

A black and white engraving depicting a scene with two figures. One figure stands in the center, wearing a long, heavy robe and a hood, looking upwards with a contemplative expression. The second figure is kneeling in the foreground, also in a long robe, holding a large, open scroll or book. The background is dark and textured, suggesting an interior or a cave. The overall style is that of a fine-line engraving.

*Prophetic Insights  
in the Masterplan of God*

*Beth Midrash  
ELDAD & MEDAD  
Prophetic School*

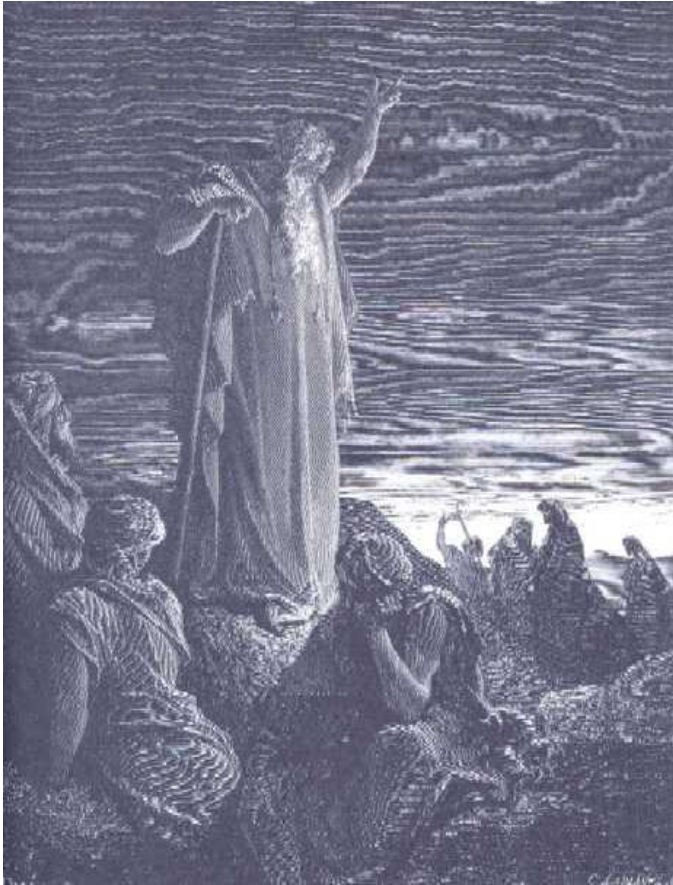
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**The Masterplan of God unfolds**

- 1. The Genealogy of the Masterplan*
- 2. The Geography of the Masterplan*
- 3. The Kingdom of God*

**The Restoration of all things**





# Part I

## *Genealogy of the Masterplan*

- 1. The hidden manna of Eldad and Medad*
- 2. The unfolding of the plan of God*
- 3. The Seed Principle*
- 4. Enmity between the Seeds*
- 5. Genealogy of the Masterplan*
- 6. The Masterplan with Judah and Ephraim*
- 7. One Nation and One Congregation*

**Towards the restoration of all things**

- 8. Dance of Mahanaim*
- 9. Restoration of the Family*
- 10. God's Calendar*



## SHABBAT AS AN INTRODUCTION TO THE MASTER PLAN OF GOD

Our invitation is “to let the ancient words impart” and reveal to you what has been concealed in the Old Testament:

- If you want to understand the end (time), you have to turn to the beginning, because God has declared the end from the beginning (cf. Isaiah 46:9-10).
- In order to move forward, you need to connect the dots of the past. (cf. Steve Jobs)  
NB. This is what these lessons will be about.
- What is still concealed is now being revealed  
cf. **Concealed** can be compared with “hidden manna” which will be the focus of the first lesson of the unfolding of the Master Plan of God and the beginning of the **revelation** of the mysteries of the Kingdom  
NB. Jesus said to the disciples (many are called – a few are chosen): To you it is given to know the mysteries of the Kingdom of God (Luke 8:10).
- The disciples asked Jesus after His resurrection, are you now going to restore the kingdom to Israel (NET Acts 1:3 & 6-8)  
It was not the time yet! First the gospel of the Kingdom had to be preached in all the earth. God’s plan involves people and land!
- We call this the Master Plan of God. To introduce this plan to you, we have purposely invited you for Shabbat

### Introduction to Shabbat

One of the commandments is to keep Shabbat. It is the first instruction to Israel, when God accepted them as His people and His bride, when He began to reveal His plan to them through His appointed times (Lev.23). These Feasts are His time line, His calendar through which we begin to understand His plan.

However, Shabbat was first introduced at the completion of creation (Gen.2:2-3). The Hebrew word used for “work” here is **מלחה** (melacha). It refers to “workmanship”, work by a craftsman, an expert. It is different from the other word for “work”: **עבודה** (avodah), which is more like labour.

Shabbat is only mentioned here as an active verb in the past tense. God “Shabbated” (stopped working) or rested on the seventh day. Later He commanded the Israelites to “keep” the Shabbat.

At the beginning something went “wrong” with God’s workmanship, at which we will look at later in more detail during the lessons. That was the reason He started a plan of “restoration”, now known as the “restoration of all things” (cf. Acts.3:21).

We are still waiting for the completion of this “melacha”, which probably will happen on the final Shabbat, the seventh day in God’s plan, which can be compared with the “1000” years, mentioned in the book of Revelation.

So, God is not resting! We know from the scriptures He slumbers nor sleeps (Ps.121:4). Yeshua, confirms this, because He said, “My Father is working until now, and I too am working” (John 5:17).  
God sanctified the Shabbat (made it holy – not sacred!)

NB. This is what the Jewish people still do when they welcome the Shabbat in expectation of the coming of the final Shabbat.

How do they do this?

### **First Step**

Light the candles – just before darkness covers the earth, which remind us of how there was darkness first, but He brought forth Light into the darkness. This was the light of the 1<sup>st</sup> day, but He also created physical lights on the 4<sup>th</sup> day. Two candles remind us of these two types of light. The time they are lit is at dusk, when a biblical day will begin. It also reminds us of darkness that will cover the earth, just before the New Day (like a Sabbath) will dawn (Isaiah 60:2-3).

### **Second Step**

The act of sanctifying Shabbat is done by speaking out the blessing over a cup of wine and sharing it together. This is called the **Kiddush**

NB. Every meal is sanctified with a cup of wine or “tirosh” (grape juice or new wine) before the bread is broken. The bread and wine of the “communion” was part of the greater meal of Passover, which began with drinking the 1<sup>st</sup> cup which sanctified that meal and followed by the eating of the bread and drinking of the 3<sup>rd</sup> cup that Yeshua used as a sign of His broken body and shed blood to redeem us from our sins.

### **Third Step**

A time of blessing the children & the wife (Proverbs 31:10-12 & 23 & 25-30) by the father (acting as the priest of his family).

### **Fourth Step**

Washing of the hands, a last act of cleansing to receive a blessing from His Holy Mountain. (Ps.24:3-5)

NB. Because there is no Temple anymore, the Shabbat table becomes like the altar on His Holy Mountain.

### **Fifth Step**

Eating bread with salt, as a sign of the covenant of salt (Lev.2:13 & 2 Chron.13:5).

NB. The custom of eating bread with salt is still practiced in the Middle East as a sign of peace between heads of states.

The blessing that is said over the bread ends with the words: “Motzi lechem min HaEretz”, which means that we bless God, because He brought forth bread (lechem) from the earth.

NB. To understand that Yeshua is like “lechem” (born in Beth Lechem) that came forth from the earth, but also is like “manna” that came from heaven, will be explained in more detail in the next lesson.

There are always two breads (called Challah) on the table, as a reminder of the double portion of “manna” on the 6<sup>th</sup> day.

### **Sixth Step**

Serving of the Shabbat meal

## Conclusion

Shabbat continues till sunset the next day. The going out of Shabbat (Motzei Shabbat) is done by a ceremony called “Havdalah”, what means separation. A division is made between the holy and the profane as we let go of Shabbat and enter into everyday life. It is also an opportunity to wish each other a good week and pray that the sweet fragrance of Shabbat will be over you the whole week.

The outgoing of Shabbat is often continued into the darkness or early hours of the first day, as we can see in the meeting of Paul in Troas, where it says, they were gathered on the first day of the week. The Greek word for “week” is not “sabbaton” but used in the New testament, most of the time to refer to the Sabbath. Only nine times it has been translated into week. However, often related to the end of the Sabbath going into the early hours of the first day (of the week). As was the case in Troas. Paul was going to leave the next day but made the most of the Shabbat to continue teaching. Because of this Eutychus had fallen asleep and fell down from the window and died. Paul called him back and he lived (Acts 20:7-11).

Other verses with similar context of time, like Mat.28:1 and others relating to the resurrection, don't imply that the first day of the week replaced the Shabbat of the seventh day.

When it says in 1 Cor.16:2 that on the first day of the week people should put some money aside for the collection, it doesn't mean that they now sanctified the first day. To the contrary they still gathered on Shabbat, but could not handle money, which was unholy and part of everyday work, so could and still now can only be collected on the first day after the Shabbat or at the going out of the Shabbat.

When we read Revelation 1:10, people often think that John was in the Spirit on Sunday, on the Lord's Day. However, all the other occasions the Lord's day or the day of the Lord is mentioned, even in the New testament, it refers to the day of God's wrath or vengeance. That was the day John was taken into and saw what is going to happen on that great and notable day of the Lord. That is the Revelation he shared with us.

That day is linked with the end of the 6<sup>th</sup> day, when darkness will cover the earth, but will also usher in the 7<sup>th</sup> day and ultimately the 8<sup>th</sup> day, day without end, a new heaven and a new earth.

How we live today, will determine our place in His Kingdom on earth as well as in heaven. We will be welcomed as good and faithful servants and given a place to rule in His Kingdom (Mat.25:21 & 23).



## PEOPLE IN GOD'S PLAN – Genealogy of the Masterplan

### 1. THE HIDDEN MANNA OF ELDAD & MEDAD

#### *The Torah and the Gospel of the Kingdom*

##### **Introduction**

The purpose of these lessons is to teach about the mysteries of God revealed in His Word. There is a need for revelation at this time. There is a sense of urgency.

This teaching is not meant as a set of rules or new doctrines but is an example of the revelation and understanding God has given us.

There is a difference between dogma and doctrine. In Greek dogma means opinion, but it has become a word for a set of doctrines held by a religion, ideology or any kind of organization.

The word “dogmah” in Hebrew means example. The bible is full of “dogmah (dogmot)”, in the NT referred to as parables.

The Torah has been given to us in order to live a righteous life. They are God's instruction (cf. morah / moreh = teacher or menorah - bringing light – we don't live in the shadow of death anymore.)

However, we often live by the law (rules that came forth from the Torah) rather than by “Torah”. This is not only true for orthodox Jews, because Christians too prefer to live by laws rather than by the Spirit of God.

##### **Torah**

The first Torah (instructions) were given orally to Adam and Eve by Elohim. They passed it on to the next generations. This ORAL TORAH was written down after the destruction of the second temple and is called the Mishnah. Together with the Gemara, commentaries on the Mishnah, they became part of the Talmud, which consists of many teachings on Judaism.

##### **Turning back to Torah is also turning back to the family of God**

God made His covenant with a people, beginning with Abraham, Isaac and Jacob. Therefore, the God we believe in is the God of Abraham, Isaac and Jacob or the God of Israel. This covenant was confirmed with the people of Israel and became the WRITTEN TORAH.

Torah is not the same as the law. The five books of Moses are called the Torah, because they are full of instructions of Elohim for His people.

So, if we are His people TOO (at the moment still divided in TWO), they apply to us as well.

We need to see Torah in the light of Yeshua, then they are no longer shadows any more (The Menorah is the light of the Torah).

The letter to the Hebrews talks about these shadows which now have come under the Light of Yeshua. It seems that Paul is saying here, we do not need those shadows anymore.

*By using the term, “new,” he has made the first covenant “old”; and something being made old, something in the process of aging, is on its way to vanishing altogether. Hebrews 8:13 (Complete Jewish Bible)*

So, the church has found in this verse the reason to do away with the Law (Torah), which is clear in some of the translations of this passage:

*When God speaks of a “new” covenant, it means he has made the first one obsolete. It is now out of date and will soon disappear. (New Living Translation)*

But it is only the shadows that will disappear, because more light is shining on the things that have been concealed in the Old Testament but are now being revealed in the New Testament. The Way has become clear. We need to walk in it!  
(Jer.7:23 & 2 John 1:6)

We need light to shine on the Torah, so that we can see where Elohim is leading us. Or in other words so that we can see the map that leads us to His Kingdom.  
*(More teaching is needed about the Kingdom after we understand His purpose with people and places.)*

Yeshua has come to shine His light on the Torah, so that we can see where we have come from, where we are and where we are going!

**The Torah is the “good news” that has been preached already ahead of time.**

Galatians 3:8

*And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying: In thee shall all the nations be blessed.*

Hebrews 4:2 & 6

*For we had good news proclaimed to us just as they did. But the message they heard did them no good, since they did not join in with those who heard it in faith.... Yet those to whom it was previously proclaimed did not enter because of disobedience.*

Because of US they did not yet receive the promise and have not yet been made perfect:

Hebrews 11:39-40

*And those who were commended for their faith, they did not yet receive what was promised. For God had provided something better for us, so that they would be made perfect together with us.*

**Yeshua has come to save us from the curse of sin.**

Galatians 3:13-14

*Christ redeemed us from the curse of the law by becoming a curse for us (because it is written, "Cursed is everyone who hangs on a tree") in order that in Christ Jesus the blessing of Abraham would come to the Gentiles, so that we could receive the promise of the Spirit by faith.*

This was made clear already to Israel when they were put to the choice on the Mount of Blessing (Gerizim) and the Mount of Curse (Ebal).  
(Deut.27:1-26 & Joshua 8:30-35)

The Torah is the Gospel, the Message of Redemption (Deut.30).

The Holy Spirit reminds us of God's instructions, so that we will not perish, but will be saved and have everlasting life. He writes the Torah on our hearts.

2 Corinthians 3:3

*It has been revealed that you are a letter of Christ, delivered by us, written not with ink but by the Spirit of the living God, not on stone tablets but on tablets of human hearts.*

The Torah comes orally and in written form but is also written on our hearts by the Holy Spirit.

Jeremiah 31:33

*I will make a new covenant with the whole nation of Israel after I plant them back in the land," says the LORD. "I will put my law within them and write it on their hearts and minds. I will be their God and they will be my people.*

Torah is not the same as law. Hebrew uses different words. The five books of Moses are called Torah because they are full of God's instructions. Even before the Torah was given, it is said that Abraham followed the instructions of God. In Genesis 26:5 it says that Abraham kept God's charge (literally it says, he kept God's "protection").

How did he do that?

By keeping His mitzvoth, His chukah and His Law:

#### 1. Mitzvoth

The Jewish people have found 613 "mitzvoth" (commandments) in the Torah. They try to keep these commandments even though a large part cannot be fulfilled as there is no longer a temple in Jerusalem. Some of these commandments have been re-interpreted and have become part of the "halacha" (Rabbinic law - lit. walk).

#### 2. Chukah

This word is the closest to law (chuk), even though it has been translated with "statutes". However, the real meaning is constitution.

#### 3. Torah

This word comes from the Hebrew root "yarah", which means to teach or to shoot. An unusual combination, but if you are a good teacher you will shoot your target. Throughout the ages "torah" became equivalent with law, but that is not really the proper meaning.

In Exodus 18:20 both words (chuk & torah) are being used, which also mentions the walk.

To understand the master plan of God, we need to be taught by the Holy Spirit even though we gather in schools to learn. It is the anointing that teaches us regarding all things (1 John 2:27).

### **Prophets and Priests teach Torah**

*They are chosen, and their leadership will be confirmed.*

(Numbers 11:14 and 17 Prophets & Numbers 17:5 and 8-9 Priests)

Even before Israel became a Kingdom, *prophetic and priestly* ministries already developed.

Prophets are the first ones mentioned:

*Henoch* - Propheesied about the judgment in the end time (Jude 1:14-15)  
(cf. Deut.33:2, Mat.24:30-31, 2 Thes.1:6-10 and Is.13:1-5)

*Abraham* - was called a prophet (Gen.20:7)  
The Lord spoke to him and didn't hide anything from Him  
(Gen.17:22 and 18:17)

*Moses* - No prophet ever again arose in Israel like him (Deut.34:10)  
However, he announced the coming of Yeshua (Deut.18:15)  
Moses was different (Num.12:6-8a)

They all had an intimate relationship with God. They "walked" with God, just like Adam and Eve in the Garden of Eden.

### **The early Priesthood**

Adam was given the authority to rule over the earth, and as such he was given a Royal ministry, but also a Priestly ministry, because he became a mediator between God and man.

This priesthood was always passed on to the firstborn son.

Abraham recognized Melchizedek as the FIRST in the order of this Royal Priesthood.  
(Gen.14:18-20)

There is a Resemblance between Adam and Melchizedek

Both are without a genealogy:

Hebrews 7:3

*Without father, without mother, without genealogy, he has neither beginning of days nor end of life, but is like the son of God, and he remains a priest for all time.*

Yeshua is the High Priest according to the order of Melchizedek and not according to the Levitical Priesthood.

Jacob divided this right of the firstborn, the Royal Priesthood, between his two sons:  
JUDAH & JOSEPH

*NB. This will be further explained in the following lessons. It is a key to understanding the Masterplan of God.*

### The development of the Priesthood

God revealed to Abraham the order of the priesthood, when he meets with Melchizedek.

This meeting took place in the Kings Valley (Gen.14:17-20 & 2 Sam.18:18), which is an important place to remember in the further unfolding of God's plan.

The descendants of Abraham become a kingdom of priests (Exodus 19:6)  
*You will be to me a **Kingdom of Priests** and a holy nation.*

The priesthood of the firstborn is passed on to the Levites (Numbers 8:16-18)  
*For they are entirely given to me from among the Israelites. I have taken them for myself instead of all who open the womb, the firstborn sons of all the Israelites. For all the firstborn males among the Israelites are mine..... I have taken the Levites instead of all the firstborn sons among the Israelites.*

This happened because of their attitude after the making of the Golden Calf. (Ex.32:26)

Moses called the people and said:

*"Whoever is for the LORD, come to me." All the Levites gathered around him,*

### The history of the golden calf

The difference between Moses and Aaron

**Moses** (picture of Yeshua)

Moses is not only a prophet, he also acts as a priest and a mediator, when God no longer wants to go up with His people (Ex.32:30 & 33:3).

#### Characteristics of his prophetic and priestly ministry:

1. He wants to work together with God and not go up on his own
2. He wants to know God intimately in order to know His ways
3. He wants to serve God and not man (favour from God and not from men)
4. It is God's work and not his work (Ex.33:12-13)

**Aaron** (picture of the Church)

Aaron satisfies the desire of the people and makes a golden calf and builds an altar. (Ex.32:1-5).

***They said: These are your gods (elohim) O Israel, who brought you up out of Egypt.***

Aaron violated the second commandment.

#### Aaron fails as a priest:

1. He defends himself
2. He accuses the people of sin
3. He takes away the "covering" from the people, they become wild  
Literally it says Aaron made the people "naked":

### Exodus 32:22-25

*You know these people, that they tend to evil. They said to me, 'Make us gods that will go before us, because this fellow Moses, who brought us up out of the land of Egypt – we do not know what happened to him.' So I said to them, 'Whoever has*

*gold, break it off.' So they gave it to me, and I threw it into the fire, and this calf came out.' Moses saw that the people were running wild, for Aaron had let them get completely out of control (made them naked), causing derision from their enemies.*

### **Aaron redeems himself and his leadership is confirmed again.**

When the people murmur again, and God wants to consume them, Moses urges Aaron to make atonement for the sins of the people. It says he literally stood between the dead and the living.

### **Numbers 16:46-50**

*Moses said to Aaron, "Take the censer, put burning coals from the altar in it, place incense on it, and go quickly into the assembly and make atonement for them, for wrath has gone out from the Lord – the plague has begun!" So he placed the incense on the coals and made atonement for the people. He stood between the dead and the living, and the plague stopped.*

Hereafter Aaron's leadership is confirmed through the budding and blossoming of his almond rod (Num.17:5 & 8-11 & Hebr.9:4).

From Aaron the priesthood developed and apart from their service in the Tabernacle they also taught the people (Lev.10:11).

### **When the Priesthood fails, prophets arise**

A change began to take place during the ministry of Moses when the seventy elders were elected to assist Moses. They began to prophesy (Num.11:25). More people became filled with the Holy Spirit.

After Moses, the leadership is passed on to the judges. Ultimately Samuel rises up as a prophet to judge the people (Ps.99:6). Samuel prepares the people for the kingship and the Kingdom of David and Solomon which became a depiction of the Kingdom of God.

When the Kingdom of Israel begins to decay, prophets are raised up to judge the people.

NB. The rising up of prophets is a sign that the people have no intimate relationship with God even in the time of the New Covenant. Prophecy will lead to intercession and ultimately to the restoration of the Kingdom of God.

### **The prophetic anointing of Eldad and Medad**

Read: Numbers 11:16-17 and 24-29

#### **SOMETHING HAPPENS IN THE PRESENCE OF GOD**

Verse:

- 16 gather (meet as a group) in His presence (in the tabernacle of meeting)
- 25 The Lord came down (was present)
  - He took of the Spirit that was upon Moses
  - He placed it upon the 70 elders (cf. 70 and the nations)
  - Something *happens* when we enter into the presence of God.

In the presence of God people are chosen and anointed to:

1. share responsibility (Num.11:14 and 17)
2. to lead (Num.17:5 and 8-9)

### **WHO ARE ELDAD & MEDAD?**

Verse:

- 26 Eldad and Medad prophesied in the camp
  - Eldad = God has loved
  - Medad = loving, affectionate

NB. Prophecy can take place even outside the normal meeting place

- 28 Joshua was upset about this. Something unusual happened.

NB. Leaders like to control the prophetic ministry

- 29 Moses wished that all the people would be prophets.

*Why did Moses say this?*

Moses knew God, and the anointing to know God came from him. He longed for everyone to know God intimately. He was looking back to how it was in the past in the Garden of Eden and how it will be when the relationship with God will be restored.

### **What was prophesied by Eldad and Medad?**

*Moses knew God's plan and how it would unfold, but those things were still hidden for his people. He knew that one day all people will know God and will see the fulfillment of His plan.*

Moses says that the secret things belong to the Lord our God, but those things which are revealed belong to us ..... (Deut.29:29).

We live in a time that God is revealing mysteries. He doesn't want to hide what has been concealed until such a time as this.

The words of Eldad and Medad can be compared with hidden Manna (Hebr.9:4). They knew about something that was still hidden.

This manna was kept in the Ark of the Covenant for the future generations. (Ex.16:31-33).

It can only be found in the Most Holy Place, the place of intimacy with God (Rev.2:17).

Yeshua is the Manna that came down from heaven. In Him we will find hidden Manna.

NB. Yeshua came from heaven but also from the earth, just like bread (lechem) comes forth out of the earth. This makes Him son of man and son of God. *(We will look further into this mystery in the following lessons.)*

The whole Word of God is like Manna, but there are mysteries *hidden* in His Word that still need to be revealed until the whole mystery of God will be completed (Rev.10:7).

When Jewish people study the Word of God they will look into different levels of interpretation. This is what they call PaRDeS (**פרדס**), which is a Hebrew acronym for garden from which we get the word paradise. Deeper study of the Word will bring us back to Paradise or back to an intimate relationship with God.

P - Stands for the word Peshat (**פשוט**) which literally means simple.

R - Stands for the word Remez (**רמז**) which means hint or sign.

It is about the deeper meaning.

D - Stands for the word Derash (**דרש**) which means inquiry or investigation.

It is about comparing different meanings (Midrash). There can be several explanations.

S - Stands for the word Sod (**סוד**) which means mystery.

It is about inspiration and revelation to understand the mysteries of God.

This is why the school is called a Beth Midrash, a place where we can inquire and seek the mysteries of the Kingdom of God.

We want to come under the prophetic anointing like Eldad & Medad, and see the fulfilment of the ancient words.

## PEOPLE IN GOD'S PLAN – Genealogy of the Masterplan

**2. THE UNFOLDING OF THE PLAN OF GOD****Introduction**

The mysteries of God in His Word can be compared with hidden manna. In the days the seventh angel is about to blow his trumpet, the mystery of God will be completed, just as He has proclaimed to his servants the prophets (Rev.10:7). Prophets are being used by God to reveal (open) these mysteries. Prophetic teaching is needed to understand the plan of God from the beginning till the end, when it will be fulfilled in the days of the seventh trumpet.

*This prophetic teaching is meant to help you understand the Masterplan of God and to become involved in it!*

There are three aspects in the plan of God: men, land and Kingdom  
These same aspects we see in the plan of God with Israel. We see that on all three levels God wants to bring restoration (Acts 3:19-21).

In the song of Moses, we read that God will make atonement for His land and the people. At the beginning of the song, He already declared that He divided the inheritance of the nations, when He separated mankind and set the boundaries of the people, according to the number of the children of Israel (Deut.32:8 & 43).

Against All Odds Israel survived (*Against All Odds – Bill MacKay*)

The three aspects of restoration:

1 <sup>st</sup> World War	-	The land
2 <sup>nd</sup> World War	-	The people
3 <sup>rd</sup> World War	-	The Kingdom

These same aspects we see in the battle over the fulfilment of God's plan

Anti-Semitism	-	against the people
Anti-Zionism	-	against (the inhabitants of) the land
Anti-Judaism	-	against the Torah (the Kingdom of God – Is. 2:2-4)

To become involved in the plan of God we need to understand what happened when heaven and earth were created and how God wanted to involve us in His plan from the beginning.

From the beginning God already had a burden for Israel. When He expressed His concern, He made Himself known as the LORD, who stretched out the heavens and laid the foundations of the earth and who formed the spirit of man within him. (Zech.12:1)

We are challenged to ask:

*“For ask now of the days that are past, which were before your time, since the day God created man on the earth, and from one end of heaven till the other, if there has been such a great thing as this, or has ever been heard of?” (Deut.4:32)*

*By faith we understand that the worlds were set in order by the word of God, so that the visible has its origin in the invisible. (Hebr.11:3)*

### The situation at the beginning

Read Gen.1:1-5

The book of Genesis begins with the second letter of the Alphabet (Aleph-Beth).

However, the Jews say that everything began with God (Elohim / **אלוהים**).

So, the first letter of the Bible is really the **א** (aleph). It is a hidden letter, like hidden manna.

The **א** is an interesting letter. It is a silent letter, only audible when a sound is given to it. Sometimes it is called the servant in the alphabet.

Yeshua is the beginning (**א** aleph) as well as the end (**ת** tav). (In Greek the alfa & the omega.) He is the servant, who didn't open His mouth (Is.53:7 & 1 Pet.2:23).

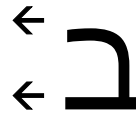
But He is also the mouth of the Father. He did not speak on his own accord. The Father commanded Him what He should speak (John 12:49 & 14:10).

The **א** also represents the relationship between heaven and earth, in the same way as we lift our hands to worship God.

“In the beginning” God created heaven and earth.

The first word in the Bible begins with a **ב** (b). Hebrew is written from right to left.

From the beginning everything went forward.



Nothing was before it.

The first word “bereshit” is translated as “in the beginning” and suggests a beginning of time. But the word “bereshit” is not related to time. A better translation would be: *The first thing God created is heaven and earth.* So, the first thing we learn is that God (Elohim) is the creator of heaven and earth.

NB. In the first account of creation (Gen.1:1-2:3) only the name Elohim is used!

After “God created” in Hebrew we find a pause sign. This emphasizes “who” created the earth and not “when” the earth was created. So, the World and all its fullness belongs to God (cf. Ps.50:12b & Acts 17:24-26).

God began with creating a place. Heaven as well as earth is a place. The word for earth in Hebrew is “eretz”. This means land. Land is very important to the Jewish people. Israel is called “HaEretz”, which means “The Land”! From the beginning God has created a place for Himself (heaven) and a place (earth) for man created in His image

The first letter in the Bible is “beth”, which means house in Hebrew. In the Land God has created, God also began looking for a House to dwell in. But that happened after man was expelled from the garden of Eden.

In Hebrew in the first verse in Genesis an interesting small word is used, which usually is not translated.

In the beginning (bereshit) created (bara) God (Elohim), [אב] (et) = Aleph & Tav] ....

This word is a sign or a marker to point out something. In a hidden way it is pointing to Yeshua.

Yeshua is the א & ת, the Aleph and the Tav, the Alpha and the Omega, or rather the Beginning and the End.

So, you could say, the Alpha and the Omega was there when heaven and earth was created. He was present there as the WORD, the voice of God, by which everything was created.

This is what John tried to explain to us at the beginning of his “good news”. He also started at the beginning (John 1:1-3).

So, what was the state of the earth in the beginning?

### **Tohu va bohu**

These two words refer to the earth as being “without form” and “void.”

It appears this occurred because some kind of disaster happened. At least that is what we understand from the only other time these words are used in the Scriptures. Jeremiah was describing how he saw the judgement of God coming over the land. And when he looked at the earth, he saw it was “tohu va bohu”, without form and void (Jer.4:23).

### **How did this chaos come about?**

From Jeremiah we know it was as a result of God’s judgement.

This raises the question, did any form of judgement take place after God created the heaven and the earth?

Isaiah says the LORD that created heaven and earth, God himself that formed the earth and made it and established it, created it not in vain, but He formed it to be inhabited, and said: “I am the Lord, and there is no other (Is.45:18).

We know from the scriptures that heaven is a spiritual place. It was the place where Yeshua was before the foundation of the world (1 Pet.1:20), which He himself also confirms (John 17:5).

Angels as well as the spirits of man, were created before this present time. After we die, our spirit returns to God (Ec.12:7). God is called the Father of spirits (Hebr.12:9), because He is the God of the spirits of all flesh (Num.16:22 & 27:16).

Angels “shouted for joy” when the “foundations of the earth” were laid (Job 38:4 & 7). It is not unreasonable to assume that they came into existence during the initial stages of God’s creative activity (Psalm 148:1-5 & Neh.9:6).

But something happened in their habitation (Jude 1:6), which might have had effect at the beginning of creation, when God laid the foundations of the earth (Is.48:13 & Hebr.1:10).

These angels did not keep within their proper domain, because there was one angel, called Hillel or Lucifer, who has fallen from heaven and was cut down to the ground, literally to the earth (Is.14:12).

Yeshua said that He saw Satan fall from heaven as lightning (Luke 10:18).

The one that used to be called the “son of the morning” or the “shining one”, hence Lucifer, rebelled against God’s order by wanting to become like the Most High. That’s why he became called Satan, the adversary, the one who opposes God, and was brought down to the “underworld” (Is.14:13-15).

### **Lucifer**

Lucifer was created as a cherub. There are three kinds of angels: cherubim, seraphim and malakim. The last ones are the messengers. Seraphim are fiery kind of angels, connected with worship (Is.6:2-3 & Rev.4:4-8 where they are described as beasts with six wings, also worshipping God).

Seraphim and cherubim are the closest to God’s throne in heaven. The role of the cherubim was to cover and protect the glory of God.

It seems Lucifer was appointed as an anointed guardian on the holy mountain of God (Ez.28:14). The king of Tyre was compared with him by Ezekiel, maybe because he too fell from a high position, like this cherub that was in Eden, in the garden of God (Ez.28:12-13). But because he became proud and corrupted his wisdom on account of his splendour, he was banished from the mountain of God and thrown down to the earth (Ez.28:15-17).

The angels and other celestial beings, like the twenty-four elders, were created in the realm of light.

God is the "Father of lights" (James 1:17), who resides in the highest heaven, where everything is light. He is Light and in Him there is no darkness (1 John 1:5). No one can see Him (John 6:46), for you cannot see light in the light.

The angels were created in that realm of light and therefore they too are "invisible".

Light can only be seen in darkness!

The Lord says that He has formed the light and created the darkness (Isa.45:7). How did He do that? Darkness occurs when light is taken away. The light of Lucifer and the angels who rebelled with him was taken away from them (2 Peter 2:4). As they were not visible in the light, they are now not visible in the darkness, only when there is light shining on them.

By creating darkness, it became possible to see God, even if it is only a shadow of who He is. God has chosen to use darkness to reveal Himself to us.

(cf. Deut.4:11; 1 Kings 8:12-13 & Ps.18:11)

In this last verse we read that in the place where He dwelled in darkness, He was surrounded by dark waters. What does this remind you of?

### **The Spirit of God was moving over the waters**

In the beginning God (Elohim) was there!  
God is Spirit (cf. John 4:24)

Then God begins to speak. Just imagine what happened. The Word came forth from Elohim. This in itself is a mystery.

But what did He say?

“Let **there** be light” or “Let **Him** be light”?

The Hebrew jussive conjugation of the verb “to be” **יְהִי** (y’hi) is used to express either a mild command or a strong wish. It occurs in the third person. When translated, it may be used as either the term let or may.

**יְהִי** may be translated as he will be (light) or let him be (light) or just as a command: Be light!

In the coming forth of the Word and the command to be Light, we see a foreshadowing of Yeshua. He is the One that will break through the darkness. He was the Word through all things were made (John 1:1-3).

Through the coming forth of the Light, Elohim can now separate the light from the darkness. Light is called Day and darkness is called Night.

The evening, the beginning of darkness, and the morning, the beginning of light, are ONE day!

NB. Not the first day, but one day. There will also be one day at the end (Zech.14:7), which is called the day of the LORD, or the day of YeHoVaH.

### **Ruach, Elohim and Yehovah**

At the beginning we see the Spirit (Ruach) and God (Elohim) at work in the creation of heaven and earth. It is interesting that in the first account of creation, only Elohim is mentioned.

The emphasis is on the one that “judges” what He has created or made. His conclusion was, that it was very good! (Gen.1:31)

The meaning of Elohim is judge, but He can also be compared with a chairman or a CEO of the work He completed (Gen.2:3).

He creation the world in such a way that it could continue without His help. As a true “Chief Executive Officer”, He delegated the responsibility as caretakers of the earth to the “elohim” under Him. That is why we are sometimes referred to as “gods”. As the chief Elohim He stands in the congregation of the mighty and judges among the

gods, therefore He said: You are gods and all of you are children of the most High. (Ps.82:1 & 6).

Yeshua quoted these verses in His discussion with the Jewish leaders, because they were offended that He called himself the Son of God (John 10:33-36).

Yeshua came to fulfil the role that was given to us as descendants from Adam, to become people who will reign over the earth. Through Him the authority God had given to man, has been restored. Therefore, the creation is eagerly waiting for the revelation of the sons of God (Rom.8:19).

For that reason, we need to understand what our role is in the Masterplan of God.

So, first our relationship to Elohim was made known, but in the second account of creation, we get to know Elohim as Yehovah (the name the Jewish people dare not use in vain, because they know about His awesome presence).

After the completion of creation God is called the LORD God in English, but it really says: Yehovah Elohim. (Gen.2:4).

There is a mystery in the name Yehovah. The meaning comes from the word “to be”. He is the one who is, but also was and shall be. He is the great I am. He said, I am who I am (Ex.3:14).

When we really find our destiny and identity in Him, we can also say: “I am, who I am.”

The Jewish people see Elohim and Yehovah as an expression of the One who is outside time and place, also referred to as the Eternal One. They are one, just as expressed in the most important prayer or proclamation of the Jewish people: Shema Israel!

***Shema Israel, Adonai Elohenu, Adonai Echad  
Baruch shem kevod malchuto leolam vaed***

Hear Israel, Jehovah our God, Jehovah is one!  
Blessed be the name of the glory of His Kingdom forever and ever.  
(Based on Deuteronomy 6:4)

**Another look at the trinity**

Because we needed to give Jesus a place in this unity of oneness, the doctrine of the trinity was developed.

*NB. The question arises do we believe in doctrines or in the revealed word of God?*

The concept of the trinity comes from Greek philosophy. Most people (also Christians) have been influenced by Greek thinking, even though we are not always aware of it.

The word trinity is derived from tri-unity, or sometimes expressed by three in one. Unity is often expressed by the word one, or “echad”, in Hebrew. We need to

understand this word, because it is used in a stronger sense than unity, as we will see in other lessons.

If we begin to understand the personality of God as Elohim and Yehovah, we can see that Yeshua is the one who brings us in relationship with both.

As Yeshua is the son of God, He relates to us as Elohim and helps us to see (judge) the situation on earth and how we can become involved in the Masterplan of God.

But Yeshua also brings us closer to the Father, who is the Great I Am, Yehovah. The root of the name YHVH (יהוה) is in sound very familiar to XHVVH (אהבה):

**Yehovah and Ahavah** (which means love)

But they are spelled in a different way. In both spoken and written Hebrew, mysteries are hidden. That is why Hebrew is such an amazing language.

The following verse expresses the three characteristics of the LORD God:

ELOHIM:	<i>In an outpouring of wrath, I hid my face from you for a moment</i>	JUDGE
YEHOVAH:	<i>but with everlasting love I will have mercy, says the LORD</i>	LOVE
YESHUA:	<i>your redeemer.</i>	SAVIOUR

(Isaiah 54:8)

The words of Paul that became known as the Apostolic blessing, express that unity in the New Testament:

*“The grace of the Lord Jesus Christ (YESHUA), and the love of God (YEHOVAH), and the communion of the Holy Ghost (the Spirit of ELOHIM), be with you all. Amen.”*  
(2 Cor.13:14)

However, the relationship between Yehovah and Elohim is proclaimed as ONE and through Yeshua we relate to them as ONE.

In the first account of creation, we are introduced to Elohim (the Spirit) and the Word (Yeshua) that comes forth from Elohim.

The Master Plan of God (Elohim) is expressed in the first words He speaks. He brought forth the depth of His being, the Light that destroys the darkness, which was the result of the spiritual and physical chaos. In a way you can also say the Word and the Light are one!

### **The Kingdom of Heaven**

After God divided the light from darkness, He could begin to reveal Himself in the world He had created. In order to do that, He had to create a place in the realm of darkness, where He could shine His light.

At that moment there was only water and light and darkness. God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."  
(Gen.1:6)

So, you could say that there were **waters below** the firmament and **waters above** the firmament. He called the firmament Heaven. (Gen.1:7-8)

By dividing these waters three “spaces” came into being, which are called heavens:

1. The highest level - The third heaven (2 Cor.12:2)  
This is the "dwelling place" of God (1 Kings 8:30, 39, 43 & 49) and tis he realm of Light
2. The middle level - The second heaven  
This is where the expanse is located, called heaven by God.  
NB. The word for heaven in Hebrew is "Shamayim" or Sham Mayim, which can be translated as "there are the waters".  
It also means an extended surface, or as the Jewish people explain, a vault that gives support to the waters above.  
NB. That these waters play an important role is apparent from Ps.148:4  
In this psalm you see that all levels of the heavens are mentioned.
3. The lowest level - The first heaven  
This is the area of spiritual darkness, where God wants to create a place called the Kingdom of God or the Kingdom of heaven.

On the third day of creation, this area is called "earth."

These heavens belong to Yehovah, who is Elohim in heaven above, and upon the earth beneath (Deut.4: 9 & 10:14).

The Lord is God, both in heaven above and on the earth below (Jos.2:11). He is seated above the expanse in the highest heaven (Ez.1: 22, 26 & 10:1), but shows His power in the second heaven (Ps.150:1). The Psalmist was aware of this order in Creation (Ps.104:1-3).

### **How did the earth come forth**

God said: "Let the waters under heaven (the **waters below**) be gathered together in one place ....."

Literally it says that He let the waters "wait" (Gen.1:9).

The **gathered waters** in Hebrew are called "mikveh", which comes from the word "kavah" to wait. From that same root, we also get the word "tikvah", which means hope.

So, by gathering the waters in one place, which He called the seas, dry land came forth, which He called earth. Earth or land play an important role in God's plan. He used earth to bring forth hope!

*NB. This is how man was created!*

But we first have to come out of the gathered waters, the mikveh, which is the word used for a "ritual bath". The Jewish custom of ritual immersion in a "mikveh" was already practised in Yeshua's time. It was used by John the Baptist, who was also called John the Immerser.

Just like we have to be baptized before going through the door of hope to enter His Kingdom, the earth had to come out of the waters, in order for Elohim to bring forth life (Gen.1:10-12).

Baptism also confirms we cannot enter the Kingdom, when we are not born again. When we are born we also come out of the water into life. Yeshua said, we need to be born of water and of the Spirit in order to enter into the Kingdom of God. (John 3:3 & 5)

### The creation of Light

By making a division between light and darkness, and separating these spiritual domains, God has been able to create a physical world to accomplish His Plan of Redemption.

By creating the physical lights on the fourth day He showed us something of the order in His Kingdom (Gen.1:14-18). The great light is an image of Himself, while the stars are often compared with the righteous ones (Dan.12:3). Yeshua is the bright Morning Star among us (Num.24:17 & Rev.22:16).

Light was "created" twice: on the first day and on the fourth day. The first light came from Elohim, that is from the Kingdom of Light and destroyed the darkness that had been created by the fall of Satan. Darkness was there first and then the light came. Light was called Day and darkness Night. A pattern developed: the evening and the morning became one day. Only then could time be measured, and days and years could be determined by the physical lights created on the fourth day. They are for signs, seasons, and for days, and years, late called His appointed times (moadim). (Gen.1:14)

They are meeting times (often translated with feasts), but appointed Yehovah! (Lev.23:2)

Day 1: The Spiritual Light - The Word, the Son, Yeshua

Day 4: The natural light - The sun, the moon and the stars

Day 7: The day on which God rested, lit. stopped working = Sabbath.

NB. God is called Elohim at the beginning of creation. When the earth was completed, God was called "Yehovah Elohim", the LORD God (Gen.2:4).

The history of the earth is a prophetic picture:

Day 1 until day 4 can be compared with 4000 years.

On the fourth day - after 4000 years - the Spiritual Light becomes flesh: Yeshua (Luke 2:29-32).

The word gospel in Hebrew comes from the same word as flesh: **בָּשָׂר** (basar) and **בִּשְׂוֹרָה** (basurah) means "Good tiding".

God has delivered us from the power of darkness (tohu vebohu - chaos, emptiness = eternal separation from "knowing" (yada) God.

He has transferred us into the Kingdom of His Beloved Son, in whom we have redemption by His blood, even the forgiveness of sins (Col.1:13-14).

We have now almost arrived at the 7th day. The evening has come, darkness will cover the earth (Is.60:2-3). The Morning Star will soon appear!

The mystery of God will be finished.

### The seventh day raises many questions.

1. Is the seventh day in His plan a Sabbath?
2. Does this day correspond to the seventh day of Sukkot?

3. God stopped working on the seventh day (Gen.2:2-3). How can Yeshua say: "My Father is working until now? (John 5:17)
4. Did another catastrophe happen after Genesis 2:2, when God ended His work?
5. Did God start working again after He created Adam and Eve, when they had to leave the Garden?
6. Does God use the seven days of creation as a prophetic picture of His plan for the restoration of all things?
7. Does the millennium begin on the seventh day after the First Resurrection?

From the beginning to the end we must get to know the mystery of God. If we do not know where we come from and where we are going, we are LOST!

Or as the Jewish people say: "If we know our past, we have a future and we can survive as a people, otherwise we will lose our identity."

If we know who we are, we can say: "I am who I am."

We must unfold the map of God's plan to see where we have come from and where we are going, then we will have find the Way!

## PEOPLE IN GOD'S PLAN – Genealogy of the Masterplan

### 3. THE SEED PRINCIPLE

#### Introduction of the seed principle

The Master Plan of God begins to unfold at the creation of heaven and earth. In the Torah and in subsequent writings and prophecies we see a certain rule which we could call the “seed principle”.

**SEED** plays an important role in understanding the plan of God

The word seed is used approximately 250 times in the Bible, depending on what translation you use. The word seed is used for offspring (descendants) and all sorts of seed that can be planted.

Everything that lives and was created by God has the ability to multiply and bear fruit, each **after his kind** (Gen.1:12, 21, 25, and 28).

An apple tree cannot bring forth pears; peanuts cannot bring forth potatoes; a cat cannot bring forth a dog and a human being cannot bring forth an animal. This is the law of nature (order of God).

#### The law of reproduction

All seeds need to be fertilized. There is a difference between fertilization in the plant world, animal world and the reproduction of men. However, there is a common factor: There always needs to be contact between two different genders.

If we needed to explain the mystery of procreation in the old days, we would talk about the “birds and the bees, the flowers and the trees”. Nowadays we talk about sex education, but often miss the wonder of the relationship between husband and wife. Usually people feel embarrassed to talk about it.

But we can learn something from the flowers and the bees. The pistil is the female reproductive part in a flower and the stamen is the male part. Pollen from the stamen causes fertilization of the pistil. This pollination can occur when a bee takes the pollen to the pistil. Sometimes the wind causes pollination. There is no direct contact. The bee or the wind is the mediator.

#### Biblical principle

The Lord created man with the ability to multiply through intimate contact. (Gen.1:27-28 & Gen.2:6-7 & 18-24).

NB. Some deep principles are explained here.

Sometimes He uses a mediator to bring people together, as in the following examples:

- God took Eve to Adam (Gen.2:).
- Rebecca (Gen. 24) was taken by Eliezer, God's helper, and brought to Isaac.
- In a similar way the Holy Spirit (wind) takes us to Yeshua.

#### The ability to multiply

Elohim created us with the ability to multiply. This is something quite miraculous or phenomenal. From a small seed something completely new can grow. This new life can be visible straight away or still hidden (in the womb) and has the ability to grow and mature.

The result of intimacy is new life!

The seed of a man is called “sperma” in Greek. This is the same word for seed or offspring in the New Testament and in the Septuagint (Greek translation of the OT).

When this seed meets the ovum (in a relationship of intimacy as meant by God) fertilization takes place. The seed or the ovum possesses a vital force of life-giving power which is already present in the newly created life of an embryo, even before it develops into the foetus that will become the new born baby.

*This is mindboggling and miraculous!*

Try to imagine that these so-called pre-ovums and pre-sperms have already been predestined by God to become involved in His Master Plan (cf. Ps.139 & Jer.1:5).

This is why God hates sexual sins.

God is the Father of all spirits (Hebr.12:9) and wants to give us a body in order to be used in His plan.

In the example of the story of Onan (Gen.38:9-10), we see that he was supposed to bring forth an offspring (seed) for his brother, but his seed never fulfilled God’s purpose.

(This is why Tamar made sure Judah would bring forth a firstborn for Judah's son.)

NB. This does not mean that all seed will lead to conception.

But the attitude of Onan was opposing God’s will. He wasted his seed!

### **Spiritual multiplication**

From Genesis 1:12, 25 and 28 we learn that everything multiplies *according to its own kind*.

This law of nature is also a spiritual law (cf. Luke 6:44-45)

The bible often uses examples from nature to convey a spiritual truth.

This raises the question, **why** did God plant a **Garden** in Eden (Gen2:8)

NB. As Christians we often think that man was created in the Garden of Eden. That this was their dwelling place. But Jewish people believe that they were created outside the Garden (Gen.2:7 occurred before God planted a garden)!

We also need to ask, **where** was this **Garden**?

This question will be dealt with in more detail in Part II of the Masterplan, when we will look at the geography of His plan.

However, there are a few things we need to note before we think about the why.

There are two words used in Gen.2:8 that give us a hint about the place of the Garden. It is eastwards and in Eden. The word eastwards in Hebrew is not the normal word used for east. It is **מִקְדָּם** = kedem with a **מ** before it, so mikedem, which means “from before”. It is a “place” that probably was already in existence before the world began. This is confirmed by the name Eden, which according to Jewish sources means “not yet to be”, but its root also refers to a place of delight.

We have to understand that even though God (Elohim) is the creator of this world, and can be everywhere (omnipresent), He does not dwell in space and time, like we do. He is the life-giving Spirit, who has created the world in such a way that it can continue to exist without His presence. He handed over the authority in this world to “adam” (mankind). Therefore, we can be called “elohim” (gods).

Now we come to answer the “why”.

#### Why did Yehovah Elohim plant a garden?

First of all, we see that Elohim and Yehovah are ONE in this.

The Lord God needs to bring the garden, that was already in His spiritual world, into the physical world, where He can communicate with man. That is why we read that His voice was walking in the garden (Gen.3:8). In some translations it says His Word, which of course reminds us of Yeshua.

The Garden of Eden is the place where heaven and earth connect (maybe the second heaven). This makes also sense, when we think about going to heaven. That is not the highest heaven, the celestial place where the throne of God is. But a place also called Paradise. This is the place where the criminal at the cross was promised he would be (Luke 23:42-43).

It is interesting that he asked Yeshua if He would remember him in His kingdom. But the answer was: you will be with Me in paradise.

NB. Paradise is a place and Kingdom is a condition (a realm).

God gave specific instructions about the garden after He had put man there. (Gen.2:8 &15)

There were four kinds of trees:

1. pleasant to the sight
2. good for food
3. The tree of Life
4. The tree of knowledge of good and evil

The first two trees are there to sustain us in this world. This is what God tries to explain about the “why”.

What is the purpose of trees that are only pleasant to look at? (*cf. Bauzies*)

Although we received God’s life-giving breath when He created Adam, we still need to continue breathing in our world. That is why we need trees!

The other trees we need for food. This shows that God will provide food in our world.

The two trees that are mentioned specifically, are put before us like a test. You can say, that God maybe wanted to see if we can take care of the world He created for us. How are we going to do that? From a relationship with the One who created this place and as “workers” in His Masterplan. Or are we going to take over from Him and reign as GOD himself?

The test takes place in that realm where “fallen angels” and Satan have access. This is the place where principalities and powers reign, and where we now know, we have authority and can be seated in heavenly places in Yeshua the Messiah (Eph.2:6).

It was in that place Satan entered the Garden in the form of a serpent.

### **What do we learn from these two trees?**

#### ***The Tree of Life brings forth life.***

From all the trees you may eat = *achol tochal* (אכל תאכל)  
Lit. Eating you will eat - meaning: while you eat you will be fed.

NB. There are two aspects of life: physical and spiritual. Physically eating from the Tree of Life will feed you spiritually (keep you alive).

#### ***The Tree of Knowledge of good and evil brings forth death.***

You will surely die = *mot tamut* (מות תמות)  
Lit. Dying you will die - meaning: when you eat from this tree you will begin to die until you are dead.

NB. There are two aspects of death: physical and spiritual. Physically eating from the Tree of Knowledge kills you spiritually and therefore ultimately you will also die physically.

### **CONSEQUENCES OF EATING FROM THE TREE OF KNOWLEDGE**

*There are three consequences of eating from the Tree of Knowledge, that will explain the reason, why God did not want us to eat the fruit of that tree.*

#### **1. Shame (Gen.3:7)**

Before Adam and Eve sinned, they were not aware they were naked (Gen.2:25). But when they ate from the tree of Knowledge their eyes were opened.

The word for opened that is used here פקח / pakah, has a spiritual meaning. They did not only see their physical nakedness, but they also understood the spiritual consequences.

Naked without feeling shame is open (פתח / patah) and free. There is no guilt and no need to hide. There is an open relationship with God and also between husband and wife. The highest form of intimacy produces life without feeling ashamed or rejected.

This relationship was disturbed by sin, eating from the Tree of Knowledge. Reaching for the position of Elohim Himself, judging what is good and what is evil. Taking over His place of authority (cf. as the CEO of this world).

This was not God's goal or purpose for man. He created us to co-work with Him and live in fellowship with Him forever.

NB. Sin = not reaching your goal / purpose

The open relationship with God was severed, not only for Adam and Eve, but for all their offspring (seed). They could not bring forth life according to the likeness of God (Gen.1:26) or according to their original nature.

NB. Shame has everything to do with our reproduction. (They hide and cover themselves.)

*(cf. nakedness among the tribal people of Papua)*

The Lord starts looking for man (Adam) and asks: "Where are you?" God takes the initiative. He wants to restore the relationship. But man hides when he hears the sound of the Lord God walking in the garden. Literally in Hebrew it says the **voice** of God walking in the garden (Gen.3:8-10). In the Aramaic translation it says: "*They heard **the Word** walking in the garden.*"

## 2. **Death** (Gen.2:17)

Is difficult to describe.

When there is no light, there is darkness.

When there is no life, there is death.

NB. When man was formed from the dust, God breathed into his nostrils. It wasn't the Ruach that made man a living soul. It is the "neshama", translated as the breath of life.

NB. It is interesting that breathing is a natural thing to do, you don't need to think about it, breathing comes naturally. It keeps us alive, just like Elohim has made the heaven and earth in such a way, it can exist even when He dwells in a "world" without space and time.

NB. As we have seen the meeting place between His world and our world is the Garden of Eden.

The first death that probably occurred was the animal whose skin was used to cover the nakedness of Adam and Eve, but we are not sure that this was the kind of skin God used.

The word for skin is **עו** = or, but for light **או** = or. They sound almost the same. Adam and Eve were created as beings of light. Almost like Lucifer they were light bearers, but God covered that light. They lost their ability to be a light in the newly developing world.

NB. That light was occasionally visible during the time of the First Covenant. Moses radiated that light after He had been in God's presence (Ex.34:29-35).

Physical death did not occur straight away, even though God had said, when you will eat from the tree of Knowledge, you will surely die.

Spiritual death ultimately leads to physical death.

There are two kinds of death: physical and spiritual (cf. Rev.20:6 & 14)

We can be saved from spiritual death and be resurrected physically at the time of the first resurrection, **then** the second death will have no more power over us!

3. **Separation** from the presence of God (cf. Gen.3:22-23)

The Lord doesn't want us to be separated from Him forever, by eating from the Tree of Life in a sinful state.

He therefore drove man from His presence (*Shechinah* > comes from "shachan" = live, dwell) in the Garden of Eden (Gen.3:24).

The Garden of Eden was the place where we could meet with God, but since we cannot meet Him there anymore, we need to create a place for Him in our world.

This only came to pass, when Israel gathered around His holy mountain at Sinai. That is where they received instructions to make a Tabernacle for Him. After they came to the Promised Land a real house was built for Him. We are now beginning to understand how important that house (the Temple) is.

After man was sent away from God's presence, God placed (*yishchan* > from the same word "shachan" to dwell) two cherubim with flaming swords at the east to watch over the Garden.

NB. The word for east is the **orient**, we are all **disoriented** from His presence!

*The glory of God shall return again from the east to His dwelling place (Ez.43:1-2). The east gate is called the Sha'ar HaRachamim by the Jews, which means gate of mercy.*

*NB. Shechinah Glory literally means "God's dwelling as He really is." As He was in the Garden of Eden He will again dwell among His people when the place He has chosen to put His name, will be restored.*

However, He needs to save us first from the curse of sin and restore our relationship with Him before we have the right to return and live in His presence.

This is the mystery of repentance, salvation, forgiveness, justification, sanctification and redemption. This is the essence of God's Master Plan in which He wants to involve us and bring us to the place He has chosen to dwell with man.

Man is now reproducing "death" (= broken relationship with God) on the earth, according to the seed of the Tree of Knowledge of good and evil.

**Restoration of the seed**

God has made a plan to bring man back to the Tree of Life, spiritually as well as physically.

The first revelation of that plan we find in Gen.3:15.

A Seed will come forth that will undo the consequences of the Fall (sin). This Seed will restore *life* to man, death will be conquered. Death is not only a state of man, physically or spiritually, but it is also a power that controls our relationship with God. It hinders us from returning to God, the Tree of Life.

This Seed is an offspring of the woman, but He is the bearer of Life.

**What happened to the seed of life in man**

Man received life from Yehovah Elohim (Gen.2:7).

He was formed from the dust and Yehovah Elohim breathed the Neshamah (nishmat chaim) = breath of life into his nostrils.

Man is a physical being and becomes a living soul through the breath of life (≠ ruach).

By eating from the Tree of Life – living in a relationship of intimacy with God - man would reproduce life. However, man decided to live without God and decided what good or evil is, according to his own opinion. The objective knowledge of God, where God is the object and goal, has been exchanged for the subjective knowledge of man, where man himself has become the subject and the goal.

NB. Many Christians still eat from the tree of Knowledge of good and evil.

The life-giving relationship with God ended and death entered into the world. God was sorry He made man (Gen.6:5-6).

God saw that the sons of God took daughters of men. A lot of speculation already went on about who these sons could be.

God is called the Father of spirits, and from different scriptures we know that God created the spirit of men before He gave them a physical body. (Eccl.12:7, Num.16:22, 27:16 & Hebr.12:9). If these spirits (sons of God) already had physical bodies is not clear from these verses.

According to some Jewish rabbis the sons of God were people with the same spiritual level of Adam before he sinned. But this would mean there were more men created like Adam, who did not fall into sin.

Others believe the sons of God were fallen angels. The apocryphal book Enoch confirms that angels took on a physical body and had a relationship with the daughters of men. The offspring of this union became a degenerated human race or as some people think, they became demons or fallen angels. Their offspring was called “nephilim” (giants). Nephilim literally means fallen ones. Enoch tried to cast out these demons, but he did not succeed.

However, the Enoch of Genesis is not the same who wrote this book. It probably was written at the time of the Maccabees in order to explain this part of Genesis.

Sometimes parts of Jude 1:6-7 & 14-15 and 2 Pet.2:4-5 are used to interpret Genesis 6, but the judgment in Genesis does not involve angels, but rather men.

There is another possible explanation that the sons of God were descendants from Seth, through whom God wanted to continue His plan of restoration. The daughters of men are believed to be the descendants of Cain and therefore the seed, the offspring, of Seth became corrupted. Seth received the right of the firstborn after Cain had sinned and killed Abel. The people God wanted to set apart from the beginning became defiled.

When the Lord saw the situation on earth, He didn't want His spirit to remain in man (Gen.6:3). Literally it says "My Spirit shall not judge (**לדון** / ladun) in man forever, for he also is flesh; yet his days shall be a hundred and twenty years."

If we follow the Jewish way of interpretation, the most literal explanation would be that God gave Noah another 120 years to preach righteousness and give people a chance to repent (2 Pet.2:5). In reality it was only 100 years until the Flood came.

Another explanation is that the Spirit of God would no longer remain in man, and therefore his physical life span was reduced from ± 1000 years to "just" 120 years.

But there can be another deeper meaning. The word "days" can refer to creation. When God created the physical realm, He separated day and night. This was before He created the sun, moon and stars. The days of creation became a picture of His plan. The seventh day is a picture of the restoration of all things. One day can be like a thousand years, so only after 6000 years the seventh day will begin.

Six thousand years can be divided into 120 periods of 50 years, just like God appointed the 50<sup>th</sup> year as the Jubilee (Lev.25:10-15). Each jubilee we are reminded that a 7<sup>th</sup> day of 1000 years of peace will come.

God gives mankind 6000 years (120 Jubilees), but individual man only a lifespan of 120 years. During this time His life-giving breath, through the Holy Spirit, can return to man in order to restore eternal life to us.

### **How did the spirit of God return to man?**

Adam lost something that only Yeshua can give back to us. That is why He is called the last Adam (1 Cor.15:45).

Yeshua was conceived by the Holy Spirit and born as the Son of God (Luke 1:35). The Holy Spirit became "the seed".

Yeshua is the first man born of the Spirit. He brought the Spirit (life) back to man. Because He had *life* in Him, death could not hold Him. Just imagine what happened when He died and went to hell (place of the dead).

NB. To understand something of the situation in hell or hades, we need to read what Yeshua told about the rich man and Lazarus in Luke 16:19-26.

*(cf. Children in Papua)*

We know Yeshua descended to the lower parts of the earth for three days and three nights (Matt.12:40). What did He do there?

He took captivity captive and gave gifts to men (Eph.4:8). This is an intriguing passage. Paul shares it in the context of the gift of grace and the giving of the fivefold ministry to edify the body of Christ.

He quotes the words of David (Ps.68:18) and mentions that when Christ ascended He took captivity captive and gave gifts to men. He then goes on to say that this meant He also descended to the lower parts of the earth.

So again, the question arises, what did He do there?

If we see this word in the light of the parable of Lazarus and the rich man, we know there was a place of captivity, where maybe the souls of men were held captive by the powers of death.

The Psalmist of Psalm 49:15 probably sang about this moment:  
God will redeem my soul from the power of the grave!  
(Sheol - hell - realm of the dead).

The effect of Yeshua descending into that realm was so great that other graves opened, and dead were raised (Matt.27:51-53).

Yeshua took the punishment for our sin, and conquered death. He is the firstborn of the dead (Col.1:18).

When we are born (again) of the same seed as Yeshua, we receive life, and death has no more power over us.

This is the mystery of being born again (John 3:3-8).  
In the Aramaic it says: "If a man is not **born from the beginning**, he is not able to see the Kingdom of God."

Even in the Greek this means "from the beginning", just like Luke has examined everything from the beginning and wrote it all down (Luke 1:3).

Being born again means going back to the beginning, the original plan of God. That is God's purpose!

We need to be born of the incorruptible seed (1 Pet.1:23), because when this corruptible has put on incorruption, death is swallowed up in victory (1 Cor.15:54).

Now we can bring forth LIFE.

John says we cannot sin anymore, or in other words have our own opinion of what is good or what is evil (1 John 3:9).

NB. However, in this flesh we are still tempted to sin. Paul writes in great detail about this in Romans chapter 5 - 8.

When we are born again the incorruptible seed of God is in us and we will bear fruit according to His kind!

### **There are now two family trees on earth:**

Descendants from the Tree of Life and descendants from the Tree of the Knowledge of Good and Evil.

These two “family trees” will each bring forth their own seed. They cannot be mixed. God often gives us natural laws in order to teach us spiritual truths. God instructed the children of Israel not to “sow their field with mingled seed”. (Lev.19:19 & Deut.22:9-12)

We see this principle throughout the Bible and also in Yeshua’s teaching about old and new garments, and about old and new wineskins (Mat.9:16-17).

Paul reminds us that evil company corrupts good character (1 Cor.15:33).

The same spiritual principle we see in the book of Revelation:  
*And I heard another voice from heaven, saying: “Come out of her, my people, lest you share in their sins and lest you receive of her plagues.”* (Rev.18:4)

The story of Cain and Abel teaches us that the enmity between these two seeds will ultimately lead to the confrontation between the “Beast” and the “King of kings”.

### **The fruit from the Tree of Knowledge**

Each person that has not been born of the Spirit is connected to the Tree of Knowledge. Knowledge without God leads to a falling away from God and His laws, which will ultimately lead to lawlessness.

In the end the man of sin is revealed (2 Thes.2:3 & 7).

Man will be taught lawlessness. *Do what you like, it is your choice! What do you think?* Democracy is more important than Theocracy. Man rules without God! Lawlessness will abound, and love will grow cold (Matt.24:12).

Man has taken on the character of the Beast, which is revealed by the sign of the beast, 666. This number might not be visible as such, but it is a symbol of man, Created on the 6th day and who has now fully become man without the spirit of God: beast!

This tree will bring forth the ultimate beast that looks like a lamb but speaks like a dragon (cf. Rev.13:11).

### **The fruit from the Tree of Life**

This (family) tree has brought forth the last Adam. He is an example of man as God has intended him.

It is through the offspring of this tree that God’s Master Plan will be revealed and accomplished.

We will continue to speak about these seeds in the following lessons.





## PEOPLE IN GOD'S PLAN – Genealogy of the Masterplan

### 4. ENMITY BETWEEN THE SEEDS

#### Introduction

The descendants from the seed of Adam were divided by their choice:

1. Continued to bear fruit (seed) from the tree of Knowledge of Good and Evil
2. Continued to bear fruit (seed) from the tree of Life (Turning to God)

#### We see this in the example of Cain and Abel

After Adam and Eve were driven from the Garden of Eden, Adam knew his wife and she bore him a son, who was named Cain.

Eve said: *"I have gotten a man from the Lord."* (Gen.4:1)

Literally it says that Eve "bought" a man from the Lord. (Kamah – Kain)

She paid a price for her firstborn, the redeemer she was expecting (Gen.3:15-16). NB. There was a promise of a Seed that would "bruise" (break / crush) the head of the seed, the serpent that brought forth good and evil by "judging" as God (Elohim), without His love (Yehovah).

The name Cain comes from the same root as "to buy" and means "to possess". God is the "possessor" of the earth or is the One who bought the earth.

This word Possessor is often translated with Creator (Gen.14:19 & 22).

Eve understood that through (her) the woman, He would bring forth a redeemer. She thought her firstborn would be that redeemer.

After Cain another son is born, Abel (Havel = breath - vapour).

Cain became a picture of man eating from the Tree of Knowledge and Abel of man eating from the Tree of Life.

The time of instruction (Torah) had not yet begun. There was no written Torah, however, the Jews believe that God already gave oral instructions to man.

It seems that Abel was paying attention to those instructions, but not Cain.

In that way Abel, even though a second born, became the example of the redeemer.

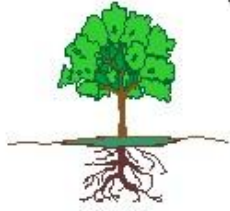
NB. We see this pattern continued in the Word, when a first born will not fulfill his task, the right of the first born will be passed on to the youngest.

Cain who was the firstborn should have become the redeemer, but he did not obey God's instructions.

Because of jealousy he killed his brother. That is when the enmity between the two seeds began.

**What was the difference between Cain and Abel**

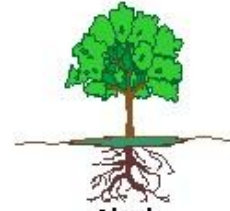
**Tree of Knowledge**



**Cain**

Symbol of the first man,  
the first Adam (1 Cor. 15:45)  
Taken from the ground (adamah)  
Tiller of the ground (Gen.4:2),  
took from the ground.  
Earthly / Worldly  
Fruit of "good and evil"  
Offering of the fruit of the ground  
Own good deeds (Looking for approval)  
Rejected, see Is.64:6  
Symbol of subjective goodness  
and wickedness (evil)  
see 1 John 3:12 and Gal.2:16  
Enmity  
Gen.4:8-10 and 2 Tim.3:12

**Tree of Life**



**Abel**

Symbol of Jesus,  
the last Adam (1 Cor. 15:45)  
Life giving Spirit  
Shepherd (Gen.4:2),  
kept the sheep.  
Spiritual  
Fruit of "Life"  
Offering of the firstborn of his flock  
Atonement (Surrendered to God)  
Accepted, see Hebr.9:22  
Symbol of objective goodness  
and righteousness (life)  
see Rom.3:10-26  
Testimony  
Rev.12:11, Hebr.11:4 and 12:24

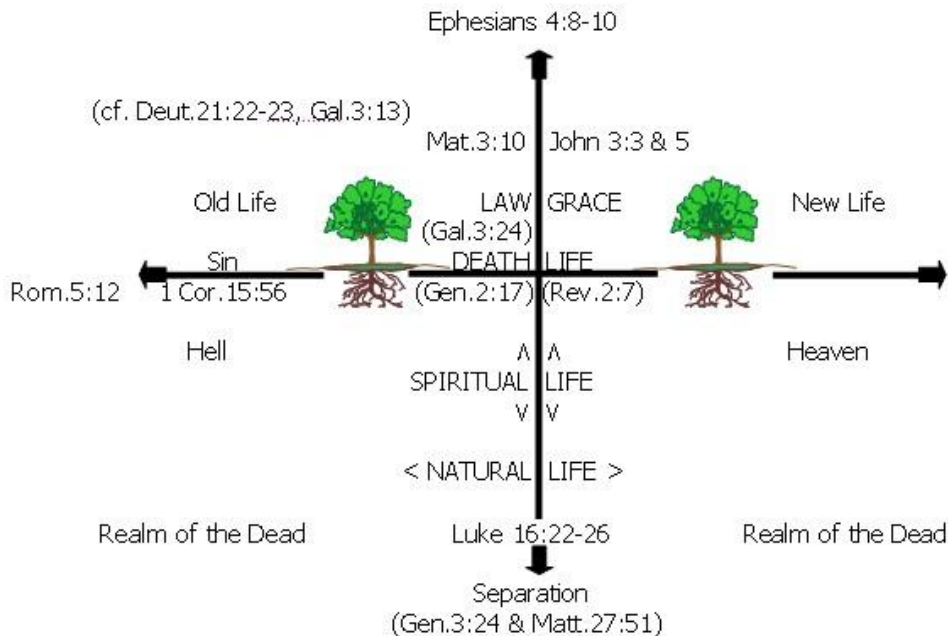
**Separation between the natural and spiritual world**

This separation we still see today in our world. The world is a physical as well as a spiritual world. We have worldly (secular) people and spiritual people (rather than religious people).

From the beginning there was no separation or enmity between the natural and spiritual world. This began after creation of heaven and earth and the Fall.

**The Tree of the Knowledge of Good and Evil  
and  
The Tree of Life**

From the beginning each tree brought forth its own "family tree".  
There is a great difference between their offspring.



From the beginning there was no separation or enmity between the natural and spiritual world. This began after creation of heaven and earth and the Fall.

Genesis 2:17 refers to spiritual as well as physical death. Death has everything to do with separation from God's presence. The relationship with God has been broken. (cf. Gen.3:24 & Matt.27:51 He had to hide behind the veil)

Righteous people who died before the resurrection of Yeshua are still separated from God. (cf. Luke 16:22-26)

We are all heading towards eternal separation from God (cf. Rom.5:12), but we can repent (turn around), believe, be saved, redeemed, justified and born again. That's when we enter into the realm of the Kingdom of God or the Kingdom of Heaven.

Before we were born again we lived under the Law (Tree of Knowledge). This knowledge only makes us aware of the consequences of sin and the direction we are going: death (1 Cor.15:56 & Rom.5:17-21).

Through the law we get knowledge about what is good and what is evil. It makes us realize we have taken our attention from the Tree of Life (our relationship with God). We have lost Him. We begin to search for Him. The Law brings us to Christ in order to be justified by faith (Gal.3:23-24).

Yeshua has redeemed us from the curse of the law ..... (cf. Gal.3:13 & Deut.21:22-23)

Yeshua died on the cross, a tree. His death reminds us of the Tree of Knowledge, which need to be cut down (Mat.3:10).

Yeshua went down to the Realm of the Dead to take captivity captive. He took the place where the righteous dead were kept in captivity from the realm of death to a higher place, referred to by Yeshua as Paradise. (cf. Eph.4:8-10 & Matt.27:52-53).

We are born again by His grace (John 3:3 & 5), not only to be saved but to regain authority to reign with Yeshua over the earth.

From the time we were born again we proceed towards His eternal purpose.

We are on our way back towards the Garden of Eden! (Restoration of the Kingdom.) cf. Rev.2:7

So, if we are heading for the restoration of all things, why do we see so little fruit of the Tree of Life?

There is a desire for revival, but what kind of revival and where will it lead to?

There are several reasons we do not bear the fruits of revival.

The church (like Israel) has not brought forth deliverance (Isaiah 26:17-18).

**Why are we not bringing forth deliverance?**

***There is no intimacy with God (Eph.5:32).***

We are not allowing the Holy Spirit to “overshadow” us. We resist the work of the Holy Spirit.

***The womb of the church is sick.***

The physical womb goes through a process of cleansing and preparation for conception every month. The church too needs to apply the blood for cleansing and forgiveness on a regular basis.

cf. Celebration of Sabbath / Holy Communion

***Conception doesn't take place.***

Many Christians like the work of the Holy Spirit in special meetings and during conferences. We enjoy a great time of intimacy with God, but we do not want “conception”. It is not convenient right now. This attitude has led to spiritual contraception of God's visions and plans.

***The church aborts the plan of God.***

The Plan of God begins with “a seed” (a promise, a vision) planted in our heart or in the womb of the church where it can develop and grow. A promise conceived by God should not be aborted because of difficult circumstances or disappointments.

cf. Pregnancy

The Lord is crying over the many spiritual abortions that are taking place!

***The church is bringing forth Ishmaels instead of Isaacs.*** (cf. Gen.16)

When a promise has not been fulfilled yet, we should not try to fulfil it (according to the Tree of Knowledge of good .....

NB. The result can be more binding than releasing

***Unwillingness to go through the pain deliverance***

Natural birth can be painful (Gen.3:16). Are we prepared to suffer pain to bring forth the offspring the Lord wants to give to us? Are we really bringing forth deliverance to the earth? (Is.26:18)

*God is looking for an offspring, which will bring forth deliverance in the earth!*

*cf. dream of the womb & birth canal – Rev.12:1-6*

We live at a time in which prophecies are being fulfilled. The “end-time army” conceived by God will be “born” soon.

**Pregnancy**

The Rabbis compare the situation on earth with a pregnancy. The earth is pregnant with eternity.

Conception took place at the time of the creation of the physical world. It has not been an easy pregnancy, “mother earth” has gone through some life-threatening situations. However, this generation can be compared with a woman in the last month of her pregnancy about to give birth.

During the past generations the earth can be compared with a woman who is newly pregnant. When she was calling out in distress, God would come to her rescue, in order to protect what He has conceived.

But now it seems God is not coming to the rescue. The world has to go through the pains of deliverance (Rom.8:19-22).

The world can be compared with a terminal patient. We keep asking for grace, but now is the time to let the world “die”.

(A seed needs to die in order to bring forth new life.)

The time of deliverance is at hand. The pain, the distress and the moaning and groaning of creation, the earth in labour, all point to the deliverance and the restoration (redemption) of all things (Acts 3:19-21).



## PEOPLE IN GOD'S PLAN – Genealogy of the Masterplan

**5. GENEALOGY OF THE MASTERPLAN**

God's Master plan involves people from the family Tree of Life. There is also a natural family tree that has been chosen by God to fulfil His plan. Through this natural family tree all people on earth will be blessed. This is the fulfilment of the seed principle.

**The beginning of the family tree**

The Lord made a promise to Adam, which was passed on to Noah. In the first part of the family tree God's promise has been hidden in the names of the descendants of Adam.

**First Promise – through Adam**

Adam	- Man
Seth	- appointed (for)
Enosh	- death (= mortal)
Cainan	- purchased (possession)
Mahalal-el	- praise of God (El)
Jared	- descended
Enoch	- dedicated ( <i>Enoch was taken by God when Lamech was 113 years old</i> )
Methuselah	- who died and shall send
Lamech	- to the oppressed ( <i>Adam died when Lamech was 56 years old and Seth when he was 168 years old</i> )
Noah	- rest ( <i>Enosh – Methuselah died in the time of Noah before the flood (Noah died when Abram was 58 years old)</i> )

**DESCENDANTS OF ADAM**

NAME	Age of father at the firstborn	Age at death	Lived till .....	was ..... old
Adam	130	930	Lamech	56yrs
Seth	105	912	Lamech	168yrs
Enosh	90	905	Noah	84yrs
Cainan	70	910	Noah	179yrs
Mahalel	65	895	Noah	234yrs
Jared	162	962	Noah	366yrs
Enoch	65	365	Lamech	113yrs
Methuselah	187	969 (flood)	Noah	600yrs
Lamech	182	777	Noah	595yrs
Noah	502	950	Abram	58yrs
Shem	100	600	Joseph	± 30yrs
Arphaxad	35	438	Jacob	± 8yrs
Salah	30	433	Jacob	± 38yrs
Eber	34	464	Ephraim	± 20yrs
Peleg	30	239	Abram	48yrs
Reu	32	239	Abram	78yrs
Serug	30	230	Isaac	1yrs
Nahor	29	148	Abram	49yrs
Terah	70	205	Isaac	35yrs
Abram	100	175	Jacob	± 35yrs
Isaac	±40	180 (Efraim ±20yrs)	Jacob	±140yrs
Jacob	±40	147	Joseph	±107yrs
Joseph	±40	110	Ephraim	± 70yrs
Ephraim				

### Second Promise – through Noah

Noah was chosen by God to continue the family tree to fulfil God's plan.

Noah was called a just man, *blameless in his generations* and He walked with God. (cf. Gen.6:9)

NB. According to Jewish sources Noah only distinguished himself in his generation but compared to Abram or Moses he was a bad leader who gave a bad example. Instead of planting wheat he planted a vineyard.

Although God regretted He created man and wanted to destroy each living being on earth, he continued His plan through Noah (cf. Gen.6:7-8 and 13 & 18).

The ark became a symbol of salvation. From Noah's offspring the whole earth was populated (Gen.9:18-19 & 10:32).

The Lord divided His inheritance, the earth, among the nations and chose Shem to continue the lineage through which He would continue His plan of restoration. cf. Deut.32:8-9 & Acts 17:26

Noah built an altar and brought a sacrifice to Yahweh, who made a covenant with him and his descendants.

NB. When Noah entered the Ark God closed the door, when they could leave the ark in dry ground, Noah had to open the door himself!  
God did not reach out His hand in this new world.

### The first nations

From the beginning of the development of the nations, there emerged a nation that opposed the plan of God: Babel.

The descendants from Ham were scattered to Arabia and Africa and the descendants from Japheth towards the north of the Middle East. From the offspring of Ham Nimrod – the one who rebels - was born (Gen.10:8-10).

In the building of the tower of Babel we see the purpose of Nimrod, namely power, strong management and a political system that unites the people. This is the beginning of Babel, which opposes the government and the descendants of God. Here we see the enmity between the seeds develop further until it becomes the ultimate Babylon.

In Revelation 17:5 she is called: "..... *Mystery, Babylon the Great, MOTHER of harlots..... the abominations of the earth.*

Nimrod married with Semiramis who was worshiped as the mother-goddess from which a "saviour" was born, Tammuz, the reincarnation of Nimrod, from which all Mother-child religions originate.

NB. This kind of idolatry has also permeated the Christian Church. That's why Rome is often compared to Babylon.

### The family tree of God's plan

God's plan continues through Shem. The descendants from Shem are being called Hebrews, from Eber (Gen.11:15). They lived on the *other side* of the river.

The descendants from Japheth will also become involved in God's plan, because they shall dwell in the tents of Shem (Gen.9:27).

Abram and Sarai were called to come out of “Babel” (cf. Joshua 24:2-3) to become involved in God’s Master Plan (Gen.12:1-3).

Later on their descendants will need to enlarge the place of their tent (Is.54:2)

### **Difference between God’s plan and the plan of man**

Man says:

"Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a *name* for ourselves, lest we be scattered abroad over the face of the whole earth."

(Gen.11:4)

God says:

"I will make *you* a great nation; I will bless *you* and make *your name* great and you shall be a blessing." (Gen.12:2)

The Lord chose Abram and his life became an example of God’s plan.

1. Birth of Isaac
2. The offering of Isaac
3. The looking for a bride for Isaac

The Lord made a promise to Abram that he would become Abraham, father of a multitude and of many nations (Gen.17:5).

This was repeated also to his descendants Isaac and Jacob. In these promises people are involved (Gen.12:2; 13:14-16; 15:5; 26:4; 28:14) and also places (Gen.12:7; 13:14-15 & 17; 15:18-21; 17:8; 26:3; 28:13).

### **Enmity between the seeds of God’s family tree**

The Lord *chose* His inheritors:

- Isaac and not Ishmael (Gen.21:12)      “For in Isaac your seed shall be called.”
- Jacob and not Esau (Gen.25:23)      “Two nations are in your womb, two peoples shall be separated from your body; One people shall be stronger than the other, and the older shall serve the younger.”

The descendants of Ishmael and Esau are still Israel’s enemy until this day.

### **Two family trees that came forth from Abraham**

The plan of God continues to unfold through Jacob, who later will be called Israel. A victory is won in the further unfolding of God’s plan, not because of the ability of man, “Jacob”, but according to God’s will, “Israel”. (Gen.32:24-30)

The family tree of Abraham is now being called (the people of) Israel.

NB. When we proclaim the name of Israel, we are saying God will prevail!

Although there are twelve children, only two are chosen to become part of the fulfilment of God’s plan.

Genesis 49:10      The blessing for Judah  
 Mystery of the coming of Yeshua  
 David became a symbol of His Kingdom.

Genesis 48:9-19 Ephraim was blessed in a special way  
 Jacob crossed his hands wittingly in order to choose the youngest.  
 The descendants of Ephraim will become a multitude of nations.  
*This is a mystery being revealed today.*

Israel became one nation and after being delivered from bondage Moses led them to the Promised Land. Joshua and Caleb led them into the Land.  
 NB. Joshua is from the tribe of Ephraim and Caleb from Judah  
 Israel became a Kingdom of twelve tribes. David became the king over this kingdom.

### **The Kingdom of David**

There are three phases in the anointing of David as king:

- 1<sup>st</sup> - 1 Sam.16:13 (by the prophet)
- 2<sup>nd</sup> - 2 Sam.2:4 (by the people – the men of Judah)
- 3<sup>rd</sup> - 2 Sam.5:3 (by the people – the elders of Israel)

The anointing of Yeshua as King will also be in three phases:

- 1<sup>st</sup> - At His coming as Messiah (foretold and confirmed by the prophets)
- 2<sup>nd</sup> - At His second coming (accepted by Judah and Ephraim)
- 3<sup>rd</sup> - After the end of the Millennium (accepted by all creation in heaven and on earth)

God has promised the kingdom of Israel to David forever (1 Ki.9:5 and 2 Chr.13:5).  
 However, his kingdom failed (cf. 1 Ki.9:6-8).

After the establishment of the kingdom of Solomon, which became a picture of the millennium of peace, the kingdom of Israel was divided between Judah and Israel (Ephraim).

See 1 Ki.11:26-32 and 12:15-17 and 20-24. This turn of events was from the Lord!  
 (Will be continued in the next lesson.)

### **The restoration of the Kingdom of David**

God promises the restoration of the Kingdom of David (Is.9:6 and Amos 9:11).  
 The Kingdom of David is being compared with a house or a hut which has fallen down.

This prophecy is connected with the coming of the Messiah who will rebuild the house of David.

The Jewish people sometimes refer to the Messiah as “Barnafli”, which means “Son of the fallen”.

The Messiah himself is sometimes compared with the fallen hut of David too. His death and resurrection are a picture of the restoration of the fallen hut of David.

The restoration of the Kingdom of David began at the coming of Yeshua. The proclamation of the gospel of the Kingdom to the ends of the earth means that the gentiles will also be part of this Kingdom.

At the beginning, the apostles didn't understand this (cf. Acts 1:6 & 8). But when they met at the First Council in Jerusalem, James quoted these verses from Amos and

confirmed that from the beginning, the Lord wanted to include the gentiles in His plan of restoration (Acts 15:15-18).

NB. The message of the restoration of the tabernacle of David is much deeper than just the restoration of praise and worship. When David brought the Ark of the Covenant (the presence of God) to Jerusalem he appointed singers and worshipers. (Why David chose Jerusalem will be explained in more detail in Part II about the Geography of God's plan.)

Yeshua will also be accompanied by praise and worship when He will return to Jerusalem and will restore the fallen hut of David at the place God has chosen for His name. That is why it was prophesied that He will be given the throne of His father David and will reign over the house of Jacob for ever and His Kingdom will never end (Luke 1:32-33).

### **The purpose of God with the two kingdoms**

Judah – the southern kingdom

Since the captivity in Babylon they are being called the Jewish people.

They kept the law of God, the Torah.

Through them the Saviour would be born (Gen.49:10).

They became the chosen remnant of the people of God through whom He will fulfil His plan (Rom.11:5 & 25-26).

Israel – the northern kingdom (sometimes called Ephraim)

Abraham was told he would become a father of *many* nations (Gen.17:4).

Ephraim was told he would become a *fullness* (multitude) of nations (Gen.48:19).

In both cases it speaks about “goyim”. This is a word used to refer to people who are not Jewish and do not belong to “am” Israel.

Genesis 48:19 is almost the same as Romans 11:25 where it speaks about the *fullness* of the gentiles.

According to a Jewish Rabbi this word fullness relates to an emptiness that needs to be filled. Hosea prophesied that Ephraim would be mixed or swallowed up among the nations (Hos.7:8 and 8:8). The captivity of Ephraim caused an “emptiness” in Israel. These ten lost tribes can never be recovered. If you would try to calculate their offspring, it would be many millions. This *fullness* of people has become a mystery the Lord is revealing today.

### **Gods plan through Ephraim**

The whole book of Hosea speaks about Ephraim. The name “Hosea” comes from the same root as “Yeshua” which means salvation, from which we get the name Yeshua. Hosea had to take Gomer, a promiscuous woman, as his wife. Gomer means “perfection”. Hosea and Gomer together became a symbol of the completion or perfection of salvation. The fulfilment of God's plan!

The children of Hosea and Gomer became an example in God's plan:

1. Jezreel (1:4) - "God sows".
2. Lo-Ruhamah (1:6) - "Not loved anymore" or "No mercy".
3. Lo-Ammi (1:9) - "Rejected by God" or "Not My people".

Ephraim was cast away from God's presence. They became wanderers among the nations (Hos. 9:17).

### Why did this happen?

Ephraim is being compared with a seed sown among the nations. The seed is the promise of God which was given to Israel. Now part of that promise is sown among the nations, because God wants to save men from all nations, like He promised to Abram. He will become a father of many nations (Abraham).

Ephraim was sown among the nations so that the gentiles (goyim) could be saved by the Saviour who came forth out of Judah!

The response to "Jezreel", the sowing of God, will be: (Hos.2:22-23)

1. I will have mercy      Lo-Ruhamah will become Ruhamah!  
Those who were not loved will be loved.  
(cf. Rom.9:24-25)

The root of this word is "raham", which means womb. The seed of love and mercy is planted in the womb of the nations. When the gospel is being preached, the Holy Spirit is released to fertilize this seed and people are being born again!

2. You are My people      Lo-Ami will become Ami!

People who were not God's people (goyim), will become God's people (am).  
And they will say: "You are my God!" (cf. Rom.9:26)

### The fulfilment of God's promise

The promise given to Abraham is being fulfilled. Through his descendants all the families of the earth can be blessed.

This promise has been spread throughout the earth. From each tribe and nation there are people who believe and are being saved. Only a few unreached areas remain. The fullness of the Gentiles has almost come in!

We have become descendants of Ephraim through the promise sown among the nations. Ephraim means "double fruit" and he surely has become fruitful. Ephraim has become a multitude of nations!

Zechariah says that *ten men* from every nation will grasp the sleeve of a Jewish man, saying: "Let us go with you, for we have heard that God is with you". (Zech.8:23)

Ephraim will be drawn to Judah. And Judah will see who their Messiah is, and ***all Israel*** will be saved! (Rom.11:25-26)



PEOPLE IN GOD’S PLAN – Genealogy of the Masterplan

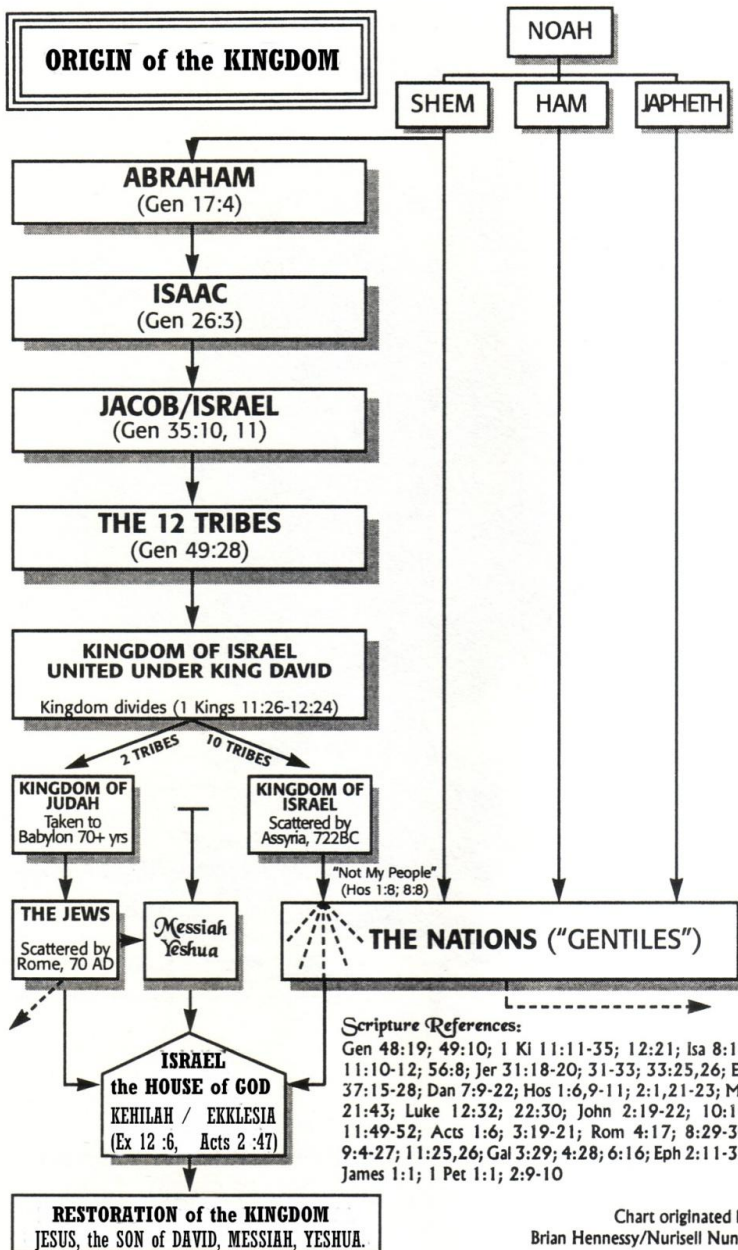
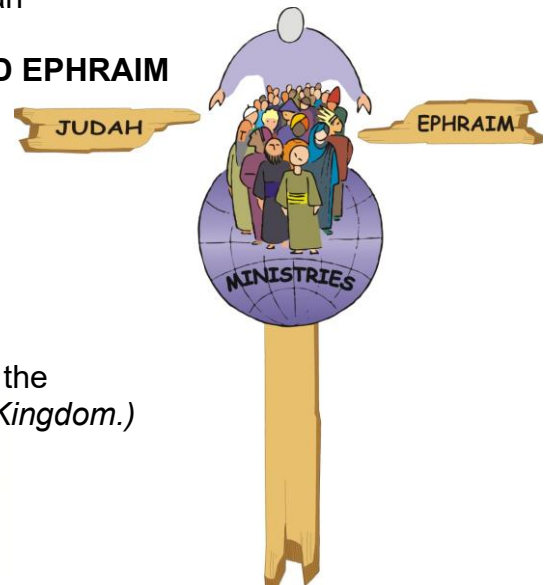
6. THE MASTER PLAN OF GOD WITH JUDAH AND EPHRAIM

Introduction

In this lesson we are going to look at how the scattered family of Jacob (Israel) will be united again.

We have seen that from the time of Noah the nations have been scattered over the earth (Gen.10:32).

Abraham was chosen to fulfil the plan of God to restore the dominion over the earth. (See chart of the origin of the Kingdom.)



Through his offspring, his seed, all the families of the earth would be blessed. *Gen.17:5 (Abraham); 26:3 (Isaac); 28:4 (Jacob); 1 Chr.16:15-17 (David mentions these promises)*

Abraham believed these promises for the distant future (Hebr.11:9 & 39-40).

In Christ we also have become heirs of these promises.

*“And if you are Christ’s, then you are Abraham’s seed and heirs according to the promise.”* (Galatians 3:29)

We received this inheritance because the promise of God was sown, like a seed, among the nations.

*“For not all those of Israel are Israel; nor because they are the seed of Abraham are they all children. But, In Isaac shall your seed be called. That is, not the children of the flesh are children of God; but the children of the promise are counted for a seed ....”* (Romans 9:6-8)

*“Even us, whom he has called, not of the Jews only, but also of the Gentiles, as He also says in Hosea: I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall be, in the place where it was said to them: You are not My people; there they shall be called sons of the living God.”* (Romans 9:24-26)

See also: 1 Pet.2:10 and Hosea 1:10-11 (2:1 & 23)

NB. The place could be among the gentiles, where they only knew idols and not the living God or at the place where Hosea prophesied.

### **What happened with Judah and Ephraim? (the House of Judah and the house of Israel)**

As we have seen, the division of the Kingdom was part of God's plan (1Ki.12:24).

Through the division of the natural Kingdom of Israel God could make room for the rest of the offspring of Abraham to become included in His Kingdom.

Hosea prophesied that God would bring to an end the kingdom of the house of Israel. The Lord said to Hosea: *"It shall come to pass in that day that I will break **the bow of Israel in the Valley of Jezreel.**"* (Hosea 1:4-5)

But there will come a moment that the descendants of both houses of Israel will appoint for themselves *one* head (Hosea 1:11).

Since the division of the people of Israel there are two family trees in the plan of God:

#### **Judah and Ephraim.**

The Lord works His plan through the offspring of both trees.

### **What happened to Ephraim?**

Jeroboam became the first ruler of the Northern Kingdom. He was an Ephraimite and appointed by Solomon as officer over the house of Joseph (1 Kings 11:26 & 28).

The prophet Ahijah, a Shilonite also from Ephraim, told him that God would give him ten tribes of Israel (1 Kings 11:29-31).

After the establishment of the Northern Kingdom, Jeroboam led Israel into idolatry.

See 1 Kings 12:25-33:

1. He established new places of worship. He turned away from Jerusalem.

Bethel = House of God

Dan = Judgement

2. He appointed priests who were not Levites.

3. He ordained different feasts.

This was the beginning of the apostasy of Ephraim (Hosea 8:11-12).

Because of this Ephraim was sown among the nations (± 720 BCE).

cf. Hosea 1-2; 8:8; Amos 9:9

Ephraim was the first to be broken off from the Olive tree (Jer.11:10 & 16-17).

Ephraim was lost among the nations and became an example of the nations that will be gathered by Yeshua to be reunited with Judah.

*"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be **one fold, and one shepherd.**"* (John 10:16)

NB. According to Jewish tradition there will be two types of Messiah:

1. The son of David from Judah, who will rebuild the Temple.

2. The son of Joseph from Ephraim, who will be engaged in the battle of Gog and Magog.

The church that came forth from the nations broke with their Jewish roots and began to change times and law (Dan. 7:25), which will come to a climax in the last days.

During Constantine (± 331 AD) feast days and the Sabbath were changed. Christmas and Easter (Ishtar, of Astarte) took the place of the God ordained feasts. Mithraism (which is sun worship) entered the church. The Sabbath became the “Sunday.” “This is the beginning of “idolatry” in the church.

Jeshua becomes “the second God” who needs to be appeased with our “good works”. This is a wrong concept of atonement. This is pagan influence that entered the church. Paganism says that if you do wrong – trespass the law – the gods (spirits) will become angry and need to be appeased.

NB. We do not make atonement for our sins. *God* atones for our sins. (cf. Gen.3:7 & 21)

What was meant as a *relationship* becomes a *religion* with the “god Jesus”, who is not the same as the Lord Jesus.

Instead of allowing the Holy Spirit to write His law (Torah) on our hearts, we have made our own Christian Law.

cf. Deut.6:4-5 (The message of the gospel)

NB. Not another God, but God through Yeshua restored our relationship with Him.

Many people still need to learn that having a relationship with God, is loving Him with all our heart ....

Many Jews might not recognize who Yeshua is, but they do understand that even keeping the Law of God is part of their relationship with Him.

### **EXAMPLE FROM REAL LIFE**

In the Bauzi community where we served the Lord in Papua, each village had its own “spirit house”. This was a place where spirits of the ancestors could be called upon, either for protection or for help.

When we moved with the Bauzies to a new location they asked: “*Is it alright to build a new spirit house here?*”

Saying “no” would make the Bauzies subordinate to our “law”. But to allow it, would mean tolerance of idolatry.

After a thoughtful moment and silent prayer, the Lord gave a word of wisdom and Iris answered:

*“We have not come here to lay down the law. We came here to show you the love of God through Yeshua. As you have got to know Him, you now have to decide by yourselves if you still need the spirit house.”*

This is the free choice the Lord has given us. NB. The Bauzies never built the spirit house! The church has become a wild olive branch far from its original roots (cf. Rom.11:16-26). Her attitude towards the Jewish branches has become arrogant (cf. Is.9:9-10).

We have been taught that the plan of God has changed and that the Jewish people are placed on a lower level in God's plan. Again "times and law" are being changed. The doctrine of the Rapture and the Tribulation puts the Jews in a different plan.

Ephraim has become blind to its own roots!

God compares her with a rose. Newly picked she is beautiful, but on the third day she will begin to wither.

This is the condition of the church. The church needs to return to her roots. (Jer.31:18-20 & Rom.11:17-24).

### **What happened to Judah?**

Judah also fell into sin and was taken into captivity (± 587 BCE). But the Lord had a special plan with Judah: she will bring forth the Messiah. (Gen.49:10; Luke 1:32-33; Hebr.1:1-3; Rev. 5:5)

Therefore, a remnant of the people of Judah returned to Jerusalem to rebuild the Temple. (Ezra 1:1 & 5; Is.45:1-13)

However, after the birth of Yeshua another division occurs, because Judah became blind and did not recognize the Messiah. Believers in Yeshua are rejected by their own people (John 16:2).

The remaining Jewish People continued to obey the Law even after the destruction of the Temple (70 AD).

Judaism – the Jewish Religion - is born. The Talmud is written and completed, probably as a response to the coming of Yeshua, the destruction of the Temple and the dispersion among the nations.

Many Jewish people assimilated among the nations out of fear for persecution during the pogroms, inquisition, and holocaust and even till today. However, there is a remnant elected for His purpose (Rom.11:2 & 5). When they enter (in that way) ALL ISRAEL will be saved (Rom.11:15 & 26)

### **Who is Israel?**

- Jacob
- 12 Tribes
- 10 Tribes (House of Israel – Ephraim)
- The Jewish people since the captivity in Babylon
- The Land (*The name Palestine originates from the time of the Romans*)
- Judah & Ephraim, a mystery that still needs to be fulfilled (*All Israel*)

As believers from the nations we will become part of the commonwealth of Israel and through Christ we have become fellow heirs (Eph.2:11-19 & 3:1-7).

### **The unity between Judah and Ephraim**

The unity between Judah and Ephraim was broken when the 10 tribes became a kingdom on their own.

After Judah returned from captivity in Babylon Zechariah prophesied that the brotherhood between Judah and Israel would be broken when they rejected the Good Shepherd. God broke the covenant which He had made with all the peoples (Zech.11:10) and made room for a *new* covenant.

The “poor of the flock” who were watching, knew that this was a word from the Lord (v.11).

Zechariah became an example of the good shepherd. The people of Israel were as sheep which were left to shepherds who fed them for slaughter (v.6-8).

The Good Shepherd (Zechariah) did not want to feed them anymore (v.9).

The wages that were paid to him were the same as those paid to Judas for betraying Yeshua (v.12-13 & Mat.26:15).

This money was used by the priests to buy the potter’s field (Mat.27:7-10) as foretold by Zechariah.

After this (the death of Yeshua) the staff of Unity was broken (v.14).

However, the unity between Judah and Ephraim will be restored. The first condition is that “the fullness of the gentiles” needs to come in (Rom.11:25).

Ephraim will become aware of its roots. They are not Jewish roots, but rather Hebraic roots that go all the way back to Abraham, to whom the promise was given that he would become a multitude of nations.

God says that He is a Father to Israel and that Ephraim is His firstborn (Jer.31:9).

Jacob divided the right of the firstborn over Judah and Ephraim. (1 Chron.5:1-2)

Judah received the right to rule (kingship) and Ephraim the priesthood.

The royal priesthood belonged to Melchizedek. He was the king of Salem and priest of the most high God (Gen.14:18).

This kingship shall be restored when Yeshua will take place on His throne (Zach.6:13).

Judah has received the scepter (Gen.49:10) and in spite that to whom it belongs already has come, Judah is still being used to prepare the place of His throne. (cf. first anointing)

The right of the firstborn went to Joseph. He received a double portion, because Ephraim as well as Manasseh were blessed (Gen.48).

NB. Jacob reversed the “curse” Joseph has put on his sons (Gen.41:50-52).

The double portion went to Ephraim (double fruit). The harvest of the nations is being gathered and brought into the house of Joseph. The name Joseph means to “gather”.

Believers are beginning to be drawn to the Jewish people that have returned to the Land. Japheth shall live in the tents of Shem (Gen.9:27).

Believers from the nations will come to live among the Jewish people. They will want to go with them, because they have heard that God is with them (Zech.8:23).

Christians will be like watchmen crying out on the mountains of Ephraim: *Arise, and let us go up to Zion, to the Lord our God.*” (Jer.31:6)

The word for watchmen is the Hebrew word “notzrim”, also used by the Jews to refer to Christians.

This prophetic move among Ephraim will not be understood by all believers. A bit like what happened to Eldad and Medad or what is expressed by Hosea in chapter 9:8.

NB. The number of elders that was gathered by Moses was seventy. They all prophesied, and Moses was looking ahead towards a time that all men would be prophets, knowing God's plan. Seventy is a number the Jewish people always associate with the nations.  
NB. Yeshua called 12 and also 70 disciples.

The movement of the Holy Spirit that has begun can be compared with what was described by Ezekiel in the vision of the valley of the dead bones. (Chapter 37).

*“So, I prophesied as He commanded me, and the Spirit came into them, and they lived and stood on their feet, an exceedingly great army. And He said to me, Son of man, these bones are **the whole house of Israel** .... I shall put My Spirit in you, and you shall live, and I will place you in your own land. And you shall know that I the Lord have spoken and have performed it, says the Lord.”*

(Ezekiel 37:10-11 & 14)

***The whole house of Israel*** – this in itself is already a mystery – shall live and return to *the land of Israel* and become an exceedingly great army.

The dry bones have come together and now the Holy Spirit needs to come over natural Israel to become the army of God in the Land. The Holy Spirit is also working among the believers from the nations, but they still need to become aware about their relationship with natural Israel.

Thereafter Ezekiel had to give a prophetic sign about the reunification of the two houses of Israel. *“Again, the word of the Lord came to me saying: As for you, son of man, take a stick (piece of wood) and write upon it, ‘For Judah and for **the children of Israel, his companions.**’*

NB. There is a connection between “bones” and “wood” in Hebrew. (etzem & etz)

*Then take another stick and write upon it, ‘For Joseph, the stick of Ephraim, and for **all the house of Israel, his companions.**’ Then join them one to another into one stick, **and they shall become one (le-echadim) in your hand.**”*

(Ezekiel 37:15-17) in order to become ONE (echad) in My hand.

*“And David My servant shall be king over them and they shall all have one shepherd.”*  
(Ezekiel 37:24)

This verse can be compared with Hosea 1:11, when Judah and Ephraim will appoint for themselves one head.

They will be united in Yeshua on the Olive tree (the cross).

When that happens Ephraim will no longer envy Judah, and Judah will no longer oppose Ephraim (Is.11:13).

cf. The parable of the prodigal son (Luke 15:11-32).

The Lord will take Judah and Ephraim in His hand as a bow and arrow.

*“For I have bent Judah and fitted **the bow** with Ephraim and raised up your sons, O Zion, against your sons, O Greece, and made you like the sword of a mighty man. Then the Lord will be seen over them. And **His arrow** will go forth like lightning.”*

(Zechariah 9:13-14)

*“And I will strengthen **the House of Judah** and I will save **the House of Joseph**. I will bring them back, because I have mercy on them. They shall be as though I had not cast them aside. For I am the Lord their God and I will hear them. And **Ephraim** shall be like a mighty man, and their heart shall rejoice as if with wine. Yes, their children shall see it and be glad. Their heart shall rejoice in the Lord. I will whistle for them and gather them. And they shall increase as they once increased.”*  
(Zechariah 10:6-8)

Judah is being compared with a bow (cf. The broken bow of Israel in Hosea 1:5) and Ephraim with an arrow. There is a difference between Judah and Ephraim. We do need to recognize this, but they will become one in the Lord’s hand. In Habakkuk it says that the Lord will get His bow ready for action and He has commissioned His arrows (Hab.3:9).

### **How are a bow and arrow made?**

Example of Bauzi warriors and hunters

- They take material from the jungle (a bow is made from different material than an arrow).
- The work is done at home (cf. House of God).  
The preparation of the Jewish people (Judah) is different from the believers from the nations (Ephraim).
- The bow is not finished yet; the Jewish people are still being gathered. God is testing his “bow”. The Hebrew word for “bending a bow” or to load a gun is “דָּרַךְ” (derech). This word also means “road” or the way something is done. It is God’s choice to use Judah in His battle over the Kingdom.
- The arrow is still being finished too and needs to be tested as well.  
Sometimes it breaks, doesn’t hit the target, therefore the shaft needs to be straightened and the head needs to be sharpened. (cf. Is.49:2).

### **The plan of God with Judah and Ephraim**

The unification of Judah and Ephraim will be a manifestation of God’s power, which can be compared with the power given to the two witnesses mentioned in Revelation.

By two or three witnesses a matter shall be established (Deut.19:15 and 2 Cor.13:1).

From the beginning the Lord has set apart two witnesses. We met them already when the people of Israel were being taken to the Promised Land by Joshua and Caleb. Caleb is from Judah and Joshua from Ephraim (Num.13:6 & 8).

Judah and Ephraim are still like two separate olive trees, who stand by the Lord of the whole earth (Zech.4:11-14 & Rev.11:4), but they will act as the two witnesses of God in the last days.

### **How can they be used?**

The two witnesses were seen doing great deeds (Rev.11:5-6), but when they died the people on the earth rejoiced and celebrated (Rev.11:10). This is what Muslims do when Jews or Christians are being killed.

Zechariah says that the arrow will be put on the bow to be raised against the sons of Greece (Zech.9:13-14). Greece is an example of the power by which the world is ruled today. In order for God’s Kingdom to be established, this world order needs to be broken.

# Full And Restoration Of Israel's Kingdom

God Himself will take Judah and Ephraim in His hand to fight against the powers opposing His Kingdom.

## Last Days Church

When the bow and the arrow are in the king's hand we can bless his hands!

(cf. 2 Kings 13:15-17).

We can bless the plan of God!

Division (2 Tim 3:1-5; 2 Rev 3:14; 12:11; Jer 31:18,19)

## Last Days Judaism

Division

(Dan 11;

Rev 2:9; 3:9;

Jer 3:14-18)

## Where are we today?

The harvest of the nations is great. It has become a fullness of nations and fills the emptiness of the 10 tribes. (Isa 60:15; 2 Cor 13:1; Num 13:2-8; Rev 1:20; 11:3-4; Zec 4:11,14)

The Torah teaches us that when we transgress the commandments of God, He will punish us. Ezekiel had to lie on his left side for 390 days to bear the iniquities of Israel (Ez.4:4-5). NB. Ezekiel also had to lie on his right side (40 days) for the iniquities of Judah (Ez.4:6).

Both houses were punished. Jeremiah says that backsliding Israel was given a bill of divorce (Jer.3:8). But the adulterous woman will be taken in marriage again (Message of Hosea). The Bride is returning! (Isa 11:13)

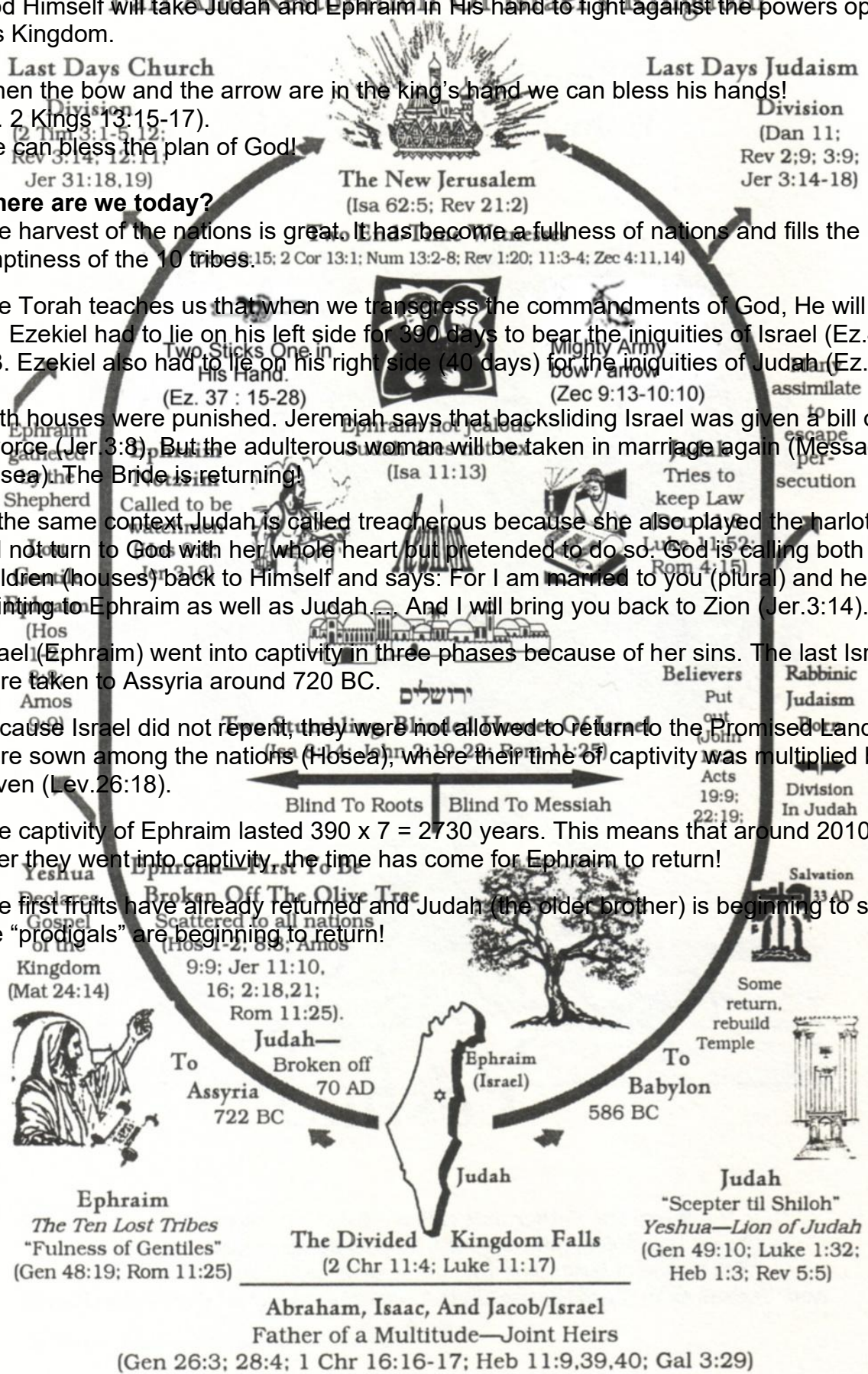
In the same context, Judah is called treacherous because she also played the harlot. She did not turn to God with her whole heart but pretended to do so. God is calling both children (houses) back to Himself and says: For I am married to you (plural) and herewith pointing to Ephraim as well as Judah. And I will bring you back to Zion (Jer.3:14).

Israel (Ephraim) went into captivity in three phases because of her sins. The last Israelites were taken to Assyria around 720 BC.

Because Israel did not repent, they were not allowed to return to the Promised Land and were sown among the nations (Hosea), where their time of captivity was multiplied by seven (Lev.26:18).

The captivity of Ephraim lasted 390 x 7 = 2730 years. This means that around 2010, 2730 after they went into captivity, the time has come for Ephraim to return!

The first fruits have already returned and Judah (the older brother) is beginning to see that the "prodigals" are beginning to return!







PEOPLE IN GOD'S PLAN – Genealogy of the Masterplan

## 7. ONE NATION AND ONE CONGREGATION

### One Nation

*THEY WILL NEVER AGAIN BE TWO NATIONS..... (Ez.37:21-22)*

The Bible speaks only about ONE people of God, not Israel and the church, but the Israel of which the believers from the nations have become partakers. They have become joint-heirs and fellow citizens of Israel.

### Congregation

We need to understand that when the Bible speaks about church, the word congregation is used.

The English language doesn't differentiate between the two, while other languages make a clear distinction between church and congregation.

Church is the more institutionalized congregation. The word comes from the Greek "*kuriakon*" which means "belonging to the Lord".

This word is not used in the New Testament. A more scriptural translation of "*ecclesia*" would be congregation.

We have to understand that "the church" was not born when the Holy Spirit was poured out at Pentecost.

The congregation of Jewish people who gathered that day was filled with the Holy Spirit and when the gospel was preached believers from the nations joined the already existing congregation of Israel.

This became the (renewed) congregation of the New Covenant, consisting of Jews and Gentiles.

However, we could say that the "birth" of the church happened between 140 and 325 AD. The name church began to be used in the third century at the time of Constantine when the church broke the relationship with her Jewish roots.

Jews had to be assimilated into the church.

*We didn't need to be grafted in, but the Jews did!*

The church became an institution with its own roots, often steeped in paganism.

### The congregation already existed under the Old Covenant

The word congregation is not just a New Covenant word.

It was already used for Israel in the First Covenant.

In Hebrew there are two words which are often translated with congregation: *edah* and *kahal*.

In Exodus 12:6 both are used: ... *the whole assembly of the congregation of Israel* ...

*Edah* is usually translated with "assembly" and *kahal* with "congregation".

In both cases it talks about people who are gathered together

Edah = people who have gathered to witness something  
 Kahal = people who have gathered for a specific purpose

In vers 16 of the same chapter Israel is called to hold a holy convocation.  
 This “Mikra Kodesh” takes place at high holidays and is seen as one of the most important gatherings of the people.  
 It is a higher meeting than when the “edah” gathers.

In the day of the Feasts the “kehilah” (from kahal = the congregation) gathers.  
 It is a “Holy calling out”.  
 People as well as the place where they meet, play an important role in the purpose of God.  
 There they learn about the plan of God and how to become involved in it.

The word “*kehilah*” is still being used for the congregation of a Synagogue or a Messianic congregation.  
 The word qahal is translated with *ecclesia* in the Septuagint (Greek translation of the OT), which is the same word for congregation in the New Testament.

So, the word “congregation” is not specifically used for the church.  
 The word congregation is used more than hundred times in the Old Testament. Here are some examples:

*“I will declare Your name to My brothers; in the midst of the congregation I will praise You.” (Psalms 22:22)*

*“One ordinance shall be for you of the congregation and also for the stranger that resides with you, an ordinance forever throughout your generations. As you are, so the stranger shall be before the Lord.”  
 (Numbers 15:15)*

*“Gather the people, sanctify the congregation, gather the elders.”  
 (Joel 2:16)*

Part of this *ecclesia* (congregation) went into captivity among the nations.  
 Daniel in his captivity from Judah remembered those near and far, in all the countries they had been driven to (Dan. 9:7).

The Lord has promised to gather those who were far off and those who were near and unite them in His plan (Eph.2:13-17).

They will become one congregation, one people! The congregation of the First Covenant didn't dissolve. The Lord promised that the *seed* of Israel would never cease from being a nation before Him (Jer.31:31-36)!

NB. Read also the verses that relate to Ephraim:  
 verse 8-10, 18-20

In that last verse (AV or CJB) you see God's longing for Ephraim to return to Him. He always remembered him and promised to show him mercy (cf. *ruchamah*).

**HAVEN YAKIR LI (Jer.31:20)**

Haven yakir li (4x)	My dear son
Haven (2x) yakir li (2x) Efrayim	My dear son, Ephraim
Im yeled (2x) shaa'shu'iym	My darling child
Ki-midei dabri bo,	Whenever I speak of him,
midei dabri bo	speak of him
zachor ezkerenu od,	I earnestly remember him still
ezkerenu od	Remember him still
Haven yakir li Efrayim	My dear son, Ephraim
Im yeled shaa'shu'iym	My darling child
Im yeled,	My child
im yeled sha'a shu'im	My darling child
Ki-midei dabri bo,	Whenever I speak of him
zachor ezkerenu od (2x)	I earnestly remember him still
Al-ken, hamu mei'a lo (2x)	Therefore, My heart yearns for him,
Rachem arachamenu,	I will surely have mercy upon him,
ne'um, ne'um Adon Shem	says the LOR

### **SO, THE WHOLE CONGREGATION OF ISRAEL CAN ONLY BE RESTORED WHEN EPHRAIM ALSO HAS RETURNED.**

**What does Yeshua say about the congregation?** (He never used the word church.)  
The word congregation is only used twice in the gospels by Yeshua Himself.  
(Matthew 16:18 & 18:17)

To understand what He means, we need to understand the context of Mat.16:13-19.

Yeshua begins with a question: Who do men say that I, the Son of Man, am?  
He calls Himself the Son of Man (Ben Adam).  
He refers to a well-known passage about the coming of the Messiah and His Kingdom (Dan.7:13-14).

Others thought He was John the Baptist, Elijah or Jeremiah, even one of the prophets.  
But Peter responds: **You are the Messiah, the Son of the living God.**  
This was a revelation given to Peter.  
The mystery of the Son of Man was revealed!

Yeshua compared the confession of Peter with a rock (Petra)  
on which "I will build My congregation and the gates of hell will not overpower it".

When we understand who Yeshua is: the Son of Man – the last Adam - born of the Spirit, the Son of the living God, He can *give* us the "keys of the Kingdom of heaven".

This is what happened when Yeshua died and rose from the dead.  
(cf. Eph.4:8-10 & Dan.7:13-14).

In the New Testament we see the fulfilment of Jeremiah's prophecy: the house of Israel and the house of Judah shall be united as one people (Jer.31:1 & 31). Here the new covenant is announced to the existing congregation of Israel.

This is the process we are in: the renewal of the Covenant! At the completion or the fulfilment of the New Covenant, Yeshua desires to drink this cup with us in His Kingdom (Luke 22:19-20).

The first covenant that was made on Mount Sinai was fulfilled in Zion, where the congregation of the New Covenant (Judah) gathered and was equipped by the Holy Spirit.

This happened on the day of Pentecost, which is called the Feast of weeks (Shavuot), because from the day after Passover 50 days (7 weeks) are counted.

It was not the birth of the church, but the fulfilment of the first covenant.

The people of Israel also arrived at Mount Sinai fifty days after the first Passover. This is where they received the Torah and the First Covenant was made. This was the first Pentecost! But in Zion the New Covenant was announced and confirmed by the Holy Spirit who began to write the law on our hearts.

Pentecost is also called the Feast of the “first fruits” (Num.28:26).

NB. Yeshua was the FIRST (Rishit) and we are the first fruits (Bikkurim).

The congregation that gathered in Zion on the day that the Holy Spirit was poured out was indeed the first fruit of the new covenant.

NB. During Shavuot two wave loaves were brought as an offering before the Lord. This was leavened bread and was called the first fruits unto the Lord (Lev.23:15-17).

These loaves are a picture of the new congregation:

Acts. 2:6           The multitude (plethos – *edah*) that gathered there, spoke many different languages

Acts. 2:37-39      The promise is for those near - in Jerusalem, at that moment - and those afar off!

Acts. 2:47           Daily people were added to the congregation (*ecclesia - qahal*)

### **The development of the congregation of the New Covenant**

From the beginning the numbers of the first fruits of Judah were small. Some have stumbled and fallen. But through their fall, salvation has come to the gentiles (Rom.11:11). The apostles didn't understand this straightaway but came to realize that this has been God's plan from the beginning. It was during the Jerusalem council of the Apostles when they began to understand what the prophets already had proclaimed.

*“And after they were silent, James answered, saying, Men, brothers, listen to me. Even as Simon has declared how God at the first visited the nations to take out of them a people for His name. And the words of the Prophets agree to this; as it is written: After this I will return and will build again the tabernacle of David which has fallen down; and I will build again its ruins, and I will set it up, so that the rest of mankind may seek the Lord, and all the nations who are called by My name, says the Lord, who does all these things. All His works are known to God from eternity.” (Acts 15:13-18)*

Paul says that blindness in part has come to Israel. This is a spiritual blindness until the fullness of the Gentiles has come in. It is God's purpose to save all Israel and unite them all in one tree, the Olive Tree (Rom.11:25-26).

As we have seen before the whole house of Israel has been compared with an Olive tree:

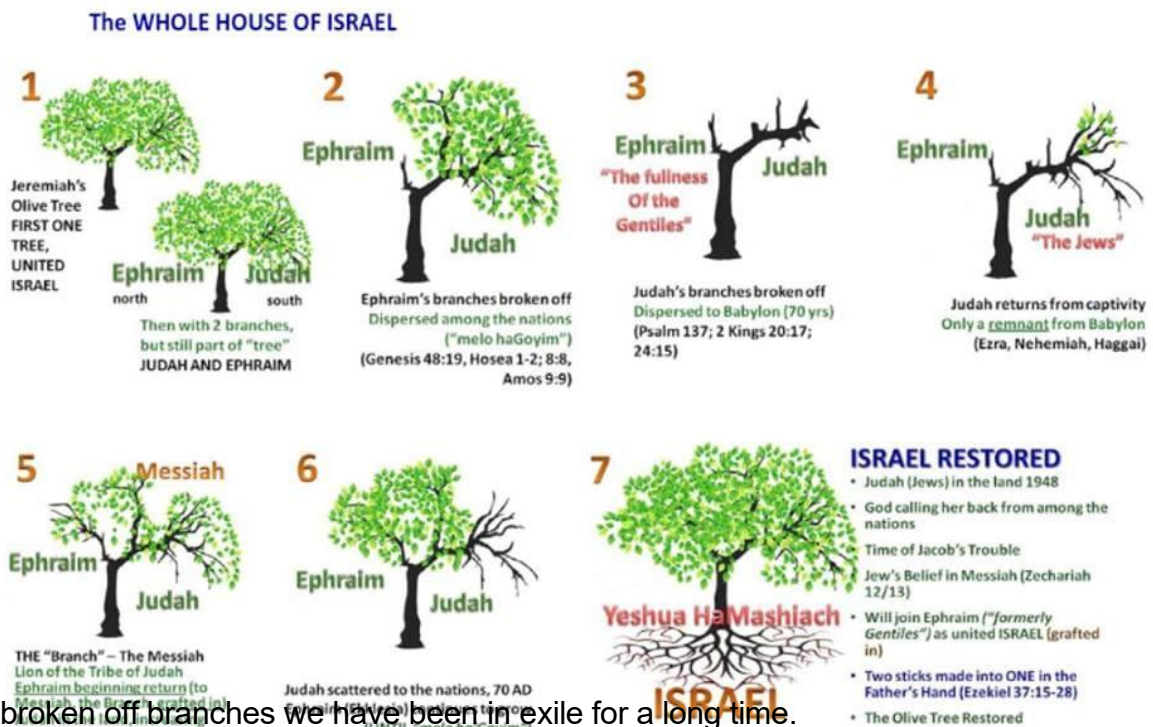
*"The Lord called your name a Green Olive Tree, fair, lovely and of good fruit. With the noise of a great tumult He has kindled fire on it, and the branches of it are broken (Jer.11:16).*

In regard to Yeshua, it is said, that He is the Root and the Offspring of David (Rev.22:16). As the Son of man, He is the seed of David, but He is also the beginning. (cf. 2 Sam. 7:12-13)

This is a mystery that the Pharisees didn't understand (Mat.22:41-46).

Our roots go even further back than Abraham, because everything came forth from Yeshua and everything shall be united again in Him!

### A more detailed look at the Olive Tree



As broken off branches we have been in exile for a long time.  
**But now we have started to look for our brothers .....**

### ET ACHAI ANOCHI MEVAKESH (Gen. 37:16)

Et Achai anochi mevakesh Hagidah na li (2x)  
E'phoh hem ro'im  
Et Achai anochi mevakesh Hagidah na li (2x)  
E'phoh hem ro'im  
Et Achai anochi mevakesh (3x) Hagidah na li  
E'phoh (6x) hem ro'im

**IT IS MY BROTHERS.....**

It is my brothers whom I am seeking Tell me, I pray.....  
Where do they feed their flocks?

When Joseph was looking for his brothers, they plotted to kill him.  
But Judah suggested to sell him to the Ishmaelites.  
He said:

*“What profit is there if we kill our brother and cover up his blood?”* (Gen.37:26)

NB. Here we see the saving role of Judah coming forth.  
cf. Hanoch’s role

Judah didn’t realize that his words were not just about *profit*, they were also *prophetic*, because indeed their profit was not only to be provided with food at the time of a great famine, but Joseph also became an example of **the Messiah Ben Joseph**.

**We can learn three things from Joseph’s life in exile.**

First of all, he started his own family outside the Promised Land.  
*(Just like the church did)*

Then he began to forget his Father’s house.

*(Birth of Manasseh – curse & Ephraim – become fruitful in a foreign land)*

He reigned in a foreign land

NB. I have been surprised, he never return to the Promised Land, not even to find out if his father was still alive. He was satisfied to live cut off from his family.  
*(Just like the church)*

But soon our brothers will begin to realize JOSEPH IS ALIVE, but still in exile

In the meantime, when Joseph was in exile, something important happened in Judah’s life, which pointed to **the Messiah Ben David**.  
It is the story of Tamar (Gen.38).

Then because of the famine, Joseph’s brothers needed to go to Egypt to meet with Joseph, although they don’t recognize him.

*(This also happened with Judah. The Jewish people met us outside the Promised Land, but were not treated very well by the descendants of Joseph.)*

However, Joseph saw the meeting with his brothers as an opportunity to reveal himself.  
*(Maybe this is our opportunity today!)*

In the meeting with Joseph, but also with his father back home, Judah becomes the mediator. He is even willing to give his life, to stand in the gap for the family.  
That is the moment when Joseph breaks down.

*Even now, we occasionally may experience this kind of meetings with Judah.  
It touches our heart. We cannot hold back. Just like Joseph, we want to reveal ourselves.*

We believe that Joseph asked the Egyptians to leave the room because he needed to have a private time with his brothers. The only way to prove who he was, was to show them his circumcision, because at first they couldn't believe it was Joseph.

In the same way now, we need to show our circumcised hearts today, otherwise Judah cannot believe who we are.

*(It is in these personal moments with Judah something happens!)*

But Joseph also tried to convince them, that he is alive:

*Behold, your eyes see, and also the eyes of my brother Benjamin, you can see that it is my mouth that is speaking to you. (Gen.45:12)*

Or in other words I am speaking the same language as you.

I know it would be nice if we could all speak Hebrew, but foremost we need to speak the same spiritual language of understanding.

It is interesting that Benjamin is explicitly mentioned here by Joseph as a witness.

Joseph, as well as Judah, understood the important role of *Benjamin*.

Earlier Judah had already said, "So now, when I return to your servant my father, and the boy is not with us— **his very life is bound up in his son's life**. (Gen.44:30)

NB. Just like the life of Yeshua and His Father.

The role of Benjamin can be seen in the parable of the prodigal son.

Benjamin means: **Son of my right hand**

The role of the Father is in the hands of His son Yeshua.

He remained on Judah's side, but was also with us in exile, even when we were lost among the nations.

Through Yeshua He is embracing the two sons and united them as one People.

The two "sticks" are becoming one in His hand. The brotherhood of the two houses that was broken (Zech.11:14), is now being restored again.

**Benjamin is a picture of the two Messiah's, of the house of Judah and the house of Joseph, who need to come together as ONE to unite the family.**

Benjamin remained with his father, but there always was a deep desire in his heart for his brother, which was expressed in the names he gave his ten sons.

NB. Very interesting he had *ten* sons

There is a Jewish explanation that Rachel was comforted by the birth of Benjamin, as she already carried the future loss of Joseph and the ten lost tribes.

Rachel's loss is remembered by the LORD through Jeremiah, when he sees her weeping for her children, at the time Benjamin, together with Judah, was also going to be taken into captivity.

However, He speaks through Jeremiah and says: Stop weeping, your heartfelt repentance will be rewarded (Jer.31:16). Then he goes on and says that He always remembers His dear son Ephraim (v.20).

Benjamin also always remembered Joseph.

*The names of his sons referred to the loss of his brother:*

The 1<sup>st</sup> was called Bela, because Joseph had disappeared (was swallowed up – *nith-bala*)

The 2<sup>nd</sup> was called Becher, because Joseph was a first-born (*bechor*)

The 3<sup>rd</sup> was called Ashbel, because Joseph was taken captive (*nishbah*)

The 4<sup>th</sup> was called Gera, because he lived in a foreign land (*ger*)

The 5<sup>th</sup> was called Naaman on account of Joseph's graceful speech (*Noam*)

The 6<sup>th</sup> was called Echi, my brother (*achi*)

The 7<sup>th</sup> was called Rosh, the older, the head

The 8<sup>th</sup> was called Muppim, because Joseph taught Benjamin the things he himself had learned from his father (“*double mouth*”)

The 9<sup>th</sup> was called Chuppim, “whose wedding canopy I have not seen” (*chuppah*)

The 10<sup>th</sup> was called Ard, (fugitive)

It was a great surprise to his brothers that Joseph was still alive. Maybe that is also the case for our brothers in Judah today.

This was expressed very clearly and honestly by Eliyahu Berkowitz, when he came to observe us during the B’ney Yosef congress in Israel.

He was even drawn into the round table discussion that day, and later he wrote a report about his experience:

*“For non-Jews to come along and claim a slice of our tiny pie is a threat.*

*After 2,000 years of affliction, it is disturbing to be expected to open the door to a stranger who claims to be my brother.*

*But that is no longer the way I see it, thanks to the amazing connections I made at the BY congress.*

*After a millennium of rejection (and worse), our messianic vision has also become influenced by the diaspora.*

*Judaism became a diaspora religion.*

*We have been working hard to keep Torah in a kosher box of Prayer, keeping Shabbos and meeting in the safety of our Synagogues.*

*It was inconceivable that any non-Jew would want to join us in a Torah journey.*

*I respect the spiritual journey you are on and I see it as a necessary stage in the return of the Jewish people to our Hebrew roots.*

*I am not there yet, but I am working at it.*

*This is the way most religious Jews see your movement.*

*I want this to change, but not just for your sake.*

*I think this is necessary for Judaism.*

*In a very powerful way, the Hebrew roots movement in Christianity has affected me.*

*I am a Hebrew Roots Jew!*

One of the questions we need to ask: Is Israel still alive today?

The same question was asked by Joseph when he said: *“I am Joseph! **Is my father still alive?**”* (Gen.45:3)

This was also good news for Jacob: **Joseph is alive!**

Joseph straight away sent messengers to his father (Gen.45:9 & 13).

Today we can say the Messiah Ben Yosef, whom we have hidden for so long in Christianity, will be released from His captivity and exile among the nations and is crying out: **I am alive!**

When Jacob went to meet his son, God assured him, don't worry about going into exile: *He said, "I am God, the God of your father. Do not be afraid to go down to Egypt, for I will make you into a great nation there. I will go down with you to Egypt and I myself will certainly bring you back from there. Joseph will close your eyes."* (Gen.46:3-4)

Joseph's father needed to come to him first. He meets all of us, as sons of Joseph, in exile, until we realize we need to return to the Promised Land.

*(We cannot return to the Land until we realize we are in exile!)*

Both sides of the family begin to realize this.

But Judah needs to prepare the way for the Messiah Ben David

and the sons of Joseph need to release Messiah Ben Joseph from His captivity.

When they do, we will see the Son of His right hand (*Benjamin*) come forward, to unite the house of Judah and the House of Israel.



## TOWARDS THE RESTORATION OF ALL THINGS

## 8. GOD'S CALENDAR

**Introduction**

In order to understand the developments in the end time, it is necessary for us to know God's calendar. His plan does not follow our calendar, but His calendar.

From the beginning of the creation God began to unfold His plan. After the "Tohu ve Bohu", when the earth became formless and empty, God begins to bring order in His creation. This begins with the creation of Light, or the emerging of "Yeshua" from the Word which came forth from Elohim.

The light was there already, but it appeared in the darkness.

NB. Only in darkness you can see the Light. (You can't see light in the light.)

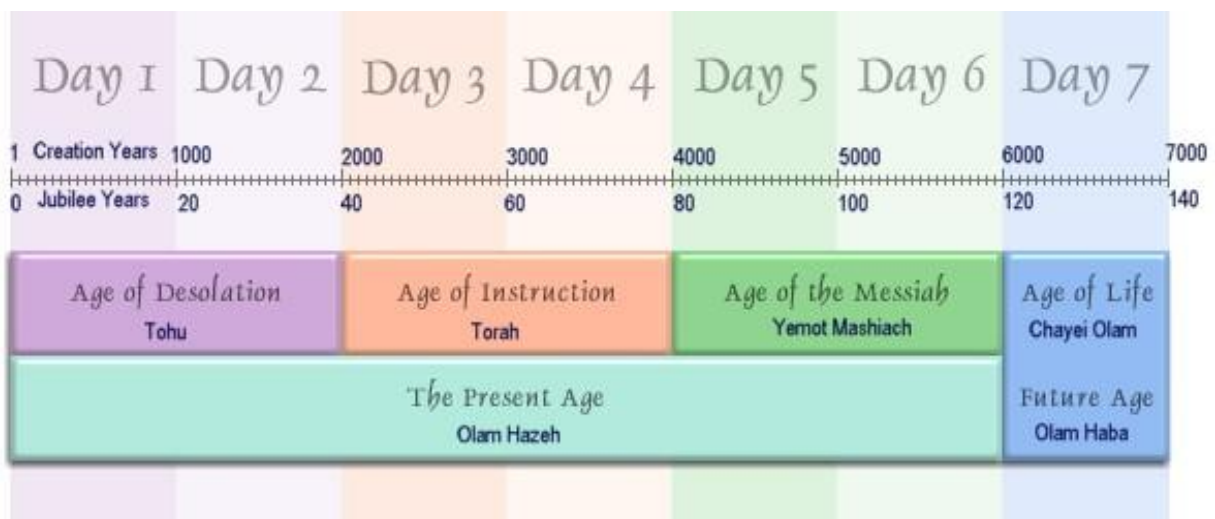
Eventually everything will be LIGHT and we will be forever in God's presence. That is the mystery of the glory of the New Jerusalem.

God says that the Light is good and He calls light day and darkness night. Together they are not called the first day, but ONE day. *This is God's time*. The days are a picture of the unfolding of God's plan. There is no mention of time yet, as we know the days and nights now. Only a separation has been made between the realm of darkness and the Kingdom of God.

Only after the fourth day when God created the natural lights, we have been able to observe times and seasons or fixed times. You could say that this was the beginning of the revelation of God's calendar to man.

**God's Calendar**

The days of creation are a picture of God's calendar, the days on which He "works". These six days can be compared to 6000 years (Ps.90:4 thousand years are as one day). This period is what Jewish people call the "Olam Hazeih" (The present time). The seventh day is the "Olam Haba", the time that is still to come.



The "Olam Hazei" can be divided into three parts of two days or 2000 years. The first 2000 years are called the **Age of Desolation** (Tohu), followed by the **Age of Instruction** (Torah), when God begins to teach us about His plan, and begins to reveal His calendar to us. This time leads to the **Age of the Messiah** (Yemot Mashiach).

These are the days in which His purpose with mankind will be fulfilled, with the completion on the seventh day. This is also known as the "Chayei Olam", the **Age of life**, or more accurate eternal life.

Yeshua compared these three periods with three measures of flour that were leavened with yeast or leaven (Mat.13:33). In this we can see the spiritual, moral and political decay of God's Kingdom on Earth, but the Messiah comes to Earth to cleanse us from sin before the Age of life begins (Mal.4:1-6 & Mat.3:8-12).

God's calendar begins before for the Age of man. The Jews call this the "Olam Ha'avar" (the age that was). This is the time of the foundation of the world, the Spiritual World, until the beginning of the Physical World, the present time.

Everything in the spiritual world, the angels as well as the spirits of all people, were created before the time of the periods in the "Olam Hazei".

(2 Tim.1:9, Tit.1:2, Jude 1:6 & Num.16:22, 27:16, Eccl.12:7 & Hebr.12:9)

According to Jewish interpretation, this is the time when the foundations of the Earth were established (Job 38:4, Jes.48:13, Zech.12:1 & Hebr.1:10).

Looking back, this is the beginning of the Spiritual calendar, which runs partly parallel to the "civil" calendar or the calendar of man. The Jewish people distinguish between the *biblical* New Year (Passover) and the *civil* New Year (Rosh HaShanah).

The civil New Year is a Jewish tradition, but not referred to in the Bible as new Year. It is the beginning of the 7<sup>th</sup> month, and announces the Feast of Trumpets, the Day of Atonement and the Feast of Tabernacles.

NB. The Feasts of Yehovah all happen in the first seven months of the year. The other months are given to man to, as it were, write their own story.

This pattern already began at the time of Creation. Genesis 1:1 took place in the "Olam Ha'avar", the age that was. This period is sometimes called the time of the "disruption" of the world.

The word for disruption in the New Testament (katabole), is often mistakenly translated as "foundation". This Greek word actually means "to cast down" (2 Cor.4:9). In English we know this word as catabolism and it is used when we talk about the breaking down of cells in our body. So, when Yeshua says, I will proclaim things, which have remained hidden from the foundation of the world (Mat.13: 35), He speaks about the disruption that took place at the beginning of creation.

This disruption is described in Genesis 1:2 when the Earth became "tohu ve bohu" and God began with the creation of the physical world (Genesis 1:3). In God's calendar, this can be compared with the 7<sup>th</sup> month, which in a way can be compared with a new beginning.

The Jews call this day "Hayom Harat Olam", the birthday of the world. But that is not really a good translation. The word "harah" means conception or pregnancy, and "olam", which is often translated as world, but really means eternity. This word refers to something that is hidden, something that is beyond our perception and ability to understand. This present age, the physical world is pregnant with eternity, the time that is yet to come. As an unborn child is hidden in the womb, eternity is hidden in the womb of the Earth.

When God created the Earth, He let life emerge from the Earth. That is what we call the seed principle. God created the seed. The grass, the herbs and the trees had to sprout in the Earth. They were hidden in the earth, in darkness. But God brought forth life out of darkness, out of death, by filling the Earth with seed. He did not create the trees and the bushes, but He created the seed (Gen.1:11 & 2:5 & 9). This happened on the third day. But only after the natural light was created, the Earth could bring forth life.

The Earth brought forth all kinds of living creatures (Gen.1:24 & 26). On one hand the Earth is the womb, but it is also a grave where everything must die in order to bring forth life. With the creation of the physical world God made Himself known (visible). He showed that Light overcomes darkness and brings forth Life.

The Jubilee is an image of the original state of God's creation. Each 50<sup>th</sup> year we are reminded of this (Lev.25:8-11). This confirms that after 120 Jubilees (6000 years) the restoration of all things will be completed. The Lord said in Genesis 6:3 that His spirit would not remain (strive) in man forever, but that his days would be 120 years. This is also seen as the 120 Jubilees, which the Lord has given to man, before He will restore everything. During this time period God wants to involve man in His plan of redemption. There will be twenty more jubilees during the millennium in the "Olam Haba", the time to come, when everything will be restored.



These ages: The world that was, the present age and the future age are one unity of Eternal Life. This threefold aspect we also see in Elohim: Father, Son and Holy Ghost. He who was, who is and will come. He is the eternal One.

### **The establishment and unfolding of God's calendar**

Only at the end of the age of "Tohu" God begins to make known the times and seasons to man. God's calendar begins with the exodus from Egypt. During the preparation of the exodus God says to Moses:

*"This month shall be unto you the beginning of months; it shall be the first month of the year to you."* (Exodus 12:2)

This is how God is beginning to reveal His calendar, His plan of salvation!

From further instructions, we know that this was the month of Aviv (Ex.13:4), but God Himself uses only the number of the month. The Biblical names of the months were used in Canaan, and Babylon. Aviv means the ripening of barley. This happened at the beginning of the spring.

Fifty days, counting from the day after the first Sabbath after the exodus from Egypt (Lev.23:11 & 15-16 Shavuot / Pentecost = 7 weeks), the Israelites received God's commandments at Mount Sinai.

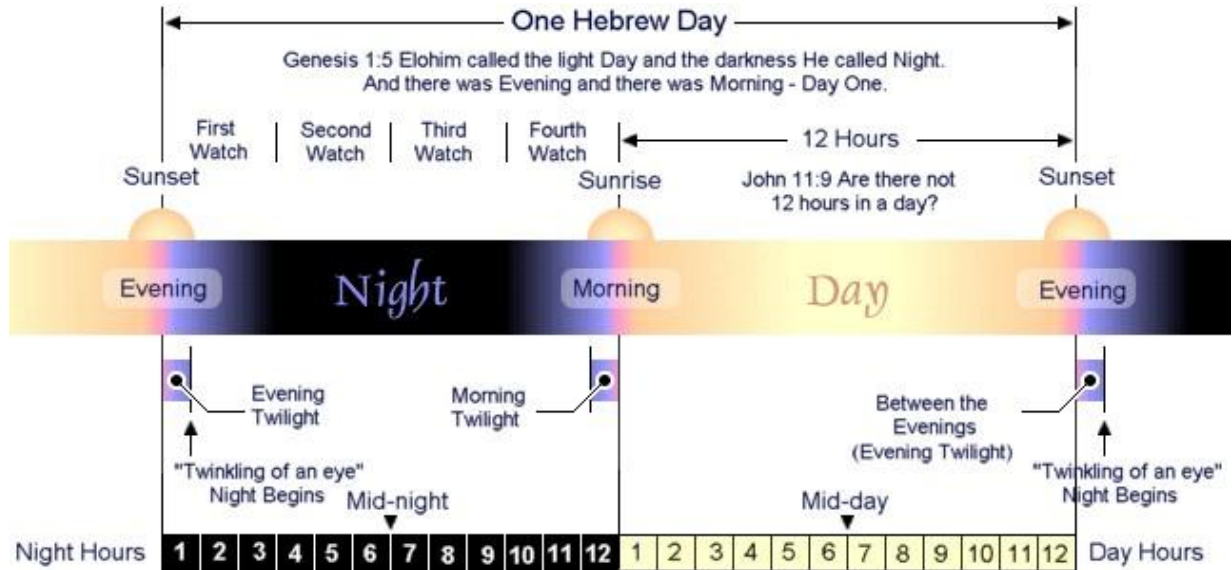
These instructions are called the Torah. This is when the age of instruction began. The Torah provides instructions about how to follow God's calendar, keeping the Sabbath and the Festivals. They play an important role in the unfolding of God's plan.

Moses foresaw already that Israel would deviate from the commandments which God had given them (Deut.31:29). This "corruption" (ruin) went on in Judaism even till today and also in the Church or so-called Christianity. We no longer follow God's calendar and therefore we have lost the understanding of His plan. However, God remains faithful to His word:

*"I will not break My covenant or change what my lips have spoken ..... It will be established forever, like the moon, which remains a faithful witness in the sky."*  
(Psalm 89:34 & 37)

God's calendar is determined by the appearance of the new moon. *"He has appointed the Moon for seasons ..."* (PS.104:19). Seasons are the "moadim", described in Leviticus 23 and 25. With the appearance of the new moon in the spring, in Hebrew Aviv, God's plan begins to unfold.

How could people in ancient times know when the first month began? There are two things that are typical of the first month. The new moon must be sighted and the barley must be ripe on the field. From that moment on the days and the months can be counted. The instructions for the first "season" (appointed time / meeting), were that on the 10<sup>th</sup> day of that month each family would take a lamb and slaughter it in the evening twilight of 14<sup>th</sup> day of that month (Lev.23:5-8). The 15<sup>th</sup> day is the beginning of the Feast of unleavened bread.



According to the rabbinical calendar the evening of 14<sup>th</sup> (at the end of the day) the Seder evening begins, and the Passover Lamb is eaten.

The 15<sup>th</sup> day is a high Sabbath, the Feast of unleavened bread. But Biblically the evening twilight is part of the 14<sup>th</sup> day that is just beginning. This is the day, that probably early in the morning the Israelites departed from Egypt. They did not travel on the day that was later called a high Shabbat by God.

After the first Passover in Egypt, God establishes the Feast of unleavened bread as an everlasting ordinance (Ex.13:3-10). It was the first Feast the Israelites celebrated upon entry into the Promised Land (Joshua 5:10-11).

But they did forsake God's set feasts during their stay in the Promised Land. (2 Chr.29:6)

Only at the time of Hezekiah, the Passover celebration was restored. He even sent letters to Ephraim and Manasseh to bring Israel together as a whole in this celebration (2 Chr.30:1-5).

Despite Judah is mocked by the rest of Israel (2 Chr.30:10-12), they continue with the preparation to celebrate Passover in the 2<sup>nd</sup> month. In certain situations, it was possible to celebrate Passover in the second month (Num.9:10-11).

Even today, we see that this is often the attitude of Ephraim towards the Jews, who have been faithful in trying to keep the Torah. Or in other words the attitude of Christians towards those returning to the Hebrew roots of our faith, are being mocked or criticized.

In the time of Hezekiah, it says, there was great joy in Jerusalem, because since the time of Solomon nothing like that had occurred in Jerusalem (2 Chr.30:27).

Let us pray that this will happen again when Judah invites Ephraim to celebrate the fulfillment of Passover together.

At the time of Josiah Judah was called upon to celebrate Passover. At that time Israel for the most part was already in exile. This celebration is called the "perfect" Passover", because since the days of the Prophet Samuel no longer Passover was celebrated in that way (2 Chr.35:18).

The other commandment the Israelites received at the beginning of the Biblical year, was to take the first (rishit) sheaf (omer) of the barley harvest (Lev.23:10) to the priest.

In many translations, this is called the feast of the First Fruits. But that is not correct, this is just about the first of the barley harvest. The first sheaf of this harvest must be taken to the priest on the day after the Sabbath (= on Sunday) to the priest. He will then lift the sheaf up before the Lord to be accepted as an offering of the first fruit of the harvest (Lev.23:11).

From that day the Sabbaths (weeks) will be counted and on the 50<sup>th</sup> day the Feast of Weeks, which is actually called the Feast of the First fruits (Lev.23:17), will be celebrated. Here the word "rishit" is not used, but "bikurim", which means first fruits.

Why is it so important to see this distinction? The feasts are meant to reveal God's plan. The Feast of the exodus, on the one hand, is an image of personal redemption from slavery in Egypt, but it is also a picture of the redemption of creation that needs to take place. On the other hand, it is a foreshadowing of the fulfilment of the redemption that the Messiah will bring to His people and, ultimately, to the Earth.

When Yeshua was raised from the dead, early in the morning on the first day of the week, on the day *after* the Sabbath, He appeared to Mary. When she realized who he was, He said something remarkable to her, *"Do not touch Me, for I have not yet ascended to My Father."* (John 20:17)

Mary was not allowed to touch Him, but later when the Lord appeared to the rest of the disciples, Thomas was allowed to touch Him.

In the period between the meeting with Mary and subsequently with Thomas, Yeshua must have ascended to the father to present Himself as the first sheaf of the harvest. Yeshua is the first (= "rishit" > comes from head) of the harvest.

Yeshua was crucified on the 14<sup>th</sup> close to the evening twilight of the 15<sup>th</sup> day, on the evening that the Jews celebrated the Seder evening and ate the Passover lamb.

But Yeshua and his disciples followed the Biblical calendar. They ate the Passover meal on the 14<sup>th</sup> day after twilight set in.

Here is a picture of what the days looked like according to the Biblical description.

<b>DAY 14</b>	<b>DAY 15</b>	<b>DAY 16</b>	<b>DAY 17</b>	<b>DAY 18</b>
<b>Month 1</b>	<b>Month 1</b>	<b>Month 1</b>	<b>Month 1</b>	<b>Month 1</b>
<b>Wednesday</b>	<b>Thursday</b>	<b>Friday</b>	<b>Saturday</b>	<b>Sunday</b>

After His resurrection at the end of the Sabbath, he could present Himself as the first fruit of the harvest to His father. Did Yeshua enter the Holy of Holies in heaven at that time? The rending of the veil on earth could be a picture of what happened after His death.

In preparation before His death He already identified Himself as the high priest, when he entered Jerusalem on a donkey. It was the task of the high priest to bring the perfect lamb from Bethlehem to Jerusalem, four days before Passover. He also revealed Himself as the high priest at the cross with His exclamation "nishlam": It is finished!

And as such He had the right to enter the Holy of Holies (Hebr.9:24). After His resurrection He still appeared several times on Earth (40 days), until He ascended to heaven, where He will remain till the time of the restoration of all things (Acts 3:20-21).

Yeshua is the first of the "first fruits", the early harvest (1 Cor.15:20 & 23). Barley in Israel is the first fruit that is harvested. Fifty days later, the first fruits of the next crop are brought before the Lord. This is the beginning of the wheat harvest. This continues until the end of the season, the feast of Tabernacles. There is a certain order in the harvest. Yeshua first and then us!

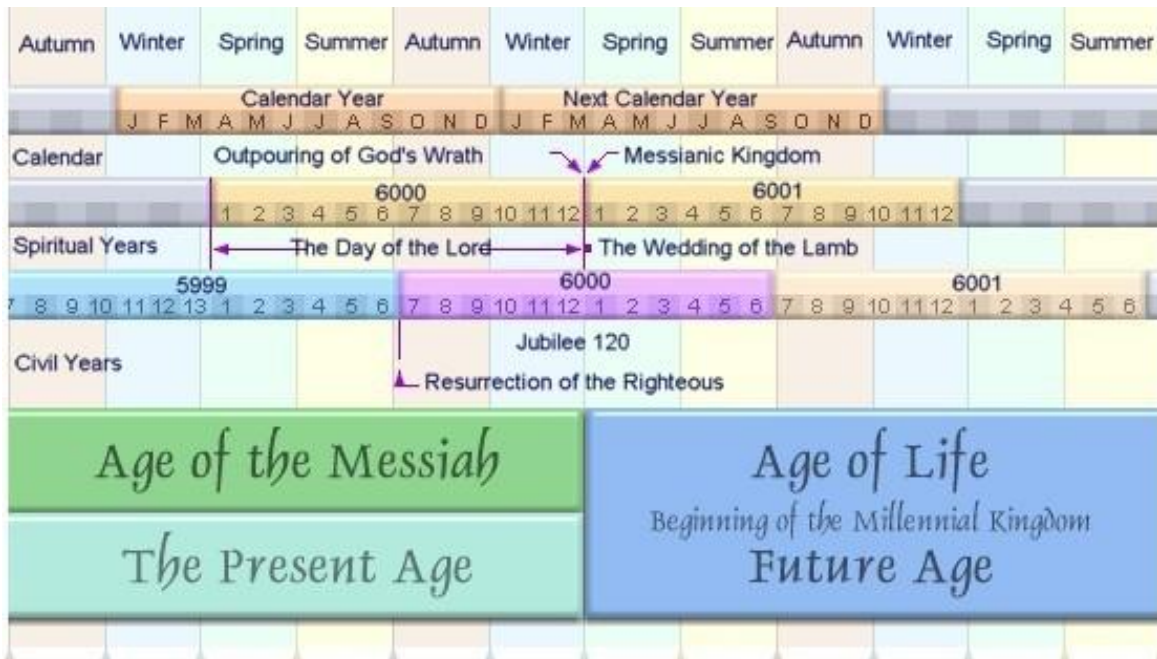
On the day of Shavuot, the feast of Weeks, which we call Pentecost, a grain offering is brought to the Lord. Two loaves of bread are lifted as a sacrifice before the Lord (Lev.23:16-17). This is the first proceeds from the new harvest and an image of the first believers of the new Covenant. This harvest is still being gathered in till the time of the last Feast of Tabernacles, the end of the season!

### **The end of the season**

The age of the Messiah is also called the last days. Jacob prophesied over his sons and made known to them what would befall them in the last days (Gen.49:1). This expression is used often in the Bible, as for example in Is.2:2, Jer.23:20, Ez.38:16, Dan.2:28 & 10:14, Hos.3: 5, 2 Tim.3:1 & Hebr.1:1-2. All of these texts refer to the age of the Messiah.

The last year of the age of the Messiah is also called the Lord's day (Is.34:8, 61:2, 63:4). In this last year, those who believe and obey the Messiah will be saved (Mat.24:31 & 1 Thes.4:15-17).

The Lord's Day is a year of God's retribution. The bowls of God's wrath will be poured out over the earth (Rev.16:1-21). This will be the closure of the age of the Messiah and the beginning of the Age of Life, the age to come.



NB. For more teaching about God's Biblical calendar see [www.torahcalendar.com](http://www.torahcalendar.com)



