which takes place every 50th year - that is, after 7 by 7 or 49 years. This cycle was to start after Israel entered the Promised Land, and points to the spiritual rest and freedom that the world and mankind would ultimately experience during the Millennial Sabbath after 6,000 years of human sin and struggle.

We know that, historically, the Promised Land only got its rest after **70 Sabbatical cycles** and this during Israel's exile in Babylon because of her disobedience and unfaithfulness to God. We can read about this in [Lev 26:34-35](#), [2 Chron 36:20-21](#). Today, we are in the **70th Jubilee cycle** from the time Israel first entered the Promised Land. After almost 2,000 years in exile, Israel is now back in the Promised Land and in 2018 celebrated **70 years** since its rebirth as a nation. The Israel we know today is far from God, and - as we will see in the next and future sessions - the Church is not doing that much better. All these indicators point to us as being the *last* generation in God's *Kairos* who will witness Jesus' return to usher in this Millennial rest during a similar end-time Babylonian exile as prophesied in the book of *Revelations*.

Click [here](#) if you would like to study about the sacred times further.



Day 4

History of Israel

Part 1 (Israel & the Church)

#7 Session 3

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THE PALESTINE POST

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VOL. XXXI, No. 418

THE PALESTINE
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STATE OF ISRAEL IS BORN

The first independent Jewish State in 19 centuries was born in Tel Aviv as the British Mandate over Palestine came to an end at midnight on Friday, and it was immediately subjected to the test of fire. As "Medinat Yisrael" (State of Israel) was proclaimed, the battle for Jerusalem raged, with most of the city falling to the Jews. At the

same time, President Truman announced that the United States would accord recognition to the new State. A few hours later, Palestine was invaded by Moslem armies from the south, east and north, and Tel Aviv was raided from the air. On Friday the United Nations Special Assembly adjourned after adopting a resolution to appoint a med-

iator but without taking any action on the Partition Resolution of November 29.

Yesterday the battle for the Jerusalem-Tel Aviv road was still under way, and two Arab villages were taken. In the north, Acre town was captured, and the Jewish Army consolidated its positions in Western Galilee.

Most Crowded Hours in Palestine's History

Between Thursday night and this morning Palestine went through what by all standards must be among the most crowded hours in its history. For the Jewish population there was the anguish over the fate of the few hundred Hagahim men and women in the Mfar Elaton bloc of settlements near Hebron. Their surrender to a fully equipped superior foreign force desperately in need of a victory was a foregone conclusion. What could not be known, with no communications since Thursday morning, was whether and to what extent the British Crown and the United Nations would secure civilian conditions for prisoners and wounded, and proper respect for the dead. Doubts on some of these anxious questions have now been resolved.

On Friday afternoon, from Tel Aviv, came the expected announcement of the Jewish State. The Security Council met yesterday in a special session to consider action on the issuance of "Medinat Yisrael"—State of Israel, with the seating in of the first Council of Government. The proclamation of the State was the result of the decision of the Council of Government, the result of the decision of the Council of Government, the result of the decision of the Council of Government.

JEWS TAKE OVER SECURITY ZONES

The battle for Jerusalem, which began when the British withdrew on Friday morning, continued all day Friday and yesterday. The capture of most of the city and exposure of mortar shells were still being heard in the early hours of this morning as the battle entered its third day.

Repeated efforts on Friday morning and again on Saturday by the U.N. Truce Commission to bring about a "cease fire" were brought to naught when the Arab representative failed to agree within the specified time limit.

On Friday morning, Jewish forces entered the Jerusalem Compound and Zone C to reoccupy the buildings abandoned from Jews last year. This operation was almost bloodless, but beyond the western edge of Zone C Arab snipers fired on the Jewish forces as they moved through the area.

Egyptian Air Force Spitfires Bomb Tel Aviv; One Shot Down

A country-wide blackout was ordered by the British Foreign Office on Friday afternoon. The British Embassy in Tel Aviv was bombed three times in the previous evening and opening and that one plane had been shot down and the Egyptian pilot taken prisoner.

In the first raid, four planes attacked from a height of 300 feet. Two dropped bombs while the others strafed the city. Little damage was caused. In the second attack two hours later, the airport to the north of the city was bombed.

An air force plane participated in the third raid, which was launched shortly before midnight. The plane was destroyed, but the pilot was rescued and taken to safety.

U.S. RECOGNIZES JEWISH STATE

WASHINGTON, Sunday.—Ten minutes after the termination of the British Mandate on Friday, the White House released a formal statement by President Truman that the United States would recognize the Jewish State.

The U.S. is also considering lifting the arms embargo but it is not known whether to Palestine only or the entire Middle East, and the establishment of diplomatic relations with the Jewish Provisional Government.

The White House press secretary, Mr. Charles Ross, told reporters today that reaction so far to the recognition had been overwhelmingly favorable. He said this step had been discussed with Mr. Marshall and Mr. Lovett before action was taken, and it had their complete approval.

Mr. Ross said that the President had decided several days ago to grant American recognition to the Jewish State.

Proclamation by Head of Government

The creation of "Medinat Yisrael", the State of Israel, was proclaimed at midnight on Friday by Mr. David Ben-Gurion, until then Chairman of the Jewish Agency Executive and now head of the State's Provisional Council of Government.

The first act of the Council of Government, as announced by its head, was to abolish all departments of the old Mandatory Government, particularly the Police and the Public Health Department, and to transfer their functions to the new State.

In the declaration of independence, Mr. Ben-Gurion stated that the Jewish people had the right to determine their own destiny. He said that the Jewish people had the right to determine their own destiny, and that they would do so in a democratic and peaceful manner.

The British Declaration of 1947, continued by the League of Nations, had given explicit international recognition to the Jewish people.



David Ben-Gurion, Prime Minister

2 Columns Cross Southern Border Taken P.O.W.

By WALTER COLLINS
CALCUTTA, Saturday.—A column of 200 Indian soldiers, after being taken prisoner by the Jewish forces, was being transported to the West Bank.

Ezra Settlers Taken P.O.W.

By WALTER COLLINS
CALCUTTA, Saturday.—A column of 200 Indian soldiers, after being taken prisoner by the Jewish forces, was being transported to the West Bank.

Special Assembly Adjourns

By WALTER COLLINS
CALCUTTA, Saturday.—The Special U.N. Assembly, which had been in session for several days, adjourned today.

ISRAEL
Lesser Light

CHURCH
Lesser Light

JESUS
Greater Light

Israel is Church

PROPHETIC
of the **Church**
the **Ingrafted Branch**

Ekklesia
- assembly, gathering, church(es)

But you [**Church**] are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.

1 Peter 2:9

Did God's people stumble and fall beyond recovery? Of course not! They were disobedient, so God made salvation available to the Gentiles... some of these branches from Abraham's tree—some of the people of Israel—have been broken off. And you Gentiles, who were branches from a wild olive tree, have been grafted in... I want you to understand this mystery... so that you will not feel proud about yourselves. Some of the people of Israel have hard hearts, but this will last only until the full number of Gentiles comes to Christ. And so all Israel will be saved. (Rom 11:11-32)

These things happened to them [Israel] as examples [*Tupos*] and were written down as warnings for us [**Church**], on whom the culmination of the ages has come.

1 Cor 10:11

Pattern
Warning
Prefiguring

Law
Tabernacle
Priesthood
Sacrifices
Sacred Times
History of Israel

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Over the next few blog posts, we will conclude Session 3 by looking at the history of Israel and what it means for the Church as God's royal priesthood and holy nation today. By Church, I want to clarify that we are speaking here about the Church in its visible form - as an institution, denomination or local body of believers that we belong to - just as by Israel, we are referring to the visible Jewish nation. This is because God has chosen to work through these earthly communities (*Ekklesia*) to bring about His spiritual plans and purposes.

In [1 Cor 10:1-11](#), Paul pointed out how Israel served as an **example** for the Church. He used the Greek term *tupos*, which means, in the *technical* sense, a pattern *in conformity to* which something *must* be made; in an ethical sense, a *warning*; and in a doctrinal or Biblical sense, a person or thing *prefiguring* or foretelling a future person or thing as it relates to Jesus.

In other words, **what happened to Israel is not only instructive but PROPHETIC of what will come upon the Church** even as Jesus' return draws near. In fact, as we will see later, Israel's history would virtually repeat itself in the growth and development of the Church.

That the Church should behave like Israel, as though they were both from the same tree, should come as no surprise. In [Rom 11:11-32](#), Paul warned Gentile believers not to be proud, thinking that they were superior to the Jews. This was because they were in actual fact ingrafted into God's Kingdom in place of the Jews, who were the natural branches as it were but who had been cut off *for now* due to their rejection of Jesus. As I had briefly mentioned in our last session, the entire nation of Israel would be removed from the face of the Earth for almost 2,000 years following the Roman Exile in 70 AD. In its place, the largely Gentile Church was ingrafted in as it were to bear the fruits of the Kingdom of God among the nations during this "time of the Gentiles". However, when the *fullness of the Gentiles* have come in - by this, Paul was referring to Jacob's [prophecy](#) regarding Ephraim that we learnt about earlier on - Israel will be revived to prepare for Jesus' return, even as the ingrafted branches of the

Church begin to wither - something I hinted at in my last session and that we will go into in greater detail in my future podcasts. And we know that Israel has indeed been reborn since 1948.

So we see then that the Church is not separate from Israel - not distinct from, let alone *replace* Israel as the final or perfected Kingdom of God. The Church is here for a season and a purpose. To phrase it another way, both Israel and the Church are the *same* Kingdom of God but *revealed* in different ways at different times.

CLICK [HERE](#) FOR FURTHER STUDY

“Mystery” (Eph 3:6, 10)
- was hidden but now **revealed**

ISRAEL
Lesser Light

CHURCH
Lesser Light

Prophetically, the Church is God’s chosen/revealed Kingdom **in whom the Body of Christ reaches its full maturity** (the fullness of the Gentiles) before Jesus returns

JESUS
Greater Light

Law	The Law revealed Man’s sinfulness and need for Jesus, who alone fulfills the Law
Tabernacle	The Tabernacle revealed God’s desire to be reconciled and dwell with Man in Jesus (Emmanuel - “God with us”)
Priesthood	The imperfect Priesthood of Aaron of the Levites pointed to the perfect Priesthood of Jesus of Melchizedek
Sacrifices	The insufficient animal sacrifices pointed to the all-sufficient sacrifice of Jesus the Lamb of God
Sacred Times	The sacred times revealed when God would bring about His redemption through the coming and return of Jesus
History of Israel	Historically, Israel was God’s chosen/revealed Kingdom through whom Jesus came Eschatologically, Israel will be God’s chosen/revealed Kingdom for whom Jesus will return

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While Israel was, *historically*, how God chose to reveal His Kingdom **through whom Jesus first came**, and *eschatologically* or in the end times, **for whom Jesus will return**,

Prophetically, the Church - which was a “mystery” ([Eph 3:6, 10](#)) until then - was how God chose to reveal His Kingdom **in whom the Body of Christ reaches its full maturity** - the fullness of the Gentiles - before Jesus returns.

This correct understanding of how Israel and the Church are related is important because it determines the Church’s true identity and mission - especially in this *Kairos* when - as we saw in our last session - Jesus will return soon to establish His millennial kingdom and rule.

Click [here](#) to study more about the relationship between Israel and the Church as the Kingdom of God.



Day 4

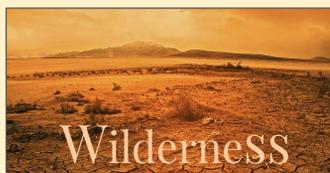
History of Israel

Part 2 (Lessons from the Wilderness)

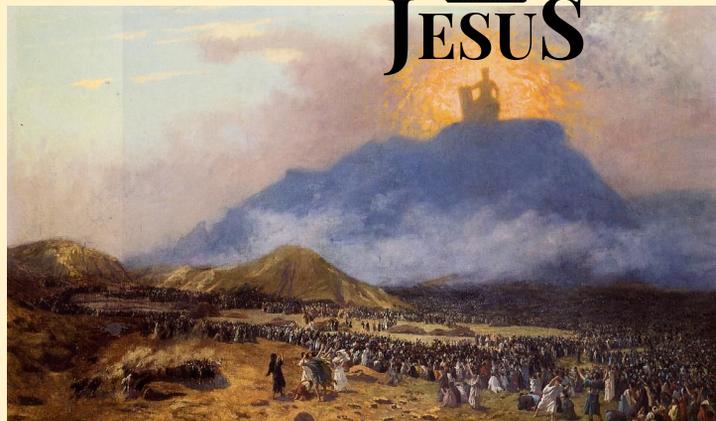
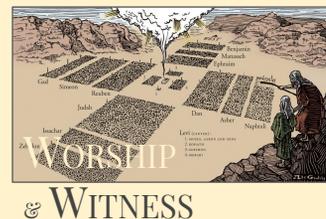
#8 Session 3

warfare
M.S.I.S.I.C

40
years
from the
formation
of Israel



40
Jubilees
from the
formation
of Church



LOVE | *John 14:15*
OBEY | If you love me, keep my commands.

40 Testing & trials
Patient obedience
Judgment

3,000 dead vs 3,000 saved
(Ex 32:28, Acts 2:41)

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In today's session, we will cover the period from the time the Israelites left Mt Sinai until the next generation stood by the banks of the Jordan river forty years later, and the prophetic lessons we can learn from their wilderness journey. First, when Israel set out to conquer the Promised Land, the nation was effectively entering into **warfare** as they would need to defeat the pagan peoples occupying the land then. Similarly, the Church is called into warfare and we must expect and be prepared for spiritual opposition as we rescue and take possession of lost souls for God's Kingdom.

Next, the way the Israelites were encamped around the Tabernacle of God as they proceeded on their journey reflected how the life and community of the Israelites then, just as the life and community of the Church today, must revolve around **worship** of God as a **witness** to the surrounding nations. This is our primary weapon to win others to Christ - by reflecting God's glory as His lesser light and so draw people to Him. Worship is also important in warfare as the devil will try to derail us through earthly distractions and temptations or by using fear and intimidation. We can only stand firm and overcome when we keep our focus on God alone. When we worship God in this way and have no other idols in our hearts - even things that are seemingly good such as health and family - then we won't give a foothold for the enemy to use these against us.

As we all know, a journey that should have only lasted eleven days ([Deut 1:2](#)) ended up taking **forty long years** ([Num 33](#)). This **wilderness** period is *prophetic* of the **forty jubilees** from the time the Church - filled with the Holy Spirit - moved out of the upper room on the Day of Pentecost almost two thousand years ago until now, as this generation - like the one led by Joshua - await Jesus' return to lead us into the Promised Land of the Millennial Kingdom and ultimately into eternity with God.

The number forty in the Bible is often associated with **testing and trials, patient obedience and judgment**. Like Moses who was up on the mountain forty days ([Ex 24:18, 32:1](#)), Jesus is "up on the mountain" of God's heavenly throne these forty jubilees, a trial period to test whether we will remain

faithful to Him while we wait for His return. We can either be like the rebellious three thousand who died at Mt Sinai during the first Pentecost, or the believing three thousand who were saved on the Day of Pentecost ([Ex 32:28, Acts 2:41](#)).

Ultimately, at the heart of the matter is the matter of the heart. Kingdom life is about God's **Kingship** over Israel and the Church and the lives of each and every citizen of the kingdom. It was, is, and will always be about **Love** and **Obedience**. As Jesus Himself put it, *"If you love me, keep my commands"* (Jn 14:15). Obedience should not be out of habit or even duty, which can only fulfill the letter but not the spirit of the Law. It must ultimately stem from love for God.

May our God, who alone can renew our hearts so that we will love Him with an undivided heart, bless you ...



Day 4

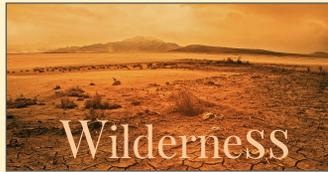
History of Israel

Part 3 (Israel from Yehoshua to Yeshua)

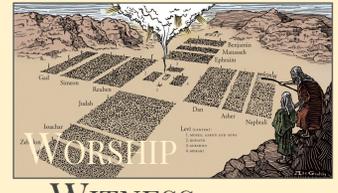
#9 Session 3

warfare
M.S.I.G.

40
years
from the
formation
of Israel



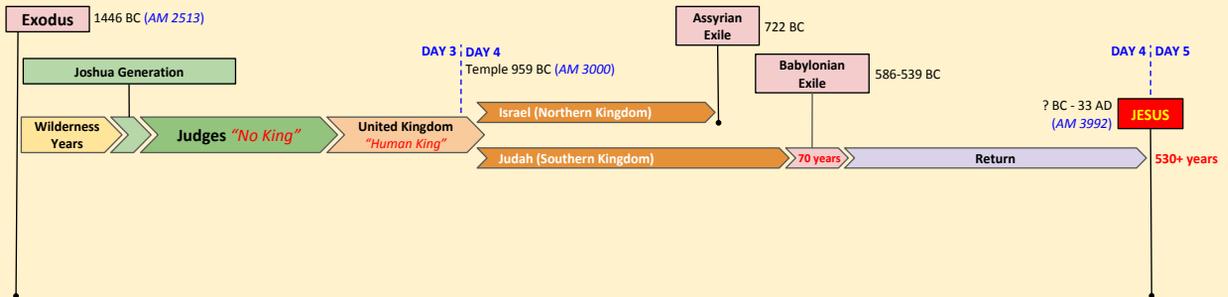
40
Jubilees
from the
formation
of Church



JESUS

LOVE OBEY | *John 14:15*
If you love me, keep my commands.

TIMELINE OF ISRAEL



In our last session, we saw the importance of kingship, love and obedience in the kingdom life of God's nation and His people. When we examine Israel's history from the time of Yehoshua (Joshua) to Yeshua (Jesus), we find that failure in precisely these areas was what ultimately led to the country's downfall.

It didn't start out this way though. Following the Exodus and wilderness years, we are told in [Jos 24:31](#) that the Israelites under Joshua served God all the days of their lives.

However, when a new generation arose, they neither knew God nor what He had done for Israel. Because they did not acknowledge Him as King and instead worshipped the idols of the peoples around them, God disciplined the Israelites by allowing their enemies to force them to a point of repentance. Each time they cried out to God for help, He was faithful to raise up a judge or leader to deliver them and give them rest from their enemies. The people would remain faithful until that judge died, and then a new generation would arise to repeat this vicious cycle. The book of Judges summed it up with this statement - *"In those days Israel had **no king**; everyone did as they saw fit"* ([Judg 17:6, 18:1, 19:1, 21:25](#)).

Despite three centuries of going through the same cycle of idolatry, oppression, repentance and deliverance, the Israelites still did not acknowledge God as their True King; instead, they longed to be like the nations around them and demanded for a **human king**.

Israel existed as one united kingdom for 120 years and reached its peak in the early years of King Solomon's rule. When Solomon completed the First Temple in Jerusalem in **AM 3000** - the start of Day 4 or the fourth millennium - Israel was finally fully equipped to serve as the lesser light drawing all nations to worship God on His holy mountain. But this was not to be. Unlike his father David who was after God's own heart, Solomon loved women more than he loved God. This eventually led to idolatry

with disastrous consequences for the nation. Israel will only recover its former glory when Jesus returns to rule from Mt Zion during the Millennium.

But for now, the once united and powerful kingdom became divided and severely weakened after Solomon's death. Both the Northern Kingdom of Israel and the Southern Kingdom of Judah became vulnerable to foreign powers, tempted to make compromises and fell into idolatry, corruption and injustice. And as we will see [later on](#), both rejected the warnings of the Prophets.

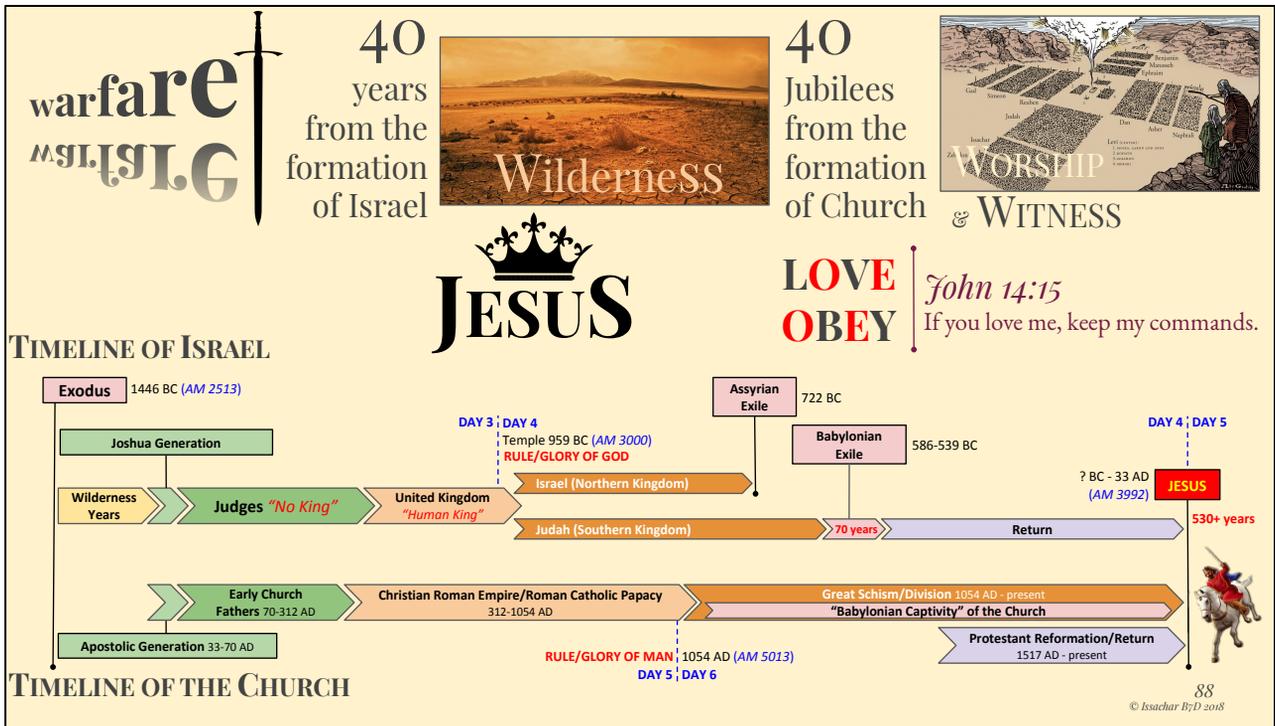
God eventually punished both kingdoms and exiled the Israelites for their sins - the Northern Kingdom of Israel to Assyria in 722 BC, and Judah to Babylon in 586 BC. As mentioned before, the land rested for **70 years** during the Babylonian exile to make up for all the years that Israel did not keep the Sabbatical and Jubilee cycles. God disciplined Israel but also set a definite time frame after which He would restore His people according to His mercy and faithfulness, and deal with His enemies according to His holiness and righteousness.

So, in His *Kairos* in 538 BC, God released His *Rhema* - amazingly, through a pagan king, Cyrus - who issued a proclamation allowing the Jews to return to the Promised Land to rebuild Jerusalem and the Temple.

And, in His *Kairos* about 530-odd years after that, God Himself would come to His people as a man, the *Logos* Word made flesh, Jesus, the *Messiah* and Greater Light, Lord and Saviour of the World.

Day 4 History of Israel
Part 4 (Church - the Commonwealth of Israel)
#10 Session 3





In our last session, we did an overview of the history of Israel - God's Kingdom as revealed in the Old Testament. When we compare the history of the Church - God's Kingdom as revealed in the New Testament and which Paul referred to as the Commonwealth of Israel in Eph 2:12 - against Israel we see a remarkable prophetic parallel between the two:

First, the generation during the time of Jesus' twelve apostles mirrored the Joshua generation. Both were characterised by general faithfulness to God - the Church under the leadership of the Apostles and elders who witnessed Jesus' acts firsthand; Israel under the leadership of Joshua and the elders who witnessed God's acts firsthand.

Next, the period of the early Church Fathers. This era was similar to the period of the judges in that there was "no king" - no central scriptural authority defining what was Biblically or doctrinally correct, just as there was no central political authority in Israel then defining what was legally or morally correct. The Bible as we know it today was not decided upon until the 5th century. Consequently, everyone "did what was right in their own eyes" when it came to God's Word, resulting in a cycle of false teachings and doctrines, convening of church councils to fight these errors, and a return to doctrinal truth until the next heresy hit, not unlike the cycles that defined the period of the judges.

Following that, we see the emergence of a human king combining both political, worldly power and spiritual authority with the dawn of the Christian Roman Empire and rise of the Roman Catholic Papacy. But while in the early years of Solomon we see Israel reflecting the **rule and glory of God** most fully with the completion of the Temple of God, in the Pope's attempt to elevate himself above the other Church Patriarchs then, we see in the Church the rise of the **rule of man** and a **monument/institution built to his own glory**. We will elaborate on this in our later podcasts. This act ultimately led to the **Great Schism** of 1054 AD, marking the beginning of Day 6.

As the names implies, the Great Schism marked the beginning of division within the Church. Like the divided kingdoms of Israel and Judah, we see the separation of the Eastern Orthodox and Western Roman Catholic Church, followed by Roman Catholicism and Protestantism, the various denominations, denominational vs non-denominational, charismatic vs non-charismatic and so forth.

At the same time, Christians were - and continue to be - taken into spiritual exile and slavery as it were by the growing apostasy and corruption of the Church. In his work "[The Babylonian Captivity of the Church](#)" written almost 500 years ago, Martin Luther pointed out that just as the Jews were carried away from Jerusalem into captivity under the oppression of the Babylonian Empire, so in Europe during his time Christians had been carried away from the Scriptures and made subject to the power of the Roman Catholic Papacy through various unscriptural practices. This spread of deception and misuse of religious authority throughout the worldwide Church will only grow more and more as we reach the end of Day 6 with the revealing of the Antichrist.

But just as God restored the faithful among the Jews after a season of discipline, He restores the faithful among the Church in His *Kairos*. As in the days of Cyrus, God released His *Rhema* through Luther's proclamation of the basic doctrines of faith, grace and scripture alone. This triggered the beginning of the return of God's people back to His truth as found in the Bible with the Protestant Reformation of 1517, something that continues even today amidst the growing darkness both in the Church and in the world - until the fullness of the Gentiles is reached.

And then, in His *Kairos*, God Himself will return as Jesus the King of Kings. Amen, Come Lord Jesus (Rev 22:20).

Signs of the Times



#11 Session 3

The Pharisees and Sadducees came to Jesus and tested him by asking him to show them a sign from heaven. He replied ... **"You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. A wicked and adulterous generation looks for a sign, but none will be given it except the sign of Jonah."** Jesus then left them and went away.

Matt 16:1-4

... A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah ... The men of Nineveh will stand up at the judgment with **this generation** and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here...

Matt 12:38-42

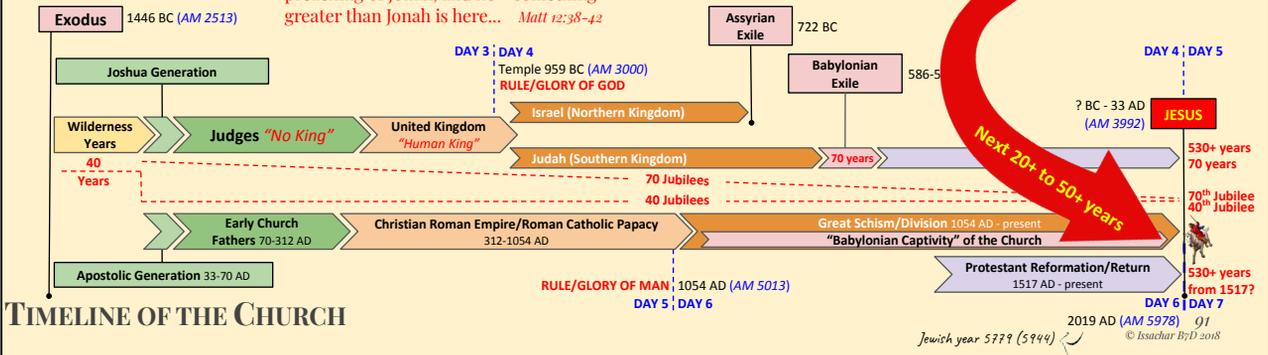
SIGNS OF THE TIMES

Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, **when you see all these things, you know that it is near, right at the door. Truly I tell you, THIS GENERATION** will certainly not pass away until all these things have happened.

Matt 24:32-34

Within their generation (40 years)

TIMELINE OF ISRAEL



TIMELINE OF THE CHURCH

Before we continue any further, I want us to consider the signs of the times found in our study of God's Word so far. This is because we are called to understand them and not be like the hypocritical religious leaders in Jesus' time who were not satisfied with those signs already given to them but demanded more. Ultimately, such individuals will never be convinced and will face the consequences of their unbelief.

We learnt earlier that we are reaching the end of the sixth millennium - **AM 5978** in the calculation used here. If we go by the Jewish calendar, the year is 5779 but if we take into account the likelihood that there are 165 missing years in that calendar (unfortunately we don't have time to get into this here), then this brings us to the Jewish year/AM 5944 - which is close to our own calculation.

We further learnt that we are living in the **70th Jubilee** cycle since the Israelites entered the Promised Land and in the **40th Jubilee** cycle since Jesus' first coming and birth of the Church, and that this could be the Final Jubilee cycle before He returns. Interestingly, Israel also celebrated in 2018 **70 years** since its rebirth as a nation.

Lastly, in 2017, the Protestant Church celebrated 500 years since Luther's proclamation. If Jesus first came about **530-odd years** after Cyrus' proclamation, going by that same time-frame, we could be looking at another 30-odd years before He returns. This fits in with our other indicators - all pointing to the **next 20+ to 50+ years**.

Now, some of you may object - did Jesus Himself not say that we will not know when He will return? That even *He* doesn't know - only the Father knows - and that His coming will be like a thief in the night? I will address this in detail at the end of our entire study but at this point I just want to say that what we are doing here does *not* contradict what Jesus told us. We are not here to figure out *exactly when* Jesus is coming, to pinpoint the *exact date* of His return. But as the verses above suggest, we *are*

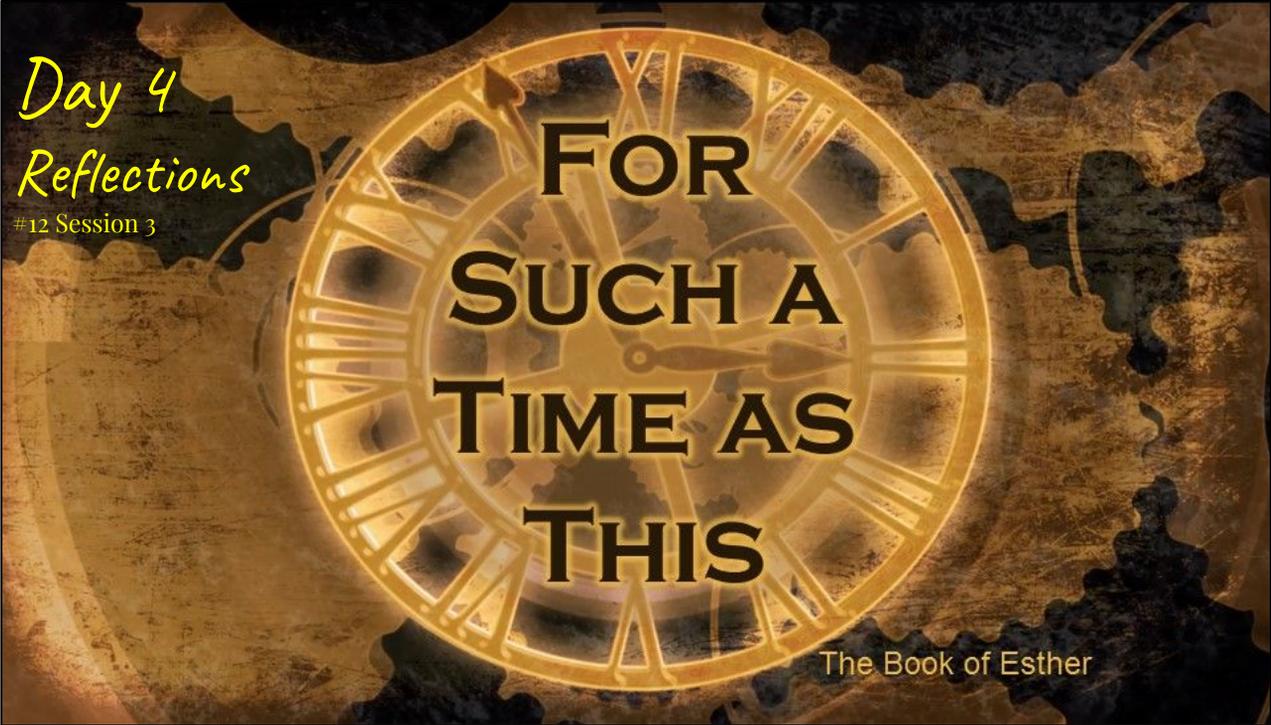
expected to understand the signs of the times so that we know *how near* we are to His coming. Knowing how near is different from knowing the exact date, but it is also very different from saying that it could be now, in this generation, or a hundred generations from now, because that would make us wake up from our complacency.

So if we stop closing our minds and instead open our eyes, we will see that we are indeed the **last generation**. We are the ones Jesus spoke of when He said *“Truly I tell you, **this generation will certainly not pass away until all these things have happened**”* ([Mt 24:34](#), [Lk 21:32](#)). No doubt many of us may pass away first before this happens, but the point here is that there will be those among us even now who will witness the events leading to Jesus’ return.

Going back to our other verse above, Jesus spoke of the **sign of Jonah**. In [Mt 12:38-42](#), Jesus explained that this sign referred to His death and resurrection. But Jesus also mentioned how the men of Nineveh whom Jonah preached to repented, unlike the Jews of His day. Consequently, while the Ninevites were spared from God’s judgment which was supposed to come forty days later ([Jon 3:4](#)), for these unbelieving Jews, their end did come **within their generation** about **forty years** later with the Roman exile of 70 AD. Today, we are *that generation* to whom the sign of Jonah is once again given for a final time. We can either choose to repent and believe or continue ignoring the meaning of this and all the other signs I have listed here until it is too late.

Day 4
Reflections

#12 Session 3



**FOR
SUCH A
TIME AS
THIS**

The Book of Esther

The second beast was given power to give breath to the image of the first beast, so that the image could speak and cause all who refused to worship the image to be killed. (Rev 13:15)

REFLECTIONS

Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me ... but the one who stands firm to the end will be saved. (Mt 24:9-13)

FOR SUCH A TIME AS THIS

“For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father’s family will perish. And *who knows but that you have come to your royal position for such a time as this?*” Then Esther sent this reply to Mordecai: ... “I will go to the king, even though it is against the law. *And if I perish, I perish.*”

Esther 4:14-16

NOT to speculate on dates but to understand the SIGNS of the times and know WHAT TO DO

Repair, Rebuild, Rescue

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The book of Esther is unique in that there was no mention of God throughout. Yet God’s hand was clearly at work through a young Jewish girl who had the courage to stand and speak His *Rhema* in His *Kairos*. As a result, God’s people was rescued from total destruction.

The evil in Esther’s time was the same evil that wiped out six million Jews during the Jewish Holocaust of World War Two. It is a solemn reminder that God’s enemies, led by Satan, will not stop seeking to destroy God’s people until Jesus returns in judgment. Even now, the world is lining up against Israel, while Christian communities are being persecuted everywhere. We are told that an end-time holocaust *will* come when “*all who refused to worship the image [of Satan]*” will be killed ([Rev 13:15](#)). Our Lord Himself had already warned us of what is to come - “*Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me ... but the one who stands firm to the end will be saved.*” ([Mt 24:9-13](#)). The enemy’s attacks are also being carried out within the Church itself as apostasy grows and the Truth of God is undermined. We are *that* generation that will not only see Jesus’ return to bring in the dawn of a glorious new millennium but also to live through the darkest of the darkest night before it.

As I had mentioned before, the purpose of the *Issachar B7D Fellowship* is not to speculate on dates but to understand the signs of the times so that we know how close we are to His coming. But more than that, we are called to know not just for sake of knowing, but so that we know *what to do* in such times. For the past 2,000 years, we have heard and heeded God’s *Rhema* in the form of the Great Commission. This must continue until the fullness of the Gentiles have come into the Kingdom. But we are now living in the last Jubilee; we are that final generation whom Jesus is speaking to in [Matthew 24](#). It is time to recognise that the signs point to us, and that we should therefore hear and respond to His *Rhema* for us in this *Kairos*.

Like Ezra and Nehemiah, we are called to **repair the foundations** and **rebuild the walls** of our faith,

both individually and together as one people of God, so that we will survive when the storms of internal apostasy and external persecution hit. Like Esther, we are to **rescue His people**, not just by bringing them into the Faith but to help them hang on to it until Jesus returns.

As the passage above tells us, God's work and will can never be undermined, despite our inaction or outright disobedience. As Mordecai put it, *"if you remain silent at this time, relief and deliverance for the Jews **will arise from another place.**"* God doesn't *need* us, but He did *choose* us so that we have the privilege and joy of participating in His divine plan. May those who see the signs and hear God's *Rhema* as we do persevere with the kind of faith and courage that Mordecai and Esther, Ezra and Nehemiah, had. After all, *"who knows but that you have come to your ... position for such a time as this?"*

END OF SESSION 3

OUTLINE

Prologue Understanding the Times

Days 1-3 Fall of Man, Flood & Ark, Patriarchs & Exodus

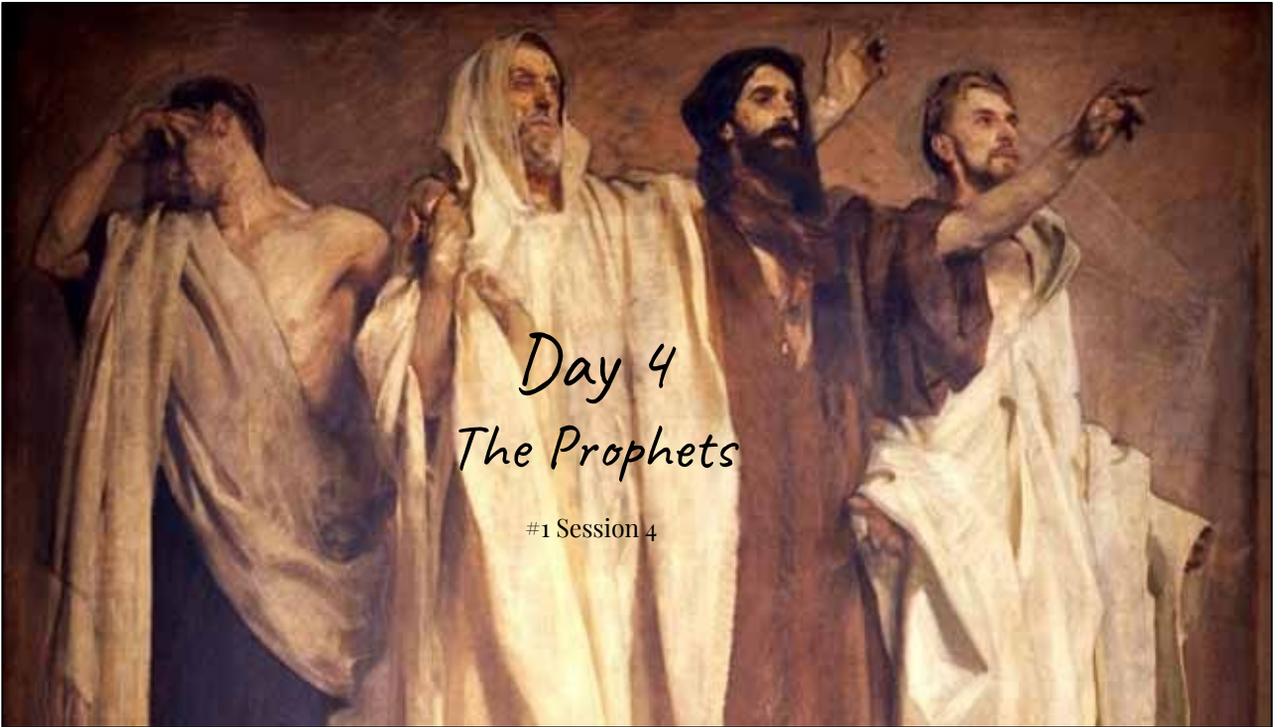
Day 4 Law, Tabernacle, Priesthood, Sacrifices, Sacred Times & History of Israel

Day 4 Prophets & Jesus Christ

Day 5 New Life in the Spirit & Body of Christ

Days 6-7 Rule of the Antichrist, Day of the Lord & Millennium

Epilogue New Heaven, Earth, Jerusalem & Back to the Kairos Now

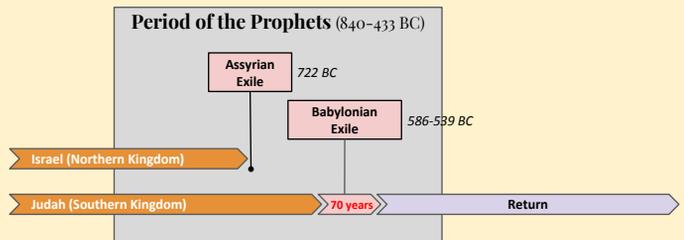


Day 4
The Prophets

#1 Session 4

PROPHETS OF THE OLD TESTAMENT

PERIOD	TO JUDAH	TO ISRAEL	TO OTHERS
Early History of the Divided Kingdom (930-760 BC)	Joel (c. 820 BC?)		Obadiah (c. 840-825 BC?) - to Edom Jonah (c. 800-750 BC) - to Assyria
Assyrian Age (760-627 BC)	Isaiah (740-690 BC) Micah (c. 735-700 BC)	Amos (c. 760-750 BC) Hosea (c. 760-730 BC) Fall of Samaria (722)	
Babylonian Age I (627-586 BC)	Zephaniah (c. 627 BC) Jeremiah (626-586 BC) Habakkuk (c. 605 BC) Fall of Jerusalem (586 BC)		Nahum (c. 627 BC) - to Assyria
Babylonian Age II (586-539 BC)	Daniel (605-537 BC) Ezekiel (593-571 BC)		
Persian Age (538-330 BC)	Rebuilding of Temple (538-516 BC) Haggai (520 BC) Zechariah (520-518 BC) Malachi (433 BC)		

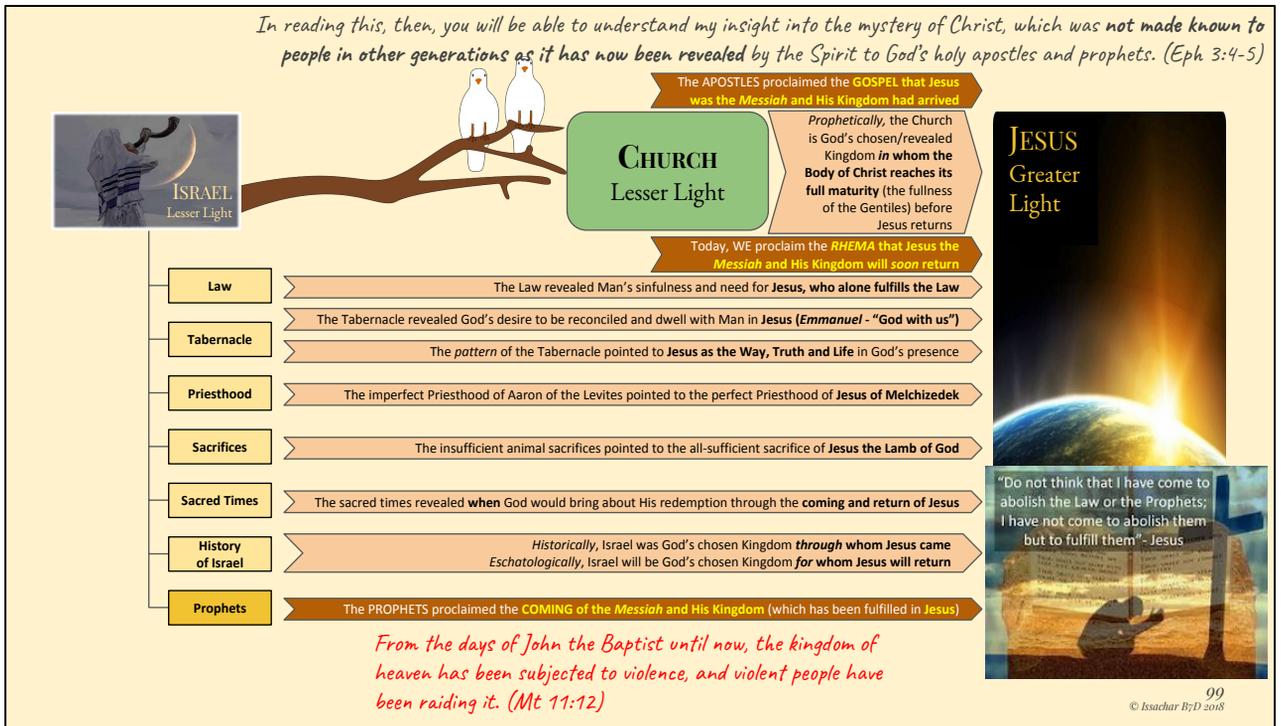


As we move on to Session 4 of our 7-session study, we will conclude our overview of the Fourth Day of Creation by looking at the message of the Old Testament Prophets and, ultimately, of Jesus.

The above table lists the sixteen Prophets whose writings make up the Old Testament prophetic books. The table shows the era in which they prophesied and the nations they mainly directed their messages to.

We can also locate this 400-year period of the prophets against our earlier timeline of Israel. Interestingly, 400 years of silence would pass after this period before John the Baptist arrived on the scene to announce the coming of Jesus.

In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. (Eph 3:4-5)



Previously, we learnt of God's purpose for Israel to indirectly point to Jesus and pave the way for His coming and return through various aspects about the nation. But God didn't stop at just that - He also spoke plainly to His people and to all mankind about Jesus (although God did not identify Jesus by name then) by sending Prophets throughout Israel's history to proclaim His *Rhema* in His *Kairos*.

These Old Testament Prophets, who guided and warned Israel in their walk with God, served as God's **lesser light** by prophesying the **coming of a Messiah or Anointed One and His Kingdom**.

In God's *Kairos*, His Word literally came to life in **Jesus**, and died for our sins to fulfill His *Rhema* as spoken of in the Law and through these Prophets.

After His resurrection, Jesus commanded His Apostles to proclaim the **Gospel or Good News that He was the Messiah and that His Kingdom had arrived** - although for now, His Kingdom would be hidden in the hearts of His people, as they called by faith on His name for their spiritual salvation even as they waited for His physical return. Since then, every generation of the Church has reached out into the world to fulfill this Great Commission. This has been God's *Rhema* in this *Kairos* period of His grace, kept hidden in previous ages but revealed to the Apostles and the Church ([Eph 3:4-5](#)), until the fullness of the Gentiles have come into His Kingdom.

Now, we are standing at the end of history, almost two thousand years since Jesus first came. We saw previously how we are very likely the *last* generation, the ones who will experience the end-time tribulation and finally witness Jesus' return.

In this *Kairos* moment, God is once again releasing His *Rhema* to His people, kept hidden previously but now revealed through the signs of the times as understood in light of the Seven Days of Creation, which is to proclaim that **Jesus the Messiah and His Kingdom will soon return**. His Kingdom will no

longer be confined within the hearts of people and, as described in [Mt 11:12](#), *“subjected to violence, and violent people have been raiding it.”* Instead, Jesus will set up His Millennial Kingdom to rule over the earth from His throne in Jerusalem, and Israel will be restored to fulfill its destiny as His kingdom of priests and holy nation.

Day 4

UNDERSTANDING THE PROPHETS

Prophetic Narrative & Rhema

Part 1 (Understanding the Message)

#2 Session 4

PROPHETIC NARRATIVE & RHEMA

This message is *NOT* new

hidden in Scripture, *hinted at* by God's past messengers

Go your way, Daniel, because *the words are rolled up and sealed until the time of the end*. ... None of the wicked will understand, but *those who are wise will understand* - Daniel 12:9-10

For we *know in part* and we *prophesy in part*, but when completeness comes, what is in part disappears ... For now we *see through a glass, darkly*; but then face to face: now I *know in part*; but then shall I know even as also I am known - 1 Corinthians 13:12

This message *IS* new

a *mystery* now made known in God's *Kairos*

every teacher of the law who has become a disciple in the kingdom of heaven is like the owner of a house who brings out of his storeroom *new* treasures as well as *old* - Matthew 13:52

"*Mystery*" of the Gospel and the Church (Rom 16:25, Eph 1:9, 3:1-13, 5:32, Col 1:26-27, 2:2, 4:3)

This message is the *CULMINATION*

of a *common prophetic narrative*

Partial and *multiple* fulfilment of prophecy - year (*Shanah*)

Prophetic of *both* Israel and the Church

The Messiah would come, came as Jesus, and will return SOON to establish His Kingdom

PARDES THE 4 LEVELS OF BIBLE KNOWLEDGE	
Peshat	"plain" (simple) or the direct, literal meaning.
Remez	"hints" or the deep (allegoric: hidden or symbolic) meaning beyond the literal sense.
Derash	From the Hebrew darash: "inquire" or (seek). The comparative (midrashic) meaning, as given through similar occurrences.
Sod	"secret" or (mystery) or the esoteric/mystical meaning as given through inspiration or revelation.
Each type of Pardes interpretation examines the extended meaning of a text. As a general rule, the extended meaning never contradicts the base meaning.	



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Previously, we saw how God had progressively released His *Rhema* in His *Kairos* - first to the Old Testament Prophets, then to the Apostles and the Church, and now to those of us who recognise the signs of the times. These are not 3 separate messages but a single unified voice or prophetic narrative. If I could sum up this 3-part message in a simple sentence, it would be "*the Messiah would come, came as Jesus, and will return soon to establish His Kingdom.*" In this session, I want to highlight 3 very important aspects to understanding this prophetic narrative:

First, this message that we are now called to proclaim is *not* something *new* to the Word of God - like a new book or chapter in addition to what has already been written in the Bible. The Bible itself warns us not to add to or subtract from God's Word ([References](#)). It is a message that had been there all along, only that it was *hidden* in the Scriptures in various signs and symbols, peoples and events throughout the Bible, as we have seen for ourselves in our study so far of the first four Days of Creation.

God's messengers in the past had in fact *hinted at* Its existence. Even as they prophesied and declared those things that were made known to them, they pointed to something more and the incompleteness of their own understanding.

Having said this however, this message *is* new in that what was hidden before - the Bible uses the term "mystery" - has now been made known to us in God's *Kairos*.

Jesus spoke about this in Matthew 13:52. During His time, God's written word only consisted of the Old Testament - also known as the Law and Prophets. This was because the rest of the Bible - the New Testament - had yet to be written. However, Jesus said that when those who taught God's word became His disciples, they would find in the "storeroom" of the Old Testament not just the "old treasures" of what they already knew, but "new treasures" of mysteries and things unknown to them previously which were now made known and explained to them by God's revelation.

The Apostle Paul is the best example of this - he used to possess only the “old treasures” of the Law and Prophets as a devout Pharisee or Jewish religious teacher. However, following his conversion, God revealed to Paul the two greatest mysteries hidden in the Old Testament - that of the Gospel of Jesus Christ and the mystery of the Church opening the way for Gentiles into God’s Kingdom. His writings concerning these two mysteries make up almost half of the New Testament books.

Today, we are privileged to be that generation who will find in the Bible not just the “old treasures” of what have already been taught - the doctrines that make up our Christian faith - but also “new treasures” concerning the final mysteries surrounding the end times - understanding the signs of the times, knowing the nearness of Jesus’ return, recognising the trials that will arise and therefore preparing and equipping ourselves for what needs to be done - if we believe and receive God’s *Rhema* that is being released today.

Lastly, this message completes the entire picture, the *culmination* of a common prophetic narrative. As mentioned earlier, the Old Testament Prophets addressed various nations over a period of four centuries, bringing God’s *Rhema* to His people as well as His enemies. Yet there was a common theme or narrative shared by these prophets that would only be partially fulfilled during their time, nor was it completely fulfilled at the first coming of Jesus, but pointed to a distant future - a future which is now upon us - when God will bring about its eventual and complete fulfilment.

The thought of prophecies having *partial* and *multiple* gradual fulfilments should not surprise us given our earlier cyclical understanding of time (see [here](#)). This idea is best reflected in the Jewish word for year (*Shanah*) - it shares the same root as the words “repeat” and “change” portraying time as an ascending helix, where there is a repeat/review of key historical events (history and prophecy repeating itself) but also change brought about by the multiple gradual fulfilment of prophecy.

Further, the prophetic narrative that we will be looking at here applies not only to Israel but also the Church. We learnt [previously](#) that what happened to Israel was not only instructive but *prophetic* of what would come upon the Church, as the Commonwealth of Israel during this period of grace.

Before we conclude, I just want to briefly mention that our understanding and interpretation above of God’s *Rhema*, His prophetic narrative throughout the Bible, is in line with the traditional Jewish approach to scriptural interpretation. Here, the “Pardes” approach speaks of four progressively deeper levels of interpretation - beginning with the literal or plain meaning of the text, followed by the allegorical or symbolic meaning, then comparative or by way of patterns and similar recurrences, and finally the secret or mystery that requires divine revelation and inspiration through the work of the Holy Spirit. We see this most clearly in our understanding of the 7 Days of Creation - literally, as describing God’s work of creation, symbolically as referring to the 7 millennia of world history, comparatively as seen in the patterns/similar recurrences of 7s pointing to the Sabbaths, High Sabbaths, Sabbaticals, Jubilee or Sabbatical of Sabbaticals, and the Millennial Sabbath, and finally the mystery revealed regarding the signs of the times and Jesus’ soon return in our generation.

Day 4
Prophetic
Narrative
& Rhema

Part 2
(Discipline vs Judgment)
#3 Session 4



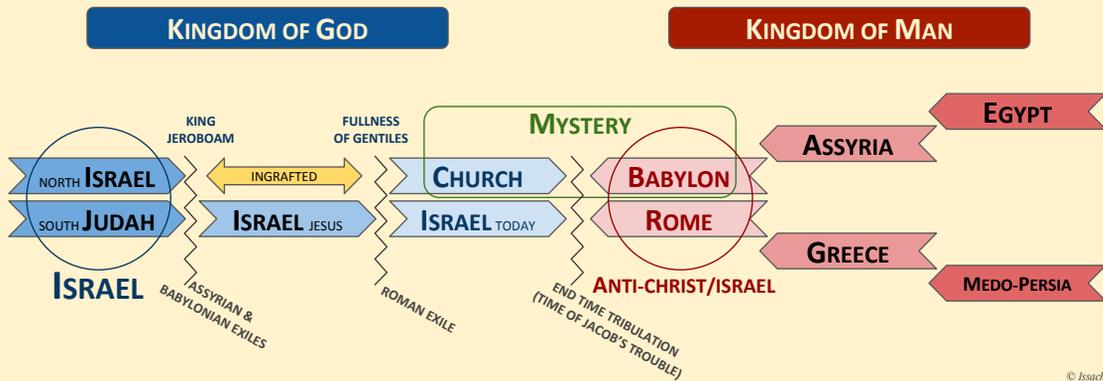
My son, do not reject the
discipline of the LORD
Or loathe His reproof,
For whom the LORD loves
He reproveth,
Even as a father corrects the
son in whom he delights.

PROPHETIC NARRATIVE & RHEMA

God's DISCIPLINE and EXILE of His people

God's SOVEREIGNTY over and JUDGMENT of His enemies

For it is time for judgment to begin with God's household; and if it begins with us, what will the outcome be for those who do not obey the gospel of God? (1 Pet 4:17)



In this and the next podcast, we will outline the common prophetic narrative running through the messages of the Old Testament Prophets:

First, the Prophets warned Israel that God would soon *discipline* and *exile* His people - by Israel, I am referring collectively to both the Northern and Southern Kingdoms of Israel and Judah existing then. Instead of worshipping and trusting in God alone to protect the nation, Israel chased after the idols of its neighbours and relied on external political alliances for its survival. There was division and infighting within and between the two divided kingdoms, as well as widespread corruption and social injustice. Most of all, Israel had forsaken its mission as God's lesser light to the world. As the end approached for these two kingdoms, there was widespread deception and many false prophets emerged who misled the people by promising peace or at most a short exile, instead of repenting of their sins and turning back to God.

All that the Prophets foretold eventually came to pass during the Assyrian and Babylonian exiles. This pattern of discipline and exile would take place again to Israel under the Romans in Jesus' time after they rejected Him, an exile that would last almost 2,000 years. Although Israel has been reborn since 1948 in fulfilment of prophecy, it is currently a secular nation and will once again come under God's discipline during the Tribulation ("time of Jacob's trouble") before it finally acknowledges Jesus as its *Messiah*.

As mentioned before, the warnings of the Prophets also apply to the Church. We saw [earlier](#) how Christians were - and continue to be - taken into spiritual exile and slavery as it were by apostasy and corruption within the Church. The condition of the Church will only grow worse as we near the end. Like Israel, the Church is equally guilty of breaking the commandments to love God and man. There is widespread idolatry, division, infighting and injustice. Even today, many Christians are held captive by oppressive human doctrines and superstitions, while others suffer real persecution. Yet those who are

spared for now, like their Jewish brothers in the past, remained caught up with materialistic pursuits during this brief period of peace and prosperity and forgot their core mission to be God's light to the world. Instead of heeding God's *Rhema* which is being proclaimed even now and repenting, their ears itch for the lies of false teachers promising endless "blessings" of health, wealth and happiness. They ignore warnings of the coming persecution and exile that will be God's means to discipline and refine His people until it is too late.

That the prophets should first reprimand their own countrymen is not surprising. In [1 Peter 4:17](#), Peter spoke of how God's judgment would begin with his own household. But the Prophets also recognised and declared God's *sovereignty* over and ultimate *judgment* of His enemies. It was God who stirred up the ancient empires - from Egypt, Assyria and Babylon to Medo-Persia, Greece and Rome - as well as Israel's pagan neighbours to act as His instruments to test and discipline His people. However, when their time was up, God would in turn bring about their eventual *judgment* for their wickedness and cruelty. The words of the Prophets were all fulfilled with the judgment and fall of every single one of these empires, the last being the Roman Empire in 476 AD.

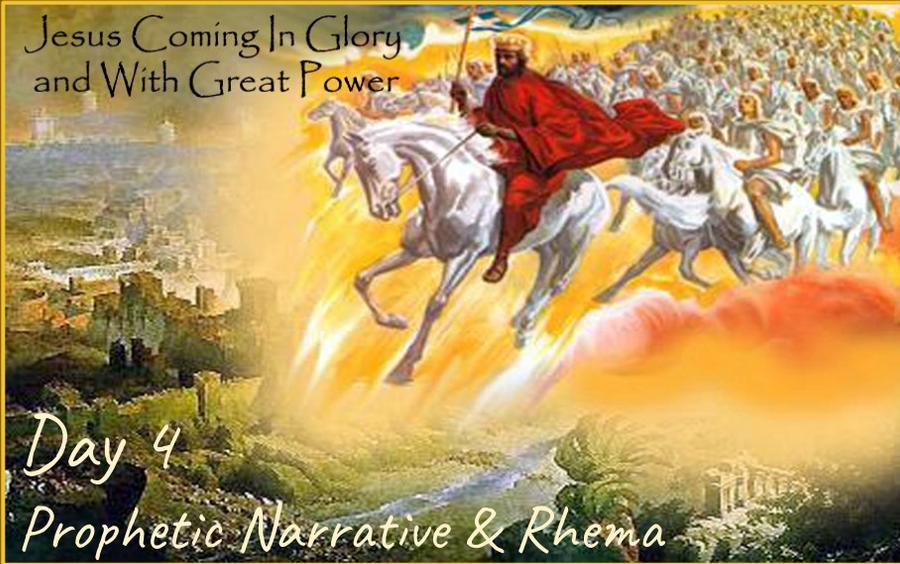
Now, there are many passages in the Old Testament concerning Israel and its enemies that have yet to be fulfilled. As we near the end of the Sixth Day of Creation and Jesus' soon return, we can expect all these remaining prophecies to come to pass. We are told, especially by the Prophet Daniel, that a demonic kingdom of man will emerge to try to destroy and replace God's Kingdom on earth. Like its predecessors, this revived Roman-Babylonian Empire will come against Israel as it rallies many nations behind it in an attempt to rule the world. We already see the beginnings of this happening on the global stage. Its ultimate goal is to lead a worldwide rebellion against Christ Himself.

And just like how the divided kingdoms of Judah and Israel tried to strike deals and compromises with their neighbours and enemies alike instead of running to God, modern-day Israel and the increasingly Apostate Church will do likewise with the nations of this world and ultimately with this evil empire itself. As with these two kingdoms, there will be a brief period of false peace, a lull before the storm. I draw this connection between the past and future because these two kingdoms are *prophetic* of modern-day Israel and the Church. Let me explain. The nation of Israel has usually been associated with Judah alone, because it was the exiles from Judah that returned from Babylon to resettle the Promised Land. Judah can also be said to be the legitimate kingdom, the true Israel of God, because it is home to Jerusalem and the royal line of King David and Jesus. The Church meanwhile is an ingrafted kingdom like the Northern Kingdom of Israel. Just as God tore away the ten tribes of Israel from Solomon's son and gave it to Jeroboam, God tore away the kingdom from the Jews and gave it to the Gentile nations for a season. As we saw much [earlier](#), this "mystery" of the Church was prophesied long ago by Jacob and will remain in effect until the "fullness of the Gentiles" have come in.

Now, for many of us, especially among the Protestant Churches, the idea that the Church will turn apostate and depart from God, like the idolatrous Northern Kingdom of Israel, is very hard to accept. Isn't the Church the eternal Bride of Christ? At most, we believe that it must refer to some other "Church" and not our own - in fact, we won't even label them as true churches at all. But that is precisely it. These institutional branches of the Church - the same earthly universal Church that we are all a part of - have become deformed to the point that we don't even recognise them as belonging to the Body of Christ. But as the end draws nearer and darkness grows, so will the remaining branches of the Church suffer the same fate as the disease and rot of apostasy set in. It is only the true believers and children of God regardless of which church they come from, who will be made ready - often through the fires of apostasy and persecution - for the Wedding Feast of the Lamb. This is the *mystery* of the end-time Church - *Mystery Babylon* as described by John in the book of **Revelations**.

As we end this section, in God's *Kairos*, this satanic kingdom will eventually betray its true colours. The false promise of world unity and peace will turn out to be a lie as division and war looms. This evil empire will turn against Israel and the Apostate Church and war against rival nations, as it strives to put its mark and authority on all mankind. As it crumbles and falls in its own wickedness, it will make a last ditch attempt to invade and destroy Israel, setting the stage for the next pivotal scene - to be continued in our next podcast.

Jesus Coming In Glory
and With Great Power



Day 4
Prophetic Narrative & Rhema

Part 3 (Day of the Lord & Coming of the Messiah)

#4 Session 4

PROPHETIC NARRATIVE & RHEMA

God's DISCIPLINE and EXILE of His people

CLICK [HERE](#) FOR FURTHER STUDY

God's SOVEREIGNTY over and JUDGMENT of His enemies

DAY of the LORD

Great and glorious day?

Or a dreadful day, a day of decision and darkness?

Even as God's judgment unfolded,
there is COMFORT, HOPE & RESTORATION

*Look, I come like a thief!
Blessed is the one who stays
awake (Rev 16:15)*


Be
Careful
what
you
wish for

Central to these, prophecy of
the MESSIAH & HIS KINGDOM RULE



*I will send my messenger, who
will prepare the way before
me. Then suddenly the Lord
you are seeking will come to his
temple (Mal 3:1)*

353 prophecies already fulfilled, rest will come to pass

ARK & TEMPLE (In 2:18-21)

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Previously, we saw how the Old Testament Prophets warned Israel that God would soon discipline and exile His people. Not only that, God would use the very enemies of Israel as His instruments of discipline before these pagan nations were in turn judged by Him for their wickedness and cruelty. All these took place according to God's word during the Assyrian, Babylonian and Roman exiles. But that was not the end. The time is almost upon us now when Israel and the Church - the Commonwealth of Israel - will again be severely tested and disciplined by God for their unfaithfulness. God will allow a satanic kingdom to rise up in these end times to threaten Israel even as more and more believers worldwide suffer at the hands of an increasingly Apostate Church that has fallen away from God. All these events will culminate in a final showdown between this evil kingdom of man and God's kingdom on earth just outside the gates of the Holy City, Jerusalem, when Jesus will appear in the sky and return to save His people on this *appointed day* -

The **Day of the Lord**. The Day of the Lord is something mentioned by many of the Old Testament Prophets. It refers to the end of the world as we know it. To the Jews, it is that *great day* when the *Messiah* would come to deliver Israel from its enemies and usher in His eternal rule. To Christians, it is the *glorious* Second Coming of Jesus. Yet the Prophets had described it as a *dreadful day*, because it was the day when God's discipline of His wayward people and judgment of His wicked enemies would reach its climax. It is the day when Jesus will return to put an end to the Antichrist's last-ditch attempt to destroy Israel in the Kidron Valley outside Jerusalem, which is also known as the Valley of *Decision*. On that day, God will decide who are truly His - disciplined yet loved by Him and therefore awaiting deliverance - and who are reserved for judgment, condemnation and destruction. Like the Jewish day that begins at sunset, it will be a day that starts in *darkness* and night first before giving way to the glorious dawn of Jesus' Millennial rule. Jesus Himself told us that He would return like a "*thief in the night*" ([References](#)). Be careful what we wish for because we may not be ready for it!

But take heart! Even as God's judgment unfolded for His enemies, the Prophets reassured Israel that

there was ultimately **comfort, hope and restoration** for God's people following His discipline. We saw this in the past, and will see it again in the future.

In God's *Kairos*, a faithful remnant of Jews returned from exile to rebuild the nation and the Temple, preparing the ground for Jesus' first coming 2,000 years ago. Through Jesus' death and resurrection, the way of salvation and restoration was open to all mankind. Now in these last of last days, God once again brought about the return and regathering of the Jews in 1948. After a period of discipline during the Tribulation, Israel will acknowledge its *Messiah* at Jesus' appearance and be fully restored as His Kingdom on earth during the Millennium and into eternity. The Church, which experienced a similar restoration during the Reformation, will also be comforted with this hope of final and eternal restoration as the Bride of Christ in the New Heaven, Earth and Jerusalem.

Now, central to the entire narrative of the Old Testament Prophets was their prophecy of the **Messiah** as the *Suffering Servant and Redeemer* at His First Coming, before He returns on the Day of the Lord as the future *King of Kings - Jesus Christ*.

There are at least 353 Old Testament prophecies that have already been fulfilled by Jesus at His first coming. We can be sure that He will fulfill the rest when He returns. In fact, all of creation and history, and God's plan and purposes as revealed in the Bible, are about Jesus. May the same be said of our lives - how we think and live, our perspectives and priorities, each day. May Jesus not only be our Saviour and Redeemer but also our Lord and King, reigning on the throne of our hearts, the only one whom we love with all our heart, soul and mind. Jesus is not only our Ark who rescues us from eternal judgment, but also our Temple ([Jn 2:18-21](#)) that commands our wholehearted devotion.

The last few prophets of the Old Testament - Haggai, Zechariah and Malachi - urged the exiles to finish rebuilding the Temple because - as the verse above tells us - the *Messiah's* coming would very much be linked to the Temple's existence. God would also send a messenger to prepare the way before Him, and yet we are told that His coming would be sudden/unexpected. This was what exactly happened when Jesus first came. Although announced by John the Baptist and accompanied by various signs and wonders, the people still rejected and crucified Jesus. The Temple in Jesus' time was the most magnificent as it had ever been, but tragically the people totally missed recognising their God, their True Temple. As in the past, God will again send another messenger - in fact, He would send two of them (I'll talk about this next time) - to announce Jesus' return. But let us not wait until then to believe that Jesus is indeed coming soon, for the message is already being announced to us *now*. May we rebuild our spiritual temple and community in such a way that we will be ready to recognise and receive our King and not be caught asleep by His sudden return.

Please click [here](#) for those who want to study the Prophets in detail.

Day 4
Reflections
#5 Session 4



Gift of Prophecy

Proclamation (forth-telling)
vs Prediction (fore-telling)

REFLECTIONS

"Remember what I told you: 'A servant is not greater than his master.' If they persecuted me, they will persecute you also ... 'I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world'" (Jn 15:20, 16:33)

Speak forth
by divine
inspiration

GIFT OF PROPHECY

Follow the way of love and eagerly desire gifts of the Spirit, especially prophecy. For anyone who speaks in a tongue does not speak to people but to God. Indeed, no one understands them; they utter mysteries by the Spirit. But the one who prophesies speaks to people for their strengthening, encouraging and comfort. Anyone who speaks in a tongue edifies themselves, but the one who prophesies edifies the church.

1 Corinthians 14:1-4

Repair, Rebuild, Rescue, Release

We are called to *prophecy* - to proclaim God's *Rhema* in His *Kairos* - to those whom He calls

NOW

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As we wrap up our journey through the Old Testament Prophets, I want us to reflect on this highly misunderstood and misused gift - especially in this day and age of lies and deception - the **gift of prophecy**.

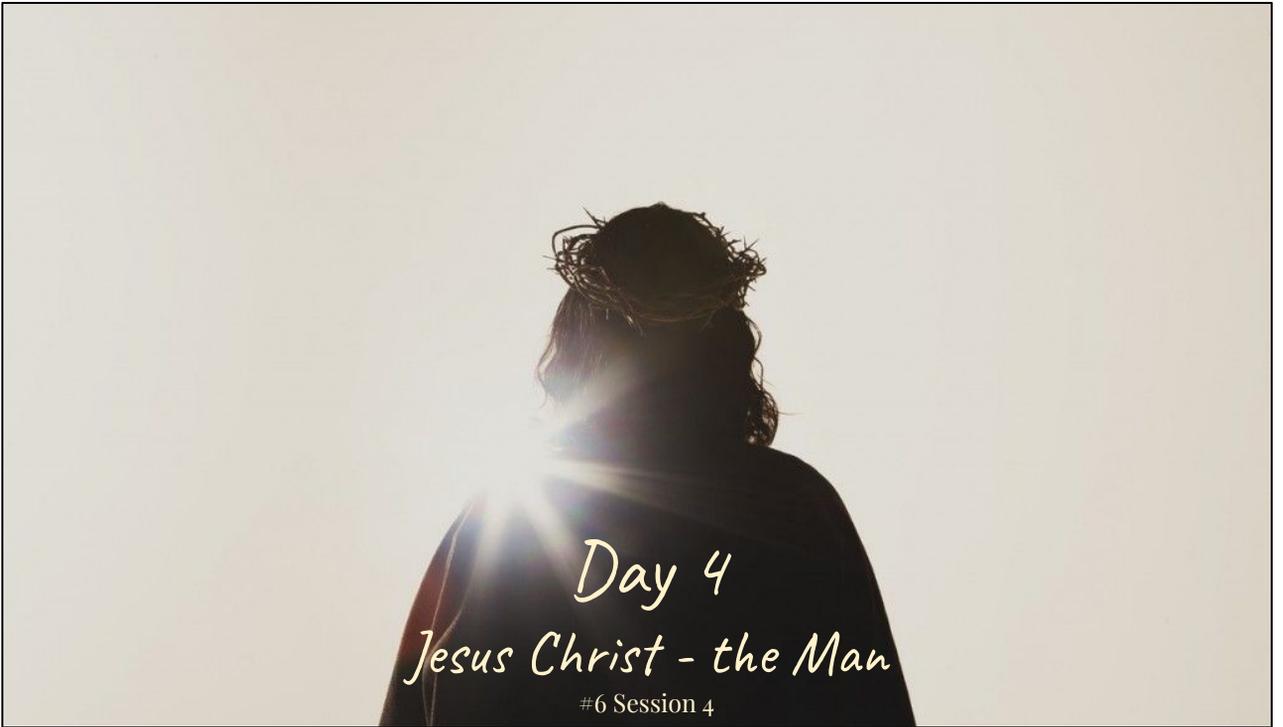
Paul tells us that prophecy is a spiritual gift that we should especially "*eagerly desire*." The Greek word for prophecy (*Propheteuo*) used here more accurately means to "speak forth by divine inspiration" - in other words, **to proclaim God's Rhema in His Kairos**. Many think prophecy is about predicting the future. While the word can carry this meaning and some prophecies do contain a predictive element, the spiritual gift of prophecy is mainly a gift of *proclamation* ("forth-telling"), not *prediction* ("fore-telling").

Earlier, we learnt that the purpose of the **Issachar B7D Fellowship** was to *repair, rebuild and rescue*.

Here, we are further called to *release* God's Word to His people - to *prophecy* to those whom the Lord *calls* by proclaiming His *Rhema* in His *Kairos*, which is NOW. It is not about predicting the *future* - when Christ will return - but speaking forth about the *present* - understanding the signs of the times and in so doing knowing what God wants us to do. As Paul put it here, the purpose of prophecy is to "*strengthen*" (our resolve to act), "*encourage*" (us to keep going when we face obstacles and trials), and "*comfort*" (us when we suffer because of our obedience to Jesus). It is to "*edify the church*." God's *Rhema* is meant to stir us into action as *one* Body of Christ, to preserve the faith of our brothers and sisters until Jesus returns.

We can expect ridicule and persecution - even from within the Church. Jesus said, "*Remember what I told you: 'A servant is not greater than his master.' If they persecuted me, they will persecute you also ... 'I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world'" (Jn 15:20, 16:33)*. We have already been warned. May God

give us the conviction, the character, and the courage to take up the Cross of Christ and follow Him.



Day 4
Jesus Christ - the Man
#6 Session 4

Messiah ben Judah Firstfruits Dry Ground of Salvation King & Priest Bread of Life
 Day of Atonement High Priest MELCHIZEDEK King of Kings
 Son of Promise JOSHUA Root of Jesse LIGHT Red Heifer
 Suffering Servant Feasts of God Firstborn Fulfilment of God's Covenant
 SABBATH WORD LAW NOAH Manna 8th
 And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. *(Lk 24:25-27)*
 Water of Life Unleavened Son of David
 ISAAC MOSES GOD *Messiah* ben Joseph JACOB
 Cornerstone Jubilee Immanuel Bronze Snake Last Trumpet
 TABERNACLE Son of Man MESSIAH AΩ Sacrifice
 Pentecost Righteous Branch Sabbatical Prophet
 Lamb of God Lamp ARK Lion of Judah Passover Lamb
Hanukiah Greater Light Incense Kinsman-Redeemer



Today, as we turn to the New Testament, we begin here with a most challenging section, for who can adequately talk about Jesus Christ our great and awesome Lord and Saviour? As we recall some of the key truths we have learnt so far about Jesus (as well as others that I did not have the time to go into detail here but you can read up on your own), I wonder if our list matches that of our Lord's when He explained to the disciples who were on the way to Emmaus what was said in all the Scriptures concerning Himself. Let us begin ...

Jesus is **God**.

Jesus is the **Word** (*Logos*) made flesh. He is the *Rhema* through whom God spoke Time and Creation into being and is also the fullest revelation of God to Man ([Heb 1:1-3](#)).

Jesus is the **Alpha and Omega**, the Beginning and the End ([Rev 1:8](#), [21:6](#), [22:13](#)). He existed before time and will bring all Creation into eternal *Shalom* in Him.

Jesus is the true **Light** foreshadowed in the First Day of Creation that drives out all darkness.

Although Jesus is God, He is also fully human. He is the true **Son of Man** promised to Adam and Eve immediately after the Fall to crush the head of Satan.

Jesus is the true **Noah** bringing us everlasting comfort and rest, the true **Ark** that lifts us out of the flood of God's final judgment foreshadowed in the Second Day of Creation.

Jesus is the true **dry ground** that rescues us out of the sea of sin and death foreshadowed in the Third Day of Creation.

Jesus is the **fulfilment of God's covenant** with Abraham, Isaac and Jacob.

Jesus is the true **Isaac**, the **Son of Promise**.

Jesus is the true **Jacob**, the first among the **elect or chosen of God**.

Jesus is the promised **Messiah** spoken of in the prophetic names of the 10 generations from Adam to Noah and the 12 Tribes of Israel.

Jesus is the suffering **Lamb of God (Messiah ben Joseph)** and victorious **Lion of Judah (Messiah ben Judah)**.

Jesus is both **King** and **Priest** foreshadowed by King **Melchizedek** of ancient Jerusalem.

Jesus is the true **Moses**, leading us out of bondage and slavery to sin.

Jesus is the blood of the true **Firstborn** sacrificed so that God's judgment will pass over us.

Jesus is the **Greater Light** foreshadowed in the Fourth Day of Creation.

Jesus is the fulfilment of the **Law**, meeting its requirements on our behalf and enabling us to live by its standard of love through the help of the Holy Spirit.

Jesus is the true **Tabernacle** of God with Man, opening a new Way through the torn veil of His body into the Truth and Life of the very Holy presence of God ([Heb 10:19-20](#)). He is the true Sacrifice on the altar, the true Waters of cleansing, the true Bread of life, Lamp of truth, Incense of intercession, and Mercy Seat.

Jesus is the true perfect **High Priest** and all-sufficient **Sacrifice** taking away our sins once and for all time.

Jesus is our true **Sabbath Day** rest foreshadowed in the Seventh Day of Creation when He returns during the Millennium.

Jesus is the fulfilment of the seven **Feasts of God** - the true **Passover Lamb** who lived a sinless (**unleavened**) life, the **firstfruits** among the elect, the Giver of the Holy Spirit on **Pentecost**, our Hope of redemption when He returns at the **Last Trumpet**, our Perfect High Priest and Sacrifice on the **Day of Atonement**, and our final and eternal **Tabernacle**.

Jesus is our true **Eighth Day Sabbath** giving us eternal rest in His presence.

Jesus is our true **Hanukiah**, giving light to the world at His conception.

Jesus is our true **Sabbatical Year** of rest and **Jubilee Year** of freedom from our debt of sin.

Jesus is the true **Manna** from heaven and **Water of Life from the Rock** of our salvation during our wilderness journey here on earth.

Jesus is the true **Red Heifer** sacrifice, sold for the price of a female slave and crucified outside the camp by Roman soldiers to cleanse us.

Jesus is the **Bronze Snake** that was lifted up for our salvation.

Jesus is the true **Prophet** referred to by Moses, making Jesus our Prophet, Priest and King.

Jesus is the true **Joshua** who leads us into the Promised Land of eternal rest.

Jesus is our true **Kinsman-Redeemer** by becoming a man so that he can redeem us as a near kin/relative, paying the full price by dying on the Cross.

Jesus is the prophesied **Son of David** who fulfills God's covenant with Israel's greatest king to establish David's throne forever.

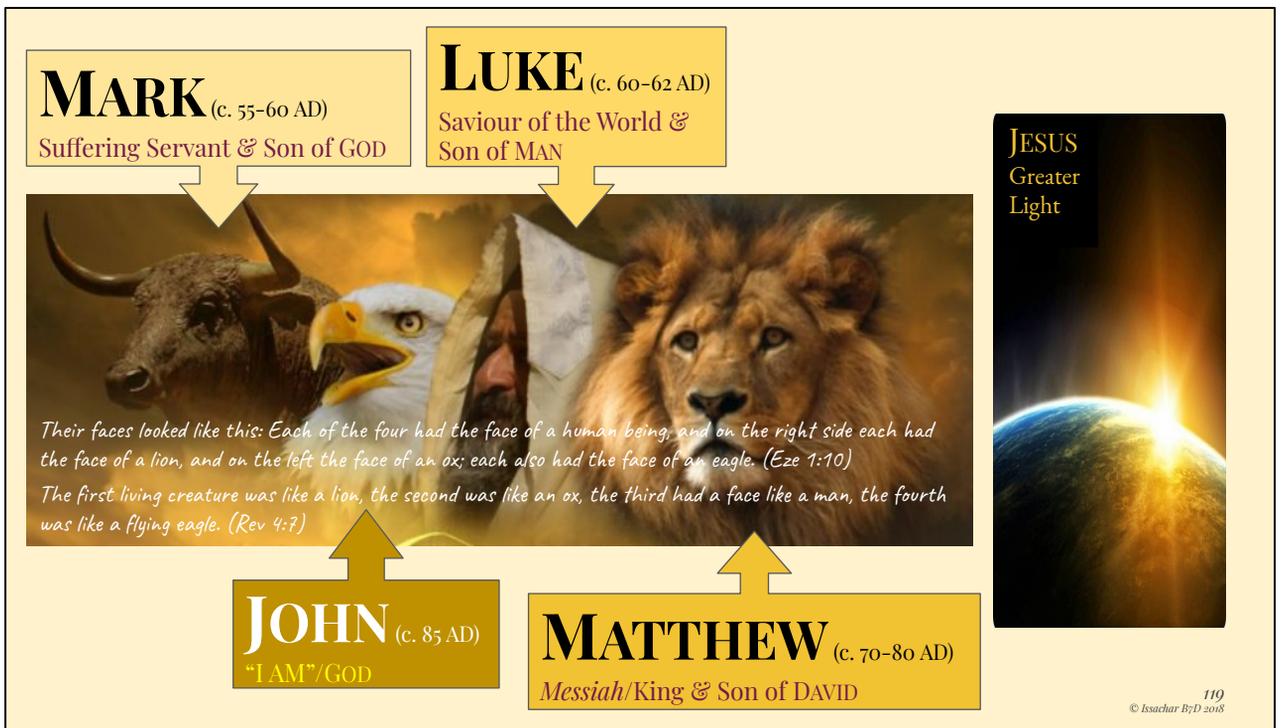
Jesus is the one whom the **Prophets** spoke of - the *Messiah* who would come as a Suffering Servant and King of Kings, the Righteous Branch that would remove sin in one day, the Root of Jesse, *Immanuel* ("God with us"), a Stumbling Stone to Israel and Judah but a Cornerstone of Zion, Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace, Light to the Gentiles, Redeemer, Son of Man, Rock cut out not by human hands that struck the feet of iron and clay and became a mountain over the whole earth, the Good Shepherd that would be smitten and rejected ... the list goes on and on and on.

Day 4



Jesus Christ - the Mission

#7 Session 4



Previously, we listed the many ways in which the Old Testament scriptures pointed us to the Only One who matters - Jesus Christ. As we turn now to the Gospels, we are given four unique perspectives of Jesus, each highlighting a particular role or mission of His.

The Gospel of **Mark** was the first to be written. Targeting **Roman** Gentile believers, Mark was a short, fast-paced, action and miracles-oriented account portraying Jesus as the **Suffering Servant and Son of God**. Although Mark highlighted Jesus' divine authority as God's Son, he did not touch on Jesus' ancestry or family line because the Roman gentile readers then were unlikely to appreciate what it meant and why it was significant. You could say that Mark was written in a simple and engaging style to reach out to a wide audience of ordinary folks.

Next came the Gospel of **Luke**. Addressing the **Greek** Gentiles, Luke was a systematic account portraying Jesus as the **Perfect Saviour of the World and Son of Man**. In Luke, Jesus' ancestry was traced all the way back to Adam - the first man. Luke probably did this to show the intellectually-minded Greek readers that Jesus was not just sent to the Jews but to all mankind as their Saviour. If Mark reads like a news tabloid, then Luke is like a lengthy research paper carefully laying out the details of Jesus' life.

The Gospel of **Matthew** was written next and was aimed at the **Jews**, to show that Jesus fulfilled the Old Testament prophecies as **God's Promised Messiah and King, the Son of David**. In Matthew, Jesus' family line was traced to Abraham and David as further proof to the Jews that Jesus was who they were waiting for. Matthew is therefore like the Jewish edition of the Gospels.

Last came the Gospel of **John**. Meant for **everyone**, John was a deeply intimate, reflective, and spiritual account of Jesus as the **Divine "I AM" - God Himself**. In John, Jesus was revealed to be the Word that was with God and was God. You see, by the time John wrote this Gospel, at least fifty years

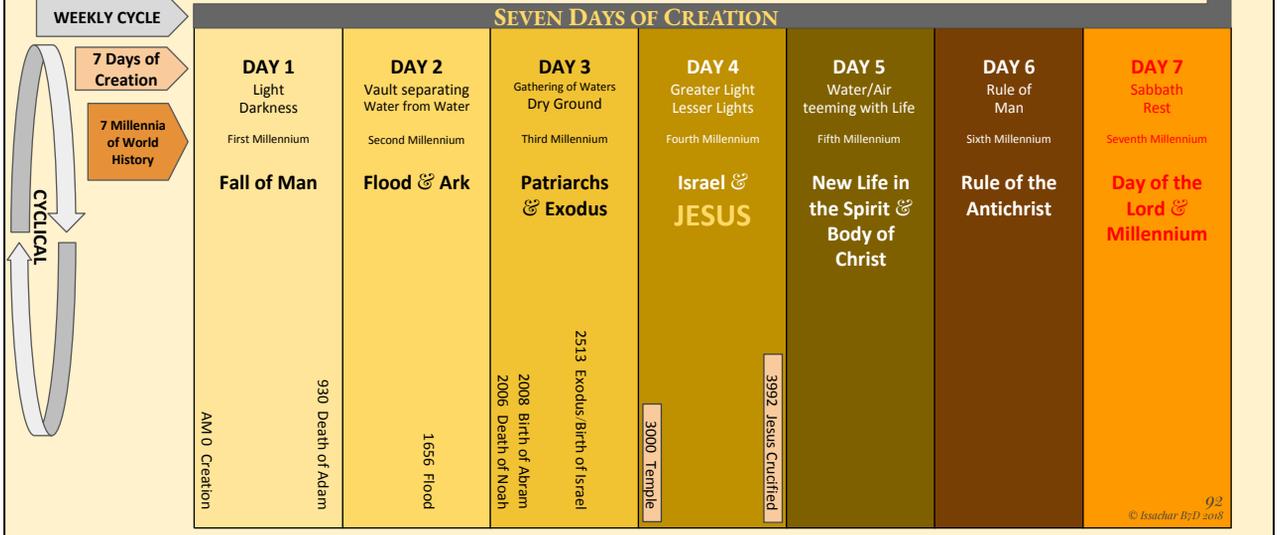
had passed since Jesus' death and resurrection. As many believers by then would not have seen Jesus personally or even met the Apostles or others who had known Jesus in person, some began to question if Jesus could come as a man and yet be fully God. John wrote this Gospel partly to counter these false teachings that were emerging then.

[Some](#) scholars have noticed a correlation between the four faces of the cherubim found in the books of [Ezekiel and Revelations](#) and the four roles or missions of Jesus as seen in the four Gospels - here, the Ox represented Jesus' Servanthood, the Man reflecting how Jesus was also the Son of Man, the Lion symbolizing Jesus as the Lion of Judah and King of Kings, and lastly the Eagle a depiction of Jesus as God Himself. Taken together, the four Gospels portrayed Jesus as both God and Man, Saviour of Jews and Gentiles, and finally as both Servant and King.

Understanding the Times

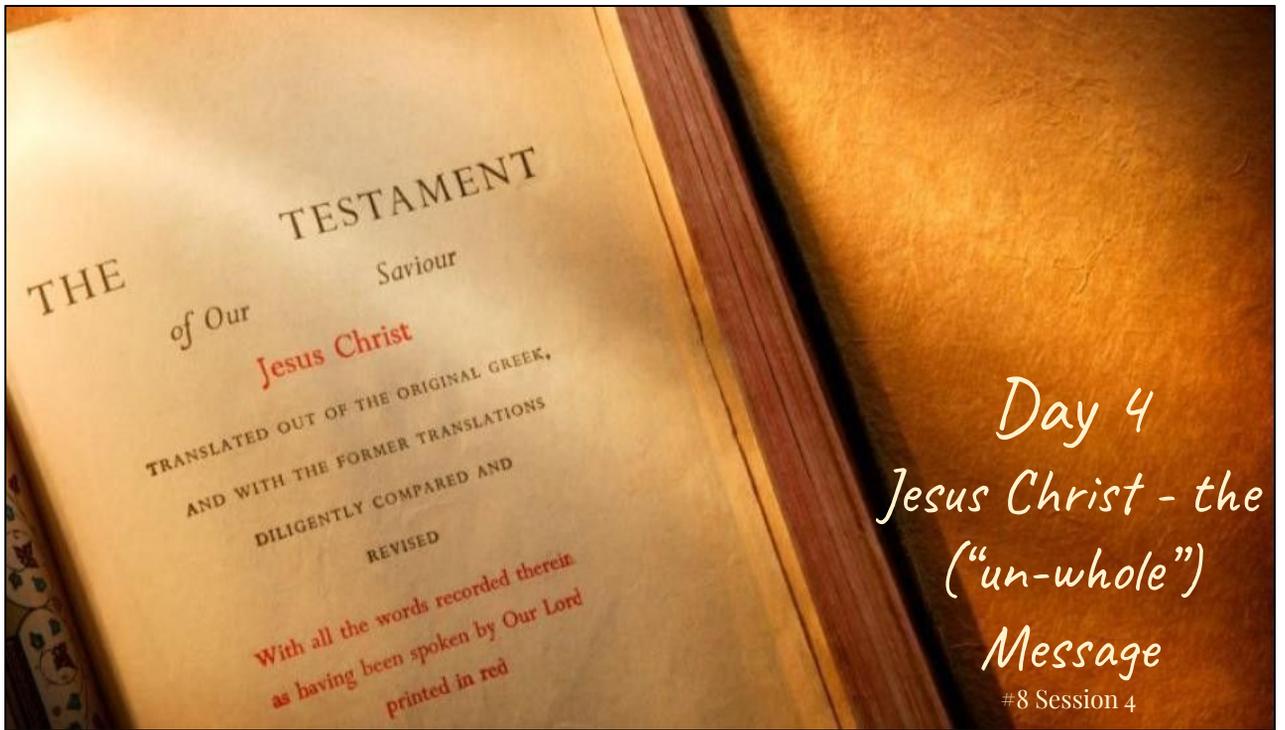
But when the set time [*Kairos*] had fully come, God sent his Son ... to redeem those under the law, that we might receive adoption to sonship.

Galatians 4:4-5



Turning back to our perspective of the Seven Days of Creation, we see that Jesus was the Greater Light that capped the end of the Fourth Day of Creation. If you recall, the completion of the Temple in AM 3000 marked the beginning of the Fourth Day of Creation, with Israel now fully equipped to act as God's Lesser Light. But - as Paul had described in Galatians - when the set time or *Kairos* had fully come, which is a thousand years later in AM 3992, God sent His Son Jesus to redeem His people by dying for us on the Cross.

Now, the Gospel did not simply end here with all of us living happily ever after. We are, after all, only at the end of the Fourth Day of Creation with 3 more days to go. Instead, Jesus spoke of the need for Him to depart in order to herald in the New Life in the Spirit and Body of Christ and that there would be opposition culminating in the rule of the Antichrist before He returns again to finally establish His Millennial Reign ([References](#)).



Day 4
Jesus Christ - the
("un-whole")
Message

#8 Session 4

Mission message

“Believe in the Lord Jesus, and you will be saved.”

— ACTS 16:31 —

Four Spiritual Laws



1.) GOD LOVES YOU



2.) We are SINFUL and SEPARATED from God.



3.) ONLY through Jesus Christ can you know and experience God's love and salvation.



4.) We must RECEIVE Jesus Christ as Savior and Lord.

JESUS
Greater
Light



All Scripture is God-breathed and is **useful for teaching, rebuking, correcting and training in righteousness**, so that the servant of God may be thoroughly equipped for every good work.

2 Timothy 3:16-17

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So far, we have looked at Jesus the **Man** and His **Mission**.

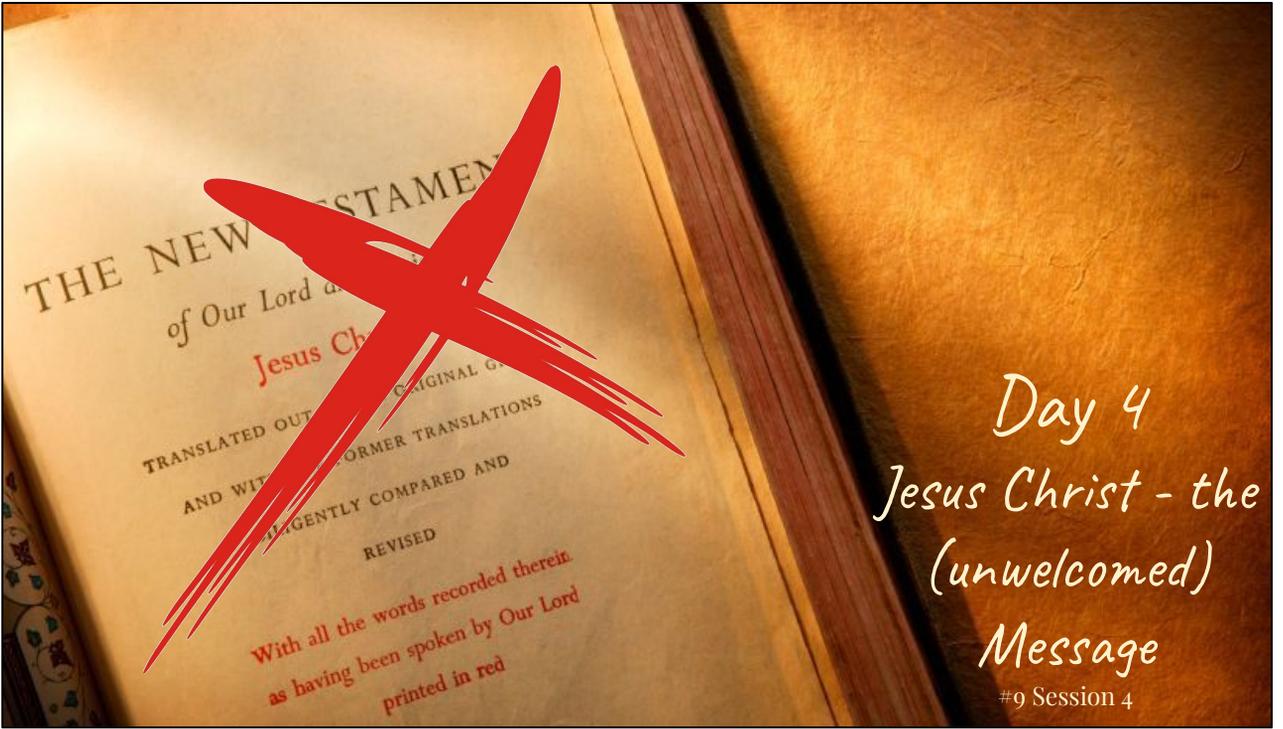
Let us now consider His **Message** - what Jesus actually taught and proclaimed during His brief ministry here on earth.

For many Christians, the Gospel or Good News of Jesus Christ have often been summed up into this simple statement from [Acts 16:31](#) - “Believe in the Lord Jesus, and you will be saved.” Or in terms of the popular “Four Spiritual Laws”, which states the following - (1) God loves us and has a plan for our lives; (2) but due to sin, we are separated from God and cannot experience His plan for us; (3) Only through Jesus Christ can we know and experience God’s love and salvation; and (4) we must therefore receive Jesus Christ as our Saviour and Lord. When we present the Gospel and Christianity in this way, the Bible becomes mainly a *devotional* book or, to cite [2 Timothy 3:16-17](#) - “*useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.*” God’s Word is reduced to a collection of stories, principles and sayings teaching *moral* values just like any other religious books, aside from the truth of the simplified Gospel presented here.

While such an approach is in itself not entirely wrong or inaccurate, it is dangerously “**un-whole**” or incomplete. This is because the Gospel message has been taken out of its wider Biblical context, a context that cannot be separated from its Jewish roots in Israel. Unfortunately though, our largely Gentile Church has built itself on the shallow foundation of this simplified Gospel and as a result, faces the danger of forgetting its Jewish origin and parentage. The Church cannot tell the difference between the Israel as how God sees it in the Bible - the Israel that *remains* God’s chosen nation and royal priesthood into which the Gentile Church has been ingrafted - and the Israel and Judaism that rejected Jesus according to God’s wisdom and plan. So, by rejecting and cutting Israel off completely and seeing itself now as the only and true Lesser Light of God, the Church misunderstands its own

identity and misses its real purpose and destiny.

The truth is, Jesus Himself did not see the Gospel the way many of us do now. For Him, the Gospel was a continuation of a central narrative running through the entire Bible concerning God's Kingdom rule - first through Israel and now joined (and not replaced) by the Church. The simplified Gospel above may have been God's *Rhema* for His people the past two thousand years - in God's wisdom, it may have indeed been sufficient for the Church during God's *Kairos* then to understand the Gospel in this simpler form for its task of evangelising the world; after all, it would have been difficult to understand the Gospel and the Church in relation to Israel, especially following Israel's disappearance as a nation after the Roman exile in 70 AD. But with Israel's rebirth in 1948 setting the stage for this final generation to witness the events that would befall Israel, the Church and the world leading up to Jesus' return, God's *Kairos* has come for us to hear His full *Rhema* and rediscover Jesus' message as He would have understood it.



THE NEW TESTAMENT

of Our Lord and Saviour

Jesus Christ

TRANSLATED OUT OF THE ORIGINAL GREEK
AND WITH THE AID OF THE MOST RECENT FORMER TRANSLATIONS

DILIGENTLY COMPARED AND
REVISED

With all the words recorded therein
as having been spoken by Our Lord
printed in red

Day 4
Jesus Christ - the
(unwelcomed)
Message

#9 Session 4

Message

The **time** [*Kairos*] has come ... The **kingdom of God** has come near. Repent and believe the **good news** [Gospel]!

Mark 1:15

... the Lord himself will establish a house for you [David]: When your days are over ... I will raise up your offspring to succeed you, your own flesh and blood ... and I will establish the throne of his [the *Messiah*] kingdom forever.

2 Samuel 7:11-13

MISPLACED

I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple ... See, I will send the prophet Elijah to you before that great and dreadful day of the Lord comes.

Malachi 3:1, 4:5

EXPECTATIONS

VALUES

ALLEGIANCE

FOCUS



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In this and the next two sessions, we will look into greater detail at what Jesus said so as to understand God's full *Rhema* for us today.

Jesus kicked off His ministry here on earth with the proclamation of the above words from Mk 1:15, which had great prophetic significance - "**The time has come ... The kingdom of God has come near. Repent and believe the good news!**" In other words, in God's *Kairos* - which was being fulfilled then at the end of the Fourth Day of Creation - Jesus came to bring the good news or Gospel to God's chosen people Israel about the soon arrival of God's Kingdom. The Gospel of Jesus Christ is therefore not so much about us as it is about God and His Kingdom rule over Israel, His chosen people and lesser light, and the Church the ingrafted branch of Israel. Our salvation is the *means* through which God will establish His Kingdom here on earth in Jesus, and not the end goal or purpose.

In fact, the Jews in Jesus' day understood what Jesus meant perfectly. Earlier, we saw how the Old Testament Prophets had comforted God's people with the hope that a promised *Messiah* would come to restore the glory of David's Kingdom to Israel. The day when this *Kairos* event would happen was also known as the Day of the Lord. The Jews believed that on this special Day, God would restore His rule over Israel in fulfilment of His promise to David. This promise can be found in [2 Samuel 7:11-13](#) - God would raise up an anointed one - the *Messiah*, a son of David - who would rule Israel forever even as Israel drew all the nations to God as His lesser light.

Now, although the Jews had returned to Jerusalem in 538 BC to rebuild the city and God's Temple following their exile to Babylon, this promised kingdom never did come to pass. For the next 500 years, Israel was ruled and oppressed by a string of foreign powers - Medo-Persia, Greece and finally Rome in Jesus' time. In fact, the voice of the Prophets would go silent for over 400 years after the Prophet Malachi. In his closing words however, Malachi reminded the people of God's faithfulness and prophesied that He would send a messenger, the prophet Elijah, before the Day of the Lord comes

when God would suddenly appear in His Temple ([Mal 3:1, 4:5](#)).

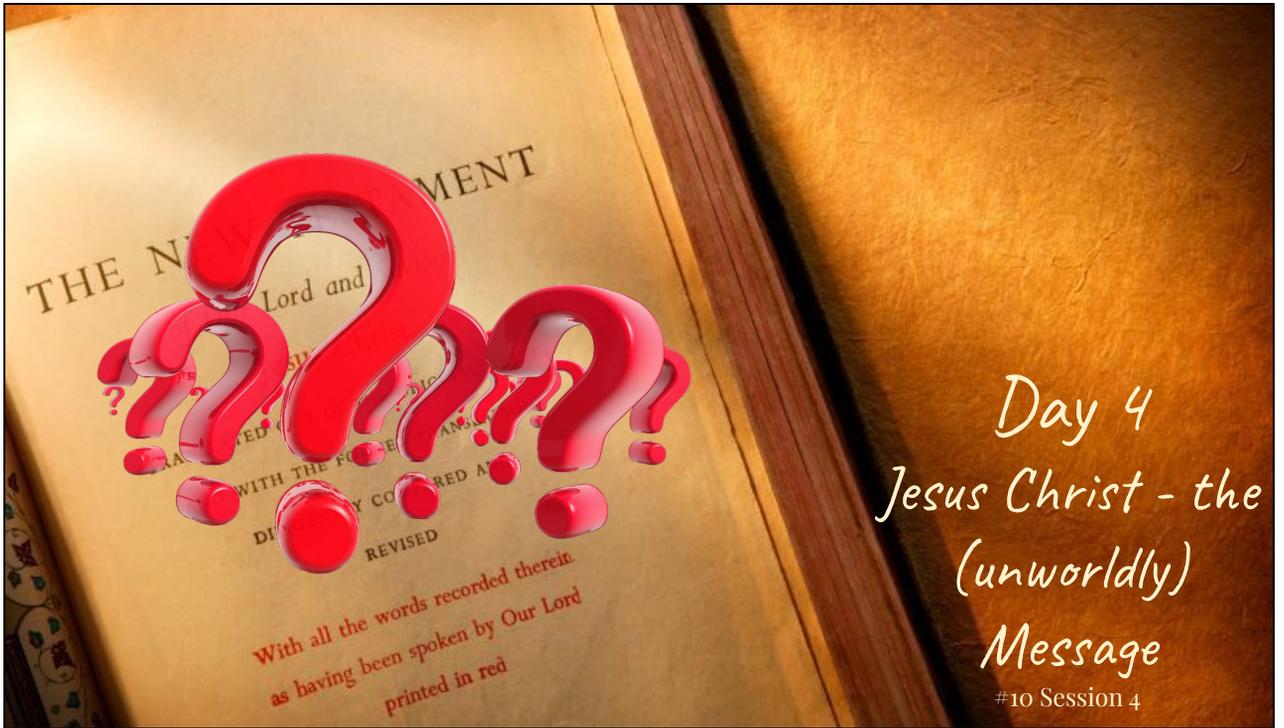
So, when John the Baptist suddenly came on the scene announcing that the *Messiah* was coming and later identifying Jesus to be the Anointed One, the Jews naturally had **misplaced expectations** that Jesus would rise up as a political leader to re-establish Israel as an independent kingdom. They remembered how a group of Jews had earlier led a revolt against the ruling Greek Seleucid Empire to establish what was known as the Hasmonean Dynasty. That kingdom lasted a century before being invaded by the Romans and replaced with the Herodian Dynasty just a generation earlier in 37 BC to act as their puppet rulers.

Other Jews, meanwhile, were more superficially drawn to the healings and various miracles that Jesus performed. Their **misplaced values** led them to seek after the gifts rather than the Giver.

On the other hand, the Jewish political and religious leaders reacted in hostility and rejection toward Jesus. King Herod, who was actually only half Jew, feared for his own position and would not tolerate another "King of the Jews." The Sadducees, who were the elite of Jewish society then, did not want to see their comfortable lives shaken should the Romans come down hard on the Jewish nation for supporting this potential rebel King. Their **misplaced allegiance** to Rome revealed a heart that was far from God.

The Pharisees, meanwhile, hated Jesus for pointing out their hypocrisy. There was a case of **misplaced focus** - they could not see the very God whom they claimed to worship because they majored in the minor, emphasizing slavish obedience to the smallest details of the Law but missing entirely God's spirit and heart behind these regulations.

For all the above reasons, Jesus' message would eventually be **unwelcomed** by the Jews. Let us not follow in their footsteps but instead ask God to correct our expectations, values, allegiance and focus, so that we truly understand Jesus' message for us in this *Kairos* moment.



THE NEW TESTAMENT



With all the words recorded therein
as having been spoken by Our Lord
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REVISÉ

Day 4
Jesus Christ - the
(unworldly)
Message

#10 Session 4

M

essage

This is why I speak to them in **parables**: “Though seeing, they do not see; though hearing, they do not hear or understand.”

Mt 13:13

My kingdom is not of this world.

In 18:36

HIDDEN TREASURE
NARROW DOOR

*Parables of the Hidden Treasure,
Pearl*

FIRST SHALL BE LAST
LAST SHALL BE FIRST

*Parables of the Workers in the Vineyard, Two
Sons, Tenants, Wedding/Great Banquet*

LONG TIME
IN COMING

SUDDEN
RETURN

EXTRAORDINARY
BUT MIXED
GROWTH

*Parables of the Growing Seed,
Weeds, Mustard Seed, Yeast, Net,
Bad & Good, Sheep & Goats*

LEAST
IS THE
GREATEST

*Parables of the Lost Sheep,
Lost Coin, Lost Son,
Pharisee & Tax Collector*



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Previously, we saw how Jesus’ message would eventually be unwelcomed by the Jews because of their misplaced expectations, values, allegiance and focus. It comes as no surprise then that when Jesus started describing the coming *Messianic* Kingdom, His message was unexpected, a far cry from what everyone thought it would be, including John the Baptist and Jesus’ own disciples. They did not understand that the *Messiah* had to suffer first as the Lamb of God before returning in glory as the Lion of Judah; that His Kingdom was **unworldly** - *not* of this world nor according to its standards or ways; nor were His Kingdom subjects to behave like those of this world. Instead, the people wanted to make Jesus king by force and so subject the Kingdom to the violent ways of this world ([References](#)).

Because their eyes and ears were closed and their hearts hardened toward God, the people could not accept Jesus’ Kingdom message. From then on, Jesus taught in parables so that “*Though seeing, they do not see; though hearing, they do not hear or understand*” (Mt 13:13). The true nature of God’s Kingdom would remain a “mystery/secret” to these people and revealed only to Jesus’ disciples.

Let us now go through the attributes of the *Messianic* Kingdom as taught by Jesus through His parables:

First, unlike earthly kingdoms that were visible to all, Jesus said the Kingdom of God was like a **hidden treasure** that only a few would discover, a **narrow door** that not many would enter. One could only see it by faith and through the help of the Holy Spirit. One had to be called by God and born again in the spirit in order to hear Jesus our Good Shepherd’s voice. But once we found God’s Kingdom and realised its true value, we would gladly sacrifice and give up all we had to possess and enter it ([References](#)).

Next, although the nations of the world were also meant to benefit from God’s covenant blessings given to Abraham, Jesus had purposely reached out to only the Jews as they were God’s chosen

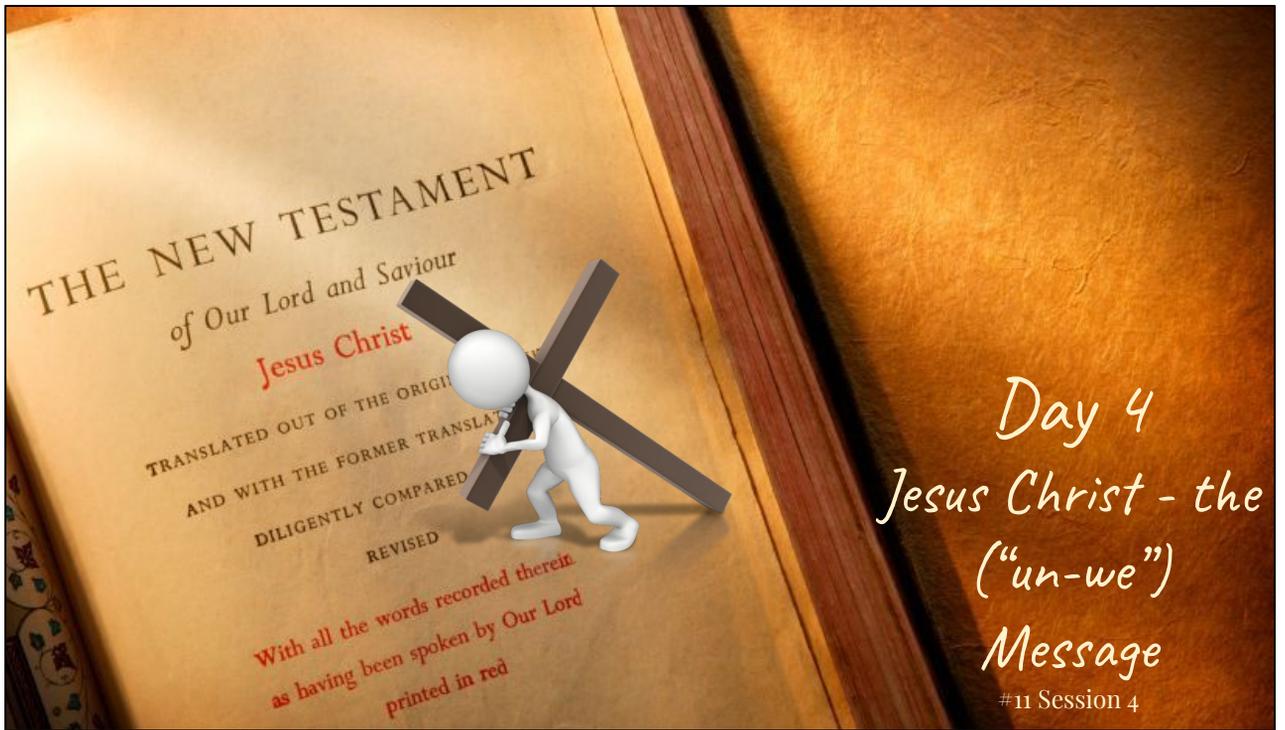
people. He already knew that they would reject His message and crucify Him as part of God's divine plan of salvation but nonetheless, they remained responsible for their choices and actions. Through these series of parables, Jesus delivered God's judgment on His existing Kingdom subjects - the lost sheep of Israel - for their unbelief and rejection, opening the way for sinners, outcasts and ultimately Gentiles to enter into His Kingdom first before God turns His attention back to Israel again. In this way, **the first (Israel) shall be last and the last (Gentiles) first** ([References](#)).

Again, contrary to the values of this world that defined success in terms of results, accomplishments and numbers, Jesus emphasised the value of the **least over the greatest**, of the **one over the many**, and how the lowly and humble would be exalted in the Kingdom of God ([References](#)).

Moving on, Jesus devoted the most number of parables to explain that while the Kingdom of God would experience **extraordinary growth**, it would be a **mixed group** comprising those who belonged to Him and those who did not. The extraordinary growth itself was something that was not only unnatural but ungodly, as seen in the Parables of the Mustard Seed and Yeast (because mustard does not usually grow into large trees but become bushes, while yeast is associated with sin in the Bible). All this, however, should come as no surprise - we had already seen [earlier](#) that both Israel and the Church are *imperfect* vessels for God; also, we just saw how God's ways are different from the ways of this world ([References](#)) - what appears good to us may not be good to God, and what is not good can yet be good in God's hands.

Lastly, we will consider [in future](#) the end-time Bible passages where Jesus spoke of His return to bring to completion His Kingdom. What we want to highlight here are Jesus' words that it would be a **long time in coming** - again, contrary to our human expectations and impatient desire to have things according to our times and ways. But when it was time, His **return would be sudden**, at a day and hour that was unknown - again, when we least expect and are least prepared for Him ([References](#)).

These are the messages of our Lord - may we see, hear and understand what is being spoken to us today.



Day 4
Jesus Christ - the
("un-we")
Message

#11 Session 4

M

essage **My kingdom is not of this world.**
In 18:36

RECEPTIVE
in thought Fruitful (Parable of the Sower)
Childlike faith, humility & persistence (Parable of the Persistent Widow)

REPENTANT
in deed Turn from the world, seek first His Kingdom
On wealth (Parables of the Rich Fool, Rich Man & Lazarus, Shrewd Manager) & cost of discipleship
Submit to Kingdom rule & values - love, forgiveness & faithfulness/readiness (Sermon on the Mount, Parables of the Good Samaritan, Unmerciful Servant, Faithful Servant, Ten Virgins, Bags of Gold, Minas, Fig Tree)

REBORN
in spirit Born again, promise of the Holy Spirit
Fruit of the Holy Spirit, “circumcision” of the heart



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Previously, we listed some of the key characteristics of the Kingdom of God as described by Jesus in His parables - how it is an unworldly Kingdom and not according to man’s wisdom and ways. In light of this, Jesus taught that those who followed Him would need to be:

Firstly, **receptive in thought** to His Word in order to be fruitful and a light for the Kingdom. We see this in the Parable of the Sower ([References](#)). Jesus also spoke of the need to have childlike faith, humility and persistence as seen in the Parable of the Persistent Widow ([References 1 2 3](#)).

Next, **repentant in deed** - meaning to turn away from the world and follow Jesus, seeking first His Kingdom and righteousness. This involved handling wealth correctly, an important matter that Jesus stressed through several parables, and also understanding the very real cost of discipleship.

It also meant submission to God’s Kingdom rule and values in our lives as seen in Jesus’ Sermon on the Mount and various parables. This can be summarised in terms of demonstrating love, forgiveness and faithfulness/readiness ([References 1 2 3 4 5](#)).

Lastly, **reborn in spirit** - that is, to be born again in the Holy Spirit, without which we cannot enter the Kingdom of God. Jesus promised that those who believed in Him would receive the Holy Spirit and be fruitful ([References](#)). Through the Spirit, God “circumcises” our hearts, cutting off the hardened and sinful parts in us (see [earlier](#)).

Coming back to our earlier discussion about the Gospel message, we see that the Good News of Jesus Christ is an “un-we” message - not so much about *our* personal salvation and God’s plan for *our* lives. It was, is, and will always be about *JESUS* and His Kingdom rule over all of Creation and Eternity.

REFLECTIONS

GOSPEL OF JESUS CHRIST

Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.

John 21:25



Back to Basics

Simplicity of the Gospel (not a simplistic Gospel)

Knowing the God of the Word and being indwelt and led by His Spirit

For the wisdom of this world is foolishness in God's sight. (1 Cor 3:19)

So is my word that goes out from my mouth:

*It will not return to me empty,
but will accomplish what I desire*

and achieve the purpose for which I sent it. (Isa 55:11)

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As we close this section on the Gospel of Jesus Christ, I wonder if the Apostle John was aware of how prophetic his above words were, when we consider the numerous books, sermons etc - both good and bad - that have been written about Jesus since John's Gospel. If we dare to be brutally honest about it, God's *Rhema* in the Bible and the Gospel of Jesus Christ is in danger of being drowned by all these human voices and noises, especially in this era of the information age and rise of fake news. We see, hear, and read more *about* God and His Word (Bible and Jesus) than we see God Himself, hear directly His *Rhema* voice and read from His sacred word. If you ask any genuine, God-seeking Christian out there, many will admit that they are lost and perplexed as to where to begin in their quest to know God in a more truthful and personal way.

But don't be dismayed. God is certainly aware of this situation and remains in full control. As Jesus told Nicodemus in [Jn 3:8](#), the Holy Spirit moves as it pleases and we neither know where it came from nor where it would go to. I am sure that much of what has been written, said or shown are truly driven by God's Spirit and for His glory, and even those that are not are permitted by God according to His will. As we had learnt a few sessions [earlier](#), God had already warned us beforehand through the Creation Account that even as the Holy Spirit brings forth New Life characteristic of the Fifth Day of Creation, this will be quickly overtaken by the the opposing spirit of the Antichrist characteristic of the Sixth Day that we are living in today. This unholy spirit manifests itself in the rule/kingdom of man that is opposed to God's kingdom, even within the Church. We saw how Jesus warned us of this earlier when He described the Kingdom of God on earth as comprising both good and bad, true and counterfeit.

But how then should we proceed? How do we discern?

The answer, as you might expect, can *only* be found in His Word. As we move on to study the **New Testament Letters**, let us re-discover through our examination of the early Church what it means to live the New Life in the Spirit and Body of Christ. Let us get **back to the basics** - to the *simplicity* of the

Gospel preached by the Apostles, which we should not confuse with the *simplistic* Gospel mentioned at the start.

Most of all, let us get back to the "*Word made flesh*" - Jesus Himself. When we not only know the *Word* of God but the *God* of the Word, when we not only know of or about Him but have a personal and living *relationship* with Him, His Spirit - the Holy Spirit - lives in us. Through the Holy Spirit, Jesus the Greater Light illuminates our *minds* to His Truth and opens our ears to His *Rhema* voice. May we know that man's wisdom is foolishness to God and our many words are fruitless and futile. Only God's word *never* returns to Him empty but *accomplishes His desire and purpose*.

END OF SESSION 4

OUTLINE

Prologue Understanding the Times

Days 1-3 Fall of Man, Flood & Ark, Patriarchs & Exodus

Day 4 Law, Tabernacle, Priesthood, Sacrifices, Sacred Times & History of Israel

Day 4 Prophets & Jesus Christ

Day 5 New Life in the Spirit & Body of Christ

Days 6-7 Rule of the Antichrist, Day of the Lord & Millennium

Epilogue New Heaven, Earth, Jerusalem & Back to the Kairos Now



Day 5
New Life in the Spirit
& Body of Christ

#1 Session 5

And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.” So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.” And there was evening, and there was morning—the fifth day.

Genesis 1:20-23

In [Gen 1:20-23](#) we read,

And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.” So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.” And there was evening, and there was morning—

*the **fifth** day.*

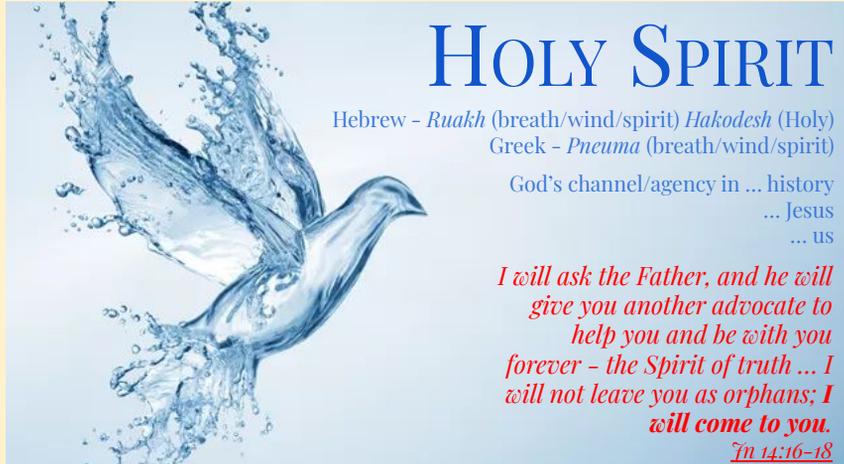
Living waters (baptism/cleansing/pouring out of the Spirit)

Wine (infilling of the Spirit)

Oil (anointing of the Spirit)

And God said, "Let the *water* teem with living creatures, and let *birds* fly above the earth across the vault of the *sky*."

Dove



HOLY SPIRIT

Hebrew - *Ruakh* (breath/wind/spirit) *Hakodesh* (Holy)

Greek - *Pneuma* (breath/wind/spirit)

God's channel/agency in ... history
... Jesus
... us

I will ask the Father, and he will give you another advocate to help you and be with you forever - the Spirit of truth ... I will not leave you as orphans; I will come to you.

Jn 14:16-18

*Wind/
Breath*

(40% of all OT references to the Holy Spirit; born again from above; wind in Pentecost)

Tongues of fire

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In our last session, we saw how no one could enter the Kingdom of God unless they were born again in the Spirit. On the night before He was to be crucified, Jesus prepared His disciples for His soon departure, promising them that He would not leave them as orphans but would send them "*another advocate ... the Spirit of truth*." Jesus reassured them that *He* would come to them - because the Holy Spirit is none other than the **Spirit of Christ** Himself.

The **Holy Spirit** - from the Hebrew words *Ruakh* (meaning breath/wind/spirit) and *Hakodesh* (meaning Holy) or the Greek word *Pneuma* (which also means breath/wind/spirit) - is the third person of the Holy Trinity after God the Father and Jesus. The Holy Spirit is the very breath or spirit of God.

Now, the Holy Spirit is not new or the result of Jesus' finished work on the Cross. He is mentioned in the Old Testament and is the channel through whom God most often worked in history. In His Spirit, God initiates and accomplishes His will through men. In fact, we cannot please God apart from His Spirit working in us to do so.

Jesus was conceived, baptised and ministered in the Holy Spirit ([References](#)). In Jesus, the Holy Spirit accomplished God's divine will where Israel had earlier failed ([References](#)).

And now, through Jesus, we receive the Holy Spirit and are born again into the new life as promised by God in the Old Testament ([Ezek 36:25-27](#)). This new life marks the start of the **Fifth Day of Creation**.

It is worth noting that the Fifth Day of the original Creation Account concerned new life in the *water* and *sky*. Throughout the Bible, we see the Holy Spirit described in relation to these two elements - as living waters (here, we have the words baptism/cleansing/pouring out of the Spirit), wine (to contrast against the infilling of the Spirit), or oil (symbolic of the anointing of the Spirit), and as wind or breath (making up forty percent of all Old Testament references to the Holy Spirit; being born again from

above, the wind in Pentecost), tongues of fire or dove. It is only on the Sixth Day of Creation that we speak about life on earth - the earthly rule of Man (being literally formed from dust) in contrast to the divine rule of the Spirit.

BAPTISM OF THE HOLY SPIRIT INFILLING OF THE HOLY SPIRIT

ACTS
OF THE
HOLY SPIRIT



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As mentioned earlier, the Holy Spirit is the **Spirit of Christ** in us, through whom we are born again into the new life.

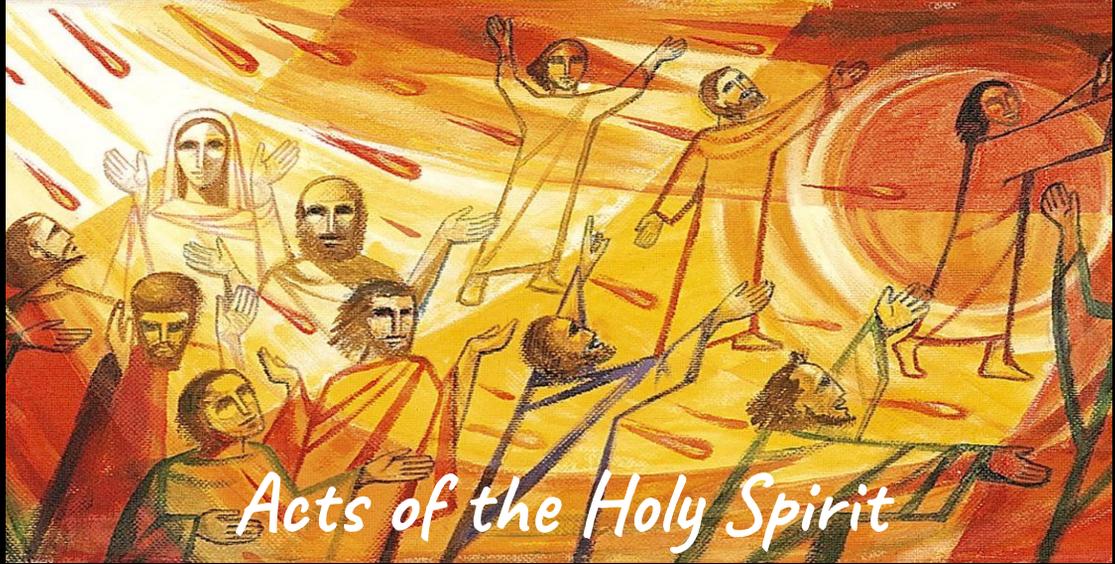
We receive the **Baptism of the Holy Spirit** usually *at the point of conversion* when we are convicted of sin by the Holy Spirit, repent and receive Jesus as Lord and Saviour ([References](#)).

Thereafter, as we *grow in our spiritual walk with God*, we continually experience the **Infilling of the Holy Spirit** as He cleanses, transforms and empowers us for His work and purposes ([References](#)). The Holy Spirit is our Comforter/Helper/Counsellor who leads us into all truth - teaching, bringing to remembrance Jesus' words and glorifying/testifying of Him; who intercedes for us; who adopts us into God's family - restoring our true identity; and who guards our salvation until the day of redemption ([References](#)).

But beyond being just individuals, we are also joined with the larger **Body of Christ** by the Holy Spirit, to be used by Him to bring the Body to maturity with the fullness of the Gentiles. I want to stress this very important point - our new life in Jesus' *Spirit* cannot be separated from our new life in His *Body* the Church, regardless of its imperfections, challenges and failures, especially as Christ's return draws nearer.

As we turn next to study the book of **Acts**, we will see how the Holy Spirit grew the early Church as He empowered both the Apostles and ordinary believers, baptising them into the Body of Christ and equipping them for service, building up the Church to be a fitting dwelling place for God, bringing about true unity, raising up leaders and commissioning and making competent those to be sent out ([References](#)).

Day 5



Acts of the Holy Spirit

From Jerusalem to Rome #2 Session 5

ACTS OF THE HOLY SPIRIT

Period	Key City/Events	Key Personalities	New Testament Books
Jewish Christianity (33-48 AD)	Jerusalem Pentecost (33 AD) - from Jerusalem to Judea, Samaria and beyond; shift in influence from Hebraic to Hellenistic Jews Antioch (43 AD) - believers first known as Christians	Peter Stephen martyred (35 AD) Philip, Barnabas Conversion of Paul (35 AD) Conversion of Cornelius (40 AD) James martyred (44 AD)	James (late 40s AD)
Missionary Age (48-58 AD)	Antioch Paul's 1 st missionary journey (48-50 AD) Jerusalem Council (50 AD) - emergence of Gentile "Christians" distinct from <i>Messianic Jews</i> Paul's 2 nd missionary journey (51-53 AD) Paul's 3 rd missionary journey (54-58 AD)	Paul Barnabas, John Mark Silas, Timothy, Luke Apollos	Galatians (50 AD) 1 & 2 Thessalonians (52-53 AD) Mark (55-60 AD) 1 & 2 Corinthians (55-57 AD) Romans (58 AD)
Beginning of the Times of the Gentiles (58-70 AD)	Rome Paul's journey/imprisonment in Rome (58-62 AD) Paul's 4 th missionary journey (62-67 AD) Destruction of Jerusalem (70 AD)	Paul martyred (67 AD) Peter Martyred (68 AD)	Ephesians, Philippians, Colossians, Philemon (60-62 AD) Luke, Acts (60-62 AD) 1 & 2 Timothy, Titus (65-67 AD) 1 & 2 Peter (64-68 AD) Hebrews (67 AD) Jude (68 AD)
End of the Apostolic Age (70-100 AD)	Babylon (Rome)	Death of John (100 AD)	Matthew (70-80 AD) John (85 AD) 1, 2 & 3 John (85-95 AD) Revelations (95 AD)

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The following table is a simple timeline of the first 70 years of the Church, during which time the entire New Testament was written.

Christianity actually began as a Jewish religion. The first believers were Hellenistic (Greek-speaking) Jews present in Jerusalem for the Pentecost who heard the Gospel in their own dialects. At that time, there was a wider shift in influence in Jewish society from Hebrew to Greek-speaking Jews. These Hellenistic Jews, who came from outside the Promised Land, were even more "Jewish" than the native-born Jews in their insistence on Temple worship and following to the Jewish customs. They were the ones who stoned Stephen, the first martyr or believer who was killed for Christ, for undermining traditional Judaism. The Apostle Paul was one of these Jews, born in what is today South-Central Turkey, who actively participated in Stephen's death and led the subsequent persecution of the Church. Even among believers, these Jews would later become the "Judaizers" that harassed the Gentile Christians, insisting that they be circumcised and become Jewish converts before they could be accepted into the Faith.

Looking back however, we clearly see the Spirit at work in the growth of the early Church, for had it not been for the persecution then, the Church would not have been scattered and forced to bring the Gospel throughout Judea, Samaria and beyond. Even then, we see the Apostles staying put in Jerusalem, while Philip the Evangelist only went as far as Samaria - the Samaritans being half Jews - and to the Ethiopian eunuch, who was likely a Jewish convert ([References](#)). It took the conversion of Paul - "a Hebrew of Hebrews" and therefore one most qualified to challenge the Judaizers - to fulfill Jesus' commandment for the Gospel to go beyond Israel and the Jews to those living throughout the known world then. Paul became God's Apostle to the Gentiles - His chief evangelist and theologian of this new and distinct Christian faith ([References](#)).

The next major development in Christianity was the convening of the Jerusalem Council in 50 AD. As

Paul embarked on the first of his missionary journeys to bring the Gospel across the Roman Empire, many Gentiles came into the Faith. However, they would soon be harassed by the Judaizers mentioned earlier. The Jerusalem Council overruled these Judaizers and upheld the central Christian doctrine that we were all **saved (justified) by grace through faith in Christ alone** and not through circumcision or following the laws of Moses as a Jewish convert. As a result, Christianity broke out of its Jewish shell to become a distinct faith that will one day transform the Jewish people and nation according to God's eternal plan and will. This truth - justification by faith in Christ alone - would also rescue the Church during the Protestant Reformation from spiritual bondage.

A final significant event that shaped Christianity was the destruction of Jerusalem and the Jewish Temple in 70 AD. This marked the end of Israel as a nation and the beginning of the "Times of the Gentiles". It set into motion God's timetable to bring in the summer harvest of the fullness of the Gentiles as the Spirit, through the Church, moved across the nations. But now that God has brought Israel back to life in 1948, we can expect the end of the summer harvest soon.

What remained were the events that marked the closing years of this Age of the Apostles, a time of persecution under the Roman authorities and emergence of false doctrines such as Gnosticism, which denied that Christ really came as a human being and advocated instead salvation through the pursuit of *Gnosis* or "special knowledge." This period gives us a taste of what it will be like in the end times as widespread tribulation and apostasy sweep over the Church and the world with the rise of the end-time Babylon/Rome and Rule of the Antichrist seen in the book of **Revelations**.

As we reflect on these early developments in the Church, we are reminded of how God is always sovereign and His will is always done often in spite of our weaknesses and failings and even our outright disobedience and rebellion. It was so with Israel, and it remains so with the Church. May this knowledge comfort us as we faithfully await the return of our Lord and King.

Day 5

Rhema of the Holy

Spirit

The Apostolic Message 1 (Faith)

#3 Session 5



SPIRITWORD

THE PROPHETIC MESSAGE

God's discipline and exile of His people
God's sovereignty over and judgment of His enemies
Day of the Lord
Even as God's judgment unfolded, there is comfort, hope and restoration
Central to these, prophecy of the *Messiah* and His Kingdom rule

THE *MESSIANIC* MESSAGE

Arrival of the *Messiah* as the Lamb of God
His Kingdom is not of this world
Need to receive, repent and be reborn in the Spirit to enter the Kingdom
Prayer for unity of the Body of Christ

THE APOSTOLIC MESSAGE

New life in the Spirit and Body of Christ
in Faith, Hope and Love

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We saw previously the *acts* of the Holy Spirit, as He directed the growth and development of the early Church. In the next three sessions, we will look at the *Rhema* of the Holy Spirit as He spoke through the Apostles, especially Paul.

In terms of God's unfolding *Rhema*, we saw [earlier](#) the message of the Old Testament Prophets as summarised above. These Prophets ultimately pointed us to the *Messiah* and His Kingdom rule.

In God's *Kairos*, Jesus came to *partially* fulfill this Old Testament promise. Coming as *Messiah ben Joseph*, the Lamb of God and Saviour of the World, Jesus [revealed](#) that His Kingdom was not of this world - it would be like a hidden treasure, a narrow door, where the last would be first and the least would be greatest. While the Kingdom would experience extraordinary growth, Jesus warned that it would comprise those who truly belonged to Him and those who didn't. The Kingdom would only be made perfect when Jesus returned on the Day of the Lord which, though a long time in coming, would suddenly appear at God's appointed time. Until then, believers were called to *receive* His Word, *repent* and be *reborn* in the Holy Spirit in order to enter this Kingdom. Jesus also prayed for his disciples to be united in His Spirit as *one* Body of Christ.

In the New Testament **Letters**, the Apostles built upon this progressive revelation of God's *Rhema* found in the Old Testament prophecies and Jesus' words. If we could summarise their Apostolic message, it was about **living in the Spirit and Body of Christ in Faith, Hope and Love** until Jesus returned. Let us consider this further.

FAITH IN CHRIST

Affirmed by the New Testament writers, Jerusalem Council, Protestant Reformation

The Gospel of Christ is *simple, sufficient* and *supreme*

THE APOSTOLIC MESSAGE

New life in the Spirit and Body of Christ
in Faith, Hope and Love

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First, **Faith in Christ** - this is the foundation of our Christian faith.

We saw earlier the demands made by the Judaizers on Gentile believers and how Christianity might have remained a Jewish faith that would live or die along with the nation of Israel. Against this, the New Testament writers - especially Paul in his letters to the Galatians, Romans and Ephesians - as well as the Jerusalem Council affirmed this simple yet central truth that we were saved by grace through faith in Christ alone. This freed Christianity from the clutches of Judaism just in time before Israel was wiped out for the next 2,000 years. However, when Rome became a Christian empire two centuries later in 312 AD, the Church became more and more “of this world” as Church and State, religion and politics, got entangled. The Church started to exert power and political influence over believers and the State by imposing all sorts of unbiblical religious demands, until the Protestant Reformation set Christianity free from these chains.

Today, this important truth of the Gospel continues to be attacked both from inside and outside the Church. In response, we need to remember that the Gospel of Christ is *simple, sufficient* and *supreme*.

Our Christian Faith is *simple* - let us not be caught up in endless futile intellectual arguments that take us away from the plain message of the Gospel, or go in pursuit of some special knowledge or revelation like the Gnostics of John’s day. It is not the increase of “knowledge” but *knowing Jesus* through a personal and intimate encounter and relationship with Him that matters.

Our Christ is *sufficient* - Jesus has done all that is necessary for our salvation. There is nothing we can do that will make God value us more than He already does, and no sin that we can commit that will make Him love us less. Our identity and worth is found in being His child by faith alone. Jesus is also more than enough for every situation we face - wisdom for understanding and discernment, grace and strength during trials and temptations, and courage, peace and joy under persecution.

Our Christ is ***supreme*** - Jesus is ruler over all and therefore victorious in all our battles and deserving of our wholehearted devotion.

Day 5

Rhema of the Holy

Spirit

The Apostolic Message 2 (Hope)

#4 Session 5



SPIRITWORD

FAITH IN CHRIST

Affirmed by the New Testament writers, Jerusalem Council, Protestant Reformation

The Gospel of Christ is *simple, sufficient* and *supreme*

HOPE THRU THE SPIRIT

Promise of *Baptism* and *Infilling* of the Spirit

Paradox of Faith vs Works - solution: *walk* in the Spirit

*Christ in you,
the HOPE of
glory. (Col 1:27)*

Faith without works is dead. (Jam 2:26)

*Work out your salvation with fear and
trembling. (Phil 2:12)*

In my inner being I delight in God's law; but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me. What a wretched man I am! Who will rescue me from this body that is subject to death? Thanks be to God, who delivers me through Jesus Christ our Lord! (Rom 7:21-25)

THE APOSTOLIC MESSAGE

New life in the Spirit and Body of Christ
in Faith, Hope and Love

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In our last session, we looked at the *Rhema* of the Holy Spirit as spoken through the Apostles, beginning with the foundation of our Christian faith - *Faith* in Christ alone. This forms the solid rock on which we stand. But we are to do more than just stand still -

We are to *walk* with God in **Hope thru the Spirit**. Here, the Gospel is not only simple but is God's *wisdom and power* enabling us to lead holy lives with the Holy Spirit's help. The Spirit is "*Christ in you, the HOPE of glory*" ([References](#)).

We saw earlier how Jesus promised His disciples and those who believed in Him that He would not leave them alone but would send another Helper and Comforter to be with them. Ever since the day of Pentecost, believers had been *baptised* and *infilled* with the Holy Spirit to empower them in their lifelong journey with God even as God set them apart for His Kingdom work and purposes.

Now, the simple message of salvation by grace through faith alone had led some to mistakenly believe that they were "free" to live as they wished since they were already saved no matter what they did. This was the case with the Corinthian Church in Paul's time and among Churches today that preach what we call the "hyper grace" gospel. Against this, James warned that faith without works was dead while Paul urged believers "*to work out your salvation with fear and trembling*" ([Phil 2:12](#)) and not use their freedom in Christ to become slaves to the flesh and sin again.

At the other extreme, there were those who insisted on the need to continue to follow the Law of Moses or to engage in some other forms of holy works or else risk losing their salvation. Paul made clear that such fleshly efforts would ultimately fail, or else Christ would have died for nothing.

So what is it? Do we or do we not work out our faith?

The solution to this apparent paradox of faith vs works can be found in Paul's call for believers to **walk in the Spirit** so as not to gratify the desires of the flesh. It is true that faith without works is dead. But it is equally true that works without faith are bound to fail, because apart from the Spirit, we will not succeed. As Paul put it in Rom 7:21-25, *"Although I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me. What a wretched man I am! Who will rescue me from this body that is subject to death? **Thanks be to God, who delivers me through Jesus Christ our Lord!**"*

REFLECTIONS

WALKING IN THE SPIRIT

If we live by the Spirit, let us also walk by the Spirit.

Galatians 5:25

*Strive against our **flesh**, saturate our **mind** with God's Word, rest our **spirit** in His Spirit*

His divine power has given us everything we need for a godly life ...

*For this very reason, **make every effort ...**" (2 Pet 1:3-7)*

100% God (Holy Spirit), 100% man

Refined through trials and persecutions

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Now, many of us will probably want to know *how* we are to walk in the Spirit and in so doing have a faith that really works.

If I could sum it up in one sentence, we have to continually strive against our **flesh** and turn away from the things of this world; saturate our **mind** with God's Word, which is the sword of the Spirit to tear down our mental strongholds; and rest our **spirit** in God's Spirit, learning to move according to His rhythm of grace and allowing our inner man to be ministered by Him, especially through praying in tongues.

The truth is, we are dependent on God to work in us through His Spirit, but we are still expected to do our part. God supplies, but we must still labour. Peter put it this way - God's divine power has given us everything we need for a godly life; yet, and in fact for this very reason, we are to make every effort to live out this godly life ([2 Pet 1:3-7](#)). We can square this circle by heeding this simple rule of thumb - **work as though everything depended on us, but rest and trust in God as everything ultimately depended on Him**. It has to be 100% God and 100% man.

Finally, we are refined through **trials and persecutions**, for it is often only then that we experience how real and powerful the Holy Spirit is. When it comes to physical exercise, we have heard the phrase - "no pain, no gain." If we don't sweat it, we won't get it. It is the same with our inner spiritual man - we only grow spiritually when the going gets tough, not when we are comfortable and complacent. James touched on this when he encouraged the early Jewish believers to boldly live out their faith despite the persecution taking place then. Paul explained how true spirituality and godliness was measured not by spiritual gifts and talents but a life that displayed God's power amidst suffering and weakness. Peter, addressing Christians during the great persecution under the Roman Emperor Nero, spoke of how suffering was a part of God's will to purify their faith for His glory.

Now may our Lord create in us a clean heart and renew in us a right spirit - His Spirit - (Ps 51:10) until we meet again in our next session, and until He returns to bring us home.



Day 5
Rhema of the Holy
Spirit

The Apostolic Message 3 (Love)
#5 Session 5

SPIRITWORD

FAITH IN CHRIST

Affirmed by the New Testament writers, Jerusalem Council, Protestant Reformation

The Gospel of Christ is *simple, sufficient* and *supreme*

HOPE THRU THE SPIRIT

Promise of *Baptism* and *Infilling* of the Spirit

Paradox of Faith vs Works - solution: *walk* in the Spirit

... to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (Eph 4:12-13)

LOVE FOR THE BODY

“A new command I give you” (Jn 13:34-35) - bond of love uniting all believers

Body of Christ - one body but many parts/roles/functions

THE APOSTOLIC MESSAGE

New life in the Spirit and Body of Christ
in Faith, Hope and Love

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In our last two sessions, we saw how we are to stand in *Faith* in what Christ has done for us, and to walk in *Hope* thru the transforming power of the Holy Spirit.

But more than that, we are to walk with God in **Love for the Body**.

When Jesus was with us, He had repeatedly stressed the *heart/spirit* of the Law - which is **Love**. This was why He rebuked the religious leaders in His time for their hypocrisy in following the letter but not the spirit of the Law. This was also why Jesus died for our sins - out of love for us. Now, in His final words to His disciples before He was to be crucified (Jn 13-17), Jesus called on them to remain in Him in love and obedience, giving them a new commandment - *“A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another”* (Jn 13:34-35). Jesus then prayed for unity not just among the disciples then but for all who would hear and believe in Him in the years to come.

This **bond of love uniting all believers** was a key teaching of the Apostles. In his letter to the Galatians, Paul spoke of the unity of all believers in Christ and how they should use their freedom in Christ not to continue sinning but to serve one another in love. He rebuked the Corinthians for the quarrels and divisions within the church when it came to matters that required love and unity, dismayed that they were only “united” when it came to tolerating sin.

It was Paul who first coined the term **“Body of Christ”** to describe this unity bringing together Jew and Gentile, male and female, slave and free, all as equal children of God although different people might have different spiritual giftings and callings, just as a human body had many different parts with their own roles and functions. God’s purpose was that, by serving one another in love and humility, the Body *“may be built up ... and become mature, attaining to the whole measure of the fullness of Christ”* (Eph 4:12-13).

REFLECTIONS

LOVE AND UNITY

State of the (Dis)union

Charismatic Controversy

Israel & Church rapture or rupture?

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However, the Church's record on this has been far from perfect. Like Israel, the history of the Church has been marked by divisions and internal conflicts and all sorts of other weaknesses and failings from the very beginning. The Protestant Reformation, while restoring key biblical truths to the Body of Christ, created 40 major denominations and over 40,000 independent churches worldwide. We are far from the love and unity that Jesus commanded and prayed for.

Does this mean that God's purpose for the Church has failed? By no means! What appears to be failure in our eyes is precisely God's way to bring about His miraculous plan, just as Israel's apparent failure and rejection of Jesus was according to the very will and mystery of God in Christ. We saw this happening to the early Church where, through developments that were entirely unplanned by men, the Gospel was brought to Judea, Samaria and beyond. The same can be said of the Church the past 2,000 years as it brings the Gospel throughout the world. God's ways are never our ways.

With this in mind, let us persevere in obeying Christ's command to love His Body, while resting in Him that the Holy Spirit would rule over the Church. Let us stop acting like the Corinthians, who took pride in arguing among themselves about useless spiritual-sounding topics but behaving as one when it came to matters of the flesh. In particular, let us look beyond our own local church or denomination to embrace God's people everywhere. I believe that as the Church enters into the Tribulation in the end times, this will be the "finest hour" for the Body of Christ - united not by our human plans or organisation but by the Spirit to walk the way of persecution and the Cross.

One major obstacle to greater Church unity today is the divide between what we call charismatic and non-charismatic churches, between churches that believe in tongues, visions, prophecies, healings and other supernatural works of the Holy Spirit, and those that don't. Charismatics point to the "dead" faith of the non-charismatic churches and argue that they had abandoned the Spirit behind the Word of God. Non-charismatics, meanwhile, point to the false teachings and practices common among

charismatic churches and accuse them of abandoning the Word in favour of the so-called "Spirit".

By pointing only to the extremes, each side risked throwing away what is of God along with what is not. The reality is that the Spirit and Word are one, just as Jesus and the Word are one. The Spirit speaks to us mainly through the Word and the Word can only be understood and bring forth fruit in our lives through the Spirit. The key therefore is not to reject the things of the Spirit but to *"test the spirits to see whether they are from God"* ([1 Jn 4:1](#)), and not to worship the spiritual gifts themselves but understand that these are given to serve the higher purpose of building the Body of Christ, just as the Spirit is given not to draw attention to Himself but to give glory to Christ ([Jn 16:13-15](#)).

Ultimately, the love and unity of the Body must bring back together Israel and the Church. The union of Jews and Gentiles as one Body of Christ was the single most important issue in the closing days of Israel and birth of the Church. If I could use an analogy from farming, the seed of the Gospel first sprouted among the Jews 2,000 years ago. However, it would not have made it past the nursery of Israel - which would soon be trampled by the Romans in 70 AD - to bring about the current worldwide harvest of souls had it not been for those Jewish believers then who overcame their own racial and religious prejudices to recognise how God was moving beyond their people and nation.

Today, this bringing together of Gentiles and Jews is again the single most important issue in the closing days of the Church and rebirth of Israel as God's Millennial Kingdom. We know that the harvest is quickly coming to an end with the fullness of the Gentiles. However, it will not be gathered out of the fields of the Church - which will soon be trampled by the Antichrist - and be brought back into the storehouse of Israel to await the return of our King until we overcome our own spiritual prejudices to recognise the hand of God beyond what we know as the Body of Christ.

Some commentators believe that the Church will be raptured first, leaving behind Israel and the wicked world to suffer during the Tribulation. This perspective goes against the bulk of what the Bible teaches us and more importantly, the very nature of God. It denies the unity of Jews and Gentiles, and the prophetic bond between Israel and the Church that points more to the *rupture* and *exile* rather than the rapture and homecoming of the Church. It holds a flawed one-sided view of God and plays down His divine, good and perfect purposes in refining His people through suffering and persecution and the **way of the Cross**.

Now, may our Lord who loves us enable us to love Him and our brothers and sisters above all things and even life itself.

END OF SESSION 5

OUTLINE

Prologue Understanding the Times

Days 1-3 Fall of Man, Flood & Ark, Patriarchs & Exodus

Day 4 Law, Tabernacle, Priesthood, Sacrifices, Sacred Times & History of Israel

Day 4 Prophets & Jesus Christ

Day 5 New Life in the Spirit & Body of Christ

Days 6-7 Rule of the Antichrist, Day of the Lord & Millennium

Epilogue New Heaven, Earth, Jerusalem & Back to the Kairos Now

And God said, “Let the land produce living creatures ... Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground ... God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground” ... God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

Genesis 1:24-31

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In [Gen 1:24-31](#) we read,

And God said, “Let the land produce living creatures ... Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground ... God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground” ... God saw all that he had made, and it was very good. And there was evening, and there was morning—

*the **sixth** day.*

“Let us make mankind
that they may *rule*



God saw all that he had made, and it was *very good*.

KINGDOM OF MAN

*Tower of Babel
Babylon & Rome*

*End-time Roman
-Babylonian Empire &
Babylon the Prostitute*



SPIRIT OF THE ANTICHRIST

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God created Man on the Sixth Day to rule over Creation. However, what was originally intended to be “very good” became

very bad with the Fall of Man.

Previously, we mentioned the emergence of a Satan-inspired **kingdom of man** beginning with the Tower of Babel.

We later saw how this kingdom - in the form of the ancient empires of Babylon and Rome - destroyed God’s Holy City Jerusalem and exiled His people twice.

In the end times, Satan will raise up an evil world power - a revived Roman-Babylonian empire - to destroy Israel, even as he misleads the increasingly apostate Church - Babylon the Prostitute as revealed to John in **Revelations** - to turn against those who remain faithful to God in the Body of Christ.

This kingdom of man that opposes God’s Kingdom and people throughout history was what was revealed to Nebuchadnezzar in a dream 2600 years ago.

It is a demonic kingdom working under the **spirit of the Antichrist**, just as God’s Kingdom is directed by the Spirit of Christ (Holy Spirit).

CAIN FIRST SON OF MAN, MURDERED HIS BROTHER

NIMROD "REBEL," FIRST KINGDOM OF MAN

PHARAOH HARDENED HEART, TRIED TO DESTROY ISRAEL

NEBUCHADNEZZAR DESTROYED THE FIRST TEMPLE, EXILED THE JEWS

HEROD TRIED TO KILL THE INFANT JESUS

ISRAEL CRUCIFIED JESUS

JOSTLED FOR POSITION & POWER **APOSTLES**

NOT OF THIS WORLD **CHURCH**

RISE OF PAPACY, 1054 AD/MS013 - START OF **DAY 6 GREAT SCHISM**



Pope Innocent III (1198-1216 AD)

"No king can reign rightly unless he devoutly serves Christ's Vicar
... **The priesthood is the Sun, the kingdom the Moon.**"

SPIRIT OF THE ANTICHRIST

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We see the spirit of the Antichrist at work in the first son of man, **Cain**, when he murdered his brother. Just as Cain was jealous that God favoured the offering of his brother Abel, Satan (Angel of Light) is jealous that God favoured Man (Lesser Light), God having made us in His image to reflect His divine light/glory.

In **Nimrod**, whose name means "Rebel", who established the first kingdom of man in Babylon where the Tower of Babel was later built.

In **Pharaoh**, the hardened heart who tried to destroy God's chosen people, Israel, when they were in Egypt.

In **Nebuchadnezzar**, who destroyed the First Temple and exiled the Jews to Babylon.

In **Herod**, who tried to kill the infant Jesus.

And in **Israel** - God's very chosen nation - whose leaders crucified the *Messiah*.

Even within the Body of Christ, we saw how, throughout Church history, the divine life brought about by the Holy Spirit characteristic of the Fifth Day of Creation was quickly robbed away by the opposing spirit of the Antichrist characteristic of the Sixth Day.

This unholy spirit was already at work among the **Apostles** - had it not been for the overwhelming power of the Holy Spirit that came upon them during the Pentecost, the natural inclination of the Apostles was to fight among themselves for position and power within Christ's Kingdom ([References](#)).

As the hope for Christ's soon return faded over time and with Christianity becoming the official religion

of the Roman Empire, the **Church** became more and more “of this world”. What the Apostles had earlier struggled against - earthly power and politics - became the focus and ambition of the Church as man started to justify their own authority and rule in the name of God.

This rule of man within the Kingdom of God culminated in the **Great Schism** or division in 1054 AD (AM 5013 - marking the beginning of the Sixth Day of Creation), when the Bishop or Pope of Rome declared himself head over all the other key bishops with authority over the entire universal Church.

Indeed, Pope Innocent III put forward the famous idea that the Emperor was the moon (lesser light) to the Pope’s sun (greater light), meaning that the Pope ruled not only over the Church but over the earth’s kingdoms and nations. The Kingdom of God has now become the kingdom of this world!

CHRISTIAN ROMAN /
 BYZANTINE EMPIRE 312-476/1453 AD
 HOLY ROMAN EMPIRE 800-1804 AD
 NAPOLEON 1804-14 AD
 HITLER 1933-45 AD

RULE OF THE ANTICHRIST

ISLAM

Europe
 Apostate Christianity
 Middle East Countries
 Islam

I intend to set up a thousand-year Reich and anyone who supports me in this battle is a fellow-fighter for a unique spiritual-I would say divine-creation...
 — Adolf Hitler —

6 Million
 We will never forget

Yom HaSheah - Holocaust Remembrance Day

As we approach the end of the Sixth Day of Creation in our generation, we can expect the unholy spirit of the Antichrist that has been working in the kingdoms of man and God to come together to form the **rule of the Antichrist** - the end-time Roman-Babylonian Empire and Babylon the Prostitute that we mentioned earlier. This joining together of the State and Church has happened before in ...

The **Christian Roman Empire**, which lasted from the time of Emperor Constantine in 312 AD to 476 AD (in the West) and 1453 AD (in the East - this Eastern kingdom was also known as the **Byzantine Empire**).

Following the fall of Rome, there were efforts to revive the Western Roman Empire (as the **Holy Roman Empire**) by both the French and Germans, with the Holy Roman Emperors crowned by the Roman Popes of that time.

This was followed by **Napoleon Bonaparte** (1804-1814).

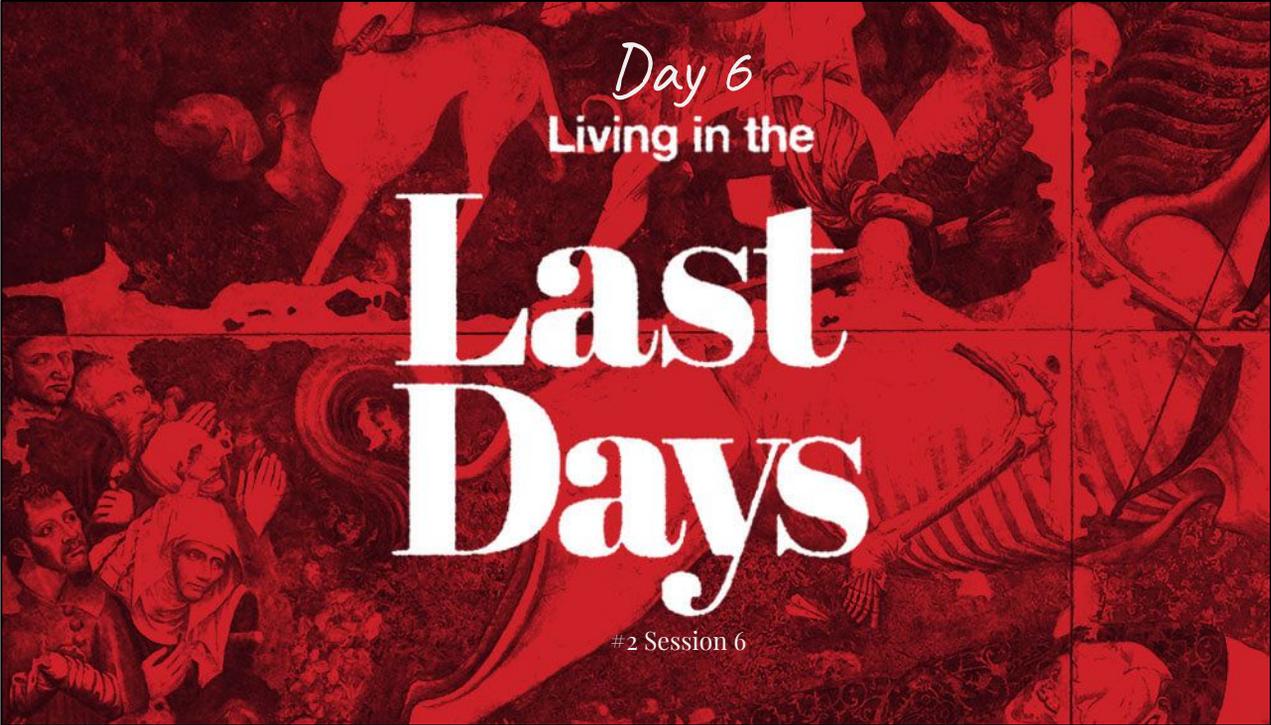
And ultimately **Adolf Hitler** (1933-1945).

In Hitler's **Third Reich** ("Third Empire"), which he declared would last a thousand years; the **Jewish Holocaust** where 6 million Jews were slaughtered on this Sixth Day of Creation (incidentally, there are about 6 million Jews in Israel today); and the **German Church** during that period comprising the apostate Nazi national church and the true "confessing church" ([Reference](#)); we were given the clearest glimpse into how the future kingdom of the Antichrist may look like.

Finally, we need to consider the role that **Islam** and the Muslim countries could play in this end-time demonic kingdom - Islam is the dominant religion in those areas occupied by Israel's former enemies; it is on the rise in Europe; and there are [attempts](#) to bring Christianity and Islam together as one

religion for the sake of peace.

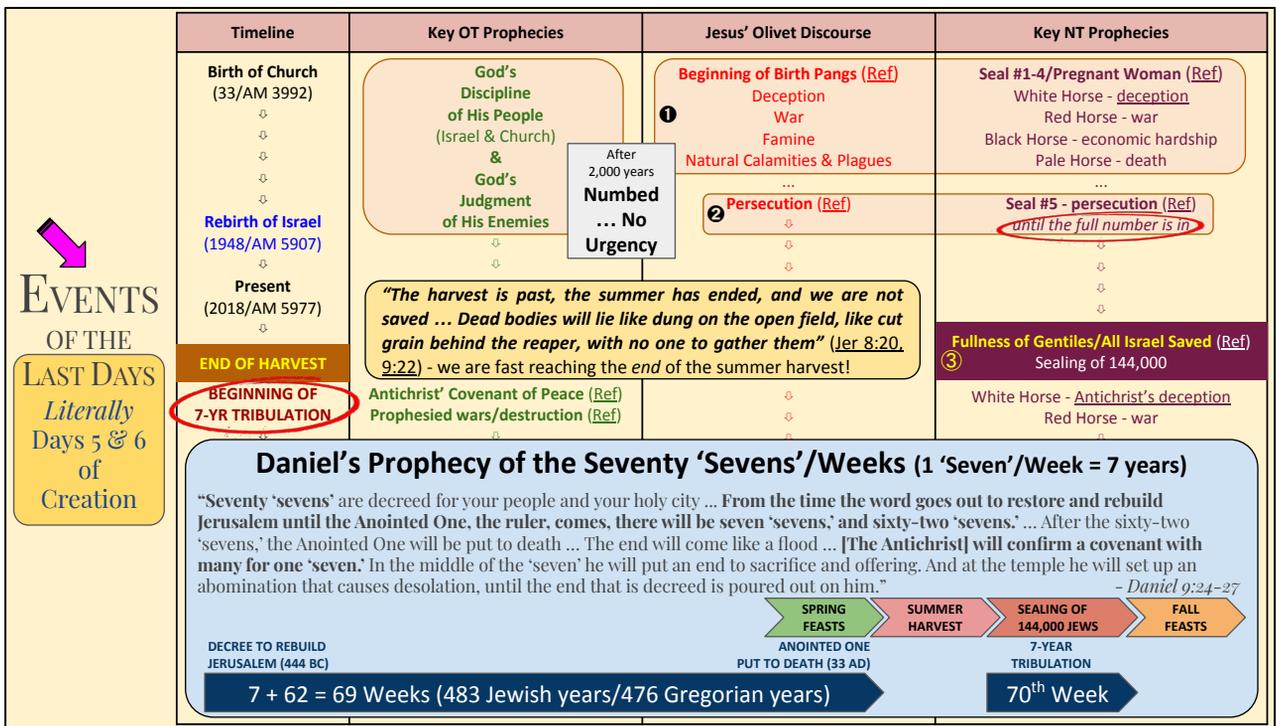
When we fit all these pieces together, we see the beginnings of the end-time evil empire of the Antichrist.



Day 6
Living in the

Last Days

#2 Session 6



In our previous session, we saw how God's greatest creation - mankind - became very bad with the Fall of Man. We then did a quick overview of the Kingdom of Man that emerged under the demonic influence of Satan - the Spirit of the Antichrist - which is opposed to the Kingdom of God led by the Holy Spirit - the Spirit of Christ. This demonic kingdom will ultimately bring together the State and Church in the end times in the form of an evil world power that will attempt to destroy Israel while the Church turns apostate and persecute those who remain faithful to Christ. The Bible speaks of a revived Roman-Babylonian Empire and Babylon the Prostitute to describe this evil end-time State and Church.

Let us now look at the key events from the time of Jesus' departure and birth of the Church until His soon return on the Day of the Lord.

Here, it is not wrong to say that we have been living in the **LAST DAYS** all this while since this entire 2,000-year period is literally **2 days** - the Fifth and Sixth Days of Creation - before Jesus returns to usher in the Seventh or *Sabbath* Day rest of His Millennial Rule, according to what the Creation Account tells us.

So what should we expect in these last days?

First, Jesus warned us that there would be **deception, war, famine, and natural calamities and plagues**, but that these were only *"the beginning of birth pains."* These signs correspond to the opening of the first 4 Seals mentioned in Rev 6. When we take these signs together with the Fifth Seal concerning the persecution of the saints, we see that they are what the Old Testament prophets had foretold earlier as God's way of disciplining His people and judging His enemies. As the Day of the Lord draws nearer, we can expect these events to happen more frequently and increase in severity but Jesus also cautioned us that we should not be alarmed, as such things must happen but the end was still to come. Unfortunately, over the past 2,000 years, many have pointed to these signs and cried

wolf that Jesus was coming. As a result, many in the Church today are numbed and do not see the urgency of this message when God's *Rhema* is finally telling us now that **the end of the end times is indeed here!** May we see and correctly understand the signs of the times as they are happening today.

Second, the **persecution** of the saints mentioned earlier is the other key feature of the last days. As the early Church writer Tertullian put it, *"the blood of the martyrs is the seed of the Church."* Jesus had warned us of this on many occasions. Salvation may be a *free* gift of grace by faith, but it does not come *cheap* - Christ paid with His blood on the Cross and many of us will be called to do likewise. How different this Gospel sounds compared to what we hear among some churches today!

At the opening of the Fifth Seal in Rev 6:9-11, John heard the cries for justice of those who had died for their faith. They were given white robes and told *"to wait a little longer, **until the full number of their fellow servants, their brothers and sisters, were killed just as they had been.**"* God is keeping count and is faithful to avenge them in His perfect time, when the full number of those who died for Him has come in.

Third, **fullness of the Gentiles**. This is different from the full number of those who died for their faith. We have already discussed before what the fullness of the Gentiles means. The point that I want to highlight here is that the fullness of the Gentiles, once reached, marks the **end of the summer harvest, the Age of Grace or Church age, and the beginning of the 7-year Tribulation**. Let me briefly explain - in a prophecy given to Daniel, we were told that the *full cycle* of God's sacred time was made up of seventy 'sevens' or **Weeks** - here, one 'seven' or week refers to 7 years. This is made up of 69 Weeks from the time of the decree to rebuild Jerusalem in 444 BC until the time of Christ's crucifixion in 33 AD, and a final 70th Week - the 7-year Tribulation. If we recall the Seven Feasts of God, the first 69 weeks ended with the Spring Feasts marking Jesus' first coming and birth of the Church, while the 70th week will end with the Fall Feasts when Jesus returns. For the past 2,000 years, we have been living in that summer interval between the 69th and 70th weeks of Daniel's prophecy. But once the fullness of the Gentiles is reached, the world harvest will end as God turns His attention back to Israel with the sealing of those Jews who belong to Him and to the final events that will take place before Jesus returns. There will be **NO MORE** Gentile harvest from this point on - as Jeremiah had so vividly described it in the verse above.

“a great multitude that no one could count, from every nation, tribe, people and language ... who have come out of the great tribulation ... [Dragon] went off to wage war against ... those who keep God’s commands and hold fast their testimony about Jesus ... [Beast] was given power to wage war against God’s holy people and to conquer them ... [Babylon the Prostitute] was drunk with the blood of God’s holy people, the blood of those who bore testimony to Jesus ... **this calls for patient endurance and faithfulness on the part of God’s people ... Blessed are the dead who die in the Lord from now on.**”

- *Revelations 7:9-14, 12:17, 13:7, 17:5-6, 14:12-13*



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So what happens to the Church? As mentioned [earlier](#), what awaits it is not a *rapturous* return to Christ but rather a *rupturing* of an unimaginable scale, resulting in widespread persecution of the true saints of God until the full number of those who are to die for their faith is in. **Revelations** speak of “a great multitude that no one could count, from every nation, tribe, people and language ... who have come out of the great tribulation [through martyrdom]”; of how the dragon (Satan) would wage war against “those who keep God’s commands and hold fast their testimony about Jesus”; how the beast (Antichrist) “was given power to wage war against God’s holy people and to conquer them”; how Babylon the Prostitute (apostate church) “was drunk with the blood of God’s holy people, the blood of those who bore testimony to Jesus”; and therefore how “this calls for patient endurance and faithfulness on the part of God’s people ... [for] Blessed are the dead who die in the Lord from now on.”

Day 6
The
Tribulation
Week

#3 Session 6

**And he shall confirm the
covenant with many for
one week...**

—Daniel 9:27



	Timeline	Key OT Prophecies	Jesus' Olivet Discourse	Key NT Prophecies
EVENTS OF THE LAST DAYS Literally Days 5 & 6 of Creation	Birth of Church (33/AM 3992)	God's Discipline of His People (Israel & Church) & God's Judgment of His Enemies	1 Beginning of Birth Pangs (Ref) Deception War Famine Natural Calamities & Plagues ... 2 Persecution (Ref) ... 3 Fullness of Gentiles/All Israel Saved (Ref) Sealing of 144,000 4 Antichrist' Covenant of Peace (Ref) Prophesied wars/destruction (Ref) 5 Abomination of Desolation (Ref) for 3½ years ... 6 Gospel Preached (Ref) ... 7 Cosmic Signs (Ref)	Seal #1-4/Pregnant Woman (Ref) White Horse - <u>deception</u> Red Horse - war Black Horse - economic hardship Pale Horse - death ... Seal #5 - persecution (Ref) <i>until the full number is in</i> ... 3 Fullness of Gentiles/All Israel Saved (Ref) Sealing of 144,000 White Horse - <u>Antichrist's deception</u> Red Horse - war ... Abomination of Desolation & Jerusalem Trampled, <u>Two Witnesses</u> by Gentiles for 42 months/1260 days (Ref) ... Gospel Preached (Ref) by supernatural means ... Seal #6 - Cosmic Signs (Ref) Seal #7 - Outpouring of God's Wrath 7 Trumpets & 7 Bowls judgment (Ref)
	Rebirth of Israel (1948/AM 5907)			
	Present (2018/AM 5977)			
	END OF HARVEST			
	BEGINNING OF 7-YR TRIBULATION			
	MID-WEEK/ BEGINNING OF GREAT TRIBULATION			
	END OF TRIBULATION			
	DAY OF THE LORD			

Previously, we looked at the last days which, seen from the perspective of the Seven Days of Creation, refer to the past 2,000 years since the time of Christ and birth of the Church. We saw how Jesus warned us that there would be **deception, war, famine, and natural calamities and plagues**, but that these were only *"the beginning of birth pains."*; how believers will be **persecuted** until the full number of those who are to die for their faith is in; and finally, how the **fullness of the Gentiles**, once reached, marks the end of the summer harvest, the Age of Grace or Church age, and the beginning of the 7-year Tribulation. There will be NO MORE Gentile harvest from this point on, as the Church experiences its greatest ever earthly rupture rather than a heavenly rapture. In such a time, we are called to patiently endure and remain faithful as we enter into this final stretch of history before Jesus returns.

As we turn now to the **Tribulation Week** itself, there are four key events or things to take note of:

First, the **Antichrist will "confirm a covenant with many for one 'seven'/week"** as mentioned in Daniel's prophecy. This will likely take place on the *Feast of Trumpets* - which is also the Jewish New Year - to mark the start of a New Year/new beginnings for Israel and the world, thus kicking off the Tribulation countdown and the start of the "Time of Jacob's Trouble." This covenant or treaty is likely a deceptive offer of world peace, as the Antichrist promises to put an end to the Israeli-Palestinian/Arab conflict and also the wider "clash of civilisations" between Christianity and Islam through his demonic kingdom. Israel will, for the first time since its rebirth in 1948, be *"a land of unwallled villages ... a peaceful and unsuspecting people"* as described by the prophet Ezekiel (Ezek 38:11). The Third Jewish Temple will also be built then, likely side-by-side with the Dome of the Rock/Al-Aqsa Mosque and perhaps even a Church as the Temple Mount becomes the prime example of world peace and inter-faith harmony.

In this new age of "peace" and "enlightened tolerance", we will witness (ironically) an increasing intolerance of those who refuse to compromise their faith - something that is already happening

today. There will arise widespread suppression of true believers by governments and even by their own churches as they buy into this deceptive argument. The path to world peace will be paved with the bodies of possibly millions of God's faithful, their cries drowned by the shouts of those celebrating this new world order under the Antichrist and His False Prophet.

However, this false peace will not last. The Old Testament prophecies record at least two major wars involving Israel's Arab neighbours and nations from as far north as Russia, as well as the destruction of Damascus. The deception, war, famine, natural disasters and persecution mentioned earlier will continue until the very end.

This brings us to the next key event - after 3½ years (that is, midway through the Tribulation Week on the *Feast of Passover* of the fourth year), the **Antichrist will break this covenant to set up what is known as the "abomination of desolation" in the Temple**. He will declare himself the Passover Lamb, defiling the Temple by making himself God and Christ. Aided by the False Prophet and ten leaders who will come into power then, the Antichrist will trample Jerusalem, blaspheming God and persecuting God's people while deceiving the rest of the world and making them receive the mark of the beast (666 - see [here](#) for its meaning). He will also destroy his former ally, the apostate church, and go to war with various nations.

The remaining half of this 7-year period is known as the *Great Tribulation*. Jesus described how "*Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled,*" while John described in detail the key events and characters during this period. In particular, John spoke of the miraculous display of God's power and judgment by the **Two Witnesses** - possibly Moses and Elijah, both of whom had performed such amazing acts in their lifetimes and who were with Jesus at His Transfiguration ([Rev 11:1-12](#)). There will be a spike in all the calamities unleashed by the first 5 Seals as well as in demonic activity, as Satan will have been thrown down to earth during this period and knows that his time is short.

Third, now those who believe that we can "speed up" the Second Coming of Christ by finishing the task of world evangelisation often quote Jesus' words in Mt 24:14 that "*this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.*" While we should certainly try our best to fulfil the Great Commission, when we realise that in verses 9-13 just prior to this Jesus was speaking of persecution, of many turning away from the faith and betraying and hating each other, of many false prophets appearing and deceiving many people, and of increasing wickedness, where the love of most will grow cold and one needs to fight to even stand firm in the faith just to be saved, let alone save others, it is clear that Jesus was not referring to a victorious Church winning over the world - in fact, it will be *despite* the Church. As John would later reveal in Rev 14:6-7, the Gospel would be preached by *supernatural* means, likely through the supernatural witnessing of the Two Witnesses as we will see afterwards. The purpose here is not world evangelization, to bring about salvation - for the fullness of Gentiles will have already come in by then. Rather, it is to announce that "*the hour of his judgment has come,*" for the wicked will remain unrepentant and defiant towards God even after being confronted with the Gospel.

Finally, the Great Tribulation climaxes with a series of **cosmic signs** and the **outpouring of God's wrath** on the wicked with the breaking of the last 2 Seals and releasing of the 7 Trumpet and Bowl judgments described in **Revelations**. The Old Testament Prophets also spoke of great cosmic signs that would mark the Day of the Lord, while Jesus described how these signs would accompany His return. Now, given how similar the 7 Trumpets and Bowls judgments are to the miracles performed by the Two Witnesses, it is likely that these judgments are the means through which the Two Witnesses demonstrate the truth and power of the Gospel before a wicked and unrepentant world.

As we conclude, let us bear in mind that there are 3 conditions - all known only to God - that must be fulfilled before Christ returns:

Fullness of the persecuted, fullness of the Gentiles, and fullness of the Gospel.

Only then will the end come with the **Day of the Lord.**

Day 7

THE DAY OF THE LORD

#4 Session 6

Thus the heavens and the earth were completed in all their vast array.

By the *seventh* day God had finished the work he had been doing; so on the *seventh* day he rested from all his work. Then God blessed the *seventh* day and made it holy, because on it he rested from all the work of creating that he had done.

Genesis 2:1-3

In [Gen 2:1-3](#) we read,

Thus the heavens and the earth were completed in all their vast array.

*By the **seventh** day God had finished the work he had been doing; so on the **seventh** day he rested from all his work. Then God blessed the **seventh** day and made it holy, because on it he rested from all the work of creating that he had done.*



Nations gather against Jerusalem & Israel
Antichrist kills the Two Witnesses, world rejoices
Israel acknowledges and cries out for her *Messiah*
In that moment ...



At **midnight** the cry rang out:
'Here's the bridegroom!
Come out to meet him!'
Matthew 25:6



WEDDING SUPPER
OF THE LAMB
GREAT SUPPER OF GOD



The Day of the Lord marks the beginning or sundown as it were of the Seventh and Final Day of Creation, before giving way to the glorious dawn or sunrise of the New Millennium of Christ's rule (remember, the Jewish day starts at sunset). It is the end of the world as we know it, a dreadful day where God's discipline of His people and judgment of His enemies reach their climax. As Israel and the world plunges into the dark and fearsome night of the rule of the Antichrist during the Tribulation period, God will pour out His wrath upon the wicked and unrepentant through His Two Witnesses.

As recorded in various Old and New Testament passages (you can get the detailed references in my write-up for the video), all these will culminate in Satan's last-ditch attempt to destroy God's people by gathering the nations against Jerusalem and Israel, even as the Antichrist overpowers and kills the Two Witnesses to the delight of the wicked. At this eleventh hour just days before the nation is to celebrate the Fall Feasts, Israel finally acknowledges and cries out in desperation and true repentance for her *Messiah*.

In that moment, the Two Witnesses come back to life, striking terror in the hearts of the wicked. They then ascend to heaven as a great earthquake strikes Jerusalem, destroying a tenth of the city and killing 7,000 inhabitants. The Mount of Olives is split from East to West, and Jerusalem is raised up high with a fountain of water opening up from under the Temple.

There will be great cosmic signs - *"the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken ... [while] on the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. People will faint from terror, apprehensive of what is coming on the world."* *"Then the kings of the earth, the princes, the generals, the rich, the mighty, and everyone else, both slave and free, hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and*

who can withstand it?'" ([References](#))

Then, at midnight as it were, on the [Feast of Trumpets](#), "The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign for ever and ever."

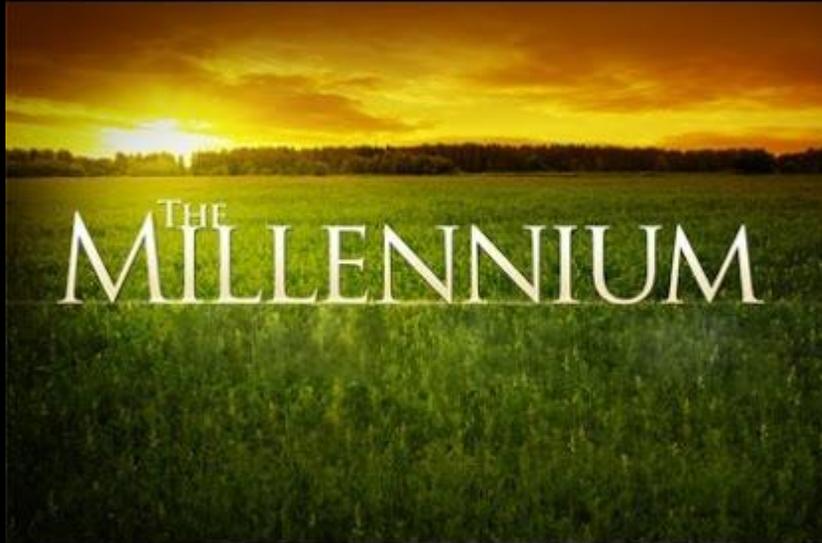
"Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other."

At that very moment, "in a flash, in the twinkling of an eye, at the last trumpet ... the dead will be raised imperishable, and we will be changed ... For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air" ([References](#)).

Because of the great cosmic disturbances during this time, it is plausible that the 10 days between the Feast of Trumpets (1 Tishri) calling God's people to meet the Lord in the air, and the Day of Atonement (10 Tishri) when Jesus returns and sets foot on the Mount of Olives to rescue and restore a repentant Israel while judging the nations, are compressed into a *single day* so that these two events happen at the same time.

If this is so, then the **Wedding Supper** of redemption and restoration of God's people with Jesus the Lamb is also the **Great Supper** of judgment of God's enemies by Jesus the Lion. This is consistent with the Old Testament prophetic narrative concerning God's discipline of His people (which nonetheless ends in comfort, hope and restoration) and judgment of His enemies - both of which culminate on the Day of the Lord.

Day 7

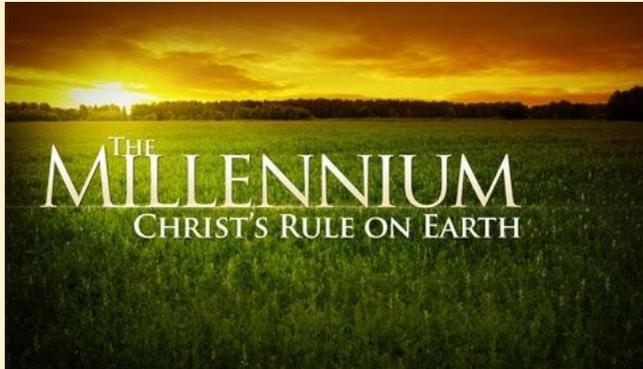


#5 Session 6

"the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the Lord Almighty, and to celebrate the Festival of Tabernacles." (Zech 14:16)

"Shout and be glad, Daughter Zion. For I am coming, and I will live among you," declares the Lord. "Many nations will be joined with the Lord in that day and will become my people. I will live among you ... And the name of the city (Jerusalem) from that time on will be: **THE LORD IS THERE** (Yahweh Shammah)." (Zech 2:10-11, Ezek 48:35)

SHALOM CONSUMMATION, PEACE, REST TABERNACLE God desires to live among us



I the Lord will be their God, and my servant David will be prince among them. I the Lord have spoken ... They will live in the land I gave to my servant Jacob, the land where your ancestors lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever ... The prince himself is the only one who may sit inside the gateway to eat in the presence of the Lord ... It will be the duty of the prince to provide the ... offerings ... at all the appointed festivals of Israel. (Ezek 34:24, 37:25, 44:3, 45:17)

RESTORED (SHALOM) ISRAEL FULFILLS ORIGINAL PURPOSE AS GOD'S LESSER LIGHT

REDEEMED (in glorified bodies) 2 GROUPS SURVIVORS (experience death, many join final rebellion)

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Following the Day of the Lord, the dawn of the Millennium brings about the *earthly Shalom* of God - the **consummation** or bringing together into perfect union Man and God as Jesus rules the world through Israel His Lesser Light; the coming of true **peace** to mankind; and the **Sabbath rest** for both Man and God - Man resting in God, and God resting from His work of Creation. In a sense, we are brought back to the blessed state of Creation at the original Sabbath in Gen 2, with one major difference as we will see shortly.

Previously, we saw that the Day of the Lord would bring together the joint fulfilment of the first two Fall Feasts of God - the Feast of Trumpets calling us to meet the Lord in the air, and the Day of Atonement when Jesus would return to the Mount of Olives to rescue and restore a repentant Israel while judging the nations. The Millennium is the fulfilment of the last of the 7 Feasts of God - the [Feast of Tabernacles](#) - and revolves around worship at the Millennial Temple. The prophet [Ezekiel](#) gives us a detailed description of this Temple in 40-42, while Zechariah tells us that "*the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the Lord Almighty, and to celebrate the Festival of Tabernacles*" (Zech 14:16). The Millennium ultimately reflects **God's desire to tabernacle or live among us** - we read in [Zechariah 2:10-11 and Ezekiel 48:35](#), "*Shout and be glad, Daughter Zion. For I am coming, and I will live among you,*" declares the Lord. "*Many nations will be joined with the Lord in that day and will become my people. I will live among you ... And the name of the city (Jerusalem) from that time on will be: THE LORD IS THERE (Yahweh Shammah).*" Jerusalem or *Yerushalayim*, which means the "City of Peace" - and by extension, the world and mankind - can only find true peace (*Shalom*) in God's presence.

The Millennium also **brings to pass all the unfulfilled Old Testament promises concerning Israel and the Kingdom of David**, in particular David's greatest desire, which was to minister in God's presence in His Holy Temple. Israel will fulfill its original purpose as God's Lesser Light to the nations during the Millennium, with David - who would be among the resurrected - serving as Israel's prince in the

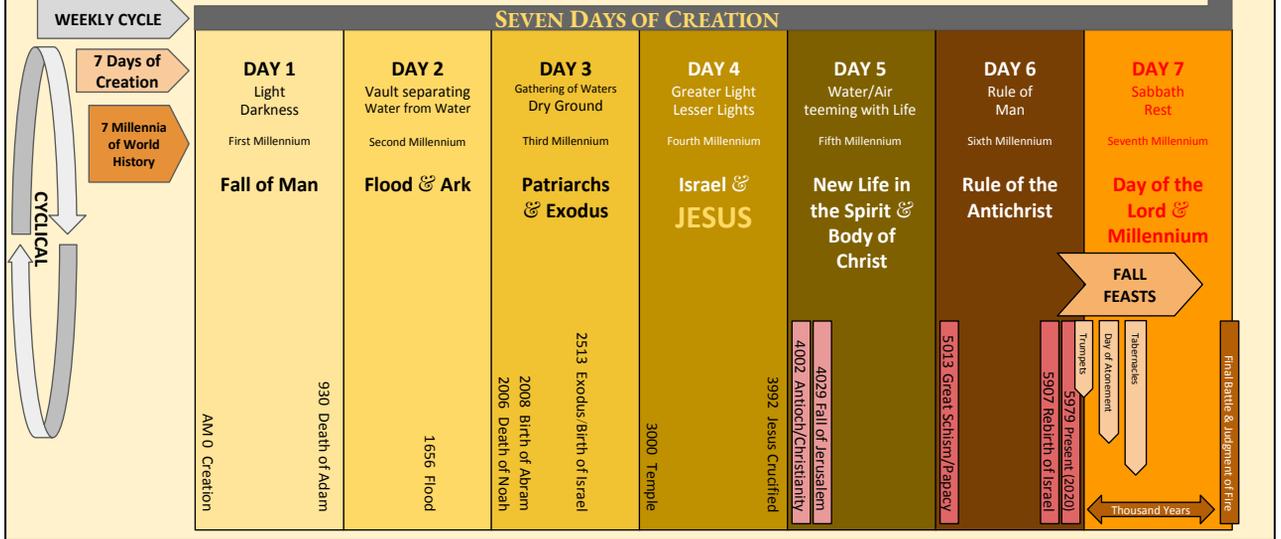
Millennial Temple as seen in the verses above.

Lastly, although the world is in a sense restored to its original blessed state, the description of the Millennial Kingdom in Rev 20 and other related passages throughout the Bible seems to suggest that it will comprise **2 groups - the first group being those redeemed by God** (i.e., those who are part of the blessed "*first resurrection*") **and the second group comprising "*survivors from all the nations.*"** The redeemed - which include David, the [Apostles](#) and likely [only those](#) who are martyred throughout history and the faithful still alive at Christ's coming - will be clothed in glorified bodies and rule with Christ over these survivors, who remain in their fallen nature and will still experience [death](#). Although greatly blessed by God during this thousand year period, we are nonetheless told that as soon as Satan is released, many among these survivors will be deceived into rebelling against God one final time, with devastating eternal consequences. With this, the sun of time and history will finally set over the Final Day of Creation as the books are opened for the Final Judgment.

Understanding the Times

With all wisdom and understanding, he **made known to us** [*Rhema*] the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect **when the times reach their fulfillment** [*Kairos*] – to bring **unity** [*Shalom*] to all things in heaven and on earth under Christ.

Ephesians 1:8-10



[Earlier](#), we saw how the first four Days of Creation gave us a unique Biblical perspective of the first 4,000 years of world history - telling us about sin and the Fall of Man, how sinful men deserved judgment but also how God in His love provided an ark, and later dry ground and a lesser light leading us to His Son Jesus Christ as our ultimate Saviour and Lord.

As we come to the end of the Seven Days of Creation, we are given Biblical insight into the remaining two thousand years of human history from the time of Christ until now, as our generation awaits Jesus' soon return to usher in the Millennium.

Here, the **Fifth Day** of Creation pointed to the **New Life** available to all mankind through the giving of the **Holy Spirit** and birth of the Church as the **Body of Christ**.

This came to pass with the emergence of Antioch in AM 4002 - the beginning of the Fifth Millennium - where believers were first known as Christians.

The predominantly Gentile Church would become God's vessel bringing His new life to the world for the next 2,000 years, especially following the fall of Jerusalem and destruction of Israel in 70 AD.

However, wherever this new life in the Spirit of Christ has sprouted, the life-destroying Spirit of the Antichrist has often quickly followed suit.

The **Sixth Day** of Creation warns us of this Satan-inspired kingdom and **Rule of Man** that tries to overthrow the Kingdom and Rule of God.

Beginning with the Great Schism and rise of the Papacy in AM 5013 - the start of the Sixth Millennium - these Satanic efforts, which have actually been ongoing since Creation, will intensify and culminate in

the rule of the **Antichrist** in the end times.

With the rebirth of Israel in 1948 (AM 5907) seventy two years ago, the stage is now set for the coming Tribulation as we (AM 5979) approach the end of the Sixth Millennium in our generation.

This brings us to the events symbolised by the **Seventh and Final Day** of Creation - here, the Great Tribulation - and with it God's discipline of His people and judgment of His enemies - ends with the return of Jesus the Lion of Judah, the King of Kings and Lord of Lords, on the **Day of the Lord**, as the armies of the world led by the Antichrist surround a desperate and repentant Israel who cries out for her *Messiah*.

In terms of the Fall Feasts, beginning with the Last Trumpet calling the saints to meet the Lord in the air, Jesus returns and sets foot on the Mount of Olives on the Day of Atonement to rescue and restore Israel, judge the nations and Tabernacle with us for a Thousand Years.

With this, mankind and all creation finally experience their earthly Sabbath Rest during the **Millennium**.

The thousand years end with a final battle and the Final Judgment of all mankind.

END OF SESSION 6

OUTLINE

Prologue Understanding the Times

Days 1-3 Fall of Man, Flood & Ark, Patriarchs & Exodus

Day 4 Law, Tabernacle, Priesthood, Sacrifices, Sacred Times & History of Israel

Day 4 Prophets & Jesus Christ

Day 5 New Life in the Spirit & Body of Christ

Days 6-7 Rule of the Antichrist, Day of the Lord & Millennium

Epilogue New Heaven, Earth, Jerusalem & Back to the Kairos Now

*At any
Moment?
Yes ...
and No*

#1 Session 7



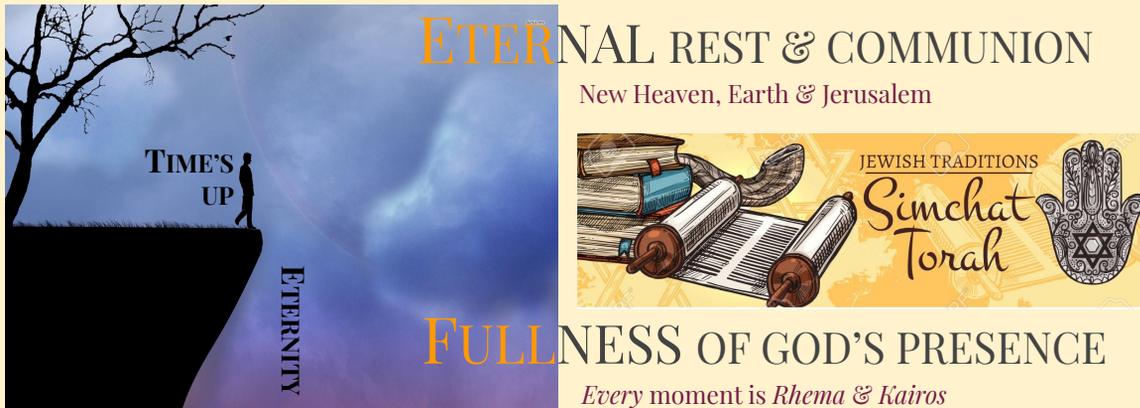
**Behold, I am
coming soon!**

Rev. 22:12

“EIGHTH DAY” SABBATH

For seven days present food offerings to the Lord, and on the **eighth day** hold a **sacred assembly** and present a food offering to the Lord. It is the **closing special assembly**; do no regular work.

Leviticus 23:36



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In our [opening session](#), we had briefly mentioned an “Eighth Day” Sabbath that Jews celebrated after the end of the final seven-day Feast of Tabernacles prophetic of Christ’s Millennial Rule. According to Jewish tradition, after the Feast of Tabernacles, God invites His people to stay on for another day/Sabbath for a more intimate celebration.

The “Eighth Day” Sabbath marks the end of Creation and Time as we pass from this life into eternity. Here, the special **Sabbath** and **Closing Assembly** that is held is a picture of our **eternal rest** and **communion** with God as the heavens, earth and time itself give way to the New Heaven and Earth and a [New Jerusalem](#) in eternity, spoken of in the final two chapters of **Revelations**. If we recall from our opening session, the spiritual realm is timeless and eternal. God gave us time when He created the physical realm of the heavens and the earth. Now, as we return to eternity, what we know on earth as the beginning and end are one again in God, who is the **“Alpha and the Omega, the First and the Last, the Beginning and the End”** (Rev 22:13). In Him, everything is now made complete, perfect and at rest (*Shalom*). God invites us to stay on for another “day/Sabbath” - which is none other than eternity itself - to have intimate communion and fellowship with Him forever.

The *Simchat Torah* (or rejoicing of the *Torah*, the first 5 books of the Bible) is also celebrated by Jews on that day to mark the end of the *Torah* public reading cycle. It is a picture of how the speaking out of God’s Word at set times - in other words, God’s cycle of *Rhema* and *Kairos* - will eventually end. From that point on, we will forever be in God’s presence and *every moment* (if we can even speak of moments in eternity) is *Rhema* and *Kairos*.

Realising how close we are to the edge of time and how we could fall into the eternity of God’s presence at any moment is what we want to look at next as we reflect on the often misunderstood idea that Christ could return at any moment and hence we cannot know when He is coming.

REFLECTIONS

ON IMMINENCE

Look, I am coming soon! My reward is with me, and I will give to each person **according to what they have done.** *Revelations 22:12, 20*

God again set a certain day (*Kairos*), calling it “**Today**”... “*Today, if you hear his voice (Rhema), do not harden your hearts.*” *Hebrews 4:7*

We will meet the Lord the instant we die - and we do not know when that will happen.

Christ will indeed come suddenly to those who are spiritually blind.

*Imminence in death
Imminence in ignorance & unbelief*

Today - the Eighth Day Kairos

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Some of you - especially if you believe in a sudden rapture and return of Christ - may object that since we already know when Christ will return based on the Seven Days of Creation, His coming is no longer imminent - no longer something that can happen at any moment. Let me try to answer you in terms of how the physical and the spiritual, time and eternity, *Rhema* and *Kairos* - how they intersect in our lives:

First, Christ's coming can be said to be imminent because **we will meet the Lord the instant we die and we do not know when that will happen** - even on our deathbed, God can miraculously heal us, or for that matter, He can even choose to resurrect us after we are dead! But the moment we truly die, we are taken out of *Chronos* time and instantly transported into God's presence - for those who are part of the First Resurrection, they will “time-jump” to that *Kairos* moment where they will meet the Lord in the air prior to the Millennium; for the rest of us, we will be taken out of Creation and Time completely to stand before the Throne of God at the Final Judgment.

Second, we already learnt how - on this Sixth Day of Creation that we are living in now - the spirit of this age is not the Holy Spirit of Truth but the lying spirit of the Antichrist. There is so much deception around us and in the Church that many will not be able to recognise - or even if they do, they will not believe - the signs of Christ's coming. It was the same as with the Jews in Jesus' day, who could not recognise the *Messiah* even when He was standing right before their eyes. Yes, Christ will indeed come suddenly, unexpectedly, to those who are spiritually blind.

This brings us to the verses above.

We spoke about God's *Rhema* and *Kairos* for His people so that they understand the times and know what they should do. What God wants to say to us can be discerned from the Bible when seen through the perspective of the Seven Days of Creation.

But there is also an *Eighth Day Kairos* - that split second instant that separates us from God's very presence in eternity - which is called "**Today**." And His *Rhema* for us in this *Kairos* Now is, "*Today, if you hear his voice (Rhema), do not harden your hearts.*"

The choice is ours to make ... Today. For tomorrow may be too late.

Jesus said, "*Look, I am coming soon! My reward is with me, and I will give to each person **according to what they have done.***"

Are we ready? **Have we done** what we need to do to be confidently expectant of Jesus' return? We may be called to meet Him anytime; but perhaps even more worrying, we may not be called to meet Him yet - and in the meantime, we need to trim our lamps and make sure our oil is filled so that when Jesus finally shows up, we are not left in the dark and blind to His presence.



Issachar, men who understood the times and knew what Israel should do - 1 Chronicles 12:32

Issachar B7D Fellowship

Back to the Kairos Now

#2 Session 7 (FINAL SESSION)

WRAP-UP

- 1** *We are fast approaching the end*
*we are the **final generation***
- 2** *We will be tested in unprecedented ways*
*the true Church **will suffer** with Israel as one Body*
- 3** *We need to equip ourselves & others*
*to keep the **Faith**, persevere in **Hope** & **Love** the Body*

As we conclude with this final session, I want to leave you with these 3 key takeaways:

ONE, we are fast approaching the end - we are in the twilight of the Sixth Day of Creation before the Seventh Day arrives at sunset, the end of the summer harvest before the Fall Feasts begin, the 70th Jubilee from the time Israel possessed the Promised Land and 40th Jubilee from the time of Jesus' first coming and birth of the Church, and the final generation that will witness His return.

TWO, we will be tested in unprecedented ways - Israel and the Church share a common prophetic destiny according to God's eternal will. Israel's rejection of Jesus at His first coming was part of the mystery of God's will opening the way for the salvation of the Gentile nations through the Body of Christ. However, once the fullness of the Gentiles have come in, the keys of the Kingdom will be handed back to the Jews as the Church falls into deception and apostasy and this apostate Church ultimately rejects Christ in favour of the Antichrist. We who are the true Gentile children of God will join in the sufferings of our Jewish brethren as God refines both them and us as one Body in Him in preparation for His coming.

THREE, we need to equip ourselves and others in the Body of Christ - in view of the coming flood and fire of apostasy and persecution, we need to uphold one another within our own fellowship groups and beyond to (1) keep the **Faith**, (2) persevere in **Hope**, and (3) **Love** the Body. We can only stand (and withstand) individually when we stand together with fellow saints of God, being one in Spirit as we look past our local church, denomination and the Church as a whole to embrace our Jewish brothers and sisters in ushering in God's Kingdom.

WRAP-UP

Issachar B7D Fellowship

from Issachar, men who understood the times and knew what
Israel should do.

1 Chronicles 12:32

Hear, Understand, Act
Word (Rhema), Spirit, People



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If you recall, we spoke of how, when David was rallying for support from the people to bring Israel under his rule following the death of King Saul, the men of the tribe of Issachar acted decisively to join him because they understood the times - meaning, God's will for the nation then - and knew what Israel should do. They looked past the interests of their own tribe to join together with the other tribes of Israel to usher in God's Kingdom rule through David.

In this *Kairos* Now, we believe that God is again speaking and releasing a similar message to His people.

We, like the men of Issachar, need to **hear, understand** and **act** decisively in light of God's *Rhema* and will to [repair, rebuild and rescue](#) His people and to [release](#) His prophetic word for this *Kairos* moment. We need to look past the interests of our own narrow "tribes" as it were to stand together with other like-minded saints and especially our Jewish brothers and sisters in Christ to rally behind and usher in the Kingdom of the Son of David, Jesus Christ.

We do this "not by might nor by power" ([Zech 4:6](#)) as the world does, but by His **Word (Rhema), Spirit** and **People** that enables us to be overcomers in Faith, Hope and Love.

With this, we come to the end of our current study cycle and the end of another Jewish year. I hope you will join me here again in the new Jewish year as we begin a fresh cycle of faithfully hearing, understanding and acting on God's *Rhema* until He returns to bring us back to eternity. Until then, may God's *Rhema* and Spirit transform you into such future and Christ-ready fellowships in His *Kairos*. Amen!

END OF STUDY