

The Mantle



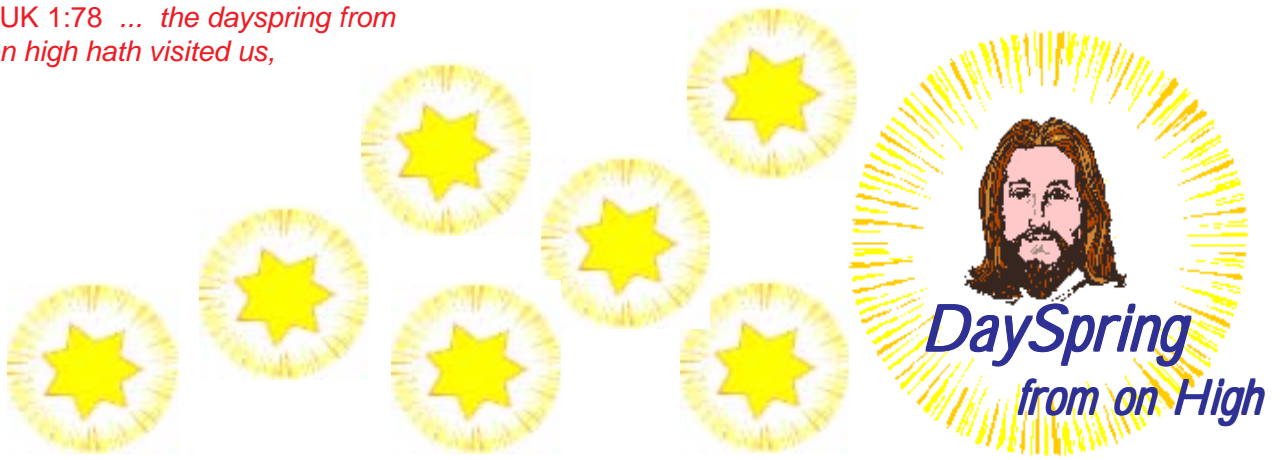
The Mantle

**DaySpring from on High
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This publication is written in two column style. For ease of navigation, use the arrow keys or the page down and page up keys. The hand or the scroll bar can also be used if desired.

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



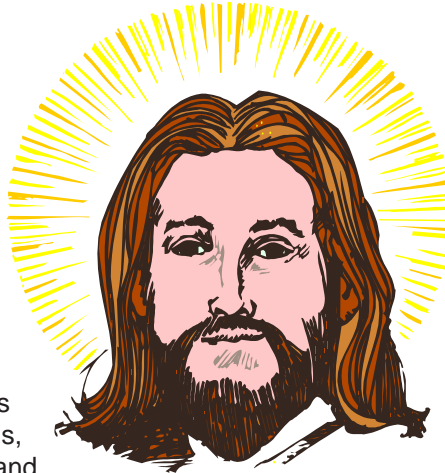
DaySpring from on High, P. O. Box 820, Alvin, Texas 77512-0820 USA September, 2000

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The Mantle

MAT 19:10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, **All men cannot receive this saying, save they to whom it is given.**

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



MAT 11:11 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.**

12 And from the days of John the Baptist until now the **kingdom of heaven** suffereth violence, and the violent take it by force.

For all the prophets and the law prophesied until John.

14 **And if ye will receive it, this is Elias, which was for to come.**

EUNUCH

There are two instances in the scriptures where Jesus tells us that the words that He speaks will be difficult for His listeners to receive it. In one instance He was speaking of the eunuch and in the other case, He was speaking of Elias. If we can not receive it, it is not because the message wasn't sent. It is because the ears are not tuned to that high frequency.

ELIAS

We have taught in times past about the three kinds of eunuchs and from this experience we can well understand why Jesus said that only a few would be able to receive it. In both the instance of the Eunuch and of Elias, the understanding of the message pertained to the kingdom of heaven. So now, we will begin to study the equally difficult message of Elias.



PSA 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 **There is no speech nor language, where their voice is not heard.**

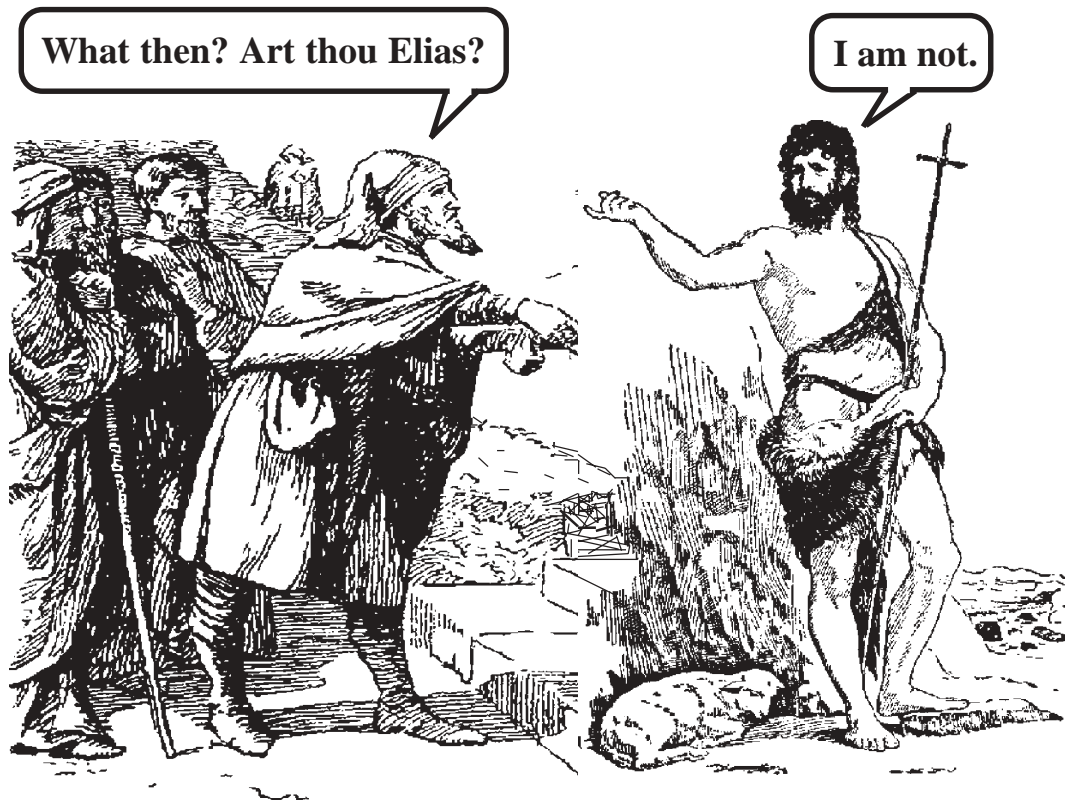
4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

WHAT JOHN THE BAPTIST SAID ABOUT JOHN THE BAPTIST

JOH 1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, **What then? Art thou Elias?** And he saith, **I am not.** Art thou that prophet? And he answered, **No.**



22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

John the Baptist saw himself operating under the mantle described by Isaiah. He knew that he was a forerunner of One that was much greater than he.

How did Jesus describe the ministry of John the Baptist?

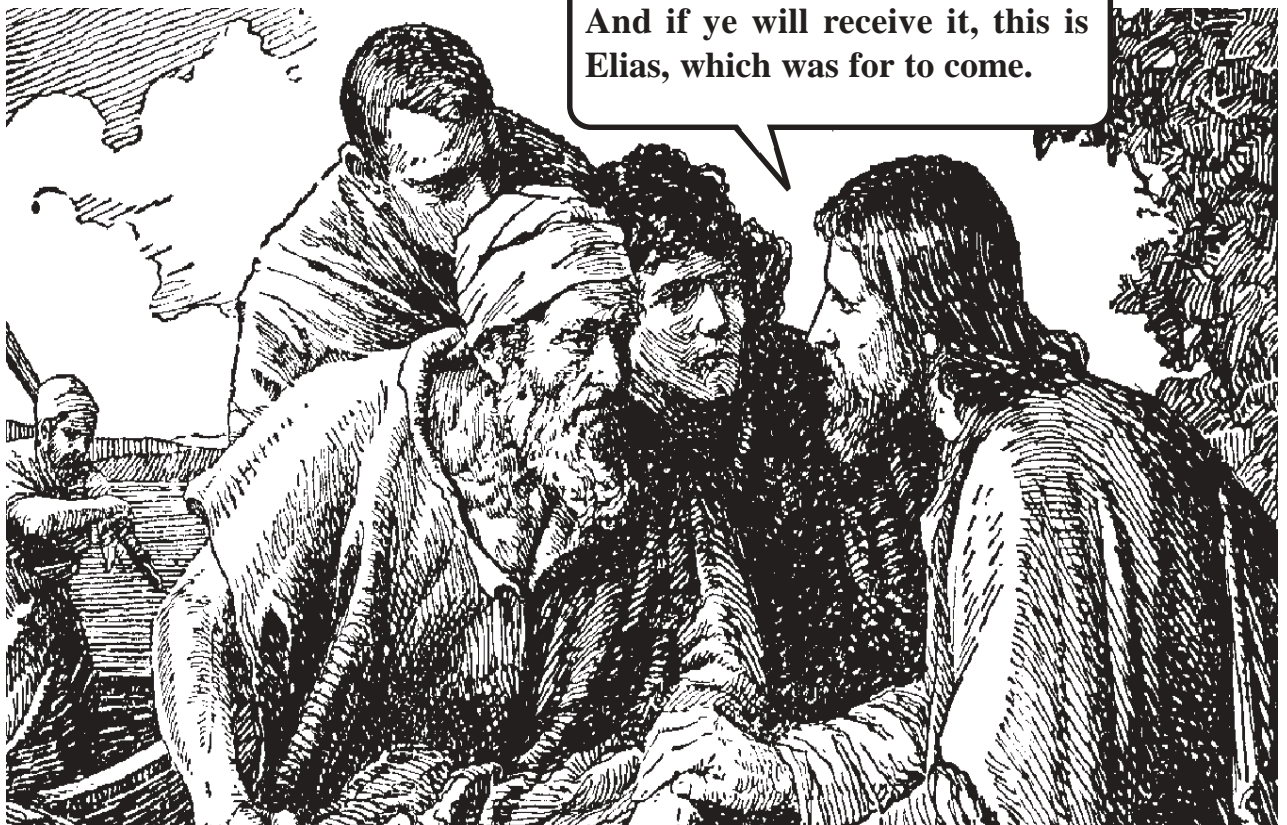
WHAT JESUS SAID ABOUT JOHN THE BAPTIST

MAT 11:7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

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.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.



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.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 **And if ye will receive it, this is Elias, which was for to come.**

15 He that hath ears to hear, let him hear.

IS THIS A CONTRADICTION?

John the Baptist seems to have one view about who he is and Jesus seems to have another view. Is this a contradiction or is it a case of trying to compare apples and oranges? Jesus said that we would have to have ears to hear it, so perhaps we had best pray that our ears be opened to hear that frequency from on high.

An Octave of What Jesus Said About Hearing

MAT 11:15 He that hath ears to hear, let him hear.

MAT 13:9 Who hath ears to hear, let him hear.

MAT 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

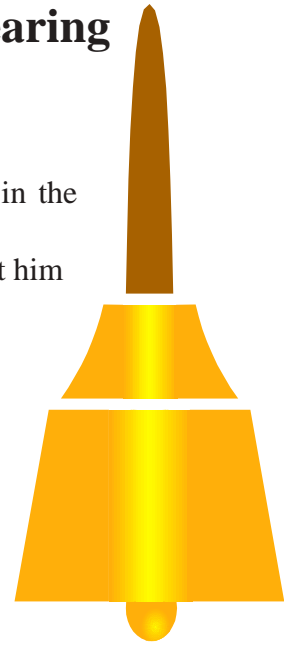
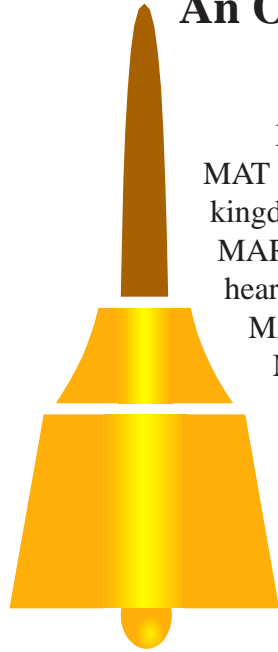
MAR 4:9 And he said unto them, He that hath ears to hear, let him hear.

MAR 4:23 If any man have ears to hear, let him hear.

MAR 7:16 If any man have ears to hear, let him hear.

LUK 8:8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

LUK 14:35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.



Father, El Elyon, Most High God, we come to you in the name of Yeshua, our Savior, and ask that our ears might be tuned to hear the words that are spoken on high. We ask that you would make our tongue as the pen of a ready writer and that our readers may have anointed ears to hear that which Jesus spoke of, when He said, "He that hath ears, let him hear." Amen.

Now that we have posed some of the difficult questions about Elias (or in the old testament, Elijah), let us begin to look at Elijah and his relationship with John the Baptist. Both Jesus and the Pharisees quoted the scripture from Malachi. Jesus said that Elias would come as a forerunner, before the Christ Ministry would be revealed.

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

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

John referred to his ministry as that described by the prophet Esais (Isaiah).

ISA 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

John the Baptist had seen the heavens opened and the Spirit of God descending like a dove upon Jesus. However, like his father Zacharias, and like Elijah, when he was confronted with Jezebel, John still had his doubts. So, he sent two of his disciples to check out this Jesus.

MAT 11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, **Art thou he that should come, or do we look for another?**

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he, whosoever shall not be offended in me.

7 And as they departed, **Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?**

Jesus spoke of Isaiah's description of Him and compared John to the reed described in Isaiah.

ISA 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 **A bruised reed shall he not break, and the smoking flax shall he not quench:** he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

A reed is sometimes used for measurement of length and the papyrus reed was also used by the Egyptians to make paper. The smoking flax gives us a picture of a ministry that brings light, but like John the Baptist's ministry, it was smoky when compared to the ministry of the pure Christ light.

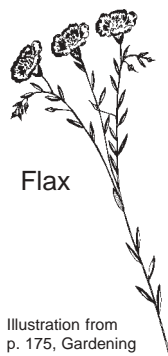


Illustration from p. 175, Gardening with Biblical Plants by Wilma James, Pub. Nelson Hall

The Bible Research System Dictionary gives this description of flax.

Flax (Heb. PISHTAH, peeled) Very few plants are so beautiful and so useful as the slender flax, with its tall, taper leaves, large purple flowers and its strong fibre from which the most delicate lawn or coarsest canvas is made. The holy garments of Aaron and the curtains of the tabernacle were partly of linen. Its whiteness, in linen, was a symbol of purity. The ancient sculptures represent the manufacture of linen.

Our memory is refreshed that the fine linen comes from flax. It was often stored on rooftops to dry before it was peeled and stripped into fibers. Hence, the two spies that came to Jericho were hid by Rahab under the flax plants drying upon the roof. John, the revelator, spoke of linen as symbol of purity.

REV 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that **she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints..**



In marriage, the Bridegroom gives his name to his bride and John wrote of this.

REV 3:11 Behold, I come quickly: hold that fast which thou hast, **that no man take thy crown.**

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and **I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name..**

In the realm of spirit, soul, and body, the soul is the feminine bride. When she is purified and dressed in white linen, she is like a crown of pure light around and within the head. But why would the scriptures speak of smoking flax? Certainly no one would set the white linen of their wedding dress on fire. Is there another context in which the smoking flax scripture can be evaluated as a burning, smoking fire?

In Biblical days reeds were sometimes stripped and peeled so that the fibrous, pithy part could serve as a wick for oil that was burned in a lamp for light. These reeds were very fragile and could be easily bruised or broken. Flax was also used as a wick for oil in a lamp. One Bible commentator described it this way:

The term "smoking flax" refers to a linen wick which was made from flax and burned brightly when floating on oil in an open lamp. However, when the oil was depleted, the flax would just smoke until the oil was replenished.

It is not difficult to see the spiritual implications of this. The law and the prophets was a flickering, smoking lamp that kept the flame of the Spirit alive until such time as the brightly burning flame of Christ light from on High could be revealed. Our Savior did not quench that flame but gave it a pure, virgin olive oil so that it might burn brightly.

GEN 15:17 And it came to pass, that, when the sun went down, and it was dark, **behold a smoking furnace, and a burning lamp that passed between those pieces.**

18 In the same day **the LORD made a covenant with Abram**, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

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

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

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

The fine linen of the virgin bridal company is not soiled with smoke or suet, but burns with a pure white light.

Now that we have checked out the links between John the Baptist and Isaiah, let's begin to unfold the story of the ministry of Elijah. He suddenly comes on the scene with little explanation of his background and gives King Ahab a message.

1KI 17:1 And **Elijah the Tishbite**, who was of the inhabitants of **Gilead**, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

An Ephesus Lamp



Elijah - (Heb. ELIAHU, God-Jah, El-Jehovah) On his first appearance he is simply denominated "Elijah the Tishbite, of the inhabitants of Gilead." It is supposed that Thisbe in Galilee was the birthplace of Elijah but there is no proof. Such points were left in doubt that he might be known and thought of simply as the great prophet reformer. In this light alone he appears in the sacred history. His one grand object was to awaken Israel to the conviction that Jehovah alone is God. The period of Israelite history at which Elijah appeared was one that emphatically called for the living exhibition of this great truth. It was that period of Ahab's apostasy when through the influence and example of his wife Jezebel he formally introduced the worship of other gods into Israel. BRS Dictionary

1KI 17:10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the LORD thy God liveth, I have not a cake, **but an handful of meal in a barrel, and a little oil in a cruse**: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die..

And you well know the story of how Elijah caused a multiplication of the meal and oil for the widow during the three years of no rain. At a later time when the son of the widow died, he stretched himself upon the child three times and asked the Lord to revive the soul of the child. The child was resurrected from the dead. It is said that Elisha, with a double portion of Elijah's spirit, had twice as many miracles as Elijah.

THE EARLY MIRACLES OF ELIJAH

1. No rain for three years
2. Elijah fed by ravens
3. Multiplies meal and oil
4. Resurrects widow's son
5. Calls down fire from heaven and confronts baal prophets
6. Rain from a little cloud rising out the sea
7. Wins 30 mile footrace against Ahab's horses

It would seem that the Lord had validated Elijah's ministry and that he would be at the peak of his power and influence. But is that what really happened?

1KI 19:1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, **So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.**

3 And when he saw that, **he arose, and went for his life**, and came to Beersheba, which belongeth to Judah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and **he requested for himself that he might die**; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

This time Elijah ran for his life to escape from Jezebel. Many years later, a prophet named John the Baptist confronted Herodias (the unlawful wife of Herod) and John, indeed, lost his head and his life. The lonely, forsaken Elijah could hide from Jezebel but he could not hide from the Lord who found him hiding in a cave.

1KI 19:9 **And he came thither unto a cave**, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, **What doest thou here, Elijah?**

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and **I, even I only, am left**; and they seek my life, to take it away.

The Mantle of Elijah



1KI 19:11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and **a great and strong wind rent the mountains**, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: **and after the wind an earthquake**; but the LORD was not in the earthquake:

12 And after the earthquake **a fire**; but the LORD was not in the fire: **and after the fire a still small voice.**

13 And it was so, **when Elijah heard it, that he wrapped his face in his mantle**, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, **What doest thou here, Elijah?**

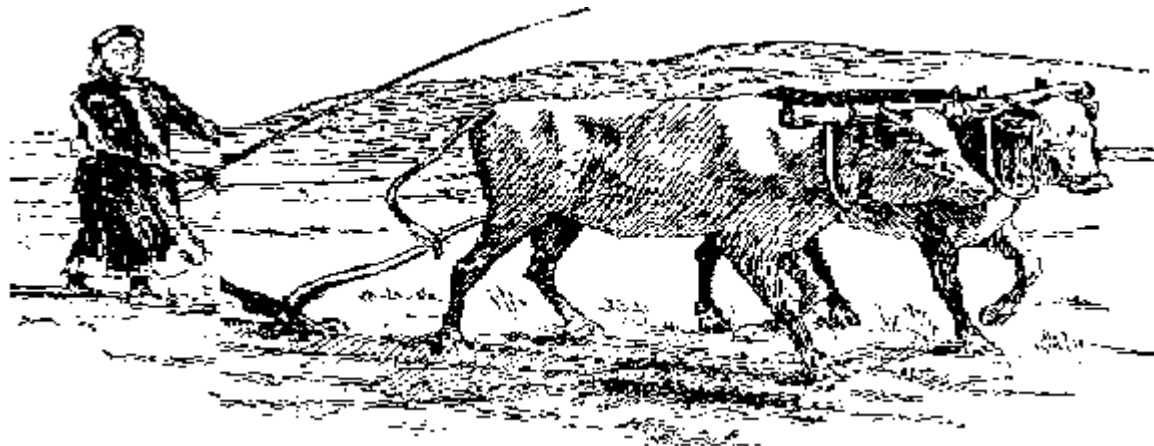
The Lord spoke to Elijah, telling him that he was not as alone as he thought he was. Indeed, there were seven thousand in Israel who had not bowed their knee to Baal. And then the Lord proceeded to tell Elijah that another would be raised up in his place or room. The stripping of Elijah and the transfer of his mantle had begun.

1KI 19:15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, **anoint Hazeel to be king over Syria:**

16 **And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.**

1KI 19:19 So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and **cast his mantle upon him.**

20 **And he left the oxen, and ran after Elijah,** and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?



What a curious event. Elisha is plowing in a field with his oxen and Elijah walks by and casts his mantle upon him. And then, without any introduction to Elijah, Elisha makes a career changing decision to follow after Elijah. Elijah tells him to go back to his plowing for "What have I done to thee?" Elijah seems to be just as puzzled by this unexplainable event as Elisha. What could there be in a mantle that would so dramatically change the course of one's life.

MAT 4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

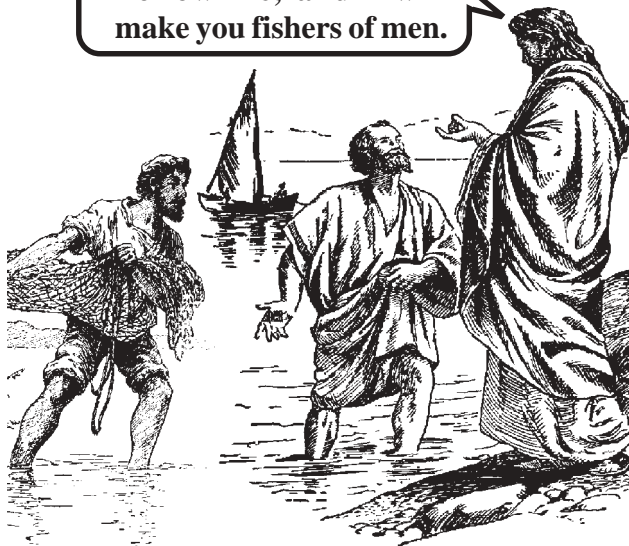
19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 **And they immediately left the ship and their father, and followed him.**

Follow me, and I will make you fishers of men.



Have you ever thought about how strange it was for Jesus to simply walk along the seashore and approach fishermen busily working with their nets. And by simply speaking, "Follow me, and I will make you fishers of men.", it was as if He had cast the mantle of discipleship upon them. The father of James and John was there also and heard the same words, but the mantle of discipleship was placed upon James and John only. It was as if they had been waiting all their lives for this event to happen. Elisha was permitted to say good-bye to his father and mother. But the disciples of Jesus immediately left without even so much as a farewell.

2KI 2:1 And it came to pass, **when the LORD would take up Elijah into heaven by a whirlwind**, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, **I will not leave thee**. So they went down to Bethel.

3 And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

No matter where Elijah went, Elisha was determined to follow. He knew that he had a date with destiny. When Elijah went to Bethel, Elisha followed. And likewise with Jericho and the River Jordan.

2KI 2:6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, **I will not leave thee**. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 **And Elijah took his mantle, and wrapped it together, and smote the waters**, and they were divided hither and thither, so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. **And Elisha said, I pray thee, let a double portion of thy spirit be upon me**.

What a strange course of events! Why would smiting the waters of Jordan with a mantle divide the waters? And then, strangest of all, why would Elisha ask for a double portion of Elijah's spirit? How is it possible that one man could take even a single portion of his spirit and put it on another man? Elisha had a spirit of his own - how could Elijah's spirit be superimposed on Elisha's spirit? And further, what would be the effect of superimposing a double portion of Elijah's spirit upon Elisha? Would Elisha become even more Elijah like than Elijah himself?

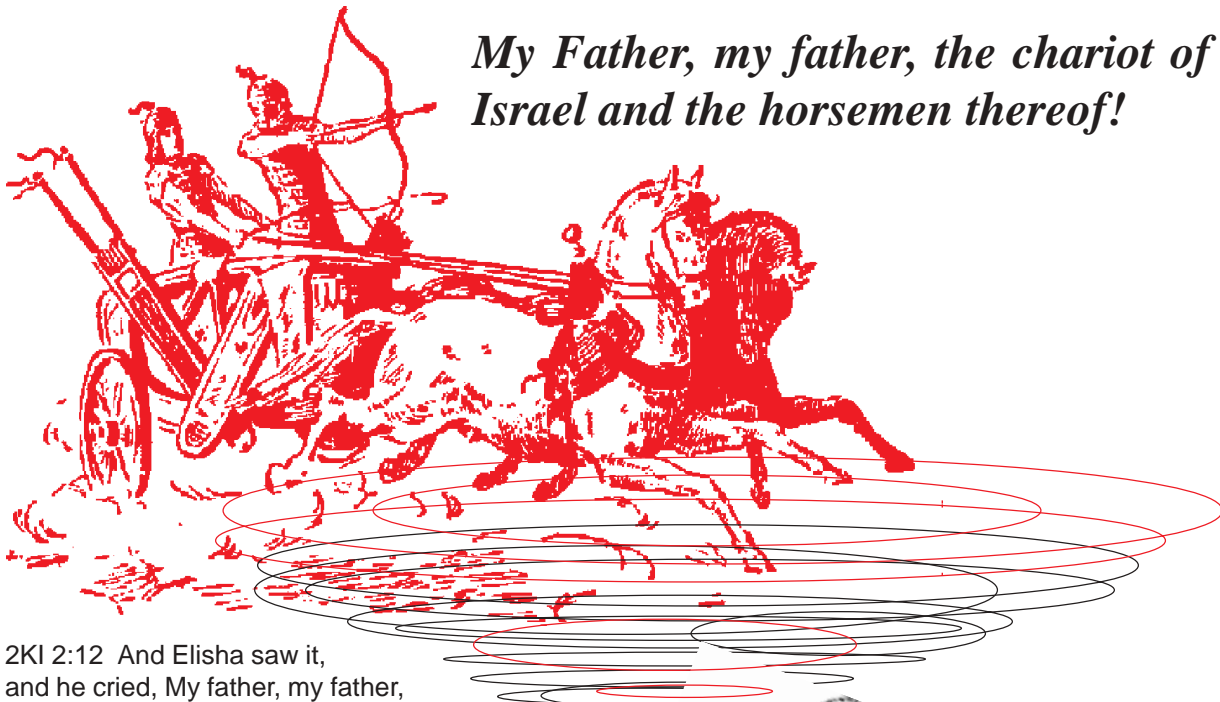
2KI 2:10 And he said, **Thou hast asked a hard thing**: nevertheless, **if thou see me when I am taken from thee, it shall be so unto thee**; but if not, it shall not be so.

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

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

Elijah told Elisha that he had asked a hard thing. But why was it that if Elisha saw Elijah being taken from him, his wish for a double portion would be granted? What did seeing him have to do with it? And then, wonder of wonders, when Elijah was taken up, Elisha not only saw Elijah, he saw a chariot of fire, and uttered the strange exclamation, "My Father, my father, The chariot of Israel and the horsemen thereof!"

My Father, my father, the chariot of Israel and the horsemen thereof!



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

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



1PE 1:10 Of which salvation **the prophets have enquired** and searched diligently, who prophesied of the grace that should come unto you:

Elisha knew that he had received a double portion and that the mantle of Elijah rested with him. So, the first thing that he did was to rent his own clothes (symbolic of the lesser mantle that he had) and take up the mantle of Elijah. And like most of us would do, the very first thing that Elisha did was to test the mantle given to him by Elijah to see if he, too, could part the waters of Jordan.

2KI 2:14 **And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah?** and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which were to view at Jericho saw him, they said, **The spirit of Elijah doth rest on Elisha.** And they came to meet him, and bowed themselves to the ground before him.

Elijah translated and yet he was able to pass on a double portion of his spirit to another person. If someone dies, do they have the potential to pass on a portion of their spirit to someone else? However, perhaps the question should be rephrased. Do they have the right to confer a mantle upon someone else before or even after they have passed on?

11 Searching what, or what manner of time **the Spirit of Christ which was in them** did signify, **when it testified beforehand** the sufferings of Christ, and the glory that should follow..

The other very strange thing about Elisha's experience was that when he saw the heavens opened to receive Elijah, he exclaimed, "My father, my father ..." Up to this point, Elijah had been just a prophet to Elisha. Why would he confer the title of father upon Elijah because he most definitely was not Elisha's natural father? Is there a heavenly family as well as an earthly family?

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:

EPH 3:13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the **whole family in heaven and earth is named,**

Elisha went on to have a very productive ministry. His prophetic eye has been opened to the heavens and he was able to teach a young man to see some of the things that he had seen when Elijah was taken into the heavens.

2KI 6:15 And when the servant of the man of God was risen early, and gone forth, **behold, an host compassed the city both with horses and chariots.** And his servant said unto him, **Alas, my master! how shall we do?**

16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. **And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha..**

Elisha lived many years and ministered to Israel and Judah and finally dies and was laid to rest. The last miracle wrought by Elisha was done after his death.

2KI 13:20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and **they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet..**

We will now leave the story of Elisha and skip over many years to the time of another old testament prophet named Malachi.

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

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

And now we go forward in time to the conception and birth of John the Baptist. His arrival was pre-announced to Zacharias.

LUK 1:12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and **thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.**

LUK 1:14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and **he shall be filled with the Holy Ghost, even from his mother's womb.**

16 And many of the children of Israel shall he turn to the Lord their God.

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children



17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, **I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.**

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Many years previously, Elisha had requested a double portion of Elijah's spirit and he received it along with the mantle of Elijah. Now, Gabriel announced the birthing of a prophet called John who would come **"in the spirit and power of Elias...** to make ready a people prepared for the Lord." Did the mantle of Elias fall upon John?

24 And after those days **his wife Elisabeth conceived,** and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

ELIJAH



JOHN



APPEARANCE

2KI 1:7 And he said unto them, What manner of man was he which came up to meet you, and told you these words?

8 And they answered him, He was an hairy man, and girt with a **girdle of leather about his loins**. And he said, It is Elijah the Tishbite.

MAR 1:6 And John was clothed with camel's hair, and with a **girdle of a skin about his loins**; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

RAN FROM JEZEBEL

1KI 19:1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, **So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.**

3 And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and **he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life;** for I am not better than my fathers.

CONFRONTED HERODIAS

MAT 14:3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 **For John said unto him, It is not lawful for thee to have her.**

8 And she, being before instructed of her mother, said, **Give me here John Baptist's head in a charger.**

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 **And his head was brought in a charger, and given to the damsel:** and she brought it to her mother.

PREPARED THE WAY FOR ANOTHER

1KI 19:16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and **Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.**

17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

JOH 3:27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 **Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.**

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 **He must increase, but I must decrease.**

A TIMELINE FOR THE MANTLE OF ELIAS

~ 910 BC	1KI 17:1 And Elijah the Tishbite , who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.
~ 906 BC	1KI 19:19 So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.
~ 896 BC	2KI 2:11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. 13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;
~ 856 BC	2KI 13:20 And Elisha died , and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.
~ 396 BC	MAL 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.
15 Mon BC	LUK 1:17 And he shall go before him in the spirit and power of Elias , to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.
9 Mon BC	LUK 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.
~ 30 AD	MAT 3:1 In those days came John the Baptist , preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. MAT 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
~ 32 AD	MAT 14:10 And he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12 And his disciples came, and took up the body, and buried it, and went and told Jesus.
~ 32+AD	MAT 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him.

In comparing Elijah with John the Baptist, it is clear that their appearance was quite similar. Elijah turned tail and ran at the rebuke of Jezebel. John the Baptist confronted Herod about his unlawful relationship with Herodias and this action ultimately cost John his life. It appeared that where Elijah failed to complete the mission leaving unfinished business, John the Baptist had the courage to complete his mission.

Elijah translated without entering death and John the Baptist died. However, Elias was present on the mount of Transfiguration before Jesus was resurrected with many of the saints with him.

MAT 27:51 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.

So, what happened in these situations - was John the Baptist a rebirthing of Elijah? Let us begin to look at the definition of a mantle.

1KI 19:13 And it was so, when Elijah heard it, that he wrapped his face in his **mantle** [155], and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

Strong's 155: **'addereth**

something ample (as a large vine, a wide dress); also the same as 145

Strong's 145 **'eder**

amplitude, i.e. (concr.) a mantle; also (fig.) splendor

Strong's #155 **addereth** is the Hebrew word used concerning Elijah's mantle. Another word that is translated mantle a number of times is **me'iyil**

JOB 1:20 Then Job arose, and rent his **mantle** [155], and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither ...

Strong's 4598 **me'iyil**

a robe (i.e. an upper and outer garment)

Originally Samuel had anointed Saul to be king over Israel. But when Saul disobeyed, Samuel anointed David with a horn of anointing oil and the mantle of kingship was transferred to David.

1SA 15:26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, **he laid hold upon the skirt of his mantle, [4598] and it rent.**

28 And Samuel said unto him, **The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.**

Samuel had a prophetic mantle about him, and unlike Elijah, he took it to the grave with him. You remember when Saul had to have an answer so urgently that he visited the woman at Endor that had a familiar spirit?

1SA 28:12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, What form is he of? And she said, **An old man cometh up; and he is covered with a mantle [4598]. And Saul perceived that it was Samuel,** and he stooped with his face to the ground, and bowed himself.

15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? ...

Also, David was a man after God's own heart. In the case below, a mantle was used as a parallel example of how to deal with adversaries..

PSA 109:29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a **mantle [4598].**

In the King James Version, there is no mention of a mantle in the New Testament. However, Vine's Dictionary gives this information.

peribolaion (4018), lit., "that which is thrown around," is translated "mantle" in Heb 1:12, RV (KJV, vesture) See COVERING, VEIL.

DISCARDING THE OLD VESTURES AND PUTTING ON THE NEW

HEB 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

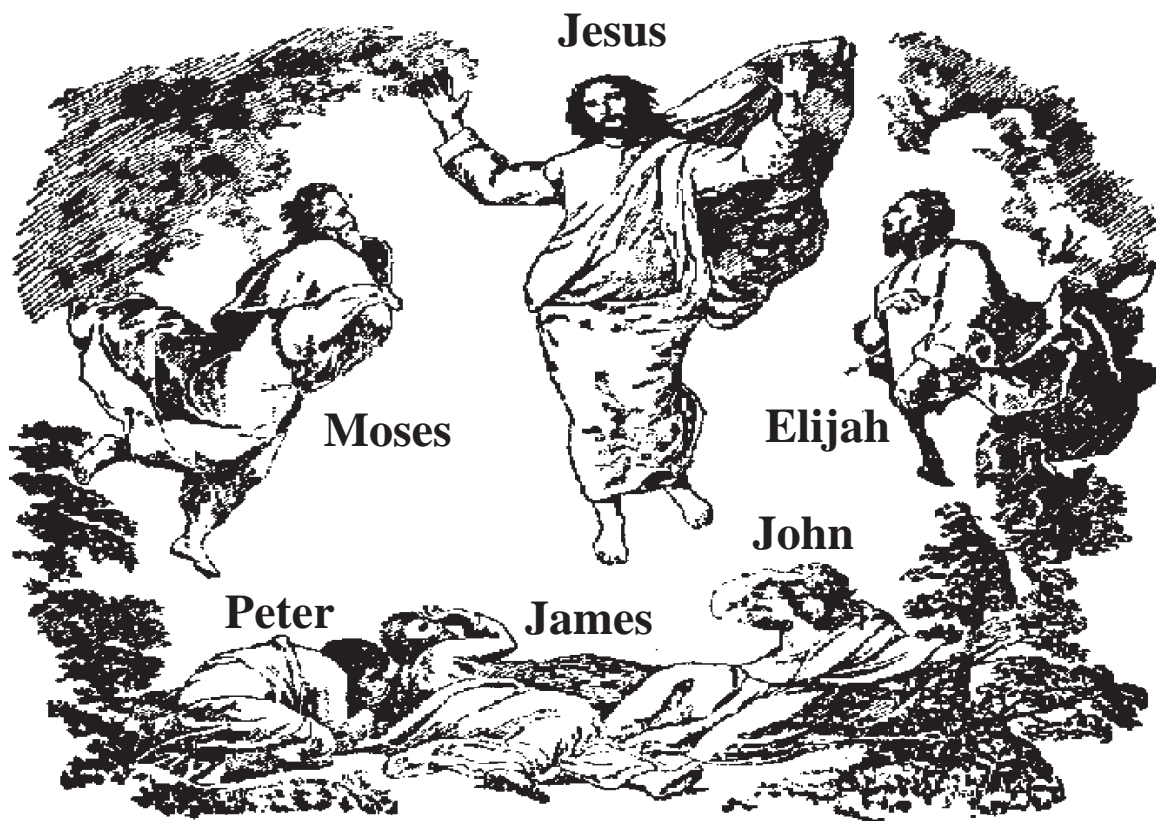
9 Thou hast loved righteousness, and hated iniquity; **therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.**

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; **and they all shall wax old as doth a garment;**

12 **And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.**

THE MOUNT OF TRANSFIGURATION



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

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

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

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

SHOULD WE TAKE PETER'S ADVICE?

MAT 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son, in whom I am well pleased; hear ye him.**

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

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

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.



AND THEY SAW NO MAN, SAVE JESUS ONLY

There were three disciples out of the twelve that Jesus invited to come with Him up into the mount of Transfiguration. And when Jesus was transfigured and was seen talking to Moses and Elias, Peter wanted to build three tabernacles - one for Moses, one for Elias, and one for Jesus. But the Father had a different idea, they were to hear Jesus. And when they looked again, Moses and Elijah had faded into the background, "And they saw no man, save, Jesus only."

Today, across this land, there are many churches that are law oriented and still operate under the mantle of the law of Moses. Then, there are other churches that have a Elias - John the Baptist mentality. They are always locked in battle and feel like they are under siege. Yes, we can operate under the law of Moses, or we can operate under the mantle of Elias, but ultimately the Moses and Elias mantles are rolled up and the only mantle (vesture) left standing will be that of Christ. When Jesus came down the mountain, He began to answer His disciples questions about Elias..

MAT 17:10 And his disciples asked him, saying, **Why then say the scribes that Elias must first come?**

11 And Jesus answered and said unto them, **Elias truly shall first come, and restore all things.**

12 But I say unto you, **That Elias is come already, and they knew him not**, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 **Then the disciples understood that he spake unto them of John the Baptist.**

MAT 13:8 But other fell into good ground, and brought forth fruit, some an **hundredfold**, some **sixtyfold**, some **thirtyfold**.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, **Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, **That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.**



The disciples bridged the transition between the law and prophets and the age of Pentecost when the church would be formed. Their eyes saw the kingdom of heaven, but they were not quite able to enter in to all that Jesus represented. For Jesus represented the order of Melchisedec. Nevertheless, Jesus said this about the law and prophets and John the Baptist.

MAT 11:11 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.**

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

What did Jesus mean when He said that among those born of women there has not arisen a greater than John the Baptist? Wasn't Jesus also born of a woman? In fact, does not one of the tests of a spirit deal with whether Jesus was come in the flesh?

1JO 4:2 Hereby know ye the Spirit of God: **Every spirit that confesseth that Jesus Christ is come in the flesh is of God:**

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

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

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

The above verses pose quite a mystery and even seem to be a contradiction. But this is only because we usually allow ourselves to be held in the vise of man's concept of time. Those in the Melchisedec priesthood are not limited by time. But some of these priests shed their garments of the priestly realm and like Jesus stepped for a period into time - for purposes foreordained of God. However, this priesthood is not bound by time and is predestinated to step back into the circle of eternity. Did not Jesus ask Thomas, "**Have you then discovered the beginning so that you inquire about the end? For where the beginning is, there shall be the end. Blessed is he who shall stand at the beginning, and he shall know the end and he shall not taste death. Blessed is he who was before he came into being.**"



HEB 5:8 Though he were a Son, **yet learned he obedience by the things which he suffered;**

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

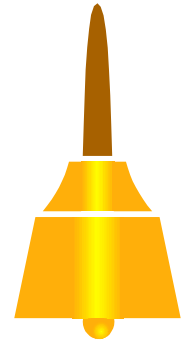
10 **Called of God an high priest after the order of Melchisedec.**

11 Of whom we have many things to say, **and hard to be uttered, seeing ye are dull of hearing.**

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 **But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.**



Father, El Elyon, Most High God, we come to you in the name of Yeshua, our Savior. Father, we ask that we might walk the path leading to maturity in you. We ask that the dullness of our hearing be removed and that our spiritual digestive system would be prepared to receive the strong meat of thy word. Father, we ask that You might help us shed the old vestures and put on the new vestures that you have prepared for us. Amen.

HEB 1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; **but thou remainest; and they all shall wax old as doth a garment;**

12 And as **a vesture** shalt thou fold them up, and **they shall be changed:** but thou art the same, and thy years shall not fail.

Many people think of the above as pertaining to the physical earth - and in the natural realm - it certainly may. But our body is also an earth and it is looking forward to a change. Like a caterpillar metamorphoses into a butterfly, we look for our change.

1CO 15:50 Now this I say, brethren, **that flesh and blood cannot inherit the kingdom of God;** neither doth corruption inherit incorruption.

51 Behold, I shew you **a mystery;** We shall not all sleep, **but we shall all be changed,**

52 In a moment, **in the twinkling of an eye, at the last trump:** for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

In order for the above to happen, there is a preparation that goes on behind the scenes. Remember the white horse armies of Revelation 19. Those that ride in that army must have their vestures changed!

REV 19:13 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 word mantle is not used in the new testament of the KJV Bible. However, we can learn from the comments made by Vines.

VESTURE

1. himation (2440), "an outer garment," is rendered "**vesture**" in Rev 19:13 16, KJV (RV, "garment"). See APPAREL, No. 2.

2. himatismos (2441), used of "clothing in general," is translated "vesture" in Mat 27:35, KJV, in a quotation from Psa 22:18 (RV, following the better texts, omits the quotation); in Joh 19:24, KJV and RV; see CLOTHING, No. 4.

3. **peribolaion** (4018) is translated "**vesture**" in Heb 1:12, KJV (RV, "**mantle**"). See COVER, B, No. 1. Vines Dictionary

The riding forth of the white horse armies is a very important event in the overall culmination of the metamorphosis or change that we desire. And those in these armies are prepared with vestures or mantles of clean and white linen. So now, we want to look more closely at what a mantle is and what is the difference in its use between the old and new testaments. Remember that Jesus spoke of the seeds that fell upon the good soil. Some brought forth 30 fold, some 60 fold and some 100 fold? Let's look at the 30 fold realm which involves the law and the prophets. For example, the scriptures tell us that Moses had a face to face relationship with God, but that he was permitted only to reveal the law. What kind of mantle did Moses have about him?

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

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

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

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

10 For even that which was made glorious had no glory in this respect, **by reason of the glory that excelleth.**

11 **For if that which is done away was glorious, much more that which remaineth is glorious.**

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, **which put a veil 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 veil untaken away in the reading of the old testament; which veil is done away in Christ.**

However, even for the apostles who had entered the 60 fold realm, a veil still remained. For they had not received the fullness of the Spirit, they had only received the earnest of the Spirit.

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

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

1CO 13:10 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.

Jesus said that there was a 100 fold realm where the seed would fall to the ground and bear 100 fold fruit. The word ground can be used to symbolize our walk on the this earth. Jesus certainly came into the earth and was subject to all pressures and temptations as the rest of humanity. However, once He reached the 100 fold realm, His earthly walk was completed and He then faced the challenges of ascension. He had received His new garment.

HEB 13:8 Jesus Christ the same **yesterday, and to day, and for ever.**

We will now look at some of the definitions of mantle given by Webster. Yes, it true that some of the definitions in Webster relate to more modern meanings - but these meanings are not something that Jesus was unaware of - even from before the creation of the world.



ELIJAH

man-tle (măn'tl) *n.* **1.** a loose, sleeveless coat worn over outer garments: cloak

2. Something that covers, envelops or conceals: "*On a summer night ... a mantle of dust hangs over the gravel roads*" (John Dollard).

3. Variant of **mantel**

4. The outer covering of a wall

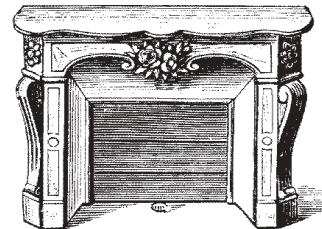
5. A zone of hot gases around a flame

6. A device in gas lamps that gives off brilliant illumination when heated by the flame.



FLAME MANTLE

FIREPLACE MANTEL



PRO 20:27 **The spirit of man is the candle of the LORD**, searching all the inward parts of the belly.

Most of you are familiar with a camping lantern. The mantles are tied in place over the burner assembly much like a cloak with draw strings. Once the mantles are lit, they put off a dark smoke and the flame inside is obscured. One is reminded of the scriptures:

1CO 3:12 Now if any man build upon this foundation **gold, silver, precious stones, wood, hay, stubble;**

13 Every man's work shall be made manifest: for the day shall declare it, **because it shall be revealed by fire;** and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 **If any man's work shall be burned, he shall suffer loss:** but he himself shall be saved; yet so as by fire.

Then, strangely enough, the smoke disappears and the mantle begins to glow with a white hot light. The wood, hay, and stubble of fleshly works is completely consumed and pure white light remains. A lantern manufacturer states in their manual, "Once burned, a mantle is fragile and can be damaged if touched or dropped." Once we have been purified by God's flame, let us not touch our mantle with the hand of man.



HEB 12:18 For ye are not come unto the mount that might be touched, **and that burned with fire, nor unto blackness, and darkness, and tempest,**

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

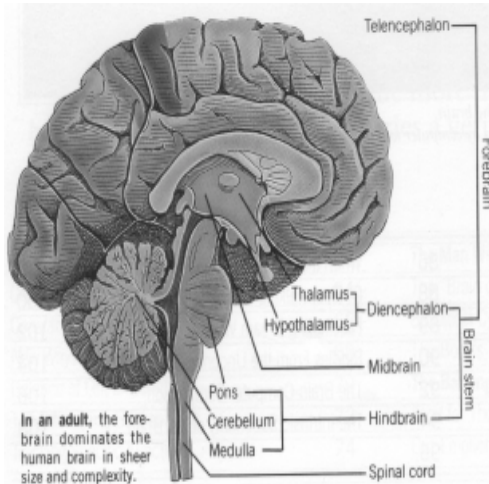
20 (For they could not endure that which was commanded, **And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:**

21 And so terrible was the sight, that Moses said, **I exceedingly fear and quake:)**

22 **But ye are come unto mount Sion,** and unto the city of the living God, **the heavenly Jerusalem,** and to an innumerable company of angels,

23 **To the general assembly and church of the firstborn,** which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

7. Anatomy The cerebral cortex (WEBSTER'S DEFINITIONS CONTINUED)



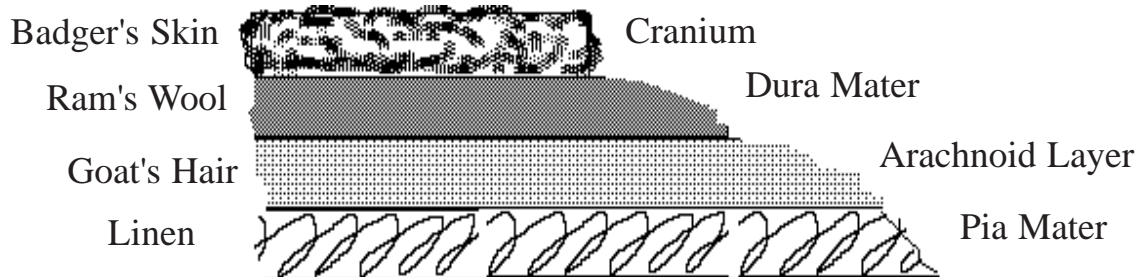
From ABC's of the Human Mind, p. 62,
Reader's Digest, Pleasantville, NY

" ... What distinguishes the human brain from other brains is the relative size of the cerebral cortex, the quarter-inch-thick covering of gray matter on the lobes and hemispheres of the cerebrum. Only in human beings is the cerebral cortex so large in relation to body size.

The human cerebral cortex is further distinguished by its great quantity of foldings and refoldings (convolutions, or gyri, valleys (fissures and sulci) and ridges, all of which increase the surface area of the cortex and allow a maximum amount of gray matter to be packed within the confines of the skull. The brains of lower mammals, with relatively smoother cortexes, have less surface area and less gray matter.

Most scientists agree the unique abilities of the human brain are directly attributable to the cerebral cortex. The powers of speech and written language, for example, reside there and separate us from the other animals. These powers go hand in hand with thinking -- observing, analyzing and integrating experiences to solve problems -- planning ahead, and imagining what may happen in the future."

THE FOUR COVERINGS OF THE TENT OF THE TABERNACLE IN THE WILDERNESS



EXO 26:14 ... and a covering above of **badgers' skins**.

EXO 26:14 And thou shalt make a covering for the tent of **rams' skins** dyed red

EXO 26:7 And thou shalt make curtains of **goats' hair** to be a covering upon the tabernacle: eleven curtains shalt thou make.

EXO 26:1 Moreover thou shalt make the tabernacle with ten curtains of **fine twined linen**, and **blue**, and **purple**, and **scarlet**: with cherubims of cunning work shalt thou make them.

"In addition, although the brain is well protected by **the cranium**, it is covered by **three** membranes called **meninges**. **The outer one, the dura mater**, is tough and shiny. **The middle membrane, the arachnoid layer**, encloses the brain loosely and does not slip down into the brain's convolutions, or ridges. **The inner membrane, the pia mater**, consists mainly of small blood vessels that adhere to the surface of the brain. ""Brain," Microsoft (R) Encarta. Copyright (c) 1994 Microsoft Corporation. Copyright (c) 1994 Funk & Wagnall's Corporation.

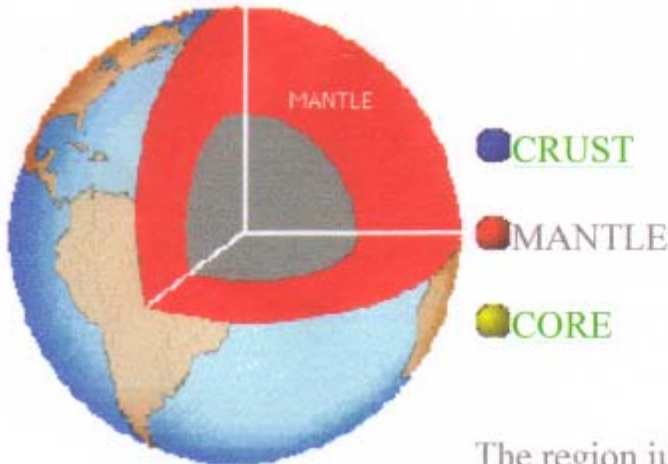
One of the **definitions of a mantle given by Webster is that of the cerebral cortex**. And it is easy to see that the mindset and capabilities of a human is contained in this covering of gray matter that covers the top and sides of the brain. What is even more astounding is that the coverings in the tabernacle in the wilderness correspond to the coverings of the human brain. We have spoken of linen and flax being used as a wick of a lamp. The most internal covering of the cerebral cortex represented by the linen contains small blood vessels that adhere to the surface of the brain. It is not hard to visualize the true function of a mantle when we realize that our present life force blood is congealed light. And when there is a reversal of the congealing process, the linen mantle will glow like the mantle of a lamp. Our garments will be washed white in the blood of the Lamb!

WEBSTER'S DEFINITIONS CONTINUED

8. *Geology* The layer of the earth between the crust and the core.

Earthquakes Inside the Earth

MANTLE in the Middle



The region just below the crust and extending all the way down to the Earth's core is called the mantle. The mantle is relatively flexible so it flows instead of fracturing.

From: http://www.thetech.org/exhibits_events/quakes/online/inside/mantle.html

HEB 1:10 And, Thou, Lord, in the beginning hast laid **the foundation of the earth;** and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 **And as a vesture shalt thou fold them up,** and they shall be changed: but thou art the same, and thy years shall not fail.

In the realm of the physical earth, the mantle is the fluid, molten lava that is just below the crust of the earth. The continents are tectonic plates that float above the earth's mantle. Also, the ocean floor floats upon the earth's mantle. At various points where the upper crust is weakened, volcanos erupt. Some areas of the earth, particularly in the Pacific Rim, are surrounded by "rings of fire".

2PE 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and **the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.**

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

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.**

ISA 4:2 In that day shall **the branch** of the LORD be beautiful and glorious, and **the fruit** of the earth shall be excellent and comely for them that are escaped of Israel.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

4 **When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.**

5 And the LORD will create upon every **dwelling place** of mount Zion, and upon her assemblies, **a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.**

It is quite easy to get caught up in all the predictions of disaster and judgement coming to the earth. And a number of these predictions have come true. For example, if we had stood prophetically in the year 1900 and knew what we know now about the events of the twentieth century, what would we have told the people about events to come. There would be two wars of greater destruction than man have ever known before. There would be a tremendous expansion of knowledge and creation of deadly weapons. But, as we stand now upon the brink of a new century and a new millennium, what will be the cardinal events of the future?

With all of the predictions about coming doom, where is the safest place to be? In the final analysis, we have concluded that the safest place to be is not a location, but it is a condition. That condition is to be right in the middle of the will of God for our lives. It is the secret place of the Most High. It would be safer to be right in the middle of a battle [if that is the place that God has called us to be for a given time], rather to be hiding out in a cave.

PSA 91:1 He that dwelleth **in the secret place of the most High** [El Elyon] shall abide under the **shadow of the Almighty** [El Shaddai].

2 I will say of the LORD [Yahweh], **He is my refuge and my fortress:** my God [Elohim]; in him will I trust.

3 Surely **he shall deliver thee from the snare of the fowler, and from the noisome pestilence.**

4 **He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.**

5 **Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;**

6 **Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.**

7 **A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.**

8 **Only with thine eyes shalt thou behold and see the reward of the wicked.**

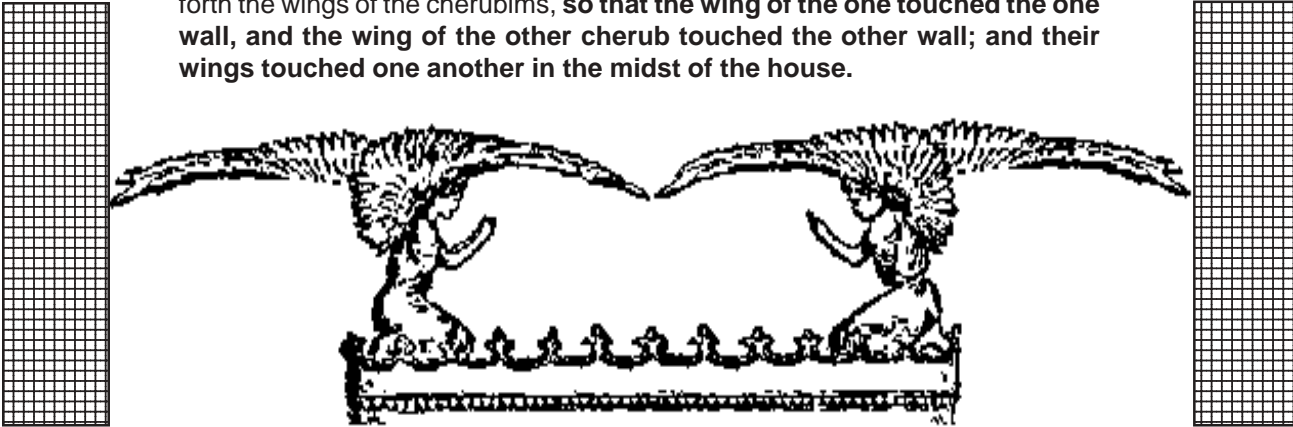
Yes, there will be problems for us to overcome. However, if we give first priority to this earth which is the tabernacle of our body, we will find the secret place of El Elyon [The Most High God]. Then the events concerning the physical earth will take care of themselves. The Jews were caught up with God's dwelling place in a physical temple. When Jesus told them, "Destroy this temple, and in three days I will raise it up.", the message went right by them. If we want to find the secret place of the Most High, we must not make the same mistake that the Jews made. If the glory above the cherubim is to be a defense for "every dwelling place of mount Zion", we must realize where the cherubim are and where the true temple is. As Paul said, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

WHERE IS THE PLACE OF GOD'S THRONE AND FOOTSTOOL?

2KI 19:15 And Hezekiah prayed before the LORD, and said, **O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.**

ISA 66:1 Thus saith the LORD, **The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?**

1KI 6:27 And he set the cherubims within the **inner house**: and they stretched forth the wings of the cherubims, **so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.**



EZE 10:1 Then I looked, and, behold, **in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.**



Microsoft Illustration
(Microsoft Encarta - 1995)

Microsoft Illustration

EZE 10:2 And he spake unto the man **clothed with linen**, and said, Go in between the wheels, **even under the cherub**, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.

MAT 5:14 **Ye are the light of the world. A city that is set on an hill cannot be hid.**

The brain consists of two hemispheres which touch in the middle through an interconnector called the corpus callosum. This is the main interconnecting link. The pineal gland is also located in the space between the two hemispheres. While the right and left hemispheres are contained within the cranium, they are not attached to the walls of the cranial cavity. Like the wings of the cherubim, they only touch the walls and touch in the middle. The upper layer of the brain, the cerebral cortex, is also called the mantle. There comes a time when the thoughts of man are purified by coals from the altar. The process begins in the sanctuary of the temple through an experience called Pentecost where one receives the down payment or earnest of the Spirit.

ACT 2:1 And when **the day of Pentecost** was fully come, they were all with one accord in one place.
2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
3 And **there appeared unto them cloven tongues like as of fire, and it sat upon each of them.**

LUK 18:17 Verily I say unto you, **Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.**

JOH 14:10 Believest thou not that **I am in the Father, and the Father in me?** the words that I speak unto you I speak not of myself: **but the Father that dwelleth in me,** he doeth the works.

JOH 14:17 Even the **Spirit of truth; whom the world cannot receive,** because it seeth him not, neither knoweth him: but ye know him; for **he dwelleth with you, and shall be in you.**

JOH 4:24 **God is a Spirit:** and they that worship him must worship him in spirit and in truth.



In the above picture, we see a little child upon the lap of Jesus. Yet, the scriptures tell us that not only Jesus, but progressively, the Spirit and the Father will dwell within us. In another place we are told that in order to enter the kingdom, we must come as a little child. So, looking at the picture, how can this big Jesus dwell within this small child? There just isn't enough space for Jesus to dwell in there, much less the Spirit and the Father! Now, some might be thinking, "What a ridiculous question!" But, is it? If the throne of Christ, and the Spirit and the Father is within us - where is it? Would it not be between the cherubims within our temple? And, until Christ, the Spirit, and the Father dwell between the cherubims, what actually dwells there?

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 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.**

And who is this man of sin that sitteth in the temple of God, on the very throne of God and proclaims that he, himself, is God? It is none other than self! And self disguises itself in one form or another. Among, those who are engaged in the sins of the saloon, self is a just an openly selfish, unruly character. Among the intellectuals, self is the very polished man of reason. And among the religious philosophers, self is much more than just self. It is a sanitized version of self which is called the "higher self". But, no matter how many ways one tries to slice it, or what view is presented of it, self is still self. But, if one walks the progressive road of salvation of spirit, soul and body, this man of sin is destroyed. How?

2TH 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the **Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:**

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

WHAT IS THE MANTLE OF JESUS?



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

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

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

When Moses came down from Mount Sinai, the scriptures tell us that his face shined with such glory that a veil had to be put over his face in order for others to behold him. And the scriptures go on to tell us how much more excellent is the glory of Christ than the glory of Moses. And yes, Elias had a mantle and a glory of his own, but the mantle of Christ was even more glorious. The Apostle John beheld His glory on the Mount of transfiguration and then on the Isle of Patmos, Jesus appeared to John in His Glory once again.

REV 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with **a golden girdle.**

14 **His head and his hairs were white like wool**, as white as snow; and **his eyes were as a flame of fire;**

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and **his countenance was as the sun shineth in his strength.**

And what might be the process by which those who would be transformed into the same image and wear the same mantle as Jesus? Might it be to look into a mirror and behold the eyes and countenance of Christ within us? For He becomes part of us and We become part of Him.

2CO 3:9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, **by reason of the glory that excelleth.**

2CO 3:17 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.**

HOW DID THE LIFE BLOOD LIGHT BECOME CONGEALED BLOOD?

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

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

Above, we have the account of the creation of man in the image of Elohim. This creation was enChristed with a life force blood of pure light. The mantle of light shown upon them and their intellect was greater than anything that we know today. It would appear in a form like a halo. But, before long this enChristment would be fragmented.

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

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

ROM 13:11 And that, knowing the time, that now **it is high time to awake out of sleep**: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, **and let us put on the armour of light.**

The Christ light of the Elohim creation was fragmented and ultimately even further fragmented so that man came to be viewed with a double eye that saw Jew or Greek, bond or free, male or female. The single eye of the Spirit had closed and the double eye of fragmentation had begun. Man fell into an earthy prison when Adam was put into his sleep and was fragmented into male and female. And, if in our ministries, we are refusing to walk out of this prison by treating the fragmentation into Jew or Greek, bond or free, male or female as virtues to hang on to, we will not wake out of our sleep and put on our armour of light. Some ministries will cling to the fallen state. When a ministry is continually dwelling on race, economic station, or gender, it becomes like a prisoner who elects to stay in their cell when the prison door has been opened. "God's judgment was put on Eve - and that's the way it is to remain!" Why not wake out of sleep and put on our mantle and garment of light and be enChristed? Then, we will no more dwell on race, economic station, or gender.

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

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

The word Adam means "ruddy", or "a reddish tint). This Adam was formed from the dust of the earth rather than created in the image of Elohim. This Adam further was placed into a "deep sleep" and never recovered from that sleep. This Adam was fragmented into male and female, and ultimately into bond or free, Jew or Greek. Why does the word Adam mean ruddy or a reddish tint? We think it is because he lost his garment of light and became naked of that light. Instead that light became congealed red blood; hence ruddy or reddish.

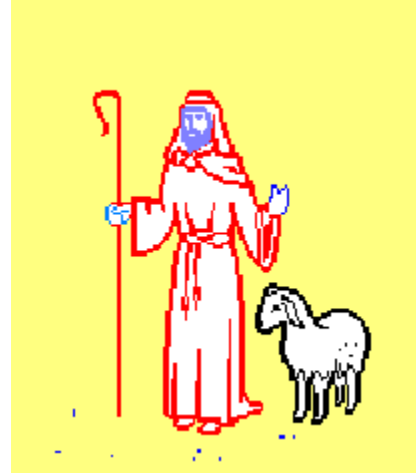
GEN 3:7 And the **eyes** of them both were opened, and **they knew that they were naked**; and they sewed fig leaves together, and made themselves aprons.

WASHED WHITE IN THE BLOOD OF THE LAMB

REV 7:13 And one of the elders answered, saying unto me, **What are these which are arrayed in white robes?** and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and **have washed their robes, and made them white in the blood of the Lamb.**

1JO 1:7 But if we walk in the light, **as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.**



REV 16:15 Behold, I come as a thief. **Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**

Yes, Jesus did come in the flesh, putting aside His garments of the heavenly realm and took on the form of a man with red blood cursing through His cells. And on Calvary, His red blood was spilled. He was put in a tomb, and then came the resurrection and ascension. His red blood was translated back into the life force that He had before He laid aside His garments to descend into the earth in the form of man.

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:

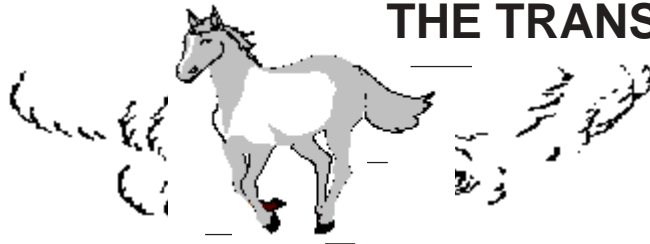
How can we "Let this mind be in you, which was also in Christ Jesus." Is it not to humble ourselves and be obedient to God? When we humble ourselves, the ego of self is moved off of the throne of our mind. Then, the white light of the mantle of Christ can dwell within our mind and upon our mind. The wood, hay, and stubble of fleshly thoughts is burned up and the precious silver, gold, and jewels may manifest.

ROM 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: **but be ye transformed by the renewing of your mind**, that ye may prove what is that good, and acceptable, and perfect, will of God.

In the book of Jude, there is a reference to what was written by Enoch. And when we go to the writings of Enoch and to the book of Jasher (See Joshua 10:13 and 2 Sam 1:18) there is a description what happened to Enoch. The story of those who followed Enoch is very similar to the account of how Elisha followed Elijah when the mantle was put on Elisha.

THE TRANSLATION 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.**

Jasher 3:5 And Enoch rose up according to the word of the Lord, and went forth from his house, from his place and from the chamber in which he was *concealed*; and he went to the sons of men and taught them the ways of the Lord, and at that time assembled the sons of men and acquainted them with the instruction of the Lord.

3:25 And now therefore I will teach you wisdom and knowledge and will give you instruction before I leave you, how to act upon earth whereby you may live; and he did so.

3:27 And at that time the sons of men were with Enoch, and Enoch was speaking to them, and they lifted up their eyes and the likeness of a great horse descend from heaven, and the horse paced in the air.

3:28 And they told Enoch what they had seen, and Enoch said to them, On my account does this horse descend upon earth; the time is come when I must go from you and I shall no more be seen by you.

3:33 And the second day he said to them, Return home to your tents, why will you go? perhaps you may die; and some of them went from him, and those that remained went with him six days journey; and Enoch said to them every day, Return to your tents, lest you may die; but they were not willing to return, and they went with him.

3:34 And on the sixth day some of the men remained and clung to him, and they said to him, We will go with thee to the place where thou goest; as the Lord liveth, death only shall separate us.

3:35 And they urged so much to go with him, that he ceased speaking to them; and they went after him and would not return.

3:36 And when the kings returned they caused a census to be taken, in order to know the number of remaining men that went with Enoch; and it was upon the seventh day that Enoch ascended into heaven in a whirlwind, with horses and chariots of fire.

3:37 And on the eighth day all the kings that had been with Enoch sent to bring back the number of men that were with Enoch, in that place from which he ascended into heaven.

3:38 And all those kings went to the place and they found the earth there filled with snow, and upon the snow were large stones of snow, and one said to the other, Come, let us break through the snow and see, perhaps the men that remained with Enoch are dead, and are now under the stones of snow, and they searched but could not find him, for he had ascended into heaven.

Isn't it amazing that the same pattern existed between Elijah and Elisha as it did between Enoch and the men who would follow him. One must really desire to walk the path of translation and must not be discouraged by advice to go back.

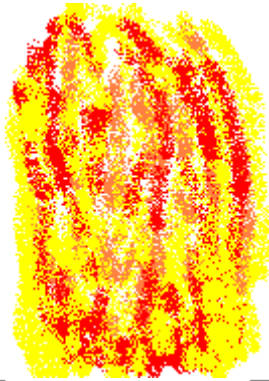
1KI 19:19 ... Elijah passed by him, and **cast his mantle upon him.**

20 ... And he said unto him, **Go back again: for what have I done to thee?**

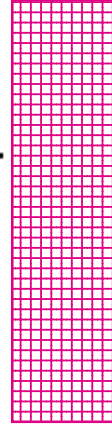
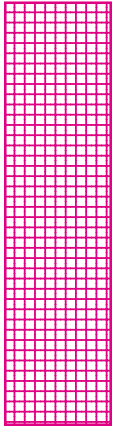
THE THRONE



THE FIRMAMENT



We see through a glass darkly



THE ARK

EZE 10:1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

REV 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

MAT 13:8 But other fell into good ground, and brought forth fruit, **some an hundredfold, some sixtyfold, some thirtyfold.**

9 Who hath ears to hear, let him hear.

Our Christian walk is a progressive walk. In the outer court of the Tabernacle of God in the Wilderness of Sinai, we see the basic salvation plan laid out. When we come into the outer gate, we are coming out of the world and accept Jesus as the Son of God. Then we are led to ask for forgiveness of our sins at the brazen altar where the blood of the Lamb may be applied. Then we are led to the laver for water baptism.

The sanctuary is some what veiled but it is here that we receive the earnest of the Spirit that can not be seen by the eyes of the world. The sanctuary is our Pentecost where we eat the shewbread of the Word by the light of the candlestick. But, it is the baptism of the Holy Spirit and fire. So, we must go to the fiery incense altar where we are prepared to penetrate the second veil into the holiest place. It is here that we see the ark, the cherubim and can look up to see the smoke by day and the fire by night. The outer court was 30 fold, the sanctuary was 60 fold, and the holiest place is 100 fold. The tabernacle in the wilderness is a picture of our walk in the earth. - because these seeds are placed in the earth of our tabernacle. The holiest place is where the last vestiges of flesh are burnt up, for it is here where there is a fire by day and smoke by night.

ENOCH'S ACCOUNT OF HIS ASCENT INTO THE UNKNOWN

EZE 1:22 **And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.**

We have discussed how the mantles are tied in place on a gas lamp and how when the lamp is lit, the mantle smokes and burns. But after a certain period, the smoke goes away and the mantle burns with an iridescent brilliance. When one comes into the holiest place in the tabernacle, whatever will not stand the fire of the Lord is burned up. And then there begins a transition. Fire requires combustible material (wood, hay, and stubble), but when the combustible material is gone, there is no more smoke. White light does not require combustion. It just simply is! Let us see what Enoch encountered as he began to ascend through the terrible crystal to the throne. You will experience with him the sights that he saw when he entered into the throne room above the glassy sea.

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.

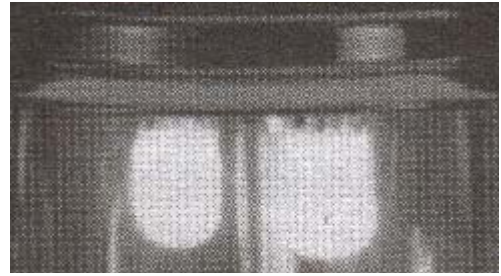
10 They elevated me aloft to heaven. I proceeded, until I arrived at a wall built with stones of crystal. A tongue of fire surrounded it, which began to strike me with terror.

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.



Mantles of a Lantern

I ENOCH 14:13 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.

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.

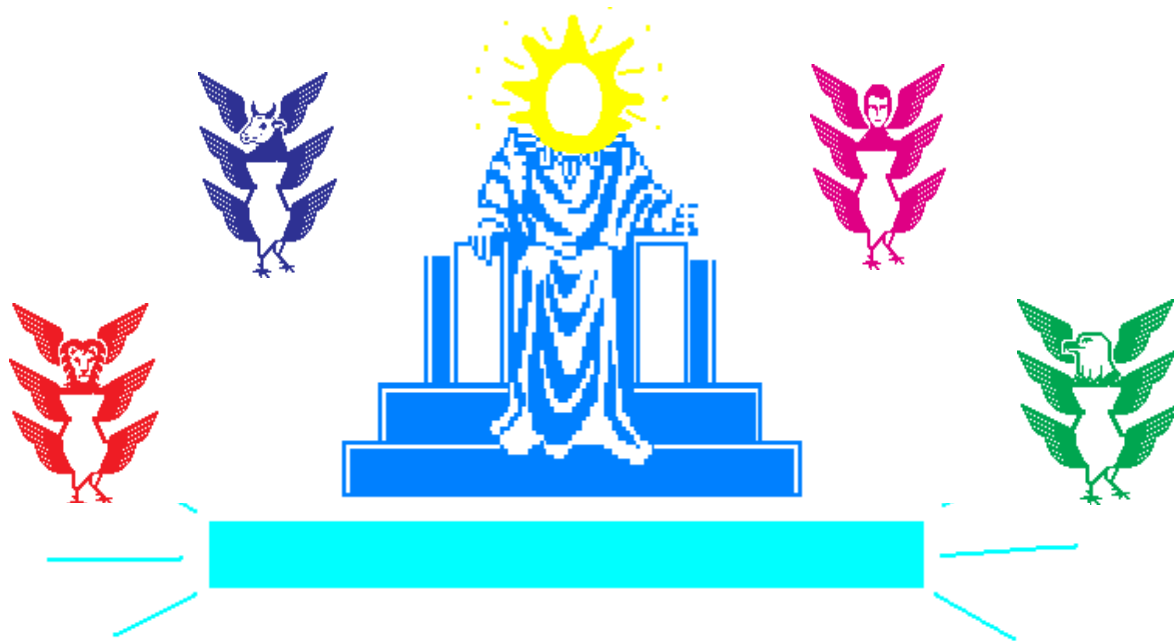
21 One great in glory sat upon it.

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.



Enoch made his ascent into the throne room into the very presence of God. When he saw the face of God, it was as if he was at a loss for words to adequately describe it. He used the example of iron being heated in a fire. For those of you who may not be aware of this, when iron is first heated in a fire, it has a red-orange glow. However, if it is heated even more, it becomes white hot.

11 ENOCH 22:1 ... I saw the view of the face of the LORD, like iron made burning hot in a fire [and] brought out, and it emits sparks and is incandescent. Thus even I saw the face of the LORD. But the face of the LORD is not to be talked about, it is so very marvelous and supremely awesome and supremely frightening.

2 [And} who am I to give an account of the incomprehensible being of the LORD, and of his face, so extremely strange and indescribable? And how many are his commands, and his multiple voice, and the LORD's throne, supremely great and not made by hands, and choir stalls all around him, the cherubim and the seraphim armies, and their never-silent singing.

3 Who can give an account of his beautiful appearance, never changing and indescribable, and his great glory?

4 And I fell down flat and did obeisance to the LORD.

5 And the LORD, with his own mouth, said to me, "Be brave, Enoch! Don't be frightened! Stand up, and stand in front of my face forever."

Enoch had come into the throne room and was face to face with God. Around the throne were the Seraphim (the burning ones). Enoch had come through the crystal sea and was asked to stand in the presence of God. Many years later, the Apostle John would describe this same scene in the book of Revelation.

REV 4:6 **And before the throne there was a sea of glass like unto crystal:** and in the midst of the throne, and round about the throne, **were four beasts full of eyes before and behind.**

7 And the first beast was like a **lion**, and the second beast like a **calves**, and the third beast had a face as a **man**, and the fourth beast was like a flying **eagle**.

REV 15:2 **And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast,** and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

When Enoch was asked to stand on the crystal sea, he no longer saw through a glass darkly.

1CO 13:11 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.

Enoch had begun a process, where in beholding the face of God, he began to be transformed into the same image.

COL 1:26 **Even the mystery which hath been hid from ages** and from generations, but now is made manifest to his saints:

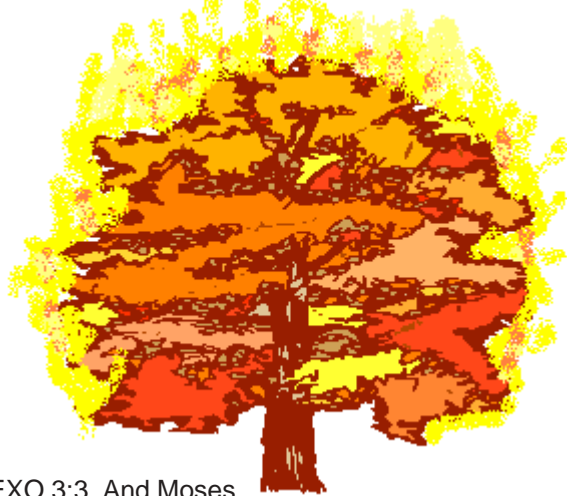
27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; **which is Christ in you, the hope of glory:**

2CO 3:15 But even unto this day, **when Moses is read, the veil is upon their heart.**

16 Nevertheless when it shall turn to the Lord, the veil 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.**



EXO 3:3 And Moses

said, I will now turn aside, and see this great sight, **why the bush is not burnt.**

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. **And Moses hid his face; for he was afraid to look upon God.**

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

The old testament prophet Isaiah saw a similar scene and describes it much like Enoch did.

ISA 6:1 In the year that king Uzziah died I **saw also the Lord sitting upon a throne,** high and lifted up, and his train filled the temple.

2 **Above it stood the seraphims: each one had six wings; with twain he covered his face,** and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.



5 Then said I, **Woe is me! for I am undone; because I am a man of unclean lips,** and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 **Then flew one of the seraphims unto me, having a live coal in his hand,** which he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, **Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged..**

We have presented four accounts (Enoch, John, Moses, and Isaiah) of those who encountered the majesty of God's presence. And, we glibly say, "Just a closer walk with thee, O Lord." Do we really, really mean it? Or, are we just doing lip service without really thinking about it. The children of Israel could not even look steadfastly in Moses' face after he had been in the presence of the Lord. Think of what they would have experienced if, instead, they had seen the face of God! Are we really, really ready to ask God for this kind of experience? Let us go back to our account of Enoch's face to face encounter with God.

II ENOCH 22:6 **And Michael,** the LORD's archistratig, lifted me up and brought me in front of the face of the LORD. And the LORD said to his servants, sounding them out, **"Let Enoch join in and stand in front of my face forever!"**

7 And the LORD's glorious ones did obeisance and said, **"Let Enoch yield in accordance with your word, O LORD!"**

II ENOCH 22:8 And the LORD said to Michael, **"Go, and extract Enoch from [his] earthly clothing. And anoint him with my delightful oil, and put him into the clothes of my glory.**

9 And so Michael did, just as the LORD had said to him. He anointed me and he clothed me. **And the appearance of that oil is greater than the greatest light, and its ointment is like sweet dew, and its fragrance myrrh; and it is like the rays of the glittering sun.**

10 And I looked at myself, and I **had become like one of his glorious ones, and there was no observable difference.**



The Alabaster Box

Enoch had gone through a process of the changing of his mantle and raiment. The earthly image was done away with and the heavenly image was put in its place. And a key step in this process is the Holy anointing oil. Do not the scriptures say that " 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"?

1CO 15:40 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.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

We can see in the above scripture that there are different degrees of progression and attainment. Jesus reached the highest degree of attainment when He was transfigured and His face shown like the sun. However, for those who had died and needed resurrection, he pulled the transfigured body back within his earthly body and walked the path to the cross and was obedient, even unto death. Then, he walked the earth (and even through walls in His resurrected body (glory of the moon). But, He said, "*Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*" And then He ascended to the Father and His garments were changed into that seen by the Apostle John on Patmos.

REV 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 **His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;**

15 And his feet like unto fine brass, **as if they burned in a furnace**; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and **his countenance was as the sun shineth in his strength.**

THE TRAINING OF THE WHITE HORSE ARMIES OF REVELATION

Some may say, "I thought that there was only one army that followed Jesus. Where do you get this thing about two 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.

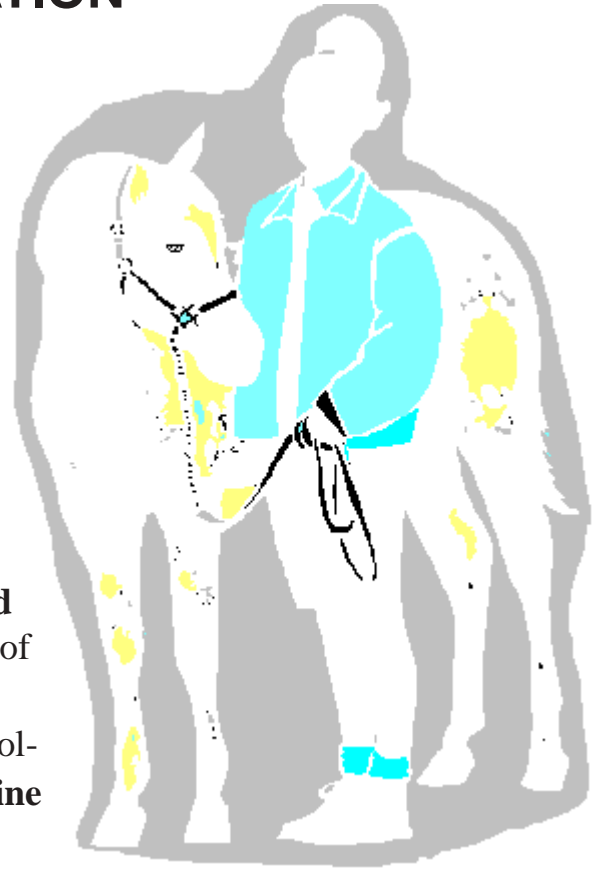
12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

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.**

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.

16 And he hath **on his vesture** and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.**



The above scriptures do indeed tell us that there are armies which follow Jesus. Jesus leads the armies with a vesture dipped in blood. Would this vesture dipped in blood be red in color? This blood has a very peculiar property. It is red, but anything dipped in becomes white. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." ^{1JOHN 1:7}

Revelation 19:14 tells us that the armies following Jesus are "upon white horses, clothed in fine linen, white and clean." In other words, Jesus has placed His mantle upon His armies. You may have noticed in university commencements, there are many colleges represented. The leader of each college is dressed in a commencement gown and around the shoulders and back of the gown is the mantle for that college. The mantle of each college has different symbols and colors - much like the cloak of many colors that Jacob gave to his son Joseph. The soon to be graduate of the college comes forward to receive their diploma and the mantle of the college is officially conferred upon them. And now, in the University and Colleges of the Most High God, training is in progress and the white linen mantles with their very special rainbow colors are being prepared for graduation day. But why are there armies plural? Do the scriptures give us any information about the characteristics of these armies?



10,000 Sons of Zion

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

11 His head is as the most fine gold, his locks are bushy, and black as a raven.

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

13 His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.

10,000 Daughters of Zion

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.**

20,000 Chariots

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

14 When the Almighty scattered kings in it, it was white as snow in Salmon.

15 The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.

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

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

Registry of the Firstborn

But you {_____} have come to mount Zion, and the city of the living God, celestial Jerusalem, and to **ten thousand messengers**, to a universal convocation, and the ecclesia of the firstborn, registered in the heavens, and to God, Judge of all, and to the spirits of just perfected. *HEBREWS 12:22 CLV*

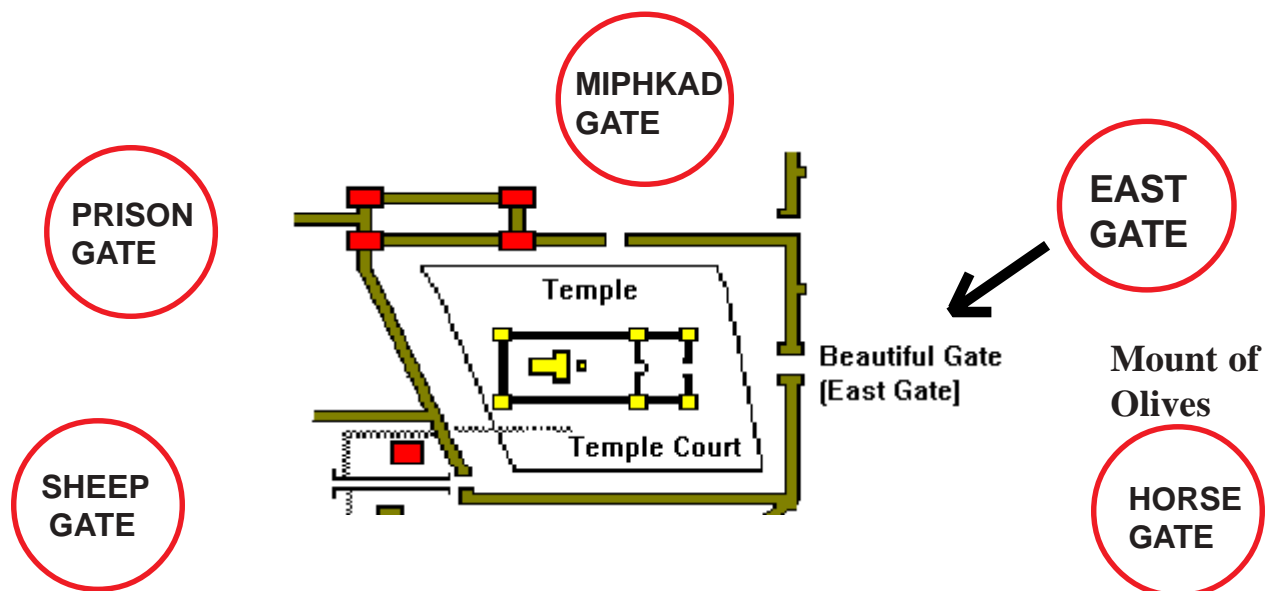
ISA 62:10 **Go through, go through the gates;** prepare ye the way of the people; cast up, cast up the highway; gather out the stones; **lift up a standard for the people.**

11 Behold, the LORD hath proclaimed unto the end of the world, **Say ye to the daughter of Zion,** Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

On the preceding page, a banner is shown with an inscription from Song of Solomon chapter 2, verse 4. The armies have many banners, but the greatest of these is the banner of love. This banner will repair the damage done in the breach when Adam wiped the sweat off of his brow and dominated "the woman that thou gavest to be with me." There will be a restoration of all things, even that which was lost in the fall. In the restoration, the pain of childbirth in the Adamic realm will be removed as sons and daughters discover that by becoming a eunuch in the lower realms, they can soar into the joys of the higher realm.

The theme of 10,000 sons and 10,000 daughters in the armies is quite clear from the scriptures previously shown. And there are more many scriptures that prove this same point, but we do not want to stray from the theme that we are following. These armies (of the left and right) will go through the disciplines of the gates. But, before the armies are ready, there is a very intense training program in the boot camp called the prison gate. It is here, that the white horse armies learn discipline and are readied for the day and hour that they will be mustered at the Miphkad Gate (which means muster or inspection gate.) The Commander-in-Chief will inspect His armies. For those in the armies are those who have traversed the lessons of each gate. They will have received their vestures (mantles) and the army of the daughters who "are as clear as the sun, and terrible as an army with banners" will be ready to ride forth with the army of 10,000 sons. And then, at an awesome moment in time, the trumpet will blow, the Miphkad gate will swing wide open, and the armies of the Most High, with banners unfurled, will ride forth upon their white horses and follow Jesus.

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**.

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:**

Miphkad Gate

Prison Gate

East Gate

Love

Graduation Day

Sons



Daughters

Jesus Christ Passes on His Vesture to the Sons and Daughters and Each is Specially Assigned Their Own White Horse

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?**

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.**

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

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

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

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

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

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, **Art thou a master of Israel, and knowest not these things?**

12 **If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?**

Those with the white horse ministry will be able to come and go as the wind. For these sons and daughters will have found the pathway back to the El Shaddai's house (the mother's womb) and will be fully born of water and of the Spirit. And how will they find that pathway back to the mother's house? The daughters will remember the ancient pathway and lead the sons back to their birthplace in the Spirit - the mother's house. There, the daughters will remember a special Wisdom (*the wine of the juice of my pomegranate*) that will result in sons and daughters reentering the womb of El Shaddai to be fully born of the Spirit.

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

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

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

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

5 Who is this that cometh up from the wilderness, leaning upon her beloved? **I raised thee up under the apple tree: there thy mother brought thee forth:** there she brought thee forth that bare thee.

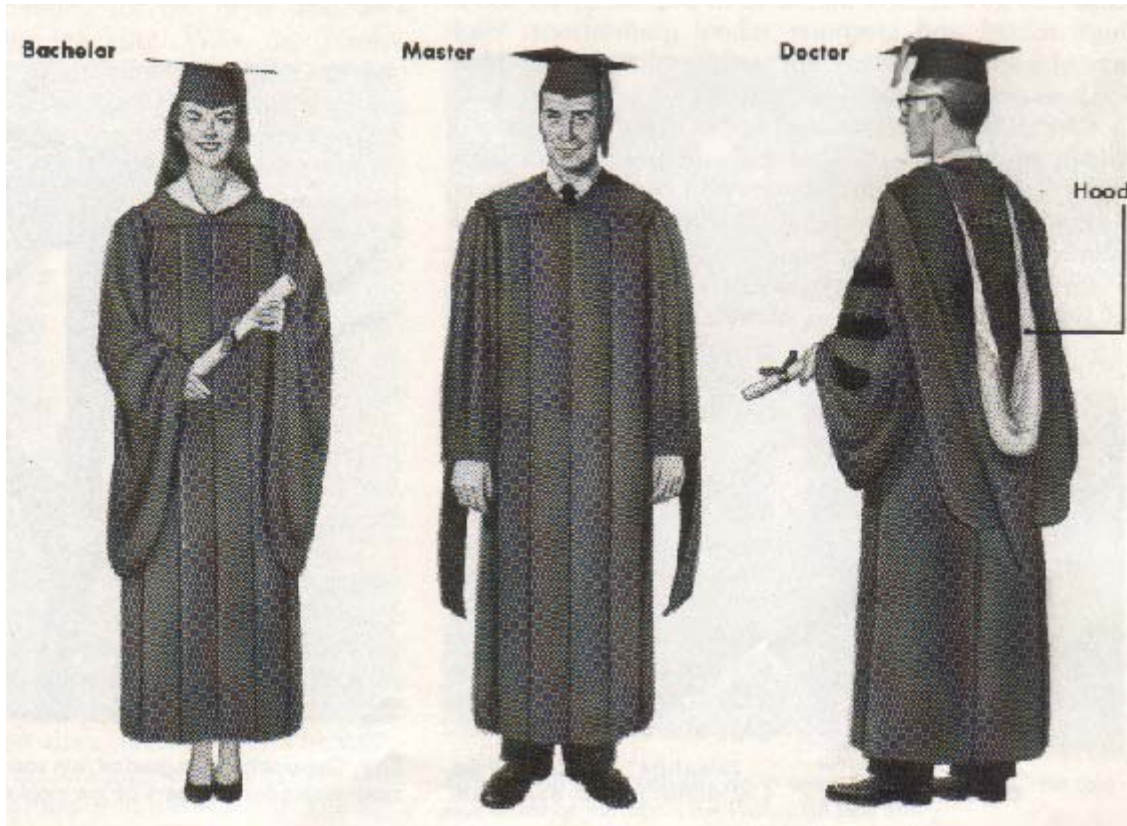
PSA 110:3 Thy people shall be willing in the day of thy power, **in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.**

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



Jesus chided Nicodemus saying, "Art thou a master in Israel and knoweth not these things?" Yeshua went on to say, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" We will now go on to discuss some earthly things that have their derivation in heavenly things. Nicodemus ascribed to the level of master. In our universities and colleges today, we have three levels of degrees: Bachelor's, Master's, and Doctor's.

"**Styles of Gowns** worn by college graduates show whether a person holds a bachelor's, master's, or doctor's degree. The colors on the gown's hood indicate the graduate's field of study.



CAPS AND GOWNS are the official and traditional costumes for students in many countries of the world. In most cases, students wear caps and gowns only at graduation exercises and on special occasions. A student wears a long, full-flowing robe and a tight-fitting skull-cap attached to a stiff square piece call a *mortarboard*. A tassel dangles from the center of the mortarboard. In addition to the cap and gown, a college graduate wears a cape or hood lined with colored silk and trimmed with velvet.

Most collegiate caps, gowns, and hoods are black. The cut of the robe and its sleeves, as well as its trimming, indicate various academic degrees. The color of the hood's lining indicates the school that conferred the degree. The velvet binding of the hood indicates the graduates field of study. In the United States, the Intercollegiate Commission set the standards for academic costume in 1894.

Doctor's Degree. Doctors wear silk gowns with full, round sleeves. The gown is closed, and shows velvet facings on the front. Three velvet bars decorate the sleeves. The wearer indicates his field of study by the color of his velvet trim. He wears a 4-foot (122-centimeter) silk hood with a velvet binding 5 inches (13 centimeters) wide.

Master's Degree. A Master wears a silk or wool gown with full-length square sleeves. A crescent-shaped piece hangs down from each sleeve. His gown is closed at the front and has no velvet trim. His 3^{1/2}-foot (107 centimeter) hood has velvet bindings that are 3 inches (13 centimeters) wide.

Bachelor's Degree. A bachelor wears a worsted gown with long, pointed sleeves and a single button at the neck. It has no velvet trim. Women wear white collars. Bachelors wear hoods 3 feet (91 centimeters) long, with velvet edging 2 inches (5 centimeters) wide.

History. During the 1100's, men and women wore gowns and hoods as everyday clothing. Styles changed, but Oxford University still has its students wear gowns and hoods. The costume implies that the students are individuals of learning, dignity, and maturity, not affected by passing fads and changing tastes." Above information from the World Book Encyclopedia, Field Enterprises Educational Corporation, Chicago, 1975, page 161.

The word "hood" is used in the reference above to refer to what we would call "mantle" or "vesture". Like the 30 fold, 60 fold and 100 fold, we see three degrees of the mantle. The texture varies from a coarser worsted to finer velvet and colorful silk..

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.**

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

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.**

In book of Revelation, there are verses that tell the fate of the two witnesses. And at the end of these events, a great voice calls to them, "Come up hither."

REV 11:7 **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.

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.

Why would there be a "Come up hither." And who is the "great voice" speaking the words? What is the difference between the two witnesses ministry and that of the great voice?

LUK 9:52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

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

LUK 9:54 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?**

Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.



MAT 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 **For all the prophets and the law prophesied until John.**

14 And if ye will receive it, this is Elias, which was for to come.

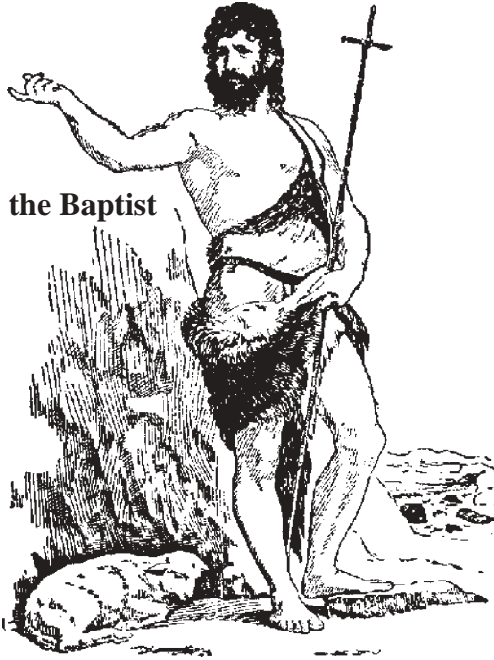
The ministry of Jesus ended the era of the law and prophets. And while the law and prophets ministry was powerful, it did have its flaws. You may remember the story in 2 Kings chapter 1 about how Elijah called fire down from heaven twice and killed two troops of fifty men each. You may remember the story in 2 Kings chapter 2 about how two she bears ate up 42 children after they had ridiculed Elisha's bald head. Elisha had a double portion of Elijah's spirit. The overall point is that the law is cruel and does not compare with the love of Christ. The law is an eye for an eye, a tooth for a tooth.

THREE VIEW POINTS OF JOHN THE BAPTIST

What then? Art thou Elias?

I am not.

John the Baptist



And if ye will receive it, this is Elias, which was for to come.

Jesus



John the Baptist was asked if he was Elias. He said, "I am not. Jesus said, "If you will receive it, this is Elias, which was for to come. Gabriel said, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children." So, who was right? - is there a contradiction in the three viewpoints expressed? In any case, however, it would be much wiser to go with what Jesus and Gabriel said instead of what John the Baptist said. But perhaps the key to this is understanding the mantle because Elisha received a double portion of the spirit of Elias and exhibited many of the same characteristics of the Elias ministry. But what viewpoint would Jesus be using in judging the ministry of John the Baptist. Did not Jesus say, "Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me." ^{JOH 8:15} And did not the Apostle Paul add, "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ

after the flesh, yet now henceforth know we him no more." ^{2CO 5:16}

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children



Gabriel

We saw that Elijah was able to transfer a double portion of his spirit to Elisha and Elisha picked up his mantle and ministered in same way the Elijah ministered. At this time, Elijah was already translated. A popular misconception is that Elijah died and then came back as John the Baptist. But, he did not die. He was translated and many years after Elisha died, the mantle of Elijah was upon John the Baptist, and John the Baptist then had the spirit and power of Elias. And, when we judge after the spirit, we can indeed say "This is Elias."

THE SACKCLOTH MINISTRY OF THE TWO WITNESSES

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.

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.**

ELIJAH'S MINISTRY

1KI 17:1 And **Elijah the Tishbite**, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, **there shall not be dew nor rain these years, but according to my word.**

LUK 9:54 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.

MOSES' MINISTRY

EXO 7:19 And the LORD spake unto **Moses**, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and **upon all their pools of water, that they may become blood;** and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

EXO 11:1 And the LORD said unto **Moses**, Yet will I **bring one plague more upon Pharaoh**, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

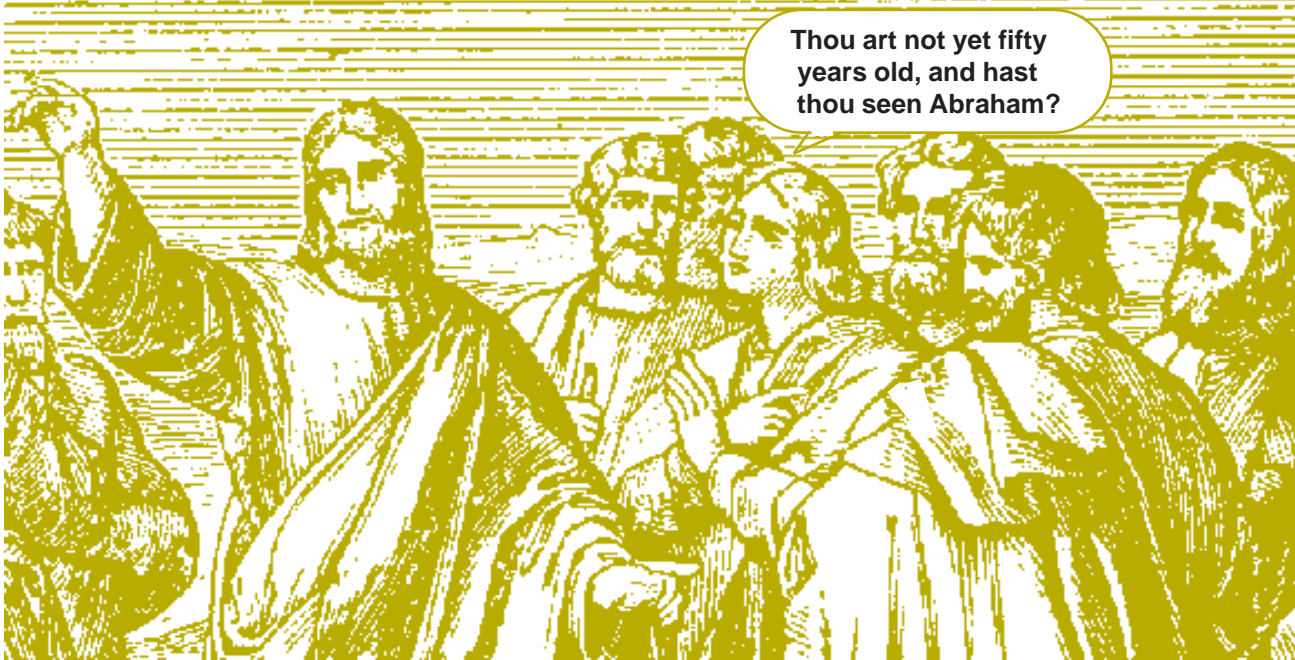
EXO 20:22 And the LORD said unto **Moses**, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

EXO 21:24 **Eye for eye, tooth for tooth, hand for hand, foot for foot,**

25 **Burning for burning, wound for wound, stripe for stripe.**

In the old testament days, David wrote, "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple." But in the new testament Paul wrote, "Owe no man any thing, but to love one another: **for he that loveth another hath fulfilled the law.**" And Paul further wrote, " But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, **To redeem them that were under the law, that we might receive the adoption of sons.** ..But now, after that ye have known God, or rather are known of God, **how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"** So, that which was viewed as perfect in one dispensation became weak and beggarly in the next dispensation. An eye for an eye and a tooth for a tooth is far surpassed and swallowed up in the love of Christ. But, even today, there are those who insist on being under the law. This is particularly true for those of eastern philosophy who retain weak and beggarly elements which are even worse than the law - the karma of self works. There is a new and better way. Paul wrote, "**But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith**" GAL 3:11 Christ has opened the prison doors! - why stay in the prison cells of karmic law? (see Isaiah 14:17 and Matthew 5:26).

- 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.



- JOH 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.
 57 Then said the Jews unto him, **Thou art not yet fifty years old, and hast thou seen Abraham?**
 58 Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.**
 59 **Then took they up stones to cast at him:** but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

The natural mind has difficulty fathoming the possibility of preexistence of the spirit. The Jews of that day wanted to stone Jesus for even proposing such a possibility. Today, in Christian circles, most will readily accept that Jesus' spirit preexisted and was active before the foundation of the world. But let anyone propose that their own spirit also preexisted and they will likely be subject to a verbal stoning. But let us examine the scriptures to see if not only Jesus, but the companies that were with Him preexisted - even before the foundation of the world.

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.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Yes, Yeshua's promise to us who believe that even greater works would be done is an amazing promise, but how would we know if our spirits existed before the foundation of the world? Will we bear witness to this in our spirits?

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:

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

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

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

2TI 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth.**

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.

CAN A PERSON DIE AND SEND BACK HIS MANTLE TO ANOTHER PERSON?

We are now entering into a very difficult part of this study. What may be pure and true in a higher realm can become polluted and false in the lower realms. We must be very, very careful to rightly divide the word of truth - even unto the understanding of what applies to the soul and what applies to the spirit.

For example, the book of Job speaks of the Mazzaroth and the wonderful truths it contains about the stars.

JOB 38:31 Canst thou bind **the sweet influences of Pleiades**, or loose the bands of Orion?

32 **Canst thou bring forth Mazzaroth in his season?** or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? **canst thou set the dominion thereof in the earth?**

Certainly, the stars do have a certain dominion or influence in the earth. Joseph even spoke of his brothers as being the eleven stars. Therefore, each sign of the Mazzaroth is related to a tribe. And if one looks very closely in the book of Job, the names of the twelve signs of the Mazzaroth are given. The [] below contain our interpretation of which tribe goes with what sign.

- 1 JOB 38:34 Canst thou lift up thy voice to the clouds, that abundance of **waters** [Reuben the man] may cover thee?
- 2 39 Wilt thou hunt the prey for the **lion**? [Judah] or fill the appetite of the young lions,
- 3 41 Who provideth for the **raven** [Benjamin] his food? when his young ones cry unto God, they wander for lack of meat.

- JOB 39:1 Knowest thou the time when the **wild goats of the rock** [Asher] bring forth? or canst thou mark when the **hinds** [Napthali] do calve?
- 5 Who hath sent out the **wild ass** [Issachar] free? or who hath loosed the bands of the wild ass?
- 9 Will the **unicorn** [Joseph] be willing to serve thee, or abide by thy crib?
- 8 13 Gavest thou the goodly wings unto the **peacocks** [Simeon]? or wings and feathers unto the **ostrich** [Levi]?
- 10 19 Hast thou given the **horse** [Gad] strength? hast thou clothed his neck with thunder?
- 11 26 Doth the **hawk** [Zebulon] fly by thy wisdom, and stretch her wings toward the south?
- 12 27 Doth the **eagle** [Dan] mount up at thy command, and make her nest on high?

However, as these truths have been pulled down into the lower realms, they have become polluted with Babylonian concepts and names. The astrology that is commonly practiced today is of the soulish realm. It has become a system of prediction where people would rather consult the stars to make decisions rather than ask God through prayer and communion with him. So, God tells us that if we want to be "observers of times" without consulting Him, we will get these results:

DEU 18:13 Thou shalt be perfect with the LORD thy God.

14 For these nations, which thou shalt possess, **hearkened unto observers of times, and unto diviners:** but as for thee, the LORD **thy God hath not suffered thee so to do.**

ISA 44:25 That frustrateth the tokens of the liars, **and maketh diviners mad;** that turneth wise men backward, and **maketh their knowledge foolish;**

THE TESTATOR

HEB 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 **How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?**

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, **there must also of necessity be the death of the testator** [*Strong's # 1303*].

17 For a testament is of force after men are dead: **otherwise it is of no strength at all while the testator**[*1303*] **liveth.**

Testator: Strong's Number 1303 - *diatithemai*

to put apart, i.e. (fig.) dispose (by assignment, compact or bequest)

See 5087 - *tithemi* to place (in the widest application, lit. and fig.; prop. in a passive or horizontal posture)

CAN A PERSON DIE AND SEND BACK HIS MANTLE TO ANOTHER PERSON OR PERSONS?

When Jesus went upon the mount of Transfiguration, He had reached the goal of overcoming all things in the flesh and would have been able to ascend into the heavens. However, for those that had passed on, there was the fulfilling of the law. He pulled His transfigured body back into His flesh body and came down the mountain appearing like any other man upon the earth. He became the sacrificial lamb that satisfied the law. And in Jerusalem, many of the ancient saints were resurrected and appeared to many in the city. Jesus appeared here and there in His resurrected body, and then ascended into the heavens. Here the testator began the process of sending His mantle back to the saints so that they might walk in the spirit of Christ. Part of that mantle was transferred on the day of Pentecost. But this was only the earnest of the Spirit. More would come later. The verses below highlight this process.

MAT 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, **and he saw the Spirit of God descending like a dove, and lighting upon him:**

JOH 16:7 Nevertheless I tell you the truth; **It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you**

ACT 2:1 And when the **day of Pentecost was fully come**, they were all with one accord in one place.

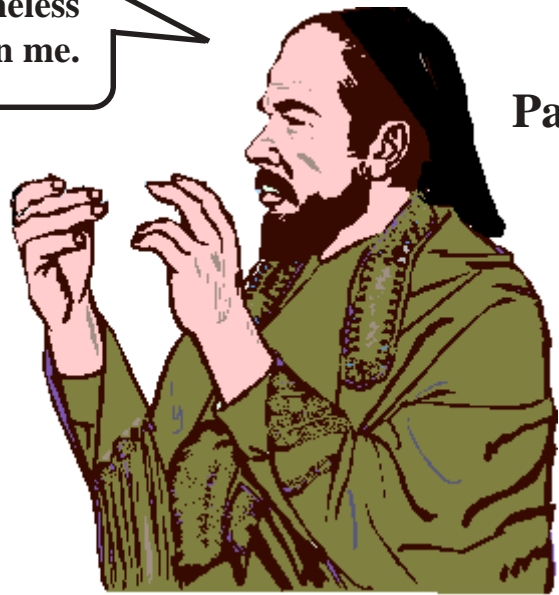
2 And suddenly there came a sound from heaven **as of a rushing mighty wind**, and it filled all the house where they were sitting.



.2CO 5:16 Wherefore henceforth know we no man after the flesh: **yea, though we have known Christ after the flesh, yet now henceforth know we him no more.**

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.

Paul



GAL 2:19 For I through the law am dead to the law, that I might live unto God.

20 **I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.**

21 **I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.**

Paul received the calling of Christ beginning on the road to Damascus. And, in that calling, he received the mantle of Christ to the degree that the apostles could receive it in the new testament dispensation.

PHI 2:4 Look not every man on his own things, but every man also on the things of others.

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

Did Paul look like Jesus physically? No. Was the individuality of Paul still intact? Yes. However, in a few moments of time upon Damsacus Road, the transformation of Paul's mind and the overlay of the mantle of Christ upon Paul's cerebral cortex had begun.

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:

14 And here he hath authority from the chief priests to bind all that call on thy name.

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.**

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, **that thou mightest receive thy sight, and be filled with the Holy Ghost.**

18 **And immediately there fell from his eyes as it had been scales:** and he received sight forthwith, and arose, and was baptized.

Paul said, "**I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.**" If Christ lives in Paul, does it mean that Paul is a reincarnation of Christ? The word "carne" means meat or flesh, so in effect, reincarnation is to re-enter the meat or flesh once again. But, Paul had this to say about Christ coming in the flesh once again.

2CO 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 **Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.**

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

In Acts 9:16, the Lord tells Ananias that Paul is a chosen vessel and He goes on to say that He will show him "great things he must suffer for my name's sake." Now, if Christ lives within Paul, and Paul suffers great things for Christ's sake, is not Christ's Spirit within Paul participating in Paul's sufferings?

PHI 1:29 **For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;**

30 Having the same conflict which ye saw in me, and now hear to be in me.

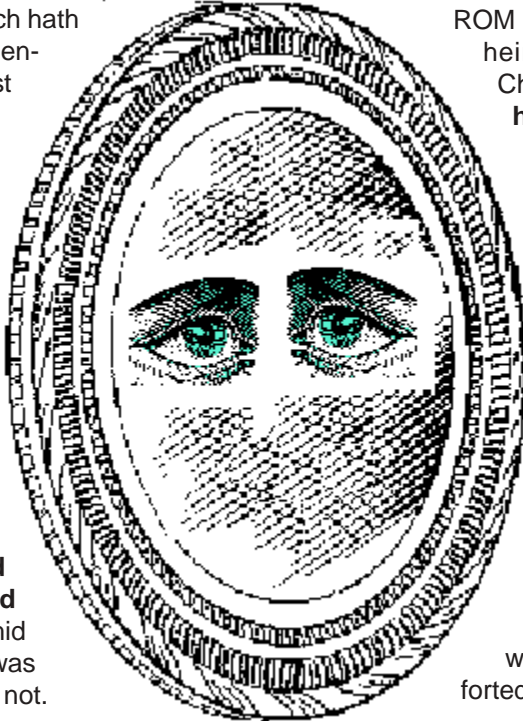
CHRIST IN YOU, THE HOPE OF GLORY

COL 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; **which is Christ in you, the hope of glory:**

ISA 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: **he hath no form nor comeliness;** and when we shall see him, there is no beauty that we should desire him.

3 **He is despised and rejected of men; a man of sorrows, and acquainted with grief:** and we hid as it were our faces from him; he was despised, and we esteemed him not.



ROM 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; **if so be that we suffer with him, that we may be also glorified together.**

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

2CO 1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 **Who comforteth us in all our tribulation,** that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

THE EYES IN THE MIRROR

A message came to a daughter to look in a mirror and to only behold the eyes. She masked out everything in the mirror except where the eyes would be reflected. As she did this and held the mirror in front of the eyes, she was startled. The eyes looked so tired, forlorn, and weary! She began to struggle to understand what she was seeing. Did her eyes really look that tired and that weary? Had the tribulations of the last decades taken that much out of her? As she continued to look, a quickening of her understanding revealed the key to what she was seeing. The Spirit began to reveal to her that she was not going through these tribulations alone - but that it was the Christ within her that was completing the sufferings of Christ in her. For in these sufferings, she was not alone. She lived, yes, but it was Christ within her that lived also. And just as surely as her natural eyes would have been able to behold Jesus when He walked the earth, it was eyes of the Spirit of Christ within her that she was beholding in the mirror.

2CO 3:16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

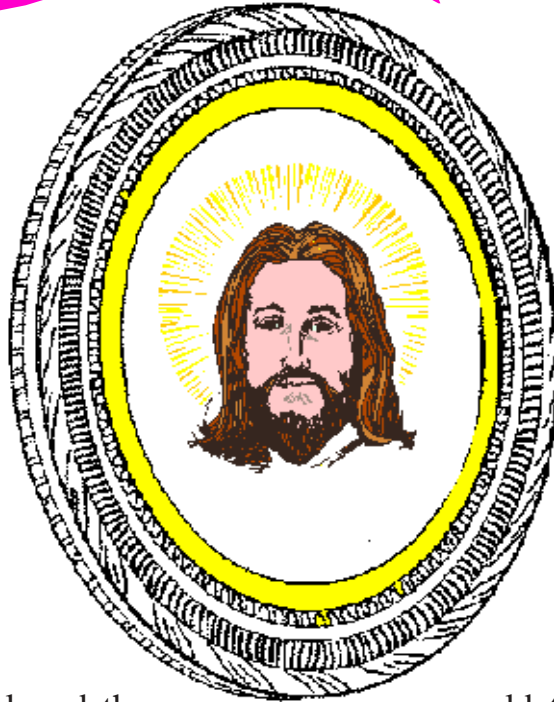
17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

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.**

4:1 Therefore seeing we have this ministry, as we have received mercy, we faint not;

As she continued to gaze into the mirror, the eyes began to change from tired and weary looking. As she continued to follow the transition, the eyes began to melt into the deepest love that she had ever known. The understanding came that it was the face of Christ manifesting His love within her. She was being changed into the same image from glory to glory.

The Mantle of Love



JOH 3:16 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.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

1JO 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

ROM 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

ROM 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Father, El Elyon, we come to you in the name of Yeshua, our Savior. We ask for those reading the above scriptures that they might ask for and receive the mantle of Love and be a blessing to all mankind. Amen.



APPENDIX A

The Eunuch

All men cannot receive this saying

We discussed the message on Elias as being one that might be difficult to receive. Jesus also discussed the subject of the eunuch. He said, "All men cannot receive this message except to whom it is given." We will give a very short summary in this appendix of some of the concepts concerning the eunuch. We can see from the scriptures given below that there are three kinds of eunuchs.

MAT 19:11 But he said unto them, **All men cannot receive this saying, save they to whom it is given.**

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

1. For there are some eunuchs, which were so born from their mother's womb:

These are the eunuchs who were born that way. Why this happens is difficult to fathom, but it does happen. And even in this case, if we take a more literal interpretation of Isaiah's message, it does not necessarily mean that natural born eunuchs are not blessed by God. We suspect that Isaiah is speaking of something greater than the blessing for a natural born eunuch when we read the verses below. Why would the Lord give them a name better than that of sons and daughters for those that are in His house and within His walls? .



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

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

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

2. and there are some eunuchs, which were made eunuchs of men

This can have both natural and spiritual applications. In the old testament days, it was not uncommon for kings to have eunuchs in the king's household which served both the king and his wives. The king evidently thought his wives would be safe in the presence of the eunuchs.

ISA 39:5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, **shall they take away; and they shall be eunuchs in the palace of the king of Babylon.**

Also there are men and women in certain orders which have literally (or by vows) castrated themselves in hopes of greater attainment. It is said that Origen, a second century Christian teacher, went through castration so he could work freely in instructing female catechumens.

3. and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake.

1CO 15:40 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.

Jesus overcame death while in a physical body upon the mount of Transfiguration. It was here that His face shown as the sun - which had the glory of the celestial body. However, for those who had already passed through death, he laid aside this glorious body and became the sacrificial Lamb. He then was resurrected in a resurrected body which was like the glory of the moon. Jesus said that those in the resurrection "neither marry, nor are given in marriage, but are as the angels of God in heaven." ^{MAT 22:30} And then Jesus, after saying, "Touch me not; for I am not yet ascended to my Father: " did indeed ascend to the Father. There He received that transfiguration glory which was described by John, "his countenance was as the sun shineth in his strength." His celestial body shown with splendor. And, it was written of Jesus in the book of Hebrews:

HEB 1:3 **Who being the brightness of his glory,** and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, **sat down on the right hand of the Majesty on high:**

4 **Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.**

Jesus had completed the circuit from the heavens to the earth and back to the heavens. He had regained the Elohim. And that image of the Elohim is described in Genesis 1:28. For this creation was celestial and was different from the "formed" man described in Genesis 2:7, where "LORD God [Yahweh Elohim] formed man of the dust of the ground ". Dare we believe Jesus when He said, " 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."?

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

APPENDIX B

Questions and Answers About the Mantle

Given below are some of the questions that we have had about this subject over the years. Our understanding of this matter has changed and no doubt it will change further as more light is revealed. We thought it might be useful to list some of these questions and give the understanding of them that we have at this time.

1. What are more modern day usages of the word "mantle"?

When a great leader leaves office or is gone from the scene, people often speculate about who the mantle of leadership will fall upon. For example, political parties in the USA may discuss back and forth which party now has the mantle of Abraham Lincoln's party. Sometimes, mannerisms and resemblances to a leader are so striking that one vacillates back and forth concerning what they are beholding. Could it be? - but no, it couldn't be! We think that understanding the concept of a mantle - where the power and spirit of one person has been placed on another gives a scriptural explanation in some of these cases. In other cases it does not, and we will shortly discuss some of these "other" cases and how to discern what is actually happening.



Occasionally, one sees examples of a small child, say in the four to five year old age, who is extremely gifted in piano or musical composition and can play classical music in such a way that even those that have graduated from renowned musical colleges can not match. The child is said to have been given a mantle because the talent to do this is upon the child in such a way that normal educational methods do not reproduce. In man's terminology, these gifted ones are often called child prodigies.



2. What are other examples of the use of a mantle?

In some cases in scripture, mantles were used in spiritual warfare. In speaking of his enemies, David said, "Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle." PSA 109:29 When Jael drove a spike through the head of the evil Sisera, the scriptures tell us that, "And when he had turned in unto her into the tent, she covered him with a mantle. ... Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died." JUDG 4:18 ... 21 When Job encountered his tribulation, the scriptures tell us. " Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped," JOB 1:20 When Ezra was dismayed by the sins of the people he said, "And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished."

EZR 9:3

3. What happens to a person's mantle after death?

We have one recorded instance where the short term disposition of a mantle is described. There were two incidents between Saul and Samuel. The mantle of leadership was rent and removed from Saul.



1SA 15:26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 **And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.**

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

1SA 28:8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, **divine unto me by the familiar spirit**, and bring me him up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, **how he hath cut off those that have familiar spirits, and the wizards, out of the land**: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, What form is he of? And she said, **An old man cometh up; and he is covered with a mantle**. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

We have seen various prophetic words given where there was a sense that the mantle of one of the prophets was temporarily upon the person giving the prophecy. For example, a word given about the fallen state of a nation might be given under the mantle of Jeremiah, the weeping prophet.

4. How does one differentiate between the operation of a mantle and the activities of a familiar spirit?

This question naturally flows from the account above about the witch of Endor who Saul consulted when he could get an answer no other way. Saul had been obedient to God in removing the wizards and familiar spirits out of the land, and then he turned right around and consulted one himself! It is quite interesting that this incident at Endor (*means springs of Dor*) was at the same place where the evil Sisera had been killed many years before by Jael.

The Wycliffe Encyclopedia gives this background information concerning a familiar spirit.

" *FAMILIAR SPIRIT*

An expression occurring 16 times in the KJV, referring to a spirit of divination or to its medium or conjurer, translating Heb. 'ob. This term is related to similar words in Sumerian, Hittite, Akkadian, and Ugaritic, all probably coming from a common source. Originally it meant the ritual hole or pit dug in the ground to give underworld spirits access to the practitioner for a short time. Later the term was applied to the spirits which issued from the hole, and also to the necromancer himself/herself (Harry A. Hoffner, Jr., "Second Millennium Antecedents to the Hebrew 'ob," JBL, LXXXVI (1967), 385-401). The practice of necromancy in the ancient Near East is reflected in the Gilgamesh epic: "Forthwith he opened a hole in the earth. The spirit of Enkidu, like a wind-puff, issued forth from the nether world" (ANET, p. 98); and in Isa 29:4 (RSV): "Your voice shall come from the ground like the voice of a ghost ['ob], and your speech shall whisper out of the dust."

The term "familiar" is used to describe the alleged spirit of a deceased person because it was regarded by the Geneva revisers (1557-1560) as a servant (famulus) easily summoned by the one possessing it, or as belonging to the family (familiaris) and thus on intimate terms with the deceased person (Merrill F. Unger. *Biblical Demonology*, p. 144).

A parallel term in Heb., always occurring with 'ob, is yidde'oni, from Heb. yada', "to know," a "knowing" spirit, one with occult knowledge. The term is translated by "wizard" in KJV, RSV, etc., one who is made wise concerning the nether world by such a demon. The same medium might seek both types of demons: "one who consults a familiar spirit and a knowing-spirit" (Deu 18:11), lit). Such a demon is well acquainted with the deceased human being and can imitate or impersonate him, deceiving the one desiring to communicate with the dead.

Other terms involved in necromancy are found in Deu 18:11, doresh el-hammethim (lit., one who inquires of the dead; cf. Isa 8:19) and in Isa 19:3, ha'elilim ("idols," or probably chthonic deities) and ha'ittim ("charmners"; better, "ghosts," from Akkad. etimmu), along with ha'oboth and hayidde'onim.

The OT nowhere condemns necromancy on the ground that it is futile, but that it is rebellion against God on whom alone the Israelite believer was to depend (Lev 19:31; 20:6,27; Deu 18:9-14), for the Lord had raised up prophetic spokesmen to reveal His will (Deu 18:15-22). Manasseh, as well as King Saul (1Ch 10:13), was guilty of trafficking with familiar and occult spirits (2Ki 21:6; 23:4). In spite of these prohibitions many today find it fashionable to flock to spiritualist mediums for supposed messages from departed loved ones or for "proof" that there is no death or judgment to come.

The account of Saul when he sought counsel of the deceased Samuel through the medium of Endor (1Sa 28) exposes the fraudulency of spiritism. In the seance the witch, described as a ba'alath-'ob, "mistress of a familiar spirit," expected to bring up the "control" spirit which would impersonate Samuel, but instead shrieked in fear at what happened. In this sole instance God sovereignly permitted the actual spirit of Samuel to speak in order to deliver a solemn rebuke to the apostate king. Normally the alleged spirit would speak somewhat favorably; in this unique case the inquirer (Saul) was condemned to die on the morrow, a warning for all time to come. See *Demonology; Divination; Magic; Necromancy*.
Bibliography. Raphael Gasson, *The Challenging Counterfeit*, Logos International, 1966. J.R."

When one considers the term "familiar" in the familiar spirit, we must ask, "Familiar with what?" If a familiar spirit takes up residence in the house of man "A", would not that spirit be familiar with all of the activities of that man? But after some period of time this man dies and the familiar spirit no longer has a house of habitation. After a period of time, it is invited into the house of man "B" who lives many, many years and has unusual experiences. But, eventually man "B" dies, and the familiar spirit takes up his search for another habitation. And so the process goes on, and over a period of time, the familiar spirit can recite the life details of man "A", "B", "C", "D", "E" ... etc. The familiar spirit has the objective of possessing someone for their own purposes. The familiar spirit medium described above was located where the evil Sisera died.

However, there are certain spiritual tests which familiar spirits do not pass. Does the spirit confess that Jesus came in the flesh? ^{1JOHN 4:2} Does the spirit glorify self rather than Christ? ^{2THES 2:4, GAL2:20}. Is the spirit compatible with the blood of Jesus or does it flee from it? ^{1JOHN 1:7} And there is another difference, the familiar spirit is always wrapped up in examining cycles of death. But, as we shall elaborate on shortly, the day will come when a certain generation will believe and have faith in Jesus' words and will never go through physical death.

5. You write about the two armies of 10,000 sons and 10,000 daughters in the armies following Jesus. What about the 144,000 that were sealed in Revelation 7:4? How do they fit into the armies?

Let us begin by looking at the scriptures concerning the 144,000. For there is not just one reference to them in the book of Revelation, but two.

REV 7:4 And I heard the number of them which were sealed: **and there were sealed an hundred and forty and four thousand** of all the tribes of the children of Israel.

5 Of the tribe of **Juda** were sealed twelve thousand. Of the tribe of **Reuben** were sealed twelve thousand. Of the tribe of **Gad** were sealed twelve thousand.

6 Of the tribe of **Aser** were sealed twelve thousand. Of the tribe of **Nephtalim** were sealed twelve thousand. Of the tribe of **Manasses** were sealed twelve thousand.

7 Of the tribe of **Simeon** were sealed twelve thousand. Of the tribe of **Levi** were sealed twelve thousand. Of the tribe of **Issachar** were sealed twelve thousand.

8 Of the tribe of **Zabulon** were sealed twelve thousand. Of the tribe of **Joseph** were sealed twelve thousand. Of the tribe of **Benjamin** were sealed twelve thousand.

9 After this I beheld, and, **lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;**

REV 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, **and with him an hundred forty and four thousand**, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man [*Strong's # 3762*] could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women [*Strong's # 1135*]; for they are virgins [*Strong's # 3933*]. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men [*Strong's # 444*], being the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

3762 *oudeis*

not even one (man, woman or thing), i.e. none,
nobody, nothing

1135 *gune*

a woman; spec. a wife

3933 *parthenos*

a maiden; by impl. an unmarried daughter

444 *anthropos*

man-faced, i.e. a human being

Sometimes, what we already "know" is one of the biggest barriers to further discovery of truth. We "know" that this group of 144,000 mentioned in Revelation 7 is the same as the 144,000 mentioned in Revelation 14 - or do we? We know that the group of 144,000 mentioned in Revelation 14 is 144,000 men - or do we? Let's put aside "what we know" and read Revelation 14:1-5 again, but this time, let us look at those Greek words which show gender. For example, the word for virgin (#3933) is also used to describe the ten wise and foolish virgins. Read the above carefully - consulting the definition of the Greek words. Consider the possibility that the 144,000 of Revelation 7 are sons and the 144,000 of Revelation 14 are daughters freed of the earthy image of women but conformed to the heavenly image.

TYPES AND SHADOWS FROM THE OLD TESTAMENT

$$2 \times 144 = 288$$

1CH 25:5 All these were the sons of Heman the king's seer in the words of God, to lift up the horn. **And God gave to Heman fourteen sons and three daughters.**

6 **All these were under the hands of their father for song** in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.

7 **So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight [288].**

Is it possible that there are two groups that come upon mount Zion? One hundred and forty four thousand sons and one hundred and forty four thousand daughters that sing and worship before the throne. The scriptures tell us that these are "the firstfruits unto God and to the Lamb." How do these two armies fit in with the armies of 10,000 sons and 10,000 daughters? Even though there may appear to be four armies, there are in reality two armies still, an army of sons and an army of daughters. These two armies will lead a great procession of others described as "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" REV 7:9 We think that the 20,000 are two companies of 10,000 each called the "first of the firstfruits" priesthood unto the Most High. Those that are particularly interested in this may want to request a 20 page booklet written 12 years ago, entitled, **The First of the Firstfruits.**

EZE 44:30 And the **first of all the firstfruits of all things**, and every oblation of all, of every sort of your oblations, **shall be the priest's**: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

EXO 34:26 The **first of the firstfruits** of thy land thou shalt bring unto the house of the LORD thy God. **Thou shalt not seethe a kid in his mother's milk.**

HEB 5:10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of **milk, and not of strong meat.**

13 For **every one that useth milk is unskilful in the word of righteousness**: for he is a babe.

14 **But strong meat belongeth to them that are of full age**, even those who by reason of use have their senses exercised to discern both good and evil.

However, in these armies which follow Jesus, there is no big "I" or little "u" competition. Like a marching band, each have a given calling and a given place. We can take a tithe of a tithe of a tithe of the 288,000 (2 X 144,000 = 288,000) and we come up with 288. Were there not 288 singers in the group under the oversight of Heman? But why would anyone want to have singers in an army - how about spears and swords instead? Wouldn't that be much more effective? Save the singing for the victory celebration after the battle?

2CH 20:17 **Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD** with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you.

21 And when he had consulted with the people, **he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army**, and to say, Praise the LORD; for his mercy endureth for ever.

22 **And when they began to sing and to praise, the LORD set ambushments** against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

Strangely enough, man's way of fighting a battle and God's way are very much different. Maybe putting the singers out in front of the army is a good strategy after all. We think that those in the tithes of a tithes of a tithes (one out of a thousand) will have this message.

JOB 33:22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 **If there be a messenger with him, an interpreter, one among a thousand**, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, **Deliver him from going down to the pit: I have found a ransom.**

25 His flesh shall be fresher than a child's: he shall return to the days of his youth:

So, what is so unusual about the above message? Isn't this the teaching of Christianity that Jesus is our ransom? Yes, it is - but most of Christianity applies it to the case of dying and then Jesus is the ransom so that they may be resurrected. The idea of avoiding going down to the pit at all is considered radical. Consider the struggles that Mary and Martha had in understanding what Jesus was really saying. Most of Christianity has no problem at all in receiving John 11:26. But, John 11:27 goes right by them. Oh, that there were a messenger, one in a thousand, to teach them about never dying but instead being transfigured!

JOH 11:21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, **Thy brother shall rise again.**

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, **I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:**

26 **And whosoever liveth and believeth in me shall never die. Believest thou this?**

But then, there are some that say that every man has to go through death and that's scriptural! Do not the scriptures say that we are appointed to death? And further, if one death were not enough for a person, there are those who embrace the idea of death after death after death ... etc. If one death is good, why not multiple deaths? - that would be even better!

HEB 9:27 And as **it is appointed unto men ONCE to die**, but after this the judgment:

THE APPOINTMENT WITH THE DENTIST



You have an abscessed tooth and you have an appointment with the dentist to take it out. It is something that you dread because just to touch it sends shooting pains throughout your cheek and jawbone. Oh, if there were some way to get out of this appointment! But, parallel to what Hebrews 9:27 says, you have the appointment and there just isn't any way to get out of it. Or, is there? Has someone else already kept that appointment for you? Is there a messenger, one in a thousand, who can tell you how to be released from this prison house of pain. Can this happen today or will it be for a future generation with greater faith?

PSA 79:11 Let the **signing of the prisoner come before thee**; according to the greatness of thy power **preserve thou those that are appointed to die**;

PSA 102:18 **This shall be written for the generation to come**: and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 **To hear the groaning of the prisoner; to loose those that are appointed to death**;

JOH 11:26 **And whosoever liveth and believeth in me shall never die. Believest thou this?**

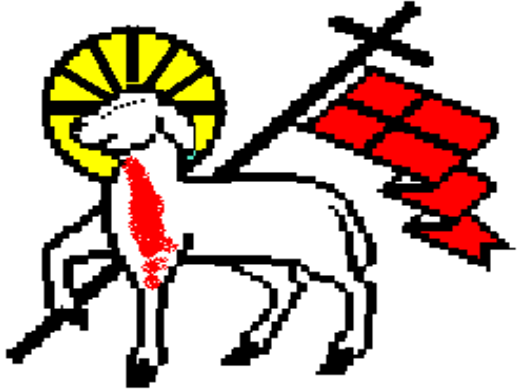
Dare you become a messenger, one of a thousand, to teach mankind to believe the words of Jesus, " And whosoever liveth and believeth in me shall never die."? Dare you be one who learns the lessons of the prison gate and teaches the prisoners how to go free? Dare you be one who receives a vesture dipped in the blood of the Lamb and rides in the White Horse armies?

6. Are the white horses in the white horse armies literal white horses, or are they symbols of something else?

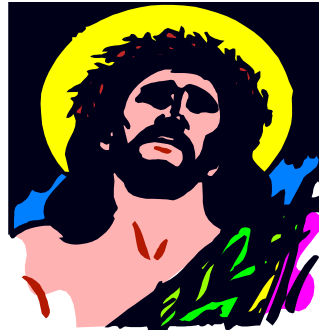
REV 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, **stood a Lamb as it had been slain, having seven horns and seven eyes**, which are the seven Spirits of God sent forth into all the earth.

What did John see?

This?



Or this?



When you read Revelation 5:6, do you think of an actual slain lamb with seven horns and seven eyes, or do you think of Jesus, slain on the cross, and being surrounded by the Seven Spirits of God? It is easy to see in this instance, that John is using a symbol to describe something other than the symbol itself. What might the white horse be a symbol of?

1CO 15:40 **There are also celestial bodies, and bodies terrestrial:** but the glory of the celestial is one, and the glory of the terrestrial is another.

ISA 31:1 Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

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.

We think that the white horses are symbolic of the body (flesh) having been transformed from a terrestrial nature to a celestial nature. We think that the chariot is the cradle of the soul - the mind - the two hemispheres of the brain - as symbolized by the Cherubim. The chariot is transported by the actions of the horses or body muscles (flesh). We start out with a soul which has the nature of a daughter of Babylon and we finish by sending away the Babylonian soul and replacing in with the pure white virgin soul which is the Bride that comes down from heaven above. Did not Zechariah say, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." ^{ZEC 2:7} This virgin soul is wedded to the Bridegroom, which is our inner man, or our spirit where the spirit of Jesus Christ indwells. The mantle that Christ gives us is the overlay of the Seven Spirits of God which are the seven eyes of the Spirit. We have described what we think is the reality behind the symbols. But, still God often uses the symbols because these are required to make an impression upon the mind of man. God and Jesus can appear in any form that they desire without bankrupting the resources of heaven to do so.

THE OPENING OF THE EYES

LUK 24:13 And, behold, two of them went that same day to a **village called Emmaus**, which was from Jerusalem about three-score furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16 **But their eyes were holden that they should not know him.**

LUK 24:30 And it came to pass, **as he sat at meat with them**, he took bread, and blessed it, and brake, and gave to them.

31 **And their eyes were opened**, and they knew him; and he vanished out of their sight.

32 And they said one to another, **Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?**



2KI 6:15 And when the servant of the man of God was risen early, and gone forth, behold, **an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?**

16 And he answered, **Fear not: for they that be with us are more than they that be with them.**

17 And Elisha prayed, and said, **LORD, I pray thee, open his eyes, that he**

may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.



We have read accounts of a very critical battle that took place in World War I. At a particular juncture in the battle, an array of white horses and their riders appeared in the heavens. Soldiers on both sides of the battle witnessed it and those that the white horse riders were riding toward threw down their guns and fled. Were these actual white horses - or did they appear in vision to the soldiers who beheld them? We don't know, but we would point out that there is a difference between the way the mind of man works and the ways of God. The mind of man would say, "We need to raise 144,000 white horses so that when Jesus returns, his armies will have horses." But, in the economy of God, the white horse armies, with their banners flying, can manifest in an instant of time, if God so deems it be done that way. Whether the white horse armies will be spiritual, literal or a combination of both, we do not know. We have learned not to limit the Holy One of Israel in what He will do. But, as for the Israelites. "How oft did they provoke him in the wilderness, and grieve him in the desert. Yea, they turned back and tempted God, and limited the Holy One of Israel." ^{PSA 78:40} *We pray that we will not limit the Holy One of Israel's operation in us - by turning back - but that we will press on and that our eyes will be opened to behold the wondrous works of the Most High and His Son Jesus. Amen*

7. What do you mean by ascension through the realms?

The scriptures tell us "that things which are seen were not made of things which do appear." ^{HEB 11:3} Therefore, there are unseen realms above the frequency of the earth, or heavens. There are unseen realms at frequencies "under the earth" or hells. The day will come when all realms will acknowledge our Saviour. "That at the name of Jesus every knee should bow, of things **in heaven**, and things **in earth**, and things **under the earth**;" ^{PHI 2:10} The 12th realm is that of perfection. As one goes down the realms of the ladder, there is more and more fragmentation and chaos. Jacob gave us an account of this ladder, "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." ^{GEN 28:12}

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

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

Jesus knew Nathaniel from another realm - for he saw him "under the fig tree" of the realm known as the garden. This is where one has already lost the light garment and the blood is congealed into the red blood we know today. The eyes were closed in the higher realm and opened in the lower realm. "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." ^{GEN 3:7}

8. Is there death in every realm as one descends the ladder?

Consider the case of an Eskimo who travels to a tropical country in the summer time. As the days pass, he marks them off on the calendar. He is amazed that this is a place where there is no freezing and the plantings are not killed every year. So, because one of the exits out of the earth realm is death, it does not mean that there is a death exit in every other realm. But there is increasing fragmentation and chaos toward the lower realms of the ladder. When Adam walked out from the garden to the realm before the flood, his life span was shortened to just under 1000 years. When Noah went through the flood to the realm beneath, life spans were shortened to "threescore years and ten" ^{PSA 90:10} However, for us, our Savior has provided a better way of rising above the frequency of earth. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, **in the twinkling of an eye**, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and **we shall be changed.**" ^{1CO 15:51-52} Then the mantle of this old earth will be changed to "a new heaven and a new earth:" ^{REV 21:1}

EL ELYON

