**PILLARS OF WISDOM. 28TH APRIL 2019.**

**MARK 15:33. EXODUS 10:21-23. GENESIS 1:2-3. AMOS 8:9-10.**

**DARKNESS.**

**Welcome.**

**Mark 15:33 “And when the Sixth Hour was come, there was darkness over the whole land until the Ninth Hour.”**

**Exodus 10:21-23 “And the Lord said unto Moses, Stretch out thine hand toward Heaven that there may be Darkness over the land of Egypt even Darkness which May be Felt. They saw not one another neither rose any from his place for three days: But all the children of Israel had light in their dwellings”**

**Genesis 1:2-3 “And the Earth was without form and Void: And Darkness was upon the face of the Deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be Light.”**

**Amos 8:9-10 “And it shall come to pass in that day Saith the Lord God that I will cause the sun to go down at noon and I will darken the earth in the clear Day. And I will turn your feasts into morning and your songs into Lamentation: And baldness upon every head: and I will make it as the mourning of An Only Son, and the end thereof as a bitter day.”**

**Looking at these four excerpts from the bible, we have an ongoing theme of Darkness which we will look at tonight. Most of what is read here, may refer to or be expected to be a Geo physical explanation of Darkness, meaning, an attempt to expound an eerie natural phenomenal. The main text that we will look at and surround our teachings here is Mark 15:33; a scripture that talks of the Death of Christ at the cross and the earthly external occurrences.**

**Before I move into the depths of our Journey tonight, we need to understand that there are Biblical wirings and Intercanonical dimensions to darkness in the entire scripture. This means that the Darkness from noon to 3 o’clock culminates a biblical theological trajectory that begins in Genesis 1:2-3 and, more specifically that three hour period represents not only a three hour period represents not only Divine Judgement but also the Inauguration of a The New Creation.**

**Let us begin with a little walk through some of the excerpts of verses that we have read above.**

**EXODUS.**

**Keeping the actual verse that is of our interest- Exodus 10:21-23- in mind, a general look at Exodus in relation to and connection to the overall theme that has its threads in Genesis will help lift the lid on this second book of the Torah.**

**The Book of Exodus begins with the Children of Israel already settled in Goshen in Egypt and the Oppressions was already deep into the gear. We must understand that when God spoke to Abraham in Genesis 15:13 regarding His seed being in oppression in a foreign land and that they would be oppressed for Four Hundred Years, These 400 yrs- Or rather as it extended to 430 yrs- they represent the Time when God called Abraham in Genesis 12 to the Giving of the Covenant in Mount Sinai in Exodus 19. The 400 years include the Partriachal Years, The bondage in Egypt closing out with the Giving of the Covenant at Mount Sinai.**

**Moses then is Born deep into the bondage after they had been in the land for One Generation of 100yrs (For that is the length of time a Generation was calculated for). Moses dwells in the palace for 40 yrs then kills an Egyptian and runs to Midian for 40 years. God appears to him by the burning Bush that is not consumed which represents the Heat the children of Israel are facing in Goshen but that would not consume them. God sends him to Pharaoh in an attempt to deliver His People.**

**What follows in Pharaoh’s House is a series of Ten Plagues. What we need to note even as we keep our eye on the theme of Darkness here and the trajectory that starts from Genesis, is that; the ten plagues were acts of De-creation of God. Meaning that the Judgement on the nation were acts of God “Dismantling” his creation- if we can use that word. Eg**

**Blood Plague- Ex 7:19 – Aaron is to take his rod and stretch it over all of Egypt’s Bodies or gatherings of water. This is the same word used in Genesis 1:10...gathering of waters. Besides, the water turning into blood means that they are no longer good for human and animal use thus the waters became Dark, echoing the creation verse in Genesis and “darkness was upon the face of the deep”**

**Frogs, lice and Flies (Plague 2,3 and 4) The next three plagues form a triad. The frogs are associated with *water*, the lice with *earth*, and the flies with *air*. Each of these three elements are part of the creation story as well.**

**Hail and Locust plague affect the Vegetation which was another part of creation etc.**

**Before I come to the Plague of Darkness as stated in Exodus 10:21-23, fast forward to the deliverance and the crossing of the Red sea into the covenant of Sinai. When God began to Give Moses the instructions to build the Tabernacle, this was an actual act of Creation again after the De-creation of the Ten plagues. For example In Exodus 30:7-8, The newly appointed High Priest Aaron is instructed to tend the Golden Lampstand in the Morning and Evening sacrifice representing the appearance of Light on the first day and the chorus of and the Evening and morning were the ...day. In fact when you get to Exodus 31 where God appoints Bezaleel, filled with spirit of God in wisdom, knowledge and Understanding in all manner of workmanship, we have an interesting creation phenomenal here; Bezaleel means “In the Shadow of God”. Or rather “In the Image of God”. We have an ADAM OF EXODUS by the name Bezaleel to complete our creation story just as Adam did in Genesis.**

**Moving back to the Plagues and now particularly to the Plague of darkness, we have 3 days of darkness corresponding to Marks, 3 hours of darkness. In Exodus, the darkness is in the entire land except in Goshen. In mark, a good study will reveal that the darkness was in the land of Judea spreading out to Samaria and its environs as this was First Judgement over the Jewish nation and not the entire world. And there was Darkness over the Land.**

**We will be back to mop up these theme.**

**GENESIS**

**Genesis offers no much dimension and what is stated is rather straight forward. In Genesis 1:2-3, we have the theme of darkness as a sign of Chaos. Here again Darkness is not just a sign of chaos and Judgment but a sign of a new creation. There are a few spiritual laws and principles we need to look at here. One, is that of Eschatology. Eschatology, which is a study of the Last things or last days must now be elevated to include not just the last things but The-Last-Things-which-have-become present. In other Words, we must stretch the rope and not just see the end of Things but the birthing of something new at the close of that which has passed on.**

**Secondly, we must understand that at the Death of every leader or the end of every Leadership is always accompanied by Darkness over A People. The “Death” of Lucifer, meaning his expulsion from the heavens ushered in the Darkness in Genesis 1:2 but on the same wavelength it ushered in the birthing of a new creation. In the year King Uzziah died, there was Darkness over the nation but that is when Isaiah saw the Light. Isaiah 6. The death of Solomon, brought Darkness over the United Kingdom of Israel and a split was occasioned But Judah’s light began to shine bright then.**

**So there must always be a balance of Judgement and New Creation.**

**Again we will join the theme of Darkness in Genesis, and not just Genesis 1 but in some other passages, with the rest of the Teachings Keeping tabs with Mark 15:33.**

**AMOS**

**Amos was an Inhabitant of Judah, the Southern Kingdom of the divided Nation. He dwelt in Tekoa in the rocky farming and herding regions of the border of Samaria and Judea. God sends him up North in the Kingdom of the Ten tribes (or rather 9 and half) to prophesy there. During the time of his prophesy, His words portrayed an unbridgeable gap between the powerful political and economic forces and the social structure of the Kingdom of Ephraim (Israel). As a result of the extensive conquest of Jeroboam there rose to power a small merchant class (2:6-8; 3:9-10; 8:4-6), military personnel and administrators (Ch. 6). The extensive building projects of Omri and Ahab, in their time, attracted multitudes of farmers from the villages to Samaria and Jezreel. These farmers found their livelihood in building construction and governmental administration. A common replay of our current rural- urban migration. The only big problem then that began to build here was that as workers left their farms in the villages and came to work in construction and Government projects, the Elite merchants grabbed their lands thus leaving them Homeless upon the end of the Projects.**

**Besides, They expropriated the peasants from their remaining economic position by means of the cruel exploitation of the institutions of justice, by exacting judgments against those who were entangled in debt, and also by outright fraud and extortion (4:1; 5:12;).**

**Amos became the spokesman for the oppressed and the downtrodden. The social motif is the fundamental tone in his speeches since he attributes the prophetic calamities to social injustice. Amos 4:1. And because of this, Judgement was coming. In fact, his proclamation of the Impending Judgement angered Amaziah the priests at Bethel, an official shrine location of the Northern Kingdom at the time, and there were altercations between Amaziah and Amos. 7:14-15. Thus Judgement was coming and the nature of the Enemy is not mentioned here neither is any nation mentioned like Assyrians or Babylonians.**

**The enemy that will exert judgement upon the nation is Nature: An outburst of Nature for that matter. And that is where Amos 8:9-10 comes in. “And it shall come to pass in that day says the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.” “And I will turn your feasts into mourning...I will make it into a morning of an Only Son...”**



**Thus the death of Jesus that is accompanied by the Darkness over the Land must from the broadest perspective be seen not just in Amos but running from Genesis.**

**Numerous insights are there to be seen; Plenty of similarities will be appreciated and applied to our journey of Faith as Sons of God.**

**With the Jesus hanging on the cross and darkness swarming over the land, God’s definitive intervention into the Human story began. It inaugurated a new creation longed for with snowballing intensity throughout the Old Testament.**

**To drive our teaching home tonight, we need to now understand, based on the above expositions, that the darkness does not come alone. There are other elements tied to it that make it a fundamental Bond and therein we see an unveiling of God’s workings upon the lives of His sons.**

**The Other Bond tied to Darkness that will help expound this theme is the ELEMENT OF SONSHIP.**

**In Mark 15:33, The Son of God, the only one, is hanging on a tree and Darkness fills the Land.**

**In Exodus 10 and Later to 11, we have darkness in the Land of Egypt which is later followed by the las Plague which involves the FIRST BORN SONS Of the Egyptians.**

**Again we have the theme of Darkness and Son appearing.**

**In Amos 8:9-10, There is a theme of Darkness and a mention of a Mourning of the Death of AN Only SON.**

**THE BIRTHING OF NEW CREATIONS (HOWEVER MINOR AND MINI THEY ARE) WILL INVOLVE DARKNESS OVER THE LANDS AND “DEATHS” OF SONS.**

**This theme is even greater in Mark as Jesus is the second Adam and as the first Adam, he is called the Son of God. Luke 3:38 and Mark 1:1. These two acted representatively on behalf of those who were in them. Where Adam Failed, Jesus sailed; and what Adam did, Jesus Undid. The arrival of The Second Son of God casts the Old creation into the threshold and wings of New Creation.**

**Now the most gruesome element that combines these two –Darkness and Sonship- to make them a trinity of a birthing of a new thing is the Element of Dividing.**

**Though Mark 15:33 is our theme Verse, Luke 23:45 Places another phenomenal that culminates the Death of Christ on the cross. The sun was darkened and the Temple was divided into two.**

**In Exodus, DARKNESS fills the Land, First Born Sons are killed then a New “SON”- Nation of Israel, is Born Three nights later when there is DIVIDING OF THE RED SEA.**

**In Genesis, we have another pattern. The SON OF GOD- Adam- falls into deep sleep- DARNESS- he is DIVIDED –ribs opened- And a new creation is brought forth-EVE. Gen 2:21**

**In Genesis 15-17, we have another Son of a new dispensation. Abram. Apart from Genesis 16 which falls in between Genesis 15 and Genesis 17, the episodes going on in Abraham’s life at these moments are one large chunk of escapade- The battle with God regarding the heirship of the Covenant that God promised- A SON. In fact I believe that the counterfeit Bondwoman’s son is appearing here in Genesis 16 as an attempt by the Devil to camouflage. In Genesis 15, Abraham laments the absence of a SON. God demands a DIVIDING OF ANIMALS IN THE MIDST. And then DEEP DARKNESS falls on Abraham.**

**Finally back t Mark, in Mark 1:10-11, Jesus is Coming out of the water, “DARKNESS OF BURIED IN THE WATERS” the heavens are DIVIDED –torn apart- and a voice proclaims-My BELOVED SON. In MARK 15:33-39 , when DARKNESS falls on the land, The SON is hanged the veil is DIVIDED into two then one soldier Proclaims- SURELY THIS IS A SON OF GOD.**

**For a new creation to be unveiled, DARKNESS must fall on SONS; SONS must undergo Multiple DIVIDINGS, then creation will stop groaning and say- SURELY THESE MUST BE THE SONS OF GOD.**

**Oh DARKNESS, DIVIDING AND SONS**

**Blessings. By Teacher Sammy Nyanjom**