

The Valley of the Mountains

CABLE
CAR

TWO
CABLE
CARS ...
ASCENDING
AND
DESCENDING
LOOKOUT
MOUNTAIN

ZEC 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

ABOUT THE COVER

The cover shows the Incline Railway ascent of Lookout Mountain in Chattanooga, Tennessee. The trolley cars are cable drawn and counterweighted so that as one descends, the other one ascends. The single track splits into two tracks at the halfway point so that the ascending and descending cars may pass each other. The breathtaking slope at the top of the mountain has a grade of 72.7% which is the steepest grade in the world for an incline railway.

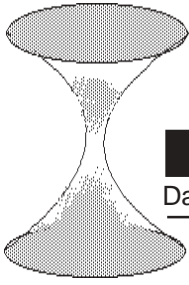
Lookout mountain rises high above the Chattanooga valley. The slopes of Lookout Mountain are where the Civil War Battle known as the "Battle Above The Clouds" was fought. The Union Army was trapped and starving within the city and intimidated by the Confederate cannon on the surrounding heights of Lookout Mountain and Missionary Ridge. On the very foggy morning of November 23, 1863, the fog on the slopes of Lookout Mountain was so heavy that the Confederate cannon on the mountain top were rendered useless. The Union army came in from the west under the very barrels of the cannon and swept into the city to link up with the trapped forces in the city. Within a few days, the Confederate forces were swept off of Lookout Mountain and Missionary Ridge. From this point the Union army drove a wedge into Georgia and Alabama and split the Confederacy in two. It was the beginning of the end of the Civil War.

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

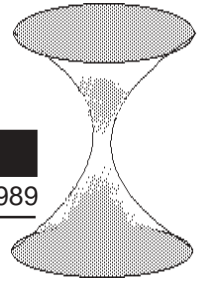
EPH 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

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THE MYSTERY OF GOD THAT ENCAPSULATES TIME



DaySpring from on High, P. O. Box 820, Alvin, TX, 77512 - 0820, April 15, 1989

The Valley of The Mountains

There is a curious set of scriptures in Zechariah chapter 14 that contains reference to the valley of the mountains. It describes a day of great trouble and turmoil when the Lord returns. And strangely enough, a place of safety is described in the valley left when a mountain cleaves open. Let's look at the scripture for details.

Zech 14:1 Behold, **the day of the LORD cometh**, and thy spoil shall be divided in the midst of thee.

14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

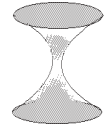
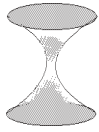
14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

14:4 **And his feet shall stand in that day upon the mount of Olives**, which [is] before Jerusalem on the east, and **the mount of Olives shall cleave in the midst** thereof toward the east and toward the west, **[and there shall be] a very great valley**; and half of the mountain shall remove toward the north, and half of it toward the south.

14:5 And ye shall flee [to] **the valley of the mountains**; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, **like as ye fled from before the earthquake in the days of Uzziah king of Judah**: and **the LORD my God shall come, [and] all the saints with thee**.

The scriptures say that with the Lord, one day is as a thousand years, and a thousand years as one day. Therefore, it would seem likely that the day of the Lord being referred to is the beginning of the millennial kingdom.

Then, we see in the midst of all this trouble and turmoil, that the feet of the Lord shall stand on the mount of Olives and it shall split open. A great valley shall open up. However, rather than flee from this cataclysm, the way of safety is to flee into it. Zechariah 12:7 says that the Lord shall save the tents of Judah first. Does not Matthew 24:16 say "Then let those which be in Judah flee **into** the mountains:"? Thus fleeing **into** the mountains may mean to flee into the valley that results from the cleaving of the mountains - in the same way that happened in the days of King Uzziah.



THE OLIVETTE DISCOURSE

You will notice in the adjacent scripture from Matthew chapter 24 that our Savior sat upon the **mount of Olives** when He delivered the prophecies of coming unsettling events. Note that when things really got rough, He said that Judea would flee **into** the mountains? Do we not see this same event described in Zechariah 14:5? Do not the descriptions about the day and night match?

14:4 **And his feet shall stand in that day upon the mount of Olives**, which [is] before Jerusalem on the east, and **the mount of Olives shall cleave in the midst** thereof toward the east and toward the west, **[and there shall be] a very great valley**; and half of the mountain shall remove toward the north, and half of it toward the south.

14:5 **And ye shall flee [to] the valley of the mountains**; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, **like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, [and] all the saints with thee.**

14:6 And it shall come to pass in that day, [that] the light shall not be clear, [nor] dark:

14:7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, [that] at evening time it shall be light.

14:8 And it shall be in that day, **[that] living waters shall go out from Jerusalem**; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

14:9 **And the Lord shall be king over all the earth:** In that day shall there be one Lord, and his name one.

Matthew 24:3 **And as he sat upon the mount of Olives**, the disciples came unto him privately, saying, Tell us, when shall these things be? and what [shall be] the sign of thy coming, and of the end of the world?

24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

24:8 All these [are] the beginning of sorrows.

24:15 **When ye therefore shall see the abomination of desolation**, spoken of by Daniel the prophet, **stand in the holy place**, (whoso readeth, let him understand:)

24:16 **Then let them which be in Judaea flee into the mountains:**

24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

24:29 Immediately after the tribulation of those days shall **the sun be darkened, and the moon shall not give her light**, and the stars shall fall from heaven, and the powers of the heavens **shall be shaken:**

24:30 **And then shall appear the sign of the Son of man in heaven:** and then shall all the tribes of the earth mourn, and they shall see the **Son of man coming in the clouds of heaven with power and great glory.**

24:31 **And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**

There is an interesting parallel to this in the writing, The Protevangelion, which is attributed to James the Lesser. The setting is the time that Herod searched for all the children that were under two years old to put them to death.

"16:3 Elizabeth also, hearing that her son John was about to be searched for, took him and went up into the mountains, and looked around for a place to hide him;

16:4 And there was no secret place to be found.

16:5 Then she groaned within herself, and said, O mountain of the Lord, receive the mother with the child.

16:6 For Elizabeth could not climb up.

16:7 And instantly the mountain was divided and received them.

16:8 And there appeared to them an angel of the Lord, to preserve them."

When we read Zechariah 14:4 very closely, we see that at first there is a cleaving of the mountain from the east to the west. Note in Matthew 24:27 that the lightning comes out of the east and goes to the west. Between this east - west cleavage is a valley. Then there is a further movement of the two sides of the mountain - toward the north and the south. This cleavage would then seem to become a four sided valley that has living water flowing out of it. We are reminded of the following scriptures from the Book of Revelation about the New Jerusalem

Rev 19: 16 And the **city lieth four-square**, and the length is as large as the breadth . . .

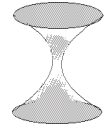
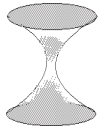
19:23 And the city had no need of the **sun**, neither of the **moon** to shine in it: for the glory of God did lighten it, and **the Lamb is the light thereof**.

20:1 And he showed me a **pure river of water**, clear as crystal, proceeding out of the throne of God, and of the Lamb.

Are we to look toward the physical mount of Olives and the present city of Jerusalem for these events to occur? This is quite possible since the Most High God, El Elyon is not limited to either the physical realm or the spiritual realm - but can manifest events in any or all realms as He pleases.

But, let us consider this, lest we miss out on something the Lord is bringing forth. The passover lamb was first manifested as a physical lamb and the blood was applied to the physical house. In the beginning of another age, John the Baptist recognized the Lamb of God walking the earth in the form of a man, and said, "Behold the Lamb of God which taketh away the sin of the world." John the Baptist was able to see into the higher realm that our Savior Yehoshua represented. Those that could also "see" went on to receive the blessings of the shed blood of Christ. Those, who could not see, were left with the inadequacies of a lesser revelation - the blood of a physical lamb did not prevent destruction of their house (temple) in 70 A. D. As Jesus said in Matthew 23:37, 38 - their house was left desolate. They did not recognize that failing to move on in God's progressive revelation was an abomination that would eventually lead to desolation as the age changed.

When Jesus died upon the cross, an earthquake occurred and the physical veil in the temple was rent - signifying a renting of the veil of the heavenly tabernacle (Heb 8:5). When this happened, a new and living way was offered by the Lord. However, the priests in the temple got out their needle and thread and mended the physical veil (did not accept the truths). Eventually the veil and its house was left desolate in 70 A. D. In a similar way, much of the revelation (veil opening shown to the early church) has been closed by the needle and thread of the traditions of man's churches. We need to build on the revelations given to the early church and be prepared to receive the revelations of the coming age.



SEEING INTO THE UNSEEN REALM

The colors, sounds, and fragrances of the unseen realm are the reality. The seen realm is created from the unseen and is merely the shadow outline of the spiritual reality (Hebrews 8:5 & 11:3)

Jesus Christ walked this earth in a physical body and was known by his disciples as a physical man. Even after His resurrection, He appeared to Thomas who perceived Him to have a physical body - albeit we know that this was a spiritual body that was manifested in the physical for Thomas. Then, are we looking for the Lord to come again and appear the same way to us? Well, perhaps - if He wants to manifest Himself in that way, He will. Let us not be found in the position of trying to tell the Lord what He can't do. But Paul pointed on to something else, when he penned these words.

II Cor 5:16 **Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet henceforth know we him no more.**
5:17 Therefore if any man be in Christ, He is a new creature: **old things are passed away; behold all things are become new.**

As we progress in our understanding from the physical passover lamb, to Jesus the man as the Lamb of God, what is next? Is it to see Christ after the spirit - as Paul points out? But, for this to happen, the **veil** that separates things that are **seen** from the **unseen** things that they were created from would have to be removed. Wait a minute, this would then mean that the veil that separates the seen world from the unseen world would have to be rent? Exactly! Understanding this is our preparation for the millennial kingdom.

For this to happen, an "earthquake" would have to occur to rend the veil that keeps us from seeing into the unseen. Did not an earthquake occur when Jesus gave up the ghost and the physical veil leading to the holiest place was rent in the temple? And we know from Hebrews 10:19, 20 that this physical veil was only symbolical of the veil in the heavenly temple being rent.

The human ability to perceive light is limited from wavelengths of about 7000 angstroms (which corresponds to red light) to 4000 angstrom wavelength (which corresponds to purple light). An angstrom is about 1/250,000 thousandths of an inch. Light outside of this range is not perceived by our eye sensors, but it does certainly exist.

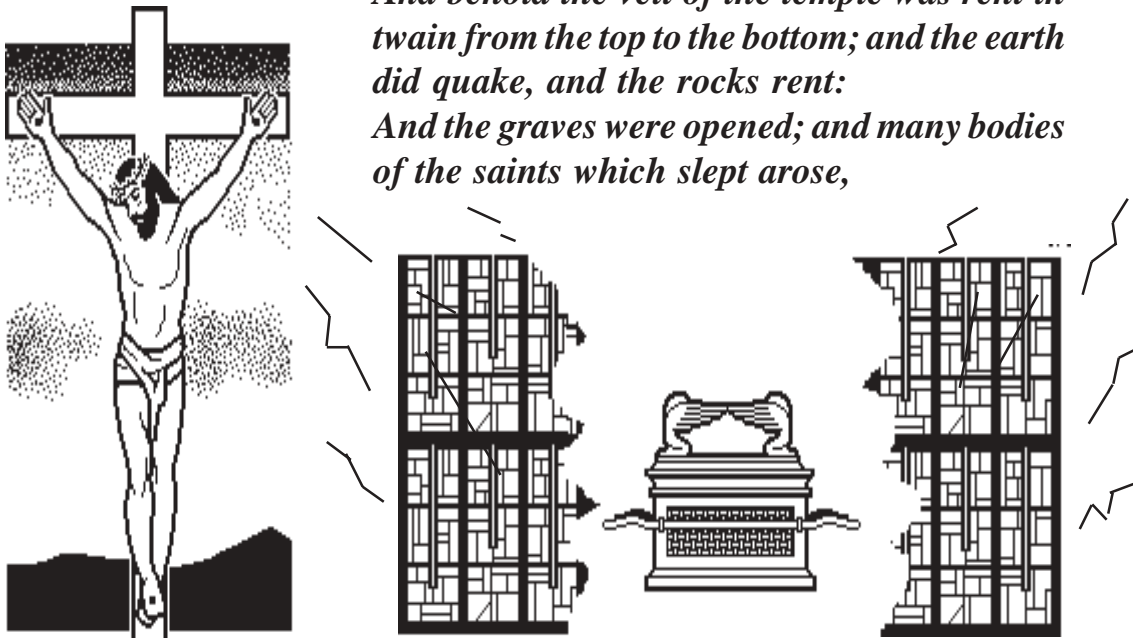
High frequency, short wave length light above purple (such as X-rays and gamma rays) can pass through walls. Celestial bodies can also pass through walls. Renting of the veil would remove the "filter" that prevents us from seeing into the spirit realm.

Rev 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; knowest not that thou are wretched, and miserable, and poor, and **blind**, and naked:
3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; **and anoint thine eyes with eyesalve, that thou mayest see.**

Jesus, when he had cried again with a loud voice, yielded up the ghost.

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:

And the graves were opened; and many bodies of the saints which slept arose,



When the high priest went through the veil, he first stopped at the incense altar and burned incense upon the coals of that altar as described in Exodus 30. Sometimes, the fragrance of the incense of the spiritual is noticeably manifested in the physical as the incense is burned and the censer taken into the holiest place.

Revelation 5:1 speaks of a book sealed with seven seals and no one was found worthy of opening them except the Lamb and Lion of Judah. If we begin to understand that we are part of that book, then we understand that that progressive revelations of the Lamb and Lion of Judah opens the seals upon the forehead of our knowledge. Seven progressive steps of revelation are found in the tabernacle. Please turn to pages 9 -4 and 9 -5 in the writing, The Wells of Melchisedec, and you will find these seven steps outlined. Further, you will note in Revelation 6:12 that the sixth seal involves an earthquake and subsequently, the heavens depart as a scroll. You might say that there has been a rending of the heavens.

There is another earthquake that takes place during the seventh seal (Re 11:19), however, this has to do with revelations that take place after entering the veil. For the present time, we will consider the rending of the veil in front of the holiest place - the sixth step or seal. Note that the scripture given below has to do with King Uzziah.

Zech 14:5 And ye shall flee [to] **the valley of the mountains**; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, **like as ye fled from before the earthquake in the days of Uzziah king of Judah**: and the **LORD my God shall come**, [and] all the saints with thee.

As we study the life of King Uzziah, we will discover that there is a purpose in the above scripture pointing to the earthquake in his days. It seems that King Uzziah's problems occurred at the incense altar. If we study his problems, then we can learn how to avoid the same problems ourselves.

II Chron 26:3 Sixteen years old [was] **Uzziah** when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also [was] Jecoliah of Jerusalem.

26:4 **And he did [that which was] right in the sight of the LORD, according to all that his father Amaziah did.**

26:5 **And he sought God in the days of Zechariah**, who had understanding in the visions of God: **and as long as he sought the LORD, God made him to prosper.**

26:7 **And God helped him** against the Philistines . . .

26:9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the **valley gate**, and at the turning [of the wall], and fortified them.

26:12 The whole number of the chief of the fathers of the mighty men of valour [were] two thousand and six hundred.

26:14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings [to cast] stones.

26:15 And he made in Jerusalem engines, invented by cunningmen, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. **And his name spread far abroad; for he was marvellously helped, till he was strong.**

26:16 **But when he was strong, his heart was lifted up to [his] destruction:** for he transgressed against the LORD his God, **and went into the temple of the LORD to burn incense upon the altar of incense.**

26:17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, [that were] valiant men:

26:18 And they withstood Uzziah the king, and said unto him, **[It appertaineth] not unto thee, Uzziah, to burn incense unto the LORD,** but to the **priests the sons of Aaron,**

We now begin to look at the chronicles of King Uzziah and find that he was mighty in the Lord. He did many very good things and the Lord prospered him - that is, as the scripture points out - as long as he sought the Lord.

Then his successes began to bring about a gradual change - and this also brought about a change in how the Lord dealt with him.

His heart became lifted up and he went into the sanctuary - or the holy place - and endeavoured to burn incense at the incense altar. The priests quickly pointed out that only the high priest was authorized to do this and a confrontation began. We then pick up in the scriptures below how the matter was finally settled.

that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither [shall it be] for thine honour from the LORD God.

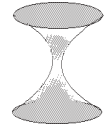
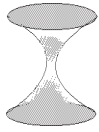
26:19 Then Uzziah was wroth, and **[had] a censer in his hand to burn incense:** and while he was wroth with the priests, **the leprosy even rose up in his forehead** before the priests in the house of the LORD, from beside the incense altar.

26:20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he [was] leprous in his forehead, and they thrust him out from thence; **yea, himself hasted also to go out, because the LORD had smitten him.**

26:21 And Uzziah the **king was a leper unto the day of his death**, and dwelt in a several house, [being] a leper; for he was cut off from the house of the LORD: and Jotham his son [was] over the king's house, judging the people of the land.

26:22 Now the rest of the acts of Uzziah, first and last, did **Isaiah** the prophet, the son of Amoz, write.

A person is sealed to go into the holiest place in the forehead. Here, we find that God showed Uzziah his spiritual state by causing the natural uncleanness of leprosy to manifest itself in his forehead. The abomination that makes desolate was manifested to King Uzziah in the Holy place.



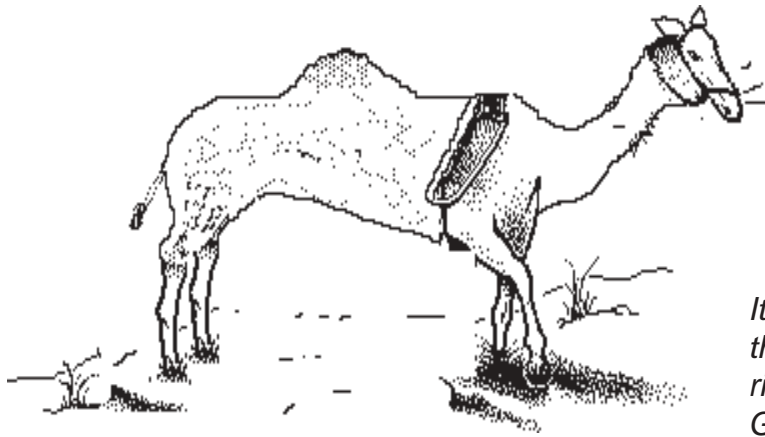
ARE WE ABLE TO HANDLE SUCCESS?

Additional insights into the events surrounding Uzziah's transgressions are recorded by the historian Josephus in the *ANTIQUITIES OF THE JEWS*, Book IX, Chapter XI.

"While Uzziah was in this state and making preparations [for futurity,] he was corrupted in his mind by pride, and became insolent, and this on account of that abundance which he had of things that will soon perish, and despised that power which is of eternal duration, (which consisted in piety toward God, and in the observation of his laws;) so he fell by the occasion of the good success of his affairs, and was carried headlong into those sins of his father, which the splendour of that prosperity he enjoyed, and the glorious actions he had done, led him into, while he was not able to govern himself well about them. According, when a remarkable day was come, and a general festival was to be celebrated, he put on the holy garment, went into the temple to offer incense to God upon the golden altar, which he was prohibited to do by Azariah the high priest, who had fourscore priests with him, and who told him that it was not lawful for him to offer sacrifice, and that "none besides the posterity of Aaron were permitted so to do." And when they cried out, that he must go out of the temple, and not transgress against God, he was wroth at them, and threatened to kill them, unless they would hold their peace. In the meantime, a great earthquake shook the ground, and a rent was made in the temple, and the bright rays of the sun shone through it, and fell upon the king's face, insomuch that the leprosy seized upon him immediately; and before the city, at a place called Eroge, half the mountain broke off from the rest on the west, and rolled itself four furlongs, and stood still at the east mountain, till the roads, as well as the king's gardens, were spoiled by the obstruction. Now, as soon as the priests saw that the king's face was infected with the leprosy, they told him of the calamity he was under, and commanded that he should go out of the city as a polluted person. Hereupon, he was so confounded at the sad distemper, and sensible that he was not at liberty to contradict, that he did as commanded, underwent this miserable and terrible punishment for an intention beyond what befitted a man to have, and for that impiety against God which was implied therein."

Now that we have consulted the historical accounts, we can begin to draw some parallels between the natural tabernacle and the spiritual tabernacle. Uzziah went into the Holy place or sanctuary - and if we compare this with the tabernacle, it would be equivalent to experiencing the baptism in the Holy Spirit (the earnest of the Spirit) and receiving the gifts of the Spirit. And what lesson can we learn from King Uzziah's problem? One might be that the more successes that we have in a given realm of ministry, the harder it may be to move on to the next realm because our heart gets lifted up in human pride. It was there that his true spiritual state was shown to him and he saw the abomination that makes desolate standing in the holy place of the throne of his mind. The veil was not rent for him into the holiest place, but instead the earthquake allowed the sunlight from the worldly sun to shine upon his forehead and reveal that he was operating in natural reasoning.

Do we not see this same problem with many ministers who have received a great anointing in the gifts of God? After a while, some began to regard God as a little puppet that they pull out to do healings, miracles or wonders. But usually in the end, the true state of their attitude will be revealed in an unflattering manner - unless they repent and return to seek the Lord. We might ask why God would even put up with such a thing? In the case of Moses striking the rock twice, God still allowed the water to flow because the people needed water. He then later dealt with Moses privately, and Moses went through death.



THE POOR RICH MAN

It is easier for a camel to go through the eye of a needle than it is for a rich man to enter the kingdom of God.

Many times we have read the "rich, young ruler" story about the rich man that was saddened by the Master's request to lay it all down and follow him. For those that are not rich in money, the thought comes that - at least we don't have that problem to deal with.

Matt 19:20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

19:21 Jesus said unto him, If thou wilt be perfect, go [and] sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come [and] follow me.

19:22 But when the young man heard that saying, **he went away sorrowful: for he had great possessions.**

19:23 Then said Jesus unto his disciples, Verily I say unto you, **That a rich man shall hardly enter into the kingdom of heaven.**

19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

19:25 When his disciples heard [it], they were exceedingly amazed, saying, Who then can be saved?

19:26 But Jesus beheld [them], and said unto them, With men this is impossible; but with God all things are possible.

19:30 **But many [that are] first shall be last; and the last [shall be] first.**

But, does it totally apply to money? Suppose that we, like king Uzziah are rich in administrative or technical skills. Or, suppose even that we are rich in the gifts of ministry - we have been very successful in serving God and **our** ministry has touched many people. Surely, this is not talking about **that**, or is it? Why **this** is something given to us by God!

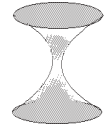
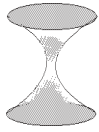
But isn't the real problem that we take pride in the possession of things in which we are skilled. And yes, we are careful to give the credit to God, but what does it really hurt if just a "little" of it spills off on us?

Let's turn back just a few chapters in Zechariah and look at the tremendous promises given to the House of David and to Judah.

Zech 12:7 **The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.**

12:8 In that day shall the LORD defend the inhabitants of Jerusalem; **he that is feeble among them at that day shall be as David; and the house of David shall be as God,** as the angel of the LORD before them.

Acts 15:15 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.



THE KING UZZIAH THAT DWELLS IN EACH OF US MUST DIE BEFORE WE CAN RECEIVE THE SPIRIT WITHOUT MEASURE

Because the promises made to the House of David are so tremendous, it is obvious that there must be a rigorous cutting away of the flesh because any flesh root left would soon grow into a monstrous tree when watered by the glories which are to be given to the House of David. Therefore, to move from the incense altar into the holiest place requires a garden of Gethsemanee experience where the soul or self will must die. You will note that Isaiah did live in the days of King Uzziah and after the king's death, he was allowed to see through the veil into the throne room.

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.**

6:2 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.

6:5 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.**

6:6 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:**

6:7 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.**

6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? **Then said I, Here [am] I; send me.**

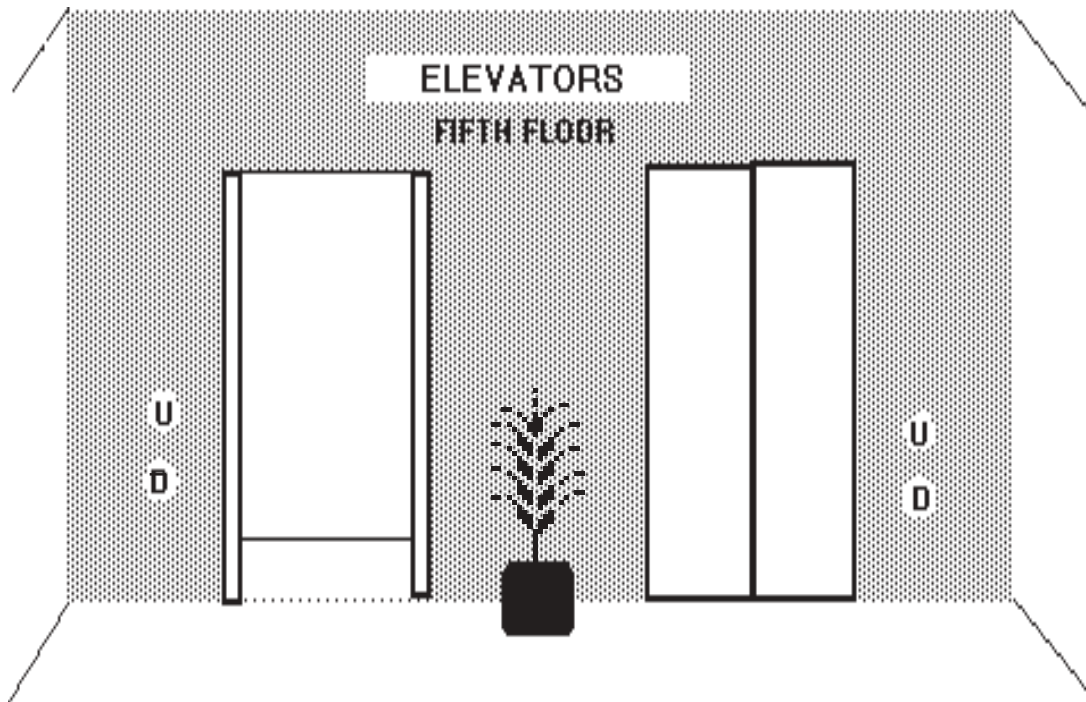
Isaiah was allowed to see past the veil into the throne room whereas King Uzziah could not go past the incense altar. It becomes apparent that the King Uzziah of self will must die within each of us if we are to go beyond the the spiritual level of the sanctuary. Isaiah was purified by the intense flame of the incense altar and his uncleanness was purged by the coals from the incense altar. Then, and only then, could he say, "Here am I, send me." If we inspect the two verses given below, we see that a considerable difference exists in the measure of the spirit given to those who have only entered the sanctuary and **those whom God sends** that have been purified by the coals from the incense altar.

II Cor 5:5 Now he that hath wrought us for the selfsame thing is God, **who also hath given us the earnest of the Spirit.**

John 3:34 **For he whom God has sent speaketh the words of God: for God giveth not the Spirit by measure unto him.**

In very simple terms, if we want to have the Spirit without measure and speak the very words of God, we must have our lips purified by baptizing them in the fire of the incense altar. We then become like the priests of Zadok who can enter the high realms of God. Otherwise, we are like the uncircumcised in heart and flesh priests of Ezekiel 44:7-14 that are only allowed to minister in the sanctuary or Holy place. They have entered the realm of receiving the earnest of the Spirit, but have not gone on to receive the fullness.

THE CASE OF THE MYSTERY ELEVATOR



Let us now suppose that we are on the fifth floor of a building and this floor is called the sanctuary. We desire to go the sixth floor where the incense room is located and then to the Ark and Kingdom Room on the seventh floor.

This should really be a simple matter, so we step on to the elevator, push the Up button, the doors close, the elevator hums, but does not move upward. This is sort of baffling, so we push the up button again and the same thing happens. No movement up.

Something is rather strange - but we are getting nowhere. So we note a button which says, "For Elevator Assistance, Push Button." So we push the button, and voice comes on over the speaker saying, "Please listen carefully to the following instructions, if you wish to ascend upwards." The voice continues with a reading of Bible scriptures - which is the last thing we expected. When it completes a set of scriptures, it then begins to repeat them. Startled, we write these scriptures down:

Matt 23:11 But he that is greatest among you shall be your servant.

23:12 And whoever shall **exalt** himself shall be **abased**; and he that shall humble himself shall be exalted.

Luke 14:10 But when thou art bidden, go and sit down in the **lowest** room; that when he that bade thee cometh, he may say unto thee, Friend, go up **higher**: then thou shalt have worship in the presence of them that sit at meat with thee.

Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

4:9 (Now that he **ascended**, what is it but that he also **descended** first into the lower parts of the earth?)

4:10 He that descended is the same also that ascended far above all heavens, that he might fill all things.)

Gal 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are **contrary the one to the other**: so that ye cannot do the things ye would.

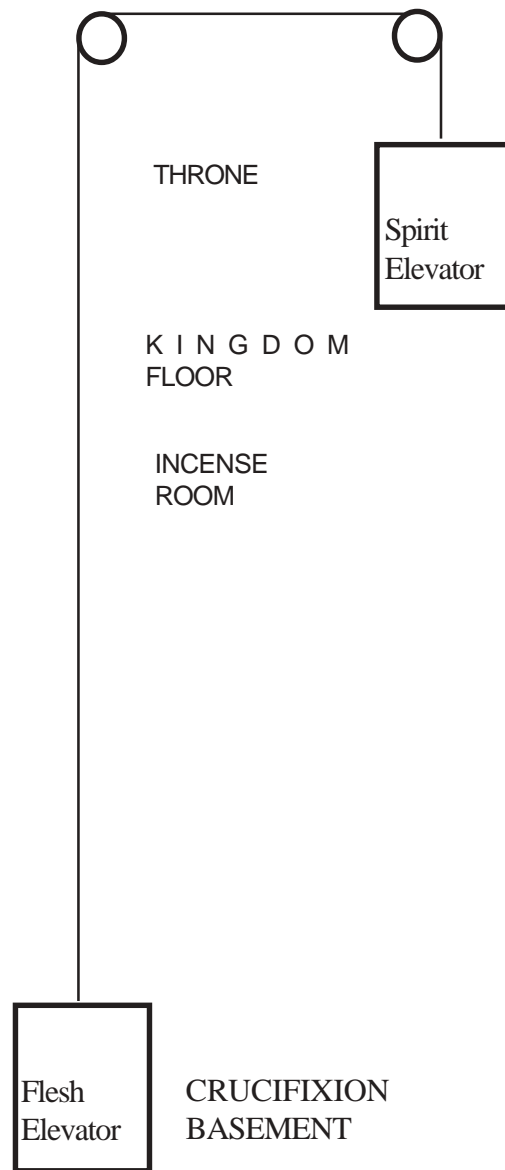
As we listen to these instructions and scriptures being repeated over and over, we feel that this is rather strange - and after all what connection does it really have with trying to simply go up in the elevator. But then, we realize that the scriptures do have something to do with going up and down.

As we look around the elevator, we see that a schematic drawing of the elevator operation is posted on the wall (see diagram in the right column). As we study it we notice that there are two elevators - a flesh elevator and a spirit elevator and they are interconnected with a set of pulleys. It is obvious that as one ascends, the other descends. Suddenly, the scriptures being repeated begin to make sense. In Ephesians 4:9, 10, Christ had to first descend in order that he could ascend! We see that the ascension in the spirit is directly proportional to the willingness to abase the flesh. As the flesh goes down the spirit goes up.

Then we wonder, are we in the flesh elevator or the spirit elevator. Was our motive for wanting to ascend to be an exalted somebody? Well, it certainly didn't work when we pressed the Up button. Dare we try the down button? No! No! our flesh screams - that's not the way. But, in the spirit, we know it's the right choice. We push the down button and Lo and Behold the elevator begins to move downward until in our spirit the elevator ascends to the incense room, and a coal is taken from the altar and touched to our lips. We know then that we have discovered the principle and in spite of our flesh's protests, we push the down button of abasement in the flesh elevator so that our spirit can further ascend into the throne of the kingdom. We know that when our flesh is brought completely to crucifixion basement, our spirit will have ascended into the kingdom of God.

How simple - even a child could understand it; but it is out of reach of the worldly mind.

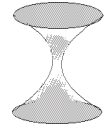
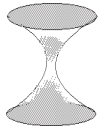
PLANS FOR ELEVATOR



It seems that the flesh elevator is not allowed to ascend because the Lord has decreed that no flesh shall glory in His presence. The boundary of flesh and spirit tolerated by the Lord is as far as the Sanctuary. We see the boundary of the flesh given in Ezekiel 44.

Eze 44:7 In that ye have brought into my **sanctuary** strangers, **uncircumcized in heart** . . .

44:13 And **they shall not come near unto me**, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place



THE INCLINE RAILWAY

Sometimes signs are provided in the natural of spiritual realities. Located in the Chattanooga area is Lookout Mountain which is high above the city and the Tennessee River which flows at its feet. The river follows a torturous course and the bend at the foot of the mountain is called Moccasin Bend where a mental hospital is located. The top of the mountain is quite flat and extends far south into Georgia. On top of the mountain is Rock City and Covenant College.

The cover shows the incline railway which goes from the foot of the mountain to the top. There is just one track except that it becomes two tracks at the midpoint so that the two rail cars may pass each other. The cars are counterweighted - as one car goes down - the other car ascends. It is arranged much like the "spirit - flesh" elevator that we discussed.

There is much in the scripture about the "mountain of the Lord." We even see the New Jerusalem referred to from a mountain in the following scripture.

Rev 21:10 And he carried me **away in the spirit to a great and high mountain**, and showed me that great city, **the holy Jerusalem**, descending out of heaven from God,

Dan 3:45 Forasmuch as thou sawest that **the stone was cut out of the mountain without hands**, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; The great God hath made known to the king what shall come to pass hereafter

We note in Daniel 3:45 that a stone is cut out of the mountain and it smashes the image upon its feet. What is the meaning of this stone? The answer is found in Joshua 4:5 where a stone was set in the middle of the Jordan - one for each of the twelve tribes of Israel. But which stone or tribe is it that first smashes the image on its feet? We find a clue in the following verses.

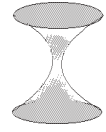
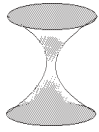
Matt 24:16 Then let them which be in **Judea** flee into the mountains.

Zech 12:6 In that day will I make the **governors of Judah** like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the left hand and on the right: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

12:7 **The LORD also shall save the tents of Judah first**, that the glory of the house of David and glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

Zech 14:7 And ye shall flee into the valley of the mountains . . .

We know from the marching order of Israel given in Numbers 2 that Judah led the marching order of Israel. The word has come to "Send Judah first" which represents sending the praise of God at the front of the armies - See II Chron 20:21. And what happens when Judah goes forth? All 'heaven' breaks loose! This is what is described in the booklet The First of the Firstfruits. We reprint a page from that writing (see adjacent page) so that we can see exactly what happens when Judah leads Israel into the valley of the mountains and sets up an ensign and a standard.



THE ENSIGNS AND THE STANDARDS IDENTIFY THE VARIOUS DIVISIONS AND PROVIDE A PRE-ESTABLISHED MARCHING ORDER FOR ASSEMBLING THE TRIBES AT THE TRUMPET CALL.

It is obvious that the Army of the Lord will be a perfected army - one that has rehearsed its role to perfection. Each group knows their part but may not be totally aware of the other groups around the world that are practicing their parts.

Then the great trumpet is blown, and the tribes are gathered from the four winds - the north, south, east, and west. Because of the ensigns and standards, they go to their exact places and begin to perform their roles in the culmination of this age.

The pattern is the same as that for building Solomon's temple. The work was already done in advance on each stone at the quarries until each stone was perfected. Then, and only then, were the stones brought together.

I Kings 6:7 And the house, when it was in building, **was built of stone made ready before it was brought thither**: so that there was **neither hammer nor ax [nor] any tool of iron heard in the house**, while it was in building.

Now, let us cast our eye over the set of scriptures given in the column to the right. It is obvious that there is a connected pattern. Judah, who is on the east or rising of the sun, begins with the first standard and ensign. This is placed on a high mountain. The trumpet blows and the elect are gathered together from the four winds (spirits) and muster together under their banners in the Lord's army.

MATT 24:16 Then let them which be in **Judaea flee into the mountains**:.
(SEE ZECH 12:7)

ISA 59:19 So shall they fear the name of the LORD from the **west, and his glory from the rising of the sun**. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a **standard** against him.

ISA 18:3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an **ensign on the mountains** and when **he bloweth a trumpet**, hear ye.

MATT 24:31 And he shall send his angels with a **great sound of a trumpet**, and **they shall gather together his elect from the four winds**, from one end of heaven to the other.

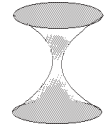
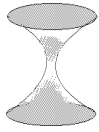
ISA 13:1 The burden of Babylon ...
13:2 **Lift ye up a banner upon the high mountain**, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

13:3 I have commanded my **sanctified ones**, I have also called my mighty ones for mine anger, [even] them that rejoice in my highness.

13:4 The noise of a **multitude in the mountains**, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: **the LORD of hosts mustereth the host of the battle**.

13:5 They come from a **far country, from the end of heaven**, [even] the LORD, and the weapons of his indignation, to destroy the whole land.

13:6 Howl ye; for the day of the LORD [is] at hand; it shall come as a destruction from the Almighty.



OH THAT THOU WOULDST REND THE HEAVENS

We have talked about the veil being rent between the seen and the unseen dimension - from which the seen dimension was created (Hebrews 11:3). Therefore, entering into the safety of the valley of the mountains is having spiritual eyesight to see into the unseen. It truly is a rending of the heavens that we might see the Lord as He is.

Isa 64:1 **Oh that thou wouldst rend the heavens**, that thou wouldst come down, **that the mountains might flow down at thy presence.**

64:2 As [when] the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, [that] the nations may tremble at thy presence!

64:3 When thou didst terrible things [which] we looked not for, **thou camest down**, the mountains flowed down at thy presence.

64:4 For since the beginning of the world **[men] have not heard, nor perceived by the ear, neither hath the eye seen**, O God, beside thee, [what] he hath prepared for him that waiteth for him. thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

64:6 **But we are all as an unclean [thing], and all our righteousnesses are as filthy rags . . .**

The book of Hebrews has much to say about the rending of the veil, the blood of Christ, and entering in to the throne room. It becomes obvious if we are to go forward into the most holy things of the Lord, we must be willing to subject ourselves to the blood.

Heb 10:19 Having therefore, brethren, **boldness to enter into the holiest by the blood of Jesus**,
10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;
10:21 And having a high priest over the house of God;
10:22 Let us draw near with a true heart in full assurance of faith, **having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.**

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

9:14 **How much more shall the blood of Christ, who through the eternal Spirit offered himself to God, purge your conscience from dead works** to serve the living God.

The "Spirit filled" man comes into the sanctuary thinking that he has **experientially** received all of the fullness of the Spirit of God. In reality, he has received but the earnest of the Spirit and is still in part trying to serve God with dead works of his own religious conscience. It is necessary for the blood to be applied to his conscience to purge out the dead works. And yet, there is a man of sin that says, "I will ascend above the heights of the clouds, I will be like the most High." (Isa 14:14). Those that go on to have the blood applied to their conscience, are allowed to see this as the abomination that makes desolate sitting in the temple of their mind in the holy place or sanctuary (Matt 24:15 & II Thess 2:4). Without the purging of the blood, there is no spiritual eyesight to see this man of sin revealed and to have him dealt with.

How much more shall the blood of Christ, who through the eternal Spirit offered himself to God, purge your conscience from dead works to serve the living God.

The scriptures speak about the blood of bulls, goats, and the ashes of a red heifer providing purification of the flesh. Then, it speaks about **how much more effective the blood of Christ is in purifying us.**

We glibly talk about the blood of Christ - but how much do we really know about it? The old testament shadows contain the revelation of the many things that the blood of Christ accomplishes. Do we really know all that the blood of bulls, goats, and the ashes of a red heifer did in the old testament? If we don't, then we are unlikely to fully understand all the promises that the blood of Christ will fulfill for us and we go on in ignorance.

We say that we want to climb the mountain of the Lord, yet from the old testament, it is clear that the blood is necessary to climb the mountain of the Lord.

Exo 24:8 And Moses took **the blood and sprinkled it upon the people**, and said **behold the blood of the covenant**, which the LORD hath made with you concerning all these words.

24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

24:10 **And they saw the God of Israel:** and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

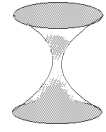
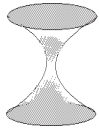
24:11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

The blood is applied in all three realms of the tabernacle. Just because we have sung about the power of the blood shed on the sacrifice altar in the outer court does not mean that we automatically understand the function of the blood applied to the incense altar in the sanctuary and to the mercy seat in the most holy place. The continuing revelation of Christ is the only cure for our ignorance. In fact, there is a provision made in the blood to cover the things of which we are ignorant.

Lev 4:2 Speak unto the children of Israel, saying, **If a soul shall sin through ignorance** against any of the the commandments of the LORD concerning things which ought not to be done, and shall do against any of them.

4:6 And the **priest shall dip his finger in the blood, and sprinkle of the blood seven times** before the LORD, before the vail of the sanctuary.

Therefore, we all should learn what the blood was used for in the old testament patterns and lift it into the spiritual realm and say how much more shall the blood of Christ accomplish this. A contract or covenant outlining the old testament benefits of the blood is given in the appendix. Would you be willing to receive all of these benefits by signing this contract? **Please turn to the appendix and review the contract.** There is not much point in going on in this teaching until our conscience is purged with the blood. Else, all we are doing is just a collection of dead works!



THE MAN OF SIN DESTROYED BY THE BRIGHTNESS OF THE COMING OF THE LORD

If you signed the Blood Covenant with the Lamb - congratulations. Some things are so critical that they are to be put in writing. When we discuss whether an agreement is likely to be honored, the question is often asked, "Do you have it in writing?" Similarly, the LORD required David to put the pattern of the tabernacle in writing.

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

28:19 All this, said David, **the LORD made me understand in writing by his hand upon me**, even all the works of the pattern.

On the other hand, if you did not sign the Blood Covenant with the Lamb - why not? Set aside the idea that truly what is written down is in the limitations of ink and paper and that it has been written through the outward motions of a vessel of clay. What about accepting the spirit of what is written?

I John 1:6 If we say that we have fellowship with him, and **walk in darkness**, we lie and do not the truth. 1:7 But if **we walk in the light**, as he is in the light, we have fellowship one with the other and, and **the blood of Jesus Christ his Son cleanseth us from all sin.**

Perhaps some found something within that made them angry about signing a blood covenant with the Lamb. The blood washes us in the white light and exposes the darkness of the man of sin. The man of sin becomes very angry when he is exposed as one sitting in the temple and proclaiming that he is God. He knows that the powerful searching white light of the blood of Jesus Christ will expose him as the abomination that makes desolate sitting in the sanctuary (Ezekiel 8:3 & 12).

II Thess 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;

2:4 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**, showing himself that he is God.

2:5 Remember ye not, that, when I was yet with you, I told you these things?

2:6 And now ye know what withholdeth that he might be revealed in his time.

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.

2:8 **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:**

2:9 [Even him], whose coming is after the working of Satan with all power and signs and lying wonders,

2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved.



. . . and behold behind him a ram caught in a thicket by his horns, and Abraham went and took the ram, and offered him up as a burnt offering instead of his son.

As the grand and glorious promises given to the sons of God are revealed, there is a thrill of beholding the plan of God. However, there is another part of man that is also thrilled by these promises - the flesh nature. The flesh nature takes the part of the promises that it wants to hear and begins to have illusions of grandeur.

Did not the Lord promise a son to Abram? Yes, he did. Was not the son Isaac born due to a miracle of the Lord restoring Sarah's fertility? Yes, it was a miracle. Then why did the Lord ask Abraham to sacrifice that which he had given him? We turn to the book of Jasher (see Joshua 10:13 & II Samuel 1:18) for a clue.

Jasher 22:42 And Ishmael boasted of himself to Isaac, saying I was thirteen years old when the Lord spoke to my father to circumcise us, and I did according to the word of the Lord which he spoke to my father, and I gave my soul unto the Lord, and I did not transgress his word which he commanded my father.

22:43 And Isaac answered Ishmael, saying, why dost thou boast to me about this, about a little bit of thy flesh which thou didst take from thy body, concerning which the Lord commanded thee?

22:44 As the Lord liveth, the God of my father Abraham, if the Lord should say unto my father, take now thy son Isaac and bring him up an offering before me, I would not refrain but I would joyfully accede to it.

22:45 And the Lord heard the word that Isaac spoke to Ishmael, and it seemed good in the sight of the Lord, and he thought to try Abraham in this matter.

22:46 And the day arrived when the sons of God came and placed themselves before the Lord, and Satan also came with the sons of God before the Lord.

22:47 And the Lord said unto Satan, whence comest thou? and Satan answered the Lord and said, from going to and fro in the earth, and from walking up and down on it.

22:48 And the Lord said to Satan, what is thy word to me concerning all the children of the earth? and Satan answered the Lord and said, I have seen all the children of the earth who serve thee, and remember thee when they require anything from thee.

22:49 And when thou givest them the thing which they require from thee, they sit at their ease, and forsake thee and they remember thee no more.

22:54 And the Lord said to Satan, hast thou thus considered my servant Abraham? for there is none like him upon earth, a perfect and an upright man before, one that feareth God and avoideth evil; as I live, were I to say unto him, bring up Isaac thy son before me, he would not withhold him from me, much more if I told him to bring up a burnt offering before me from flocks or herds.

22:54 And Satan answered the Lord and said, speak now unto Abraham as thou hast said, and thou wilt see whether he will not his day transgress and cast aside thy words.

The flesh glories in the promises of God to achieve its own ends. However, Abraham had been faithful to cast out his own flesh, in the form of Ishmael because Ishmael was born from his seed before he was circumcised and from a mother who "answereth to the Jerusalem which now is, and is in bondage with her children." (Gal 4:25). This Hagar and her seed had the outward symbol of purification without the inner cleansing. When Abram was circumcised, then the Lord opened the womb of Sarah, representing the womb of the Spirit, the New Jerusalem (Gal 4:26 - 31). The Lord would not permit **the womb of the Spirit** to be opened until Abram was **circumcised and a pure seed was available**. Surely, this was testing enough. But, the day came when Abraham had to be tested in whether he loved the Lord or the gifts of the Lord more.

THE ASHES OF THE RED HEIFER



For if the blood of bulls and goats, and the **ashes of an heifer** sprinkling the unclean . .

A Christian relates the following incident of how a concept was presented by the Lord.

In the early morning hours, the Spirit of the Lord began to talk to me about sonship and how it ultimately comes to laying down these wonderful promises on the altar of God. I saw that we must be willing for the knife to be applied to the throat of all that we consider to be precious and have the purifying fire of the Spirit reduce it to the ashes of a sacrifice. Otherwise, our flesh wants to have its portion and sonship becomes a mixture of impure and grandiose ideas.

Then, the Lord spoke and said, "Not only sonship, but daughtership, also." Startled by this concept, I began to wonder what the sacrifice of "daughtership" meant.

The book of Hebrews refers to the ashes of an heifer and then goes on to speak of having our hearts sprinkled from an evil conscience and our bodies washed in pure water. This action separates us from the unclean and purifies us to receive the most holy things of the Lord. In the nineteenth chapter of Numbers is given the account of the sacrifice of the red heifer. We see that water is poured through the ashes of the red heifer and it is called the water of separation. It, like the incense altar, involves both blood and fire. And out of that comes the ashes which are added to pure water which is used for cleansing.

NUM 19:2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee **a red heifer without spot, wherein is no blemish, and upon which never came yoke:**

19:3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

19:4 And Eleazar the priest shall take of her blood with his finger, and **sprinkle of her blood directly before the tabernacle of the congregation seven times:**

19:5 **And one shall burn the heifer in his sight;** her skin, and her flesh, and her blood, with her dung, shall he burn:

19:6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

19:9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a **water of separation:** it is a purification for sin.

19:13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: **because the water of separation was not sprinkled upon him, he shall be unclean;** his uncleanness is yet upon him.

19:18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, **and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead,** or a grave:

19:19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

We have seen the pattern for the laying down of sonship and then picking it up in a higher realm. There were the elements of a male ram without blemish, the willingness to lay down the sacrifice, the wood, the fire and the ashes. Is there a parallel account for the sacrifice of "daughtership"? Perhaps there is. Let us turn to the book of Judges.

Jud 11:1 Now Jephthah the Gileadite was a mighty man of valour, and **he [was] the son of an harlot:** and Gilead begat Jephthah.

11:2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, **Thou shalt not inherit in our father's house; for thou [art] the son of a strange woman.**

11:29 **Then the spirit of the LORD came upon Jephthah,** and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over [unto] the children of Ammon.

11:30 **And Jephthah vowed a vow unto the LORD,** and said, If thou shalt without fail deliver the children of Ammon into mine hands,

11:31 **Then it shall be, that whatsoever cometh forth of the doors of my house to meet me,** when I return in peace from the children of Ammon, **shall surely be the LORD'S, and I will offer it up for a burnt offering.**

11:32 So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

11:33 And he smote them from Aroer, even till thou come to Minnith, [even] twenty cities, and unto the plain of the vineyards, with a very great slaughter . . .

11:34 And Jephthah came to Mizpeh unto his house, and, **behold, his daughter came out to meet him with timbrels and with dances: and she [was his] only child; beside her he had neither son nor daughter.**

11:35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: **for I have opened my mouth unto the LORD, and I cannot go back.**

11:36 And she said unto him, **My father, [if] thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth;** forasmuch as the **LORD hath taken vengeance for thee of thine enemies, [even] of the children of Ammon.**

Jephthah was the son of a harlot and he had no seed except for one daughter who was a great treasure to him. He became involved for Israel in a battle against the Ammonites. Why he vowed the vow to sacrifice as a burnt offering that which first came out of his house when he returned is baffling. However, since the scriptures say the Spirit of the Lord was on him, that may be the simplest explanation. The Lord fulfilled his part of the vow and Jephthah was successful against the Ammonites. Then when he came home, his beautiful daughter, skilled in song and dance, came out to meet him. Then, he realized the terrible predicament which had come upon him! But, incredibly, his daughter - like her counterpart in Isaac, was willing to proceed with the sacrifice, saying it was from the Lord.

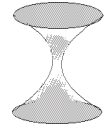
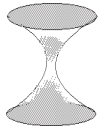
11:37 And she said unto her father, Let this thing be done for me: **let me alone two months, that I may go up and down upon the mountains, and bewail my virginity,** I and my fellows.

11:38 And he said, Go. And he sent her away [for] two months: and she went with her companions, and bewailed her virginity upon the mountains.

11:39 And it came to pass at the end of two months, that she returned unto her father, who did with her [according] to his vow which he had vowed: **and she knew no man.** And it was a custom in Israel,

11:40 [That] the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Bible scholars do not seem to agree on whether the daughter was sacrificed as a burnt offering. Since verse 39 says, "**and she knew no man.**" (indicating the future), it would appear, that the sacrifice was that the seed of Jephthah, **the son of a harlot,** was not propagated. Instead, his daughter was a virgin upon the mountains of Israel. Jephthah's dreams and the daughter's talents and dreams were sacrificed. As it were, the blood and flesh of the red heifer was laid upon the altar. The seed of the harlot was willingly purified by the daughter in the refining fire unto the Lord to become a virgin of the Spirit.



*Remember that in the writing, *The First of the Firstfruits*, we talked about measuring the temple and found measurements totaling 20,000. Then, we presented and left unsolved a puzzle about the measurements of the altar which we are commanded to measure. That puzzle is given on the adjacent page. As you read below, use the information to solve the puzzle.*

Now that we have talked about the concept of a virgin in the spirit - lets follow up on its applications. If we are saying that all the women should go join a nunnery - perhaps we have missed the point by trying to place this totally in the natural application.

If we define the mind or soul as the place where thoughts are conceived, then we would see this as the female part - as the daughter or as the bride. Thus, we see that both natural men and women would qualify as having a female soul. Doesn't Luke 17:35 talk about two women grinding together - one shall be taken and one left. Unfortunately, the two women co-exist together in one vessel. The blood, fire and water of the red heifer purification removes the last traces of the Hagar flesh mind of bondage. The bridegroom of the spirit does not desire this Hagar and will not come until she is cast out. When she is cast out, then the bridegroom will come to take his virgin bride.

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

Next we will go to Revelation 14 and see the number or you might say the measurements of these spiritual virgins and the role that they play. Note that they are sealed in the forehead which shows a mind of purity. They only follow the lamb. Man can not learn their song - so like the daughter of Jephthah - they are virgins and do not "know" man and the seed of the uncircumcised man of sin.

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.**

14:2 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:

14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: **and no man could learn that song** but the hundred [and] forty [and] four thousand, which were redeemed from the earth.

14:4 These are they which were not defiled with women; **for they are virgins.** These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, [being] **the firstfruits unto God and to the Lamb.**

Note in Rev 14:1 that they are on top of a mountain. Ezekiel 43:12 speaks about the law of the house upon the top of the mountain. Then the measurements of an altar are given and the top of it has the measurements of 12 X 12 or taking the area, it would be 144 square cubits. This geometry is also shown in the 144,000 virgins on the mountain top.

Revelation 6:9 speaks of the slain souls under the altar. We, like Jesus, must come to the point where our soul, or self will, is exceedingly sorrow full, even unto death. This is truly the purification of the mind which makes the bride ready. Thus we have perceived the measurements of the incense altar and the number reaching the mountain top.

A CROSS SCRIPTURE PUZZLE

REVELATION

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.**

11:2 But the court that is without the temple leave out, and measure it not; for it is given to the Gentiles: and the holy city shall they tread underfoot forty and two month.

We have already measured the temple as instructed in Revelation 11:1. We found, to our surprise, that we were measuring people and there were two groups of 10,000 each.

But, the above scripture also says to measure the altar - whatever it is that it represents. So, in Ezekiel 43 we find the measurements of the altar. But what do these measurements mean? Perhaps a clue is that at the "top of the mountain" where the whole limit shall be "most holy" the measurements are 12 times 12 which gives the number 144. We can see from the Ezekiel scriptures that there are different levels or settles in the purification. However, as we climb the altar or mountain, we reach the top of the mountain or the most holy place. Thus, we "show" the house to the house (ourselves) and consider the purification necessary to reach the top of the mountain.

REV 6:9 And when he had opened the fifth seal, I saw under the **altar** the souls of them that were slain for the word of God, and for the testimony which they held:

6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

6:11 And **white robes** were given unto every one of them; and it was said unto them, **that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they [were], should be fulfilled.**

EZEKIEL 43:10 Thou son of man, **show the house to the house of Israel**, that they may be ashamed of their iniquities: **and let them measure the pattern.**

43:11 And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write [it] in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

43:12 **This [is] the law of the house; Upon the top of the mountain** the whole limit thereof round about [shall be] most holy. Behold, this [is] the law of the house.

43:13 **And these [are] the measures of the altar** after the cubits: The cubit [is] a cubit and an hand breadth; even the bottom [shall be] a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about [shall be] a span: and this [shall be] the higher place of the altar.

43:14 And from the bottom [upon] the ground [even] to the lower settle [shall be] **two cubits**, and the breadth **one cubit**; and from the lesser settle [even] to the greater settle [shall be] **four cubits**, and the breadth [**one**] **cubit**.

43:15 So the altar [shall be] **four cubits**; and from the altar and upward [shall be] **four** horns.

43:16 And the altar [shall be] **twelve [cubits] long, twelve broad, square in the four squares thereof.**

43:17 And the settle [shall be] **fourteen [cubits] long and fourteen broad** in the **four squares** thereof; and the border about it [shall be] **half a cubit**; and the bottom thereof [shall be] **a cubit** about; and his stairs shall look toward the east.

43:18 And he said unto me, Son of man, thus saith the Lord GOD; These [are] the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

43:19 And thou shalt give to the priests the Levites that be of the **seed of Zadok**, which approach unto me, **to minister unto me**, saith the Lord GOD, a young bullock for a sin offering.

In the writing on The First of the Firstfruits, we discussed the first of the firstfruits as being the 20,000 sons and daughters that initially come forth. However, because they are the **first** of firstfruits, that does not mean that they are **all** of the firstfruits - Revelation 14:4 says as much that the 144,000 virgins are the firstfruits unto God and the Lamb. And one might even go further and examine the possibility as one Bible teacher has suggested that the 144,000 virgins of Revelation chapter 14 have a counterpart of 144,000 sons in Revelation chapter 7. This would bring the number to 288,000 sons and daughters (I Chron 25:7).

In any case, as we look at the pattern for the house of Israel, we do become ashamed of our iniquities and vow to undergo the purifications as prescribed by the Lord to be worthy to be included as part of His priesthood. We are like the stones that are being prepared individually in order to be brought together.

However, is the relationship between sons and daughters what it should be in order for the army of the Lord to sound the trumpet and march into battle? Or, is further purification from the traditions and doctrines of men needed? Lets further develop the concept of "daughtership" as have to do with the feminine soul or mind that "conceives" thoughts. Paul wrote the following.

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

11:3 But I fear, lest by any means, **as the serpent beguiled Eve** through his subtilty, **so your minds should be corrupted** from the simplicity that is in Christ.

11:4 For if he that cometh preacheth another Jesus, whom we have not preached, **or if ye receive another spirit**, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

Paul was writing to the Corinthian church which included both men and women. Surely, we can agree that both men and women have minds - which is the subject of what Paul was writing about in verse 3.

If we think of the mind or soul as female, then it can receive seed from the spirit - which is the spiritual bridegroom - or Christ. On the other hand, it can be deceived and receive seed from "another spirit" or the flesh, which is from the seed of the serpent.

Originally, spirit and soul were together and there was no chance for receiving seed from "another spirit". Then, when Eve was separated from Adam, in type we see that the soul was given a choice of lovers. The soul was deceived by another lover. Adam then received flesh seed to sow from "another spirit" and his heart and spirit became mixed with flesh and he brought forth after the flesh.

But the true husband is that precious inner man of the spirit of Christ. It is not contaminated by the seed of the thoughts of the flesh of the serpent. We have spoken of Sarah as being a type of the New Jerusalem. Then would it not follow that this chaste, virgin womb of the spiritual mind, would receive the pure, circumcised seed of the innerman of the spirit? We are told as much in the following scriptures. Note that spirit or inner man is the male or spiritual husband.

I Peter 3:4 **But let it be the the hidden man of the heart**, in that which is not corruptible, **even the ornament of a meek and quiet spirit**, which is in the sight of God of great price.

3:5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:
3:6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.



When it comes to defining the roles of men and women in the church, there is much controversy. Some feel that the women should not or teach in the church except to other women and children. Others feel that it is perfectly OK to have a woman minister for the congregation. Usually when such strong emotions result from interpretations of the same scriptures, both sides are missing something. Let us examine some of the scriptures that are used as "proofs" for these arguments and see if we can find a deeper and more satisfying explanation. Lets go first to the fourteenth chapter of First Corinthians.

We see in verse 26 that Paul is talking about the whole church coming together and how they interact in bringing forth the revelations of the spirit. As we continue to read, it becomes obvious that Paul is in effect saying, "Keep it in the spirit!" Now, we have previously defined the spirit as being male - that hidden man of the heart, a meek and quiet spirit. So, isn't Paul saying that innermost man or spirit is the one to speak when the church meets?

Is Paul calling for the soul to speak and to have authority in the meeting. Certainly not, because the soul which is not under the authority of the spirit only will speak confusion. We all know that when a meeting becomes soulish, it hinders the flow of the spirit.

14:26 **How is it then, brethren? when ye come together**, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

14:27 If any man speak in an [unknown] tongue, [let it be] by two, or at the most [by] three, and [that] by course; and let one interpret.

14:28 **But if there be no interpreter, let him keep silence in the church;** and let him speak to himself, and to God.

14:29 **Let the prophets speak two or three, and let the other judge.**

14:30 If [any thing] be revealed to another that sitteth by, let the first hold his peace.

14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

14:32 And the **spirits** of the prophets are subject to the prophets.

14:33 **For God is not [the author] of confusion, but of peace**, as in all churches of the saints.

14:34 **Let your women keep silence in the churches: for it is not permitted unto them to speak;** but [they are commanded] to be under obedience, as also saith the law.

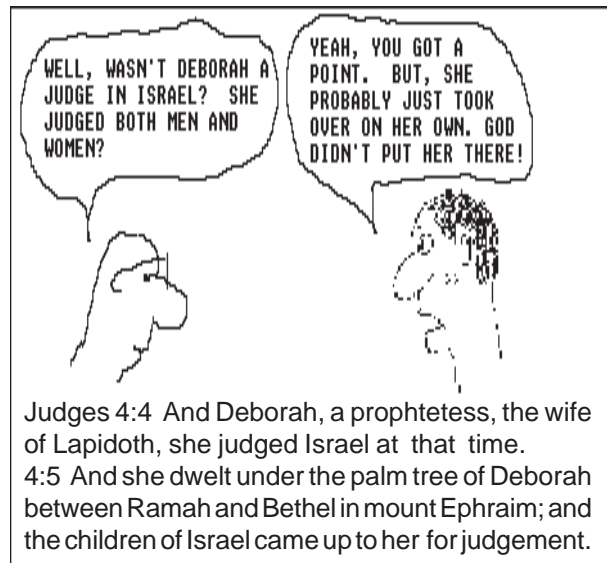
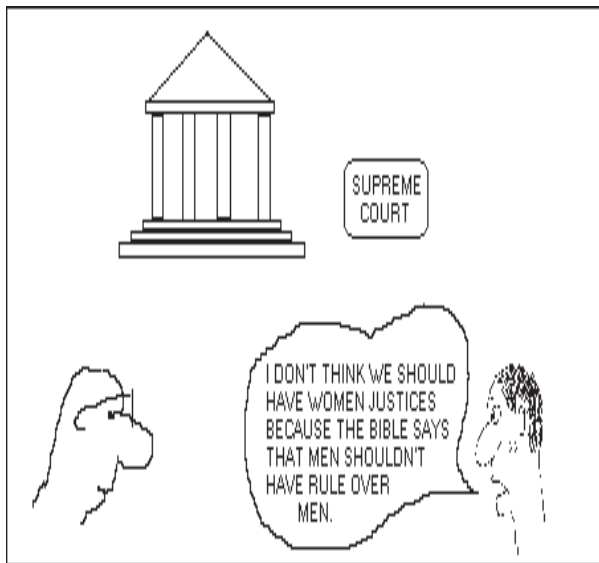
14:35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.

14:36 What? came the word of God out from you? or came it unto you only?

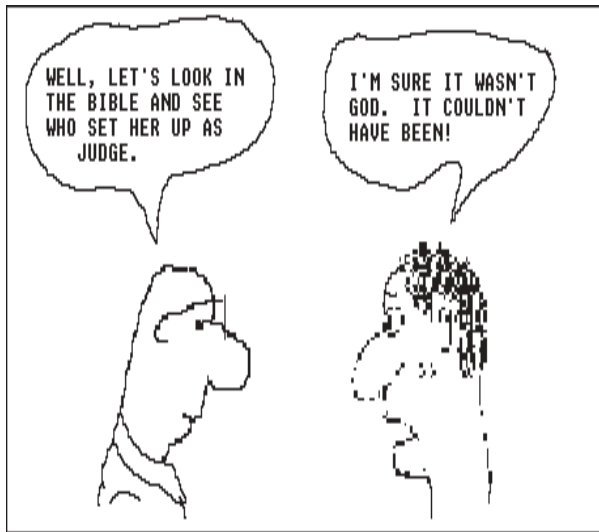
14:37 If any man think himself to be a prophet, or **spiritual**, let him acknowledge that the things that I write unto you are the commandments of the Lord.

Then, we should be able to agree that the soul or mind should keep quiet in the meeting and be in subjection to it's husband or the spirit. If the soul (woman) wants to know anything, it can ask it's husband which is the spirit.

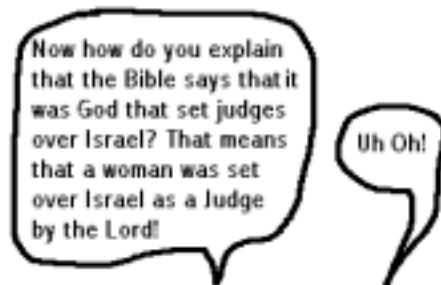
Did we not define the mind or soul in II Corinthians 11: 2 & 3 as being female and that it should be espoused to it's true husband which is Christ? Thus the message is quite clear. A natural man who would speak soulish words should keep quiet in a meeting of the church. On the other hand, a natural woman who speaks the words of the spirit should bring it forth in the church.



Judges 4:4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.
4:5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim; and the children of Israel came up to her for judgement.



II Sam 7:8 Now therefore thou shall say to my servant David, Thus sayeth the **Lord of Hosts**, I took thee from the sheecote, from following the sheep, to be ruler over my people Israel.
7:11 An as **since the time that I commanded Judges to be over my people Israel**, and have caused thee to rest from thine enemies. Also, **the Lord** telleth thee that he will make thee a house.



It may be one thing for a women, like Deborah, to be a judge; but what about a woman teaching a man? If we go back to the context of a meeting of the congregation, do we want the fleshly, soulish mind teaching and usurping authority over the spirit? Definitely not, the woman (soul or pysche) should remain under subjection to the husband (spirit or inner man). Doesn't Paul say as much in the in the following scriptures?

I Tim 2:11 Let the woman learn in silence with all subjection.
2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

If this were not the case, how could we possibly explain the office of Huldah the prophetess who resided at the college in Jerusalem. She seemed to occupy the office of what we in modern days would call a college professor.

II Kings 22:12 And **the king** commanded Hilkiah **the priest**, and ... and Ashiah a servant of the king's saying,
22:13 Go ye, enquire of the Lord for me ...
22:14 So Hilkiah the priest and . . . Asahiah, went unto Huldah the **prophetess**, the wife of Shallum the son of Tikvah, the son Harhas, keeper of the wardrobe; (**now she dwelt in Jerusalem in the college**;) and they communed with her,
22:15 And **she** said unto them, **Thus saith the Lord God of Israel**, Tell the **man that sent you to me**.

It is clear that Huldah was consulted by the priest and king (both men) and gave the word of the Lord God of Israel to them. Further, in the new testament, we have the ministry of Anna in the temple, the ministry of the woman at the well to the men of the city, and that of the four virgin prophetesses.

In the gospel attributed to Thomas is a somewhat mysterious set of verses referring to the place given to women in the kingdom. Using the criteria we have applied to the preceding scriptures, it now makes excellent sense.

Thomas (Log 113)

His disciples said to him: When will the Kingdom come? Jesus said: It will not come by expectation; They will not say: "See here" or "See there." But the kingdom of the Father is spread upon the earth and men do not see it.

Simon Peter said to them: Let Mary go out from among us because women are not worthy of the Life.

Jesus said: See I shall lead her so that I will make her male that she too may become a living spirit resembling you males. For every woman who makes herself male will enter the kingdom of heaven.

There is a set of scriptures about entering the kingdom of God in John 3. When we are completely born of the Spirit, we can enter the kingdom.

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

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

3:8 **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.**

It then becomes clear that before the "stones" can come together that they must be processed to have the proper relationship to each other. They must accept one another on the

basis of being in Christ - else the army is not yet ready to come together. Differences over race, sex or economic station must be overcome by the "In-Christing."

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

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

3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Those of you who wish to pursue the study of the biblical man - woman relationships deeper than the few pages presented here should obtain the video tape, *Cherchez La Femme*, which discusses this subject in detail.

It is obvious that the in-Christed Jew and Greek, bond and free, male and female will operate as a team in Christ and differences will be left behind. Deborah and Barak operated as a team and obtained the victory over the high places of the enemy. Barak means means "lightning". Remember in Matthew 24 that the lightning going from the east to the west is described. Barak leads an army which just happens to consist of 10,000 men. We can begin to see this battle as a type of the 10,000 sons and 10,000 daughters that go into battle when the signal is given.

Sisera, the chief of the enemy, was killed by a woman. To her belonged the honor of driving the spike into the temple of Sisera. We can see this as a type of driving the nail into the temples of the man of sin. When we allow our flesh to be crucified, we have put the nail into the temples of the carnal mind. Read Judges chapters 4 and 5 with the above in mind, and you will see the pattern of an endtime battle - a battle that begins when the mountain splits open. The virgin mind of Christ overcomes the carnal mind of the flesh.

When Yehoshua gave up the ghost on the cross and the veil split open in the temple it was the signal of the changing from the age of law to the church age. The foundational truths of the age of law were retained, but they were lifted into a higher realm.

Heb 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, **while as the first tabernacle was standing:**

When Jesus was born, there was change in the wind, but even He observed the old testament practices taught by the priests. When He was crucified the veil was rent, and the way to holiest place was opened. However, it was yet another 37 years before the Romans left the temple desolate in 70 A. D. and it became clear that the old was left desolate.

In Zechariah 13, the scriptures are given concerning the events that signal the change from the age of prophets (and associated ministries) to the king - priest Order of Melchisedec.

Zech 13:3 **In that day there shall be a fountain opened to the house of David** and to the inhabitants thereof in Jerusalem for sin and for uncleanness.

13:2 And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall be no more remembered: and also **I will cause the prophets** and the unclean spirit to pass out of the land.

13:4 And it shall come to pass in that day that the **prophets shall be ashamed every one of his vision**, when he hath prophesied; neither shall they wear a rough garment to deceive:

We do not throw out the baby with the bath water, but we save the foundational truths of the church age. Yet, we know and groan within our spirit for the new and better Order of the king - priest realm of Melchisedec to come forth - a realm with open vision. See Numbers 12: 6 - 8 regarding the difference.

The ministries of the church age, as Paul said in I Corinthians 13 have an in-part ministry and see through a glass darkly. But Paul talked of a time when the in-part would be swallowed up by the whole. Then the Lord will no longer speak to us in dreams and visions, but "face to face". The in-part ministries of the church age that go on to follow the Lord will come forth in the higher realm of the millennial kingdom. The old, in-part will be left behind like the cocoon of a butterfly.

The day will come when the mountain splits apart and we will see through the veil that that divides the seen from the unseen. The veil of the heavens is then rent in twain. The scriptures say that "ye shall flee to the valley of the mountains; for the valley of the mountains shall reach to Azal. The word Azal has the meaning "reserved". In other words, we will come into what is reserved for us - that which we have desperately yearned to receive. And what is that? What is reserved for us is wonderfully described in the words penned in the gospel of Peter.

1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1:2 **Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:** Grace unto you, and peace, be multiplied.

1:3 Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

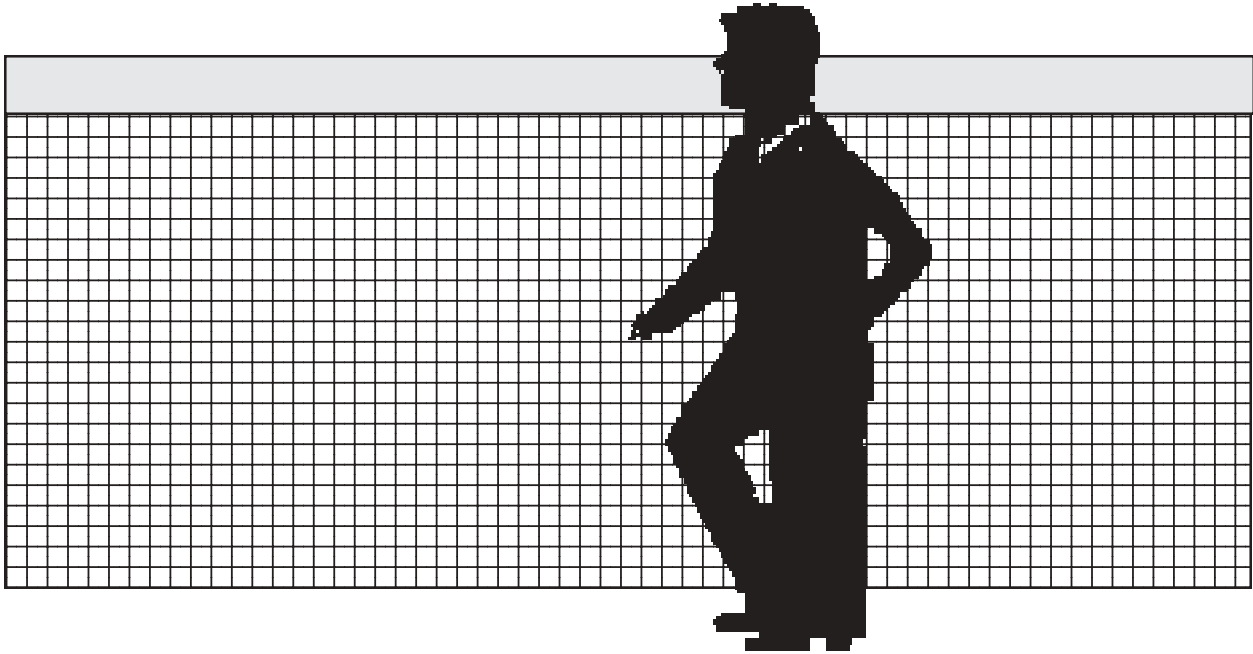
1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, **reserved in heaven for you,**

1:5 Who are kept by the power of God through faith unto **salvation ready to be revealed in the last time.**

1:7 That the trial of your faith, being much more precious than of gold that perisheth, **though it be tried with fire,** might be found unto praise and honour and glory at the appearing of Jesus Christ:

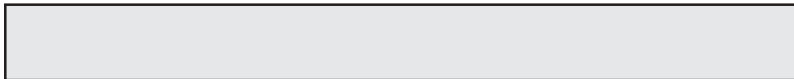
1:9 **Receiving the end of your faith, [even] the salvation of [your] souls.**

WHAT DO YOU SEE?



What do you see? For all practical purposes the above looks like a man standing in front of a wall. However, we might also consider this to be the veil between the seen and the unseen. Those in the outer court - and even those in the sanctuary - can not see any opening in the wall, for it is truly a barrier to them. But when His priests have been processed to enter through the veil, the hidden, unseen opening

appears. If we consider the the sketch below to be the top view of the picture above, it is obvious that a passage exists in the wall. With just a step backward, the priest can then disappear into the unseen realm - the secret place of the Most High God. Like Enoch, to those observing, the priest is no more. And yet the priest still sees the seen and the unseen.



THE SECRET PLACE



TOP VIEW

Where is this opening in the veil that the priest must go to in order to disappear? Must he go to Jerusalem and try to find the exact spot of where the veil was in the old temple? This is the common way of thinking about it - but Jesus talked of a different concept.

John 3:21 Jesus sayeth unto her, Woman, beleive me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

3:23 But the hour cometh, and now is, when the **true worshippers shall worship the Father in spirit and in truth**: for the Father seeketh such to worship him.

When hard times of tribulation come, many have in mind to flee to a geographical place of refuge which is hid away from those that would persecute them. And perhaps it is good to have confidence in such a place of hiding. But a more excellent way is to find that secret place of the Most High and to be able to step from the visible to the invisible dimension.

That secret place is not a geographical place, but is a doorway into the unseen for any believer who is willing to go through the processing of letting self burn to a heap of ashes on the incense altar. Then the secret place is wherever the priest is, rather than the priest having to go to it. You might say that the opening into the unseen dimension follows him around and is available for his use when the need arises. Do we not see that Jesus passed through this dimension at will?

Luke 4:29 And rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

4:30 But **he passing through the midst of them went his way,**

What is it then that keeps many from finding this secret place. It is simply the abomination that makes desolate, the prideful man sitting in the sanctuary of the mind, unwilling to be subjected to the blood of Christ. It is this blood which is the dividing line between the true and false. When it comes to the blood of the flesh of Christ which was applied when the veil was rent - we will either embrace it or replace it. If we replace it, even though we may have done many wonderful works in His name, the day will come when the chilling words are heard, ". . . I never knew you: depart from me . . ." (Matt 7:23).

Sometimes we stay up nights developing scriptural arguements to persuade those who have wandered off after occult teachings. However, it is much easier to simply take the blood of Christ to them and see whether they embrace it or replace it. Unless they enter through the blood, they will not enter at all into the holiest place. Absence of any mention of the blood of Christ is a mark of a lock without a key.

It may seem at times that we are a long way away from that ability to step into the secret, invisible, dimension of the Most High. Yet, most assuredly, our spirit has already appeared before the throne of God. We may have thought it was only a dream or vision. The outer court is the place of natural reasonings and the sanctuary is the place of dreams and visions - the realm of the prophet and the associated ministries (Eph 4:11). But the realm of the priesthood of Melchisedec is beyond that of dreams and visions - it is a mouth to mouth, face to face dialogue with the Father (Numbers 12:6 - 8). We yearn to receive that purification of our soul so that the virgin mind of Christ may be that which conceives our thoughts. Then, and only then, will we have reached "Azal" - the reserved salvation of our soul.

Our Blood Covenant With The Lamb

FOR IF THE BLOOD OF BULLS AND OF GOATS, AND THE ASHES OF A HEIFER SPRINKLING THE UNCLEAN, SANCTIFIETH TO THE PURIFYING OF THE FLESH:

HOW MUCH MORE SHALL THE BLOOD OF CHRIST, WHO THROUGH THE ETERNAL SPIRIT OFFER HIMSELF WITHOUT SPOT TO GOD, PURGE YOUR CONSCIENCE FROM DEAD WORKS TO SERVE THE LIVING GOD? (Hebrews 9:13,14).

How much more shall the Blood of Christ purify us than the blood of natural sacrifices? Yet, do we really have knowledge of all that the Blood Of Christ does for us? As we study the old testament applications of the blood and how it was used, we then can appropriate the same promises for the Blood of Christ that is totally effective to achieve its purposes.. Take a pen of red ink as symbolic of the hyssop branch dipped in blood and signify your reception of the benefits of the Blood of Christ in each area that is outlined below.

PREVENTS DESTROYER FROM ENTERING HOUSE

EXO 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

12:7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

12:22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

12:23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

Received: _____

PURIFICATION FOR ASCENDING THE MOUNTAIN OF THE LORD

EXO 24:5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

24:6 And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

24:7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

24:8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

24:10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

24:11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

24:12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

Received: _____

HALLOWING, CONSECRATION AND SANCTIFICATION OF HIGH PRIEST

EXO 29:1 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

29:10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

29:12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

29:16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

29:19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

29:20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

29:21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

EXO 29:24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD.

29:41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

29:44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

Received: _____

BLOOD USED TO CONSECRATE INCENSE ALTAR

EXO 30:1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

30:2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.

30:7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

30:8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

30:9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

30:10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

Received: _____

BURNT OFFERING FOR ATONEMENT FOR ISRAEL

LEV 1:2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

1:3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

1:10 And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

1:14 And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

Received: _____

PEACE OFFERING

LEV 3:1 And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD.

3:2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3:3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

Received: _____

OFFERING FOR SINS OF IGNORANCE

LEV 4:2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:

4:3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4:4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

4:5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

4:6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

4:13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty;

4:14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

4:22 When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty;

4:23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

4:24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.

4:25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

4:26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

Received: _____

TRESPASS OFFERING AGAINST MAN AND GOD

LEV 6:2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

6:3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

6:4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

6:5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.

6:6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: Received: _____

OFFERING FOR THE ANOINTING OF THE HIGH PRIEST

LEV 7:32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

7:33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

7:34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

7:35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;

7:36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.

8:2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

8:18 And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

8:19 And he killed it; and Moses sprinkled the blood upon the altar round about.

8:22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

8:23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

8:24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

Received: _____

PURIFICATION FROM BIRTHING PROCESS (MANCHILD)

LEV 12:4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

12:5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

12:6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

Received: _____

PURIFICATION FROM UNCLEanness OF LEPROSY - (SPIRITUAL OR BODY)

LEV 13:2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

13:16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

14:3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

14:4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

14:5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

14:6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

14:7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

Received: _____

PURIFICATION FROM OTHER UNCLEANNESS

LEV 15:2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

15:16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

15:25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

15:29 And on the eighth day she shall take unto her two turtledoves, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

15:30 And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

5:4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5:6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

5:7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

Received: _____

OFFERING FOR INQUIRIES

LEV 16:8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

16:9 And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering.

16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

16:14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

16:15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16:16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

16:17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

16:18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

16:19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

Received: _____

RED HEIFER PURIFICATION

NUM 19:2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish,

and upon which never came yoke:

19:3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

19:4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

19:5 And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

19:6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

19:9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

19:13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

19:18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19:19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

Received: _____

OLD TESTAMENT PREVIEW OF CHRIST

ISA 53:3 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.

53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

This is a never ending, unbreakable contract written in the Blood of the Lamb of God. As the the contractee signs this contract, the spiritual Hyssop dipped in the Blood of the Lamb is applied to the forehead, opening the veil of revelation of the benefits, power and privileges of the Blood of Christ.

SIGNED BY THE LAMB SLAIN BEFORE
THE FOUNDATION OF THE WORLD
AND SEALED BY HIS BLOOD

SIGNED BY ONE WHO HAS BEEN
PURCHASED BY THE BLOOD OF
THE LAMB.

_____ *the Lamb* _____

_____, _____, _____

Date

GUARANTEED BY THE OATH OF THE
MOST HIGH GOD, EL ELYON.

WITNESSED BY THE HOLY GHOST WITHIN OUR SPIRIT