

Letter Ten – Occupy Until He Comes

The Sons of Issachar and the Mission of the Ecclesia

In the days of David, the sons of Issachar were described as men “who had understanding of the times, to know what Israel ought to do” (1 Chronicles 12:32). They did not merely observe the signs of the times; they understood what those signs required of them.

That same principle applies to the ecclesia today.

As I have stated throughout these letters, what we believe about the future determines how we engage the future. If we misunderstand prophecy, we will misunderstand our assignment. If we believe the future is fixed according to a dispensational framework of decline, tribulation, rapture, and escape, then passivity can easily appear spiritual. After all, if everything is supposed to fall apart, why resist it? Why build? Why disciple nations? Why occupy?

But what if that narrative is wrong?

What if the Second Coming in judgment, the tribulation, the destruction of Jerusalem, and the end of the Old Covenant age were fulfilled in that first-century generation? What if Christ has already received all authority in heaven and on earth? What if the ecclesia was never called to retreat from history, but to function as His governing people in the earth until the final judgment? (See Letter 7 - A Re-Examination of the Millennium and “The Little Season”)

Then the question changes.

We are no longer asking, “How do we escape?”

We are asking, “What does it mean to occupy until He comes?”

This brings us back to the Great Commission. Matthew 28:18–20 remains the compass for the ecclesia:

“All authority has been given unto Me in heaven and in earth.”

“Go therefore and make disciples of all nations.”

“Teaching them to observe all things whatsoever I have commanded you.”

“And lo, I am with you always, even unto the end of the age.”

There are things we can see, and there are things we do not see. There are questions in Scripture, history, science, education, and culture that compel us to look deeper. I believe we must begin with Scripture, then examine history, then weigh science and observation, and only then consider conspiracies or alternate explanations. Otherwise, we can become so consumed with questions that the questions themselves become the focus. That is one

of the dangers for any researcher, watchman, or reformer. Once you begin turning over stones, you discover there are more stones than you imagined. Before long, the mission can become buried beneath the investigation.

Likewise, if we misunderstand prophecy, we can become consumed with geopolitical events, wars, economic upheavals, and the latest headlines while losing sight of the mission Christ entrusted to His people. **Instead of discipling nations, we spend our time speculating about nations.** Instead of occupying, we become spectators. Instead of exercising dominion under the authority of Christ, we become preoccupied with identifying signs and predicting outcomes.

The sons of Issachar did not merely recognize the times; they knew what Israel ought to do. The purpose of understanding the times is not fascination, but faithful action. Prophecy should never distract us from our mission. Properly understood, it should compel us toward it.

In my own study, the events surrounding the destruction of Jerusalem, the coming of Christ in judgment, and His millennial reign through the ecclesia appear to have been obscured, misunderstood, rewritten, or inadequately explained. If we are living in what Scripture calls Satan's "little season," a time when Satan is released to deceive the nations, then the possibility of deception touching the ecclesia cannot be dismissed.

For that reason, my goal is not to defend a preconceived position, nor to chase every theory. My goal is to search diligently, biblically, historically, and prayerfully for truth.

Yet every question must ultimately return to this: **How does this help the people of God fulfill the mission of Christ?**

If the ecclesia has been deceived about the Second Coming, the tribulation, the millennium, Satan's little season, and the rapture, then it changes how we live today. It changes whether we wait to be rescued or rise to our assignment. It changes whether we surrender the nations to darkness or disciple them under the authority of Christ.

The issue is not merely prophetic accuracy. The issue is obedience. If Jesus has all authority, and if His commission still stands, then the ecclesia must recover its identity, understand the times, and know what to do.

We are not called to retreat. We are not called to escape. We are called to occupy until He comes. Let's review!

As we witness what I believe to be the eleventh hour, how should the ecclesia respond to our King? What should we be doing in this hour to serve Him?

The ecclesia can simply continue doing what it has always done, reacting to events as they unfold around us. Or we can carefully examine what the Word of God says regarding our purpose and assignment.

Let us begin in Genesis. God's original mandate for mankind was not retreat, but dominion.

"Let us make man in our image, after our likeness: and let them have dominion..."

(Genesis 1:26)

The Lord then placed Adam in the Garden of Eden **"to work it and keep it" (Genesis 2:15)**.

Man was not created merely to exist. He was created to steward, cultivate, and exercise God-given authority within creation.

God further commanded: **"Be fruitful and multiply; fill the earth and subdue it."**

(Genesis 1:28)

Following the flood, God renewed this mandate to Noah and his sons:

"So God blessed Noah and his sons, and said to them: 'Be fruitful and multiply, and fill the earth.'" (Genesis 9:1)

From the beginning, God's intention was clear. Mankind was created in His image and entrusted with responsibility, stewardship, fruitfulness, and dominion under His authority. Some may argue that these are Old Covenant passages. Yet when we come to the New Covenant, we discover that the principle has not disappeared. It is reaffirmed and expanded through the Kingship of Jesus Christ.

Perhaps nowhere is this seen more clearly than in the Parable of the Ten Minas in Luke 19.

The context is important. Luke tells us that Jesus spoke this parable because the people thought the Kingdom of God would immediately appear (Luke 19:11). Instead, Jesus describes a nobleman who goes away to receive a kingdom and then return.

Before leaving, he entrusted his servants with resources and gave them a simple command:

"Occupy till I come."

Many modern translations render the phrase:

"Engage in business until I come."

"Do business until I return."

"Put this money to work."

The command is far richer than merely making money. The parable uses commerce as an illustration, but the lesson is about stewardship, responsibility, productivity, and faithfulness during the King's absence. The King's instruction carries the idea of conducting

business, trading, negotiating, putting resources to work, managing affairs, and engaging in productive activity.

Just as important is what the King did not say.

He did not say, "Hang on until I get back."

He did not say, "Things are about to get worse, but I will remove you from the earth."

He did not say, "Spend your time trying to determine when I will return."

Instead, He said, "**Occupy.**"

When Jesus commanded His servants to occupy, He was instructing them to engage in the King's affairs, administer the King's interests, and faithfully steward what had been entrusted to them. The faithful servants occupied by conducting the King's business. They invested what had been entrusted to them. They produced increase. They expanded their master's interests.

The same is true for the ecclesia today. We have been entrusted with the gospel of the Kingdom, the authority of Christ, the power of the Holy Spirit, and the commission to disciple the nations. We are not called merely to preserve what has been given to us. We are called to put it to work.

Occupation is not passive waiting. It is active stewardship under the authority of the King. To occupy is to conduct the King's business until the King returns.

Genesis 1 → Genesis 2 → Genesis 9 → Luke 19 → Matthew 28 Same theme throughout the scriptures.

The King Already Possesses Authority

Just a few more points and I will move on to another point. In this parable, The king has the authority to leave His servants in charge, that He is to receive a kingdom and then He will return. This is a key part of this part of the parable.

The nobleman did not leave to someday become king. He left to receive the kingdom and return with the authority that belonged to him. Likewise, after His resurrection, Jesus ascended to the Father and received all authority in heaven and earth. The question for the ecclesia is not whether Christ is King. The question is whether His servants are faithfully conducting the King's business during His reign.

Every Servant Receives a Stewardship

Every servant in the parable was entrusted with a stewardship. While each received the same mina, the responsibility to use it faithfully rested upon each individual servant. The

issue was not how much they had been given, but what they did with what had been entrusted to them.

The same principle applies to the ecclesia today. Every believer has received gifts, opportunities, resources, influence, knowledge, relationships, and a sphere of responsibility within the Kingdom of God. Not all are called to the same tasks, and not all will produce the same results, but all are called to faithful stewardship.

The Father is the owner of all things. The Son is the appointed heir of all things, and the nations are His inheritance. As it is written, "Ask of Me, and I will make the nations Your inheritance, and the ends of the earth Your possession" (Psalm 2:8). Through the indwelling Holy Spirit, the ecclesia has been entrusted with advancing the interests of the Kingdom in the earth. Moreover, we are not merely servants, but sons and daughters of God, for "if children, then heirs—heirs of God and fellow heirs with Christ" (Romans 8:17).

No servant was given permission to do nothing. The King expected each servant to engage in His business, use what had been entrusted to them, and produce increase for the benefit of the Kingdom. Likewise, Christ expects His people to faithfully steward their lives, gifts, and opportunities in service to His purposes until He calls them to account.

The Father, the Son, the Holy Spirit, and the ecclesia are united in purpose. Jesus prayed, "that they may all be one, just as You, Father, are in Me, and I in You, that they also may be in Us, so that the world may believe that You have sent Me" (John 17:21). The mission is not divided. The Kingdom has one King, one Spirit, one people, and one purpose: that the nations may come under the Lordship of Jesus Christ.

The Faithful Servants Produce Increase

The faithful servants produced increase from what had been entrusted to them. They did not merely preserve the mina; they put it to work and multiplied their master's resources. This is a central lesson of the parable. The King did not commend inactivity, nor was He satisfied with simple preservation. He expected growth, fruitfulness, and increase. The same principle applies to the ecclesia.

Christ has entrusted His people with the gospel of the Kingdom, spiritual gifts, opportunities, influence, and resources, not merely to protect them, but to invest them for Kingdom purposes. The faithful servant understands that stewardship involves multiplication. Disciples are to make disciples. Truth is to be proclaimed. The Kingdom is to advance. Lives are to be transformed. Nations are to be discipled. The measure of faithfulness is not simply holding on until the King returns, but using what He has entrusted to us in a manner that produces increase for His Kingdom and glory.

The Wicked Servant Does Nothing

The wicked servant presents a sobering contrast to the faithful servants. Notice that he did not squander the mina, lose it, or give it away. He simply hid it. He preserved what had been entrusted to him, avoided risk, and waited for the king to return. His failure was not rebellion but inactivity. He did nothing with what had been placed in his hands.

In many ways, this servant reflects a mindset that has become common among many believers today. If one believes that the world belongs to Satan, that conditions must inevitably worsen, that there is little the ecclesia can do to influence the course of history, and that Jesus will soon return to remove His people from the earth, then inactivity can begin to appear reasonable. Why invest? Why build? Why disciple nations? Why seek Kingdom increase if everything is destined for collapse?

Yet the king did not commend the servant for preserving the mina. He rebuked him for failing to use it. The problem was not what he believed about the king's return, but how those beliefs affected his actions in the present. Instead of engaging in the king's business, he withdrew from it. Instead of producing increase, he settled for preservation. Instead of occupying, he waited.

The warning is clear. Christ did not call His servants to retreat, hide, or merely hold on until the end. He called them to faithfully steward what He has entrusted to them, produce increase for the Kingdom, and occupy until He comes.

The expectation of the King is clear

He expected His servants to be actively engaged in His business until His return. The parable leaves no room for retreat, withdrawal, passivity, or escapism. The King expected stewardship. He expected faithfulness. He expected increase. He expected His servants to occupy.

This brings us back to the **sons of Issachar, who "had understanding of the times, to know what Israel ought to do" (1 Chronicles 12:32)**. Their value was not simply that they recognized the times in which they lived, but that they understood the appropriate response. **Understanding without action is of little value.** Discernment must lead to obedience.

Jesus answers the same question in Luke 19. What should His servants be doing while awaiting the King's return? They are to **occupy**. They are to engage in the King's business. They are to faithfully steward what has been entrusted to them and produce increase for the Kingdom.

The progression is both simple and profound: understand the times, know what to do, and occupy until He comes. The purpose of prophecy is not to satisfy our curiosity about the future, nor to lead us into endless speculation concerning world events. Properly understood, prophecy should produce faithful obedience in the present. It should move us to action rather than passivity, stewardship rather than preservation, and Kingdom engagement rather than retreat.

For too long, many believers have viewed prophecy primarily through the lens of escape. Yet the consistent testimony of Scripture points us toward responsibility. Christ has received the Kingdom. He has entrusted His servants with His resources. He has commissioned His ecclesia to disciple the nations. Until the King returns, our assignment remains unchanged.

Occupation is not passive waiting. It is active stewardship under the authority of the King. To occupy is to conduct the King's business until the King returns.