

The Ancients

PART I

And for the chief things of the ancient mountains ...

DEU 33:15



The Ancients

PART I

January, 1995

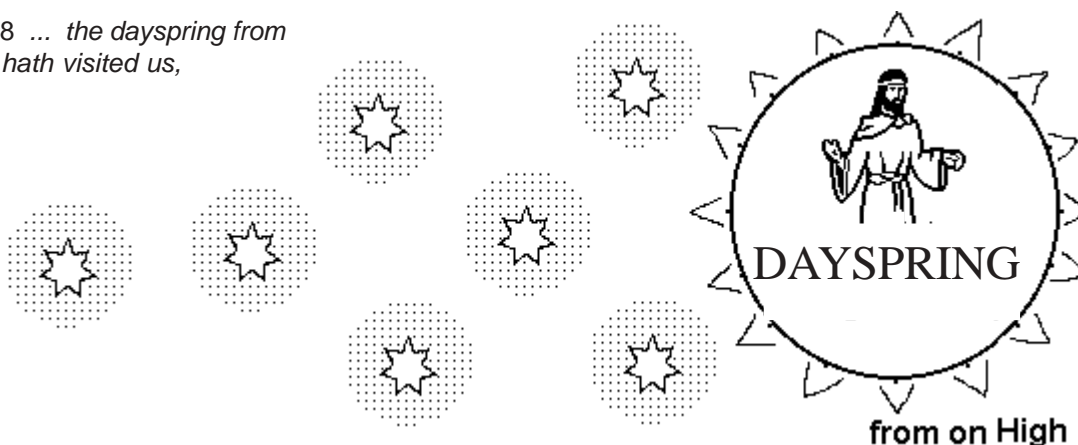
**DaySpring from on High
P. O. Box 820
Alvin, TX 77512-0820
United States of America**

Note: This publication is written in two column style. For ease of navigation use the page down or page up keys. The small hand, or scroll bars can also be used if desired.

This publication is written for the personal use of our readers and is not for sale or resale.

Cover - The Grand Tetons in Winter

LUK 1:78 ... *the dayspring from on high hath visited us,*



DaySpring from on High, P.O. Box 820, Alvin, Texas 77512 - 0820, USA January, 1995

Hebrew  Letters

The Ancients



MIC 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting.**

ISA 24:23 ... the LORD of hosts shall reign in mount Zion, and in Jerusalem, **and before his ancients gloriously.**

ISA 40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? **have ye not understood from the foundations of the earth?**

We know that Jesus Christ preexisted before His birth into the earth, because as Micah says, His "goings forth have been from old, from everlasting." And Isaiah spoke of the LORD of hosts reigning before his ancients gloriously. Who are these ancients? Are they those who also witnessed the foundations of the earth being laid? Did these ancients, like Christ, preexist before their natural birth into the earth?

We are about to begin an adventure in a search for our originality. We refer to ourselves as being "mankind". But did mankind begin in the garden and then succumb to the fall? Well, yes, it is true that man, as we know him today, began in the garden. But, like with Jesus, were there some elements of the makeup of man that preexisted the natural birth into the earth. Is it not true that the earth is but a mere reflection of the heavens? And is not man not only a body and soul, but also a spirit? And did not the seeds of the fall begin even before the foundations of the earth were laid?

PRO 16:18 **Pride** goeth before destruction, and an haughty spirit before a **fall**.

PSA 82:5 They know not, neither will they understand; they walk on in **darkness**: all **the foundations of the earth are out of course**.

PSA 82:6 I have said, Ye are gods [*elohims*]; and all of you are children of the most High [*El Elyon*].

7 But ye shall die like men, and **fall** like one of the princes.

GEN 1:2 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 while we can see some possibilities in the above scriptures that the seeds of the fall began among the princes and elohims, we must now reflect on a more fundamental question.

How did we get in the mess that we're in? Was man always this way?



Yes, man is pretty messed up now, but did he, in a preexistent form, as one of the "ancients", walk in perfect knowledge and wisdom?

JOB 38:4 **Where wast thou when I laid the foundations of the earth?** declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 **When the morning stars sang together, and all the sons of God shouted for joy?**

Yes, from the above scriptures, it does seem that a group of sons and morning stars (daughters) witnessed the creation of the earth - even before there was a garden in which for Adam to dwell. Do you think that they were clothed in the perfect Wisdom of God at that time?

Consider Wisdom and her role in the creation of the earth.

PRO 8:1 Doth not **wisdom cry?** and understanding put forth **her voice?**

8:22 The LORD possessed me in the beginning of his way, **before his works of old**.

23 **I was set up from everlasting, from the beginning, or ever the earth was**.

24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 **While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world**.

No doubt Wisdom predates those sons and morning stars that watched the creation of the earth. For it is this Wisdom that is the feminine, creative part of the Godhead. It is this Wisdom that is the womb of the morning. Out of this womb were birthed the morning stars that sing and the sons of God that shout. And these children are of the order of Melchisedek.

PSA 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from **the womb of the morning**: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, **Thou art a priest for ever after the order of Melchizedek.**

We have questioned how those that are the ancients can be born of man and yet be older than man? For even our Savior Yehoshua was born in the earth through the birth canal and yet we know that His genealogy is of a different order. It did not depend on the fallen and separated male - female reproductive procedures of mankind.

HEB 7:1 For **this Melchisedec, king of Salem, priest of the most high God [El Elyon]**, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 **Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God**; abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Having "neither beginning of days" boggles our mind, because we have become conditioned to the limitations of time and assume that there has always been time as we know it. But, let us begin to think of the ancients that were born in the order of Melchisedec as those being born before time, as we know it, existed. Consider what the scripture says about Jesus.

MIC 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting.**

And further, what about the statement, "**Without father, without mother**, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God ..."? We know that Jesus did not have an earthly father, but we do know that Mary carried Him in her womb and He was born in Bethlehem.

The churches have struggled with the role that Mary played in this for many years and many different views and doctrines have emerged. But, it has only been within the last several decades that we can see the experiential outline of possibilities. And even in the days of the patriarchs, the type and shadow of this existed.

GEN 30:1 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and **she shall bear upon my knees, that I may also have children by her.**

Thus, in the olden days, when a woman could not conceive, she, in effect, nominated a surrogate to conceive for her. And we further know, with modern technology, that a woman who can not carry a child in the womb (but who is capable of ovulation) can find a surrogate mother to carry the child to birth for her.

MAT 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: **for that which is conceived in her is of the Holy Ghost.**



Now, we pose an additional question. Is conception a male or a female act? Consider the descriptions as given below. Who conceived - was it Abraham, Isaac, or Jacob?

GEN 21:2 **For Sarah conceived**, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

GEN 25:21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, **and Rebekah his wife conceived.**

GEN 30:22 And God remembered Rachel, and God hearkened to her, and opened her womb.

23 **And she conceived**, and bare a son; and said, God hath taken away my reproach:

Of course Abraham, Isaac and Jacob did not conceive - it was their wives that conceived! Everybody knows that conception is a female act - or do they? If conception is a female act, then how does one explain the statement "...for that which is conceived in her is of the Holy Ghost." Consider again these scriptures concerning the origin of Jesus.

LUK 1:35 And the angel answered and said unto her, **The Holy Ghost shall come upon thee**, and **the power of the Highest shall overshadow thee**: therefore also that holy thing which shall be born of thee shall be called the Son of God.

MAT 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: **for that which is conceived in her is of the Holy Ghost.**

Is it not true that sequence was as follows? First, the Holy Spirit came upon Mary and the Holy Spirit provided the feminine part for the conception. And then, came the overshadowing of "the power of the Highest" to provide the masculine component. For the scriptures make it very clear that the Father of Jesus was the most High (or in Hebrew - El Elyon). Yahweh was represented in the "power", but the Father was the fullness of El Elyon.

LUK 1:76 And thou, child, shalt be called the prophet of **the Highest**: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 **Through the tender mercy of our God**; whereby the **dayspring from on high** hath visited us,

79 **To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.**

For Jesus was (and is) the son of El Elyon and was conceived by the Holy Spirit. And He is known as the "dayspring from on high" who comes (more than once) to announce the dawning of the day of El Elyon.

Now, let us continue to follow our thoughts about this conception by the Holy Spirit. Sure we know about the day of Pentecost and how the Holy Spirit comes and baptizes us - but why would that even be necessary? Why weren't we born already baptized in the Holy Spirit? How did the fallen state that we find ourselves in come about?



First, we need to piece together some parts of the puzzle that we already know about. And yet, perhaps we just haven't put it all together so that all the pieces fit. Who really is this Holy Spirit? But, everybody knows about the Holy Spirit - or do they?

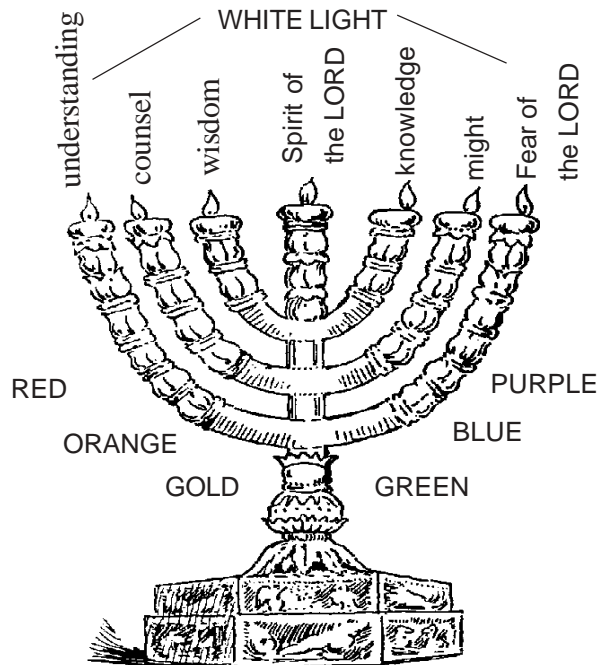
REV 4:5 And out of the throne proceeded lightnings and thunderings and voices: **and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.**

REV 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are **the seven Spirits of God** sent forth into all the earth.

First, we have identified the Seven Spirits of God as being around the throne.

Next, we are given the names of the Seven Spirits of God in Isaiah 11 and we relate these as being symbolized by the seven lamps of the candlestick.

ISA 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:



2 And the **spirit of the LORD** shall rest upon him, the **spirit of wisdom** and **understanding**, the **spirit of counsel** and **might**, the spirit of **knowledge** and of the **fear of the LORD**;

Now since the title of this writing is "The Ancients", let us begin to look at the ancient role of the Holy Spirit in the times before even the earth was created. What is another name for the Holy Spirit?

PRO 8:1 Doth not wisdom cry? and understanding put forth her voice?

11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

12 I **wisdom** dwell with prudence, and find out **knowledge** of witty inventions.

13 The **fear of the LORD** is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 **Counsel** is mine, and sound **wisdom**: I am **understanding**; I have **strength**.

As one closely examines the scriptures in Proverbs 8, it becomes apparent that the Seven Spirits of the Lord (Holy Spirit) are enveloped in that which is called Wisdom. One might think of this in the same way that the envelope of white light is separated into the rainbow colors by the prism of a rain drop. For one will find the same spirits named in Proverbs 8 that are named in Isaiah 11. And just how ancient is this ancient Wisdom?

PRO 8:22 The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

PRO 8:26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

One can speculate about the timing of some of the events outlined above. It is particularly interesting to think about the "highest part of the dust of the world" existing before the earth was formed. Note also that Wisdom rejoiced in the habitable parts of the earth and her delights were with the sons of men. But, we will soon see that something happened long ago that caused Wisdom to no longer dwell with the sons of men - even to the extent that Jesus had to return to His Father (El Elyon) to pray and persuade Him to send the Holy Spirit back to earth in a general Pentecost (John 14:16). Then, the church was formed. We quote from the book of Enoch:

Enoch 42:1 **Wisdom found not a place on earth where she could inhabit**; her dwelling therefore is in heaven.

42:2 **Wisdom went forth to dwell among the sons of men, but she obtained not an habitation. Wisdom returned to her place, and seated herself in the midst of the angels ...**

What does all this mean? How come Wisdom could not inhabit with the sons of men?

**AND I WILL PRAY
THE FATHER, AND
HE WILL GIVE YOU
ANOTHER COM-
FORTER ...**



**... MY FATHER
WILL LOVE HIM,
AND WE WILL
COME UNTO HIM
AND MAKE OUR
ABODE WITH HIM.**

We have determined that Wisdom once walked with the ancients but that something happened so that she returned to the heavens. And then the sons of men walked without being clothed in the Seven Spirits of God.

And yet, the fallen state that man is in, we consider to be "normal". And yet, it is a very abnormal state because of the breach that resulted when Wisdom withdrew her seven lamps which represent the Seven Spirits. But, even in the Old Testament we were shown that this breach, or loss of the seven lamps, would be healed.

ISA 30:26 Moreover the light of the moon shall be as the light of the sun, **and the light of the sun shall be sevenfold**, as the light of seven days, in **the day that the LORD bindeth up the breach of his people**, and healeth the stroke of their wound.

Now we can begin to see the role of Jesus in two parts. First, He was the sacrificial Lamb that fulfilled the law as given by Yahweh to Moses. So, He made reconciliation to the masculine nature. But there still was a wall of partition between the masculine law and the feminine Wisdom which had left the sons of men and had returned to the heavens. Having fulfilled the law, He moved to the second part of His mission.

EPH 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Now we will move to the fourteenth chapter of John and consider the word being given to the disciples. For Jesus was preparing them for His crucifixion and then for the subsequent coming of the Comforter or the Holy Spirit. And we will quote from the Concordant Literal translation which renders the text in its very most literal form.

John 14:16 & 17 **And I shall be asking the Father, and He will be giving you another consoler**, that it, indeed, may be with you for the eon -- **the spirit of truth**, which the world can not get, for it is not beholding it, neither is knowing it. Yet you know it, for it is remaining with you and will be in you.

Now it is apparent that Jesus is fulfilling the second part of His mission and that is to reconcile the earnest of Wisdom to those that would form His church on the day of Pentecost. But, we must realize that Pentecost is only an in-part reconciliation of the Spirit.

2CO 1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, **and given the earnest of the Spirit** in our hearts.

1CO 13:12 For now we see through a glass, darkly; but then face to face: **now I know in part**; but then shall I know even as also I am known.

Now, we will look beyond Pentecost and see that when reconciliation is made with the law (masculine) and in part with the Spirit, something else will happen.

John 14:23 & 24 Jesus answered and said to him, "If anyone should be loving me, he will be keeping My word, and My Father will be loving him, and **We shall be coming to him and making an abode with him.** He who is not loving Me, is not keeping My word. And the word which you are hearing is not Mine, but the Father's who sends Me. [CL Translation].

And in the above verses, we see the completion of the in part Pentecost and the fulfillment of the feast of Tabernacles. For what else is Tabernacles but the Most High God (El Elyon) making His abode in the tabernacle of men. For then, we will not have Wisdom in part, but without measure because the Father hath given it to us.

JOH 3:34 **For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.**
35 **The Father loveth the Son, and hath given all things into his hand.**

Now examine the verses below and you will see clearly the three steps of Jesus in bringing passover, Pentecost and tabernacles to us so that we may be transfigured from death into life. For we are looking forward to the dawning of the day of El Elyon in us.

LUK 1:76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
77 **To give knowledge of salvation unto his people by the remission of their sins,**
78 **Through the tender mercy of our God; whereby the dayspring from on high hath visited us,**
79 **To give light to them that sit in darkness and in the shadow of death,** to guide our feet into the way of peace.

For it is the role of Jesus to bring a reconciliation by fulfilling the law (Yahweh), healing the breach between Wisdom (Pentecost) and the sons of men and ultimately to lead us to the very fullness of the Godhead which is in El Elyon.

We have established how Wisdom and the Seven Spirits of God (as enfolded in the Holy Spirit) are described in the same way. Now, we want to continue in this exploration and see how this is also enfolded in the name and nature of God called "El Shaddai". This is usually translated as "Almighty God" or the "Almighty".

From the Encyclopedia Judaica, we read:
El Shaddai. According to the literary source of the Pentateuch that the critics call the "Priestly Document," YHWH "appeared to Abraham, Isaac, and Jacob as El Shaddai" (Ex. 6:3). The traditional English rendering of the obscure Hebrew term *'El Shaddai* as "God Almighty" goes back to ancient times. The Septuagint renders Shaddai as *Pantokrator*, "All-powerful" : this is followed by the Vulgate's *Onnipotens*, "Omnipotent,"

The encyclopedia goes on to discuss the relationship of the "shad" root in El Shaddai as being variously related to "breasts", "hills", or "mountains." Let us look at how this applies to Joseph who had the birth-right. We might say that the blessing were upon Joseph because of the right of his birth in the ancient order from above. For it is Joseph whose branches (literally daughters) run over the walls constructed by the sons of men. Look and you will see the blessings of El Shaddai (The Almighty) in the scriptures given below. Note the feminine descriptions given.

GEN 49:22 Joseph is a fruitful bough, even a fruitful bough by a well; whose **branches** run over the wall:

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25 Even by the God of thy father, who shall help thee; **and by the Almighty**, who shall **bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:**

26 The blessings of thy father have prevailed above the blessings of my progenitors **unto the utmost bound of the everlasting hills:** they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

DEU 33:13 And of Joseph he said, Blessed of the LORD be his land, **for the precious things of heaven, for the dew,** and for the deep that coucheth beneath,

14 **And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,**

15 **And for the chief things of the ancient mountains, and for the precious things of the lasting hills,**

1CH 5:2 For Judah prevailed above his brethren, and of him came the chief ruler; but **the birthright was Joseph's:**)

THE CHIEF THINGS OF THE ANCIENT MOUNTAINS



PSA 110:1 The LORD said unto my Lord, **Sit thou at my right hand,** until I make thine enemies thy footstool.

2 The LORD shall send **the rod of thy strength out of Zion:** rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, **in the beauties of holiness from the womb of the morning:** thou hast **the dew of thy youth.**

4 The LORD hath sworn, and will not repent, **Thou art a priest for ever after the order of Melchizedek.**

As we look at the above picture and further consider the blessings given to Joseph, we can readily see the role of El Shaddai (or Wisdom, or the Holy Spirit) in restoring the blessings of the birthright which is granted to those born of Her in ancient originality. For those born of the womb of the morning are truly of that ancient order of Melchisedec.

For in our salvation, being "born of water" is equivalent to the resurrection and allows us to "see the kingdom of God." But, if we want to become transfigured and come and go like the wind, then we must be reconciled with Wisdom from on high.

JOH 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.**

4 Nicodemus saith unto him, How can a man be born when he is old? **can he enter the second time into his mother's womb, and be born?**

JOH 3:5 Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 **The wind bloweth where it listeth,** and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: **so is every one that is born of the Spirit.**

There is no doubt that we must be born of "water and the Spirit" to enter the kingdom of God. However, the idea of going back to the mother's womb or chamber boggled the mind of Nicodemis. But, there is no doubt that we will be taken there and it will be a place of instruction. Consider how those in the order of Melchisedec who find each other outside the garden will recognize one another again.. They will once again return to the house of El Shaddai.

SON 3:4 It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until **I had brought him into my mother's house, and into the chamber of her that conceived me.**

SON 8:1 O that thou wert as my brother, that sucked the breasts of my mother! **when I should find thee without,** I would kiss thee; yea, I should not be despised.

8:2 **I would lead thee, and bring thee into my mother's house, who would instruct me:** I would cause thee to drink of spiced wine of the juice of my pomegranate.

JOE 2:16 ... let the bridegroom go forth of his **chamber,** and the bride out of her closet.

In being born of water, we are buried with Him in baptism (Rom 6:4) and resurrected. But, glorious as the resurrection was, Jesus still had to ascend unto the Father and ask the Father to send the Holy Spirit (Wisdom) back into the earth.

And this initiated the earnest of the process of returning to the womb of the morning or the mother's chamber so that we can be fully birthed of the Spirit. The first step of this is Pentecost and then finally the Spirit is poured out from "on high" or from the fullness of El Elyon.

And it is interesting to note that the gender of those who "would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate." But, while noting the role of the daughters (of Joseph?) who serve the spiced wine of their pomegranate from the tree branches, we will leave it for the time being and return to our study of El Shaddai.

The Encyclopedia Judaica speaks of the discussions by scholars about whether the root word for El Shaddai is '*sadu*' meaning mountain or "*shad*" meaning breasts. We quote from parts pertaining to this discussion:

No fully satisfactory explanation of it has been yet accepted by all scholars. The term is usually explained as a cognate of Akkadian word *šadū*, "mountain," but not in the sense that 'El Shaddai would mean "God the Rock" (cf. *zur*, "Rock," and epithet of God, e.g., Deut. 32:4, 30, 37).

Rather, 'El Shaddai would mean "El-of the Mountain," i.e., of the cosmic mountain, the abode of 'El: for the Patriarchs the term would mean "God of Heaven." ... Or, perhaps, Akkadian *šadū* is not cognate with Hebrew *sadeh*, but with Hebrew *shad*, "breast," which comes from proto-Semitic *tad*: the semantic development from rounded "breasts" to "hills" and "mountains" would not be impossible.

Now, let us take the information that we have learned about "mountains", "hills", "rocks" and "chambers" and put it together. We see that what is being described in the verses following is nothing other than the roadmap leading to the house of El Shaddai. For the veil of looking through the glass (lattice) darkly is being removed. As you read these verses, let yourself get into the flow of the beautiful road to El Shaddai's house.

SON 2:8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.



SON 2:9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the



time of the singing of birds is come, and the voice of the turtle is heard in our land;



13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

16 My beloved is mine, and I am his: he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

3:1 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

4 It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into **my mother's house**, and into **the chamber of her that conceived me**.

There are levels of interpretation of the scriptures concerning the taking of the path to El Shaddai's house. First, we can look upon it as describing the romance between our spirit and the soul within us. Our soul is like the bride being wooed by the bridegroom. Second, we can think of the sons as corporately being the bridegroom company and the daughters being the bride company. Here, we have the 20,000 chariots of the Elohim and Jesus is the fairest of the 10,000 sons of the firstfruit company of king-priests that the Almighty (El Shaddai) scattered in the earth. With every man in his order, the firstfruit company is the first of the order of Melchisedec. And we have a matching army of 10,000 daughters "clear as the sun" and "terrible as an army with banners."

PSA 68:13 **Though ye have lien among the pots, yet shall ye be as the wings of a dove** covered with silver, and her feathers with yellow gold.

14 When the **Almighty** [El Shaddai] **scattered kings in it**, it was white as snow in Salmon.

17 **The chariots of God** [Elohim] **are twenty thousand**, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

1CO 15:23 **But every man in his own order: Christ the firstfruits**; afterward they that are Christ's at his coming.

SON 5:10 My beloved is white and ruddy, **the chiefest among ten thousand**.

12 **His eyes are as the eyes of doves** by the rivers of waters, washed with milk, and fitly set.

SON 6:9 **My dove**, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and **terrible as an army with banners**?

And thirdly, within that invisible, celestial, garden realm we can have individual relationships between sons and daughters in the bridegroom and bride companies. And, where is this garden described in the Song of Solomon?

Many have speculated about the location of the garden and have tried to locate it in various locations on the earth. However, it would be more accurate to consider it as being a realm existing at a higher frequency than the earth and being invisible to the earth. Consider the gateway that Adam and Eve took when they came out of the garden into the earth.

GEN 3:23 Therefore the LORD God [Yahweh Elohim] **sent him forth from the garden of Eden**, to till the ground from whence he was taken.

24 So he drove out the man; and he placed **at the east of the garden of Eden Cherubims, and a flaming sword** which turned every way, to keep the way of the tree of life.

1CH 28:18 And for the altar of incense refined gold by weight; and gold for the pattern of **the chariot of the cherubims**, that spread out their wings, and covered the ark of the covenant of the LORD.

We could say that man stepped down the ladder from a higher frequency of the garden to the lower frequency of the dust of the earth. He slowed down or decelerated in frequency from the garden to the earth. And, how would we describe the reverse of this process? We would accelerate, like being taken up in a whirlwind, and return to the garden. It is easy to see that the translation of Elijah was simply a reversal of what happened when man came out of the garden.

2KI 2:11 And it came to pass, as they still went on, and talked, that, behold, there appeared **a chariot of fire**, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 And Elisha saw it, and he cried, My father, my father, the **chariot** of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, **and stood by the bank of Jordan**;

Elijah simply went back through the same Cherubim and flaming fire that man passed through when he came out of the garden.

For we can begin to see that Elijah went through a translation, but it was a translation through the whirlwind of acceleration back into the garden realm. It was as if Elijah had climbed a rung of Jacob's ladder into a higher frequency.

When we consider the transfiguration experience, it is apparent that there are three levels of glory or translation. For on the mount of transfiguration stood Moses, Elijah, and Jesus.

MAT 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

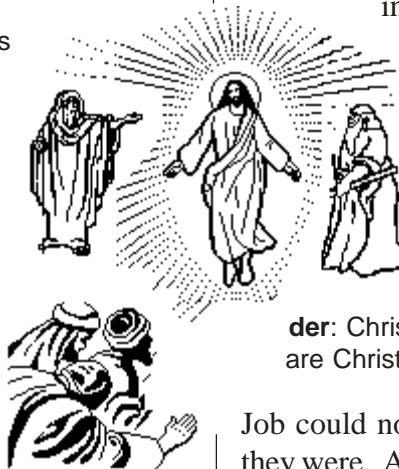
2 **And was transfigured before them: and his face did shine as the sun**, and his raiment was white as the light.

3 And, behold, there appeared unto them **Moses** and **Elias** talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here **three tabernacles**; one for **thee**, and one for **Moses**, and one for **Elias**.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son**, in whom I am well pleased; hear ye him.

8 And when they had lifted up their eyes, **they saw no man, save Jesus only**.



When we begin to seriously consider the possibility of our preexistence, then we can really begin to understand that each of us came down the ladder through the garden and then into the earth realm. It wasn't just one person named Adam that fell, we all did as we came down Jacob's ladder on the way to earth. But we all did not come out through the Cherubim and flaming sword at the same time. Some came at latter times. Consider the following scriptures in that light.

1CO 15:21 For since by man came death, by man came also the resurrection of the dead.

22 **For as in Adam all die, even so in Christ shall all be made alive.**

23 **But every man in his own order:** Christ the firstfruits; afterward they that are Christ's at his coming.

Job could not figure out why things were like they were. And then Yahweh accelerated him in the whirlwind from the flood (baptism and resurrection) to the gateway of the garden. And the whirlwind further carried him into the garden (Elijah's whirlwind). Then, he was further taken in the whirlwind up Jacob's ladder to see the participation of the sons of God and the morning stars in the creation of the earth.

We can see that Moses represented the level of transfiguration represented by the dead being resurrected. Baptism represents burial and resurrection. So Moses, who died, was a symbol of resurrection. In effect, Moses led us from the period after the flood (baptism) backward in time so that we once again stood at the gate to the garden. Then, once we crossed the Jordan, it was Elijah's turn to bring an intermediate level of translation to bring us through the flaming sword and Cherubim back into the garden.

And then it was Christ's turn to bring us to the third and higher level of transfiguration where "they saw no man". In other words, this is a translation from man back into the elohim.

JOB 38:1 Then the LORD [Yahweh] **answered Job out of the whirlwind**, and said,

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 **Where wast thou when I laid the foundations of the earth?** declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 **Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;**

7 **When the morning stars sang together, and all the sons of God shouted for joy?**

THREE TRANSLATIONS



2CO 3:7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

8 How shall not the ministration of the **spirit** be rather glorious?

If we were to step into some kind of time machine and transport ourselves back to the period just after and just before the flood, would we notice changes in the "atmosphere" or "windows" before and after the flood? If we were a geneticist, would we note changes in the DNA structure before and after the flood?

GEN 5:26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were **nine hundred sixty and nine years**: and he died.

REV 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 **Blessed and holy is he that hath part in the first resurrection**: on such the second death hath no power, but they shall be priests of God and of Christ, **and shall reign with him a thousand years**.

When we study the life spans of those who lived after the flood, we note a gradual but definite decline in life span. And it not hard to see from the scriptures given in Revelation that resurrection restores that which was lost around the time of the flood. But we also know that after the millennium, there will come a period of judgement. And here all outside the garden will come face to face with that fiery entrance back into the garden. For some it will be like an Elijah translation, for others it will be like a "lake of fire" experience.

Looking at the feminine side of the equation, we can see that Sarah was a representation of mankind after the flood. And in the scriptures given below, we can see how Sarah was even an allegory of El Shaddai or Wisdom. For after the restoration, Wisdom will once more descend fully into the earth. We know her as the New Jerusalem.

GAL 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 **But Jerusalem which is above is free, which is the mother of us all**.

REV 20:15 And whosoever was not found written in the book of life was cast into the **lake of fire**.

21:1 **And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away**; and there was no more sea.

2 And I John saw the holy city, **new Jerusalem**, coming down from God out of heaven, **prepared as a bride adorned for her husband**.

3 And I heard a great voice out of heaven saying, Behold, **the tabernacle of God is with men**, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

When the El Shaddai wisdom is fully restored to the earth, then mankind will once again be restored. Consider the role of Wisdom.

PRO 8:10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 **For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.**

15 **By me kings reign, and princes decree justice.**

16 **By me princes rule, and nobles, even all the judges of the earth.**

17 I love them that love me; and those that seek me early shall find me.

18 **Riches and honour are with me; yea, durable riches and righteousness.**

21 That I may cause those that love me to inherit substance; and **I will fill their treasures.**

For it was because Solomon asked for wisdom that his kingdom became so great. Consider the following verses.

2CH 1:11 And God {Elohim} said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; **but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:**

12 **Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.**

Now that we have looked at El Shaddai's role as Wisdom, the Holy Spirit, the New Jerusalem, the "mother of us all", let us begin to look at creation and see what was being created at what stage.

GEN 1:26 And God [Elohim] said, **Let us make man in our image**, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

GEN 1:27 So **God [Elohim] created man in his own image**, in the image of God created he him; **male and female** created he them.

28 And God blessed them, and God said unto them, **Be fruitful, and multiply**, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, **and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.**

First, we see that Elohim is doing the creating and the image created is both male and female. So if the image in the mirror is a reflection of the real thing, then Elohim is also male and female.

Secondly, we must ask a question. Genesis 1:29 says that "**every** tree ... shall be for meat." What about the tree of the knowledge of good and evil? Was it also good for meat or did this tree even exist as this point in creation?

It seems that there were two levels of activity. There was a creation (Genesis chapter 1) that was in the image of Elohim (male and female) first. This creation seemed to exist as being but yet not "in the earth". Then at a latter point (Gen chap 2), a "forming" - not a creation - took place. It was not necessarily in the exact image of Elohim. In the second level (Adam), there were three elements added: (1) a soul (2) a tree of choosing between good and evil (3) a body of dust.

GEN 2:5 **And every plant of the field before it was in the earth**, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the **LORD God [Yahweh Elohim]** formed man of the **dust** of the ground, and breathed into his nostrils the breath of life; and man became a living **soul**.

GEN 2:7 And the **LORD God** [Yahweh Elohim] formed **man** of the **dust of the ground**, and breathed into his nostrils the breath of life; and **man became a living soul**.

8 And the LORD God [Yahweh Elohim] planted a garden eastward in Eden; and **there he put the man whom he had formed**.

9 And **out of the ground** made the LORD God [Yahweh Elohim] **to grow every tree** that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and **the tree of knowledge of good and evil**.

So this man was formed (not created) by Yahweh Elohim. And then we look at the further developments concerning the feminine side.

GEN 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; **but for Adam there was not found an help meet for him**.

21 And the LORD God [Yahweh Elohim] caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 **And the rib, which the LORD God had taken from man, made he a woman**, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

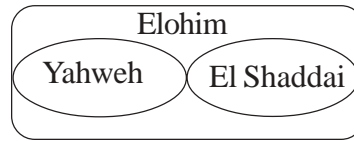
We have said that what is in the earth merely reflects that which is in the heavens. So, we will look at the process of Eve being taken out of Adam and ask whether it is but a reflection of what had happened in those doing the forming. Was the forming of Adam related to Wisdom being taken back into the heavens?

Enoch 42:1 **Wisdom found not a place on earth where she could inhabit**; her dwelling therefore is in heaven.

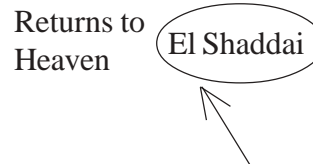
42:2 **Wisdom went forth to dwell among the sons of men**, but **she obtained not an habitation**. **Wisdom returned to her place**, and seated herself in the midst of the angels ...

What happened in the heavens and what happened in the earth? Do the diagrams below reflect the series of events?

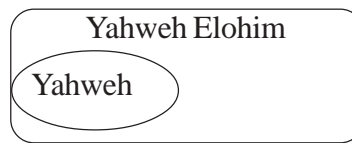
1.



Creation in the image of Elohim



2.



Forms Adam

El Shaddai taken out of Elohim which leaves Yahweh Elohim

Reflection in the Earth of El Shaddai being taken out of Elohim

3.



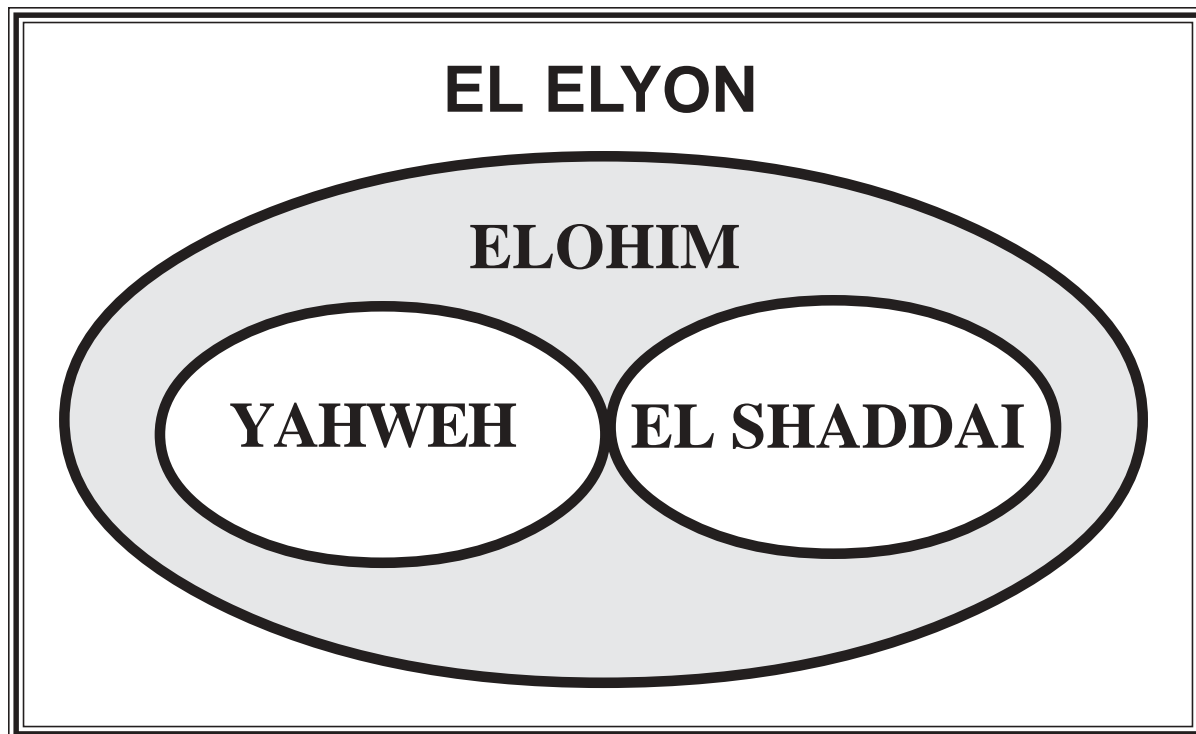
Eve taken out of Adam

For the time being, we leave the above as a question concerning what happened and why Wisdom returned to the heavens. To go further at this time without laying additional foundation could prove somewhat controversial.

As we develop this subject, it is important to have a foundation concerning the names of God. And one of the more enlightening chapters for this information is Psalm 91. Please note the diagram on the following page. While God is one God, there are various facets of personality that are reflected as He deals with mankind. For example, a child that has gotten into mischief and skinned its knee would more need the tender mercies of the feminine nature. A teenager who used the car even after being "grounded" would need a stern reprimand from the masculine nature.

PSALM 91:1 He that dwelleth in the secret place of the most High (EL ELYON) shall abide under the shadow of the Almighty (EL SHADDAI).

PSALM 91:2 I will say of the LORD (YAHWEH), He is my refuge and my fortress: my God (ELOHIM); in him will I trust.



EL ELYON - ALL IN ALL, THE HIGHEST

YAHWEH - FATHER

EL SHADDAI - BREAST, MOTHER, SPIRIT, WISDOM

ELOHIM - PARENTS

In the above, we can see a model of how the conception of Jesus occurred. The El Shaddai Spirit came upon Mary and this became, as Psalm 110:3 says, the "womb of the morning." Then, came the overshadowing of the power or masculinity (Yahweh) of the Most High which joined with El Shaddai to make the Elohim parents of Jesus. For Luke 1:35 says that He shall be called the son of God (Elohim).

But, also as given in Luke 1:32, He is called the Son of the Most High (El Elyon) because He is birthed out of the united totality of Yahweh and El Shaddai as the Elohim parents which is included in the all in all of El Elyon. Even as a dove came down upon Jesus, note that the drawing looks like a dove egg with a double yoke. This is the secret place of the Most High and we can relate it to the secret place of the stairs in Songs 2:14..

We tend to be most comfortable in our relationship with God by using the name of God that is the most familiar to us. And usually this is because of the way that we have been taught. It is not unlike word processors for computers. If we like Symphony and someone suggests that we try Wordperfect, we cringe because just about the time we have mastered one program, someone says we should try something else. But, our God is like a diamond and has many facets. Why not turn the diamond and see more than one window of His light.

Consider in Isaiah 44:5 how there will be different relationships with God under different names.

ISA 44:5 One shall say, I am the **LORD'S**; [Yahweh's] and another shall call himself by the **name of Jacob**; and another shall subscribe with his hand unto the LORD, and surname himself by **the name of Israel**.

7 And who, as I, shall call, and shall declare it, and set it in order for me, **since I appointed the ancient people?** and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? **ye are even my witnesses**. Is there a God beside me? yea, there is no God; I know not any.

DAN 7:22 Until the **Ancient of days** came, and judgment was given to the saints of the most High [El Elyon]; and the time came that the saints possessed the kingdom.

We should have insight about how groups that tend to major in one of the names of God (to the exclusion of others) will interact. And yet, at the same time, we should be tolerant, while encouraging others to learn the facets of the different names of God.

For example, those who major in the name of Yahweh (to the exclusion of other names) will tend to look at names through the eyes of the law. And if every jot and tittle is not in place, then you have broken the law. Some are upset if one uses the name of Jesus rather than His name

in its Hebrew form (with a certain pronunciation). This use of other than the Hebrew name seems to be viewed as the equivalent of almost losing one's salvation.

Perhaps the major benefit is not so much in the jots and tittles of technicalities, but in learning the overall natures of the Godhead. After all, our purpose is to lift up our Savior and draw all men to Him - not to try to exclude those who would come because of technicalities. And secondly, Yahweh says that a perfect balance is His delight. And in the Godhead, Yahweh is delighted with His lovely Wisdom - who has been with Him from everlasting.

PRO 11:1 A false balance is abomination to the LORD [Yahweh]: **but a just weight is his delight**.

PRO 8:22 The LORD [Yahweh] possessed me in the beginning of his way, before his works of old.

30 Then I was by him, as one brought up with him: and **I was daily his delight**, rejoicing always before him;

And learning the balancing of the Godhead is one of the major benefits that we receive from studying the names and natures of God. Yes, there were times where it seems that one nature was split out from the rest and emphasized, but even that had its definite purposes which was to lead us into the unity and balance of the Godhead. And we teach others about this balance by leading in love and tolerance. For in Christ we are all one.

GAL 3:24 **Wherefore the law was our schoolmaster to bring us unto Christ**, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 **For ye are all the children of God by faith in Christ Jesus**.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is **neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus**.

REV 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, **the mystery of God should be finished**, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, **Go and take the little book** which is open in the hand of the angel which standeth upon the sea and upon the earth.



We have known that the great mystery of God will be revealed in the last days as the seventh trumpet sounds. And no doubt there are many facets to this mystery, but part of this mystery is certainly what happened in the elohim realm before the earth was created. We have read various discussions and speculations about the rebellion in heaven that resulted in the formation of the serpent. But perhaps the timing is such that as the dayspring of day of El Elyon dawns, it is time to unseal and read in the little book that was sealed up in the days of John.

So far we have discussed the creation of man by Elohim in Genesis 1:26 and the forming of Adam by Yahweh Elohim in Genesis chapter 2. But we have not yet even attempted to deal with the mystery that is contained in the first, second and third verses of Genesis chapter 1.

GEN 1:1 In the beginning God [Elohim] created the heaven and the earth.

2 And the earth was without [8414] **form**,
Strong's 8414 tohuw -a desolation (of surface),i.e. desert; fig. a worthless thing; adv. in vain

and [0922] void;

Strong's 922 - bohuw - a vacuity,i.e. (superficially) an undistinguishable ruin

and [2822] darkness

Strong's 2822 - choshek - the dark; hence (lit.) darkness; fig. misery, destruction, death, ignorance, sorrow, wickedness

was upon the face of the [8415] deep.

Strong's 8415 - tehowm - an abyss; the deep (as a surging mass of water), espec. the deep (the main sea or the subterranean water supply)

And the Spirit of God [7363] moved

Strong's 7363 - rachaph - to brood; by impl. to be relaxed

upon the face of the waters.

3 And God said, Let there be light: and there was light.

As one reads through Genesis 1:1 to 3 and looks at the Strong's definitions, it doesn't really take a genius to figure out that the terms, *desolation, ruin, misery, destruction, death, ignorance, abyss*, and *brood* do not describe a pleasant experience. And why would the Spirit "brood" over this situation, unless the Spirit found something in it that grieved It. Was this incident the beginning of the sequence that ultimately resulted in Wisdom leaving the earth.

Further, the Concordant Literal translates Genesis 1:1 as follows:

IN A BEGINNING
COMMONLY CALLED
"GENESIS"

Created by the Alueim were the heavens
and the earth.

So this poses another question. Was Genesis 1:1 "the" beginning of all things, or was it "a" beginning, in which case there could have been other beginnings previous to it (For example, birthing of the elohims by El Elyon, before Elohim created the Genesis 1:1 beginning.)

PSA 82:5 They know not, neither will they understand; they walk on in **darkness**: all **the foundations of the earth are out of course**.

6 I have said, **Ye are gods** [elohims]; and **all of you are children of the most High** [El Elyon].

7 But **ye shall die like men**, and **fall** like one of the **princes**.

EZE 28:2 Son of man, say unto **the prince of Tyrus**, Thus saith the Lord GOD; **Because thine heart is lifted up**, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

The concept of an original creation that was in perfection and that somehow fell into a Genesis 1:2 chaos and darkness is not limited just to Genesis. Consider what is said in Isaiah to the point that the earth was not created as being "tohuw".

ISA 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in (8414) vain,

Strong's 8414 tohuw -a desolation (of surface),i.e. desert; fig. a worthless thing; adv. in vain

he formed it to be inhabited: I am the LORD; and there is none else.

ISA 45:21 Tell ye, and bring them near; yea, let them take counsel together: **who hath declared this from ancient time?** who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Yes, it is the ancients who will remember when this occurred and they are His witnesses of when the cities were wasted.

JER 4:23 I beheld the earth, and, lo, it was without (8414) form,

Strong's 8414 tohuw -a desolation (of surface),i.e. desert; fig. a worthless thing; adv. in vain



and (922) void;

Strong's 922 - bohuw - a vacuity,i.e. (superficially) an undistinguishable ruin

and the heavens, and **they had no light.**

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, **the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD,** and by his fierce anger.

27 For thus hath the LORD said, **The whole land shall be desolate;** yet will I not make a full end.

Jeremiah said that " the fruitful place was a wilderness", and "all the cities thereof were broken down" and "The whole land shall be desolate". And we think of this as something that happened a long time ago, but isn't true that the fruitful place is still a wilderness and the land is still desolate? And the scriptures tell us that this will not be corrected until a very specific event happens. Do you see what that event this is for it is given in the following scriptures.

ISA 6:10 Make the heart of this people fat, and **make their ears heavy**, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? **And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,**

ISA 32:14 **Because the palaces shall be forsaken;** the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 **Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.**

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

ISA 29:17 **Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?**

18 And in that day shall **the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity,** and out of darkness.

That event that we have been waiting for is "when the spirit is poured out on us from on high." On high means El Elyon - for we have received the earnest of the Spirit and now we are waiting for the fullness of the Spirit to be released from the Most High God. Further, the above scriptures give a specific clue as to what event triggers this. Do you see it? What does it mean that Lebanon is turned into a fruitful field and that it is esteemed as a forest?

What tree is Lebanon known for?

EZE 31:3 Behold, the **Assyrian was a cedar in Lebanon** with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

8 The **cedars in the garden of God could not hide him**: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: **so that all the trees of Eden, that were in the garden of God, envied him.**

10 Therefore thus saith the Lord GOD; **Because thou hast lifted up thyself in height**, and he hath shot up his top among the thick boughs, and **his heart is lifted up in his height**;

11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: **I have driven him out for his wickedness.**

Lebanon is particularly known for the cedar. And what part of the celestial body is represented by the cedar?

SON 5:15 His legs are as pillars of marble, set upon sockets of fine gold: **his countenance is as Lebanon, excellent as the cedars**

SON 1:17 **The beams of our house are cedar**, and our rafters of fir.

If we are the house or temple of God (and we are), then the top of our house would be where the mind or soul is contained. And that is precisely what got the Assyrian in trouble when his mind became lifted up and he had too high of an opinion of himself.

Now, since we are beginning to deal with trees, what feast is it that is involved with trees and branches of trees? What would have to happen so that Lebanon could become a fruitful field and then be esteemed as a forest? Is this feast not known as the feast of Tabernacles?

LEV 23:39 **Also in the fifteenth day of the seventh month**, when ye have gathered in the fruit of the land, **ye shall keep a feast unto the LORD seven days**: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 **And ye shall take you on the first day the boughs of goodly trees**, branches of



palm trees, and **the boughs of thick trees**, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

Yes, when the Spirit is poured out in fullness from on high, then the feast of Tabernacles can begin because Lebanon (the mind or countenance) will become a fruitful field and will be esteemed as a forest. And these trees are like rungs for Jacob's ladder so that we may ascend back into the heavens that we "fell" out of. And if we are going to understand the events that happened in the beginnings of creation, then we must understand these trees so that we can celebrate Tabernacles. But, before we begin to lay the foundation for that ladder, let us pause here and pick up another thought.

We know that the natural nation of Assyria was established sometime after the flood and was primarily peopled by the descendents of Shem. And generally, the people that are now Israel traveled out of this area to the promised land. The point is that the natural nation of Assyria did not exist until long after the garden of Eden episode with Adam. Then, how do you explain these verses that seem to indicate that the Assyrian was in the garden?

EZE 31:3 Behold, the **Assyrian was a cedar in Lebanon** ...

8 The **cedars in the garden of God could not hide him** ...

9 ... **all the trees of Eden, that were in the garden of God, envied him**

We seem to have found a real puzzle!

Remember that we said that the things in the earth are but a mere reflection of those things that exist or have existed in the higher realms? Could it be that all the major nations existed in the heavens before they existed in the earth?

PSA 60:6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

8 **Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.**

Out of Edom come the descendents of Esau and the scriptures say this about Esau.

ROM 9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

11 (For **the children being not yet born**, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

ROM 9:13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.

Lest one think that the scriptures about the Assyrian being in the garden of Eden are just a fluke, let's look at some other nation types that were in the garden.

EZE 28:12 Son of man, **take up a lamentation upon the king of Tyrus**, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 **Thou hast been in Eden the garden of God;** every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 **By the multitude of thy merchandise they have filled the midst of thee with violence**, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

The Caananites were primarily the merchants that inhabited Tyrus. Was it because they merchandised men's souls in the heavens that Abraham, Isaac, and Jacob avoided the Caananites? And what about Babylon? Was the king of Babylon in the garden?

ISA 13:19 **And Babylon**, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

ISA 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God [Elohim]: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High [El Elyon].

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, **Is this the man that made the earth to tremble**, that did shake kingdoms;

17 **That made the world as a wilderness**, and **destroyed the cities thereof**; that opened not the house of his prisoners?

Could it be that the things that were played out in the natural history of the nations upon the earth are but mere reflections of what has already happened in the garden realm or in the realm of the elohims before the garden? Do prophets and seers simply read the records of the heavens and speak what these tendencies are in the earth?

Returning to Our Ancient Origins in Wisdom's Mountains

THE ANCIENT
MOUNTAINS



THE SEA OF
HUMANITY

ECC 1:7 All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.

8 All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

10 Is there any thing whereof it may be said, **See, this is new? it hath been already of old time**, which was before us.

11 **There is no remembrance of former things**; neither shall there be any remembrance of things that are to come with those that shall come after.

The book of Ecclesiastes repeatedly speaks of the vanity of the things under the sun. And the sun spoken of here is a symbol of the light of man's natural reasoning. And in man's natural reasoning, there is no remembrance of the things that happened before. But there is way for the veil to be parted and for us to gain remembrance of the former things. For there was a time when we stood with Jesus before the world was and He told us the things that would happen from the very beginning.

JOH 14:26 **But the Comforter**, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and **bring all things to your remembrance, whatsoever I have said unto you.**

JOH 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, **which proceedeth from the Father**, he shall testify of me:

27 **And ye also shall bear witness, because ye have been with me from the beginning.**

JOH 17:18 **As thou hast sent me into the world**, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

JOH 17:24 Father, **I will that they also, whom thou hast given me, be with me where I am**; that they may behold my glory, which thou hast given me: **for thou lovedst me before the foundation of the world.**

Father, El Elyon Most High, we come to you in the Name of Yehoshua our Savior, and ask you to pour out upon us the Spirit without measure from upon high. Father, we ask that the veils over the remembrance of former things would be removed. We ask that we might show mankind how to return from the dead seas, the River Jordans and the seas of Galilee unto the snowy peaks of Mount Hermon. Father, El Elyon, we ask that your anointing be upon the pen and upon the eyes of the readers that we may remember the things that Jesus told us before the foundation of the world and that the mystery of God would be revealed to us. And Father, we ask that we might be fully birthed of the Spirit and once again walk clothed in the ancient Wisdom and behold the Ancient of Days.

PSA 133:3 **As the dew of Hermon, and as the dew that descended upon the mountains of Zion**: for there the LORD commanded the blessing, **even life for evermore.**

PSA 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness **from the womb of the morning: thou hast the dew of thy youth.**

4 **The LORD hath sworn**, and will not repent, **Thou art a priest for ever after the order of Melchizedek.**

Those in the order of Melchisedec have taken a long journey. In the beginning, an oath was given to them. They descended from the mountains of Zion to the earth and now are completing the circuit back to their origins.

A long time ago an ancient order (we?) stood with the Ancient of Days, and with Wisdom, and with Jesus and they were told the things that would be - and they were told even before the earth was.

ISA 46:9 **Remember the former things of old:** for I am God, and there is none else; I am God, and there is none like me,

10 **Declaring the end from the beginning, and from ancient times the things that are not yet done,** saying, My counsel shall stand, and I will do all my pleasure:

ISA 43:9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

10 **Ye are my witnesses,** saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

PSA 87:5 **And of Zion it shall be said, This and that man was born in her:** and the **highest** himself [El Elyon] **shall establish her.**

And an oath was given to those in the ancient order of Melchisedec. For they were told that a day would come when they would lay aside their garments and descend into the earth. Even so God gave His oath that because they were of the order of Melchisedec that they would some day return to the womb of the morning and once again be fully born of the Spirit.

PSA 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from **the womb of the morning:** thou hast **the dew of thy youth.**

4 The LORD hath sworn, and will not repent, **Thou art a priest for ever after the order of Melchizedek.**

OBA 1:21 **And saviours shall come up on mount Zion** to judge the mount of Esau; and the kingdom shall be the LORD'S.

AMO 9:9 For, lo, I will command, **and I will sift the house of Israel among all nations,** like as corn is sifted in a sieve, **yet shall not the least grain fall upon the earth.**

THE WELL OF THE OATH

GEN 28:10 **And Jacob went out from Beersheba, and went toward Haran.**



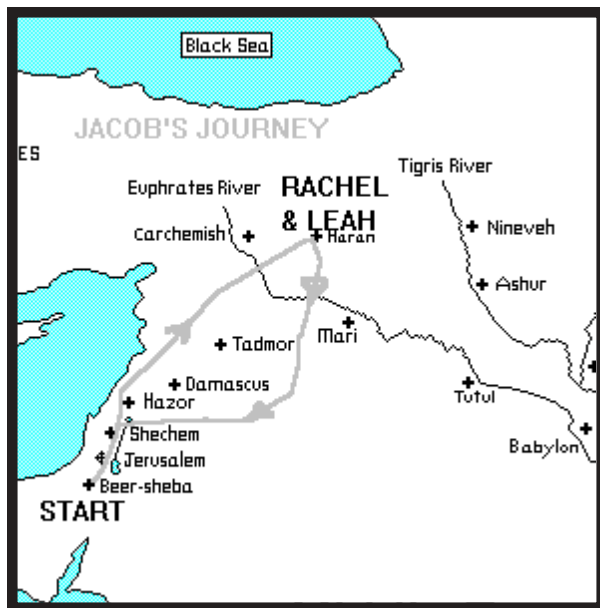
Jacob's fateful journey from the house of his father Isaac and grandfather Abraham started at the well of the oath known as Beersheba. And there are many parallels between Jacob's journey and the journey of those in the order of Melchisedec who were given an oath before they descended into the earth. For Jacob made a complete circle by going to Haran and once again returning to Beersheba (Gen 46:5).

In the scriptures, wells, rivers, mountains, etc. are code words for places where the presence of the Spirit is intense. And the ancient well of Beersheba exists even to this day and may be visited. We read about it from the BRS dictionary.

Beersheba - (well of swearing or well of seven). S border of Judah. Dug by Abraham. The compact of Abraham and Abimelech was ratified by setting apart 7 ewe-lambs (sheba, seven). Isaac's servants also dug a well. Two principal wells and 5 smaller ones are on the N bank of Wady Seba on the edge of the desert. One is 12-1/2 feet diameter, 44-1/2 feet to the water. The other is 5 feet diameter and 42 feet to the water. Watering troughs of stone lie around the wells and among the grass are crocuses and lilies.

In effect, Jacob (like the order of Melchisedec) left that well of the Oath where the seven lamps of Wisdom were present and went on a journey to a far land.

JACOB'S JOURNEY FROM BEERSHEBA TO HARAN AND RETURN TO BEERSHEBA



Jacob started out from Beersheba and soon came to Bethel which is located between Shechem and Jerusalem. Bethel means the house of Elohim and it was here that Yahweh appeared to Jacob and opened up the heavens to him.

GEN 28:10 And Jacob went out from Beersheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and **he took of the stones of that place, and put them for his pillows**, and lay down in that place to sleep.

12 And he dreamed, **and behold a ladder set up on the earth, and the top of it reached to heaven**: and behold the angels of God **ascending and descending** on it.

13 And, behold, the LORD [Yahweh] stood above it, and said, I am the LORD God [Yahweh Elohim] of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

Many years latter, Jacob would complete the circuit and return once more to Bethel. And this time, after he had crossed Jordan (death) and been to Succoth (tabernacles), he would encounter God Almighty or El Shaddai in the house of Elohim.

Why is this ladder that Jacob saw so important? Because, in understanding this ladder, it is a roadmap of our descent from the heavens through the garden into the earth. It shows us where we are now and the path of our ascent back to the Father's house. Consider how astounded Nathaniel was when he realized that he had been seen and known in the fig tree realm, as he like Adam, gathered fig leaves to cover his nakedness. And then, Nathaniel, at a later time than Adam, passed out of the invisible garden realm through the flaming sword of the Cherubim and was born into the earth.

JOH 1:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, **Whence knowest thou me?** Jesus answered and said unto him, Before that Philip called thee, **when thou wast under the fig tree, I saw thee.**

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, **Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.**

51 And he saith unto him, Verily, verily, I say unto you, **Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

1CO 15:22 **For as in Adam all die, even so in Christ shall all be made alive.**

23 But **every man in his own order**: Christ the firstfruits; afterward they that are Christ's at his coming.

Thus, seeing and understanding this ladder is one of the "greater things" that Jesus has to show us. And we are to be shown these greater things because Jesus goes to the Father and has Him send Wisdom to us to reveal the "greater" things.

JOH 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and **greater works** than these shall he do; **because I go unto my Father.**

After the "ladder" experience Jacob went on his way and came to Haran where Laban dwelt.

GEN 29:9 And while he yet spake with them, **Rachel came with her father's sheep**; for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, **and rolled the stone from the well's mouth**, and watered the flock of Laban his mother's brother.



11 And Jacob kissed Rachel, and lifted up his voice, and wept.

16 And Laban had two daughters: **the name of the elder was Leah**, and **the name of the younger was Rachel**.

17 Leah was tender eyed; but **Rachel was beautiful and well favoured**.

We can think of Laban as a type of a Pentecost realm shepherd with flocks of sheep. His daughters represent various outpourings as the water from the wells of the Spirit are poured out.

Rachel is the one that represents the fullness and beauty of Wisdom from the womb of the morning which is the birthright of those who are born in the elohim.

Leah is the weaker eyed one and is not as keen in the Spirit. However, this realm is a necessary stepping stone and represents the earnest of the Spirit. It was through Leah's offspring that Jesus of the tribe of Judah was born. Judah represents the scepter or word and this is established first before the baptism in the earnest of the Spirit. The outer courts of the schoolmaster of law are represented by the maid servant realm.

GEN 30:3 And she said, **Behold my maid Bilhah**, go in unto her; and she shall bear upon my knees, that I may also have children by her.

GEN 30:12 **And Zilpah Leah's maid** bare Jacob a second son.

Then, there came a day when Jacob had learned the lessons of Pentecost and God was ready to teach him the lessons of tabernacles. But he knew that the Pentecost order was only an "in part" order and that it wouldn't let him go willingly. So, he departed secretly and Laban, a type of the in-part religious order, hotly pursued him. And it was finally at mount Gilead that there came a parting of the ways between those that would go on to tabernacles and those that were content to stay in the Pentecost realm. And the marker of the boundary between Pentecost and tabernacles was mount Gilead.

GEN 31:45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And **Laban** called it Jegarsahadutha: but Jacob called it Galeed.

48 And Laban said, **This heap is a witness between me and thee this day**. Therefore was the name of it called Galeed;

Now Jacob was off on his journey to be clothed in the royalty of purple and become a prince with God. The hair represents the covering of the Spirit (1Cor 11:15) and we read in Song of Solomon about the purple of Gilead.

SON 4:1 Behold, thou art fair, my love; behold, thou art fair; **thou hast doves' eyes** within thy locks: **thy hair is as a flock of goats, that appear from mount Gilead**.

SON 6:5 Turn away **thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead**.

SON 7:5 Thine head upon thee is like Carmel, **and the hair of thine head like purple**; the king is held in the galleries.

GEN 29:17 **Leah was tender eyed**; but **Rachel was beautiful and well favoured**.

Jacob left the in-part, weaker eyed realm when the purple hair of the deeper realms of the Spirit suddenly appeared as he left mount Gilead - for now he would experience the beautiful eye of the Spirit.

One of the reasons that it was time for Jacob to come forth from pentecost into Tabernacles was that Rachel's expectancy is a type and shadow of the pregnancy of the sun clothed woman.

REV 12:1 And there appeared a great wonder in heaven; **a woman clothed with the sun**, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

5 And **she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.**

GEN 31:34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; **for the custom of women is upon me.** And he searched but found not the images.

You remember that Rachel had already brought forth Joseph and in the scriptures above, she was carrying Benjamin. Joseph is a type of those who know that they have a high calling from before the foundation of the world on their lives. But, many are still in their prison experiences so that when they reign, they will remember the prison and reign with humility.

The birthing of Benjamin incorporates Jesus' experience described in Isaiah as a "man of sorrows" . For Rachel called him "the son of my sorrow" and when he was birthed in the way to Bethlehem, Rachel's soul departed. But, Jacob called him the son of the right hand. For Benjamin was a son of the right hand (the Spirit) and a son of the left hand (word). Remember the left handed Benjaminites who could sling stones (the law) and not miss? But a Benjaminite who is balanced between the word and Spirit is mighty in the works of God. When we near Bethlehem in our path, we are about to be "in-Christed". It is here that both feminine aspects of Wisdom (as on Rachel) and the masculine aspects are both blended into one in Christ.

GAL 3:28 There is neither Jew nor Greek, there is neither bond nor free, **there is neither male nor female: for ye are all one in Christ Jesus.**

EPH 2:18 For through him **we both have access by one Spirit unto the Father.**

In order to come back into the Most High God, we must be completely birthed by the Spirit so that we are balanced and "neither male nor female" but 'in-Christed' in Christ Jesus. It is the honor of first Jesus and then the Spirit to prepare us and open this doorway back to the Most High. And at that time the masculine and feminine natures are no longer seen separately but are in perfect concert and harmony with each other. Jesus dies (fulfilling the Yahweh law) and Rachel "dies" but Christ is birthed in Bethlehem and lives. Yahweh and El Shaddai no longer manifest as separate natures at various times.

One would have to be almost blind not to see the masculine - feminine wars that are so prevalent in business and other areas today. These will be



brought to a resolution and balance. Either feminism or masculism can be out of balance. For these are merely reflections of what happened in the earlier realms in our descent down Jacob's ladder into the earth when the perfect balance of original creation was made chaotic.

We have discussed how Jacob left the in-part realm of pentecost and Laban behind and went on to celebrate Tabernacles at Succoth. However, Tabernacles is sometimes used in a more general manner to include the three fall events which are the feast of trumpets, the day of atonement, and the feast of Succoth or booths.

GEN 33:17 **And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.**

The scriptures outlining the fall events of trumpets, atonement, and booths are given below:

Trumpets

LEV 23:24 Speak unto the children of Israel, saying, **In the seventh month, in the first day of the month**, shall ye have a sabbath, **a memorial of blowing of trumpets**, an holy convocation.

Day of atonement

27 **Also on the tenth day of this seventh month there shall be a day of atonement**: it shall be an holy convocation unto you; and **ye shall afflict your souls**, and offer an offering made by fire unto the LORD.

Booths or Tabernacles

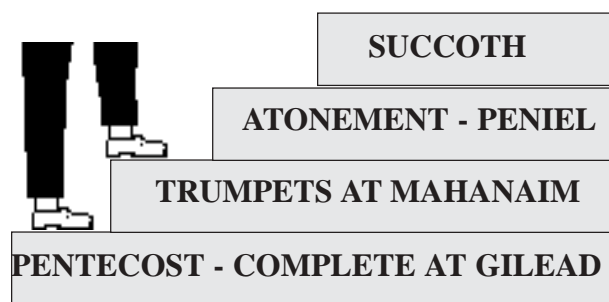
LEV 23:34 Speak unto the children of Israel, saying, **The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD**.

LEV 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day **the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook**; and ye shall rejoice before the LORD your God seven days.

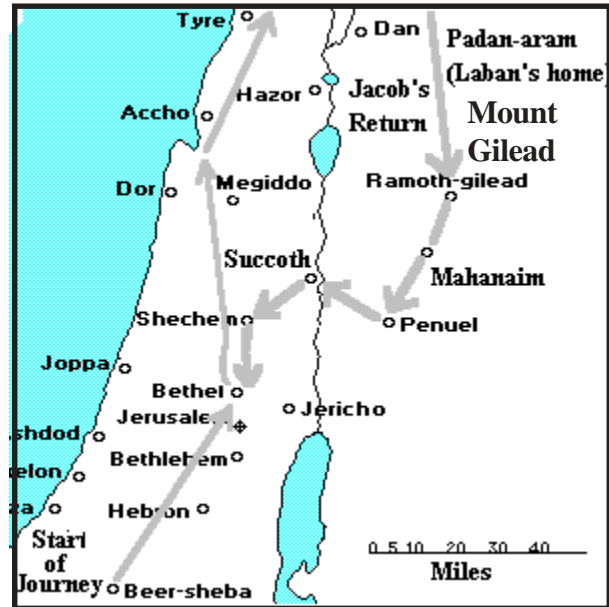
When many Christians think of Tabernacles, they think of one giant step from pentecost to Tabernacles. But actually, there are the smaller steps of trumpets and atonement before we come to Tabernacles. The impossible step becomes possible if we take the smaller steps in the order prescribed.

STEPS TO TABERNACLES



Jacob's journey from mount Gilead to Mahanaim to Penuel to Succoth is shown on the map below. Note that he crossed the River Jordan (death) just before he came to Succoth (booths).

JACOB'S JOURNEY



We have likened the celebration of the feast of trumpets to Jacob's experience at Mahanaim. What happened there?

GEN 32:1 And Jacob went on his way, and the angels of God [Elohim] met him.

2 And when Jacob saw them, he said, **This is God's [Elohim's] host**: and he called the name of that place [4266] **Mahanaim**.

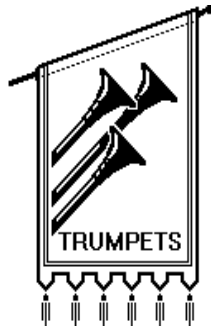
Strong's 4266- from 4264 - Machanayim double camp; Machanajim, a place in Pal.

Strong's 4264 - machaneh
an encampment (of travellers or troops); hence an army, whether lit. (of soldiers) or fig. (of dancers, angels, cattle, locusts, stars; or even the sacred courts)

SON 6:10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and **terrible as an army with banners?**

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? **As it were the company of two armies.**

PSA 68:17 **The chariots of God [Elohim] are twenty thousand**, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.



A trumpet is blown when a word, a vision, or a concept of importance is made known. And at Mahanaim - which means the place of two armies - Jacob was given a vision of the 20,000 sons and daughters in the armies of Elohim. At pentecost, we

see through a glass darkly but at Mahanaim, the veil was removed and Jacob saw clearly the image of Elohim so that he could be conformed to that image.

2CO 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Now that the trumpets of word had been given to Jacob, it was time to experience it by wrestling with the matters of the soul and it was time to go on to Penuel. Here, Jacob experienced atonement for his soul so that his nature could be changed - it was his day of atonement.

GEN 32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, **as he wrestled with him.**

26 And he said, Let me go, **for the day breaketh.** And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, **Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.**

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 **And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.**

31 And as he passed over Penuel **the sun rose upon him,** and he halted upon his thigh.

For it is at Peniel that atonement is made for our soul so that we can be translated through the flaming sword of the cherubim at the east gate of the garden. Jacob called the place "Peniel: for I have seen God face to face, and my life is preserved." And as the sun of that east gate of the garden arose upon him, his name was changed to Israel - prince with God - because only a prince could be translated through that east gate of the garden. The timing was that his nature had to be changed by the 15th day of the seventh month so he could celebrate Succoth or Tabernacles.

EZE 45:25 In the seventh month, in the fifteenth day of the month, shall he do the like **in the feast of the seven days,** according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

46:1 Thus saith the Lord GOD; **The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened,** and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of that gate ...

GEN 3:24 So he drove out the man; **and he placed at the east of the garden of Eden Cherubims, and a flaming sword** which turned every way, to keep the way of the tree of life.

Now that Israel had seen God face to face and his life was preserved, it was time to test out this pattern by crossing Jordan (death) to Succoth.

GEN 33:17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

Here Israel had come back into the promised land - back into the garden through the fiery passage of the chariot of the cherubim. It was an Elijah translation, but not yet a Christ transfiguration.

2KI 2:11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and **Elijah went up by a whirlwind into heaven.**

MAL 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

We know that the spirit of Elijah will come to turn the heart of the fathers to the children and the children to the fathers. And so it was, when Elijah translated up via the whirlwind into the garden, the family relationships that existed in the garden were revealed to Elisha. He saw and he cried out his revelation.

2KI 2:12 And Elisha saw it, and he cried, **My father, my father, the chariot of Israel, and the horsemen thereof.** And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the **mantle** [garment] of Elijah that fell from him, and went back, **and stood by the bank of Jordan;**

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? **and when he also had smitten the waters, they parted hither and thither: and Elisha went over.**

For it seems that in conventional religious theology, many simply believe that we did not exist until we conceived in our mother's womb. And, it may be true that our terrestrial body did not exist until that point, but what about our spirit and the garments of the realms of our soul? Did the soul exist in the garden?

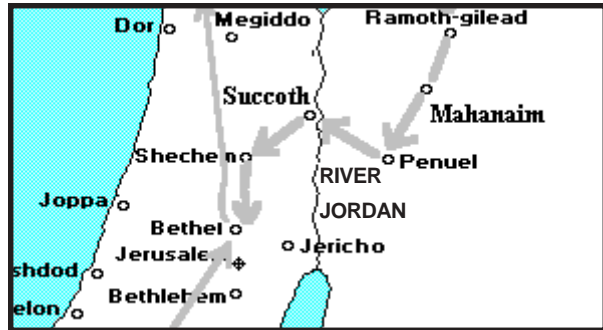
JER 1:4 Then the word of the LORD came unto me, saying,

5 **Before I formed thee in the belly I knew**



thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

FROM SUCCOTH TO SHECHEM



It was at Succoth that Israel built the booths from the branches of trees. And would it not be true that one of the first things that we would want to do when returning to the garden is to see the trees - and particularly the tree of life?

PRO 3:18 **She is a tree of life to them that lay hold upon her:** and happy is every one that retaineth her.

19 The LORD by **wisdom** hath founded the earth; by understanding hath he established the heavens.

So Israel in celebrating booths had a destiny and an appointment to meet Wisdom, but it was not before he would be tested in the progress he had already made. For on the road ahead was Shechem.

GEN 34:1 **And Dinah the daughter of Leah,** which she bare unto Jacob, went out to see the daughters of the land.

2 And when **Shechem the son of Hamor** the Hivite, prince of the country, saw her, he took her, and lay with her, **and defiled her.**

One could take the above scriptures and say that the moral of it is - Don't run around with those with low morals. But, let's lift it out of just being a story about the hazards of mingling and look at it in another context.

When one hears the trumpet of a word coming forth and experiences that word, it is a wonderful experience. But, when a real crunch comes, we may tend to go back to the religious order where we feel comfortable in order to "get a word."

But when God opens up a college of new truths to you - when you go back to the old, it will seem old and dry. The minister that once gave you such wonderful prophecies sees everyone else and gives them prophecies - but it is as if you are invisible. And, in many cases, the message will seem like rewarmed hash - because you had already heard it many times before. And this doesn't mean that the minister is doing something wrong, because others there will be receiving that what is new to them. Nostalgia is fun and it is a wonderful experience to go back to one's grade school or high school. But, would you sit in the



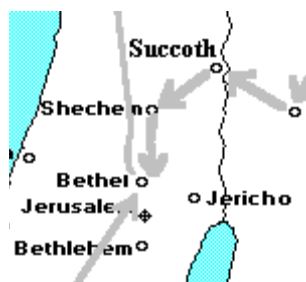
grade school class day after day and relearn the three R's?

In God's college are many things that He wants to teach you personally. If you go back to the lower realms, it will only defile what He is giving you. And perhaps the other lesson is, that if you are not well received when you return to the lower realms, do not be like a Simeon or Levi and take revenge on Shechem. Make a choice, put away the lower and leave Shechem, and go up to Bethel. Bethel means the house of Elohim.

GEN 35:1 And God said unto Jacob, **Arise, go up to Bethel, and dwell there:** and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that were with him, **Put away the strange gods that are among you, and be clean, and change your garments:**

3 And let us arise, and go up to Bethel; and **I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.**



GEN 35:6 **So Jacob came to Luz,** which is in the land of Canaan, **that is, Bethel,** he and all the people that were with him.

7 **And he built there an altar, and called the place Elbethel:** because there God appeared unto him, when he fled from the face of his brother.

It seems that Bethel was first called Luz but Jacob changed its name to Bethel. We read from the BRS dictionary.

Luzah. (almond-tree) An ancient city of Canaan, named Bethel by Jacob.

It is likely that the place of Jacob's pillar, of the El-Beth-el sanctuary and of Jeroboam's idolatry were not in but south of the city of Luz.

When Jacob celebrated booths at Succoth, it was a beginning of a knowledge of the tree branches. And, it quite significant, that years before, Yahweh appeared to Jacob at a place named for the almond tree. For, as we shall begin to see shortly, a knowledge of the various trees are the rungs of the ladder of ascension. And the first rung of the ladder is the almond rung.

GEN 35:11 And **God [Elohim]** said unto him, I am **God Almighty [Elohim El Shaddai]: be fruitful and multiply;** a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked with him, **even a pillar of stone:** and he poured a drink offering thereon, and he poured oil thereon.

15 **And Jacob called the name of the place where God spake with him, Bethel.**

Look carefully at the above scriptures, for when Jacob had completed Succoth, left Shechem, and returned to Bethel, it was Elohim El Shaddai that appeared to him. He had come full circle from many years before when he left Luz with Yahweh's Word of the almond rod and now he received the oil of El Shaddai's Spirit. His candlestick was now supplied with oil.

THREE TRANSLATIONS

Christ
ELOHIM

Elijah
GARDEN
ENTRANCE

Moses
FLOOD

River Jordan

The Fall

When Jacob first went to Luz (later called Bethel), the experience made a very deep impression on him.

GEN 28:12 And he dreamed, and behold a **ladder set up on the earth**, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I am the LORD God [Yahweh Elohim] of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

17 And he was afraid, and said, How dreadful is this place! **this is none other but the house of God [Elohim], and this is the gate of heaven.**

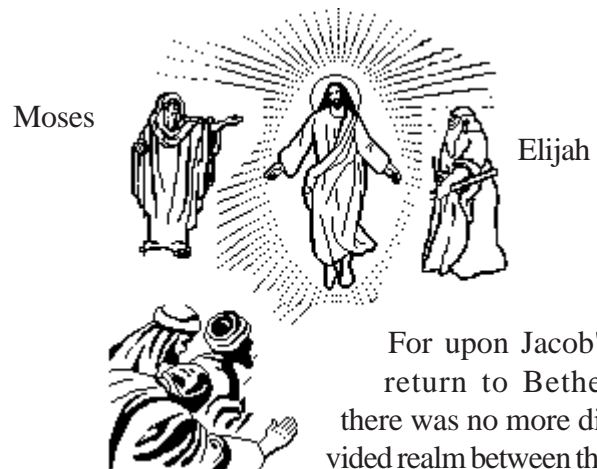
At Bethel, Jacob had come into a deeper revelation of the dimensions of the house of Elohim. For this was not an Elijah translation through the fiery sword into the garden. This was a revelation of the issues that had to be dealt with in the garden that contained the tree of the knowledge of good and evil. It was a resolution of the division of the mind so that it was no longer double minded. It was the incorporation of Wisdom back into our minds so that we do not vacillate between the right and left brain, but instead begin to have full integration of the facilities of the right and the left. Word is no longer unhinged from Spirit and vice versa.

Adam was a "formed" rather than a created being. Once the issues at the fig tree and the tree of knowledge of good and evil were resolved, the nakedness of Adam could be covered and the coming of Christ was near, even right at the doors.

MAT 24:32 Now learn a parable of the **fig tree**; **When his branch is yet tender, and putteth forth leaves**, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, **know that it is near, even at the doors.**

The Christ Transfiguration



For upon Jacob's return to Bethel there was no more divided realm between the right and the left. What he saw was a return into the elohim and this was signaled by El Shaddai's words which match those of Genesis 1. All the trees of the garden were now good for food.

GEN 35:11 And **God [Elohim]** said unto him, I am **God Almighty [Elohim El Shaddai]**: **be fruitful and multiply**; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

GEN 1:27 So God [Elohim] created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, **Be fruitful, and multiply ...**

GEN 35:16 **And they journeyed from Bethel**; and there was but a little way to come to Ephrath: **and Rachel travailed**, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, **(for she died)** that **she called his name Benoni: but his father called him Benjamin.**

19 **And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.**

And what was manifested in heavens at Bethel, ultimately became manifested in the earth at Bethlehem with the birth of Jesus Christ. For as we have followed Jacob's circuit from Beersheba to Padan-aram and back to Beersheba again, we have gained additional understanding of the steps of returning to the elohim realm. And yet, all we have done so far is return to Genesis Chapter 1. What about the event that happened between Genesis 1:1 and 1:2?

IN A BEGINNING
COMMONLY CALLED
"GENESIS"

Created by the Alueim were the heavens and the earth.

Yet the earth became a chaos and vacant, and darkness was on the surface of the submerged chaos. CLV

There are rungs in the ladder of ascension between Genesis 1:1&2 and the throne of El Elyon. So, here we will leave off studying the path that Jacob took and begin to concentrate on Jacob's ladder to gain additional insight into this mystery.

REV 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

REV 21:12 And had a wall great and high, and had **twelve gates**, and **at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:**

GEN 28:17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, **and this is the gate of heaven.**

It is intriguing that the tree of life has twelve dimensions to it and Jacob had twelve sons. Further, Jacob's ladder was described as the gateway to heaven and the New Jerusalem has twelve gates which are named after the sons of Jacob. Further, each head of the twelve tribes had a rod that came from some kind of a tree. And we can identify the rod of the tribe of Levi as the almond.

NUM 17:6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, **for each prince one, according to their fathers' houses, even twelve rods:** and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

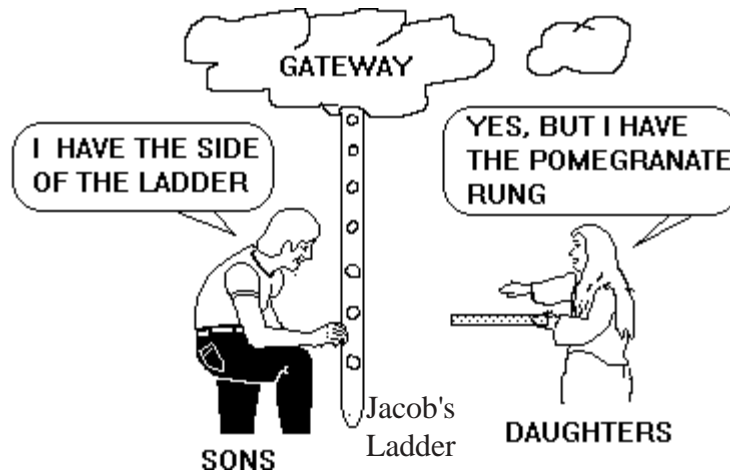
8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, **the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.**

And further, we know that the foundation rod at Bethel (formerly called Luz or almond) was the almond tree.

GEN 35:14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and **he poured a drink offering thereon, and he poured oil thereon.**

15 And Jacob called the name of the place where God spake with him, Bethel.

And it is not really very difficult to deduce that the oil poured on the stone was olive oil and that the drink offering would have been a wine. And did not Jesus ascend into the heavens through the gateway of the mount of Olives?



SON 8:1 O that thou wert as **my brother, that sucked the breasts of my mother!** when **I should find thee without**, I would kiss thee; yea, I should not be despised.

2 **I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.**

3 His **left** hand should be under my head, and his **right hand** should embrace me.

There is a pomegranate rung in Jacob's ladder that is necessary for further ascension into the realms. And the key to this rung is held by the daughters. When these daughters find the sons without (this is without the garden), they will lead them to their mother El Shaddai's house where these sons were once birthed.

Once they have returned to the mother's chamber, then the daughters will be given instructions by El Shaddai on how to prepare the spiced wine of the pomegranate which will be given to the sons for their spiritual growth. Then the left hand of the word will embrace the intelligence of the head and the right hand of the Spirit will embrace the love of the heart. The daughters will have brought the sons to the mother's chamber in preparation for the great events to follow.

SON 3:4 It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, **until I had brought him into my mother's house, and into the chamber of her that conceived me.**

SON 4:3 Thy lips are like a thread of scarlet, and thy speech is comely: **thy temples are like a piece of a pomegranate** within thy locks.

JOE 2:16 ... let the **bridegroom** go forth of **his chamber**, and the **bride out of her closet.**

JOH 3:4 Nicodemus saith unto him, How can a man be born when he is old? **can he enter the second time into his mother's womb, and be born?**

5 Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

We can see from the preceding scriptures that a whole series of events is dependent upon first returning to the mother's chamber and second being instructed there. But all of this is dependent on learning the balance of masculine and feminine and the balancing of El Shaddai with Yahweh that is Yahweh's delight.

Further, in the last generation, there has been much talk about the manifestation of the sons of God. But there is a vanity that must be overcome.

ROM 8:19 For the earnest expectation of the creature **waiteth for the manifestation of the sons of God.**

20 **For the creature was made subject to vanity**, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption **into the glorious liberty** of the children of God.

But, it is very vain for the sons to think that all the answers reside with them. For it is the daughters that have a very key role in the ascension and will share the key instruction given to them by El Shaddai with the sons. No doubt the sons will have questions like Nicodemis had, but in the end, the vanity of both sons and daughters will be overcome. Then, we will have entered back into our mother's womb and be fully born into the kingdom of God.

For when the sons come out of their chamber, they will (as Joel says) have the characteristics of a bridegroom. And when the daughters come out of their closet, they will have the characteristics of a bride. There will not be some kind of sex change operation performed on daughters to make them into manifested sons - as some would intimate. Instead, each son and daughter will have that perfect balance of the masculine and feminine natures within themselves. However, the dynamics of celestial bodies are different from terrestrial bodies. The scriptures do make it clear that there **are daughters of God** as well as sons.

ISA 43:6 I will say to the north, Give up; and to the south, Keep not back: **bring my sons from far, and my daughters from the ends of the earth;**

7 **Even every one that is called by my name:** for I have created him for my glory, I have formed him; yea, I have made him.

2CO 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, **and ye shall be my sons and daughters,** saith the Lord Almighty.

However, it is true that there is a realm beyond the bride's closet and bridegroom's chamber that is neither male nor female.

ISA 56:3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: **neither let the eunuch say, Behold, I am a dry tree.**

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

5 **Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.**

MAT 19:11 But he said unto them,

All men cannot receive this saying, save they to whom it is given.



12 **For there are some eunuchs, which were so born from their mother's womb:** and there are some eunuchs, which were made eunuchs of men: and **there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake.** He that is able to receive it, let him receive it.

An eunuch is not necessarily limited to the male, but can be thought of as those who have become eunuchs in relationship to the terrestrial body. However, since the scripture plainly states that not everyone can "receive this saying, save they to whom it is given.", we have simply mentioned the subject of eunuchs here, but will leave it alone, at least for the time being.

Now we will return to pursuing the rungs of Jacob's ladder and we have likened them to the trees. For it was at Luz (meaning almond tree) that Jacob laid his head upon the stones. And then many years later, he poured out oil on one of the stones. What is the message that is contained in these stones?

GEN 28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and **he took of the stones of that place,** and put them for his pillows, and lay down in that place to sleep.

LUK 19:40 And he answered and said unto them, I tell you that, if these should hold their peace, **the stones would immediately cry out.**

A DIALOGUE RECORDED IN THE BOOK OF THOMAS

The disciples said to Jesus:

Tell us how our end will be.

Jesus said: **Have you then discovered the beginning so that you inquire about the end? For where the beginning is, there shall be the end.**

Blessed is he who shall stand at the beginning, and he shall know the end and he shall not taste death. Blessed is he who was before he came into being.

If you become disciples to Me and hear My words, **these stones will minister to you.**

For you have five trees in Paradise, which are unmoved in summer or in winter and their leaves do not fall.



Whoever knows them will not taste death.

The trees and the stones are interconnected. We go to the book of Zechariah.

ZEC 3:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, **I will bring forth my servant the BRANCH.**

9 For behold the stone that I have laid before Joshua; **upon one stone shall be seven eyes:** behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, **shall ye call every man his neighbour under the vine and under the fig tree.**

4:1 And the angel that talked with me came again, and waked me, **as a man that is wakened out of his sleep.**



2 And said unto me, What seest thou? And I said, I have looked, and **behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon,** and seven pipes to the seven lamps, which are upon the top thereof:

3 **And two olive trees by it,** one upon the **right** side of the bowl, and the other upon the **left** side thereof.

GEN 35:14 And Jacob set up a pillar in the place where he talked with him, **even a pillar of stone:** and he poured a drink offering thereon, and **he poured oil thereon.**

The stone with seven eyes described in Zechariah 3 is also described as the candlestick in Zechariah 4. And while mention is made of the vine and fig tree, we want to begin with the very foundation of the ladder. And that foundation is the candlestick. You will note in the illustration on the accompanying page that the candlestick has almond knops in its branches and main shaft.

EXO 25:32 And **six branches** shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

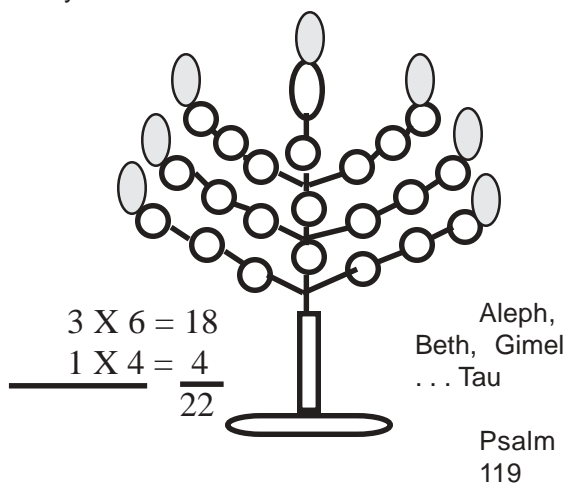
33 **Three bowls made like unto almonds,** with a knop and a flower in one branch; **and three bowls made like almonds in the other branch,** with a knop and a flower: so in **the six branches that come out of the candlestick.**

34 And in the candlestick **shall be four bowls made like unto almonds,** with their knops and their flowers.

THE OLIVE TREE AND THE ALMOND SPIRIT AND WORD

EXO 25:34 **And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.**

27:20 And thou shalt command the children of Israel, that they bring thee **pure oil olive beaten for the light**, to cause the lamp to burn always.



We know that olive oil was used in the almond knoped candlestick. And when you total up the three almond knops per branch and multiply by six branches you get 18 almond knops. Then, adding the four almond knops in the main shaft, we get a total of 22 almond knops. From Psalm 119, we know that there are 22 letters in the Hebrew alphabet. So, in effect, the almond knops represent the basic building blocks or letters of creation of "Let there be light." And along with the Word, the oil of the Spirit is required for the creation to come forth. Also, Psalm 119 is a coded acrostic (*each verse begins with the title letter*) with repeating sets of eight verses for each letter.

ALEPH

PSA 119:1 Blessed are the undefiled ...

3 They also do no iniquity: they walk in his ways.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

BETH

One can also see the pattern of cell structure of the Elohim in the 22 letters. In mankind, 23 chromosomes come from the father and 23 chromosomes come from the mother and join to make a nucleus of 46 chromosomes. However, the 23rd chromosome has to do with sex, and before Adam was taken out of Eve, the 23rd chromosome would not be present. This is because before the extraction of the rib, Adam was "neither male nor female", but an "Adam".

There are many that can go through the doorway of the word, but have not found the quickening of that word by the Spirit. And until they learn to "marry" the word and Spirit together, they will not be prepared to enter the marriage chamber.

MAT 25:6 And at midnight there was a cry made, Behold, **the bridegroom cometh**; go ye out to meet him.

25:7 Then all those **virgins arose, and trimmed their lamps.**

25:8 And the foolish said unto the wise, **Give us of your oil**; for our lamps are gone out.

25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

25:10 And while they went to buy, **the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.**

Now that we have anchored the foundation of the Jacob's ladder in the candlestick, we will begin to examine the tree rungs one by one. And we will start with the almond.

We have likened the almond to the very elements of the alphabet. Also, we might think of it in the candlestick as the full circle of creation. For the 22 letters divided by the 7 branches gives 3.14 (pi) which is a very familiar number to geometry students working with formulas concerning circles.



THE ALMOND

NUM 17:8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, **the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.**

What is the history of Levi's rod that budded almonds? Was it just some stick that he happened to casually picked up? It is fairly easy to trace that rod back to the confrontations with Pharaoh in Egypt.

EXO 7:9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto **Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.**

Where did the rod come from before it showed up in Egypt. We now trace it back to Sinai.

EXO 4:1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground, And he cast it on the ground, and it became a serpent; and Moses fled from before it.

And what was the origin of this rod that Moses had in his hand on Mount Sinai? We had thought that the story ended there, but we have run across some thrilling, previously overlooked information.

WHERE DID MOSES GET THE ALMOND ROD?

From the Book of Jasher (see Joshua 10:13 and 2 Samuel 1:18)
we are given this account of the history of the almond rod.

Jash 67:37 And Reuel [MEANS FRIEND OF GOD] commanded Moses to brought out of the dungeon, so they shaved him and he changed his prison garments and ate bread.

38 And afterward Moses went into the garden of Reuel which was behind the house, and he there prayed to the Lord his God, who had done mighty wonders for him.

39 And it was that whilst he prayed he looked opposite to him, and a sapphire stick was placed in the ground, which was planted in the midst of the garden.

40 And he approached the stick and he looked, and behold the name of the Lord God of hosts was engraved thereon, written and developed upon the stick.

41 And he read it and stretched forth his hand and he plucked it like a forest tree from the thicket, and the stick was in his hand.

42 And this is the stick with which all the works of our God were performed, after he had created heaven and earth, and all the host of them, seas, rivers and all their fishes.

43 And when God had driven Adam from the garden of Eden, he took the stick in his hand and went and tilled the ground from whence he was taken.

44 And the stick came down to Noah and was given to Shem and his descendents, until it came into the hand of Abraham the Hebrew.

45 And when Abraham had given all he had to his on Isaac, he also gave to him this stick.

46 And when Jacob had fled to Padan-aram, he took it into his hand, and when he returned to his father he had not left it behind him.

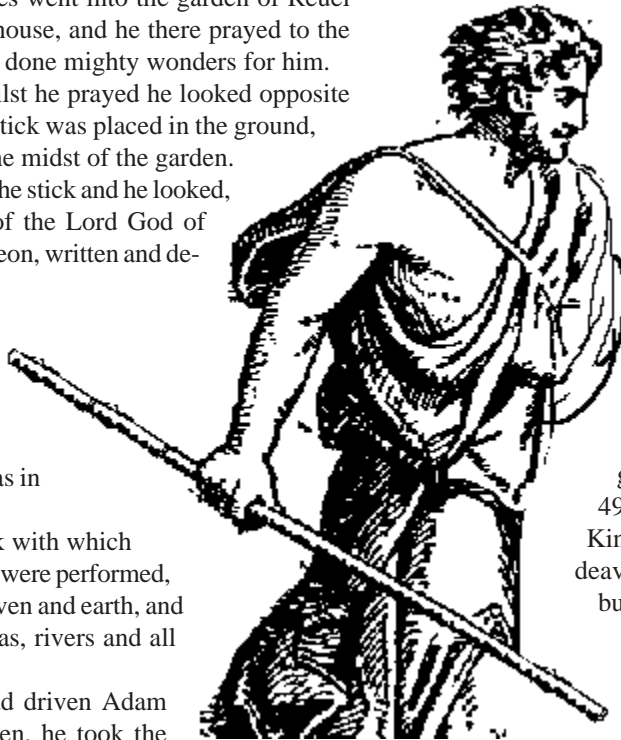
47 Also when he went down to Egypt he took it into his hand and gave it to Joseph, one portion above his brethren, for Jacob had taken it by force from his brother Esau.

48 And after the death of Joseph, the nobles of Egypt came into the house of Joseph, and the stick came into the hand of Reuel the Midianite, and when he went out of Egypt, he took it in his hand and planted it in his garden.

49 And all the mighty men of the Kinites tried to pluck it when they endeavored to get Zipporah his daughter, but they were unsuccessful.

50 So that stick remained planted in the garden of Reuel, until he came who had a right to it and took it.

And when Reuel say the stick in the hand of Moses, he wondered at it, and he gave him his daughter Zipporah for a wife.



We had previously traced the almond rod back to Moses on Mount Sinai. But the above gives a confirmation that the almond rod contains the very elements of the alphabet of creation. The account traces it back to before Adam was in the garden. And we can see that it came down through Joseph and finally to Moses.

Now that we have traced the almond rod, lets turn our attention to the oil that is burned for the light in that lamp. The scriptures tell us that it was a very special "pure oil olive beaten for the light" that was burned in the lamp. And we will

see the real significance of this in Jesus' Gethsemane experience shortly. However, if we have just the lamp without the oil, what do we have? What does it mean by "no open vision"?

1SA 3:1 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; **there was no open vision.**

2 And it came to pass at that time, when Eli was laid down in his place, **and his eyes began to wax dim, that he could not see;**

3 And **ere the lamp of God went out in the temple of the LORD**, where the ark of God was, and Samuel was laid down to sleep;

THE OLIVE



1SA 3:1 ... And the word of the LORD was precious in those days; **there was no open vision.**

3 And **ere the lamp of God went out in the temple of the LORD ...**

We can think of us as being the temple. If the olive oil ran out, then we would have no light in our lamp and no open vision. Consider that the Spirit is the source of the open vision.

NUM 24:16 He hath said, which heard the words of God [Elohim], and knew the knowledge of the most High {El Elyon}, which saw **the vision of the Almighty** [El Shaddai], falling into a trance, **but having his eyes open:**

In the old testament days, the presence of the light of the Spirit and open vision was rare. It tended to reside on selected patriarchs and prophets only. But, in pentecost the olive oil was partially restored in the way of dreams and visions. And finally, when we go from the earnest of the Spirit to beyond the "in part" that Paul described, we will come "face to face" and have open vision. The story of Hanukkah is a story of the restoration of the olive oil to the lamp. But, when the Spirit is not present, there is no light and we have a lamp that can be beheld by natural light but it has no flame or life. What scripture would aptly describe the state of the lamp without the oil?

The Word (Law) Without the Spirit is the Letter that Killeth

2CO 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: **for the letter killeth, but the spirit giveth life.**

7 But if the ministration of death, **written and engraven in stones**, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

8 **How shall not the ministration of the spirit be rather glorious?**

9 For if the ministration of condemnation be glory, **much more doth the ministration of righteousness exceed in glory.**

When we talked about the "olive oil beaten for the light", we can readily see the meaning of "gethsemane" which means olive press. And it not difficult to lift this out of natural symbols into its spiritual significance when we think of Jesus in the garden of Gethsemane olive press sweating "great drops of blood".

MAT 26:40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, **What, could ye not watch with me one hour?**

41 Watch and pray, that ye enter not into temptation: **the spirit indeed is willing, but the flesh is weak.**

42 He went away again **the second time**, and prayed, saying, **O my Father, if this cup may not pass away from me**, except I drink it, **thy will be done.**

43 And he came and found them asleep again: for their eyes were heavy.

44 **And he left them, and went away again, and prayed the third time**, saying the same words.

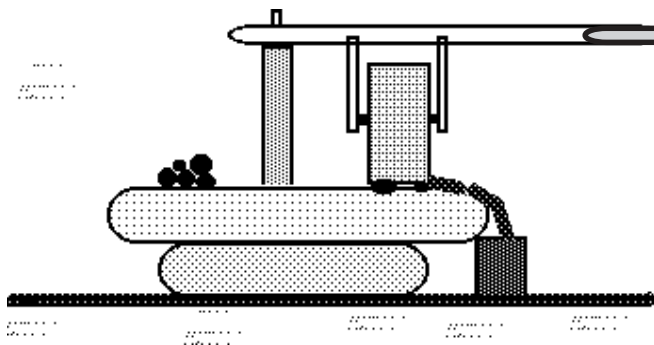
LUK 22:43 **And there appeared an angel unto him from heaven, strengthening him.**



LUK 22:44 **And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.**

MAT 26:45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, **the hour is at hand**, and the Son of man is betrayed into the hands of sinners.

The Crushing of the Wheel of the Olive Press (a Gethsemane)

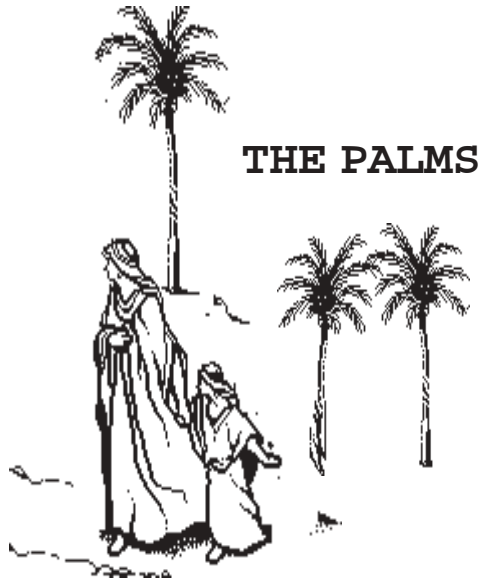


Yes, Jesus suffered the crushing of the stone of the law that we might be granted the "olive oil beaten for the light" of the Spirit. But, we also are called to complete the sufferings of Christ. The olive tree experience is where we say, "not my will, but thine be done."

1PE 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

JDG 4:4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.



Next we come to the palm tree which represents judgement. Deborah sat under the palm tree and judged Israel. In our study of the fall that happened in the heavens (before it happened in the earth) it is clear from the scriptures below that the elohim were found lacking in rendering true judgement.

PSA 82:1 God (Elohim) standeth in the congregation of the mighty; he judgeth among the gods (elohims).

PSA 82:2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

PSA 82:3 Defend the poor and fatherless: do justice to the afflicted and needy.

PSA 82:4 Deliver the poor and needy: rid them out of the hand of the wicked.

PSA 82:5 They know not, neither will they understand; **they walk on in darkness: all the foundations of the earth are out of course.**

PSA 82:6 I have said, Ye are gods (elohims); and **all of you are children of the most High** [El Elyon].

PSA 82:7 **But ye shall die like men** and fall like one of the princes.

Wait a minute! - some may object, you are talking about events in the heavens - you are talking about spirits. How could you have the tragedies spoken of in Psalm 82? Those kinds of things can not happen there - or can they?

PRO 18:14 The spirit of a man will sustain his infirmity; **but a wounded spirit** who can bear?

MAT 10:28 And fear not them which kill the body, but are not able to kill the soul: **but rather fear him which is able to destroy both soul and body in hell.**

ZEC 11:6 For I will no more pity the inhabitants of the land, **saith the LORD ...**

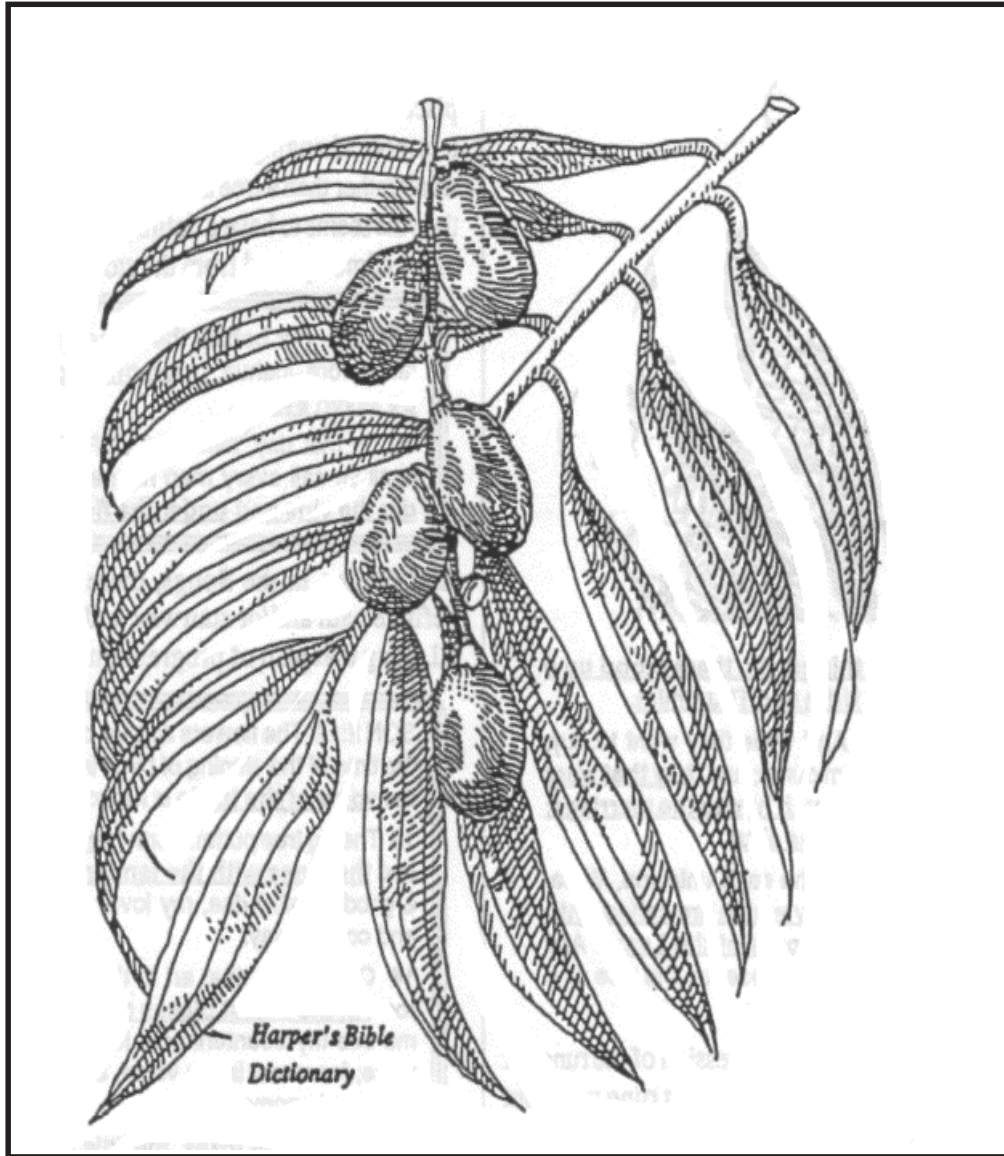
8 Three shepherds also I cut off in one month; **and my soul lothed them**, and their soul also abhorred me.

We can see from the above verses that a spirit can be wounded. And while we will not here speculate about the mortality of a spirit, the above verses make it clear that there is a mortality of the soul. And while we know that "God is a Spirit: and they that worship him must worship him in spirit and in truth." - it is also true that God has a soul. Does it not say so in Zec 11:8? Therefore, the existence of soul in the realm of the elohims could explain where the description "fatherless" finds its application in Psalm 82. Then, it is quite possible that there were families that existed in the heavens before the world ever was. And even further, it is quite possible that there are still families in the heavens that have not entered the earth realm.

EPH 1:4 According as **he hath chosen us in him before the foundation of the world**, that we should be holy and without blame before him in love:

10 That in the **dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth;** even in him:

THE DATE PALM



We saw that Deborah sat under the palm tree and brought judgement. We will now determine that the palm tree is in the breastplate position of the celestial body.

EXO 28:29 And Aaron shall bear the names of the children of Israel in the **breastplate of judgement upon his heart**, when he goeth in unto the holy place, for a memorial before the LORD continually.

EXO 28:30 **And thou shalt put in the breastplate of judgement the Urim and the Thummim:** and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgement of the children of Israel upon his heart before the LORD continually.

We have already seen how the Song of Solomon provides keys to placing the trees as part of the celestial body. For example, the scripture about the pomegranates being related to the temple - or the area of our mind. In a similar manner, we see the palm tree related to the breastplate.

SONGS 7:6 How fair and how pleasant art thou, O love for delights.

SONGS 7:7 **This thy stature is like to a palm tree, and thy breasts to clusters of grapes.**

SONGS 7:8 I said, **I will go up to palm tree**, I will take hold of the boughs thereof: now also **thy breast shall be as clusters of the vine . . .**

NEH 7:65 And the Tirshatha said unto them, **that they should not eat of the**



most holy things, till there stood up a priest with Urim and Thummim.

MAT 25:10 And while they went to buy, the bridegroom came; and **they that were ready went in with him to the marriage: and the door was shut.**

REV 19:9 And he saith unto me, Write, **Blessed are they which are called unto the marriage supper of the Lamb.** And he saith unto me, These are the true sayings of God.

We can begin to see the progression of the rungs of the trees in Jacob's ladder. The first rung was from the almond tree and represents the word and the candlestick. Next, is the olive oil of the Spirit which is poured into the lamp and ignited. Then the door way to the marriage supper of the Lamb is opened and the high priest with the breastplate of judgment stands up. Then we may begin to eat the most holy things. For Jacob rested his head upon two stones and the ladder was put in place.

After the palm tree, we would go on to the next rung of the ladder which would be the fig tree. However, before doing that, let revisit the palm tree scripture in Song of Solomon one more time.

SONGS 7:8 I said, I will go up to **palm tree**, I will take hold of the boughs thereof: now also **thy breast shall be as clusters of the vine . . .**

When it comes to putting the grape or the "clusters of the vine" as a specific rung in the ladder, it has proved difficult because the vine shows up many places. The grape vine seems to be different in that it is more a hanging plant, with a flexible, winding trunk rather than a tree in the usual sense. And yet, the vine seems to have a definite place in the ladder as we climb upward from the stone.

ZEC 3:9 For behold the stone that I have laid before Joshua; **upon one stone shall be seven eyes . . .**

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour **under the vine and under the fig tree.**

And further, in the Songs, there seems to be a definite path and/or stairway and the grapes are all along that path of progression.

SON 2:12 The flowers appear on the earth; the time of the singing of birds is come, and the **voice of the turtle** is heard in our land;

13 The **fig tree** putteth forth **her green figs**, and **the vines with the tender grape** give a good smell. Arise, my love, my fair one, and come away.

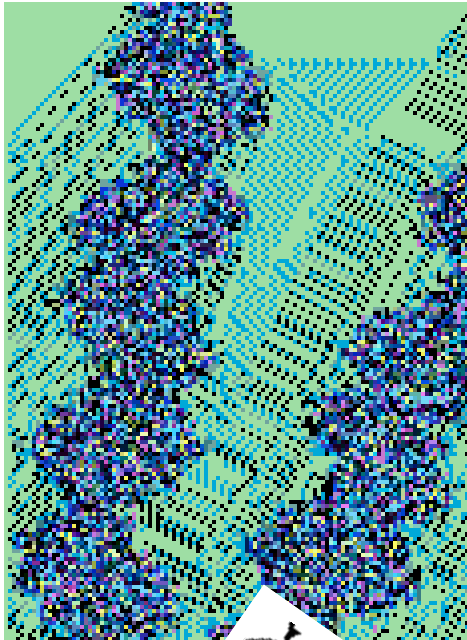
14 O my dove, that art in the clefts of the rock, **in the secret places of the stairs**, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15 Take us the foxes, the little foxes, that spoil the vines: **for our vines have tender grapes.**

And in struggling about where to put the grapevine rung, gradually the understanding came that it was not a rung, but that the grapevines represented the sides of the ladder. For it was only in the last part of this century, that man - in the natural realm - began to understand the "secret place of the stairs." For on the adjacent page is shown a depiction of the double spiraling helix of the DNA that is in our chromosomes.

So, before we go on to the fig tree rung, we will turn aside briefly to look at the very important role that the vine plays in the ladder. And, as you know, the scriptures use the vine as a symbol in many places.

THE SPIRAL STAIRCASE OF JACOB'S LADDER



Microscopic View of Two . . . Strands

As we begin to consider the fruit of the grapevine, we will start with a quote from another writing.

Some years ago, a Bible teacher related how the Lord had shown them that our ability to communicate with God had been diminished from the original condition because of imperfections in the "receiving crystal" of the pineal gland. The term "receiving crystal" is a hold over from radio days when the radios were called crystal sets because of the crystal called the cat's whisker which picked up the vibrations which were then amplified and routed to a speaker.

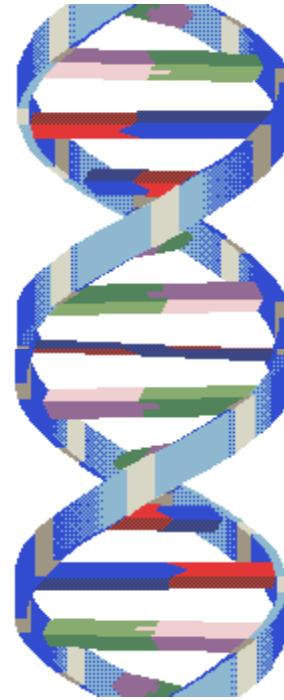
The teacher went on to say that the Lord said that this crystal was composed of Rochelle salts. This person was not trained in chemistry and had no idea what Rochelle salts were. So, this information was filed away for a period of time with a large dose of skepticism that it really had any validity.

But eventually, curiosity tweaked the "cat's whisker" and a preliminary checkout of Rochelle salts revealed that they had some rather unusual and unique properties.



The Rochelle salts are the sodium - potassium salts of tartaric acid. The tartaric acid has two acid reactive "hands" so to speak. One of these hands grasps a sodium atom and the other hand grasps a potassium atom.

Illustrations
from
Microsoft
Encarta



DNA Spiral Staircase

Further information on tartaric acid or Rochelle salts is available from the Merck Index of chemicals.

Widely distributed in nature, classified as a fruit acid. **Occurs in many fruits**, free and combined with potassium, calcium or magnesium. **Observed in antiquity as the acid potassium salt found deposited as a fine crystalline crust during fermentation of grape juice or tamarind juice and termed *faecula* (little yeast) by the Romans. ... In modern processes, the acid potassium tartrate obtained during wine-making ...**

And, it turns out that there are two kinds of Rochelle salts. One is called "levo" [*meaning to the left*] and the other "dextro" [*meaning to the right*]. Curiously enough, when polarized light is passed thru a levo solution it refracted to the left and a dextro solution refracts it to the right. We could relate this to the right and left sides of the spiral ladder. The Rochelle salts are crystals that are scraped out of wine casks. So, if we want to come into that face to face, crystal clear relationship with God, we must have the right wine and wine cask.

LUK 5:37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and **both are preserved.**

THE FIG TREE EXPERIENCE

IN THE FALL - THE MAN AND WOMAN CHOSE THE TERRESTRIAL
IN THE ASCENSION - SONS AND DAUGHTERS CHOOSE THE CELESTIAL

When you come to your fig tree experience, it is sign that Christ is at your doors.



Behold, I stand at the door and knock.

MAT 24:32 Now learn a parable of **the fig tree**; When **his branch** is yet tender, and putteth forth leaves, ye know that summer is nigh:

MAT 24:33 So likewise ye, when ye shall see all these things, know that it is near, even at the **doors**.

MAR 13:28 Now learn a parable of **the fig tree**; When **her branch** is yet tender, and putteth forth leaves, ye know that summer is near:

MAR 13:29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the **doors**.

In addition to noting that the fig tree is a sign that His coming (*the theme of Mat 24 and Mark 13*) is nigh, there is something unusual about the above verses. Why not use just one set of verses rather than repeat them? Do you see the difference between the Matthew and Mark scriptures?

Do you see the difference in gender between the figs of Matthew and Mark? Now, we must ask, what is the gender of the tender figs given in the Song of Solomon and whose house is it leading toward?

SON 2:13 **The fig tree putteth forth her green figs**, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

16 My beloved is mine, and I am his: he feedeth among the lilies.

17 **Until the day break**, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

3:1 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

4 It was but a little that I passed from them, but I found him whom my soul loveth: **I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.**

And it is noted that timing of the above is when the fig tree "puts forth her green figs". And further, as we enter into the secrets of the spiral stairway in the cleft of the rock, we will wrestle like Jacob until our day breaks. And then we will have returned to the mother's chamber of El Shaddai's house.

When we complete our fig tree experience, the nakedness that took place in the garden **even before** the forbidden fruit was eaten will be reversed. For this reason, the scriptures shown below are given in reverse order of the fall.

GEN 3:7 And the eyes of them both were opened, **and they knew that they were naked**; and they sewed **fig leaves** together, and made themselves aprons

GEN 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

GEN 2:25 **And they were both naked**, the man and his wife, and were not ashamed.

GEN 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: **and he took one of his ribs, and closed up the flesh instead thereof.**

The choices that were made in the garden resulted in the sting of death and the subjugation of the woman so that she was ruled over by man. For when one chooses the flesh, it is a means of reproduction but it does have its pain. Consider the description given in an encyclopedia about the two means of fertilizing fig fruit.

The fertilization of the fruit is dependent on a **tiny wasp, which carries pollen into the inner parts by boring into the center of the fruit.** The fig tree therefore will not bear fruit if the wasp is absent and may even require hand-fertilization by incision.

1CO 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 **O death, where is thy sting?** O grave, where is thy victory?

For there is an alternative to the sting of the wasp and in the natural pollination of figs, it is the incision of the knife. And, when we cross our Jordan and go into the promised land, the operation of the knife will replace the sting of the wasp.

JOS 5:3 And **Joshua made him sharp knives**, and circumcised the children of Israel at the hill of the foreskins.

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

But what happens if no fertilization occurs and there is no fruit on the tree?



THE BARREN FIG TREE

LUK 13:6 He spake also this parable; A certain man had a **fig tree** planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years **I come seeking fruit on this fig tree**, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, **let it alone this year also, till I shall dig about it, and dung it:**

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

We are told that we are to bear the fruit of the Spirit. And obviously, we must have more and more of the Spirit to bear fruit as we climb toward El Shaddai's house and the chamber of our mother. But, if a tree doesn't bear fruit, what does it mean to "dig about it, and dung it."?

1SA 2:8 He raiseth up the poor out of the dust, and **lifteth up the beggar from the dunghill**, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them.

NEH 12:31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof **one went on the right hand upon the wall toward the dung gate**:

What does it mean to use the dung to fertilize our fig tree? If we lift it out of the natural, then there is a dung that has polluted our minds and hearts and it must be cut away and become fertilizer so that our fig tree can bear fruit. We spoke of the operation of the knife in relation to the fig tree. And, if we look not at the outward circumcision, but the inward one that needs to cut away the flesh from our thoughts, we can see why the fig tree must be dunged. Because, many of the thoughts that we have are worthy only to be thrown out the dung gate.

ROM 2:28 **For he is not a Jew, which is one outwardly**; neither is that circumcision, which is outward in the flesh:

29 **But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter**; whose praise is not of men, but of God.

Like Jacob wrestled until the breaking of day at Peniel, we are beggars upon a dunghill asking for the blessing of God that we may be princes.

GEN 32:28 And he said, Thy name shall be called no more Jacob, **but Israel: for as a prince hast thou power with God and with men, and hast prevailed**.

29 ... Wherefore is it that thou dost ask after my name? And he blessed him there.

Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;



PAUL DESCRIBES WHAT IS DUNG FOR THE FIG TREE

PHI 3:3 For we are the circumcision, **which worship God in the spirit**, and rejoice in Christ Jesus, **and have no confidence in the flesh**.

4 **Though I might also have confidence in the flesh**. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, **and do count them but dung**, that I may win Christ,

Paul realized that the "good" from the tree of the knowledge of good and evil could get in the way of winning the perfect, so he counted it as dung.

GAL 3:27 For as many of you as have been baptized into Christ have put on Christ.

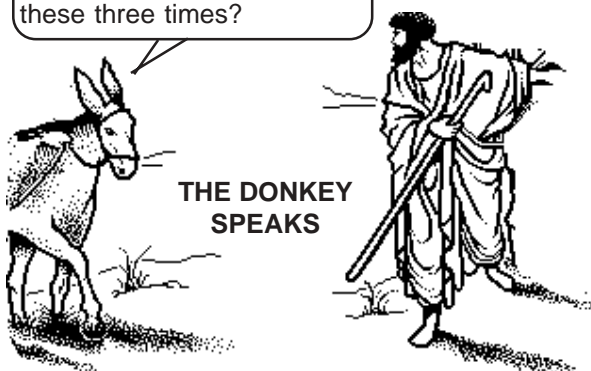
28 There is neither **Jew nor Greek**, there is neither **bond nor free**, there is neither **male nor female**: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Paul very clearly identified those things that were to be counted as dung as being things associated with the flesh. This would include race, gender, and economic station. Note that Paul even agreed that the things he listed were good and were for gain, but compared to winning Christ, they were but dung. So, if one has been blessed by their ancestry and can trace their lineage back to this tribe or that, congratulations - no one is saying it is not good. But, any form of racial blessings compared to the Spirit of Christ pales into insignificance.

Therefore, to get past the fig tree experience and go on, we must pitch all forms of racism out the dung gate. One could be from the race of donkeys and win the Spirit of Christ and be much smarter than any man from the most intelligent race on earth. Oh yes, it is true!

What have I done unto thee, that thou hast smitten me these three times?



NUM 22:31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD said unto him, **Wherefore hast thou smitten thine ass these three times?** behold, I went out to withstand thee, because thy way is perverse before me:

MAL 2:10 Have we not all one father? **hath not one God created us?** why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

MAL 2:14 Yet ye say, Wherefore? Because **the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.**

15 **And did not he make one?** Yet had he the residue of the spirit. **And wherefore one?** That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

There are more subtle forms of racism. Some will go to great lengths to teach the reconciliation of all things - and ironically in almost the same breath - go to great lengths to point out why this race or that race should be excluded. Let us not endeavor to remove blessings from those who have been given blessings by God. Sure, the Jews who do not accept Christ are enemies of the gospel. But what do the scriptures say about them?

ROM 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

28 **As concerning the gospel, they are enemies** for your sakes: but as touching the election, **they are beloved for the fathers' sakes.**

29 **For the gifts and calling of God are without repentance.**

ROM 3:1 **What advantage then hath the Jew?** or what profit is there of circumcision?

2 Much every way: chiefly, because that **unto them were committed the oracles of God.**

3 **For what if some did not believe? shall their unbelief make the faith of God without effect?**

4 **God forbid: yea, let God be true, but every man a liar;** as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

And what about the blessings that God gave to some of the others whose descendents are large nations in the earth today?

GEN 17:20 **And as for Ishmael**, I have heard thee: **Behold, I have blessed him**, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

GEN 27:38 And Esau said unto his father, **Hast thou but one blessing, my father? bless me, even me also**, O my father. And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, **Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;**

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

HEB 11:20 By faith Isaac blessed Jacob and Esau concerning things to come.

For in the Jerusalem which is today, there are three faiths contending for the 'sacred' locations of the city: Jewish, Moslem, and Christian. And before we plunge into the heated infightings that exist there today, we should remember that these three faiths honor Abraham and are descendents by lineage or adoption of Abraham. Let us be careful not to try remove blessings that God gave.

GEN 18:18 Seeing that Abraham shall surely become a great and mighty nation, and **all the nations of the earth shall be blessed in him?**

19 **For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD**, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

And we know that the mission and great contribution of Abraham was to teach his descendents that there is one God. And is it not true, that Jews, Moslems and Christians honor Abraham and teach that there is one God. For spiritual laws work and are valid, no matter who uses them. And all the children of Abraham are blessed.

Should any of this deter us from preaching the fullness of Christ? Certainly not! But, let us recognize and honor the blessings that God has given and not try to take them away from the natural or adopted children of Abraham. The Jews and Moslems basically practice a form of the law. But Christianity should be presented to "whosoever will" and attract converts because of love rather than coercion.

REV 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, **and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;**

REV 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, **and to every nation, and kindred, and tongue, and people,**

Like it or not, our redeemed brothers and sisters are going to come out of "every kindred, and tongue, and people, and nation." So, if we want to be in fellowship with the redeemed, we need to dump racial, gender, and economic station classifications into the trash can and use it for dung for our fig tree. Else, our fig tree will not bear fruit and our spiritual progression will have reached a ceiling.

DISCRIMINATIONS OF RACE, GENDER, OR ECONOMIC STATION



IF WE INSIST ON MAKING DISTINCTIONS, IT IS BECAUSE WE ARE NOT "IN CHRISTED" YET

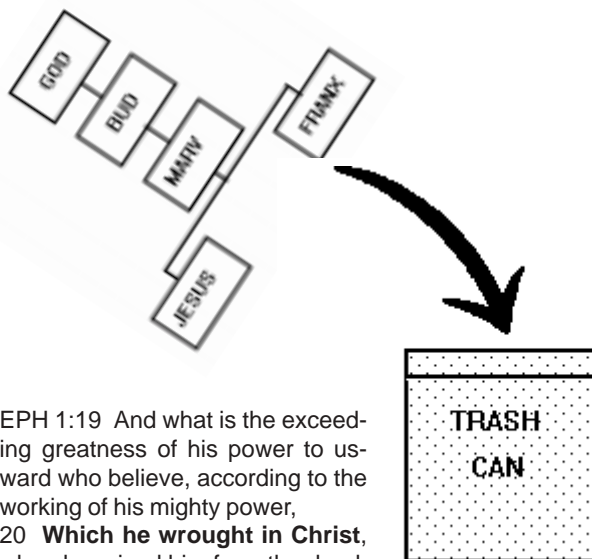
GAL 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one **in Christ** Jesus.

Another category that would prevent us from making progress beyond the fig tree are doctrines which dilute the power and majesty of Christ. Since Christ and the Bible are revered by so many, the tactic is not to remove their place of honor, but to dilute that honor by setting other entities alongside or even above. Paul addressed this issue when he went to Mars Hill in the midst of many shrines to numerous Greek "deities".

ACT 17:22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.**

For within various groups are presented many different doctrines. But the easiest way to cut to the quick of the matter is to ask them to show you their organization chart or hierarchy. If the power of Jesus Christ is set under or alongside other 'entities' then this chart becomes an appropriate metaphor for the fig tree.



EPH 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 **Which he wrought in Christ,** when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 **Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:**

22 And hath put all things under his feet, **and gave him to be the head over all things** to the church,

PHI 2:9 Wherefore God also hath highly exalted him, **and given him a name which is above every name:**

10 **That at the name of Jesus every knee should bow,** of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

HEB 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 **Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;**

3 **Who being the brightness of his glory, and the express image of his person,** and upholding all things by the word of his power, when he had by himself purged our sins, **sat down on the right hand of the Majesty on high:**

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

It probably should not be necessary to put the above scriptures here to prove the point. But, as many Christians have sought deeper truths, they have already found many side roads that do not lead to the place of 'Christ' as originally advertised. Instead, it is the very gradual con game known as "bait and switch". One day they wake up and say "How did I get here making petitions to all these entities?" And its roots are in the very old pagan customs that Abraham had to confront when he began to deal with the numerous idols and false gods of that time. For in Abraham's revelation of God as one God, all the nations of the earth are blessed.

DEU 4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, **even all the host of heaven, shouldst be driven to worship them,** and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 **But the LORD hath taken you, and brought you forth out of the iron furnace,** even out of Egypt, to be unto him a people of inheritance, as ye are this day.

In this same vein, the doctrine of atonement for sins by the shed blood of Jesus Christ will be noticeably absent in the bait and switch operations. While there are many messages from the 'ether' that purport to give great wisdom, what value does it really have? For it is through the shed blood of Jesus Christ and the power of the Holy Spirit that we have the power to overcome. Without the overcoming power of the blood, these 'messages' are just pointless waves washing back and forth



on the seas of intellectualism.

HEB 13:12 Wherefore Jesus also, **that he might sanctify the people with his own blood**, suffered without the gate.

ROM 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, **but after the Spirit.**

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

There are some other concepts that seem to run in the same herd of doctrines which deny the blood of Jesus. This has to do with familiar spirits.

DEU 18:9 When thou art come into the land which the LORD thy God giveth thee, **thou shalt not learn to do after the abominations of those nations.**

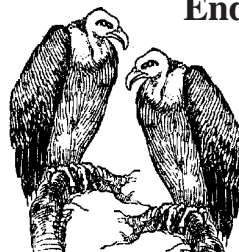
10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

11 Or a charmer, or **a consulter with familiar spirits**, or a wizard, or a necromancer.

The familiar spirit seems to have a knack for being familiar with details from other times and places that one would not normally be familiar with. But, if we consider that a familiar spirit takes up residence near or within a vessel and knows all the details of that persons life until they die. Then, the familiar spirit would go seek out another living host and also become familiar with

with the details of the second person's life. And depending on the 'age' of the familiar spirit, this activity of moving from one living host vessel to another could have gone on thru many generations. And, by definition, the familiar spirit would then be familiar with the details of many lives that existed in the earth, and could on demand, supply many details about various host vessels from various points in history. After a death, it then gains entry to a new host vessel by proposing that the host has lived thru many cycles of death in the earth. And further, that the host has reentered the dust of the earth flesh (or carne) many, many times previously.

Doctrines That Promise Endless Cycles of Death



VULTURES



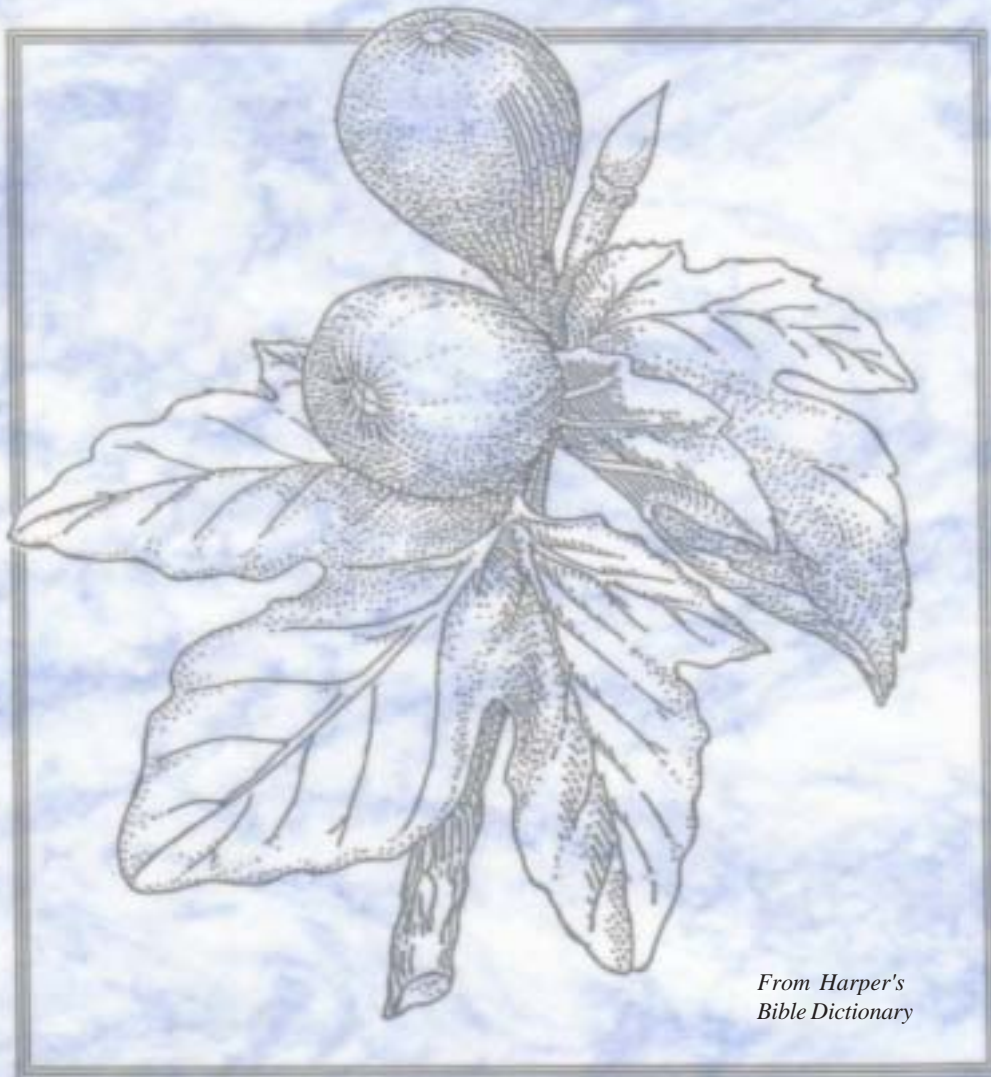
This would be similar to one flunking the first grade over and over and over. It completely ignores the blood of Jesus and the hope of resurrection for those who die.

Yes, it is true that on Jacob's ladder, there are many realms that exist simultaneously (at least three heavens). But, one either descends down the ladder or ascends back up the ladder. One does not enter the flesh or carne (meat) of this earth over and over and over again. And while we want to explore the things that happened before the foundation of the world, let us not be trapped by hanging on to dead doctrines that promise endless cycles of funerals.

JOH 11:25 Jesus said unto her, **I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:**

26 **And whosoever liveth and believeth in me shall never die.** Believest thou this?

TransFIGuration



*From Harper's
Bible Dictionary*

We have covered some of the areas that the knife of circumcision must cut away so that our fig tree may be productive and bear much fruit. And, if we are willing to let even good things be dung for our fig tree, then the good things will be replaced by the perfect. Jesus fulfilled the pattern by going to Bethphage (house of green figs) before he rode into Jerusalem.

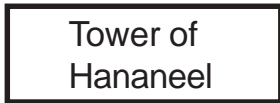
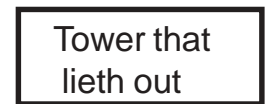
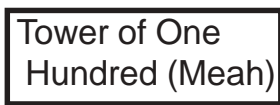
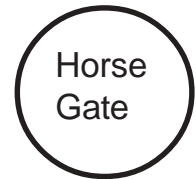
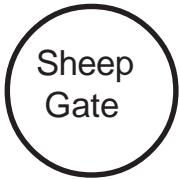
When the temple was rebuilt by Nehemiah and his associates, a certain gate was restored in Jerusalem called the dung gate.

On the following page is a depiction of the gates of Jerusalem as described in Nehemiah. We will not go into any detail here, but you will see the dung gate on the right hand side. One might think of the right hand side as the ladder of the Spirit and the left hand side as the ladder of the word. The starting point is the valley gate of humility. And there are two companies that came upon the wall at the valley when it was dedicated - one company went to the left hand side and the other went from the valley to dung gate on the right. The dung gate is where we get rid of the trash that would impede our spiritual walk.



THE TWO GREAT COMPANIES

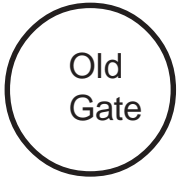
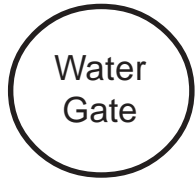
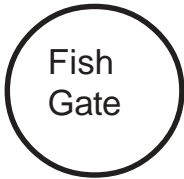
Consider the puzzle of the two great companies that came up on the wall at the valley gate (or gate of humility) and one went toward the right and one went toward the left.



NEH 12:27 **And at the dedication of the wall of Jerusalem** they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

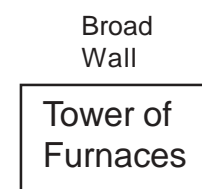
31 Then I brought up the princes of Judah upon the wall, and appointed **two great companies of them that gave thanks**, whereof one went on the right hand upon the wall toward the dung gate:



DUNG GATE

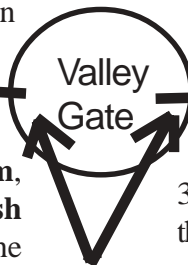
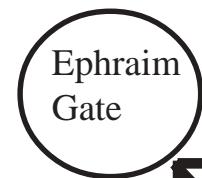
TOWARD THE LEFT HAND

TOWARD THE RIGHT HAND



NEH 12:38 **And the other company** of them that gave thanks went over against them, and I after them, **and the half of the people upon the wall**, from beyond the tower of the furnaces even unto the broad wall;

NEH 12:31 Then I brought up the princes of Judah upon the wall, and appointed **two great companies of them that gave thanks**, whereof one went on the **right hand** upon the wall toward the **dung gate**:



39 And from above the **gate of Ephraim**, and above the **old gate**, and above the **fish gate**, and the **tower of Hananeel**, and the **tower of Meah**, even unto the **sheep gate**: and they stood still in the **prison gate**.

37 And at the **fountain gate**, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the **water gate** eastward.

It not difficult to see that the two companies that went to the left and to the right were in effect walking out a ladder of spiritual progression. For some are more word oriented (left brained) and tend to climb the ladder on the left hand side. But, when those on the left hand side reach the fish gate, they may find that Jesus has some particular instruction for them - otherwise they may catch very few fish. He sends them to the water gate.

CAST YOUR NET ON THE RIGHT SIDE OF THE SHIP



JOH 21:6 And he said unto them, **Cast the net on the right side** of the ship, and ye shall find. They cast therefore, and **now they were not able to draw it for the multitude of fishes.**

On the other hand, there are those who are very Spirit oriented and see things more as visions, concepts, and understandings rather than by digging it out of the written word. These are what we call right brain oriented people. When they reach the level of the water gate, they then would begin to cross over toward the left and integrate the word into what they are seeing in the Spirit.

The crossover in the area of the water and fish gate is what we call the Benjamin experience. For Benjamin was a son of both the right and left. And if we are to come into the king - priest ministry of the order of Melchisedec, then we must come thru the Benjamin gate adjacent to the king's house.

JER 38:7 Now when Ebedmelech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; **the king then sitting in the gate of Benjamin;**

8 Ebedmelech went forth out of **the king's house**, and spake to the king saying,

And also, when we consider the fig tree experience in the garden, the fig tree covered the nakedness that occurred when the rib or chamber was taken out of Adam. So in reversing the events of the fall, we in effect are putting the rib or chamber back into mankind. The separated parts are being integrated back together.

GEN 2:22 **And the rib**, which the LORD God had taken from man, **made he a woman**, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 **And they were both naked, the man and his wife, and were not ashamed.**

GEN 3:7 And the eyes of them both were opened, and **they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.**

Now, we will leave the fig tree and go on to the next rung in the progression of Jacob's ladder. So we had entered the secret places of the stairs, and will again pick up the sequence.

SON 2:14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance ...

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

3:1 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

4 It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, **until I had brought him into my mother's house, and into the chamber of her that conceived me.**

From the secret places of the stairs, we have followed the path to mother's house and chamber.

Now that we have come to "my mother's house, and into the chamber of her that conceived me.", what next? What is the next tree in the progression?

SON 7:11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the **vine** flourish, whether the tender grape appear, and the **pomegranates** bud forth: there will I give thee my loves.

13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

8:1 **O that thou wert as my brother, that sucked the breasts of my mother!** when I should find thee without, I would kiss thee; yea, I should not be despised.

2 **I would lead thee, and bring thee into my mother's house, who would instruct me:** I would cause thee to drink of **spiced wine of the juice of my pomegranate.**

3 His **left** hand should be under my **head**, and his **right** hand should embrace me.

It is obvious from the above that we have come to our mother's chamber. And further, that is the time for the pomegranates to bud forth.

From the BRS dictionary, we read about the pomegranate:

Pomegranate - (Heb. RIMMON) A bush with dark green foliage and crimson flowers. The fruit is red when ripe and very juicy. The rind is used in the manufacture of leather. It is a native of Asia. The pillars in Solomon's Temple were adorned with carved figures of this fruit. A fragment of the fruit with its pearly seeds imbedded in ruby liquid is very beautiful.

Further, the Song of Solomon places the pomegranate as being in the temple or brain area of the celestial body.

SON 4:3 Thy lips are like a thread of scarlet, and thy speech is comely: **thy temples are like a piece of a pomegranate within thy locks.**

SON 6:7 **As a piece of a pomegranate are thy temples within thy locks.**

Once we have reached the temple area, we know that there is to be a renewing of our thinking.

ROM 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: **but be ye (3339) transformed by the renewing of your mind**, that ye may prove what is that good, and acceptable, and perfect, will of God.



Strong's 3339 - *metamorphoo*
to transform (lit. or fig. "metamorphose")

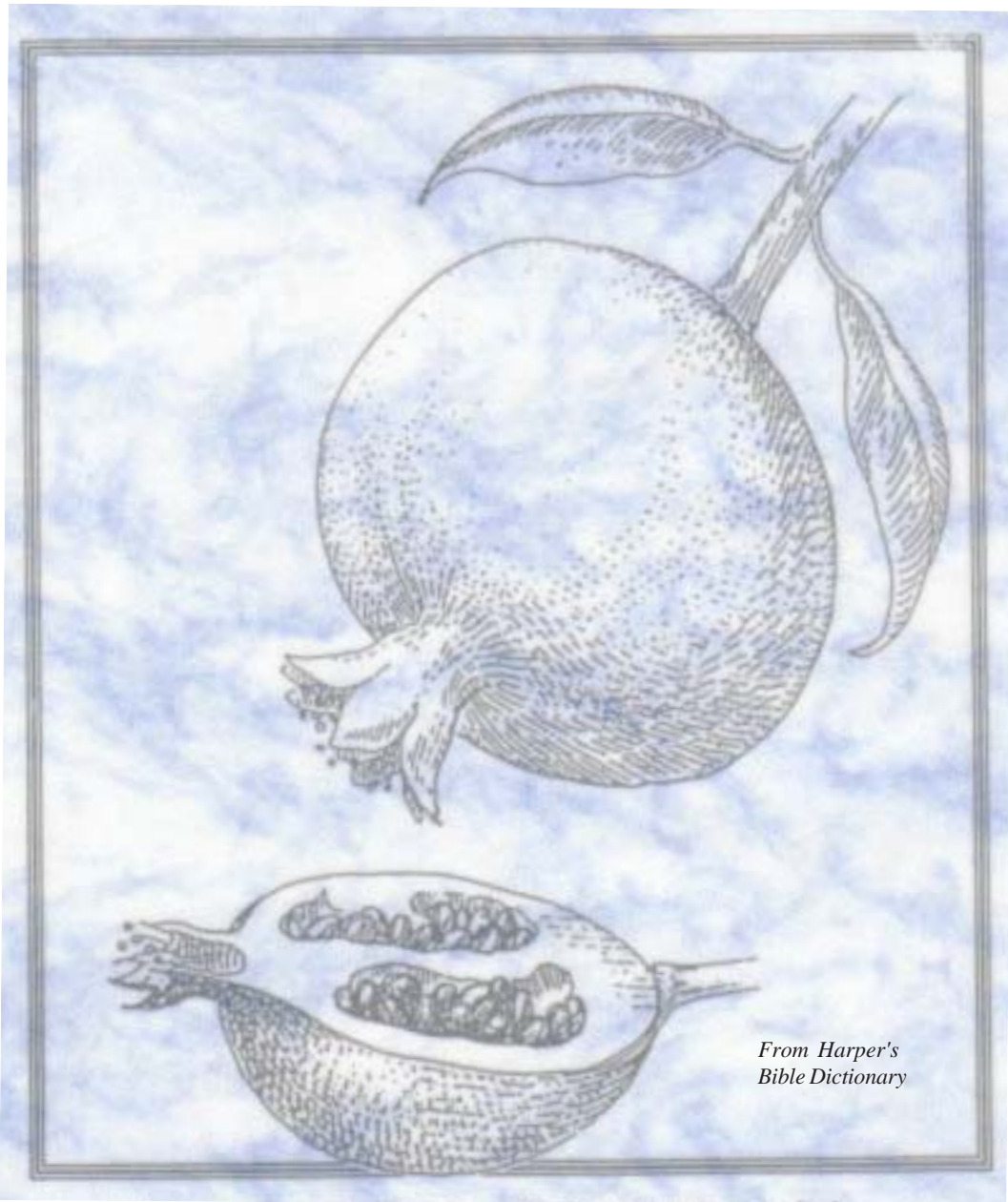
The word *metamorphoo* in Romans 12:2 is the same word that is used to describe the transfiguration of Jesus. So, when the mind is renewed, can the transfiguration of the body be far behind?

Now that we have placed the pomegranate as being the temple area of the celestial body and talked about the renewing of the mind, let us draw back for a look in perspective. Think of the little cells that you find when opening a pomegranate and take a look at the picture on the adjoining page. Could it be that the pomegranate is the Bible's symbolic representation of the two hemispheres of the brain? For in the renewing of the mind, the right and left brain must function in harmony and there be no breach or stroke.

When man "fell" and left the garden what was it that severed the communication between the left and right brain? And when man returns to the garden, is it this breach that is healed?

ISA 30:26 Moreover the light of the moon shall be as the light of the sun, **and the light of the sun shall be sevenfold**, as the light of seven days, in the day **that the LORD bindeth up the breach** of his people, **and healeth the stroke of their wound.**

THE POMEGRANATE EXPERIENCE



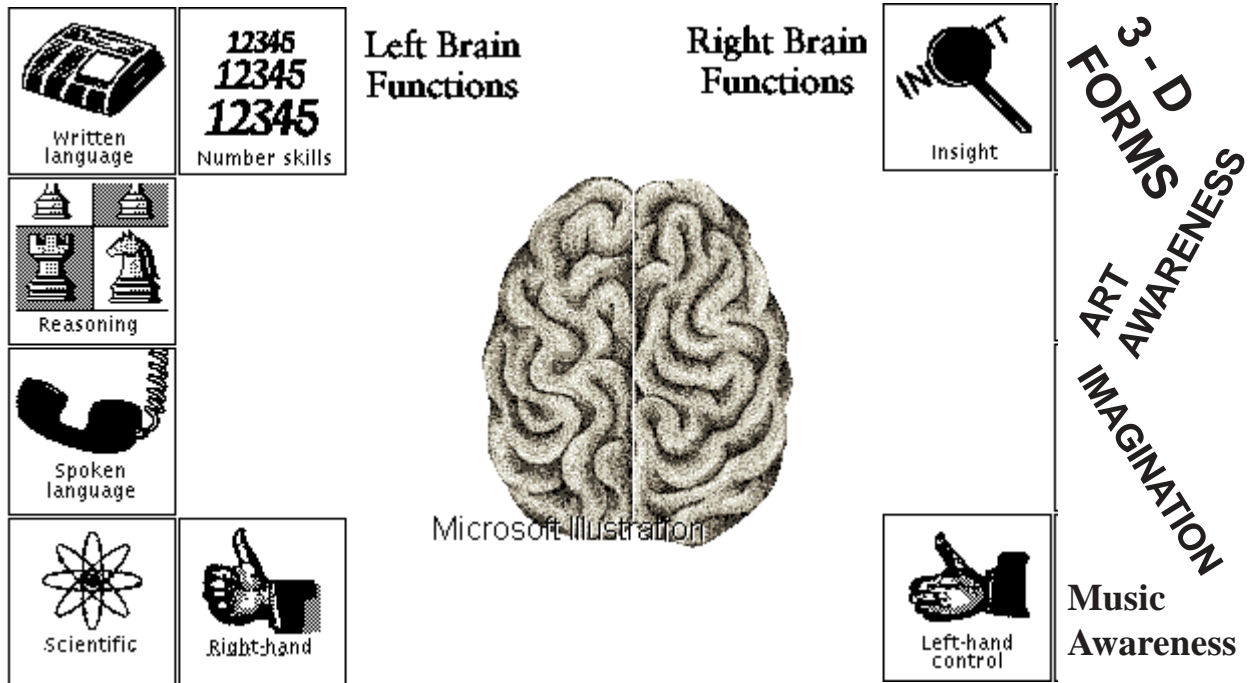
... let the bridegroom go forth of his chamber, and bride out of her closet Joel 2:6B

When it comes to the realm of the soul or mind, we might consider the garden experience to be a garden of choices. Those that have little of the Spirit would have a garden that is dry, barren and desert-like. Those that allow the Spirit to water their garden will - as Isa 58:11 says - "satisfy their soul". Their soul shall be "like a watered garden". There will be many plants in their thoughts which bear the fruit of the Spirit.

ISA 58:11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: **and thou shalt be like a watered garden**, and like a spring of water, whose waters fail not.

12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

THE WORD AND THE SPIRIT



"Left and Right Brain Functions

Although the cerebrum is symmetrical in structure, with two lobes emerging from the brain stem and matching motor and sensory areas in each, certain intellectual functions are restricted to one hemisphere. A person's dominant hemisphere is usually occupied with language and logical operations, while the other hemisphere controls emotion and artistic and spatial skills." *Microsoft - (Description and Illustration from Encarta)*

Some might be troubled by the idea of the Spirit being related to the right brain. After all doesn't the spirit of a man center in the belly and flow out as living water? Yes, that is true, but consider the following.

JER 17:5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For **he shall be like the heath in the desert**, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

8 For **he shall be as a tree planted by the waters, and that spreadeth out her roots by the river**, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

We see that those trees that draw their moisture out of the living water of the Spirit are the ones that bear fruit. We shall soon see that the cypress or fir tree is an example of this. One might think of a cypress as a tree that always has its roots in the living water. We will find that the fir or cypress is a tree of timing. And timing is associated with what gland? More on this a little later.

We have associated the pomegranate halves with the two hemispheres of the brain. But, we know that mankind as he (or she) presently exists does not coordinate the functions of the two hemispheres of the brain very well together. It is almost as there is a wall or partition between them and information is passed back and forth with difficulty. And some people are so dominant in one side of the brain, they hardly use the other.

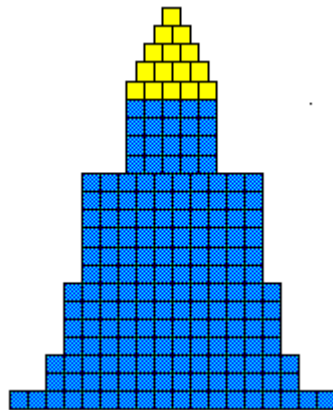
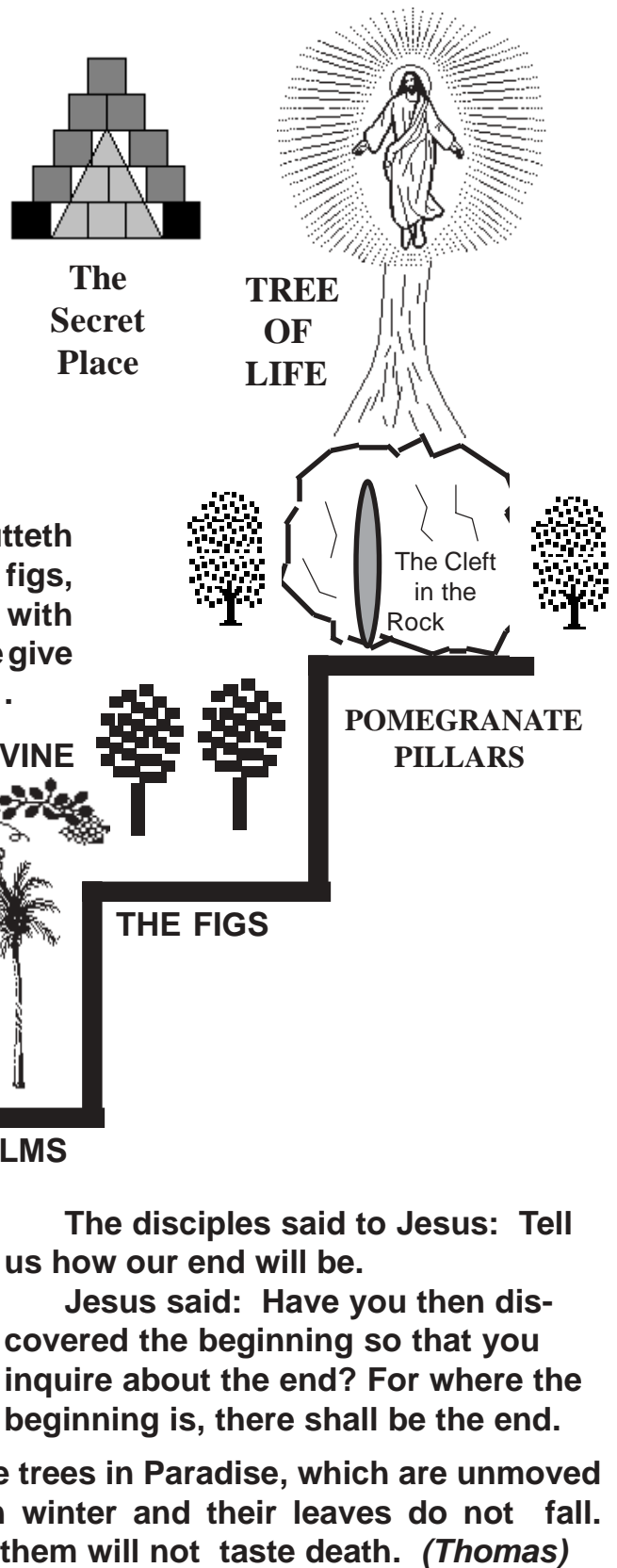
Now that we have reached the pomegranate tree, let's take a look backward at the path that we have taken. Remember what Thomas said about the five trees of paradise? As you look at the diagram on the following page, it is clear that we are climbing up a path of ascension.

PSA 91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

*The Secret Places
of the Stairs
Leading to Transfiguration*

O my dove that art in the clefts of the rock, in the secret places of the stairs . . . (Songs 2:13, 14)



THE ALTAR

Now the Jew's feast of tabernacles was at hand.

... then went he also up unto the feast, not openly, but as it were in secret. (John 7:2,10).

The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell . . .

THE VINE



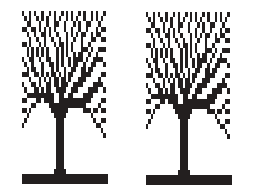
THE FIGS

THE PALMS

The disciples said to Jesus: Tell us how our end will be.

Jesus said: Have you then discovered the beginning so that you inquire about the end? For where the beginning is, there shall be the end.

For you have five trees in Paradise, which are unmoved in summer or in winter and their leaves do not fall. Whoever knows them will not taste death. (Thomas)



THE OLIVES

THE ALMONDS

Now that we have a perspective concerning the pomegranate and its relationship to the temple or brain area. What next?

SON 8:2 I would lead thee, and bring thee into my **mother's house**, who would instruct me: I would cause thee to drink of spiced wine of the juice of my **pomegranate**.

3 His **left hand** should be under my **head**, and **his right hand should embrace me**.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

5 Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the **apple tree: there thy mother brought thee forth**: there she brought thee forth that bare thee.

6 Set me as a seal upon thine heart, as a seal upon thine arm: **for love is strong as death**; jealousy is cruel as the grave: the coals thereof are coals of **fire**, which hath a most vehement **flame**.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for **love**, it would utterly be contemned.

SON 8:8 We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she be a wall, we will build upon her a palace of silver: and if she be a door, **we will inclose her with boards of cedar**.

In addition to the pomegranate, we begin to follow on to new information. First is the apple tree which marks the place of our birth in El Shaddai's house. We will examine a piece of a puzzle at this point and come back to it later. Concerning the apple, what part of the body is it related to? What experience did Jesus have with a product of the apple that was not a pleasant experience? More on this later.

Consider the flaming fire and the reference to a love that can not be surpassed. What experience and baptism would prepare us to go thru the flaming sword and return to the garden? What experience would begin to heal the breach between the right and the left?

Could it be this experience that brings us back to the approaches of our mother's house?

ACT 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the **house** where they were sitting.

3 And **there appeared unto them cloven tongues like as of fire, and it sat upon each of them**.

MAT 3:10 **And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire**.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire**:

There are many who describe feeling the warm flames of fire upon the top of their heads when they are filled with the Spirit. And the fire begins to deal with the trees that do not bear fruit. Further, the gift of interpretation and the gift of tongues is a beginning of the healing the breach between the speech oriented left brain and the interpretative functions of the right brain.

Next we come to the cedar tree.

SON 1:17 The **beams of our house are cedar**, and **our rafters of fir**.



Have you ever thought about why cedar shingles are so desired for the roofing on a house? If we relate the house to being us, then cedar would be symbolic of the covering of the top of our heads. Cedar chests are also highly desired to keep moths out of garments. We might think of the heavens as being thoughts and that the cedar keeps the moth from corrupting the heavens of our thoughts. Carefully consider the drawing and scriptures on the adjacent page. It puts all of these concepts together. And also, it introduces the idea of the hyssop which has the function of puncturing the "middle wall of partition" between our left and right brain functions.

THE TEMPLE

ROM 12:1 I beseech you therefore, brethren, by the mercies of God, **that ye present your bodies a living sacrifice**, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: **but be ye transformed** [transfigured or **metamorphoood**] by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

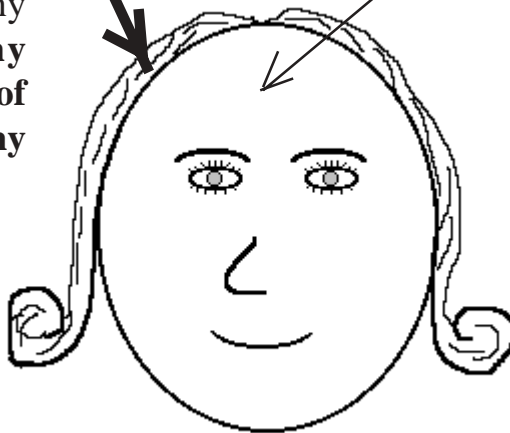
MAT 6:20 But **lay up for yourselves treasures in heaven**, where neither **moth** nor rust doth corrupt, and where thieves do not break through nor steal:

SON 1:17 The **beams of our house are cedar**, and **our rafters of fir**.

SON 4:3 Thy lips are like a thread of scarlet, and thy speech is comely: **thy temples are like a piece of a pomegranate within thy**

SON 6:7 As a piece of a pomegranate are thy temples within thy locks.

**RIGHT
TEMPLE**



**LEFT
TEMPLE**

1KI 4:33 And he spake of trees, from **the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall**: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

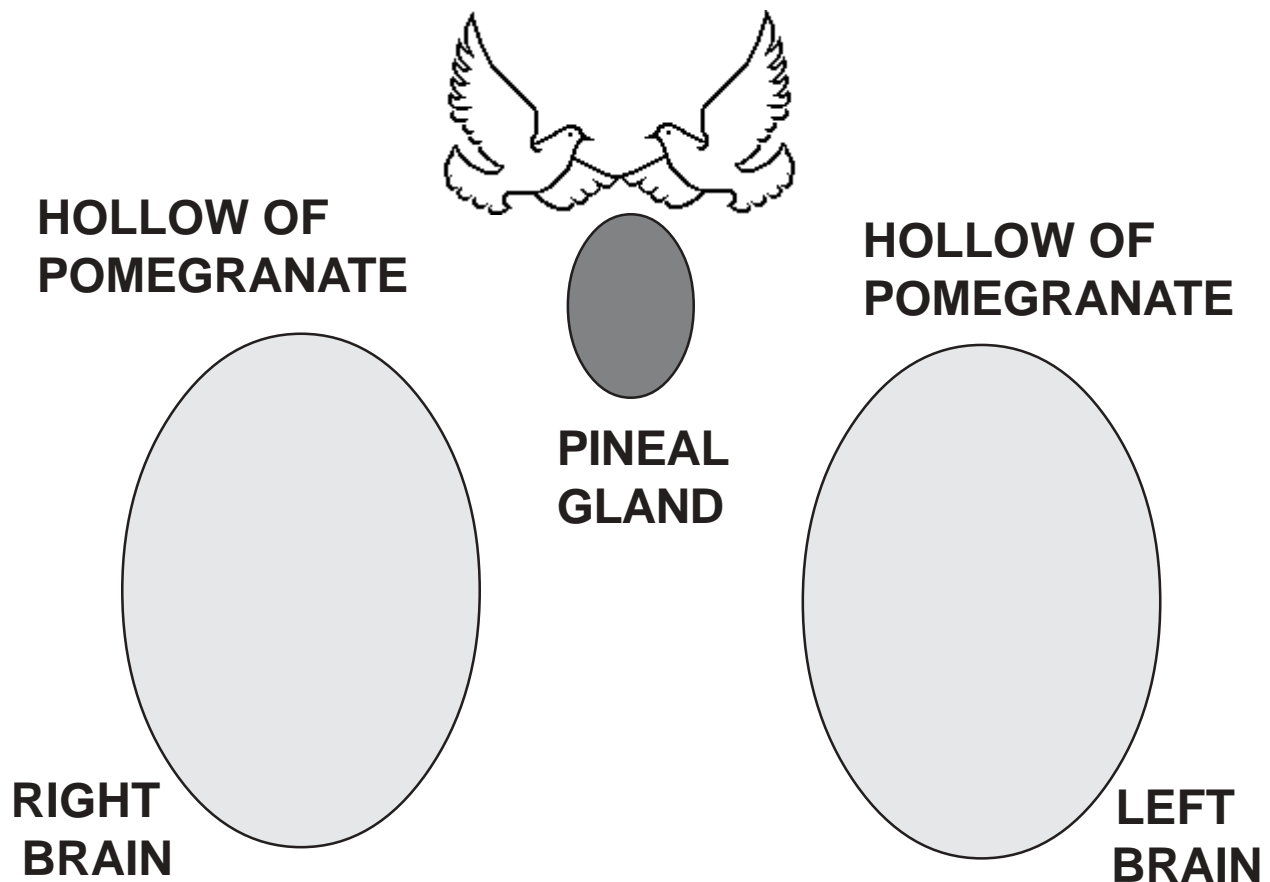
34 And there came of all people to hear the **wisdom** of Solomon, from all kings of the earth, which had heard of his wisdom.

PSA 51:6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

THE FIR TREE - THE TREE OF TIMING

2CO 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.



We have discussed the breach between the two halves of the brain and how we tend to be in one side of the brain or the other. For example, at Babylon, speech was scrambled so that what was said could not be interpreted in most cases. In the baptism of the Holy Spirit, part of this breach is healed by restoring an interpretative ability. It seems that the scriptures use certain symbols of trees and birds to characterize our ability to inter-communicate between the left and the right. Even the cherubim over the ark have wings like the wings of birds.

Consider the scripture from Zec 5 which characterizes the ark of Babylon and relates it to lead and to the stork. In the earth, the stork is a symbol of bringing forth after the reproductive processes of the terrestrial. And also Shinar is the ancient site of the tower of Babel.

ZEC 5:8 And he said, This is wickedness. And **he cast it into the midst of the ephah**; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, **behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork**: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, **To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.**

Now that we have identified the stork as being associated with the tower in Shinar, let us look at some other references in scripture about the stork.

PSA 104:16 The trees of the LORD are full of sap; **the cedars of Lebanon, which he hath planted;**

17 Where the birds make their nests: **as for the stork, the fir trees are her house.**

SON 1:17 The **beams of our house are cedar, and our rafters of fir.**

JER 8:7 Yea, **the stork in the heaven knoweth her appointed times;** and the **turtle** and the **crane** and the **swallow** observe the time of their coming; but my people know not the judgment of the LORD.

GEN 32:30 And Jacob called the name of the place **Peniel:** for **I have seen God face to face, and my life is preserved.**

31 And as he passed over Penuel **the sun rose upon him,** and he halted upon his thigh.

It is clear from the above scriptures that the stork makes her nest in the fir tree and also the stork is concerned with timing or "appointed times". Further, while the cedar is related to the top of our head, the fir tree is related to the rafters or that which spans across. And our initial state is to have the stork as our "bird of timing."

Stork - (Heb. HASIDAH, kindness or mercy) It has the beak and legs long and red; it feeds on field mice, lizards, snakes, frogs and insects. Its plumage is white, with the tips of its wings, and some small part of its head and thighs black. Storks migrate to southern countries in August and return in Spring. They are still much venerated among the common people in Europe and Asia. The Mohammedans allow them to make their nests on the roofs of their mosques and feed them very generously, holding them in superstitious reverence. (BRS Dictionary).

LEV 11:19 And the stork, the heron after her kind, and the lapwing, and the bat.

But note that there are other birds that know their appointed times - namely - the crane, the turtle dove and the swallow. Remember the experience Hezekiah had which he related to the crane and swallow?

ISA 38:14 Like a **crane** or a **swallow**, so did I chatter: I did mourn as a **dove:** mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

16 O Lord, by these things men live, and in all these things is the life of my spirit: **so wilt thou recover me, and make me to live.**

PSA 84:2 **My soul longeth, yea, even fainteth for the courts of the LORD:** my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and **the swallow a nest for herself, where she may lay her young, even thine altars,** O LORD of hosts, my King, and my God.

So we would propose as we begin to search for the altars of the Lord and our mother's house, that the birds of timing in our fir tree will change. We would liken Hezekiah's description of the swallow experience as being baptized in the Holy Spirit and beginning to seek out our origins at our El Shaddai's house. Have you not heard the story of how the swallows return to Capistrano on a certain day in the spring of every year? And beyond the swallow's appointed time which guides us to our origins is another and higher bird of timing - the dove - which we will discuss later.

We also would propose that the fir tree is one of the trees which is a support (rafter) for the pineal gland which is suspended between the two hemispheres of the brain. This is the "crown" area of the head. Consider the following verses.

JOH 19:5 Then came Jesus forth, **wearing the crown of thorns,** and the purple robe. And Pilate saith unto them, Behold the man!

ISA 55:12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, **and all the trees of the field shall clap their hands.**

13 **Instead of the thorn shall come up the fir tree,** and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.



So because Jesus wore the crown of thorns, we may wear a very special crown. And this is not so much an outer, visible crown as it is a crown of inner wisdom within the fir rafters of our temple. Instead of thorns we will have the fir tree.

1PE 5:4 And when the chief Shepherd shall appear, **ye shall receive a crown of glory that fadeth not away.**

For it is in the area of the seat of our soul that a very special set of trees have their place. These trees can come forth in a desert area of a dry soul and turn it into a well watered garden.

ISA 41:19 I will plant in the wilderness the **cedar**, the shittah tree, and the myrtle, and the oil tree; **I will set in the desert the fir tree, and the pine, and the box tree together:**
ISA 60:13 The glory of Lebanon shall come unto thee, **the fir tree, the pine tree, and the box together**, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

It would appear that the fir tree, the pine tree, and the box tree have a place "together" and are interrelated. We have determined that the fir is the support or rafters of the top of the house. Now let's look at the pine tree.

Since the Bible says that we are to look for the fruit of the tree, let us consider the fruit of the pine - a pine cone.

The fruit of the pines, a cone, requires two or rarely three seasons to mature. It is composed of numerous woody, armed or unarmed scales spirally arranged about a woody central axis, each bearing two winged, or rarely wingless, seeds. The cones of several species open at maturity to release their seeds, others remain closed for several seasons; still others require the heat of a forest fire to open them in appreciable quantities. In such instances vast amount of viable seed are accumulated through the years, which when released, completely reseed burned over areas. (Brittanica).



The World Book Encyclopedia has this to say about the pineal gland:

PINEAL GLAND, *PIHN ee uhl*, is an organ near the center of the brain. But it is not part of the brain. The pineal is shaped like a pine cone--from which it got its name--and is about the size of a pea.

Experiments with laboratory animals have shown that the pineal serves as a biological "clock." It helps regulate the timing of certain body functions by secreting various chemicals. The gland secretes different amounts of these chemicals during periods of light than during periods of darkness. Nerves signal the pineal when the eyes see light. Scientist believe the pineal may have the same functions in human beings.

Since the pineal gland is named because it resembles the pine cone, one wonders if the human pineal gland is like the cones that lie dormant and are activated by the fire. By and large, our spiritual eye lies dormant until it is activated by the fiery passage between the cherubim back into the garden. Then we begin to see dreams and visions as the tongues of fire sit upon our head (baptism of Spirit - Acts 2:3). But this is only the beginning (or earnest) of the activation of the Spirit within our inner spiritual crystal or eye.

What is S.A.D. ?

Many of us, looking upon the grays and browns of a winter landscape, long for the first green of spring. But there are people whose winter melancholy can turn into a deep depression. Victims of seasonal affective disorder, or S. A. D., they struggle all through the gray months against depression. Their spirits lift only when spring returns with brighter sunshine and longer daylight hours.

In the early 1980's, researchers discovered that hormone melatonin, secreted by the brain's pineal gland, seems to play a role in S. A. D. The less light available, the more melatonin produced by the pineal gland. It may be that the depression of S. A. D. sufferers is caused by the higher level of melatonin in their blood during the winter months. But why the rise in melatonin causes S. A. D. in some people, and not in others is unclear.

Some people with S. A. D. have found relief by moving closer to the tropics, where the winters are sunny. For those who do not want to move, doctors suggest sitting under a "grow light" -- the kind used stimulate growth in houseplants for a few hours each day. This appears to suppress melatonin production and its depressive effects. [ABC's of the Human Mind; Reader's Digest

ISA 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, **the oil of joy** for mourning, **the garment of praise for the spirit of heaviness**; that **they might be called trees of righteousness**, the planting of the LORD, that he might be glorified.

4 **And they shall build the old wastes, they shall raise up the former desolations**, and they shall repair the waste cities, the desolations of many generations.

Mankind has gone thru a long "winter" of depression or heaviness and needs to see the light of spring. The beautiful garden has become a waste and a desert and brain has become a waste city. But the pine, the fir, and box tree will be planted together in that desert. And when will the winter be over and the precious light of spring come?

SON 2:11 **For, lo, the winter is past**, the rain is over and gone;

12 **The flowers appear on the earth**; the **time of the singing of birds is come**, and the voice of the turtle is heard in our land;



13 The **fig** tree putteth forth her green figs, and the vines with the **tender grape** give a good smell. Arise, my love, my fair one, and come away.

14 **O my dove, that art in the clefts of the rock, in the secret places of the stairs**, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

But we have already covered the path given above; now we need to go back and see how it is that gray, dreary winter ends and we come into sunshine of spring.

SON 1:17 **The beams of our house are cedar, and our rafters of fir.**

2:1 I am the rose of Sharon, and the lily of the valleys.

2 As the **lily among thorns**, so is my love among the daughters.

The lily is among the thorns, however we already know that the fir tree replaces the thorns. And next, we are about to encounter another tree that has a very specific function in being a gateway for light to enter the pineal gland and dispel the dreary winter blues.

SON 2:3 As **the apple tree** among the trees of the wood, so is my beloved among the sons. **I sat down under his shadow** with great delight, and his fruit was sweet to my taste.

4 He brought me to the banqueting house, and **his banner over me was love**.

5 Stay me with flagons, **comfort me with apples**: for I am sick of love.

6 His **left hand is under my head**, and **his right hand doth embrace me**.

It is very important for the light to have an entry way or window to the pineal gland so that the delicate crystalline lattice can be activated. And why, would you guess, is the apple related to the entry of light to that crystal? You already know the answer - think about scriptures relating to the apple.

PSA 17:8 **Keep me as the apple of the eye**, hide me under **the shadow of thy wings**,

SON 2:7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, **he looketh forth at the windows, shewing himself through the lattice**.

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

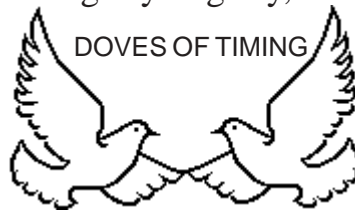
11 For, lo, **the winter is past**, the rain is over and gone;

For it becomes quite obvious that the apple represents the eye which is the pathway of light to the crystalline lattice of the pineal gland. And our communications with God is fully restored.

THE FIR TREE - THE TREE OF TIMING

2CO 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Representation of Cherubim over the "ark" of the pineal gland. ----->



FIR TREE
RAFTERS

**HOLLOW OF
POMEGRANATE**

**HOLLOW OF
POMEGRANATE**

**PINEAL
GLAND**

**RIGHT
BRAIN**

**LEFT
BRAIN**

When we fully come back to our mother's house, we are coming back to the place of originality - of our birthing under the apple tree. And the birds of timing or cherubim wings that overshadow our pineal gland transform from the swallows that guide us home to the doves in the cleft of the rock. Doves are unique in that there are always two eggs in the doves nest - no more - no less. And in one of the eggs is a always a young female dovelet - and in the other one a young male dovelet. And then when they hatch, these two doves are brother and sister, but they also are spouses for life. For example, Eve was a sister to Adam and also his spouse.

SON 4:12 A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

There came a time where for Eve, the garden was inclosed and the fountain was shut up. She and her husband were put "without" the garden. However, he was still her brother that sucked at the breasts of her mother. And in the restoration, they both will return from "without" to the apple tree.

SON 8:1 O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my **pomegranate**.

5 Who is this that cometh up from the wilderness, leaning upon her beloved? **I raised thee up under the apple tree: there thy mother brought thee forth:** there she brought thee forth that bare thee.

In the first chapter of Joel, there is a remembrance that those who are "without" the garden would have of their former estate. You will find a clear story of what happened when Adam and Eve fell in the verses written below. Eve lost the "husband of her youth" in the state of his originality.

JOE 1:1 The word of the LORD that came to Joel the son of Pethuel.

2 **Hear this, ye old men**, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and let your children tell their children, and their children another generation.

4 That which the **palmerworm** hath left hath the **locust** eaten; and that which the locust hath left hath the **cankerworm** eaten; and that which the cankerworm hath left hath the **caterpillar** eaten.

JOE 1:6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath **laid my vine waste**, and **barked my fig tree**: he hath made it clean bare, and cast it away; the branches thereof are made white.

8 Lament like a virgin girded with sackcloth **for the husband of her youth**.

9 The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.

10 The field is wasted, the land mourneth; for the **corn is wasted**: the **new wine is dried up**, the **oil languisheth**.

11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the **wheat** and for the **barley**; because the harvest of the field is perished.

12 **The vine is dried up**, and **the fig tree languisheth**; the **pomegranate tree**, the **palm tree** also, and **the apple tree**, even all the trees of the field, are withered: because joy is withered away from the sons of men.

JOE 2:16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: **let the bridegroom go forth of his chamber, and the bride out of her closet**.

Note in verse 12 that the apple tree is one of the trees that was affected by the stripping away that took place in the fall.

Under the apple tree is described in Song of Solomon as the place of our birth. And we usually associate the apple with a very pleasant fruit. But, there was something associated with the apple that Jesus suffered for us that was very unpleasant. Do you remember what it is? A clue is given in the adjacent picture of the hyssop plant.



JOH 19:29 Now there was set a vessel full of vinegar: and **they filled a sponge with vinegar**, and **put it upon hyssop**, and **put it to his mouth**.

30 When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost.

Vinegar is made by taking apple juice and allowing it to ferment into a cider. The cider is then allowed to have air contact and oxidizes into a dilute solution of acetic acid which is very bitter. Jesus took into Himself the very bitter fruit of the apple that we might receive the very sweet and lovely taste of the apple as we return to the place of our birth at El Shaddai's house. When He had done this, He said "It is finished". And when we return to the apple tree, the domain of the earthly is finished and we complete the final stages of transfiguration. And it is the hyssop that is used to break down the wall between the right and left - for it springs out of the wall.

1KI 4:33 **And he spake of trees**, from the cedar tree that is in Lebanon even **unto the hyssop that springeth out of the wall**: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the **wisdom of Solomon**, from all kings of the earth, which had heard of his wisdom.

In addition to being used to sprinkle the blood of the passover Lamb on the lintels of the door, the hyssop branch is used to make us "to know wisdom" under the apple tree at Wisdom's house.

PSA 51:6 Behold, thou desirest truth in the inward parts: **and in the hidden part thou shalt make me to know wisdom.**

7 **Purge me with hyssop**, and I shall be clean: wash me, and I shall be whiter than snow.

1KI 4:33 And he spake of trees, from the cedar tree that is in Lebanon even unto **the hyssop that springeth out of the wall**: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear **the wisdom of Solomon ...**

EPH 2:14 For he is our peace, who hath made both one, and **hath broken down the middle wall of partition** between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; **for to make in himself of twain one new man**, so making peace;

For the hyssop "springeth out of the wall" and breaks down the middle wall of partition between the right and left brain. For "in his flesh" he abolished the conflict between the left word "contained in ordinances" and the right Spirit which gives the love and mercy.

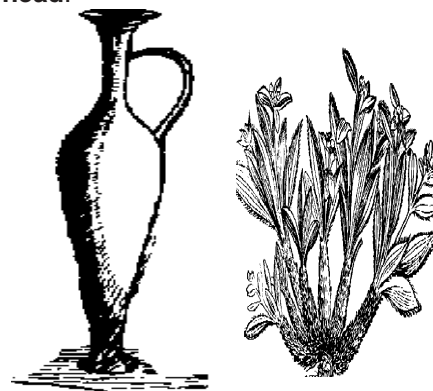
In genetics, the nucleus of the cell opens up that it might replicated itself in its own image. We might consider that in the Elohim, Yahweh and El Shaddai "opened up" into the Word and Spirit natures for replication. And once the new nucleus is formed, the breach of opening is closed.

ISA 60:13 The glory of Lebanon shall come unto thee, the **fir tree**, the **pine tree**, and the **box** together, to beautify the place of my sanctuary; and **I will make the place of my feet glorious.**

The area of the fir, the pine, and box together can be thought of as the place of the ark in man. For the ark is His footstool. For once we reach the ark, we can begin to rise in Him in the cloud and fire of transfiguration. For the pinnacle of man is but the beginning of our ascension in Him.

In addition to the pine and fir, we want to consider the box tree. In Hebrew tradition it is a wood that is used for delicate articles such as the urn that was used in the temple for casting of lots. Since it is in the pineal area, we relate it the alabaster box that was used to anoint the head of Jesus. For it was at Bethany (house of dates - *fruit of the date palm*), that this anointing took place.

MAR 14:3 And being in Bethany in the house of Simon the leper, as **he sat at meat [the table]**, there came a woman having an **alabaster box** of ointment of **spikenard** very precious; and she brake the box, **and poured it on his head.**



The Alabaster Box

Spikenard

SON 1:12 While **the king sitteth at his table**, **my spikenard sendeth forth the smell thereof.**

Alabasters - So named from the town of Alabastron, in Middle Egypt, where there are quarries of this fine-grained, pink-colored gypsum. It is not clear but is colored in stripes, much varied in width and tint, very near the tint of their fingernails, including the crescent light place at the upper end of the nails. It was made into cups, boxes, etc. for holding perfumes, ointments and other precious articles. Boxes for the same uses of any substance (wood, glass, stone, metal) were also called alabasters. (BRS Dictionary).

SON 4:13 Thy plants are an orchard of **pomegranates**, with pleasant fruits; camphire, with **spikenard**,

14 **Spikenard** and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 **A fountain of gardens**, a **well of living waters**, and **streams from Lebanon.**

LEV 21:10 And he that is the high priest among his brethren, **upon whose head the anointing oil was poured**, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; **for the crown of the anointing oil of his God is upon him: I am the LORD.**

And so from the crown of the fir tree which replaces the crown of thorns and the anointing oil that is poured upon the crown, we have reached the top of the house which is known as the celestial body.

PSA 133:1 Behold, how good and how pleasant it is for brethren to dwell together in unity!

2 **It is like the precious ointment upon the head**, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

3 As the dew of Hermon, and as **the dew that descended upon the mountains of Zion**: for there the LORD commanded the blessing, even life for evermore.

PSA 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness **from the womb of the morning: thou hast the dew of thy youth.**

4 The LORD hath sworn, and will not repent, **Thou art a priest for ever after the order of Melchizedek.**

For we are returning to the womb of the morning and to the calling of the order of Melchisedec that was given before the world was. Now, that we have reached the house top, let us go on to transfiguration. Let us not descend back down the stairs of the house to the divided realms of the garden; let us not go from the garden back to the earth fields without. It is time to go on to transfiguration.

LUK 17:31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

MAT 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was **transfigured** [*metamorphoed*] before them: and his face did shine as the sun, and his raiment was white as the light.



3 And, behold, there appeared unto them **Moses** and **Elias** talking with him.

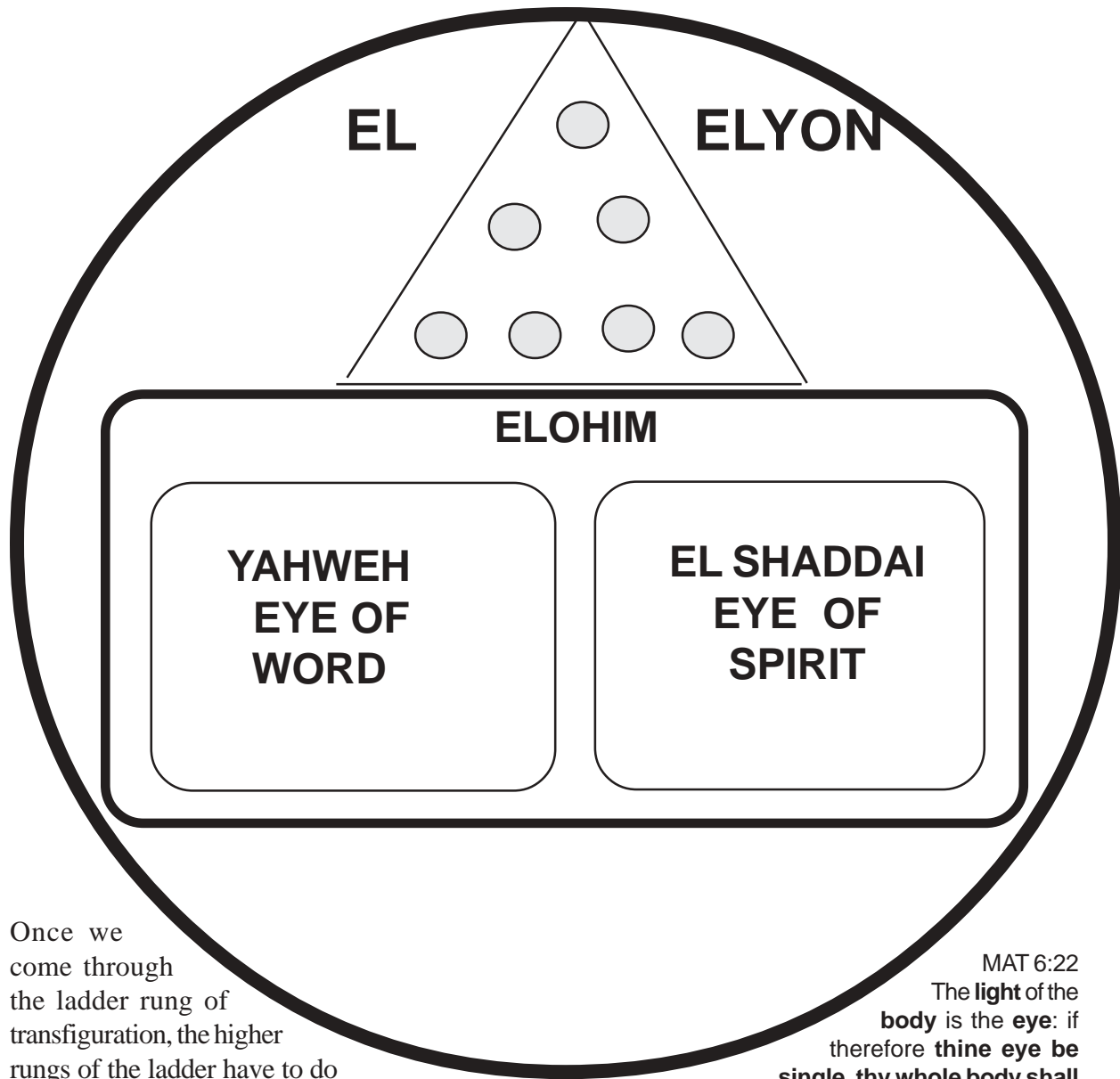
4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son**, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

Once the ascension is made from the realms of man and we have reached the top of the house, where does this ladder into the heavens lead? We have already touched on the elohims and begun to look at how the fall happened in the heavens before it was reflected in manifestation on the earth. So, it would appear that transfiguration is not an end in itself but merely another rung in the ladder of ascension that ultimately leads back to the house of the Most High God, El Elyon.

TWO EYES BECOME A SINGLE EYE



Once we come through the ladder rung of transfiguration, the higher rungs of the ladder have to do with completing the process shown above for each elohim to become conformed to the image and pattern of Elohim and ascend to El Elyon. Our eye is then no longer in the divided realm of good and evil, but becomes a single eye unifying both Word and Spirit. For if the Word and Spirit are not married together within us, we are double minded.

JAM 1:5 If any of you lack wisdom, let him ask of God ...
 8 A **double minded man is unstable** in all his ways.

MAT 6:22
 The **light** of the **body** is the **eye**: if therefore **thine eye be single, thy whole body shall be full of light.**

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

MAT 18:9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, **That in heaven their angels do always behold the face of my Father which is in heaven.**

For we must learn to interpret the word in the light of the Spirit. And we must learn to anchor the spirit in the Word. For how can two walk together except they be agreed?

All mankind will ultimately go back through the passage way at the east of the garden of Eden where the fiery sword and the cherubim are. If we seek the Lord now and are baptized in fire, we become single eyed and our body is set on a path that leads to transfiguration and our body becomes full of light. On the other hand, those that dawdle and remain two eyed will continue on their merry way until the end of this age is rolled up like a scroll. Then, the procrastinators will be forced to take the only passage out which is through the fire. What is for us the baptism of fire, becomes a "hell fire" for them as they are suddenly forced to face their own carnality. For if we seek the Lord now, the refining process is a more gradual one and when it is completed, we will welcome rather than dread the end of this age. But, in any case, the objective of the process is to free man from his carnality, not to destroy him. For it is the carnality that is to be burned up root and branch.

MAT 3:10 And now also the axe is laid unto the root of the trees: therefore **every tree which bringeth not forth good fruit is hewn down, and cast into the fire.**

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, **and with fire:**

MAL 4:1 For, behold, the day cometh, **that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble:** and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 **But unto you that fear my name shall the Sun of righteousness arise with healing in his wings;** and ye shall go forth, and grow up as calves of the stall.

When the Sun of righteousness arises within us with healing in his wings (rays), the Dayspring from on high will have begun the day of El Elyon.

Now that we have discussed the "hell fire" part of the scripture, what does the second part mean?

MAT 18:9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, **That in heaven their angels do always behold the face of my Father which is in heaven.**

The scriptures tell us that we are the temple of God and we know that in Jerusalem the physical temple was built with the entrance facing toward the east - the rising of the sun. Then, in the heavens, the face of "the little ones" would always be toward the light or the east.

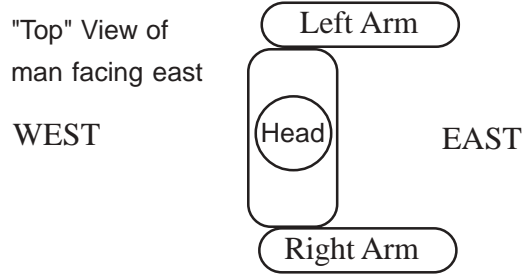
REV 22:2 In the midst of the street of it, and on either side of the river, was there the tree of life, **which bare twelve manner of fruits,** and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 **And they shall see his face;** and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for **the Lord God giveth them light:** and they shall reign for ever and ever.

Now, we pose a question. If we are the temple of God, and we are, what direction is the left side of us and the right side of us as we face toward the light?



Would not the left side be the north and the right side be the south? Knowing this, we can begin to gain more insight into scriptures about the north and south.

THE AWAKENING OF THE WINDS OF THE NORTH AND SOUTH

SON 4:13 Thy plants are an **orchard of pomegranates**, with pleasant fruits; camphire, with **spikenard**,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 **A fountain of gardens, a well of living waters, and streams from Lebanon.**

16 **Awake, O north wind; and come, thou south;** blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

5:1 I am come into my garden, my sister, my spouse ...

When we come to the top of the house, there is an awakening of the winds from the north and south within us. And it is this wind that lifts the sweet fragrances of the anointing so that it can go forth to accomplish its purpose.

In the drawing (to the right) is a plan of the temple in Jerusalem. It has the pomegranate decorated columns of Boaz and Jachin on each side of the entry way. We have equated the right side as the side of the Spirit - so we would predict that the right side of the house would be the place where the waters of the Spirit would "well up" from our innermost being (the belly) and rise up the tree trunk into the right branch or side where it is interpreted.

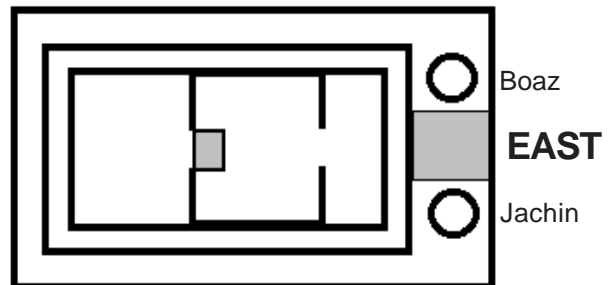
EZE 47:1 **Afterward he brought me again unto the door of the house;** and, behold, **waters issued out from under the threshold of the house eastward:** for the **fore-front of the house stood toward the east,** and the **waters came down from under from the right side of the house, at the south side of the altar.**

PSA 104:16 **The trees of the LORD are full of sap;** the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: as for the stork, **the fir trees are her house.**

We have discussed the mighty wrestling that Jacob did at Peniel and how the "sun arose upon him" in that the light entered his pineal gland and his nature was changed from that of a supplanter to a prince. It seems that when our nature is changed, we can enter in by the east gate. But, once in, there are north and south entrances.

NORTH - LEFT - WORD



SOUTH - RIGHT - SPIRIT

EZE 46:8 **And when the prince shall enter,** he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the LORD in the solemn feasts, **he that entereth in by the way of the north gate to worship shall go out by the way of the south gate;** and **he that entereth by the way of the south gate shall go forth by the way of the north gate:** he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

Each of us has a dominant way that we approach things. Some operate more in the word oriented intellectual realm. Others operate more in the intuitive, visual realm of the Spirit. It is easier and more direct to go into our promised land thru the south side or the side of the Spirit. Consider the map at right. God wanted them to come into the promised land in such as way as Numbers 13:22 puts it, they could have "**ascended from the south**". But, they refused to go in from the south, so they backtracked and backslid and went in from the north by crossing thru death - the River Jordan. But it was God's provision that they could have gone into the land of grapes, pomegranates and figs without going thru death.

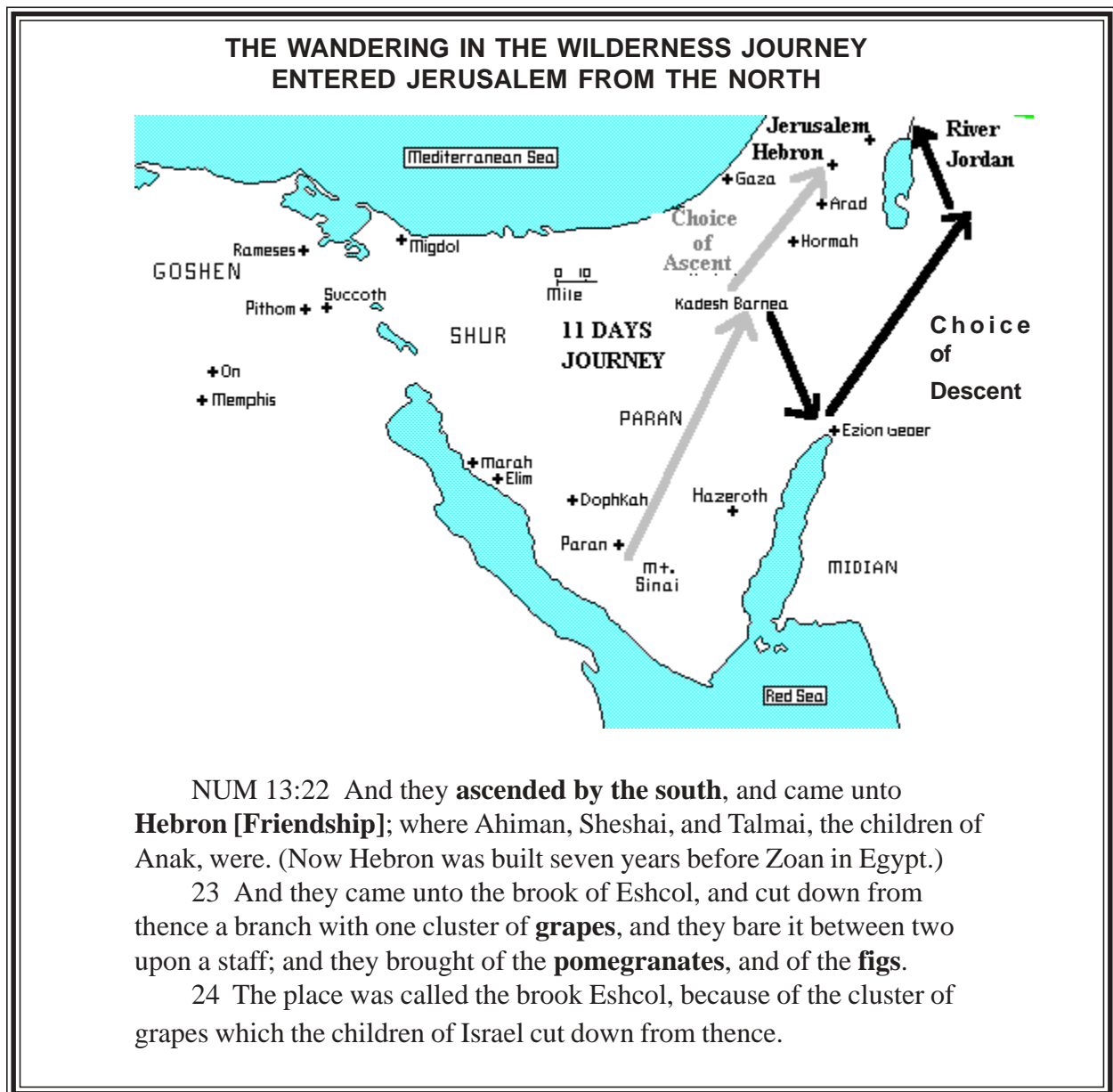
YOUR CHOICE: A JOURNEY OF 11 DAYS ... OR A JOURNEY OF 14,609 DAYS

DEU 1:1 These be the words which Moses spake unto all Israel **on this side Jordan in the wilderness**, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

DEU 1:2 (There are eleven days' journey from Horeb by the way of mount Seir unto Kadeshbarnea.)

NUM 13:29 **The Amalekites dwell in the land of the south**: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: **and the Canaanites dwell by the sea**, and by the coast of Jordan.

30 **And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.**



What does it mean that if we come in by one gate, then we are to leave by another?

EZE 46:9 But when the people of the land shall come before the LORD in the solemn feasts, **he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.**

In the simplest terms, it means - don't go out the way you came in. If you are a word oriented person, line upon line - precept upon precept - then let God remove the middle wall of partition so that the word is interpreted in the light of the Spirit. You can enter in the north gate thru a long journey of "grinding out" the meal of the word. Now, let it be quickened by the Spirit. On the other hand, if you came in by the south gate, and you "know", you "see", you "discern", what is true by the spirit of something. People can hide behind words, but you see into the heart, you are entering by the south. Then, go on and have what you "see" anchored in the Word and go out the north gate. For without the anchor of the Word, one must realize that certain spirits can cause visualizations that are not connected into the Word.

Know that when you come into the presence of God, He wants to lift you up, to give you gifts, to richly bless you as His sons and daughters. He want to give you the balance of a single eye so that you will deviate neither to the right or left, but walk in a straight path. For when we are balanced, we will then walk in the voice covenant with God.

ISA 30:21 **And thine ears shall hear a word behind thee, saying,** This is the way, walk ye in it, **when ye turn to the right hand, and when ye turn to the left.**

ISA 30:26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that **the LORD bindeth up the breach** of his people, and **healeth the stroke of their wound.**

When we come into the promised land and begin to eat of the fruit of land, we are beginning the celebration of the feast of tabernacles. However, as we look back at the path coming "up" out of Egypt, we can also see the feasts of Passover and pentecost.



There seem to be seven distinct phases or rungs of the ladder in the ascent up out of Egypt. On the adjoining page, these steps are outlined. The passover occurred in Egypt and the Red Sea was the dividing point between water baptism and the baptism in the cloud of the Spirit. We can look upon the first rung of the ladder as the sacrifice realm where the Lamb was slain. At this point, Israel was a slave in Egypt building bricks of clay and probably felt very forsaken and unloved by God.

Then she was brought out into the wilderness and while she had a closer relationship with God, she really wondered if God was feeding her and protecting her just because He had an obligation to her. And then came the day of the great invitation - Israel was to ascend up the mountain to become His wife - and invited to enter the very inner courts.

EXO 24:10 **And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.**

11 And upon the nobles of the children of Israel he laid not his hand: **also they saw God, and did eat and drink.**

SEVEN REALMS FROM EGYPT TO THE TEMPLE

ASCENSION FROM SOUTH

**7. TEMPLE OF
GOD**

6. JERUSALEM

**TABERNACLES
(Promised Land)**

**5. HEBRON
(FRIENDSHIP)**

.....

**PENTECOST
(Wilderness)**

4. MOUNTAIN OF GOD

3. TESTING IN WILDERNESS

2. BAPTISM IN SEA AND CLOUD

.....

1. PASSOVER IN EGYPT

NUM 13:1 And the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

22 And **they ascended by the south**, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

23 And they came unto the brook of Eshcol, and cut down from thence a branch with **one cluster of grapes**, and they bare it be-

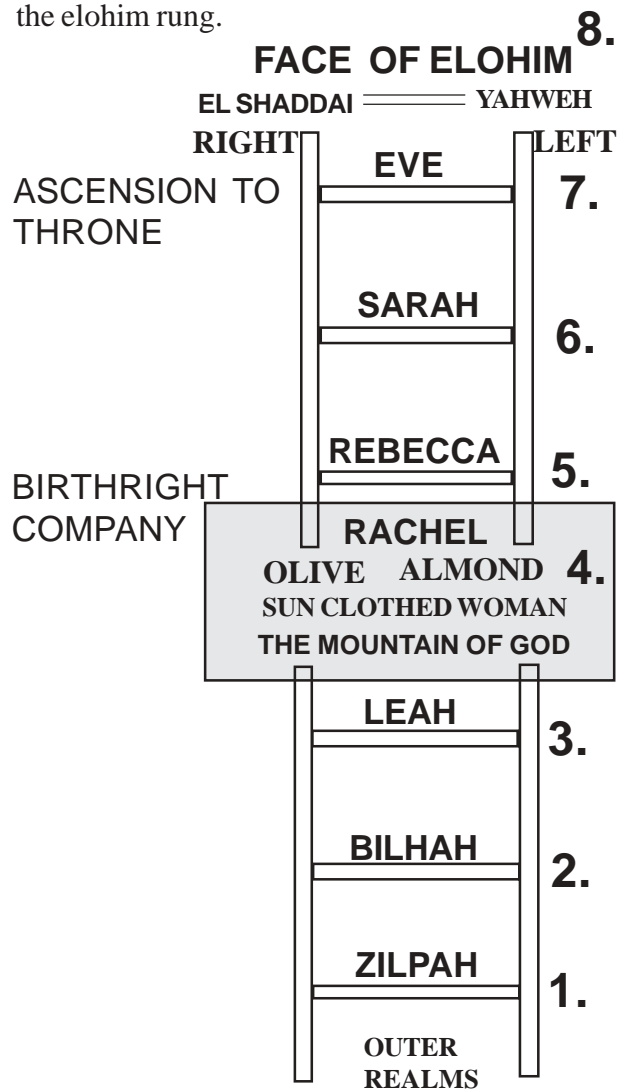


tween two upon a staff; and they brought of the pomegranates, and of the figs.

Once Israel entered the mountain of God, they were given a preview of the promised land. When they ascended from the south, the first city that they came to was Hebron - which means friendship. For like with Abraham, God will reveal to a friend what He is going to do - but a servant knoweth not what his master doeth. And Hebron is but a stepping stone to Jerusalem - for David reigned first in Hebron before he reigned in Jerusalem. And once in Jerusalem, it is but another step to come to the temple.

The ladder that we see here is the ladder of ascent that does not go thru the Jordan River of death. It is the path of transfiguration. It was offered to Israel but was rejected by the many.

The ladder of ascent for Israel is also reflected in the wives of Israel. The lower rungs are reflected in the handmaidens that by and large were on the outside. Zilpah was the handmaiden of Leah and Bilhah was the handmaiden of Rachel. When Israel was invited to ascend the mountain to dine with God, it is comparable to the Rachel rung of the ladder. Before that, the Leah mentality was that God cares for me because he is obligated by duty to me and that love must be earned. And of course, God is the Elohim of "Abraham, Isaac, and Jacob", so we can see the rungs of the ladder leading all the way back to when Eve came out of the garden. And then the next rung up is the elohim rung.



Now that we have reached the top of the ladder as relating to the garden - where does it go from here? We have seven rungs to get back into the garden and the eighth brings us to the elohims which are described in the Psalm 82 scriptures.

PSA 82:5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods [*elohims*]; and all of you are children of the most High [*El Elyon*].

7 But ye shall die like men, and fall like one of the princes.

We would propose that when we reach the eighth rung of the ladder, that the events that influenced the "fall" in the elohims will begin to become apparent. The scriptures at the very first part of Genesis come into play because the foundations of the earth became chaotic and there was darkness.

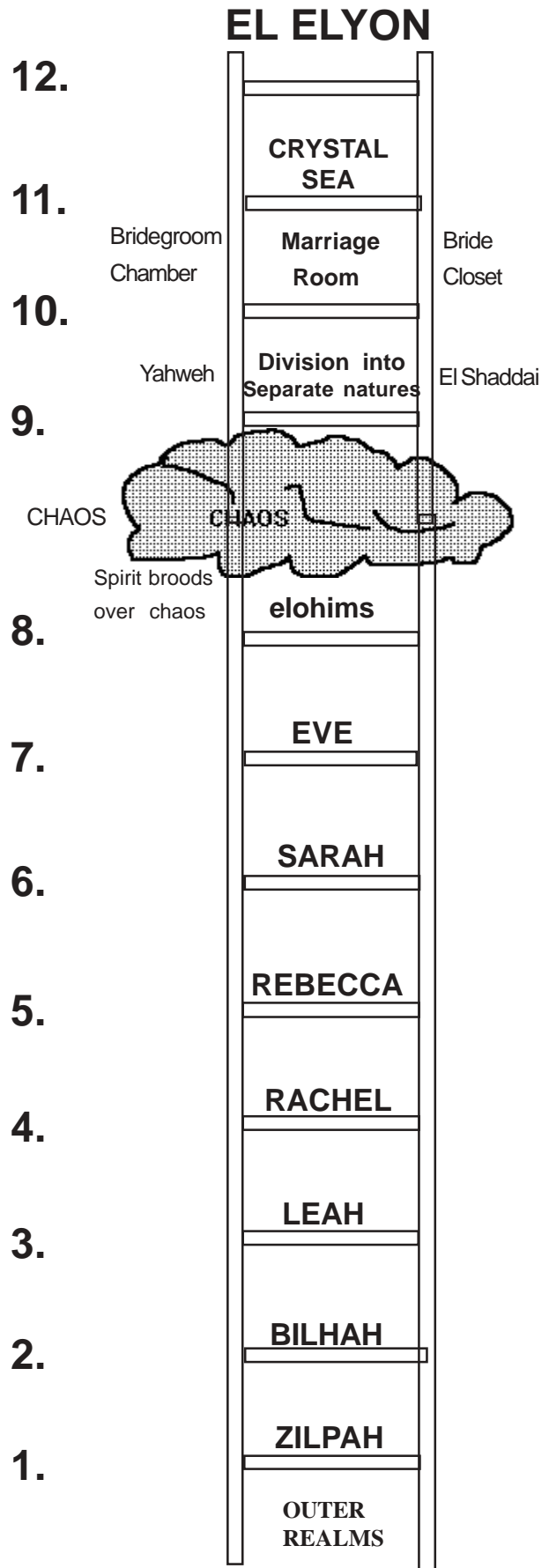
IN A BEGINNING
COMMONLY CALLED
"GENESIS"

Created by the Alueim were the heavens and the earth.

Yet the earth became a chaos and vacant, and darkness was on the surface of the submerged chaos. CLV

So we have put the lower eight rungs on the ladder of ascension to the point of the chaos. Where does the ladder go from there?

It would seem that the separate natures manifested so that the elohims were changed into son and daughter divisions within the ninth realm. At that point, each son and each daughter had a separate soul and could act independently. The earthly manifestation of what happened in the heavens was the separation of Eve out of Adam. And at that point, each could act independently of the other. The next realm up is the 10th realm, where the son and daughter are together - but partially separate - like two yolks in one egg. Next is the crystal sea in front of El Elyon's throne, where all things are purified or covered by the blood of Jesus before it comes to the throne.



JOH 15:26 But when the **Comforter** is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he **shall testify of me:**

27 **And ye also shall bear witness, because ye have been with me from the beginning.**

When it comes to searching for answers concerning the scriptures that deal with the beginning, there are a number of people who may feel somewhat uncomfortable - particularly about questions concerning Satan's origin. They may be more content to accept the "rebellion in heaven" concept given when they were a kid in Sunday School and just leave it at that. But, if we are ones that really desire to know the deep mysteries of the beginning, then we must be willing to search and consider and be open to the Spirit of revelation to discover the beginning. And some of the events of the beginning are recorded in Jude which also mentions that which is recorded in Enoch.

JUD 1:6 **And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.**

7 Even as **Sodom and Gomorrha**, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, **are set forth for an example**, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

JUD 1:11 Woe unto them! for they have gone in the way of Cain, and ran greedily after **the error of Balaam** for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; **wandering stars**, to whom is reserved the **blackness of darkness** for ever.

14 **And Enoch also, the seventh from Adam, prophesied of these**, saying, Behold, the Lord cometh with **ten thousands** of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

In the early church, the book of Enoch was given equal weight with the book of Revelation and a quote from it is mentioned in Jude 11 & 12. However, it later was not included in the rest of the set of scriptures we call the Bible. It gives additional descriptions of some of the events in the fall. Note that Enoch spoke of the ten thousands (plural, not ten thousand) that the Lord comes with. We are reminded of the twenty thousand chariots of Elohim in Psalm 68:17.

When Jude speaks of angels leaving their first estate, let us consider that term angels may have more than just the classic meaning. Enoch calls these "angels" as "sons of heaven" (7:2). And one might wonder if these are the ones that are bound in the "submerged chaos" which would be equivalent to Jude's "blackness of darkness".

We have spoken about how many of the events that have happened in the heavens are latter mirrored on the earth. Were the events acted out by Balaam a mere reflection of the merchandising in the heavens?

EZE 28:4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great wisdom **and by thy traffick hast thou increased thy riches**, and thine heart is lifted up because of thy riches:

Let us look at what happened at Sodom and Gomorrah in terms of the following insight given about events in the heavens. Could it be that the roots of sodomy were manifested first in the heavens and then in the earth?

We will relate a narrative of an early morning experience which illustrates the cruelty of how the families of heaven (Eph 3:15) were fractured before they "fell" to the earth.

As my spirit was stirred in the early morning season I realized that I was experiencing a moment in the foretelling of the doves that changed their destiny.

I came upon a man, this man was nameless and faceless, yet I know ... I knew him well.

The man was switching the dove eggs from nest to nest and laughing a very sinister laugh.



He did not give the switching of dove eggs a second thought. In fact one egg could be moved several times which resulted in there being no way to identify where the egg originated.

When I realized what this man was doing, I became extremely upset. I tried to stop him. The more I protested the louder he laughed and the more he mixed up the dove eggs.

In my desperation, I attempted to explain the nature of the doves, "You do not know if you are placing two male eggs or two female eggs together." I tried to explain that even the male and female eggs had to be the right pair together because they were created to be together. A perfect match. Just any male and female placed together would not be the same.

The more I spoke, the worse the situation became. The experience ended with me desperately pleading with the Lord to stop this atrocity. (given to one of His servants July 18, 1992).

Many who have tried to overcome sodomy have simply given up because they said, "I was born that way." And there may be much more truth to this

statement than realized. For the root of the problem may not be in the earth. Instead, it may go all the way back to the events that happened in the heavens before this person was born in the earth.

1TI 5:24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

This explains why some have more difficulty in getting deliverance, because it is not realized that the root is in another realm and deliverance must be sent to its very root.

HEB 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

REV 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

For we must look diligently for the source of the problem and realize that the blood of the Lamb is not limited by time but that it can be sent back to the very root of the problem. And perhaps one of the problems has been that we never knew that we could look back into the heavens for the source of the problem.

Could it be that the dark caves of the incest of Lot existed in the heavens before it was manifested in the earth? For before there was sin in the heavens, there was no reason to be on guard. And when betrayal came, the innocent were taken advantage of like sheep being taken to a slaughter.



BALAAM'S PAST

NUM 22:7 AND THE ELDERS OF MOAB AND THE ELDERS OF MIDIAN DEPARTED WITH THE REWARDS OF DIVINATION IN THEIR HAND; AND THEY CAME UNTO BALAAM, AND SPAKE UNTO HIM THE WORDS OF BALAK.

JUD 1:11 WOE UNTO THEM! FOR THEY HAVE GONE IN THE WAY OF CAIN, AND RAN GREEDILY AFTER THE ERROR OF BALAAM FOR REWARD, AND PERISHED IN THE GAIN-SAYING OF CORE.

Next we want to begin to look at the activities of Balaam who reflected the trafficking and merchandising in the heavens. Balaam also manifested a certain mentality which unfortunately is still manifested in many Christians today. And that mentality is to sacrifice something of value to "buy off God" so that they can continue to sin. Balaam was an expert in the sacrifice realm and he saw many visions. But, before we get into the sacrifice realm, let's take a quick look at Balaam's checkered past. Many probably do not realize that Balaam was one of the magicians of Egypt that stood against Moses. Many of Balaam's deeds (or misdeeds) are recorded in the book of Jasher.

Jash 57:41 Balaam's father, Beor, was made king by the descendents of Esau

Jash 61:8 As a youth, Balaam used witchcraft to advise African King Angeas not to war with Egypt because he divined defeat.

Jash 67:50 Balaam advised Pharaoh to issue a decree that every male Hebrew child born in Egypt should be killed.

Jasher 70:5 Balaam advises Pharaoh to kill little baby Moses by devising a test to show that Moses was born to frustrate Pharaoh - but God caused Moses to pass the test and confuse Pharaoh.

Jash 70:39, 72:15, 73:28 Balaam goes to Cush and opposes Moses there after Moses left Egypt.

Jash 73:28, 79:27 Balaam, his two sons and eight brothers, were part of the magicians of Egypt that opposed Moses.

NUM 31:8 And they slew the kings of Midian ... Balaam also the son of Beor they slew with the sword.

NUM 24:15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God [ELOHIM], and knew the knowledge of the most High [EL ELYON], which saw the vision of the Almighty [EL SHADDAI], falling into a trance, but having his eyes open:

THE REALM OF SACRIFICE

Balaam's method of seeking God was to prepare sacrifices and then he received visions. And in those visions God gave him instructions. But in Balaam's heart, what he heard was not what he really wanted to do.

NUM 23:1 And Balaam said unto Balak, Build me here **seven altars**, and **prepare me here seven oxen and seven rams**.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

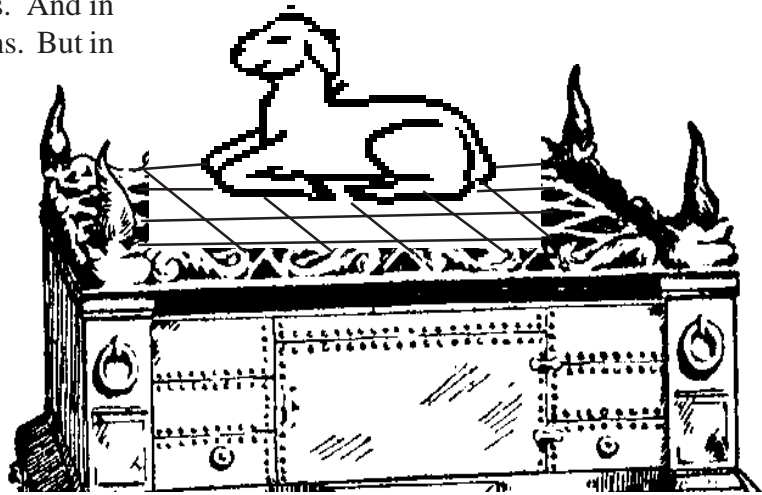
8 **How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?**

Next, we will see a very curious test that God gave to Balaam. God gave Balaam permission to do something, but He was testing him to see if he would follow the greed in his own heart.

NUM 22:18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 **And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them;** but yet the word which I shall say unto thee, that shalt thou do.



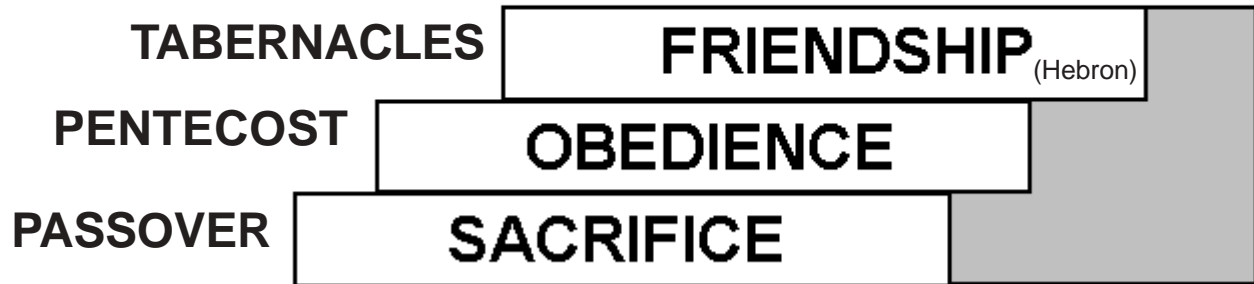
So, Balaam was quite happy in his own mind that he not only had God's permission but also God's instruction to go with Balaak. Perhaps, if he went with Balaak, God would give in and let him curse Israel after all and he would receive the rewards of divination. After all, didn't he sacrifice seven bullocks and rams to pay off God? But, what was the result?

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 **And God's anger was kindled because he went:** and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

And then Balaam rode off on his donkey and the fascinating account of the talking donkey that kept Balaam from encountering the fiery sword is given. And Balaam learned the lesson of how God looks at the motives of the heart and frames circumstances which allow men to see what is really in their heart. Yes, God did tell Balaam to go with Balaak - but Balaam also knew that it was God's desire to bless Israel rather than curse that nation. For the sacrifice realm often ends up in a ritual. The sacrificer begins to regard God as a vending machine. One puts in the quarters, makes the selection and gets what one wants.

Stairs of Ascent



We can begin to look at how our relationships with God are reflected in the three feasts. The first step is the sacrifice realm which requires offering a sacrifice. After a while, it tended to become a ritual and the scribes and Pharisees became masters at using the law. However, the law was fulfilled by the sacrifice of the Lamb which brought grace rather than ritual.

GAL 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

CONTINUED SACRIFICES FOR THE SAME REPEATING OFFENCE FRUSTRATES GRACE

And then after we have fulfilled the sacrifice realm in Christ Jesus, we are ready to enter the realm of pentecost which is the servant realm where we learn obedience.

MAR 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

12 And immediately the spirit driveth him into the wilderness.

There is a transition to be made in leaving the realm of sacrifice to the realm of servanthood or obedience. Consider that Saul was given the anointing to come into the obedience realm.

1SA 10:10 And when they came thither to the hill, behold, a company of prophets met him; and **the Spirit of God came upon him**, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, **What is this that is come unto the son of Kish? Is Saul also among the prophets?**

SAMUEL ANOINTING SAUL



So Saul was well equipped to become a servant to God and enter the obedience realm. And Saul did go forth and win many victories. But God provided a test to let Saul see what was really in his heart and whether he would obey God. Do you remember what the test was?

BEHOLD, TO OBEY IS BETTER THAN SACRIFICE, AND TO HEARKEN THAN THE FAT OF RAMS.

1SA 15:7 And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

8 **And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.**

9 **But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.**

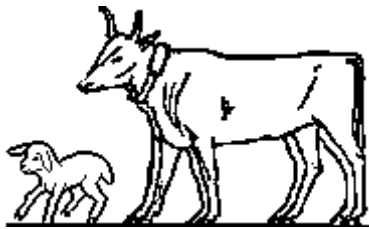
10 Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?



15 And Saul said, **They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.**

Saul had sort of carried out what God wanted, but not quite. And Samuel was sent to confront him with his disobedience. But, the real problem was not so much the cattle and sheep - they were only the circumstance used to let Saul see the pride in his heart. And so Samuel told him.

1SA 15:16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, **When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?**

18 And the LORD sent thee on a journey, and said, **Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.**

19 **Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?**

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought **Agag the king of Amalek**, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

1SA 15:22 And Samuel said, **Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD?** Behold, **to obey is better than sacrifice**, and to hearken than the fat of rams.

23 For **rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.** Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

Yes, Saul learned that obedience is better than sacrifice. He also learned that he couldn't buy off God by sacrificing a few of the sheep and oxen just to keep Him happy. He failed in his encounter with the Amalakites and king Agag. And the scriptures say that every generation will battle against that spirit represented by Amalakite concepts - and that includes us. Jesus passed the test when He was taken into the wilderness by refusing the gifts and temptations offered. Saul turned back and failed his obedience test.

Stairs of Ascent

TABERNACLES

HEBRON

FRIENDSHIP

PENTECOST

OBEDIENCE

At this point, some might be saying - why are we going over these basic teachings about Balaam and Saul? It is educational, of course, but what does it really have to do with the upper realms of the heavens and Jacob's ladder? What does it have to do with the realms between the garden and El Elyon?

For the sacrifice and obedience that we have been considering is foundational to the next step which is friendship and we have related it to the feast of Tabernacles. We cross the border of the promised land from the south and enter into Hebron. Hebron means friendship and it was in this area where the grapes, figs, and pomegranates were found. It also was a land of giants. And this is a most difficult transition, because we go from blind obedience to being able to share with God from the honesty in our own heart - even if we wonder if He will accept what we are sharing.

WHAT IS THE DIFFERENCE BETWEEN A SERVANT AND A FRIEND?

Abraham was tested in obedience and he passed the test. Abraham was a servant of God, yes, but God counted him as more than a servant.

JAM 2:23 And the scripture was fulfilled which saith, **Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.**

GEN 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he counted it to him for righteousness.

GEN 14:18 **And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.**

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

Abraham was counted a friend of God and part of the reason was that he did not have greed in his heart - as evidenced by his words to the king of Sodom about the spoils. But, what is truly the difference between a friend and a servant? Jesus defines this precisely in the following scriptures.

JOH 15:12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Then, we leave the servant realm and come into the friend realm when God begins to share with us His thoughts and intended actions before the actions are carried out. He begins to show us the hidden things.

LUK 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, **O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes:** even so, Father; for so it seemed good in thy sight.

WHAT ARE DIFFERENCES BETWEEN THE SERVANT RELATIONSHIPS AND THE FRIEND RELATIONSHIPS?

John 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

A FRIEND SHARES WITH HIS FRIENDS WHAT HE IS ABOUT TO DO.

Since the Lord considered Abraham His friend, we see in the following scriptures that He shared his plan with Abraham before He did it. And sometimes, when we share what we plan to do in advance with our friends, we run a risk. If our friends are truly friends and are honest with us with their true feelings, they may try to talk us out of what we propose doing. Consider the dialog between the Lord and Abraham. Was Abraham operating in the blind obedience realm or in the friendship realm?

GEN 18:17 And the LORD said, **Shall I hide from Abraham that thing which I do;**

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

GEN 18:20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: **but Abraham stood yet before the LORD.**

23 And **Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?**

24 **Peradventure there be fifty righteous within the city:** wilt thou also destroy and not spare the place for the fifty righteous that are therein?

Could it be that Abraham was questioning God?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: **Shall not the Judge of all the earth do right?**

Where did Abraham get such audacity - to dare to question the Lord concerning his plans? And further, to question whether the Lord is right? Didn't Abraham learn blind obedience? After all, God said He was going to do it, would God listen to someone who is but dust? Abraham certainly wondered about this and was quite careful how he framed his words.

GEN 18:26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, **Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:**

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

31 And he said, **Behold now, I have taken upon me to speak unto the Lord:** Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, **Oh let not the Lord be angry, and I will speak yet but this once:**

WAS THE LORD (YAHWEH) TESTING ABRAHAM TO SEE IF HE WOULD SPEAK WHAT WAS IN HIS HEART?

ONE DOESN'T COME TO THE FRIENDSHIP REALM WITHOUT BEING ABLE TO PASS THE TESTS OF THE OBEDIENCE REALM

CONSIDER HOW ABRAHAM PASSED HIS TEST

GEN 22:12 And he said, **Lay not thine hand upon the lad**, neither do thou any thing unto him: **for now I know that thou fearest God**, seeing thou hast not withheld thy son, thine only son from me.



13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

GEN 22:8 And Abraham said, My son, **God will provide himself a lamb** for a burnt offering: so they went both of them together.



When it was said that "God will provide himself a lamb" it was literally fulfilled in the sacrifice of the Lamb of God. For Jesus was tested and was found obedient.

MAT 26:36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, **O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.**

For it is true that Jesus was led like a lamb to the slaughter. And yet, by making Himself the servant of all, He became the chiefest of all. A great paradox - how can one be a servant and yet the chiefest of all?

PHI 2:7 **But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:**

8 And being found in fashion as a man, he humbled himself, **and became obedient unto death**, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

MAR 10:44 **And whosoever of you will be the chiefest, shall be servant of all.**

45 For **even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

But even though Jesus was a servant of God, He also was a friend of God in that He knew in advance what would happen when He would be betrayed in Jerusalem. Many of the most powerful patriarchs in the Bible came to a point where they were willing to share what was really in their heart with God. Some times God used very adverse circumstances to bring them to that point. Take the little quiz on the adjacent page to see if you can identify who said what in their hour of testing.

THE CAVE OF MALCONTENTS

1SA 22:1 David therefore departed thence, **and escaped to the cave Adullam:** and when his brethren and all his father's house heard it, they went down thither to him.
2 **And every one that was in distress, and every one that was in debt, and every one that was discontented,** gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

A QUIZ - WHO SAID WHAT?

20:7 **O LORD, thou hast deceived me,** and I was deceived; thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

9 **Then I said, I will not make mention of him, nor speak any more in his name.** But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

14 **Cursed be the day wherein I was born:** let not the day wherein my mother bare me be blessed.

15 Cursed be the man who brought tidings to my father, saying, **A man child is born unto thee;** making him very glad.

32:32 **Yet now, if thou wilt forgive their sin -; and if not, blot me, I pray thee, out of thy book which thou hast written.**

33 And the LORD said unto [], Whosoever hath sinned against me, him will I blot out of my book.

3:3 **Let the day perish wherein I was born,** and the night in which it was said, **There is a man child conceived.**

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning (*Who are prepared to rouse Leviathan*) *NASB*

88:1 O LORD God of my salvation, I have cried day and night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man that hath no strength:

A SERVANT HIDES WHAT IS IN HIS HEART FROM HIS MASTER (AND COVERS UP HIDDEN ANGER AND RESENTMENT)

TRUE FRIENDS ARE HONEST WITH EACH OTHER AND SHARE THEIR INNERMOST FEELINGS. ARE YOU WILLING TO BE A FRIEND OF GOD?

Suppose that you were the pastor of a church that had some really serious problems. And suppose the Lord visited you and said that the people in **your church** (Not His church) had corrupted themselves and that He was going to wipe them out. But you were not to worry because He would raise you and your family up and make a truly great church out of you. How would you react? Or, do you think the above little story is farfetched and preposterous?

EXO 32:7 And the LORD said unto Moses, Go, get thee down; **for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:**

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

10 **Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.**

So maybe the little story that we made up above is not so far fetched - we simply disguised it by using a modern day setting. But it was this kind of proposition that Yahweh brought before Moses And put yourself in the shoes of Moses. What would you have said? Isn't it curious that Yahweh is asking Moses to "let me alone, so that my wrath may wax hot"?

So how would Moses react to what Yahweh said? After all, the Lord did say this was what He wanted to do, and Moses, being a servant of the Lord, should do exactly what the Lord wanted. Let's read on to see what happened as Moses began to shape his reply to Yahweh.

DEU 9:27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 **Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.**

29 **Yet they are thy people** and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

If the matter involved were not so serious, it would be almost humorous. The Lord tells Moses that the people who strayed are **his** people and then Moses says to the Lord, "Yet, they are **thy** people." Then Moses summons up his courage and says the almost unthinkable to the Lord, and of all things, asks the Lord to "repent".

EXO 32:11 And Moses besought the LORD his God, and said, LORD, **why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?**

12 **Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.**

WHAT DOES THE " - " MEAN?

And Moses continued on with his finely tuned argument to cause Yahweh to turn away from destroying the people. Would his great boldness and audacity work?

EXO 32:13 **Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.**

14 And the LORD repented of the evil which he thought to do unto his people.

And, no doubt, Moses sighed a huge sigh of relief when the Lord told him that He would not wipe out the people after all. But, Moses did not let it rest there - he wanted something more from the Lord. He wanted the Lord not only to repent from wiping out the people, **but in addition**, he wanted the Lord to actually **forgive** the people. And to put an exclamation point on the request, he put his very own life in jeopardy.

EXO 32:31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin -; **and if not, blot me, I pray thee, out of thy book which thou hast written.**

Yes, Moses agreed with the Lord, that " the people have sinned a great sin, and have made them gods of gold." However, Moses went on to say, "Yet now, if thou wilt forgive their sin -;". And then, he said if the request was not granted, he wanted to **be blotted out** of the Lord's book. What does the dash in "If thou wilt forgive their sin -;" stand for? Isn't it curious that most every version of the Bible will have this "-" in it?

It seems that a background story exists about the dash. We first heard of it about ten years ago, when a minister who visited Jerusalem told us the account.

It seems that a guide skilled in many different languages was conducting a group tour of Jerusalem. At one site, he pointed out some things that probably only a very few people would know unless they were very skilled in the early languages. A member of group asked him, "since you're so skilled in these languages, what does the "-" in Exodus 32:32 mean? The man turned almost white and fell backward almost as if he had been pushed. "How did you know about the dash?!", he exclaimed. He went on to say that the dash was put in by translators to cover quite a number of pages of Moses' statements to the Lord concerning his request for the people to be forgiven. Moses' statement was written in tongues that were not recognized by the translators. The guide went on to say that he had seen a copy of a manuscript containing this message in a church in Syria, but had not yet had an opportunity to try to translate it.

And while we do not know at this point, what messages were given in the "-", we do know that it must have been a very profound statement asking the Lord to forgive their sins, because Moses ended it by saying that if the Lord would not grant his request, he wished to have his name blotted out of the Lord's book.

EXO 32:33 And the LORD said unto Moses, **Whosoever hath sinned against me, him will I blot out of my book.**

34 **Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.**

So Moses succeeded in persuading Yahweh not to destroy the people. And while he was not able to get a grant of forgiveness for their sins, at least he did get a postponement of the punishment of their sins. And that postponement was very important because it extended the time of visitation of the sins upon the people until a very key element was in place.

And that key element was that "God will provide himself a lamb." And in the fullness of time, that Lamb, Jesus Christ was born into the world.

Now, as we look back over the various events with Balaam, Saul, Abraham, and Moses, we can see the key is what was in their hearts and this was the deciding factor in how the matter was resolved.

BALAAAM - THE LORD TOLD HIM TO GO WITH BALAK TO TEST WHETHER HE WOULD BE RULED BY THE GREED IN HIS HEART.

SAUL - SAUL WAS TESTED WITH SPOILS TO SEE IF HE COULD MOVE FROM THE SACRIFICE REALM TO THE OBEDIENCE REALM. THE PRIDE AND GREED IN HIS HEART MANIFESTED.

ABRAHAM - YAHWEH PRESENTED THE DESTRUCTION OF SODOM AND GOMORRAH TO HIM. HIS REACTION REVEALED THE LOVE IN HIS HEART FOR HIS KINSMAN, LOT.

MOSES - THE LORD PRESENTED THE POSSIBILITY OF GREAT POWER TO MOSES BY PROPOSING THAT THE ISRAELITE NATION BE RAISED UP FROM HIM RATHER THAN THE OTHERS. THE LOVE OF HIS KINSMEN WAS MORE IMPORTANT TO MOSES THAN ANY POWER GIVEN SPECIFICALLY TO HIM. MOSES LOVED HIS KINSMAN TO THE POINT OF BEING WILLING TO LAY DOWN HIS LIFE RATHER THAN SEE THEM DESTROYED.

HEB 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, **and is a discerner of the thoughts and intents of the heart.**

13 Neither is there any creature that is not manifest in his sight: **but all things are naked and opened** unto the eyes of him with whom we have to do.

Consider how Joseph tested Judah who confessed what had happened to Joseph and offered to become a surety to Benjamin. It was then that Joseph knew that Judah's heart was a heart of love and so Joseph revealed himself.

GEN 44:33 Now therefore, **I pray thee, let thy servant abide instead of the lad a bondman to my lord;** and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

45:1 **Then Joseph could not refrain himself** before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while **Joseph made himself known unto his brethren.**

Consider the testing to which prophets are subjected. There comes a time when they must decide whether it is more important for the dire prediction of judgment to come forth or whether it is better for God's love, mercy and forgiveness to be manifested. Jonah was so caught up in being right in his prophecy that he was willing to die because it did not come true in the way he thought it should.

JON 4:1 **But it displeased Jonah exceedingly, and he was very angry.**

2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: **for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.**

3 Therefore now, O LORD, take, I beseech thee, my life from me; for **it is better for me to die than to live.**

JON 4:10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 **And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?**

Those in Nineveh may not have known the mysteries of the right and left, but God still loved them.

JESUS CHANGED THE LAW BY FULFILLING IT AND LIFTING IT INTO A HIGHER REALM

EXO 21:24 **Eye for eye, tooth for tooth,** hand for hand, foot for foot,
25 **Burning for burning, wound for wound, stripe for stripe.**



PSA 19:7 **The law of the LORD (Yahweh) is perfect,** converting the soul: the testimony of the LORD is sure, making wise the simple.

THE LAW IS FULFILLED BY LOVE

MAT 5:17 **Think not that I am come to destroy the law,** or the prophets: **I am not come to destroy, but to fulfil.**

JAM 2:8 If ye fulfil the **royal law** according to the scripture, **Thou shalt love thy neighbour as thyself,** ye do well:

MAT 22:37 Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**

38 This is the first and great commandment.

39 And the second is like unto it, **Thou shalt love thy neighbour as thyself.**

40 **On these two commandments hang all the law and the prophets.**

LUK 10:25 And, behold, a **certain lawyer** stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

REV 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, **stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God** sent forth into all the earth.

The Revelation of God is progressive. And it is not limited because of any limitation by God, but because it must be given to us degree by degree. Otherwise, if given all at once, it would overwhelm us and destroy us.

WHAT IS PERFECT FOR ONE DISPENSATION BECOMES WEAK AND BEGGARLY FOR THE NEXT DISPENSATION

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, **made under the law,**

5 **To redeem them that were under the law, that we might receive the adoption of sons.**

9 But now, after that ye have known God, or rather are known of God, **how turn ye again to the weak and beggarly elements,** whereunto ye desire again to be in bondage?

THE IN-PART ELEMENTS OF PENTECOST WERE PERFECT FOR THE CHURCH AGE BUT ARE INADEQUATE FOR THE FACE TO FACE TABERNACLES AGE

1CO 13:10 **But when that which is perfect is come, then that which is in part shall be done away.**

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 **For now we see through a glass, darkly; but then face to face:** now I know in part; but then shall I know even as also I am known.

THE CHURCH "LAW" WILL BE FULFILLED AND CHANGED INTO HIGHER PRINCIPLES FOR SONS AND DAUGHTERS IN TABERNACLES

GAL 4:1 Now I say, **That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;**

2 But is under tutors and governors until **the time appointed of the father.**

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, **God sent forth his Son, made of a woman, made under the law,**

5 **To redeem them that were under the law, that we might receive the adoption of sons.**

6 And because ye are sons, God hath sent forth the **Spirit of his Son** into your hearts, **crying, Abba, Father.**

7 **Wherefore thou art no more a servant, but a son;** and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 **But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?**

WHEN JESUS SPOKE "ABBA FATHER", HE WAS SPEAKING OF EL ELYON

LUK 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and **the power of the Highest** [El Elyon] shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

JOH 15:15 **Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.**

As we go through the purification processes of sacrifice and obedience, the things in our heart that disagree with the precepts of God are purified. However, we are the generation that is born at the ending of one age and the beginning of another. Many of the deep down beliefs in our

hearts are principles to be manifest in the age being birthed. And God is desiring for a generation to come forth with the honesty in the heart of true friendship to speak the birthing of the age to come into existence. And they will need the boldness to speak candidly with God to do it.

A TYPE AND EXAMPLE OF HOW WHAT HAPPENS IN THE HEAVENS IS REFLECTED IN THE EARTH

EXO 17:6 Behold, I will stand before thee there upon the rock in Horeb [dried up]; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

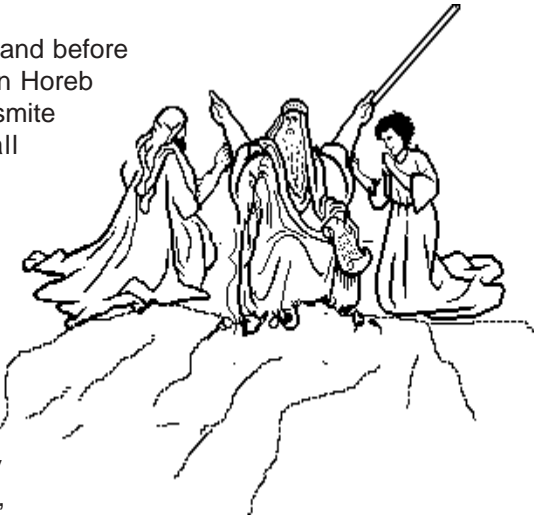
8 **Then came Amalek, and fought with Israel in Rephidim.**

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow **I will stand on the top of the hill with the rod of God in mine hand.**

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, **when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.**

EXO 17:12 But Moses hands were heavy; and **they took a stone, and put it under him,** and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady **until the going down of the sun.**



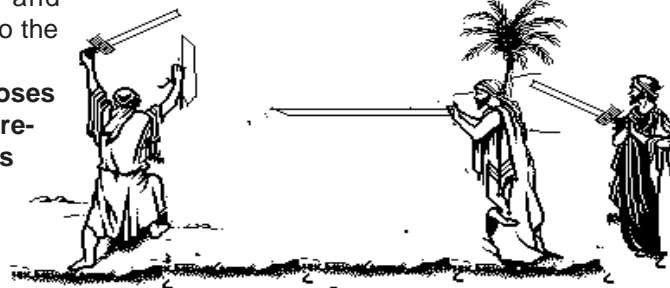
13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for **I will utterly put out the remembrance of Amalek from under heaven.**

15 And Moses built an altar, and called the name of it Jehovahnissi:

16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

EXO 18:17 **And Moses' father in law said unto him, The thing that thou doest is not good.**



18 Thou wilt surely wear away, both thou, and this people that is with thee: **for this thing is too heavy for thee; thou art not able to perform it thyself alone.**

The account of the battle above illustrates how the things that are manifested in the heavens are manifested in the earth. And the battle that we fight with Amalek is a fight with what is said to be the first of the nations.

NUM 24:20 And when he looked on Amalek, he took up his parable, and said, **Amalek was the first of the nations;** but his latter end shall be that he perish for ever.

However in earthly history, Amalek is the grandson of Esau, the one who sold his birthright. So, perhaps we can consider the Amalek spirit as manifesting in the heavens as those who would sell their birthright in the heavens for merchandising. And this spirit led to divisions in the heavens which was later manifested as nations in the earth. And it was this perverseness that Balaam really desired to serve because it was in his heart of greed.

Now let us take what we have learned about the changes from one dispensation to another and go back and look at what happened in the beginning. Didn't Thomas say that "where the beginning is, there shall be the end."? With this in mind, we look once again at the verses in the beginning of Genesis with the Strong's Concordance definitions shown along side.

2 And the earth was without [8414] **form,**

Strong's 8414 tohuw - a desolation (of surface), i.e. desert; fig. a worthless thing; adv. in vain

and [0922] void;

Strong's 922 - bohuw - a vacuity, i.e. (superficially) an undistinguishable ruin

and [2822] darkness

Strong's 2822 - choshek - the dark; hence (lit.) darkness; fig. misery, destruction, death, ignorance, sorrow, wickedness

was upon the face of the [8415] deep.

Strong's 8415 - tehowm - an abyss; the deep (as a surging mass of water), espec. the deep (the main sea or the subterranean water supply)

Why in the next verses did the Spirit of the Lord "brood" over the face of the waters? Was it because some great tragedy had happened?

And the Spirit of God [7363] moved

Strong's 7363 - rachaph - to brood; by impl. to be relaxed

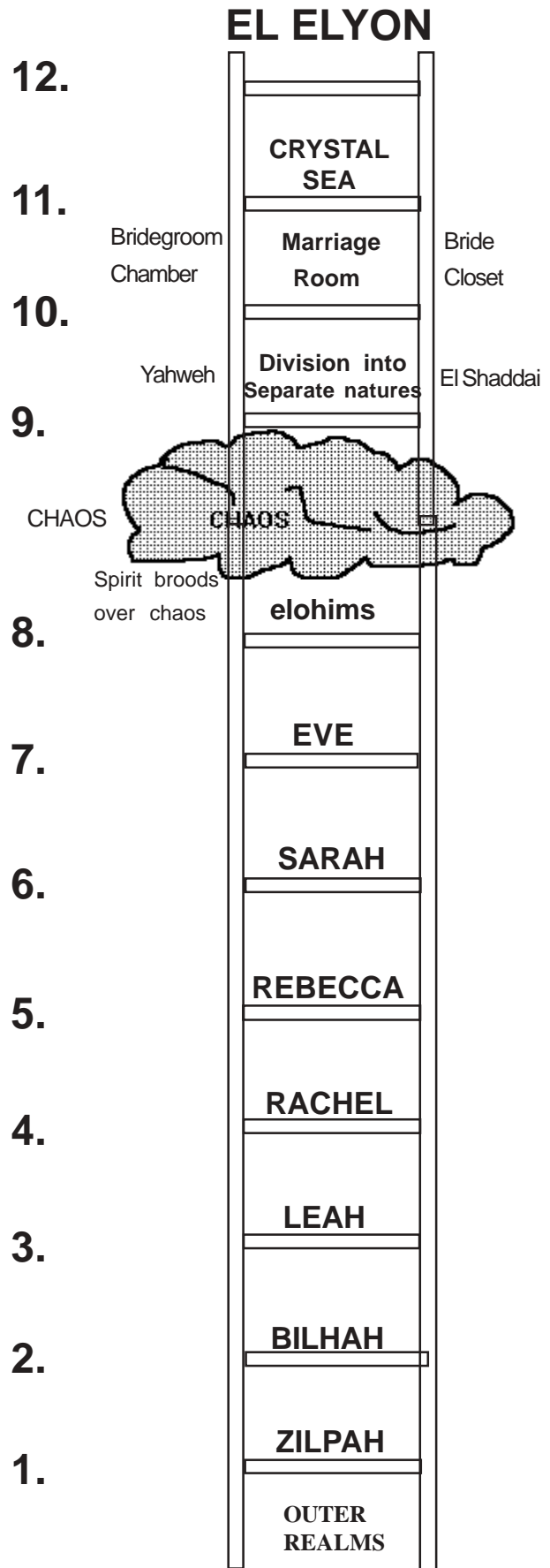
upon the face of the waters.

3 And God said, Let there be light: and there was light.

Where do these verses fit on Jacob's ladder? For in the upper levels of the ladder, we are looking at the events that happened in the elohim realm.

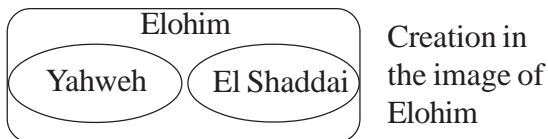
IN A BEGINNING
COMMONLY CALLED
"GENESIS"

Created by the Alueim were the heavens and the earth.
Yet the earth became a chaos and vacant, and darkness was on the surface of the submerged chaos. CLV

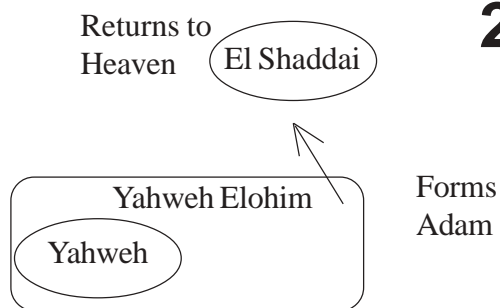


What happened in the heavens and what happened in the earth? Do the diagrams below reflect the series of events?

1.



2.



El Shaddai taken out of Elohim which leaves Yahweh Elohim

3.

Reflection in the Earth of El Shaddai being taken out of Elohim



Enoch 42:1 **Wisdom found not a place on earth where she could inhabit**; her dwelling therefore is in heaven.

42:2 **Wisdom went forth to dwell among the sons of men, but she obtained not an habitation. Wisdom returned to her place, and seated herself in the midst of the angels ...**

Again, we must emphasize that the nature of God that is manifested in a given situation is dependent on what is needed for that situation. If rebellion is the problem, then the law is the appropriate manifestation.

GAL 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

GAL 3:25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

Even as there has been and is rebellion in the earth, there was rebellion in the heavens and the law was required to deal with it.

EZE 28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, **till iniquity was found in thee.**

And the judgement of the law is like one-half of a scissors that is used to cut the cords of wickedness. The other blade of the scissors is the love mercy, and forgiveness nature of God. And it appears that those who were in the elohim realm were judged by being put in the earth. And, we must ask the question if this was done willingly on their part.

PSA 82:6 I have said, Ye are gods [elohims]; and all of you are children of the most High [El Elyon].

7 But ye shall die like men, and **fall** like one of the princes.

ROM 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 **For the creature was made subject to vanity, not willingly,** but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

So, however it happened, there was a fall from the realm of the children of El Elyon to a lower and lower realm rung by rung. And as that fall took place, the scissor blades of judgement and mercy were manifested separately in the Godhead to deal with it. For it took judgement to reveal the need for mercy.

Now that we have considered how the sons of God preexisted in the beginning, and were made subject to vanity, let us read the story. For it is the story of the firstfruits, whom God foreknew, returning to the place of their origin. Consider the role that the Spirit (Wisdom) plays in bringing about this restitution. For it is our hope to one day walk in the glorified bodies.

ROM 8:20 **For the creature was made subject to vanity, not willingly**, but by reason of him who hath subjected the same in hope,

8:21 Because the creature itself also **shall be delivered from the bondage of corruption into the glorious liberty of the children of God.**

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have **the firstfruits of the Spirit**, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: **but the Spirit itself maketh intercession for us with groanings which cannot be uttered.**

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 **For whom he did foreknow, he also did predestinate to be conformed to the image of his Son**, that he might be the first-born among many brethren.

30 **Moreover whom he did predestinate, them he also called**: and whom he called, them he also justified: and whom he justified, them **he also glorified.**

For when the sons and daughters came down the ladder, there was more and more of a fracture into separate natures of male and female attributes. For the fall was not just one fall but a descent down the ladder rung by rung. However, during the ascension the sons in the Yahweh nature and the daughters in the El Shaddai nature will in effect be joining the body of Yahweh and El Shaddai back together in the heavens and be taking those natures back into the bridal chamber. And when, these are joined together in the body of Christ, they will boldly go back thru the fiery crystal sea to El Elyon's throne.

EPH 2:14 For he is our peace, **who hath made both one, and hath broken down the middle wall of partition between us;**

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; **for to make in himself of twain one new man, so making peace;**

16 And that **he might reconcile both unto God in one body by the cross**, having slain the enmity thereby:

And eventually, as the heavens are rolled up rung by rung, like a scroll, there will also come a time when the Son will have returned all things to the Father and even the crystal sea will be rolled up back into El Elyon.

1CO 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, **that God may be all in all.**

REV 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; **and there was no more sea.**

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as **a bride adorned for her husband.**

3 And I heard a great voice out of heaven saying, Behold, **the tabernacle of God is with men**, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

**ISA 62:6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,
7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.**

A FRIEND WILL HAVE THE BOLDNESS TO REMIND GOD OF HIS WORD AND WILL GIVE HIM NO REST UNTIL HE RECONCILES ALL THINGS TO HIMSELF. IS GOD WAITING FOR A GENERATION TO MOVE BEYOND SERVANTHOOD AND TO MANIFEST THE BOLDNESS OF HIS SONS AND DAUGHTERS? WILL THESE SONS AND DAUGHTERS REACH THE POINT OF SAYING "ENOUGH IS ENOUGH" CONCERNING THE CALAMITIES OF THE EARTH?

COL 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

2CO 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and **hath given to us the ministry of reconciliation;**

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and **hath committed unto us the word of reconciliation.**

EPH 2:14 For he is our peace, **who hath made both one, and hath broken down the middle wall of partition between us;**

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; **for to make in himself of twain one new man,** so making peace;

1TI 2:3 For this is good and acceptable in the sight of God our Saviour;

4 **Who will have all men to be saved, and to come unto the knowledge of the truth.**

FRIENDSHIP DEMANDS HONESTY IN THE HIDDEN PARTS

PSA 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

JOH 19:28 After this, Jesus knowing **that all things were now accomplished**, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

MAT 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, **My God, my God, why hast thou forsaken me?**

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, **behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;**

52 And the graves were opened; and many bodies of the saints which slept arose,

WHEN WE COME INTO THE HONESTY OF THE FRIENDSHIP RELATIONSHIP, WE WILL BE PURGED WITH HYSSOP IN OUR INNER PARTS. THE VEILED WALL OF PARTITION WILL BE RENT BETWEEN OUR LEFT AND RIGHT BY A SPIRITUAL EARTHQUAKE AND WE WILL COME INTO OUR INHERITANCE WITH THE FATHER.

THE COMING TOGETHER OF FOUR THEMES

RETURN TO WISDOM'S HOUSE

We have seen how the hyssop is necessary to cleanse our inner parts so that we have the honesty to come into the friendship realm with God. And we have shown how the hyssop with the vinegar on a sponge is related to the trees of tabernacles. And we have shown how Jacob's circle from Bethel to Padan-aram and back to Bethel (house of Elohim) is a path of progression back into the elohim realm. And we have shown how coming back to Bethel is returning to Wisdom's house.

We have just about discussed all the major trees in coming to the top of the celestial house except for one tree. And we want to pursue that tree here because it ties up what would otherwise be loose ends. And this is a tree that brings peace because it replaces the briars of man's rulership with the gentleness of Wisdom's leading.

NEH 8:14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should **dwelt in booths in the feast of the seventh month:**

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and **myrtle branches**, and palm branches, and branches of thick trees, to make booths, as it is written.

ISA 55:12 For ye shall go out with joy, and **be led forth with peace:** the mountains and the hills shall break forth before you into singing, and **all the trees of the field shall clap their hands.**

13 Instead of the thorn shall come up the fir tree, and **instead of the brier shall come up the myrtle tree:** and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

JACOB'S PATH TO BETHEL

THE TREES OF TABERNACLES

SACRIFICE, OBEDIENCE, & FRIENDSHIP

And what is the manifestation of the myrtle tree? We gain a clue by looking at the word for myrtle in the Hebrew.

ESTHER - The Persian form of the Hebrew name HADASSAH (a myrtle). She was daughter of Abihail, son of Shimei, a Benjamite, cousin of Mordecai. Her parents did not return from captivity but died, leaving her in care of her relative (cousin?) Mordecai. The Persian king having divorced his queen, Vashti (a beauty), for contempt, the royal choice fell on Esther after passing many others by. In this position she delivered her people who were still very numerous from a threatened calamity which was the origin of the yearly feast of Purim. BRS Dictionary

Now we have a starting point because in looking at the life of Esther, it is easy to see the myrtle tree experience. For Esther in Hebrew (*Hadassah*) means myrtle.

EST 4:13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: **and who knoweth whether thou art come to the kingdom for such a time as this?**

15 Then Esther bade them return Mordecai this answer,

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; **and so will I go in unto the king, which is not according to the law: and if I perish, I perish.**

THE DAUGHTERS WHO HAVE THE SPIRIT OF JOSEPH UPON THEM - THEIR BRANCHES RUN OVER THE WALL OF THE LAW

So Esther was faced with a very difficult choice as it was presented to her in the words of Mordicai. If she stayed in the king's palace, she would likely perish along with the rest of her people. If she went into the inner court, without being called, she would be breaking the law and would perish. The only possible glimmer of light was that the king just might possibly have mercy on her if she went into the inner court to plead for her people. But was she one of those who was called to the kingdom for such a time as this?

Remember when the daughter and son returned to their mother's house in Songs chapter 8? And then the daughter was given instructions on how to prepare the spiced wine of the pomegranate for the son? Then, and only then could the son return to under the apple tree where he was birthed. It seems that the daughters play a very key role in the return to the mother's house in both the pomegranate and myrtle tree experiences. Now, let us continue to follow Esther's adventure into the inner court.

Esther 5:1 Now it came to pass **on the third day**, that Esther put on her royal apparel, **and stood in the inner court of the king's house**, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

5:2 And it was so, when the king saw Esther the queen standing in the court, **that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand**. So Esther drew near and touched the top of the sceptre.

5:3 Then said the king unto her, What wilt thou, queen Esther? **and what is thy request? it shall be given thee to the half of the kingdom**.



So will I go in unto the king, which is not according to the law: and if I perish, I perish.

After reading the account of Esther's entry into the inner court, one may wonder what was so difficult about it. She simply walked in, touched the top of the sceptre and the king granted her wish even to the half of the kingdom. However, there is more detail in a book called The Rest of Esther in the Apocrypha. In this account, there is some very unusual information which gives a clue as to why the king extended the sceptre to Esther and granted her request to half of the kingdom. For from being just a matter of fact experience, it was very frightening to Esther to break the law established by King Ashauerus.

Rest of Esther 15:1 And **upon the third day**, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

15:6 **Then having passed through all the doors, she stood before the king**, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; **and he was very dreadful**.

15:7 **Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted**, and bowed herself upon the head of the maid that went before her.

For from it being easy, Esther had encountered a countenance from the king so fierce that she fainted. She was in serious trouble. What happened to change the situation?

Rest of Esther 15:8 **Then God changed the spirit of the king into mildness**, who in a fear leaped from his throne, **and took her in his arms**, till she came to herself again, **and comforted her with loving words, and said unto her.**

15:9 Esther, what is the matter? **I am thy brother**, be of good cheer:

15:10 **Thou shalt not die**, though our commandment be general: come near.

Now, we see a very unusual statement about her relationship to King Ahasuerus. In verse 15:9, he simply says, "I am thy brother." Could it be? for now, we remember some unusual words which pointed to the type and shadow of the order to which Esther belonged.

EST 2:7 And he brought up **Hadassah, that is, Esther**, his uncle's daughter: **for she had neither father nor mother**, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

HEB 7:1 For this **Melchisedec**, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 **Without father, without mother, without descent, having neither beginning of days**, nor end of life; but made like unto the Son of God; abideth a priest continually.

If Esther and Ashauerus were brother and sister, and they were "without mother and father" in the earthly sense, then they were a brother and sister in the order of Melchisedec. And did Esther represent the corporate group of 10,000 daughters who would come out of their bridal closet, and King Ashauerus represent the corporate bridegroom group of 10,000 sons who would be taken to the mother's chamber by the daughters?

Could it be that Queen Esther and King Ashauerus were born together as corporate doves, as brother and sister companies, in the womb of the morning? Then, at the appropriate time, they were called to the kingdom - a brother and sister from an earlier realm - and they entered into the inner court. From "without" the garden, they found each other within. Could it be that they both were called to the kingdom for such a time as this - when the salvation of God's people hung in the balance? Bravely and courageously they fulfilled their destiny.

SON 8:1 **O that thou wert as my brother, that sucked the breasts of my mother!** when I should find thee without, I would kiss thee; yea, I should not be despised.

2 **I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.**

3 His left hand should be under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

5 Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up **under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.**

PSA 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from **the womb of the morning**: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, **Thou art a priest for ever after the order of Melchizedek.**

JOB 38:7 **When the morning stars sang together, and all the sons of God shouted for joy?**

And further, not only did Esther go over the wall of the law, but she succeeded in nullifying the first law with a higher law. Much in the same way that Jesus fulfilled the law of sacrifice with the law of love. She was one who had a spirit like the daughters of Joseph - for in her origins, her maternal side was through Rachel.

THE DAUGHTERS OF JOSEPH WHO "CHANGED THE LAW" WILL BE INSTRUMENTAL IN HEALING THE BREACH AND RETURNING TO THE BIRTHRIGHT OF ORIGINAL CREATION

NUM 27:1 Then came **the daughters of Zelophehad**, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, **of the families of Manasseh the son of Joseph**: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be done away from among his family, because he hath no son? **Give unto us therefore a possession among the brethren of our father.**

BUT AREN'T THE SONS THE ONES WHO INHERIT?

NUM 27:5 And Moses brought their cause before the LORD (Yahweh).

6 And the LORD spake unto Moses, saying,

7 **The daughters of Zelophehad speak right**: thou shalt surely give them a possession of an inheritance among their father's brethren; and **thou shalt cause the inheritance of their father to pass unto them.**

WILL THOSE DAUGHTERS OF JOSEPH WHO RUN OVER THE WALLS OF "LAW" BE INSTRUMENTAL IN HEALING THE MASCULINE - FEMININE BREACH?

GEN 49:22 Joseph is a fruitful bough, even a fruitful bough by a well; **whose branches (literally daughters) run over the wall**:

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25 Even by the God (*Elohim*) of thy father, who shall help thee; and by the Almighty (**El Shaddai**), who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, **blessings of the breasts, and of the womb**:

PSA 110:3 Thy people shall be willing in the day of thy power, **in the beauties of holiness from the womb of the morning**: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, **Thou art a priest for ever after the order of Melchizedek.**

The daughters of Zelophehad were very bold in that they were willing to take their case to Moses and ask for the law to be changed that all the inheritance went to male side of the family, even if a son were not available. They did not whine or carry on, but simply stated their case and it was brought before the community and came up for Moses' consideration. And Moses, wisely enough, let Yahweh settle it.

Yes, the father of these daughters died in the wilderness. But, these daughters, rather than whine and claim victimization because their father died, were able to rise above the walls of law. For why should they be punished because of the sour grapes their father ate?

EZE 18:2 What mean ye, that ye use this proverb concerning the land of Israel, saying, **The fathers have eaten sour grapes, and the children's teeth are set on edge?**

3 As I live, saith the Lord GOD, **ye shall not have occasion any more to use this proverb in Israel.**

And, truly, if we agree with the Lord God in not using this proverb any more, then the sour grapes of the acts of Adam and Eve are set aside and are of no effect on us any more.

GEN 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and **did eat, and gave also unto her husband with her; and he did eat.**

GEN 3:16 Unto the woman he said, **I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.**

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground for thy sake; in sorrow shalt thou eat of it** all the days of thy life;

The daughters of Zelophehad did not agree with the proverb in Israel about the sour grapes of the fathers setting the children's teeth on edge. And now, we have the same choice - do we agree with this proverb or with what God says about it?

The amazing aspect of the account about the daughters of Zelophehad is that this happened during a period in history when the woman was considered mere property along with cattle and slaves. It seems like they were asking ahead of the dispensation in which their wishes would be granted. But, Yahweh granted it anyway. Consider another case, where a gentile woman asked before the time of her dispensation.

MAT 15:24 But he answered and said, **I am not sent but unto the lost sheep of the house of Israel.**

25 Then came she and **worshipped him, saying, Lord, help me.**

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: **yet the dogs eat of the crumbs which fall from their masters' table.**

28 Then Jesus answered and said unto her, **O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.**

There seem to be two stages for the daughters in returning to that which they once had as the children of El Elyon. The first is to recognize within their hearts that even though they may be in prison, the prison walls no longer need exist. Yes, Jesus broke down the gates of hell for us. However, there are some that will sit in hellish situations rather than go thru the gates that have been broken down for them to escape. For the first step is the daughter settling within herself that she doesn't have to be in a prison. Then, she may present her petition all the way to the Supreme court of El Elyon if necessary in order to be freed from the prisons of the sour grapes eaten by the fathers.

As one looks at the groanings and birth pangs of the present age, it does not take great genius to realize that huge birth pangs are taking place in the realm of male - female relations. Some in the religious community would decry this - in much the same way as the Pharisees decried the teaching of Jesus as breaking the law. But the millennial age will be fully birthed as a oneness in Christ.

These daughters of Zelophehad were willing to have their case presented to Yahweh. And ultimately, for the daughters, there is to be a reconciliation of their feminine nature with Yahweh. And, ultimately, for the sons, there is to be a reconciliation of their masculine nature with Wisdom, else they will never come into the full manifestation of sonship. When they seek Wisdom, they will find the law of their mother in the Melchisedec realm.

PRO 1:7 The fear of the LORD is the beginning of knowledge: but fools despise **wisdom and instruction.**

8 My son, **hear the instruction of thy father,** and **forsake not the law of thy mother:**

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

PRO 8:14 Counsel is mine, and **sound wisdom:** I am understanding; I have strength.

15 **By me kings reign,** and **princes decree justice.**

16 **By me princes rule,** and nobles, even all the judges of the earth.

17 **I love them that love me; and those that seek me early shall find me.**

The ministry of the myrtle tree is a very important step in the processing of sons and daughters. Consider how the myrtle tree ministry must go forth to replace the briars with the peace of reconciliation.

ZEC 1:8 **I saw by night,** and behold a man **riding upon a red horse,** and **he stood among the myrtle trees** that were in the bottom; and behind him were there red horses, speckled, and white.

9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

10 And the man that stood among the myrtle trees answered and said, **These are they whom the LORD hath sent to walk to and fro through the earth.**

11 And they answered **the angel of the LORD that stood among the myrtle trees,** and said, We have walked to and fro through the earth, and, **behold, all the earth sitteth still, and is at rest.**

And we can follow on with the story in Zechariah and see how the horses among the myrtle trees are the first of four sets of horses that draw four chariots between the divided mountains. And as in Zech 1, we have the red horses pulling the first chariot.

ZEC 6:1 And I turned, and lifted up mine eyes, and looked, and, behold, **there came four chariots** out from **between two mountains;** and the mountains were mountains of brass.

2 In the **first chariot** were **red horses;** and in the **second chariot** **black horses;**

3 And in the **third chariot** **white horses;** and in the **fourth chariot** **grisled and bay horses.**

We are not going to dwell in detail on these four sets of chariots here, but we will point out that the myrtle tree ministry with the red horses begins the reversal of the fall that happened among the Elohim in the beginning. Now that we have laid additional foundation, read the account in Joel with an understanding that it describes the fall of the Elohim. And the four chariots of Zech 6 are the four reconcilers that deal with the four kinds of caterpillars that stripped the trees of Eden. For each of these vicious creatures represented evil doctrines and concepts that caused the Elohim to fall from El Elyon's palace.

JOE 1:1 The word of the LORD that came to Joel the son of Pethuel.

2 Hear this, **ye old men,** and **give ear,** all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and let your children tell their children, and their children another generation.

4 That which the **palmerworm** hath left hath the **locust** eaten; and that which the locust hath left hath the **cankerworm** eaten; and that which the cankerworm hath left hath the **caterpillar** eaten.

Like the four horsemen of the apocalypse, these four worms of creatures (wormwood) brought death, misery and destruction to the trees of Eden.

JOE 1:5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my **vine waste**, and **barked my fig tree**: he hath made it clean bare, and cast it away; the branches thereof are made white.

8 Lament like a **virgin girded with sackcloth for the husband of her youth**.

9 The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.

10 The field is wasted, the land mourneth; for **the corn is wasted**: the **new wine is dried up**, the **oil languisheth**.

11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the **wheat** and for the **barley**; because the harvest of the field is perished.

12 The **vine is dried up**, and the **fig tree languisheth**; the **pomegranate tree**, the **palm tree** also, and the **apple tree**, even **all the trees of the field, are withered**: because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests: howl, **ye ministers of the altar**: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

The above reads like a catalog of the trees that must be restored for us to celebrate the feast of tabernacles. And as it was once stripped from us, it will once again be restored. And those daughters, in the ministry of Esther or the myrtle tree will be instrumental in that restoration. And as they bring the sons under the apple tree to their mother's chamber, the sons will be fully born of the Spirit and go forth to manifestation.

JOE 2:16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: **let the bridegroom go forth of his chamber, and the bride out of her closet**.

For the four chariots of Zechariah 6, led by the Lord's red horses among the myrtle trees will undo the damage resulting in the fall. For another account of the fall is given in Revelation chapter 6. The sequence from allowing the enemies' flesh horses to put the Elohim into submission (to other than God) to the fall into the nakedness of the fig tree six rungs down the ladder is given. For Revelation 6 is both past history and futuristic. The account of the fall is the account of the restoration. So now we read an account of what happened to the ancients as they fell six rungs down the ladder to the nakedness of the fig leaves in the garden and had to leave the garden. For the seals on the history of the ancients are being broken.

REV 6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a **white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer**.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And **there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth**, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and **lo a black horse; and he that sat on him had a pair of balances in his hand**.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a **pale horse: and his name that sat on him was Death, and Hell followed with him**. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Those in the elohim realm were known as the "stars of heaven". And as we read on we see where the stars of heaven were cast out of the garden into the earth even as a fig tree is shaken by a mighty wind. They encountered the pale horse of death and left the garden and entered what we call the Eve realm which had part of its existence outside the fiery sword at the east gate of the garden.

REV 6:9 And when he had opened the **fifth seal**, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the **sixth seal, and, lo, there was a great earthquake**; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

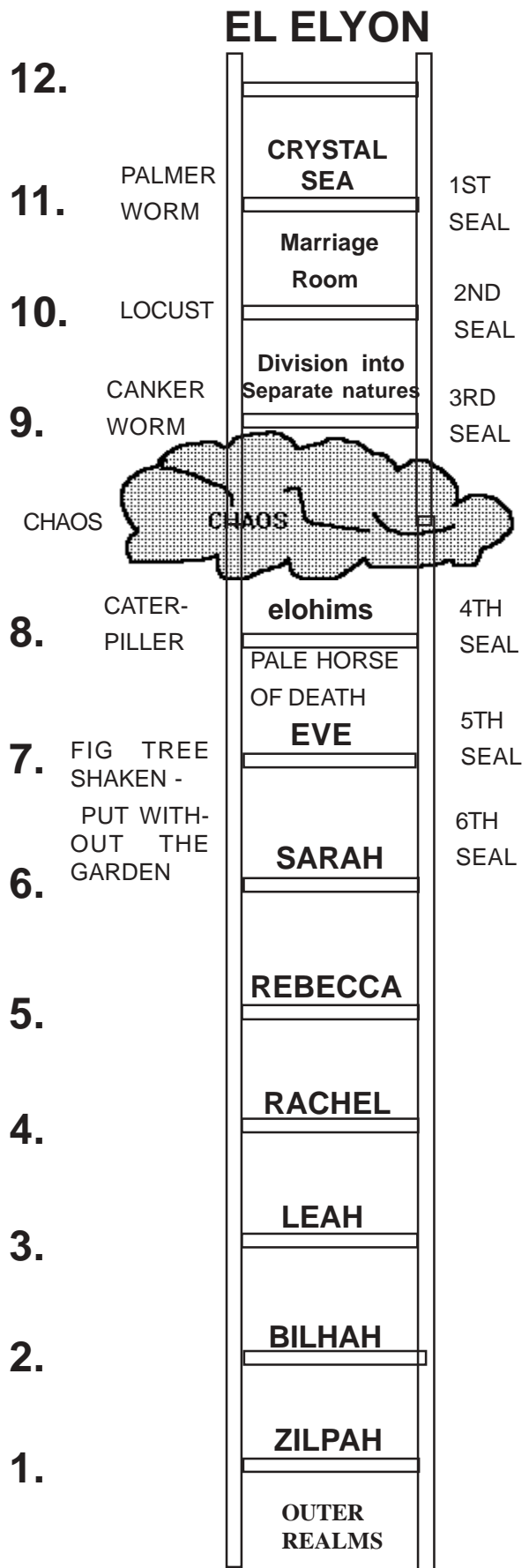
Remember the scriptures about the stars and about pride?

ISA 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne **above the stars** of God [*Elohim*]: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High [*El Elyon*].

PRO 16:18 **Pride goeth before destruction, and an haughty spirit before a fall.**

Now, consider the scriptures that we have read from in Joel and from Revelation and consider how it might fit into the fall of the elohims which eventually fell into the realm of mankind without the garden.



THE ANCIENT OF DAYS

DAN 7:9 Then I beheld, and lo, **thrones were placed, and the Ancient of days did sit**, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like a fiery flame, and its wheels were like a burning fire. (Lamsa)

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and **ten thousand times ten thousand** stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld even **till the beast was slain, and his body destroyed, and given to the burning flame.**

THE SON OF MAN

DAN 7:13 I saw in the night visions, and, behold, **one like the Son of man came with the clouds of heaven, and came to the Ancient of days**, and they brought him near before him.

14 **And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion**, which shall not pass away, and his kingdom that which shall not be destroyed.

WAR AGAINST THE FOUR BEASTS JUDGEMENT GIVEN TO THE SAINTS OF EL ELYON

DAN 7:17 **These great beasts, which are four, are four kings**, which shall arise out of the earth.

18 **But the saints of the most High [El Elyon] shall take the kingdom, and possess the kingdom for ever**, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 **Until the Ancient of days came, and judgment was given to the saints of the most High [El Elyon]; and the time came that the saints possessed the kingdom.**

An End and a Beginning