

The Single Eye

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. (KJV).

MAT 19:24 Again I say unto you, It is easier for a rope to go through the eye of a needle than for a rich man to enter the kingdom of God. (Lamsa)

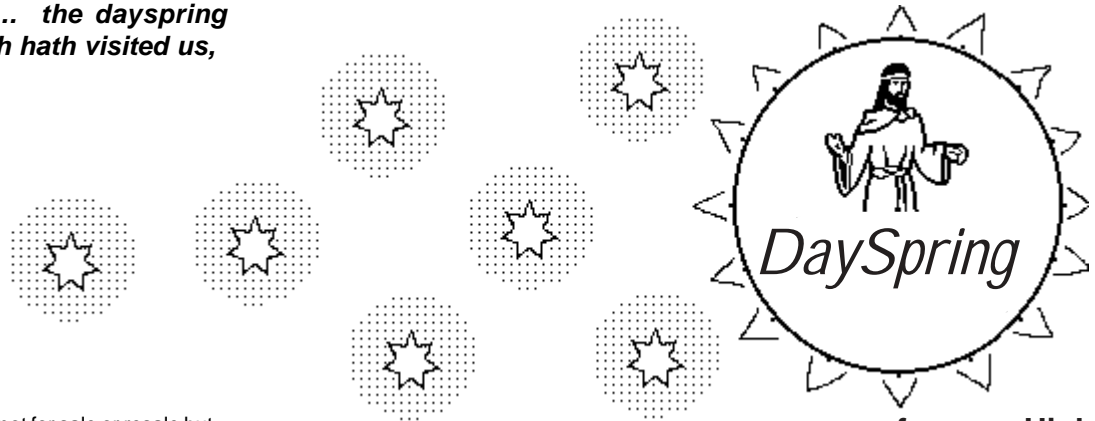
The Single Eye

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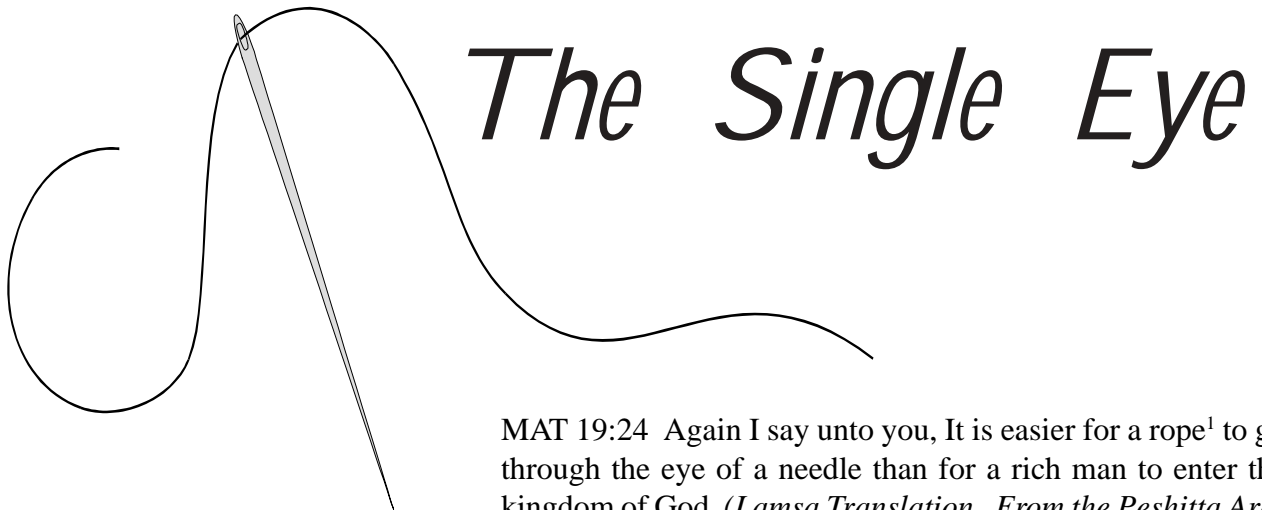
LUK 1:78 ... *the dayspring
from on high hath visited us,*



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from on High

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The Single Eye

MAT 19:24 Again I say unto you, It is easier for a rope¹ to go through the eye of a needle than for a rich man to enter the kingdom of God. (*Lamsa Translation, From the Peshitta Aramaic Manuscript of the Syriac Christian Church of the East*)

¹ The Aramaic word *gamala* means *rope* and *camel*.

It is said that for the most part Jesus and His disciples spoke Aramaic and that many of the sermons were first preached in Aramaic. The example of trying to put a rope through the eye of needle is a simple, but powerful illustration.

MAT 19:25 When the disciples heard it, they were exceeding astonished, saying, **Who then can be saved?**

26 Jesus looked at them and said, **For men this is impossible, but for God everything is possible.** (*Lamsa*)

Is Jesus talking about the basic salvation here, or is He speaking about a higher level of attainment and perfection in the kingdom of God? To understand this, we must understand the context in which it is spoken.

MAT 19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, **If thou wilt be perfect**, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, **he went away sorrowful: for he had great possessions.**

23 Then said Jesus unto his disciples, Verily I say unto you, **That a rich man shall hardly enter into the kingdom of heaven.**

Perfection requires that we be blameless and without spot. For us it is impossible, but with God all things are possible.

2PE 3:12 Looking for and hasting unto the coming of the day of God, **wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?**

13 Nevertheless we, according to his promise, **look for new heavens and a new earth**, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, **be diligent that ye may be found of him in peace, without spot, and blameless.**

It is not easy to thread a rope through the eye of a needle. To do so, there must be much stripping away, until it seems that our life hangs by just a thread. But, if the Most High is watching over the process, that fragile little thread is stronger than the largest and strongest steel cable that we can imagine. We may think that we have been forgotten and forsaken because that little thread seems so fragile, but nevertheless it is a thread that God will not let break.

PSA 139:7 **Whither shall I go from thy spirit? or whither shall I flee from thy presence?**

8 **If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.**

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 **Even there shall thy hand lead me, and thy right hand shall hold me.**

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 **Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.**

Yet, it sometimes seems like God has entirely forsaken us and lets the enemy beat and batter us at his will. Even the scriptures speak of this condition.

REV 13:7 **And it was given unto him to make war with the saints, and to overcome them:** and power was given him over all kindreds, and tongues, and nations.

What could be the purpose of this process where God has seemingly forsaken his saints?

REV 13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. **Here is the patience and the faith of the saints.**

ROM 5:3 And not only so, but we glory in tribulations also: knowing **that tribulation worketh patience;**

4 And patience, **experience;** and experience, **hope:**

5 And hope maketh not ashamed; because **the love of God is shed abroad in our hearts** by the Holy Ghost which is given unto us.

We can see in the above process that tribulation brings us patience. Patience brings us experience. Eventually, we learn from experience that God will always bring us through, so now we can hope that we will overcome and not be ashamed. And finally this process results in the love of God being shed abroad in our hearts. But why would the end result of tribulation bring love? One would think that it would bring only bitterness and despair. Consider why the love of Jesus is such a powerful love. Was it because He simply purposed to love us - or was it because of the tribulation that He experienced that He loved us even more and brought us hope?

HEB 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 **For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.**

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Yeshua was touched with the very infirmities that we feel. He knew what it was to experience the deepest human sufferings and He had compassion upon us which manifested as the deepest love one could ever imagine. So, we glibly say that we want to follow in the footsteps of Jesus.

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.

Sometimes, we hear people say, "All this talk about tribulation just shows that you're doing something wrong! I read three chapters of the Word every day. I pray for twenty minutes each day, I go to church every Sunday and I tithe. The Lord greatly blesses me and if you did the same thing, you would be also be greatly blessed!"

JOB 1:1 There was a man in the land of Uz, whose name was Job; **and that man was perfect and upright, and one that feared God, and eschewed evil.**

1CO 10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

DAN 11:35 **And some of them of understanding shall fall**, to try them, **and to purge, and to make them white**, even to the time of the end: because it is yet for a time appointed.

HOW WOULD SARGE HANDLE THIS?



Sarge is a trainer of the troops. His mission is to take raw recruits and turn them into disciplined soldiers that can withstand and overcome the enemy. He has been in battle and knows what can happen. Sometimes those that are brash and seem most promising in boot camp turn and run when the battle waxes hot. Others may be wounded and some may be killed. But others will overcome and accomplish their mission. What strategy will Sarge use?

SARGE'S DILEMMA

If Sarge describes too vividly the horrors of warfare and what the enemy can do, he will instill fear into the troops. On the other hand, if he doesn't prepare his troops for what they will face, then they will be surprised and intimidated when they face the enemy. Sarge lets his recruits know what they will face and yet, at the same time, instills confidence in them that they can win the battle. He will take them through live fire exercises, and when the day of intense warfare comes, they will be ready. Yes, some of them may even be captured, but Sarge even prepares them for that, in order that they will have a "way of escape".

EPH 6:12 **For we wrestle not against flesh and blood**, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 **Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.**

Sarge knows that the brashness of his recruits will soon be replaced by experience. Consider the brashness of the following statement.

Where is the place of safety? Ultimately, we learn that the best way to deal with whatever impossible situation that we may find ourselves in is to seek safety in the very hottest fires of the Most High. If we have erred, the fire will only burn away the wood, hay, and stubble - and then the dross may also be skimmed off.

And who wrote such a brash statement - did they not know that when they were plunged into the middle of the hottest and fieriest trials, they would question their sanity for making such a statement? Indeed, the blunt word of "Stupidity!" was used. Incredibly, we find that **we wrote this statement** on page H-19 of the Children of The Flame writing.

There is a prophecy that was given nineteen years ago which chronicles the path of a brash young person, much like David when he killed the lion, who learns from many difficult experiences as he matures in the Lord to have a single eye. Read on.

The Eye of The Needle

"I remember when I was young and I stood among the sons of men strong and tall and my heart was filled with enthusiasm and my life was given to the purposes of my God. And upon that day I said unto the Lord, I will do mighty exploits in the name of my God.

And the Lord came unto me and said, "What is it, son of man that thou wouldst have?" And I said, "Lord, if I could only be among those who play sweetly upon an instrument and who sing well in the house of the Lord, then I would I do great things for my God." And the Lord came unto me and He gave unto me the desire of my heart.

And He stood me among the sons of men and He let me play and He let me sing. And I saw the day when the hearts of men were moved by that thing which the Lord had given unto me. And as the hearts of men were moved, I stood back and I said within myself - now will I be content for I have been able to move the hearts of men.

But in my secret hour I bowed my head before my Lord, and I said, "Lord, Thou hast given that which I asked for, but tonight my heart is heavy and I have a longing for something more." And He came again unto to me in the night season and He said "Son of man, ask me again the thing that thou wouldst have of me."

And I said, "Lord, I see men bowed by burdens low, I see hearts that are broken - I see sadness and discouragement - Oh, give me but the power of the spoken word that I might speak a word and hearts would be delivered."

And with great joy I marched before the people of God. And in my youth and my enthusiasm, I spoke the word and they were delivered. And I spoke the word and their hearts were made whole. And I knew it was to bind the broken hearted - to pour in the oil of joy for mourning. And while men were praising him and magnifying His Name, I went back to my secret chamber and bowed my head in sorrow, and I said, "Oh my God, my God!, I am not satisfied, I am not satisfied, I am not satisfied, I am not satisfied."

And He came again unto me and He said, "Son of man what is it thou dost again desire?" And I said, " Oh my God, give but power in my hands - to God, it is due - that I might lay my hands upon the sick and that I might see healing flow - that I might have power."

He said, "It is done as thou as commanded, go and heal the sick in my name." And I went to the nations of the earth, and I saw the sick raised from their sick bed. And I saw pain and suffering go.

And I was rejoicing as I went to my place, and I bowed my head before my God and I said, "Now shall I be satisfied, for thou hast given me that which I have desired." But no longer than the words had come to my mouth - then my heart began to ache and cry and I said, "God, I can not understand this, for again my heart is sad." And I said, "Lord wilt thou just one more time give me the thing I ask of thee?" And He said, "It is done."

And I said, "Lord, I desire to go against principalities and powers, and the powers of the wickedness of this world in spiritual darkness in high places." And He said, "Surely, I give it unto thee, now go."

And I went and the Lord allowed me to go into dens of iniquity and holes and dives where men hide from the light because of the sin and evil that is upon them. And there was a day when I saw demons cry out at the very presence of the power of God that rested. And then I went back to my place broken and I said, "God, I have asked thee for all that I desire and still my heart is not satisfied, nor do I feel that I have touched the thing that Thou hast called me to - and in my youth I have expended myself with all the things that my heart has desired.""

And so it is, we have expended our youth ministering the wonderful ministries of God - and yet, deep inside we know that something is missing.

JER 1:10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Little did we realize that many of these kingdoms were within ourselves. And that before God could plant within us that very most precious seed reserved for the last, He would have to tear down the kingdoms within ourselves - and the very strongest kingdom is that of self-sufficiency. This internal corruption would have to be drawn to the surface and lanced like a boil.

2CH 32:25 But Hezekiah rendered not again according to the benefit done unto him; **for his heart was lifted up**: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding **Hezekiah humbled himself for the pride of his heart**, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

ISA 38:21 For Isaiah had said, Let them take a lump of figs, **and lay it for a plaister upon the boil**, and he shall recover.

And what kind of experience did King Hezekiah go through? Eventually, we retrace our steps back into the garden where the fig leaves covered our nakedness and the very things that we thought we could hide from God. But like King Hezekiah, we are subjected to experiences which bring them to the surface. Consider Hezekiah's cry in the midst of this process.

ISA 38:11 I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: **I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.**

13 I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.

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.**

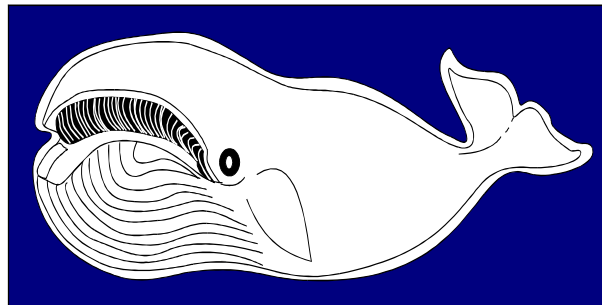
Job's experience was no different. At the end, Job prospered greatly - but my oh my - what a processing he went through to get there.

JOB 2:7 So went Satan forth from the presence of the LORD, **and smote Job with sore boils** from the sole of his foot unto his crown.

It would seem that both Job and Hezekiah went about as low as one could go. But, then there is the experience of one that went even lower - to the very bottom of the ocean.

JON 2:1 Then Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; **out of the belly of hell cried I, and thou heardest my voice.**



MAT 12:40 **For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.**

Remember the scripture that we quoted earlier about following in the footsteps of Jesus and the wonderful promises that we envisioned?

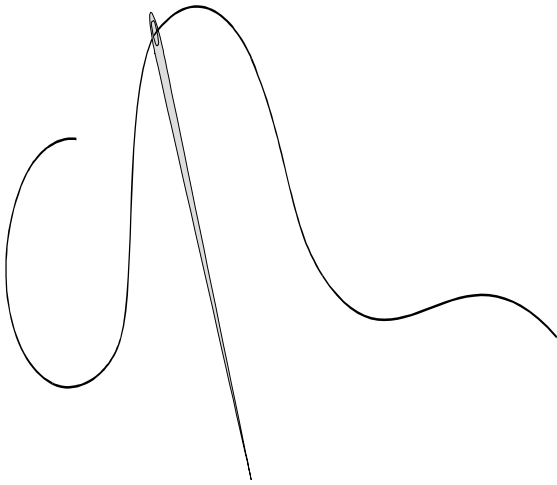
JOH 14:12 Verily, verily, I say unto you, **He that believeth on me, the works that I do shall he do also**; and greater works than these shall he do; because I go unto my Father.

Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?



You have heard the statement, "I went as low as I could go." And, after all the victories that we have had in ministry, it seems a total contradiction and a paradox to go from the mountain top to the valley of the shadow of death. And further to find that as "low as we can go" is not low enough. We are entering that peculiar gate called the eye of the needle.

MAT 19:24 Again I say unto you, It is easier for a rope to go through the eye of a needle than for a rich man to enter the kingdom of God.



THE EYE OF THE NEEDLE PROPHECY CONTINUED

And then one more time the Lord visited me in the night season and He said, "Now, what is it thou dost desire?" And in brokenness of heart I bowed before Him and I said, "God, only that thing which thou desirest to give unto me."

And He came unto me and He said, "Come with me and I will take thee on a journey." And He took me past my friends and He took me past those with whom I had contact into the house of the Lord. And He took me into a desolate place and he caused me to go to a place alone in the wilderness. And I said, "Oh, my God, now thou has cut me off from those I love. What art thou doing unto me?"

And He said, "I take thee to the place that all men must come to - if their heart's cry is to be fulfilled." And on a certain hour I bowed before a gate that is called the eye of the needle.

And there, before the eye of the needle, I heard the voice of the Lord say, "Bow low." And I bowed low. And He said, "No, lower." And I bowed lower. And He said, "No, yet lower, thou does not go low enough." And **I went as low as I could go.** But I had upon my back my books of learning. And I had with me my instruments of music, and I had with me my gifts and abilities. And He said unto me, "Thou has too much, thou canst not go through this gate."

And I said to him, "God, thou hast given me these books, and thou hast given these abilities." And He said, "Drop them, or thou dost not go."

And I dropped them. And I went through a very small gate that is called **the eye of the needle.** And as I went through this gate, I heard the voice of the Lord say, "Now, rise to the other side." And as I rose, a very strange thing had happened to me. For Lo, the gate that was so small that I must lay aside everything was so wide that I could not fill it!

And as I stood in the presence of the Lord, I said, "God, what is this thing that thou hast done unto me - for my soul is now satisfied. And He said, "Thou hast come through the gate of worship - thou hast come through the gate of worship. Now come up to the circle of the earth and I will show thee a great mystery. And I will reveal unto thee the thing which I am doing among the sons of men.

And I saw a strange thing. I saw my companions gathered around a very small gate. And I saw them wringing their hands and crying and saying one to another, "God has given us these instruments of war. This sword is my sword! I will take with me my sword and I will work with the enemy and I will bring the enemy up. I can not go through this gate - for if I go through this gate, I must put down my sword. I must put down my instruments of war - God wants me to be a warrior in Israel - therefore will I not do it!"

And I heard another one say, "Me, lay down my instruments of music? Lay down all that God has given to me to go through that silly little gate? To be nothing other than a bare man who comes out the other side - stripped.

And then I saw again, as the Lord brought me closer to the gate, and I saw men bow low - laying down everything they had. And as they came through the very wide gate on the other side - their instruments of music were there, their swords were there.

And the word of the Lord came unto me, "Go now and tell this people this thing. I have given unto this people extreme talent and much ability. I have caused you who are instrumentalists to play, but I say unto you this night - if you do not come through the very small gate which is the gate of worship and bow low and lay before me thine instruments, and thy talents, and thy abilities, and thy vision, and thy power - thou shall always be those who will only be able to minister to the hearts of men and bless the hearts of men.

But there is a gate open in the church in this hour which a very small gate and through that gate only men who are worshippers will go. And these men will fall on their face before me and these men will lay their talents before their God. And these men will say, "God, we will be worshippers." And through that wide gate they will come. And as they come through that wide gate and hear the word of the Lord - they will arise on the other side - not to minister unto men but to minister unto their God.

And I have brought this people together this night to make unto you a choice. You can minister unto men and I will cause you to sway the hearts of men with your talents. Or, you can go through a very small gate and in making you worshippers you will minister unto the King."

SYMPOSIUM '81 MESSAGE
GIVEN TO CHARLOTTE BAKER.

A question: What would make men want to drop their books - even throw them out? What would make them want to drop their ministry? Is it because they can't get them through the eye of the needle, or is it because of the experiences they encounter as they traverse the passage of the eye of the needle?

To answer this question, let us examine the difference between ministry to the King and ministry to men. The secret is in the garments that the priest wears during ministry.

EZE 44:17 And it shall come to pass, **that when they enter in at the gates of the inner court, they shall be clothed with linen garments**; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 **They shall have linen bonnets upon their heads**, and shall have linen breeches upon their loins; **they shall not gird themselves with any thing that causeth sweat.**

19 And when **they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.**

23 And they shall teach my people **the difference between the holy and profane, and cause them to discern between the unclean and the clean.**

The above makes it clear that there is one set of garments used to minister to men and another set used for the inner court. Ministries start by ministering to men and some, at given day and time, are ready to enter into the inner court. But, to do so the garments must be changed.

The eye of the needle experience is the process by which the priest is prepared to go into the inner court. How does this process unfold? An account of it is given in Zechariah.

ZEC 3:1 And he shewed me **Joshua the high priest** standing before the angel of the LORD, and **Satan standing at his right hand to resist him.**

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: **is not this a brand plucked out of the fire?**

3 Now **Joshua was clothed with filthy garments**, and stood before the angel.

Joshua went through some very fiery trials and he was as a "brand plucked out of the fire." However, he also discovered that his clothing was filthy. And those who would traverse the eye of the needle will discover that those garments that seemed so white when they were ministering to men become filthy as they approach closer and closer to the presence of God. But help was on the way, because the angel of the Lord was there. This same angel of the Lord was the one who rolled the stone away from the entrance of the tomb.

MAT 28:2 And, behold, there was **a great earthquake**: for **the angel of the Lord descended from heaven, and came and rolled back the stone from the door**, and sat upon it.

In the eye of needle experience, there are two earthquakes - one when you enter the passage and one when you leave.

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?**

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;

In the context of this writing, think of an earthquake as something that turns everything upside down within you, (the temple of God). Surely not! - but when you see your filthy garments and feel forsaken by God, your earth is turned upside down - a true earthquake and a renting of the veil. Has God abandoned His temple?

ZEC 3:2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this **a brand plucked out of the fire?**

3 Now **Joshua was clothed with filthy garments**, and stood before the angel.



4 And he answered and spake unto those that stood before him, saying, **Take away the filthy garments from him.** And unto him he said, Behold, I have caused thine iniquity to pass from thee, and **I will clothe thee with change of raiment.**

5 And I said, Let them set a fair mitre upon his head. So **they set a fair mitre upon his head, and clothed him with garments.** And the angel of the LORD stood by.

It is interesting how man reacts when brought into the presence of God, or even the presence of the Holy angels. Daniel, Enoch, and John had these experiences and they prostrated themselves in awe of what they saw - sensing that they were not properly clothed to come into such a high and pure presence. You might say that their clothing was sackcloth and ashes compared to the clothing of light that they beheld. But what about the song chorus, "Just as I am, without one plea ... Lamb of God, I come."? Aren't we like wool washed white in the blood of the Lamb? Yes, we are, but that is for the outer court. There are additional applications of the blood for each court of the tabernacle and what is white in one court becomes filthy in the intense light of a higher court; and we are in need of additional Amazing Grace in each court.

EZE 44:17 And it shall come to pass, that **when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them**, whiles they minister in the gates of the inner court, and within.

NUM 31:23 Every thing that may abide the fire, **ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation:** and all that abideth not the fire ye shall make go through the water.

The priest is taken through the fire; and the ashes of that experience are washed away with the water of separation made from the ashes of the red heifer. And the last traces of ashes are washed away in the fountain described in Zechariah 13 - more about that later.

ZEC 13:1 In that day there shall be **a fountain opened to the house of David and to the inhabitants of Jerusalem** for sin and for uncleanness.

2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets **and the unclean spirit to pass out of the land.**

Lets return to the account of Joshua being clothed with new raiment. What happens next? Is there more than one court involved?

ZEC 3:6 And the angel of the LORD charged Joshua, saying,

7 Thus says the LORD of hosts: If you will walk in my ways and keep my commandments, **then you shall also judge my house and keep my courts**, and I will grant you to walk among these that stand by.

8 Hear now, O Joshua the high priest, you and your fellows who stand before you; for you are marvelous men: **Behold, I will bring forth the rising of the sun on my servant.**

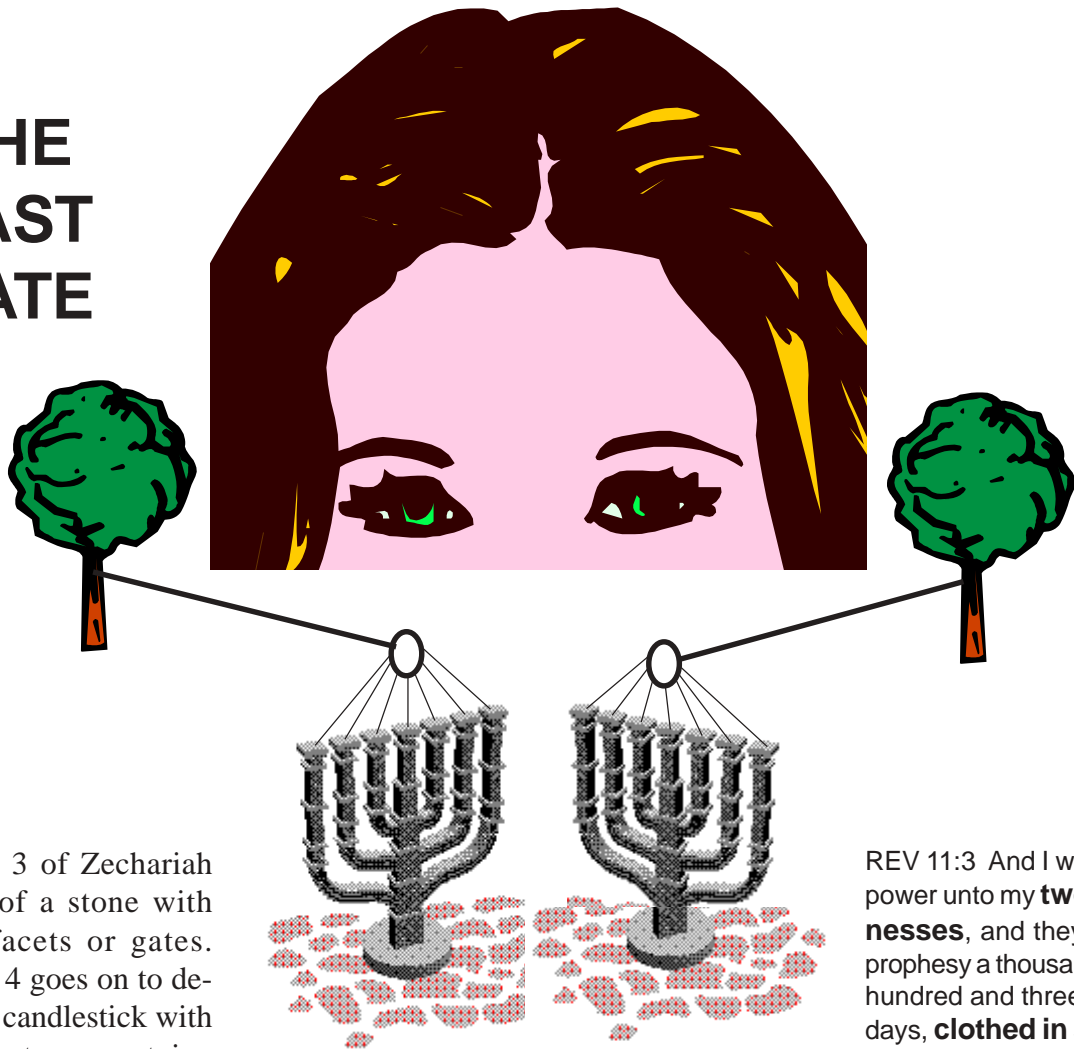
9 For behold, the stone that I have laid before Joshua; **upon one stone shall be seven facets; behold, I will open its gates**, says the LORD of hosts, and **I will remove the iniquity of that land in that day.**

10 In that day, says the LORD of hosts, **every man shall invite his neighbor under the vine and under the fig tree.** (Lamsa)

What a marvelous word for Joshua. It reminds one of the rising of the sun upon Jacob at a place called Peniel. The wrestling was over and the nature was changed to Israel which means a Prince with God.

A DOUBLE GATE WITHIN A SINGLE GATE

THE EAST GATE



Chapter 3 of Zechariah speaks of a stone with seven facets or gates. Chapter 4 goes on to describe a candlestick with two olive trees emptying golden oil into the candlestick. But the arrangement is fundamentally different than the candlesticks pictured above. Do you what know what the difference is? We will come to that shortly. But first, we want to point out that the above depicts the state of Joshua when he was clothed with filthy garments and was as a brand plucked out of the fire.

ZEC 3:2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: **is not this a brand plucked out of the fire?**

3 Now Joshua was **clothed with filthy garments**, and stood before the angel.

We might say that Joshua's state with the fire and filthy garments was that of sackcloth and ashes. And this means that his state was like that of the two witnesses of Revelation chapter 11.

REV 11:3 And I will give power unto my **two witnesses**, and they shall prophesy a thousand two hundred and threescore days, **clothed in sackcloth**.

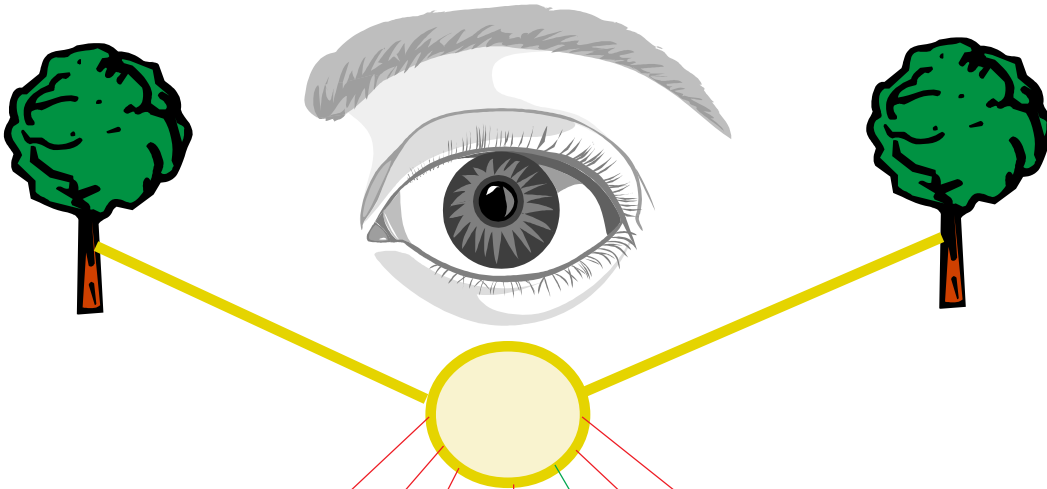
4 **These are the two olive trees, and the two candlesticks standing before the God of the earth.**

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

We have previously written about the east gate being the eye gate. And the two candlesticks are like our two eyes. Notice that one olive tree fills a bowl that serves the left candlestick and another olive tree fills a bowl that serves the right candlestick. Is this house divided or does it have a single eye? Does it operate in the inner court or is it an outer court ministry?

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.**

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.



ZEC 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.**

It is now easy to see the fundamental difference between the two candlesticks and the two bowls of the two witnesses vs: the one candlestick and one bowl of Zechariah chapter 4. For Joshua had passed through that "silly little gate" called the eye of the needle and was given his garments to minister in the inner court.

EZE 44:17 And it shall come to pass, that **when they enter in at the gates of the inner court, they shall be clothed with linen garments;** and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

The ministry of the two witnesses seems like a very powerful ministry - how do we know that their ministry is an outer court ministry? Do not the scriptures tell us so?

REV 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto **my two witnesses**, and they shall prophesy a thousand two hundred and threescore days, **clothed in sackcloth.**

4 These are **the two olive trees**, and the **two candlesticks** standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and **if any man will hurt them, he must in this manner be killed.**

7 And when they shall have finished their testimony, **the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.**

A CHOICE

EST 4:2 And came even before the king's gate: **for none might enter into the king's gate clothed with sackcloth.** ¹

¹ (sackcloth) A coarse stuff, of a dark color, often made of goats'-hair, and the coarse, black hair of the camel. In great calamities, in penitence, in trouble, the Jews wore sackcloth about their bodies. The robe resembled a sack and was confined by a girdle of the same material. In times of joy those who were clad in sackcloth took it off and put on their usual clothing

"And I have brought this people together this night to make unto you a choice. You can minister unto men and I will cause you to sway the hearts of men with your talents. Or, you can go through a very small gate and in making you worshippers you will minister unto the King."

MAT 11:8 But what went ye out for to see? **A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.**

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: **notwithstanding he that is least in the kingdom of heaven is greater than he.**

Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?



In making a choice, it is always good to consider the long range implications of that choice. So, let us first examine the longer range outcome of the two witnesses companies, who operate in a law and prophets type ministry and like John the Baptist announce the coming of the kingdom of God.

REV 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, **the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.**

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see **their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.**

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

These were killed by the beast - because the outer court ministry does not include the sealing of the forehead. A sad story - but this is not the ending.

REV 11:11 And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

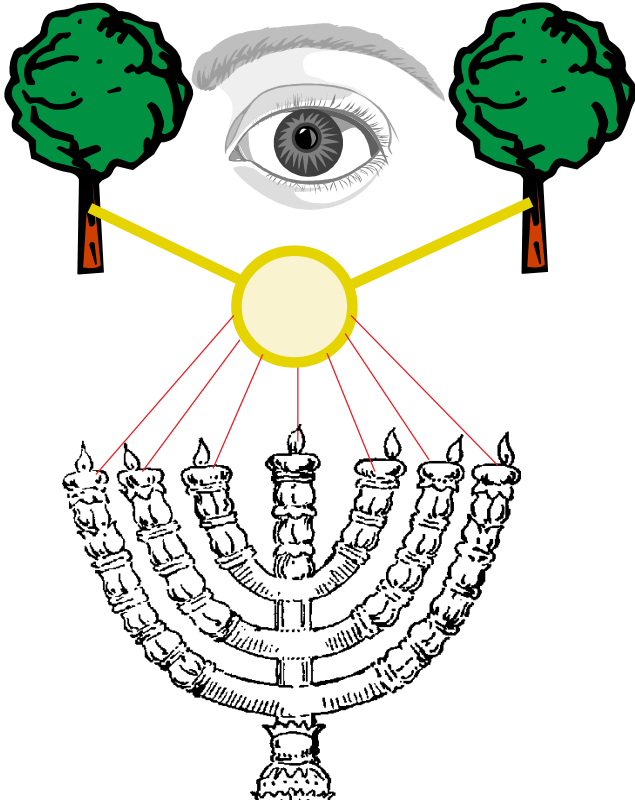
12 And they heard a great voice from heaven saying unto them, **Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.**

13 And **the same hour was there a great earthquake**, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Note that there was a **great earthquake**, like the **great earthquake** which occurred when the angel of the Lord rolled the stone from Jesus' tomb. These two companies reached the end of the tunnel called the eye of the needle - yes - but they had to go through death to do it. Either way, you will go through the eye of the needle - the question is when?

"And He said, "I take thee to the place that all men must come to - if their heart's cry is to be fulfilled." And on a certain hour I bowed before a gate that is called the eye of the needle."

The Single Eye Candlestick



"And I have brought this people together this night to make unto you a choice. You can minister unto men and I will cause you to sway the hearts of men with your talents. Or, you can go through a very small gate and in making you worshippers you will minister unto the King."

Let us now return to the candlestick of Zechariah 4. In this configuration, we make the choice to enter in, while still living, into that "silly little gate" called the eye of the needle. Are we about to be awakened out of the "sleep" that Adam slept because he lost his secret chamber (rib) and was changed so that male and female were separated?

ZEC 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.

This is a process that takes place over a period of time. For example, the winter solstice of 1999 for the northern hemisphere on December 22, was the period of maximum darkness for that hemisphere and then day by day the intensity of the sun began to arise at a place in the spirit called Peniel. It was the entry to a higher court and the beginning of a third day (millennium)..

ZEC3:7 Thus says the LORD of hosts: If you will walk in my ways and keep my commandments, **then you shall also judge my house and keep my courts**, and I will grant you to walk among these that stand by.

8 Hear now, O Joshua the high priest, you and your fellows who stand before you; for you are **marvelous** men: **Behold, I will bring forth the rising of the sun on my servant.** (Lamsa)

Now, back to the candlestick in Zechariah 4.

ZEC 4:5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

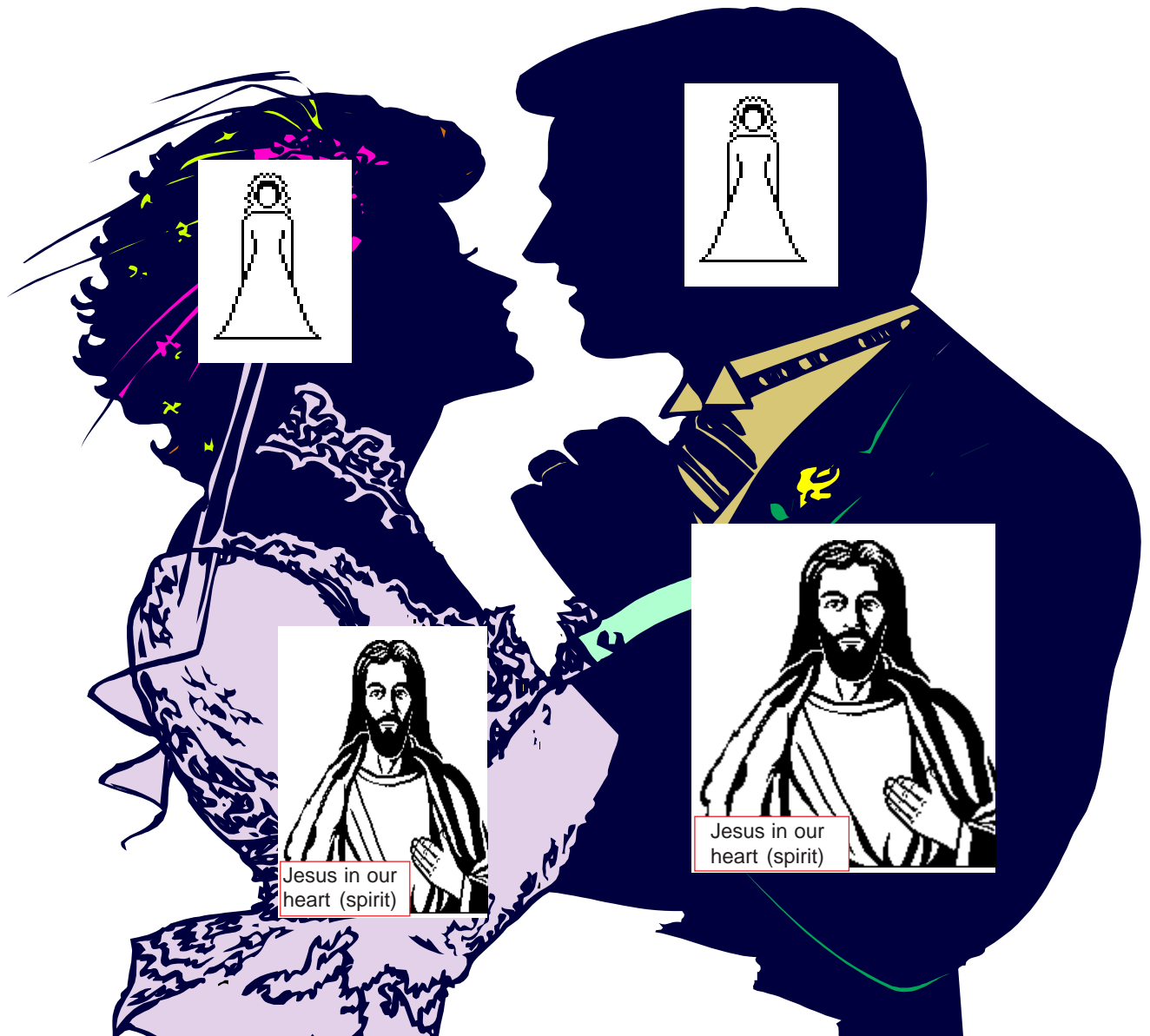
6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, **Not by might, nor by power, but by my spirit, saith the LORD of hosts.**

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: **and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.**

This is the beginning of something new - a change brought about not by power and wrath - but by the Spirit of Love. And this headstone - what is it - have we not been told about it before? Those men who can accept what the builders rejected, in the words of Zechariah, become marvelous men. For in ancient times, the builders rejected this pattern and substituted another pattern, but the capstone did not fit.

MAT 21:42 Jesus saith unto them, Did ye never read in the scriptures, **The stone which the builders rejected, the same is become the head of the corner:** this is the Lord's doing, and **it is marvellous in our eyes?**

The wedding of the spirit and soul



In the illustration above the man has a bride in his mind which represents the soul. The woman has an inner man of the heart which represents the spirit. Thus, both women and men have a spirit (masculine) and a soul (feminine). Paul said that our mind was to be presented as a chaste bride.

2CO 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, **that I may present you as a chaste virgin to Christ.**

3 But I fear, lest by any means, **as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.**

Sarah had an inner man (masculine) in the heart. And Jesus (masculine) had a feminine soul. This marriage takes place internally between our spirit and soul, and externally between the sons and daughters.

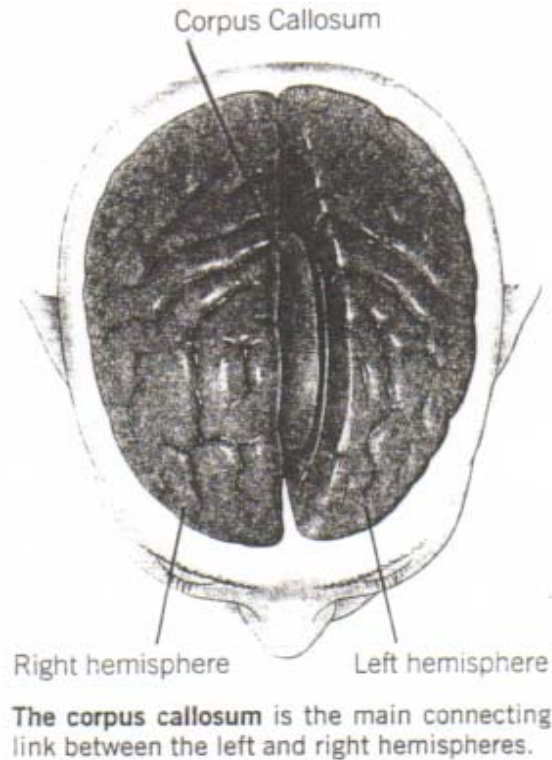
1PE 3:3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But **let it be the hidden man of the heart**, in that which is not corruptible, even the ornament of **a meek and quiet spirit**, which is in the sight of God of great price.

JOH 12:27 **Now is my soul troubled**; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

A Marriage Bridge Between the Two Hemispheres

People are fascinated with the idea of our hemispheres being really two brains -- the right one more "creative" in most people, the left one more "logical." But the hemispheres of a normal brain hardly exist in splendid isolation. Between them, in the words of neuroscientist Michael S. Gazzaniga, runs an "enormous interbrain connector," called the corpus callosum, which is packed with innumerable nerve fibers. In patients whose corpus callosum has been severed to control epileptic attacks, a lack of normal communication between hemispheres has been observed. For example, something sensed in one hemisphere, as well as certain thoughts and memories, may not register in the other.



Above from ABC's of the Human Mind, p. 70, Reader's Digest, Pleasantville, N.Y.

Above is shown the corpus callosum which is the main information highway between the right and left brain. In general, it is known that men tend to use one side of their brain (usually the left) much more than the other side. On the other hand, woman seem to use both sides of the brain much more, hence more information is being passed back and forth through the corpus callosum. How, did this situation come about?

Scientists note that in the early stages of fetal development it is difficult to tell the differences between the male and female. It is not until 2 to 3 months into the pregnancy that the ovaries for a female begin to internalize and the testes for a male begin to externalize. Beginning after the third month of pregnancy, the male hormones cause a change in the way the male brain is "wired". These hormones cause the appearance of the left hemisphere of the male brain to change. And strangely enough, **a reduction in the number of connecting links** between left brain and right brain in the corpus callosum occurs.

This means that men tend to more dominantly use their left brain. On the other hand, the interconnections in the corpus callosum for women are not reduced. Therefore, women tend to use both sides of their brains to a greater degree. An illustration of this is that men tend to focus on one activity at a time while women often manage multiple activities. This does not necessarily mean that the way women think or the way men think is more valuable than the other. They are equally valuable but different.

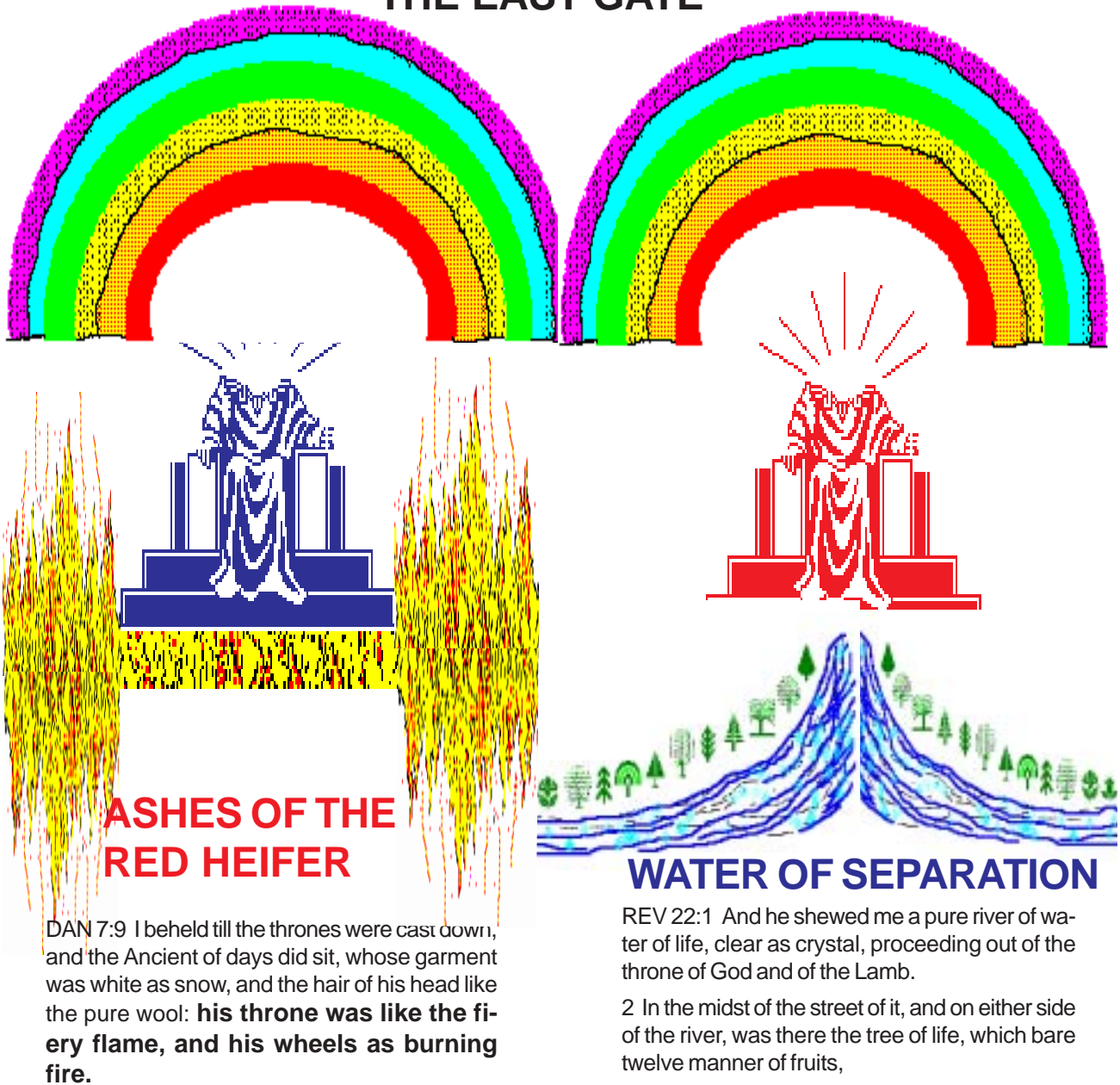
1CO 12:14 For **the body is not one member, but many.**

15 If the **foot** shall say, Because I am not the **hand**, I am not of the body; is it therefore not of the body?

1CO 12:26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

The right brain seems to be more sensitive to the Holy Spirit while the left brain is more Word oriented. The letter (word) without the Spirit killeth, but when the Word is conceived in the womb of the Spirit, the Word becomes active and productive.

THE THRONE OF FIRE AND THE THRONE OF WATER THE EAST GATE



DAN 7:9 I beheld till the thrones were cast down, 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 the fiery flame, and his wheels as burning fire.**

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.

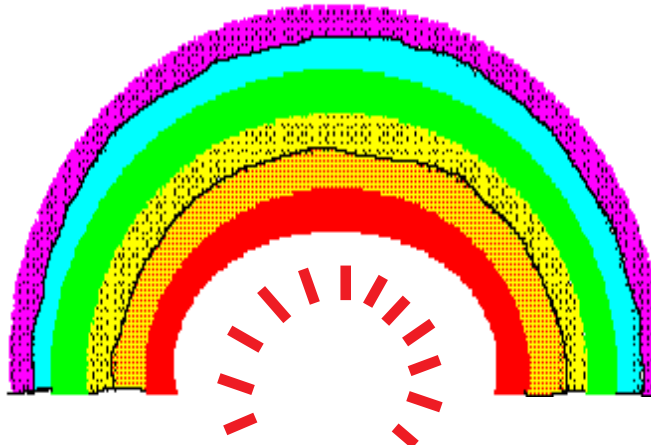
2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits,

NUM 31:23 **Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.**

24 And **ye shall wash your clothes on the seventh day, and ye shall be clean,** and afterward ye shall come into the camp.

When we think of God, usually two natures come to mind. We think of Yahweh as a powerful, fiery nature and in masculine terms. We know that He loves us but we also know that He will chastise us, if necessary, for our own good. When we think of El Shaddai, we think of a tender, compassionate, loving and nurturing, forgiving, feminine nature. The nature is like the gentle rain upon the flowers of the garden. You might say that we see the Godhead with two eyes. And in our earthly experience, fire and water do not mix. Either the fire will vaporize the water or the water will quench the fire. It seems impossible that these two natures could exist in presence of each other. But, what is impossible for men is possible with God. If we were to see the throne with a single eye, what would it look like? Enoch describes it for us. Read on.

EL ELYON'S THRONE AS DESCRIBED BY ENOCH



FIRE AND ICE



I ENOCH 14:8 **A vision thus appeared to me.**

9 Behold, in that vision clouds invited me, and a mist invited me, the running of the stars and flashes of lightning impelled and pressed me forwards, while winds in the vision assisted my flight, hastening me.

10 They elevated me aloft to heaven. I proceeded, until I arrived at a wall built with stones of crystal. A tongue of fire surrounded it, which began to strike me with terror.

11 **Into this vibrating flame I entered.**

12 And drew nigh to a spacious habitation built also with stones of crystal. Its wall, too, as well as pavement, were formed with **stones of crystal**, and crystal likewise was the ground. Its roof had the appearance of the running of the stars and flashes of lightning; and among them were cherubim of fire whose heaven was water. A flame burned around its walls and its portal blazed with fire.

When I entered into this dwelling, **it was hot as fire and cold as ice.** No trace of delight or of life was there. Terror overwhelmed me, and a fearful shaking seized me.

13 Violently agitated and trembling, I fell upon my face. In the vision I looked.

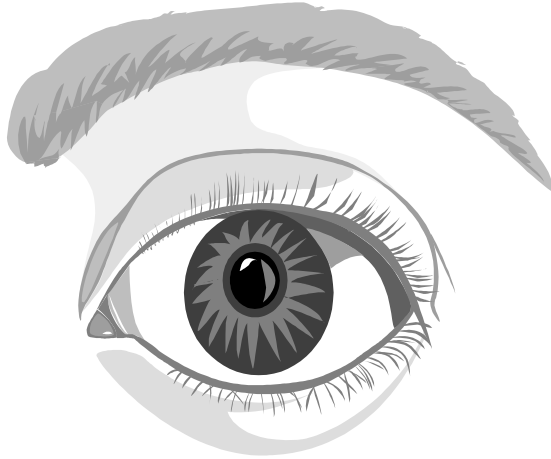
14 And behold there was another habitation more spacious than the former, every entrance to which was open before me, **erected in the midst of a vibrating flame.**

15 So greatly did it excel in all points, in glory, in magnificence, and magnitude, that it is impossible to describe to you either the splendor or the extent of it.

16 Its floor was on fire, above were lightnings and agitated stars, while its roof exhibited a blazing fire.

17 Attentively I surveyed it, **and saw that it contained an exalted throne.**

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.



Enoch 14:18 The appearance of which was like that of **frost**; while its circumference resembled **the orb of the brilliant sun**; and there was the voice of the cherubim.

19 From underneath **this mighty throne rivers of flaming fire issued.**

20 To look upon it was impossible.

21 One great in glory sat upon it.

22 Whose robe was **brighter than the sun**, and **whiter than snow.**

23 No angel was capable of penetrating to view the face of Him, the Glorious and the Effulgent; nor could any mortal behold him. A fire of flaming fire was around Him.

24 A fire also of great extent continued to rise up before Him; so that not one of those who surrounded Him was capable of approaching Him, among the myriads of myriads who were before Him.

And He required not holy counsel. Yet did not the sanctified, who were near Him, depart not far from Him either by night or by day; nor were they removed from Him. I also was so far advanced, with a veil on my face, and trembling. Then the Lord with his own mouth called me, saying: Approach hither, Enoch, at my holy word.

It was this same Enoch that completed the circle of years and was translated. The book of Jude quotes a passage from the book of Enoch.

GEN 5:23 And all the days of Enoch were **three hundred sixty and five years:**

24 **And Enoch walked with God: and he was not; for God took him.**

JUD 1:14 **And Enoch also, the seventh from Adam, prophesied of these,** saying, Behold, the Lord cometh with ten thousands of his saints,

The eyes of Adam and Eve were opened to see the duality of good and evil; they beheld with two eyes and fell from the realm of the garden and went through the east gate into the realm that we call the earth. As we begin to retrace this same pathway back toward the garden, we will once again come through the east gate. And we have wonderful expectations about the uplifting spiritual experiences that we will have as we pass through that gate. This opens up our eyes to the unseen and we will experience dreams and visions of the garden. But these dreams and visions can come from two sources - the tree of good and evil and the tree of life. We once again confront the choices that resulted in the fall.

Perhaps, we can gain insights from the account of Josephus about what happened when the east gate of the temple was opened. While, we have covered most of this in an earlier writing, we want to look at a few key points - for it was after the mysterious opening of the east gate - that the temple at Jerusalem was destroyed by Rome so that one stone was not left upon another. And we need to lift this out of thinking of the temple as a building - to our temple - which is our body. Think of the following as being a process by which the Adamic body can be changed into a celestial body. At first, it is very destructive, but when the rubble is cleared away, God can build that which He wants.

Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. ... at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright daytime; which light lasted for half an hour.

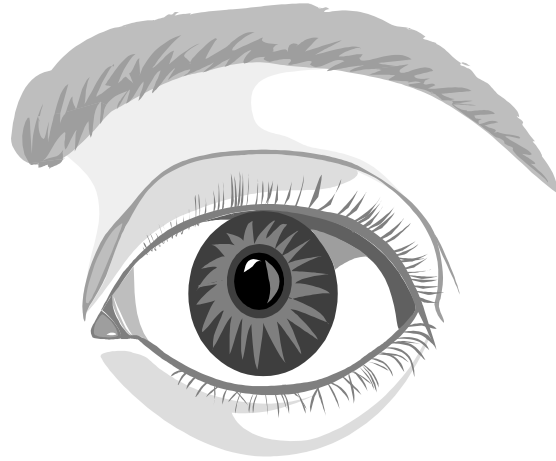
THE EASTERN GATE



THE EYES OF GOOD AND EVIL

... At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in midst of the temple. Moreover, the eastern gate of the inner, [court of the temple,] which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now, those that kept watch in the temple came thereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. ... I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events which followed it of so considerable a nature as to deserve such signals; for before sun-setting, chariots and troops of soldiers in their armour were seen running about among the clouds, and surrounding of cities.

THE SINGLE EYE

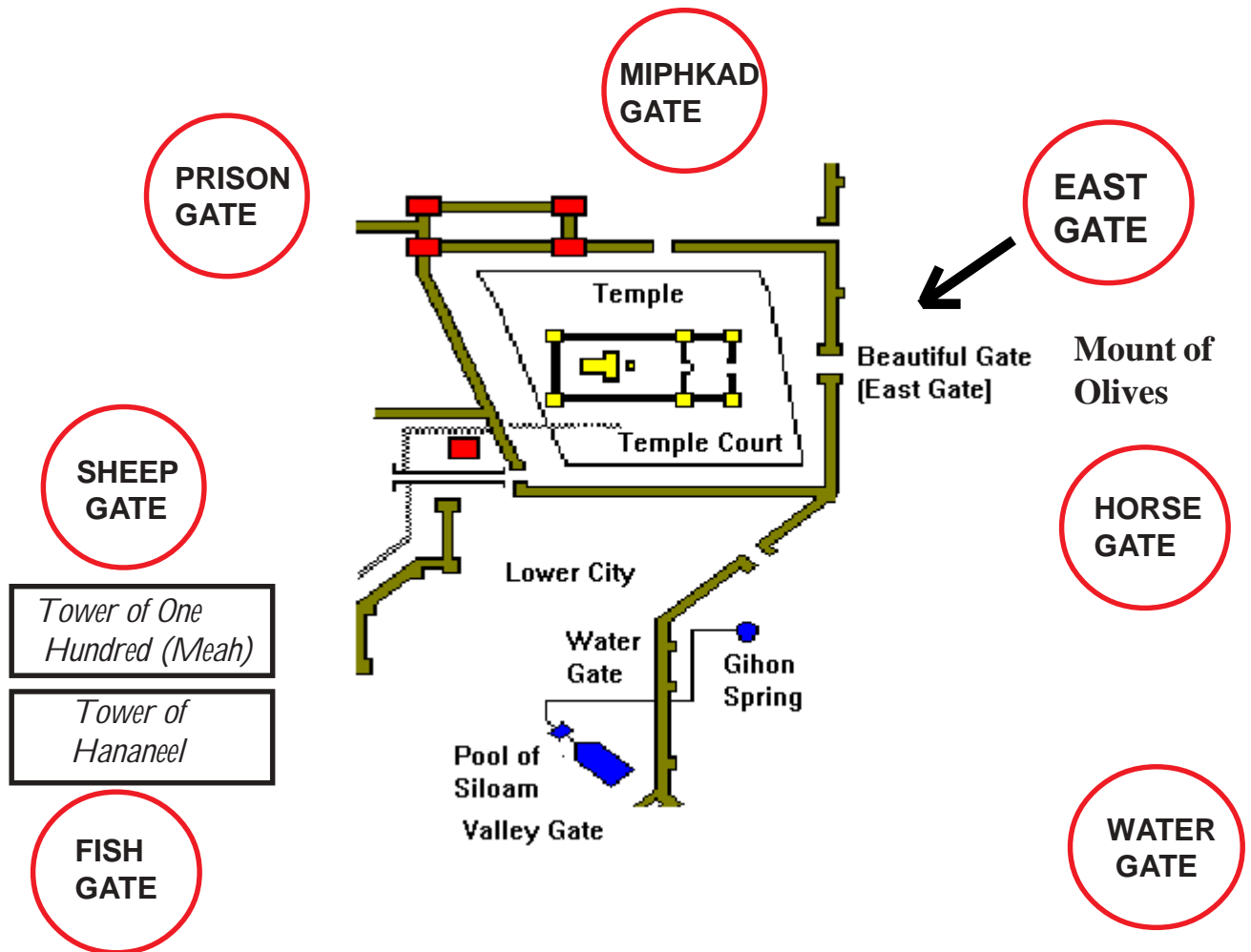


... Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the] temple as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise ... (Wars of the Jews, Book VI, V, 3)

By Josephus' account, the burning of the temple in 70 AD was accidental resulting from a Roman soldier having thrown a burning torch through one of the windows of the chambers on the north side. In spite of Titus' efforts to save it, another torch was thrown against the temple gate and the entire building went up in flames. Some of the temple vessels were saved from destruction and fell into the hands of the Romans. Not a pretty picture of events that happened to the temple.

Lifting this into the spiritual, we can see the burning of the red heifer (Adamic soul), an earthquake where many of our religious traditions are turned upside down, and in the midst of all this turmoil there is birthed a lamb. The bottom line is that when we go through the eastern gate, there will be spiritual warfare of great magnitude. For here, once more is the choice between the duality of the tree of good and evil, or the single eye which sees the tree of life. And in parallel with the eastern gate is another wonderful gate which has the very "appealing" name of the prison gate.

THE UPPER GATES OF JERUSALEM



THE COMPANY OF THE LEFT

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; 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**.

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

THE COMPANY OF THE RIGHT

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**:

:36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

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**.

In the previous writing, we covered the opening of the east gate. And in the above verses, we see that half of the people were in a company that went toward the right and then eastward to the east gate. The other half went to the left and stood still in the prison gate. A prison is a place where captives are taken in order that they may be held. Unfortunately, prisons are a part of warfare.

JOSEPH'S EYE OF THE NEEDLE: THE PRISON GATE

GEN 39:17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, **as I lifted up my voice and cried, that he left his garment with me, and fled out.**

19 **And it came to pass, when his master heard the words of his wife,** which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 **And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound:** and he was there in the prison.

And He said, "I take thee to the place that all men must come to - if their heart's cry is to be fulfilled." And on a certain hour I bowed before **a gate that is called the eye of the needle.**

And there, before the eye of the needle, I heard the voice of the Lord say, "Bow low." And I bowed low. And He said, "No, lower." And I bowed lower. And He said, "No, yet lower, thou does not go low enough." **And I went as low as I could go.** But I had upon my back my books of learning. And I had with me my instruments of music, and I had with me my gifts and abilities. And He said unto me, "**Thou has too much, thou canst not go through this gate.**"

And I said to him, "**God, thou hast given me these books, and thou hast given these abilities.**" And He said, "**Drop them, or thou dost not go.**"

And what was it that Joseph could not take through the eye of the needle?

GEN 37:3 Now Israel loved Joseph more than all his children, because **he was the son of his old age: and he made him a coat of many colours.**

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 **And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.**

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we were binding sheaves in the field, and, lo, **my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.**

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? **And they hated him yet the more for his dreams, and for his words.**

9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; **and, behold, the sun and the moon and the eleven stars made obeisance to me.**

Didn't God give Joseph his dreams? Yes, He did. And after being put in the pit, being accused of attempted rape, and then being shoved through the gate of the prison, do you think that Joseph would have believed the following scriptures if Daniel and John had been there to give them to him?

DAN 11:35 **And some of them of understanding shall fall, to try them, and to purge, and to make them white,** even to the time of the end: because it is yet for a time appointed.

REV 13:7 **And it was given unto him to make war with the saints, and to overcome them:** and power was given him over all kindreds, and tongues, and nations.

Here Joseph was in prison, seemingly forsaken and deserted by the very God who had made all these wonderful promises to him. He was in the bottomless pit of discouragement and despair! Did God lie to him?

And I dropped them. And I went through a very small gate that is called **the eye of the needle.** And as I went through this gate, I heard the voice of the Lord say, "Now, rise to the other side." And as I rose, a very strange thing had happened to me. **For Lo, the gate that was so small that I must lay aside everything was so wide that I could not fill it!**

GEN 41:41 And Pharaoh said unto Joseph, See, **I have set thee over all the land of Egypt.**

42 **And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen,** and put a gold chain about his neck;

LUK 15:21 And the son said unto him, Father, I have sinned against heaven, **and in thy sight, and am no more worthy to be called thy son.**

22 But the father said to his servants, **Bring forth the best robe, and put it on him; and put a ring on his hand,** and shoes on his feet:

24 **For this my son was dead, and is alive again;** he was lost, and is found. And they began to be merry.

Thus, there were two earthquakes in Joseph's life. The first was when he fell into the bottomless pit and was then put in prison, and all the precious promises that God made to him were crucified. This was an earthquake that turned his being upside down.

And then when he had resigned himself to his circumstance and was nothing more than a poor prisoner, there was another earthquake! His life was turned upside down and he could not believe what was happening to him! The stone at the door of his prison was rolled away and the ring was put on his finger.

GEN 42:9 **And Joseph remembered the dreams which he dreamed of them,** and said unto them, Ye are spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, **but to buy food are thy servants come.**

GEN 43:24 And the man brought the men into Joseph's house ...

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which was in their hand into the house, and **bowed themselves to him to the earth.**

And finally, there would be a time when the hurts and deep inner wounds of Joseph's eye of the needle experience were washed away. He could even look back on the experience and see that God was with him all the way - in spite of his fears that he had been deserted. And a great healing took place inside of Joseph when he finally was able to verbalize it.

What had really happened when it was viewed from the perspective of God's overall plan? And in this plan, the healing came when Joseph forgave his brothers and all those who had so deeply hurt him. And, most of all, Joseph forgave God and forgave himself. The following words came only after Joseph had come through that veil of tears called the eye of the needle.

GEN 45:4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, **I am Joseph your brother, whom ye sold into Egypt.**

5 **Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.**

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

7 **And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.**

8 **So now it was not you that sent me hither, but God:** and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Joseph's life is a type of the destiny of what we would call the Omega sons and daughters - those that come forth in the endtime and are part of the rainbow angel company of Revelation 10. Do not the scriptures give this description - he was the son of his old age: and he made him a coat of many colours? And this son was not sent to just any old prison, but it was - a place where the king's prisoners were bound. And, after the prison gate is the Miphkad gate. Miphkad means to muster the soldiers. The white horse company army must be trained so that it will follow Jesus as He leads on His white horse in that last great battle of Armageddon.

And speaking of soldiers, here comes Sarge with a message: **Be vigilant for you may not know what might lie just around the corner or even on the very next page!**



YOU HAVE BEEN ARRESTED AND BROUGHT BEFORE THE TRIBUNAL FOR THE FOLLOWING CRIMES!

[Print Page for
ease of reading]

✠ ACCESSORY TO THEFT

MAT 12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat.

✠ DESECRATING A HOLY PLACE

MAR 11:15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

✠ OBSTRUCTION OF JUSTICE RELATING TO ADULTERY

JOH 8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him, Master, this woman was taken in adultery, in the very act. 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

✠ CREATING A CIVIL DISTURBANCE

MAT 21:8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

✠ PRACTICING MEDICINE WITHOUT A LICENSE

MAR 5:26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

✠ CONTEMPT OF COURT

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing.

YOU'VE JUST EXPERIENCED A "LIVE FIRE" EXERCISE! HOW WOULD YOU HANDLE AN AMBUSH OF THIS TYPE IN A REAL BATTLE?



EPH 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

By now, you have probably read the upside down text and realize that these charges, in one form or another, were most likely leveled at Jesus by the enemy. The "bulleted" charges represent a withering machine gun fire designed to discourage, wound, and kill. **If the enemy could mount these kind of charges against "a man who knew no sin,"** think how deadly this could be against one of His saints who was born in sin and only now was walking the path toward overcoming all things.

LUK 23:31 For if they do these things in a green tree, what shall be done in the dry?

The enemies' tactic is to "soften" one up by adverse circumstances and then deliver a deadly blow to either kill or capture their prey. Consider the "softening" circumstances used against Job.

JOB 1:15 ... they have **slain the servants with the edge of the sword...**

16 ... **hath burned up the sheep,** and the servants, ...

17... **fell upon the camels,** and have carried them away

JOB 1:18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19 ... a great wind ... smote the four corners of the house, and **it fell upon the young men, and they are dead;** and I only am escaped alone to tell thee.

And once the heavy artillery had softened up Job, then came the big bomb!

JOB 2:7 So went Satan forth from the presence of the LORD, and **smote Job with sore boils from the sole of his foot unto his crown.**

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Why is Satan so desperately trying to discourage the Jobs and the Joshuas. He knows that when a priesthood called Melchisedec comes forth, he and his army of evil spirits are defeated. These tactics are Satan's last desperate measures to stave off his inevitable defeat. And these attacks only make the saints stronger and the testing in battle is merely the training for the white horse company that will ride with Jesus.

REV 19:11 And I saw heaven opened, **and behold a white horse; and he that sat upon him was called Faithful and True,** and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 **And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.**

15 And **out of his mouth goeth a sharp sword,** that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Note that these armies were clothed in white linen. What a change for someone like Job whose garments were filthy with boils and ashes - to be clothed in linen, clean and white.

ZEC 3:1 And he shewed me Joshua the high priest **standing before the angel of the LORD**, and Satan standing at his right hand to resist him.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: **is not this a brand plucked out of the fire?**

3 Now **Joshua was clothed with filthy garments**, and stood before the angel.



On a preceding page, there were six bullets (fiery darts) aimed at Jesus. For Joshua, there may have been twelve or more - because Joshua came from that human race that knew sin. And when this machine gun fire of charges was leveled at him and he found himself in filthy, smelly garments, he likely despaired of even continuing to be a priest. For Joshua, this was "hell on earth." But, God had other plans for him.

ZEC 3:4 And he answered and spake unto those that stood before him, saying, **Take away the filthy garments from him.** And unto him he said, Behold, I have caused thine iniquity to pass from thee, and **I will clothe thee with change of raiment.**

5 And I said, Let them **set a fair mitre upon his head.** So they set a fair mitre upon his head, and **clothed him with garments.** And the angel of the LORD stood by.

Why would a high priest be subjected to such humiliating experiences? Consider what Jesus went through when he came from heaven to earth.

PHI 2:5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

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:

For Jesus, His entire stay upon this earth was an eye of the needle experience. Think of what it must have been for Him to lay aside His heavenly garments and be found in the likeness of men. Naked He came into the world and He left in on a humiliating cross. By all appearances, Satan had achieved his victory, and Jesus was doomed to Satan's kingdom in hell. If we follow in His footsteps, we will also leave the worldly garments behind when the fleshly man of self dies (a hellish experience) and we receive our new, white, clean linen garments. Why did Jesus willingly go through this experience? One of the answers for this is given in the following scriptures.

HEB 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 **For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.**

When Jesus walked this earth, he felt the infirmities of the human race. He even descended into hell and saw the sufferings there of the wicked from the time before the flood. What is hell like? The following page gives part of a recent article from U. S. News and World Report. Some of the viewpoints presented we agree with and some we do not. In any case, it gives a very good, one page summary of various concepts about hell.

Hell Hath No Fury

With fire and brimstone out of fashion, modern thinking says the netherworld isn't so hot after all

BY JEFFERY L. SHELER

The pit is prepared. The fire is made ready. The furnace is now hot, ready to receive them. The flames do now rage and glow. The glittering sword is whet, and held over them, and the pit has opened her mouth under them. . . . O sinner! Consider the fearful danger you are in.

Since long before the Puritan preacher Jonathan Edwards struck fear into the hearts of 18th-century New Englanders, the threat of hell has served as a potent incentive to refrain from evil and cling to faith. For preachers like Edwards and his spiritual heirs, the eternal stakes were frightfully clear: There was a hell to shun and a heaven to gain. Hell and its flaming torments were real.

Edwards would scarcely recognize the hell of today. After decades of near obscurity, the netherworld has taken on a new image: more of a deep funk than a pit of fire. While the traditional infernal imagery still attracts a following, modern visions of eternal perdition as a particularly unpleasant solitary confinement are beginning to emerge, suggesting that hell may not be so hot after all.

The latest round of revisionism was touched off last summer by a surprising editorial in *La Civiltà Cattolica*, an influential Jesuit magazine with close ties to the Vatican. Hell, the

magazine declared, "is not a 'place' but a 'state,' a person's 'state of being,' in which a person suffers from the deprivation of God." A few days later, Pope John Paul II told an audience at the Vatican that "rather than a place, hell indicates the state of those who freely and definitively separate themselves from God." To describe this Godforsaken condition, the pontiff said, the Bible "uses a symbolical language" that "figuratively portrays in a 'pool of fire' those who exclude themselves from the book of life, thus meeting with a 'second death.'"

The pope's more conservative critics complained that by dousing hell's flames, the pontiff had undermined a historic biblical doctrine and surrendered a potent theological weapon in the church's struggle against evil. "Scripture clearly speaks of hell as a physical place of fiery torment and warns us we should fear," says R. Albert Mohler, president of the Southern Baptist Theological Seminary in Louisville, Ky. For unrepentant sinners, adds Prof. Douglas Groothuis of the evangelical Denver Seminary, "separation from God may seem like freedom from a domineering spouse or parent. Why fear that?"

But taking the sting out of hell was hardly what the pope had in mind. At a time when hell's imagery is invoked more often in the nation's comics pages than from its pulpits, the pope's remarks are better understood as an attempt to retrieve and update a

Do you think there is a hell?

Yes 64%

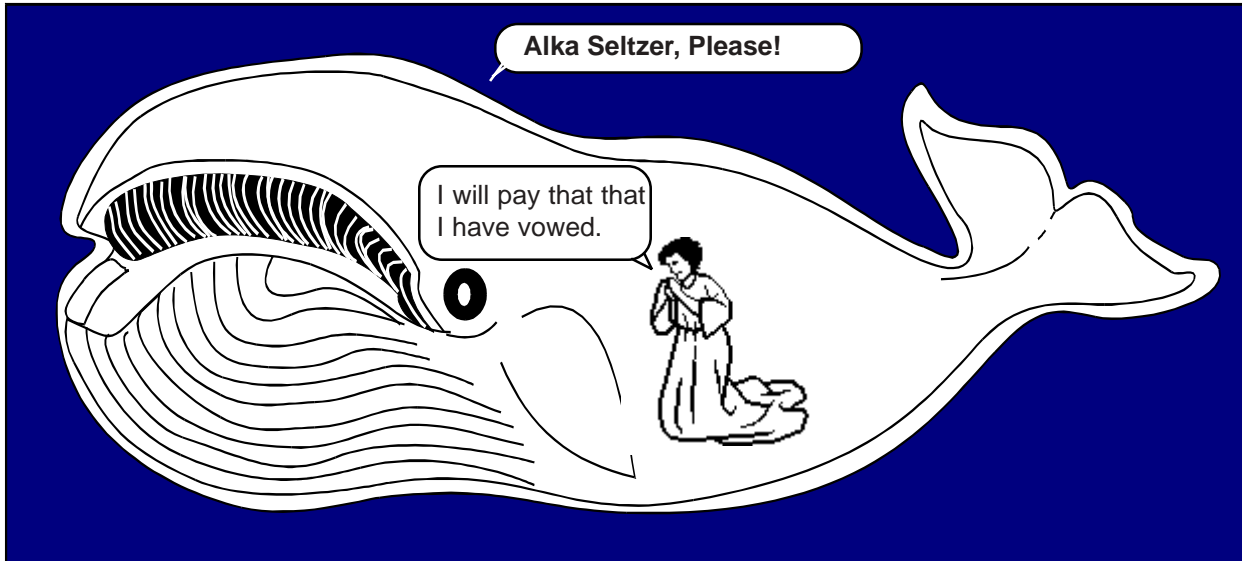
No 25%

Don't know 9%

J - 25

U.S. NEWS & WORLD REPORT, JANUARY 31, 2000 45

JON 1:17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish **three days and three nights**.
 2:1 Then Jonah prayed unto the LORD his God out of the fish's belly,
 2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; **out of the belly of hell cried I**, and thou heardest my voice.



How could Jonah be in the belly of a whale in the ocean and at the same time be in hell? And yet, it seems from the scriptures that this is the case. Can people be walking on the earth and experience the dimension of hell at the same time?

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.

And by the same thought, can we not also have mountain top experiences and sit in heavenly places?

EPH 2:6 And hath raised us up together, **and made us sit together in heavenly places** in Christ Jesus:

In Jonah's belly of the whale episode, he had a "mountain bottom" experience instead of a mountain top experience.

JON 2:6 I went down to **the bottoms of the mountains**; the earth with her bars was about me for ever: **yet hast thou brought up my life from corruption**, O LORD my God.

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

8 **They that observe lying vanities forsake their own mercy.**

9 But I will sacrifice unto thee with the voice of thanksgiving; **I will pay that that I have vowed**. Salvation is of the LORD.

10 And the LORD spake unto the fish, and **it vomited out Jonah upon the dry land.**

3:1 And the word of the LORD came unto Jonah the second time, saying,

2 **Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.**

At this point, Jonah had experienced some of the horrors of hell. And because of this, he could have great compassion for the people of Nineveh. He, like Jesus experienced later on, felt the infirmities of the people, and preached impassioned sermons that converted the people of Nineveh.

HEB 10:7 Then said I, **Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.**

Was this a volume of the book experience for Jonah? It probably was, because the moment that he agreed to pay his vows, the circumstances reversed themselves. We now refer to some quotes from a previous writing called, "The Volume of the Book."

Verse One

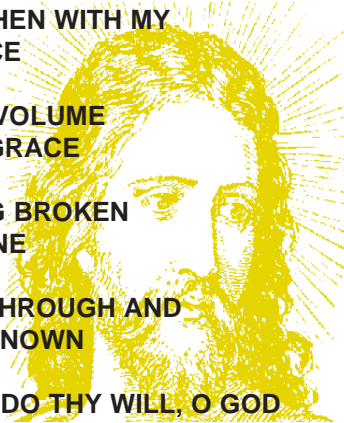
A LONG TIME AGO WHEN WITH MY SAVIOR FACE TO FACE

I DID AGREE TO THE VOLUME WITH HIS HELP AND GRACE

THE VAILS ARE BEING BROKEN AND I SEE HIS THRONE

THE DAWN BREAKS THROUGH AND I WILL KNOW AS I'M KNOWN

LO, I COME TO DO THY WILL, O GOD



We speak of mountain top or "mountain bottom" experiences, but these vows took place before the mountains were even formed!

PSA 90:1 **Lord, thou hast been our dwelling place in all generations.**

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

EPH 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings **in heavenly places in Christ:**

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:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Do you think that the Jonah's experience with the whale was written in the volume of his book long before the mountains were formed?

Most likely it was, and then a vail was placed over it, so that Jonah no longer remembered when he was placed into the earth in form of man. And then, something came to his remembrance concerning a vow that he had made.

Verse Six

HE PUT MY TEARS IN BOTTLES AT MY GETHSEMANE

WHY DID I AGREE? FOR NOW THY VOWS ARE UPON ME

MY LIFE I HAD PLANNED AND MY RACE I BEGAN TO RUN,

UNTIL, NOT MY WILL BUT THINE BE DONE

LO, I COME TO DO THY WILL, O GOD.



PSA 56:8 Thou tellest my wanderings: **put thou my tears into thy bottle: are they not in thy book?**

9 When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

JON 2:9 But I will sacrifice unto thee with the voice of thanksgiving; **I will pay that that I have vowed.** Salvation is of the LORD.

10 And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

3:1 And the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh ...



I heard the voice of the Lord say, "Now, rise to the other side." And as I rose, a very strange thing had happened to me. For Lo, the gate that was so small that I must lay aside everything was so wide that I could not fill it!

And so it was that Jonah fulfilled his destiny and came up after three days in the pits of hell, and went to Nineveh to preach to a people that had the name of Jonah written in the volumes of their book.

REV 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

DAN 11:35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

EXO 14:13 ... Fear ye not, stand still, and see the salvation of the LORD ...

NEH 12:39 ... even unto the sheep gate: and they stood still in the prison gate.

What do you do if you get captured?



SARGE RECOUNTS SOME WAR STORIES

"The heavy artillery of adverse circumstances had been pounding our positions for months. At night, it was almost impossible to sleep - for the barrages were timed so that when one was about to drift off - another explosion made sure that no one could sleep. The days were no better, for the enemy tried to cut off all food and supplies to our position. We were surrounded and there was an ominous feeling of impending disaster. There seemed to be no way of escape.

And then at midnight - it happened! The enemy broke through our positions and we were captured! We were taken before the tribunal. Each of us had his turn and a list of crimes were leveled against each one of us. The lists recounted numerous incidents and ranged from war crimes to trivials like where one had thrown their chewing gum wrapper. The prosecutor was unrelenting in his accusations - to the point that one felt lower than a worm. It withered one like machine gun fire.

We were taken to a prison hellhole. One could hear the screams of those who were being tormented and tortured.

I watched the flames of torment and when I was shoved through the prison gate, I cried out, "Jesus, have mercy, Jesus!" The gate keeper said, "Oh, you have appealed to Jesus. Fine, then we will take you to Jesus." And then, as the scene changed, I was told I could make my appeal to Jesus, and I appealed to him for mercy. The reply was immediately forthcoming as I heard a voice: "I will have no mercy unless you sign these two confessions which have been prepared for you. And you must do it before the end of the coming day!"

I took the confessions with me and I thought at least Jesus is merciful - all I have to do is sign them and everything will be OK. And then came daybreak, I took pen in hand and read the confessions, but no matter how hard I tried, I could not bring myself to sign them. And I watched the hours tick away on the clock as the end of the day was approaching. I could not sign the confessions. At the end of the day, the prison guard came and threw me once again into the hellhole. The prison gates clanged shut behind me and I was stunned by the finality of it all.

And then came a time of total despair - one could not appeal to Jesus any more, because he had already passed his sentence. There was no point in reading the Bible - for what good would it do? - there was no hope. Friends that wanted to pray for me were avoided - why waste their time? They didn't know that I reached a point beyond hope. It was too difficult to try to explain it to them. How awful to look forward to continuing in the torment going on around me. It would be better to be sawn asunder, stoned, or even boiled in oil than to go through this!

I marveled that one could still be upon earth and going through the motions of sitting, walking, eating and talking and yet at the same time experiencing the dimension of hell. Those around me were chained, not with the chains that one sees on earth, but with tractor beams of a strange light that fastened on to a particular spot on their foreheads. For three days, I was in this prison and there was no sleep for any one. And the passage of time seemed interminably slow - three days of time in hell seemed like three weeks of earth time. I kept checking the calendar wondering how it could possibly still be the same day! And finally, after three days, I was taken to another prison where one could at least get some limited sleep.

And in this prison, a level of torment continued. I had a strange desire to take ice from the icemaker (in the earth realm) and put it on my tongue. I remembered the story of the rich man who said, "*Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*" And then there was the "only if I'd" game; only if I had signed the confessions before the end of the day, then Jesus would have had mercy on me. I even threw a handwritten essay of how I became a Christian in the trash. What good was it? When Christian programs came on the television, I would look at the various people talking about Jesus, and be envious of their standing with God. Most of them did not really realize how fortunate they were. But it was now too late for me.

And then, after a period of weeks, I noticed that one had come to the prison who was not behaving like the other prisoners. They seemed to be out of place in this hellhole. And when they would draw me aside, they would even want to talk about such things as hope and love.

It was only later that I recalled the scripture "*What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing.*"

Then, this out of place visitor, disguised as a prisoner, wanted to pray with me that I would be able to escape from this terrible place. I had no hope, but just to humor them, I agreed that we would ask God to send a counselor as wise as Daniel to listen to my tale of woe.

And so, on a set day I went to a part of prison where I was told a counselor, disguised as a prisoner, would be. And as I poured out my heart to this counselor and told him the entire story, he said scarcely a word. And at the end of the story, there was a pause, and I anxiously awaited his response. And it came in two sentences, that spoke volumes more than many books. He said, "*What makes you think that it was Jesus who said, 'I will have no mercy ...?' I fail to see the love of God in such a statement.*" Could it be, could it possibly be that it wasn't even Jesus that said the "I will have no mercy ..." words? Was it an elaborately contrived and staged trick of the enemy that was designed to deceive one and keep one bound in the prisons of hell? To even begin to think of such a possibility was like an earthquake! Later I remembered the scripture: *And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.* The foundations of the idea that I was permanently consigned to hell were shaken. Was it possible that I could simply walk out the doors of the prison?

The words of the song, "*Amazing Grace, How sweet the sound, that saved a wretch like me.*" came to mind and tears flooded to my eyes. Later, as I began to ponder the opening of the prison gate, the phone rang and one asked for help. They were in such a low state and near death that it was startling. As I pondered their situation, I heard the voice of God that I had so learned to love and it was once again music to my ears. The voice said, "I have need of thee." And I knew that not only my prison gate had been opened, but that it had been opened for others. It was time once again to minister the Word of God and to reveal the overwhelming height and depth of his love!"

LOVE NEVER FAILS

LUK 9:53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, **wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?**

55 But he turned, and rebuked them, and said, **Ye know not what manner of spirit ye are of.**

56 For the **Son of man is not come to destroy men's lives, but to save them.** And they went to another village.

There was a certain mentality toward God that flowed from period of the law and prophets to the days when Jesus and His apostles walked the earth. For with Jesus, there was a change from the priesthood of Aaron to the priesthood of Melchisedec. The Melchisedec priesthood was that of the Most High God, or in the Hebrew, El Elyon. It was a difficult transition for his disciples to change from the old testament concepts of wrath and judgement to the new testament concepts of love and mercy. In the above exchange between James and John and Jesus, John heard his Master well and he latter penned one of the best known scriptures of the new testament.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.



John was able to change from the duality of good and evil (two eyes) to that of a single eye. Why? Because in the very first part of the book of John he was given the key to how Jesus and the Most High God view man.

JOH 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 **All things were made by him; and without him was not any thing made that was made.**

4 In him was life; and the life was the light of men.

9 That was the true Light, **which lighteth every man that cometh into the world.**

John was given to see that in every man was the spark of divinity which lighteth every man that came into the world. And he knew that the Savior did not come into the world to quench that light, but to fan the flame with the wind of the Spirit that each man may fulfill his God given potential. John could look beyond the evil of the past and present and see that finished work which God had intended. His eye was changed to that of a single eye that knew that all things were made by God and he looked past the present tribulation to see the love and mercy of God.

Let us pose a question. If you were to write a paragraph about the Apostle Paul - what would you write?

My Thoughts about the Apostle Paul:

ACT 9:15 But the Lord said unto him, Go thy way: **for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:**

16 For I will shew him how great things he must suffer for my name's sake.

ACT 9:13 Then Ananias answered, Lord, I have heard by many of this man, **how much evil he hath done to thy saints** at Jerusalem: And here he hath authority from the chief priests **to bind all that call on thy name.**

Compare your description with the verses below. You probably saw Paul as a man who preached the love of God to the Gentiles and perhaps you may have mentioned that he wrote one of the most profound descriptions of love ever written (1 Cor. Chapter 13). But, consider what an upside down view that Ananias had of him, because he saw Saul out of one eye and had yet to behold Paul out of the other.

And so often in the world today, church members see others as malefactors, terrorists, traitors, criminals, greedy athletes, etc. and then the day comes that we have a report of them being converted to Christianity and we say, like Ananias, "Ut Oh, I must have judged them wrong!" James, the other apostle on the road to Jerusalem with Jesus also learned when Jesus chided him about his lack of compassion and James later wrote:

JAM 1:23 For if any be a hearer of the word, and not a doer, **he is like unto a man beholding his natural face in a glass:**

24 For he beholdeth himself, and goeth his way, **and straightway forgetteth what manner of man he was.**

James went on to compare his heritage of the old testament law with the new testament teachings of Yeshua the Savior.

JAM 2:12 So speak ye, and so do, as they that shall be judged by **the law of liberty.**

13 For he shall have judgment without mercy, that hath shewed no mercy; **and mercy rejoiceth against judgment.**

All of us need to look into that glass and see the love of Christ reflected in our attitudes and dispositions toward others and then not forget what spirit that we are of when we leave the mirror. Yes, the law of Moses was glorious, but it pales when compared to the love and glory of Christ.

2CO 3:13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 **But their minds were blinded:** for until this day remaineth **the same vail untaken away in the reading of the old testament; which vail is done away in Christ.**

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.



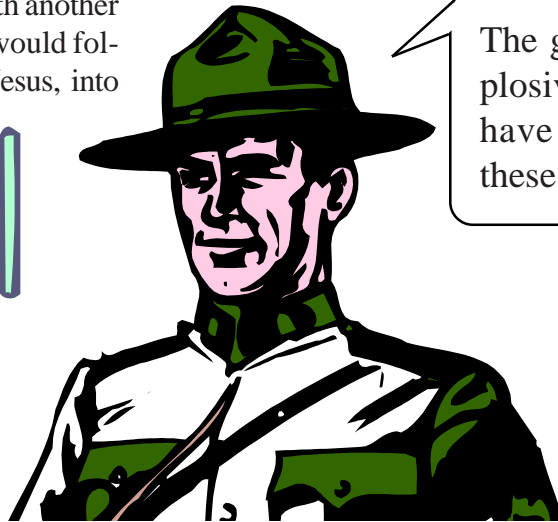
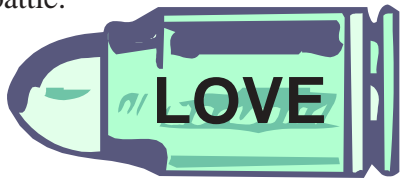
18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

It was this Jesus who had "mercy which rejoiceth against judgment" when He broke down the gates of hell. Can we look in the mirror and see the same image of Christ within ourselves and then not forget that image as we minister to others?

LUK 6:35 **But love ye your enemies, and do good,** and lend, hoping for nothing again; and your reward shall be great, and ye shall be **the children of the Highest [El Elyon]: for he is kind unto the unthankful and to the evil.**

36 **Be ye therefore merciful, as your Father also is merciful.**

And here comes Sarge again with another message for those troops who would follow their Commander in Chief, Jesus, into battle:



The greatest and most explosive weapons that you have in your arsenal are these: Love and Mercy.

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.**

Sarge is right. The weapons of love and mercy never fail. They work with such explosive power that the gates and defenses of the enemy are completely wrecked. Even the gate keepers of hell are not immune to this explosive earthquake!

ACT 16:26 And suddenly there was a great earthquake, **so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.**

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, **and would have killed himself**, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 **And brought them out, and said, Sirs, what must I do to be saved?**

But, according to my "church theology" those that have been consigned to hell are there for an eternity of torment and are never released. How so? Did not Jesus visit hell and tear down its gates and preach to the spirits of very wicked generation that was lodged there?

GEN 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

5 **And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.**

1PE 3:18 **For Christ also hath once suffered for sins, the just for the unjust,** that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 **By which also he went and preached unto the spirits in prison;**

20 **Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah,** while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Well, OK, the scriptures do say that Jesus preached to the spirits in prison - but it doesn't say that he let them out - he probably just berated them and left them there because they really deserved it - the scriptures say that they were really, really wicked. The Bible says that the word does not return void, so if Jesus preached to them, it must have been for a purpose of redeeming them.

OK, that sounds good, but where is the proof, can you give me a scripture that says that these wicked spirits of men before the flood could actually be converted? First, we know that the love of God never fails, but includes all men. (COL 1:20). Would He not redeem that divine part which He put in man that "**lighteth every man that cometh into the world.**"? And if that isn't enough, how about the following scripture?

1PE 4:6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

We know that these spirits were imprisoned for an age - until Jesus was crucified - not an eternity. We must be very careful to make a distinction between that which lives "according to God in the spirit." vs: salvation of the soul and body. Yes, these spirits were granted life, but they were not in the same company as the old testament saints who received not only a salvation of their spirit, but also that of their soul and body. These saints waited for the completion of the age before receiving the resurrection of their bodies.

MAT 27:50 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,**

53 **And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.**

When Jesus descended into hell, He disrupted everything because love conquers all. An account of what happened is contained in the ancient archives of the church in a manuscript which is commonly called the "Paradosis of Pilate". You may remember that Pilate's wife had a dream concerning Jesus.

MAT 27:19 When he was set down on the judgment seat, his wife sent unto him, saying, **Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.**

And after finding out that Jesus was being called the Son of God, Pilate was determined to let Him go, but such was not written in the Volume of the Book of Jesus.

ACT 3:13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, **and denied him in the presence of Pilate, when he was determined to let him go.**

Paradosis of Pilate

To the most potent, august, dreadful, and divine Augustus, Pontius pilate, administrator of the Eastern Province.

I have undertaken to communicate to thy goodness by this my writing ... the present state of affairs ... [in] Jerusalem, wherein the temple of the nation of the Jews is erected, all the multitude of the Jews, being assembled, delivered up to me a certain man called Jesus, bringing many and endless accusations against him, but they could not convict him in anything....

Now when he was crucified darkness came over all the world; the sun was altogether hidden ... And the moon, which was like blood, did not shine all night long, although it was at the full, and the stars and Orion made lamentation over the Jews, because of the transgression committed by them.

And on the first day of the week, about the third hour of the night, the sun appeared as it never shone before, and the whole heaven became bright. And as lightnings come in a storm, so certain men of lofty stature, in beautiful array, and of indescribable glory, appeared in the air, and a countless host of angels, crying out and saying, Glory to God in the highest, and on earth peace, good will among men: Come up from Hades, ye who are in bondage in the depths of Hades. And at their voice all the mountains and hills were moved, and the rocks were rent, and great chasms were made in the earth, so that the very places of the abyss were visible.

And amid the terror, dead men were seen rising again, so that the Jews who saw it said, We beheld Abraham and Isaac, and Jacob, and the twelve patriarchs, who died some two thousand five hundred years before, and beheld Noah clearly in the body. And all the multitude walked about and sang hymns to God with a loud voice, saying, The Lord our God, who hath risen from the dead, hath made alive all the dead, and Hades, he hath spoiled and slain.

Some are troubled by the idea that when Abraham, Isaac, or Jacob appear - talking to them would be communicating with the dead. Such is not the case, for those who were resurrected with Jesus will no more die! Let him who has ears hear and who has eyes see.

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.

Jesus did many works, but probably the most important work that He did was to overcome death. And when He did that He broke down the gates of hell and set the prisoners free! As Pontius Pilate recorded it: *And all the multitude walked about and sang hymns to God with a loud voice, saying, The Lord our God, who hath risen from the dead, hath made alive all the dead, and Hades, he hath spoiled and slain.*

If Jesus did that for His age, think how much greater the works will be when Jesus and His white horse army of saints turn hell upside down at the end of the present age when Jesus returns again! And in the final disposition of things, this army will spare the spirits of the people, but put death and hell into the lake of fire - and they (death and hell) will exist no more! Hallelujah! Hallelujah! Hallelujah!

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?**

The one who refused to open the house of his prisoners will be dealt with by the army of white horse saints.

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:** 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.**

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?**

And we have another message from Sarge:

Know how your enemy operates. Beware of the unholy tribunal!



What is Sarge talking about? Lets go to Revelation Chapter 13 for the answer.

REV 13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: **and the dragon [the fake Father]** gave him his power, and his seat, and great authority.

3 And I saw **one of his heads [The Fake Jesus]** as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

11 And I beheld **another beast [The Fake Holy Spirit]** coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship **the first beast [The Fake Jesus]**, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

2TH 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and **that man of sin [The Fake Jesus]** be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; **so that he as God sitteth in the temple of God, shewing himself that he is God.**

The unholy tribunal is a complete fabrication and imitation of the real Father, Son, and Holy Spirit. It has no creative power, but only imitative power. It would try to sit in judgment over you by presenting false credentials and imitating the courts of God. It would try to manipulate your life like playing a game of chess, and if you attempt to fight it in the natural, it will always be one move ahead. But there is a test which one may apply.

1JO 4:1 **Beloved, believe not every spirit, but try the spirits whether they are of God:** because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: **Every spirit that confesseth that Jesus Christ is come in the flesh is of God:**

3 **And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God:** and this is **that spirit of antichrist**, whereof ye have heard that it should come; and even now already is it in the world.

Sarge tells other war stories about where some of his friends were wounded or killed through the activities of the unholy tribunal. What a contrast between in the methods of the unholy tribunal and the ways of the true shepherd which is Jesus.

JOH 10:10 **The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.**

But even after some of these things have taken place, it is important that we keep our eyes upon Jesus and remember **the outcome** of the war.

REV 19:19 And I saw **the beast, and the kings of the earth, and their armies**, gathered together **to make war against him that sat on the horse, and against his army.**

20 **And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.**

20:1 And I saw an angel come down from heaven, **having the key of the bottomless pit and a great chain in his hand.**

REV 20:2 **And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,**

And now we bid farewell to Sarge for a time, for we will leave the topic of the Prison Gate and begin to survey the Miphkad Gate where the white horse company will be mustered. And we hear Sarge's parting prayer for us as he leaves to take care of much new activity taking place at the entrance to the eye of the needle at the Prison Gate.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.



Meanwhile back at the eye of the needle:

And then I saw again, as the Lord brought me closer to the gate, and I saw men bow low - laying down everything they had. And as they came through the very wide gate on the other side - their instruments of music were there, their swords were there.

And the word of the Lord came unto me, "Go now and tell this people this thing. I have given unto this people extreme talent and much ability. I have caused you who are instrumentalists to play, but I say unto you this night - if you do not come through the very small gate which is the gate of worship and bow low and lay before me thine instruments, and thy talents, and thy abilities, and thy vision, and thy power - thou shall always be those who will only be able to minister to the hearts of men and bless the hearts of men.

But there is a gate open in the church in this hour which a very small gate and through that gate only men who are worshippers will go. And these men will fall on their face before me and these men will lay their talents before their God. And these men will say, "God, we will be worshippers." And through that wide gate they will come. And as they come through that wide gate and hear the word of the Lord - they will arise on the other side - not to minister unto men but to minister unto their God.

MIPHKAD
GATE

PRISON
GATE

EAST
GATE

THE TWO GREAT COMPANIES

SHEEP
GATE

HORSE
GATE



Previously, we have discussed opening the East Gate and going through the eye of the needle in the Prison Gate. This would mean that there is one gate left which is the Miphkad Gate.

NEH 3:31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against **the gate Miphkad** [#4663], **and to the going up of the corner.**

Strong's Reference Number: 4663

Derivation: Variation of 4662

Miphqad

assignment; the name of a gate in Jerusalem

Strong's Reference Number: 4662

Derivation: Derived from 6485

miphqad

an appointment ie mandate; concr. a designated spot; spec a census

Strong's Reference Number: 6485

paqad

to visit (with friendly or hostile intent); by anal. to oversee, muster, charge, care for, miss, deposit, etc.

Looking over the word *Miphkad* and its meaning as presented in Strong's, we can see that this is the Muster Gate where the roll of the soldiers is called. In the Spirit, it is a place of divine appointment for those called to battle to mobilize in order to follow their Commander. But, is this an army of the sons or is it a very unusual army of sons and daughters?

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?**

11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded.

12 Or ever I was aware, my soul made me like the chariots of Amminadib.

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.**

THE COMPANY OF THE LEFT AND THE COMPANY OF THE RIGHT

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;
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**.

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**:

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**.

From the Song of Solomon, which describes two armies, we can see that this is a very unusual army - an army of sons and daughters. But, before we delve into that further, we must ask the question: When these companies come out of the East Gate and Prison Gate - are they ready to go forth in battle?

Look at the picture of the son and daughter on the page to your left. Do you notice anything unusual about it? What are the strange "dagger" like instruments that are aimed at the heads and hearts of the couple about to exchange marriage vows?

Perhaps it can be explained this way. The realm of Pentecost has been from that fateful day in the upper room when the Spirit fell upon the disciples and the men and women gathered there. And, yet Paul spoke of Pentecost as being "in part".

1CO 13:9 **For we know in part, and we prophesy in part.**

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.**

13 And now abideth faith, hope, charity, these three; **but the greatest of these is charity.**

2CO 1:22 Who hath also sealed us, and given **the earnest of the Spirit in our hearts.**

Therefore, if Paul saw "in part" and received only the "earnest" of the Spirit, there is still more to come. And the same applies to the gates. For example, Paul had an "in part", eye of the needle experience, but it was not completed in totality because Paul was like one born out of due time (the time when the eye of the needle gate would be opened).

1CO 15:8 And last of all he was seen of me also, **as of one born out of due time.**

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 **But by the grace of God I am what I am:** and his grace which was bestowed upon me was not in vain; **but I laboured more abundantly than they all:** yet not I, but the grace of God which was with me.

There is an undertone of pride in Paul and he often spoke of glorying about the works of God. So, what was Paul's "in part" eye of the needle?

2CO 12:6 **For though I would desire to glory,** I shall not be a fool; for I will say the truth: but now I forbear, **lest any man should think of me above that which he seeth me to be, or that he heareth of me.**

7 **And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh,** the messenger of Satan to buffet me, lest I should be exalted above measure.

Look at the illustration to the left again. Could it be that we are dealing with four thorns?

My grace is sufficient for thee: for my strength is made perfect in weakness.

Lord, please let this thorn depart from me.

2CO 12:7 **And lest I should be exalted above measure** through the abundance of the revelations, **there was given to me a thorn in the flesh, the messenger of Satan to buffet me**, lest I should be exalted above measure.

8 For this thing **I besought the Lord thrice, that it might depart from me.**

9 And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 **Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake:** for when I am weak, then am I strong.

11 **I am become a fool in glorying;** ye have compelled me: for I ought to have been commended of you: **for in nothing am I behind the very chiefest apostles**, though I be nothing.

Paul was able to take a broken egg and turn it into an omelet. But this is very interesting, because this same Paul had many great miracles and healings, and yet he was not able to obtain the same miracles for his own body. He, in effect, was told that the thorn in the flesh was a necessary counterweight to the abundance of revelations that he received. There can actually be a pride about having humility. There is the story of a man who received an award for being the most humble. He showed it off to everybody and the award committee finally had to take it away from him because of his **pride** in being "humble". There is a lesson in this - if one becomes proud of their "eye of the needle" experience, they will likely be "blessed" with getting to repeat it - **surely one time is enough for anybody!**

The age of Pentecost that began almost 2000 years ago was what Paul called "in part". The thorn in the flesh is something, as the salesmen say, "goes with the territory." Where did this thorn come into being? Can we not trace it all the way back to Adam?



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

GEN 3:17 **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;

18 **Thorns also and thistles** shall it bring forth to thee; and thou shalt eat the herb of the field;

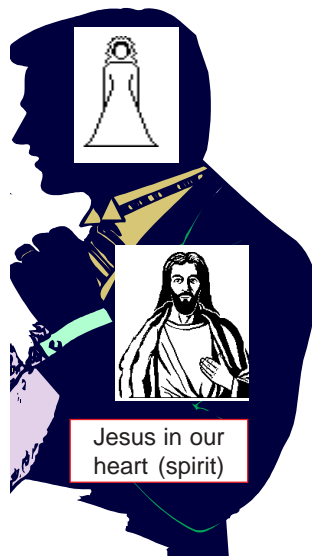
Within each of us is a soul (the feminine part which conceives thoughts). When we eat of the tree of good and evil (double eyed), we get a thorn in our soul where the flesh would plant thoughts and try to be the husband of our soul. Paul found that if the fleshly thoughts of "glorying" and "boasting" came in because of the abundance of revelations that he had received. But it was part of God's plan to assure his humility in order that Paul would still have a viable ministry. A thorn in the flesh results in corruption, and ultimately this corruption and the thorn itself must be removed.

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.**



We have identified "the thorn in flesh" that makes its presence known by activating itself in the feminine soul and the seat of the soul is in the head. Now, there may be some sons that disclaim even having a feminine soul - but strangely enough, when it comes to being part of the **bride** of Christ, they want to hang on to that privilege.

REV 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, **prepared as a bride adorned for her husband.**



2CO 11:2 For I am jealous over you with godly jealousy: **for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.**

3 But I fear, lest by any means, **as the serpent beguiled Eve** through his subtilty, **so your minds should be corrupted from the simplicity that is in Christ.**

When Mary watched her Son hang upon the cross, she then understood the meaning of the prophecy given some 33 years earlier when the baby Jesus was brought into the temple.

LUK 2:34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
35 **(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.**

And we well know that the crucifixion brought out in the open what was hidden in the hearts of men when their hearts were revealed by their actions. Jeremiah wrote that "*The heart is deceitful above all things, and desperately wicked: who can know it?*" Is it possible that we can have a thorn in the spirit (inner man or heart) as well as in the flesh? The scriptures bear this out.

MAT 13:19 When any one heareth the word of the kingdom, and understandeth it not, **then cometh the wicked one, and catcheth away that which was sown in his heart.**

This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 **He also that received seed among the thorns** is he that heareth the word; and **the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.**

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; **which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.**

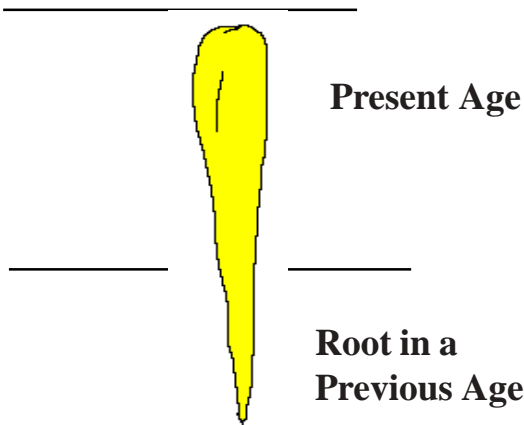
Our spirit predates our soul, so what happened in our spirit could well have happened in the descent of our spirit before we were ever in the earth. Does not Psalm 90 tell us that, "*Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.*"

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

Some of the very deep wounds are hidden deep within us and we do not even realize that they are there - until circumstances bring out an unusual reaction that we wonder where it came from. It is sort of like a dog that gets a thorn



buried deep within its paw. You notice that the dog favors the leg but when you look at the paw but there seems to be nothing wrong. But press on the paw just a bit and the dog flinches from the pain. And likewise with us, when circumstances press on the deep, buried thorns within our spirits, we feel a deep, inner pain.



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.**

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.

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.

The above scriptures are difficult to understand unless we look for a root of bitterness in Esau from a previous age. This age was before Esau came into the garden, was given a soul, and partook of the tree of good and evil. When Esau came out through the east gate of the garden, he came in a body like that of Adam. But, if this has happened to us, we are not without help, for the blood of Jesus and the redemption extend back into previous ages. What happened to Jesus in the earth merely reflected what had already happened and was already recorded in the heavens.

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.**

HEB 10:7 Then said I, **Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.**

MAT 6:10 Thy kingdom come. **Thy will be done in earth, as it is in heaven.**

This is an area where we must be able to divide between what has happened to our spirit and what has happened to our soul.

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.

Otherwise, we join the foolishness of those who say they seek immortality and yet follow after religions which promise endless cycles of funerals.



Miphkad Gate

Prison Gate



East Gate

So we have a company of sons and daughters, that somehow, by God's Grace have survived the East Gate and Prison Gate, and now stand before the Miphkad Gate. But how can they go through that gate and become part of the White Horse companies if they still have thorns in their flesh and in their hearts. Thorns in the flesh and thorns in the spirit would impede the necessary communications for the White Horse company of sons and daughters to ride and follow after Jesus in unity. So, how do we get rid of the thorns and in doing so find the missing capstone that the builders rejected?

For the daughters, these hurts go very deep in their spirits and even into the previous ages. We are reminded of a writing from quite a number of years ago that was captioned "We Don't Want Anything - We Just Want To Be Accepted."

A son relates two experiences that the Spirit of the Lord brought to his attention concerning the daughters of the Lord.

The light of the early Kansas dawn was just beginning to break through the window of the motel room. Half awake and half asleep, I was startled by what began to unfold before me.

I saw a line of about twenty sons. I saw a line of about twenty daughters. Each line was walking toward the other. Finally, when they were about five feet apart - each line stopped and they looked at each other. One of the sons who seemed to be the leader of the sons began to speak. I'll never forget the look on his face. He looked like he was totally exasperated!

He seemed to have an attitude of, "Women! You can't live with them and you can't live without them." This son then began to speak to the daughters and he said in an exasperated tone, "**What is it** that you want!?"

There was an awkward silence and then one of the daughters said, "We don't want anything - we just want to be accepted."

The sons were stunned - this was the very last thing that they expected. Again, there was a pause. Then, the sons extended their hands to the daughters and said, "We accept you!" The sons and daughters came together and embraced each other in the love of God.

It had been a beautiful meeting in Chicago. The anointing had been upon the entire body of Christ present at the meeting. Each had participated in the ministry - there were no big "I"s or little "u"s. Particularly, there had been a flow of the Spirit and a mutual acceptance of the sons and daughters.

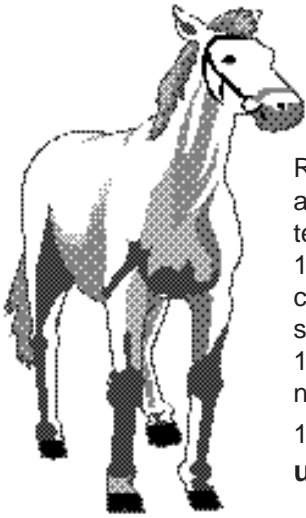
As I left Chicago, driving down Interstate 55 toward the Joliet area, the afterglow of the meeting was still running through my spirit. It's too bad I mused that many sons in the body can not really accept the daughters - they want to keep them in a subservient position. While it's true that they can dominate the daughters if they like - they will never really know their love until they accept them. Jesus reached a point with his disciples that he wanted the relationship to deepen to that of a friend rather than as a servant (John 15:15). If only the sons realized the beautiful relationship that was possible with the daughters when the servant realm was discarded and the friend realm was set up - they would wonder why they had been so blind to have not thought of it before.

"Lord", I said, "Why is it so important for the daughters to be accepted?" He then turned my attention to Genesis 6 and said, "Because they were once rejected." Dumbfounded, I did not understand what He was saying. Then, it became clear. Some of the sons of God left their first estate in the heavenly realm and took earth daughters. When they did this, they **REJECTED** the heavenly daughters! Acceptance is very important to the spirits of the heavenly daughters who were rejected.

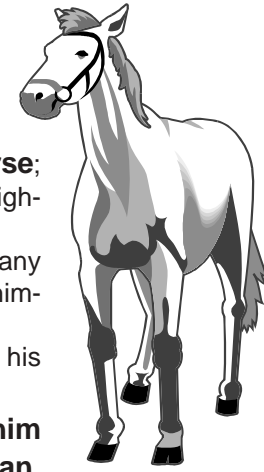
NEH 3:31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the **gate Miphkad**, and **to the going up of the corner**.

PSA 144:12 That our sons may be as plants grown up in their youth; **that our daughters may be as corner stones**, polished after the similitude of a palace:

MAT 21:42 Jesus saith unto them, Did ye never read in the scriptures, **The stone which the builders rejected, the same is become the head of the corner**: this is the Lord's doing, and it is **marvellous in our eyes?**



The White Horse Armies



REV 19:11 And I saw heaven opened, **and behold a white horse**; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 **And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.**

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.**

Do the scriptures say that there is one army following Jesus or does it refer to armies (plural)? Therefore, these two companies, one of sons and one of daughters, need to prepare themselves to follow Jesus. What do the white horses represent?

ISA 31:3 Now **the Egyptians are men**, and not God; **and their horses flesh**, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

The white horses represent purified flesh - without spot or blemish - and containing no internal corruption or external spots. Otherwise, the "fine linen, white and clean" would become soiled.

1CO 15:39 **All flesh is not the same flesh**: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also **celestial bodies**, and **bodies terrestrial**: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 **There is one glory of the sun**, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

These companies of sons and daughters will have an effulgent glory, "clear as the sun" as they follow after the Sun who rides upon a white horse.

These thorns in the flesh have troubled mankind since the days of Adam and Eve and perhaps have troubled our spirits before even the mountains were brought forth. At Pentecost, the church received the earnest of the Spirit and a partial deliverance from the thorns. Is it possible, that as we stand upon the threshold of a new millennium, there are those sons and daughters who have traversed the passages of the east gate and the prison gate and are now ready for a complete and total deliverance from all thorns in the flesh and in their spirits?

2PE 3:8 But, beloved, be not ignorant of this one thing, **that one day is with the Lord as a thousand years, and a thousand years as one day.**

LUK 13:32 And he said unto them, Go ye, and tell that fox, **Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.**

Isn't it true that under Pentecost, we have seen healings and we have seen devils cast out, but the church is still far short of perfection. However, as the Sun of the third day springs forth, we shall be perfected. And then, we may say like Jesus said:

JOH 14:30 Hereafter I will not talk much with you: **for the prince of this world cometh, and hath nothing in me.**

"And I have brought this people together this night to make unto you a choice. You can minister unto men and I will cause you to sway the hearts of men with your talents. Or, you can go through a very small gate and in making you worshippers you will minister unto the King."

EZE 44:18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.

19 And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

In the writing entitled The Volume of the Book, there is a prophecy given and we quote from it here.

"I have a beginning, I have an ending, and I have another beginning, saith the Lord. Yea, you have heard my word even as you have come into this place, saith God. Yea, in this day, I will send you forth now into a new day. For you have sung about it, you have taught it, you have spoken it, you have thought about it, and now it is time to do it, saith the Lord."

And now it is time to do it - the very thing that the prophets desired to see. It is time! It is time!

"Yea, I say unto thee, Sons and Daughters, this is my day. You are my day. You are my love. You are my life. You are my beginning and ending. You are my all, and in all. For I have invested my very life in you, and I trust you - I know you. I've known you from the beginning, and I'll know you to the end, and to the new beginning. And I know what you're capable of, I know what you'll do, I know how you'll handle it, and you will make it saith the Lord.

Yea, for surely I have stripped thee. Did you not hear the word that I created the waster to destroy, saith the Lord? Yea, I hardened that loved one that lives right within the walls of your own home, saith the Lord.

I direct thy every move, saith God. Thy every circumstance, saith the Lord, is ordered by my hand. And you knew it, when we agreed upon it before the foundations of the earth. We talked about it, we discussed it, we agreed upon it

I've not lost control. I've not been moved off of my throne by any of your circumstances, any of your trials, nor will I ever be moved by any of your circumstances, by any of your trials - for I sent them! They were right out from me. For I am making you - because I love you. Because I want to show you my love. I do these things for you, not against you.

I do these things because I chose you. You are my beloved. So lift up you heads, Oh ye gates. Even lift them up, ye everlasting doors. For the King of Glory has come in.

Who is this king of Glory? The Lord of Hosts - the Lord of armies. He has come in. Arise, shine, for the glory of the Lord has arisen upon thee, my children. The glory of the Lord has arisen upon thee my children! My glory is upon thee - and the world shall see.

The gross darkness, yea, it will cover the people - but not thee - for my glory is upon thee. It radiates from thy very being.

SCRIPTURES FOR THE YEAR 2000 ALL OF ISAIAH CHAPTERS 60 AND 61

ISA 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. ...

ISA 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and **the opening of the prison** to them that are bound;

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 ...

Isaiah Chapter 54 was the chapter for 1999. Now it is time to do that which we agreed upon before the world was or the mountains were brought forth.

Miphkad Gate

PSA 24:7

Lift up your heads

Prison Gate

O ye gates; and be ye

lift up, ye everlasting doors; and the King of glory shall come in.

East Gate

8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, **O ye gates;** even lift them up, ye everlasting doors; and **the King of glory shall come in.**

10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

Now that we have discussed the theory, let us go into the laboratory and discuss the practical aspects of removing the thorns from the flesh and from the spirit. These are the thorns that God has chosen (up unto this time) to leave in place. And we are able to deal with them only through His grace. There is a time and season to do this - and some, like Paul, were born out of due season. The pain of the remaining thorn (specially designed for Paul) was mitigated by the grace of God - and left in place.

When one is ready to begin this process, the Lord usually prepares them by bringing about a circumstance that makes any pressure on this hidden thorn very painful. In the spirit, you can see that this is a very touchy area and that a nerve is being touched. However, in actuality, most of you will be the one who ministers this (by the Spirit of the Lord) to yourself - so you already know most of your personal, touchy and painful areas



This process seems to deal primarily with two areas, relationships to the masculine and relationships to the feminine. For some reason, it seems to work more effectively to begin with our relationships to the masculine. So, **whether you are son or daughter**, think of your relationships with your dad, brother(s) if you have one, sons, male relatives, friends, co-workers, or any other masculine relationship (husband for the wives).

As you began to sort through memories of these relationships, ask the Spirit to utilize "the eyes of the Lord, which run to and fro" throughout your being and bring the memories to mind which are painful and need to be dealt with.

ZEC 4:6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, **Not by might, nor by power, but by my spirit, saith the LORD of hosts.**

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; **they are the eyes of the LORD, which run to and fro through the whole earth.**

When a "sore spot" is revealed when it is pressed upon by recalling it, you have likely found a thorn. And don't be surprised that you will find many other thorns as you continue this process.

A thorn is often lodged very deeply and direct means to remove it can be very painful. But, there is a more, excellent way. Do you remember Sarge's teaching about love and mercy being the most explosive and potent weapons in your arsenal? What is another weapon that can be used?

The enemy has no defense against this weapon!



MAT 6:12 **And forgive us our debts, as we forgive our debtors.**

13 And lead us not into temptation, **but deliver us from evil:** For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For **if ye forgive men their trespasses, your heavenly Father will also forgive you:**

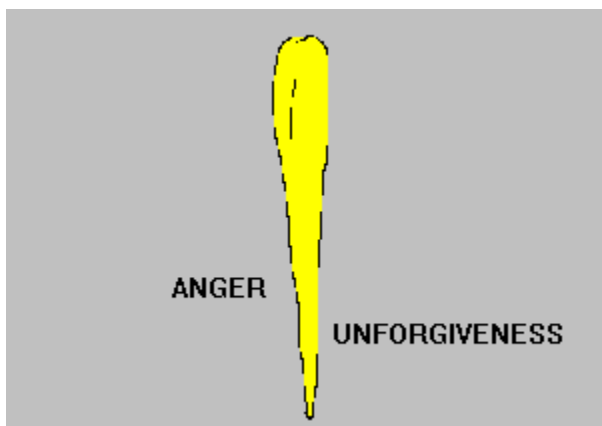
15 **But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.**

Father, forgive them; for they know not what they do.



Once you have identified the sore point, you have two choices. You can make an incision and squeeze, pull, and pick to get the thorn out. This is the difficult, painful way. This may even lead to infection. There is a more excellent way.

Determine what kind of flesh or ground the thorn is lodged in. And then remove that ground and the thorn will have no anchor to remain. For example, a lady called in tears, because she and her father had words, and she hung up the phone abruptly on her father. This was the circumstance that revealed that a thorn was buried deep in the relationship between her and her father.



EPH 4:26 Be ye angry, and sin not: **let not the sun go down upon your wrath:**

27 Neither give place to the devil.

As the conversation continued, it turned out that the some of the soreness in the relationship stemmed from incidents from years ago. And the phone conversation stirred up the memories of these hurts. However, there was no point in going forward with removing the thorns, until the present anger was cleared up. Did this lady love her father? "Yes, but ...". She was advised to ask God to bless her father and to call him and tell him that she loved him and apologize for "flying off the handle." She agonized over doing it, but felt so much better when it was done. The ground had been loosened. And then as she forgave her father for various incidents, there came a point where the thorn was so loosened that it simply came out without any resistance.

But just getting the thorn out isn't the end of the matter. There was all kinds of dead flesh and corruption around it. Unless, the wound was washed, it would likely become infected. How is a wound washed? We know that Joseph forgave his brothers early on, but it took something deeper to finally clear up the deep hurts from this wound.

GEN 50:16 And they sent a messenger unto Joseph, saying, **Thy father did command before he died, saying,**

17 So shall ye say unto Joseph, **Forgive, I pray thee now, the trespass of thy brethren, and their sin;** for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. **And Joseph wept when they spake unto him.**

And likewise, our Heavenly Father is saying to us, "Forgive I pray thee now, the trespass of thy brethren and their sin." And as we heed the advice of our Heavenly Father, the release from the hurt left behind from the removal of the thorn is washed away as we shed tears of release and relief. This is the fountain spoken of in Zechariah 13.

ZEC 13:1 In that day **there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.**

We first loosen up the thorn so that it is easily removed and then wash this deep hurt with the fountain that removes corruption and uncleanness.

And so one can go through all their relationships with the masculine gender until it seems that all the hurts have been removed by love, mercy, and forgiveness. And yet sometimes after all this has been done and one thinks that the wound is healing, a circumstance reveals a tip of the thorn buried deep within our spirits from long, long, long ago. And yet as the blood and water of Christ predates the foundation of the world, this poses no problem because our Savior "slain from the foundation of the world" is not limited by our concepts of time.

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.**

9 If any man have an ear, let him hear.

JOH 19:34 But one of the soldiers with a **spear pierced his side, and forthwith came there out blood and water.**

Some of the daughters may be of that company of the heavenly daughters that were rejected by the sons who left their heavenly estate and married the daughters of men. And this has left a thorn in their spirit and has also adversely affected their relationships with the masculine gender in the earth.

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.

Once the relationships with the masculine gender are reviewed, a similar procedure is done where both the sons and daughters review their relationships with the feminine gender. And once again, the thorns may be lodged very deep in the spirits of the sons and daughters. Both sons and daughters may suffer from rejection. Also, jealousy is a common thorn. Remember how the older brother was jealous of the prodigal son who came into the earth, squandered his inheritance, and ended up at the swine's trough? His jealousy reached a fever pitch when His father welcomed back this errant son.

LUK 15:20 And he arose, and came to his father. **But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.**

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, **Bring forth the best robe,** and put it on him; and put a **ring on his hand,** and shoes on his feet:

23 And bring hither **the fatted calf,** and kill it; and let us eat, and be merry:

24 For this my son was dead, **and is alive again;** he was lost, and is found. And they began to be merry.

More than likely, this elder brother was a son of God whose spirit had not yet descended into the earth realm, but his jealousy against his younger, errant brother was a thorn in his spirit.

LUK 15:25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, **Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.**

28 And he was **angry,** and would not go in: therefore came his father out, and intreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and **yet thou never gavest me a kid, that I might make merry with my friends:**

And perhaps, some of the sons of God will never descend into the realm of this planet that we call earth. But, listen to the advice given this son by his father.

LUK 15:30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, **Son, thou art ever with me, and all that I have is thine.**

32 It was meet that we should make merry, and be glad: **for this thy brother was dead, and is alive again; and was lost, and is found.**

Jesus explored this same theme with Simon the Pharisee.

LUK 7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. **Tell me therefore, which of them will love him most?**

43 Simon answered and said, **I suppose that he, to whom he forgave most.** And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

Understanding the meaning of Grace and the deep love and forgiving compassion of God is a necessary ingredient for bringing forth the headstone that was rejected by the builders. One does not really appreciate grace until he or she receives grace.

ZEC 4:7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and **he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.**

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; **they are the eyes of the LORD, which run to and fro through the whole earth.**

This processing of removing the thorns continues until the work is finished. And then, there is no longer two tunnels through our east gate, the middle wall of partition between male and female has been removed.



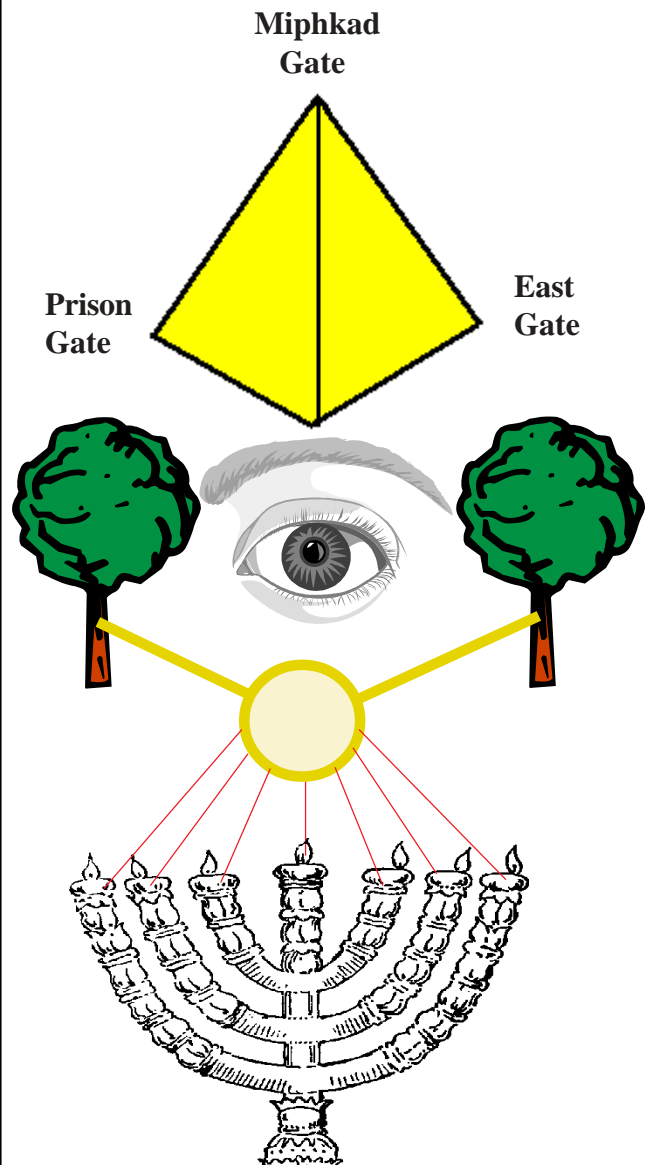
And then, when all the thorns have been removed and the wounds washed and healed, we are ready to view the headstone and the finished product as described in words penned by Zechariah.

ZEC 4:11 Then answered I, and said unto him, **What are these two olive trees upon the right side of the candlestick and upon the left side thereof?**

12 And I answered again, and said unto him, **What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?**

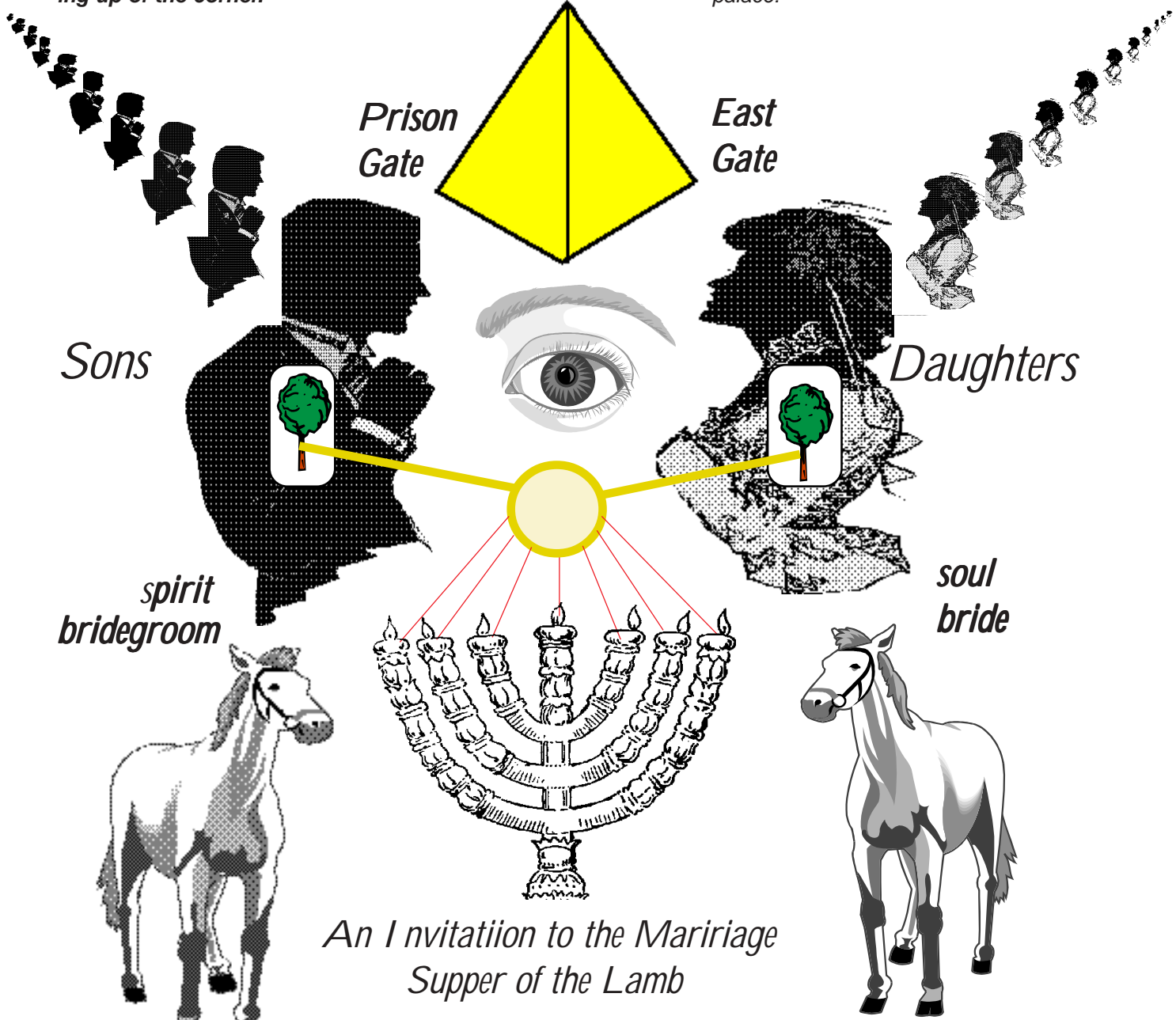
13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, **These are the two anointed ones,** that stand by the Lord of the whole earth.



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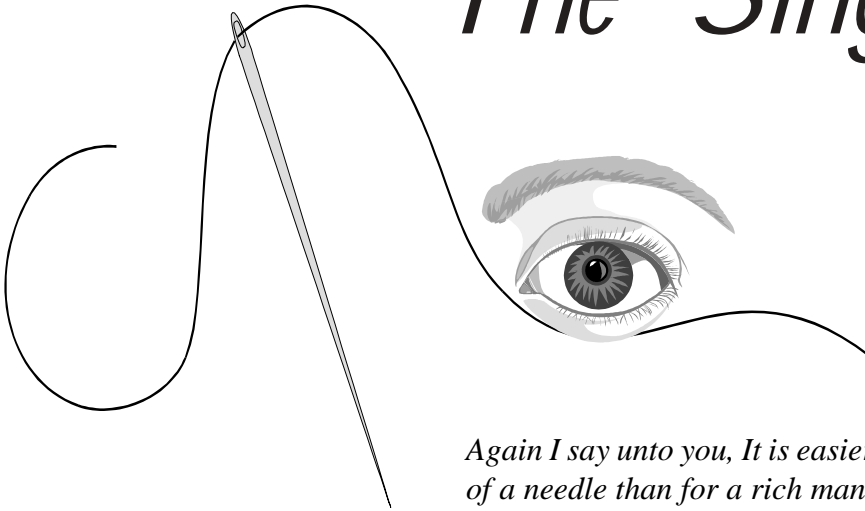


An Invitation to the Marriage Supper of the Lamb

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REV 19:11 And I saw heaven opened, **and behold a white horse; and he that sat upon him was called Faithful and True**, and in righteousness he doth judge and make war.
 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.
 14 **And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.**

The Single Eye



Again I say unto you, It is easier for a rope to go through the eye of a needle than for a rich man to enter the kingdom of God.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Father, El Elyon, Most High God, we come to you in the name of Yeshua, our Savior. We ask on behalf of all the precious sons and daughters who would seek to return to their origins in you, that they would have Godspeed in their journey. We ask that they would be given special assistance from your angels and your councilors at the very critical decision points as they negotiate the more difficult passages of the gates. Father, help them to walk in true humility and avoid the trap of pride in traversing the gates resulting in the need for another trip through the eye of the needle.

We ask that you would assist them in removing the thorns and washing away the hurts and dust accumulated during their journey. We ask that you would give them special reassurance and love so that the final outcome is for them to appear faultless, without spot or blemish, before your throne.

We ask that you would bless them abundantly with your love, mercy, and forgiveness, and that they might, in turn, be very special vessels of love, mercy and forgiveness poured out to all creation. Amen.