

# **LANGUAGE OF PROPHECY**

# THE LANGUAGE OF PROPHECY

## PART ONE

The central focus in the first part of our meditation was to draw the attention of the Lord's people to the fact that God is carrying out an intensive work in the midst of the assemblies of his people. This work is essentially one of cleansing with a view to preparing his people for the glory that is to be revealed. He cleanses by the use of the spirit of his word, when through the preaching and teaching of God's word, he draws the attention of his people to the fact that they should cleanse themselves.

There is a washing of the water by the word (*Ephesians 5:25*). But if the Lord's people will not hearken to his corrective ministry, then he would use hard agencies; he would use the instrument of judgement to get their attention. We know that "*judgement will begin in the house of God*" (I Peter 4:17). Those who respond to divine dealings positively will be fitted to receive the glory, the unlimited anointing that is yet to be revealed upon the church. We can say with all authority that the church's finest hour is just about to break upon us.

Let us now pick up the meditation on "The Language

of Prophecy.” Remember that the testimony of Jesus is the spirit of prophecy. It is testimony of Jesus that saves and keeps saving until we are perfected in his likeness and image. That being so, the prophetic word will take on greater and greater prominence among God's people at this time of the end. And, we know that the ministries in the church will begin to turn to prophetic subjects as God opens the door of understanding of his word. We begin by reading Revelation 1:1

*The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.*

Please, take note of the word "*signify*". It is the word that tells us the book of Revelation will be generously sprinkled with signs, symbols, spiritual imageries, and figurative expressions. The purpose is not to mystify the message it carries, but, to bring it forth in such a dramatic manner that it leaves a lasting impression on those who open up to it. It is good in the sight of God, and, we trust it is safe for the Lord's people for this approach to be adopted.

We have found in the previous message that the Sun stands for the Living word giving light and life unto his people. The Moon stand for the written word, both old and new testaments, in their capacity, when quickened to the understanding of the believer, to

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reflect the living word. The stars stand for persons who have grown in the image of the Lord Jesus Christ. These ones being under the influence of the living word and the written word, exercise ruling functions in the midst of the Lord's people to bring them also to the same experiences, while they as sheep under the great shepherd continues to receive light from him.

The beast, we said, represents kingdom, and could represent prominent persons within the kingdom. The kingdom could either be political or religious. Then the sea we saw, represent the nations of the unsaved world, in their restless and troubled state.

In this part, we will begin with the symbol of heaven. In Mathew 6:9, we find Jesus teaching his disciples how to pray. And he said, when you pray, say, "*Our Father who is in heaven*". Again, Psalm 115:16, says "*the heaven, even the heavens belong unto God, but the earth has he given unto the children of men*". From these two scriptures, one usage of the word heaven is that it represents the sphere of the immortal God, the place of the dwelling of spirit angels who are in the service of God. That heaven, the place of the LORD God Almighty and the sphere of the existence of the spirit angels, is not to be found in the material world.

You remember that God made the material world out of the things that are in him. Being the self- existent one, he could not possibly be living in the material world and deriving its existence from it. God does

not need oxygen or any form of sustenance from the material world. Rather, the material world is sustained by the word of his power. Therefore, the first usage of the word heaven is that it represents the abode of the most high God, that realm of glory and power that sustains the material universe.

Again, in John 3:13, we see Jesus speaking to Nicodemus, saying "*no man has ever ascended unto heaven, but he that came down from heaven, even the son of man which is in heaven*". Reading that verse several times over, you will understand Jesus was saying that, though he was physically present upon the earth in the days of his flesh, he was nevertheless in heaven. The reference in that passage is to the fact that he had access to heavenly power, glory, authority and majesty. Again, we notice that if that is true of him, it could be true also of persons called unto salvation and fitted to receive the inheritance of the eternal kingdom of our Lord Jesus Christ.

Then, in Psalm 103:19, we are told that "*the Lord God has prepared his throne in the heavens* (take note of the distinction between *heaven* and *heavens*), and that his kingdom ruleth over all. Again in Daniel 4, a chapter penned by Nebuchadnezer after he had experienced God's judgement. While giving his testimony, in the seventeenth verse, he says the things that happened to him did happen so that all of creation might know that the Most High God ruleth in the kingdoms of men.

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In the 26th verse of the chapter, when Daniel was giving the interpretation, he said the thing that happened did happen to the intent that the living (that is creation) might know that the *heavens* do rule. If you look at what Nebuchadnezer said in the 17th verse, considered in the light of what Daniel said in the 26th verse, you will find that the Most High God who ruleth in the affairs of men, does so in his (or by means of his) heavens. And, the context is quite clear. The judgement that came upon Nebuchadnezer was sourced by certain persons who, seeing certain abominations in the kingdom of Nebuchadnezer, prayed unto God and decreed judgement. We are told that the decree was of *the holy watchers*, and of the *holy ones*. God's administration of his universe therefore, is done through what might be called the heavens.

The heavens in this connection stand for the realm of Spirit angels and the realm of the church. God does all that he does through his spirit angels and through his church. In the old testament age, the spirit angels occupied a realm of authority and power that was higher than that of men who sought God under that covenant, that is, the church of the old testament. But, in the New Testament, the church occupies a position of authority and power that is higher than that of Spirit angels. In fact, the Spirit angels wait upon the ministry of the church. In other words, the primary authority is in the hands of the church (Hebrews 1:5-

14). So, when the Bible says the heavens do rule, the reference is to the fact that God's power and ruling functions is administered through agencies who could be Spirit angels or his people, the church. These are the heavens, and they are said to be the holy ones, the holy watchers, who watch to promote the interest of God in his universe.

We have so far examined two meaning of the word heaven. First, we said heaven represent the place of God's dwelling, and the dwelling (realm) of spirit angels in the administration of God, even though, we know that God would have to humble himself for his creatures (whether spirit or human) to see him. When God appears in the form the angels can see, he is said to be an *angel of the Lord*. The same is true when he comes in our visions and prophetic dreams. What we see is only a manifestation of the Lord's presence. We also saw that the heavens stand for God's administration, the church and the Spirit angels who administer the interest of God.

Next, we note that the heaven could also be used to typify the firmament, which is the atmospheric heaven. For example, Psalm 103:13 says "*as the heavens are higher than the earth so is God's mercy great to them that fear him*". The reference here is to the atmospheric heaven. This will mean the sky in its high reach compared to the earth upon which we are standing.

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Again, in II Corinthians 5, we find another usage of the word heaven. In verse 1, we read

*For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

When this verse of scripture is read in the context of the preceding three verses, we find that the heavens referred to there is the realm of the regenerated spirit of man. The reference there is not to the atmospheric heavens or to a geographical location above the planetary bodies, but to the sphere of the regenerated spirit where the Holy Spirit resides. This is clear. It says... *if our earthly house of this tabernacle were dissolved....* The reference here is to the physical body. We are told that *if our physical, earthly (fleshly) body is destroyed in death, we have another body, not made with hands eternal in the heavens.* This is clearly an invisible body, and that invisible body is located in our spirit realm.

Reading this preceding verses, you will come to understand that the descent of that invisible (divine) body (for it is contained within the physical body) occurs as the believer co-operate with the Lord Jesus Christ, receiving his word and submitting to his rule. So Paul says, *"in this physical, earthly tabernacle we groan, earnestly desiring to be clothed upon with our house which is from heaven"*. And he said that



he was not seeking for this experience through the gateway of death, that is, to be unclothed, to give up the physical body in physical death, but that he might be clothed upon additionally. That is, he was desiring that what was mortal and incorruptible in his body might be swallowed up of the life that proceed from the heaven of his spirit nature.

The blue print of all things that are contained in the inheritance of the believer are entered into as the Holy Spirit makes Christ known and incorporate Christ in our nature. So Paul was speaking of two bodies that are realities in the believer. The first, our human body, which is earthly, and the other our spirit body that is heavenly and is a reality in our regenerated spirit, which is here, called the heavens. And he was desiring that while yet alive, the power of Christ life would so work in him that death and mortality might be swallowed up by the life that comes from his spirit, that he might be clothed upon with a spirit body which is eternal. So, the word heavens could also be used for man's spirit. We move yet to another usage.

In Micah 6:2, we find the prophet reporting a controversy between God and his people. And, in proclaiming the Lord's word, he said, "*hear ye, O mountains, the Lord's controversy, ye strong foundations of the earth.*" And lest we begin to think the prophet is out of his mind to be talking to mountains and rocks, he explains himself in the verses following showing to us that the mountains and the

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earth he was addressing were the Lord's people. Again, in Deuteronomy 32, Moses was preaching and said, "*give ear O heavens and hear O earth*". We know that Moses was not speaking to the moon and stars or planetary bodies, but to the Lord's people, those whom by reason of divine dealings have been brought to the estate of spiritual leadership and those of the Lord's people who receive ministries from them. Moses was saying that these ones, his princes and his people, should hear and consider God's word.

Thus, the word "*heavens*" and "*earth*" are sometimes used to represent God's people. The heavens would refer to the leadership over Israel, those who stand in the place of authority to administer the day-to-day governance of the polity of Israel. These include the priests, the prophets, the king and princes. The earth is then *used in a positive sense* to represent the generality of the Lord's people (outside the above classes). As we shall discover later, the word earth can also be used to represent those of the Lord's people that are earthly - minded (that is using the word in a negative sense).

So, the word heaven can refer to spiritual leadership. Spiritual leadership can also be represented as mountain. For example, in Micah 6:2 that we read, the mountain in question is the spiritual leadership over Israel. Hence, in this context, both the mountains and the heavens speak of the same set of people.

We move to another usage of the word heaven. We are told in Ephesians 2:6 that the church is sitting in heavenly places in Christ Jesus. Thus, the present sphere of the church's ministry and the present sphere of the believer's daily living is in the heavens. *This is the picture we find almost throughout the book of Revelation.* So, when certain things are revealed as being in heaven, the present sphere of the activities and ministry of the church is referred to.

Now, let us divert for some little time to talk about the earth. Psalm 115:16 which we have referred to earlier on reveal that the earth could stand for the habitable part of our world; the land mass. Again, the word “*earth*”, can stand for man's body. This should be clear. If the spirit stands for the heavens, then the earth could represent man's body. In Genesis 2:7, we are told God made man out of the dust of the earth. So the human body, earthy as it is, could be represented by the word “*earth*”.

Again, the word “*earth*” could represent the social order of the present world, the systems and order that operate in the present world. It is this social order, which finds expressions in the kingdoms of this world, that is being referred to in scriptures when it is said “*the earth shall pass away*” (Matthew 5:18).

Closely related to the above, the word “*earth*” can be used to represent the peoples that inhabit the world. For example, when it is said that the knowledge of the

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glory of God shall cover the earth as the waters covers the sea, it is talking of the tremendous blessings that the ministry of the perfected church shall bring upon the nations of the world. We know that the overcoming church will shepherd the nations to the pure worship of Jehovah. So, the word “*earth*” could stand for persons within our world.

Finally, the word “*earth*” could be a figure for apostasy. Putting it more appropriately, when believers are living like those who are not yet saved in their affections, desires, wills and emotions, they are said to be dwelling upon the earth. There are two minds ruling in the church - the mind of the flesh which brings about death and death things, and, the mind of the Spirit which bring life and peace (Romans 8:1-7). Paul in Philippians 3:18, lamented that in the church of his day, there were those who conducted their affairs as enemies of the cross of Christ, "*whose God is their belly, whose glory is in their shame, who mind earthly things*". And in Colossians 3:5, we are told to mortify therefore our members that are upon the earth. Again, in Revelation 3:10, we are shown that there is an hour of trial that shall come upon all them that dwell upon the earth.

When these verses are read and considered together, it becomes clear that the word “*earth*” could mean believers who are allowing the works of the flesh to gain prominence in their lives, men and women called to an heavenly course, who rather chose to follow

an earthly course. When this is considered in the light of II Thessalonians 2, we find that it is in the time of spiritual declension, a time when there is a lowering of spiritual standards, a time of apostasy, that the antichrist makes itself manifest. And the antichrist is a many member body, as John revealed in 1 John 2, that is consisting of many persons.

So, we find that the word earth could speak of a class of people who are saved but who do not allow Christ to rule over their lives. So that, in the atmosphere that they sustain, in the large crowd that they maintain, it is possible for deception to overtake them. From this earth class, we are told that a beast (a religious kingdom) shall emerge (Revelation 13:11).

We judge that we have said enough to assist any to do a more detailed study on these two great symbols, which are used frequently in the book of Revelation. The Lord bless you, the Lord cause his face to shine upon you, the Lord do you good. The Lord enable you to put to death, and the Lord enable us to put death, whatever is earthly in our lives, for when the Lord comes to judge sin, he will judge sin wherever it is found, whether in the church, or out of it. And when we live our lives holy unto the Lord, we are able to sustain a spirit of discernment by which we are able to know what things are not in agreement with the Lord's mind.

# THE LANGUAGE OF PROPHECY

## PART TWO

We are continuing in our meditation on the *language of prophecy*. In the first 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 passages: 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 with Christ Jesus. The plural form of the word "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 *outercourt*, the *holy place*, and the *holiest of all*.

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 *outercourt* in Moses tabernacle is what we might call in this church age the *first heaven*, the first realm in the 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* 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. These 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

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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 outercourt 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 shown 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

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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 realms of the heavens of God, which the church is called into, can be sustained by the glory of God without reference to anything material. Rev 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 his 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 Rev 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 60:3, we read "*To appoint unto them that mourn in Zion, to give unto them beauty for*

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*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 these 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, spiritual 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 Rev 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 40 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 kingdom 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*

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*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 a 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 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

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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 hours 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

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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 believers' 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 have 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 begin in the evening and ends in the

#### Light In The Evening Time

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' 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.