

The long break was deliberate and at the Lord's instance. We do hope however that you made good use of it to carefully chew the former cords. We are continuing in our meditation on THE LANGUAGE OF PROPHECY and this is (Part 3) which is the final on this topic.

In the second part of our study, we examined the symbols of 'HEAVEN' and 'EARTH' as used in scriptures. We observed that the Bible is wholly prophetic, and that signs, symbols and figurative expressions are used to convey the message of God to His people.

We would link up with our last meditation by picking a thought drawn from three messages: Ephesians 1:15, Ephesians 6:12 and II Corinthians 12:1-4. We will be establishing the fact that the church is often times presented in God's word as sitting in the 'HEAVENLY PLACES' suggests that there are several places that exist. The reference is to the Old Testament tabernacle, the tabernacle that Moses built in the wilderness. Recall that it consists of three compartments: the Outer Court, the Holy Place, and the Holiest of All (or Holy of Holies).

In the book of Hebrews, chapters 7, 8 and 13, the worship in the New Testament age is contrasted with the worship in the Old Testament age. We are told that the tabernacle services were patterns of the 'HEAVENLY' things, the good things to come. That is, in the church age, we have the 'HEAVENLY' things referred to, we have the good things that was to come right here in the church age. Thus, corresponding to the 'Outer Court' in Moses tabernacle is what we might call in this church age the first 'HEAVEN', the first realm in which the believer can walk with the Lord, knowing Him and receiving of the things of God's kingdom.

Similarly, corresponding to the 'Holy Place' is the second 'HEAVEN', and corresponding to the 'Holiest of All (or Holy of Holies)' is the third 'HEAVEN'. So, when Paul said in Ephesians 1:3, ".Blessed be

the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in 'HEAVENLY' places in Christ.", the 'HEAVENLY' places he was speaking of are these three 'HEAVENS' that corresponds to the three courts in the tabernacle of Moses. The three 'HEAVENS' are the realms of the believers' walk and fellowship with the Living God. We are told that blessings exist in these three heavens, and we are brought into these blessings when we commune with the Lord Jesus Christ. That is, in submission to His several influences, we are brought to partake of the blessings in these three spheres.

There is the primary understanding that the first 'HEAVEN' is the starry sky, that is, the atmospheric 'HEAVENS', and the settings of the 'STARS', 'MOON', 'SUN' and the like. The second 'HEAVEN' is said to be where the powers of darkness occupy, while the third 'HEAVEN' is the paradise of God. But, these three 'HEAVENS', in a proper consideration of scriptures talks of spheres of fellowship and communion with the Lord God Almighty.

In the first 'HEAVEN', we have communion with Him, submitting to His Lordship. By this, we are allowed to see the basic principles of God's word that governs salvation from sin and the call to consecration, practising self-denial etc. When the believer has a basic understanding of these, and is able to walk in (experience) them, such can be said to be seated with Christ indeed in the first 'HEAVEN'.

We are introduced into the second court (the second 'HEAVEN') in the baptism of the Holy Spirit, with the equipment of the gifts of the Spirit and the development of the fruits of the Spirit. Because the baptism of the Holy Spirit is a promise of God to all who believe, the second court ('HEAVEN') is viewed as the normal sphere of the Spirit-filled believer, even though in service he comes out to the Outer Court to meet with men. Thus, the largest sphere of the believer's fellowship is the second court, the Holy Place, the second 'HEAVEN'. If, indeed, the believer is baptised in the Holy Spirit

and is allowing the Holy Spirit to increasingly make Christ known to him, in him and through him, then the believer is in actual estate seated with Christ in the second court. However, when the bodily faculties, the believer's humanity, is by-passed by the Holy Spirit, he is lifted out to fellowship with the Lord in the third 'HEAVEN', as we saw of John in Revelation 4:1.

Quite often, we are limited to fellowship in the second 'HEAVEN'. But once in a while, when the Lord wants to bring us into certain knowledge (understanding), we are transported, while yet on earth, to behold things that belongs to the third 'HEAVEN'. Paul calls it the paradise of God. There, things that pertain to our perfection, to the fullness of union with Christ Jesus, to our glorification, are brought forth in things that cannot easily be seen.

It is pertinent to distinguish these 'HEAVENLY' places wherein the believer operates from the high places or 'HEAVENLY' places that belong to the domain of darkness, that is, the demonic heavens. In Ephesians 6:12, Paul says,

".For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The high places referred to here are 'HEAVENLY' places. Thus, the 'HEAVENLY' places of demonic forces are also known to be stratified layers. That is, you could talk about the first, second and third heavens in relation to the operations of the powers of darkness. The reference is not to geographical locations but to the image of satanic powers that is manifested or displayed. For example, we can talk of certain regions of demonic operations in the world of the waters. Though located in the waters, this is one of the 'HEAVENLY' places of satanic operations. So, the reference is not to geographical location but the image of Satan that is in display.

Again, we can talk about the operations of the forces of darkness in

the terrestrial sphere, that is, in the land region of the earth. Finally, there are the activities of demonic forces in the 'HEAVENLY' spheres. So, where these forces operate is not as important as the powers of Satan they display. Secondly, both Spirits and humans (men and women) operate these demonic heavens in wickedness.

Furthermore, we are made to see that the demonic 'HEAVENS' are heavily materialistic. That is, they derive their strength and operations from the material world. In other words, the 'HEAVENS' located in the waters derive its strength from life forms in the waters. The demonic 'HEAVEN' located in the earth derives its strength and operations from men, trees etc. (life forms) in the earth, and, the demonic forces operating in the air derive their strength and operations from life forms in the 'HEAVENS', the sun, moon, stars and planetary bodies etc. Thus, in that order of things, there is a lust for blood, especially human blood, as much is derived therefrom by satanic operations. Satanism is a dependent realm shorn of creative powers.

That is unlike the spiritual 'HEAVENS' that the church is associated with. This 'HEAVENS' (the heavens the church operates in) sustains itself. The realm of the 'HEAVENS' of God, which the church is called into, can be sustained by the glory of God without reference to anything material. Revelation 21:23 says,

".and the city (the church) had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

This is the meaning of immortality. The Bible says God has life in Himself (John 5:26), He does not depend on anything for existence. So, the church operates purely by God's Word and by God's Spirit, and, when we have learnt and known fellowship with the Lord as by His Spirit, and as He will it, He brings us into experiences that belong to the second and to the third 'HEAVENS'.

We feel pressed in our spirits to take up two symbols used in

connection with the earth. These are 'GRASSES' and 'TREES'.
'GRASS'

as we find in Revelation 8:7, Isaiah 40:6-8, and Zechariah 10:1, is used to symbolise persons who are born again but have not grown much,

spiritually speaking. In the same connection, 'TREES' are used to represent mature believers. In Isaiah 55:12, we are told that,

".all the 'TREES' of the field shall clap their hands."

And again, when John the Baptist was speaking to the people, he said,

".the axe of God is laid at the root of every 'TREE'." (Matthew 3:10)

The reference is to persons who had come to covenant relationship with God. Furthermore, in Isaiah 61:3, we read,

".to appoint unto them that mourn in Zion, to give unto them beauty
for ashes, the oil of joy
for mourning, the garment of praise for the spirit of heaviness;
that they might be called 'TREES'
of righteousness, the planting of the Lord, that He might be glorified."

In verse 6 of the same chapter, it is said of this same people,

".ye shall be named the Priests of the Lord: men shall call you ministers of our God."

So, while 'GRASS' can be used to typify persons who are spiritually immature, 'TREES', where the context so admits, symbolise Ministers of God or other mature believers.

Still, in this sphere, we can talk about the 'WILDERNESS'. The figure is used for a desolate condition, spiritually speaking. This should be clear. In the environment of spiritual desolation, spiritual growth is not possible. We cannot have 'TREES' and abundant 'GRASSES' in the wilderness. This is so even in the natural. For example, we see in Revelation 17, when the Lord by the Spirit would make known to John certain things about the harlot woman, he was carried into the 'WILDERNESS'. The reference is to the

fact that the things that are to be shown are to be found where there is a lot of spiritual poverty. In other words, what is revealed takes place because of an environment that is made spiritually desolate as a result of the gross unfaithfulness of professed believers.

There is however another usage of the word 'WILDERNESS' in prophetic scriptures. Sometimes, the 'WILDERNESS' is used to represent a place of intensive consecration, a place of spiritual preparation and building up towards a specific purpose. The lord Jesus Christ was in the 'WILDERNESS' for forty days and forty nights. John the Baptist was said to be in the 'WILDERNESS' until the time of his showing forth to the house of Israel. The Israelites were led into the 'WILDERNESS' when they came out of Egypt, where over a period of forty years, they were being processed to fit them for the land of promise. This other usage is something many of us are familiar with.

In Revelation 12, we are told that the woman was carried into the 'WILDERNESS', the reference is not to a state of spiritual destitution but that she was assisted to come into an intensive consecration. This is clear from what follows. We are told that in the 'WILDERNESS', she is to be nourished by the Word and Spirit of God for a time and times, and half a time. In such an environment, she was able to rise above the waters of evil from the mouth of the dragon. She obtained grace to overcome the dragon's wiles.

Next is the figure of the 'MOUNTAIN'. We are told in the temptation of Jesus Christ that the devil carried him to a great and high 'MOUNTAIN'. The truth is not that Jesus Christ climbed some physical 'MOUNTAIN'. There is no 'MOUNTAIN' range in the world from whose peak you can see all the kingdoms of the world. The truth is that, certain difficulties associated with humanity were surfaced to the mind of Jesus. The enemy (Satan) flashed into His mind some secrets of the operations of his kingdom suggesting to Him something like this,

".if you want to have world power, world influence over the kingdoms

of this world, I can give you such powers, this is how to go about it. The kingdoms of this world are mine and I can give it to whosoever pleases me, just become my servant, bow down and worship me."

The fact that the Lord Jesus Christ was carried to an exceedingly high mountain shows that what was being disclosed by Satan was something in his exclusive preserve, shared only with persons who he desires to bring into godhood under him. Men in the demonic heaven who are drawn into incorporating the trinity of Satan, when they get to what is called godship, are granted deeper insights into the operations of the kingdoms of this world.

While we have taken time to look at this symbol, our main purpose, however, is to bring us to Revelation 21 where John was carried in the Spirit to an exceedingly high 'MOUNTAIN' to be shown the Holy City. There, the Almighty God brought things to John's attention: such things as are reserved for all who He draws to such favours.

'MOUNTAIN' is used in another symbolism in prophetic scriptures to represent kingdoms or governments, whether political or ecclesiastical. For example, the kingdom of God, the government of God is represented as a mountain, (Mount Zion). We are told that ".great is the Lord and greatly to be praised, in the city of our God, in the mountain of His holiness." (Psalm 48:1). And again, in Isaiah 2:2, we are told, ".and it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and nations shall flow into it.". Thus, 'MOUNTAINS' and 'HILLS' speak of powers, kingdoms or governments.

The 'HILL' represents a smaller power or kingdom than the mountain, just as the natural mountain is higher than the hill. Hence, when in Revelation 6:15, 16, we are told that in the face of God's tribulation judgements, the kings of the earth, the great men and the rich men, the chief captains and the mighty men, the free and the bondman hid themselves in the dens and in the rocks of the 'MOUNTAINS'; saying to the 'MOUNTAINS' ".and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.". The reference is not to physical 'MOUNTAINS'

and rocks but to some institutions and governments. It is in this context of 'MOUNTAINS' and 'HILLS' representing political or religious kingdoms, governments and powers, that we can appreciate the fact that spiritual leadership, rulership and government among God's people can be pictured as 'MOUNTAINS'.

In concluding our meditation on 'THE LANGUAGE OF PROPHECY', we are going to take the symbol of the 'DAY'. We would advise that you go through our meditation on the message "COME UP HITHER". There we talked about the Lord's 'DAY'. This is mentioned in Revelation 1:10.

There, our emphasis was that the Lord's 'DAY' has to do with the 'DAY' of judgement, which consist essentially in the Lord Jesus Christ manifesting principles which reveals things that are not acceptable in His sight. We said that this is followed by actual judgements where evil is overthrown. Thus, the light of understanding that brings to view the actual state of things can be called 'DAY'. In the dark, we may not be able to see how things are

inside the house. But in the 'DAY', as the sun rises, the things that are hidden in the dark are brought to light. So, the word 'DAY'

refers to the Lord shining His light on the state of things in His church and the world so that the things commendable can be praised and the things condemnable denounced.

Associated with the word 'DAY', is yet another thought and that is, the word 'DAY' may represent a time period. Most often, in prophetic

passages, the word 'DAY' is not used to depict a period of twenty-four hours. For example, when we read the story of creation,

we are told that God made the heavens and the earth in six 'DAYS'. The reference could not possibly be a twenty-four hour period since the sun, the moon were created on the fourth 'DAY'; and we know that

it is the rotation of the earth round the sun that gives us the experiences of night and 'DAY'. When we also consider this in the light of Genesis 2:4 which says that the heavens and the earth were created in just one 'DAY', you will accept that the reference in the

use of the word 'DAY' is to a time period.

Further considerations drawn from other passages of the scriptures makes us to know that each of the six 'DAYS' of creation depicts a time period well over a thousand years. In fact more than a

thousand

years period is often depicted in the use of the word 'DAY'.

Again,

in II Peter 3:8, we find Peter saying that ".one 'DAY' is with the Lord as a thousand years.". This is used in relation to the history

of redemption, that work of the Lord God Almighty in bringing humanity to the redemption that is in Christ Jesus, the time period marked out for the outworking of His redemption in His people. In relation to this time period, one 'DAY' with the Lord is said to be as a thousand years.

Furthermore, in Numbers 13 and 14, we read of how Moses, under the instruction of God sent out spies to search out the land of promise.

We are told that they searched that land for forty 'DAYS'. But when

the spies brought an evil report of the land, God was angry with them

and with the congregation for believing their report. Therefore He said, for each 'DAY' spent to search out the land of Canaan, they would spend one year wandering in the wilderness. So, we find that a

'DAY' can stand for a year.

Again, in Ezekiel 4, the Lord thinking about bringing severe judgements upon Israel, asked Ezekiel to do something for some number

of 'DAYS', and He said in verse 6, ".I have appointed thee a 'DAY' for a year.". Again in Psalm 95:8, we are told of the 'DAY' of temptation in the wilderness. A little later in verse 10, David speaking prophetically in the stead of God said, ".forty years was I

grieved with that generation.". So, the 'DAY' of temptation in the wilderness was actually a period of forty years.

In the New Testament, we see such examples of the symbolic use of the

word 'DAY'. Jesus speaking of the whole three and a half years of His earthly ministry for example, told the nation of Israel (the Jews) that they did not know the 'DAY' of their visitation (Luke 19:44). In verse 42, He says, ".how I wish you had known the 'DAY' that belong to your peace, but now, they are hid from your eyes.".

Again, in John 5, we see Jesus in a prophetic language calling the whole span of the church age an hour. In verse 25, He says, ".the

hour cometh and now is when the dead (physically alive but spiritually dead) shall hear the voice of the Son of God (in the gospel) and they that hear (with profit) shall live.". So, the whole of the two thousand years period of the church age during which the gospel is preached to men, though physically alive on the earth but dead in trespasses and sins, raising them up from this dead state unto aliveness to God (Ephesians 2:1-6), is referred to prophetically as an hour. Similarly, in Ephesians 6:13, the whole span of the believer's life on earth is called an evil 'DAY' when viewed from the standpoint of the tiresome circumstances he has to go through. The Bible says, ".we through much tribulation shall enter into the kingdom." (Acts 14:22). So, Paul was picking the whole span of the believer's stay on earth as an evil 'DAY'.

Now, the above observations are quite important. In the book of Revelations, we see many references to the word 'DAY'. For example, in Revelation 11, certain persons said to be prophets were to minister for one thousand, two hundred and sixty 'DAYS'. In the scriptures, we are assisted to know what that stands for. Again, in Revelation 18, the judgement of Babylon is said to be in a 'DAY'. When later on we see what Babylon represent in today's world, it will amaze you that John says her judgement shall come in one 'DAY' (verse 8). But we are assisted by scriptures to know that judgement shall span some years.

We believe all that had been said will assist us to begin to give proper attention to every word we meet in scriptures, because the scriptures are verbally inspired, and one mind is behind it all.

II

Timothy 3:16 says, ".all scriptures are given by the inspiration of the Holy Spirit.", so, wherever you turn to in the scriptures, there is one mind, consistent in all that it is bringing forth.

Before we round up this meditation, we want to draw our attention to something that occurs several times in the story of creation. In Genesis 1:5, we find the phrase ".and the evening and the morning were the first 'DAY'.". Although the 'DAY' of God, the 'DAY' of

the

Lord Jesus Christ will span many years, as we shall more fully examine in another book. We are told that the Lord's 'DAY' usually begins in the evening and ends in the morning (or noonday). That is, the evening and the morning constitute a 'DAY'. Every 'DAY' of the Lord has its evening and also its morning. When God's 'DAY' begins, it begins with the evening. What make for the special characteristics associated with that 'DAY' are in many times, not known by the generality of people. In other words, there is some form of unawareness associated with the evening part of the Lord's 'DAY', but as the 'DAY' continues, in the passage of time, when the morning appears, everything is made manifest for all to see and appreciate.

We want to say emphatically, by the Spirit of prophecy, that in relation to the 'DAY' of judgement, we have entered into its evening period. That is, we are at the beginning of events that will ultimately reveal God's judgement on all human institutions, social, political, economic and religious. May God bless you, may He cause His face to shine upon you, in Jesus name - AMEN.

Beloved Brethren, we earnestly look unto God that by His grace, when next we meet, we will be considering starting another topic, "THE MARK OF THE BEAST." Under this same series of 'Light in the evening time'. We do covet your prayers the more - the time is much nearer than when we first believed. Stay blessed in Him and for Him.