

The Opening of the East Gate

ISA 54:8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.



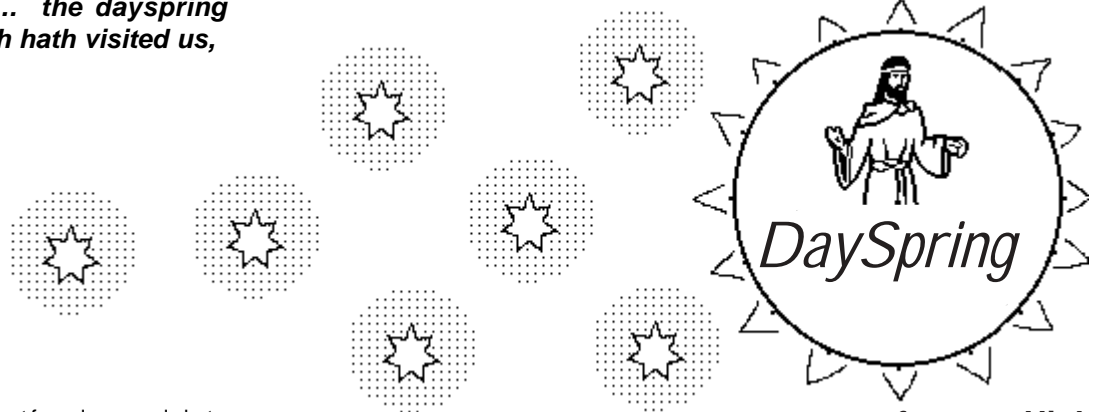
The Opening of the East Gate

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

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

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

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



[This booklet is not for sale or resale but
is only for the personal use of the reader.]

from on High

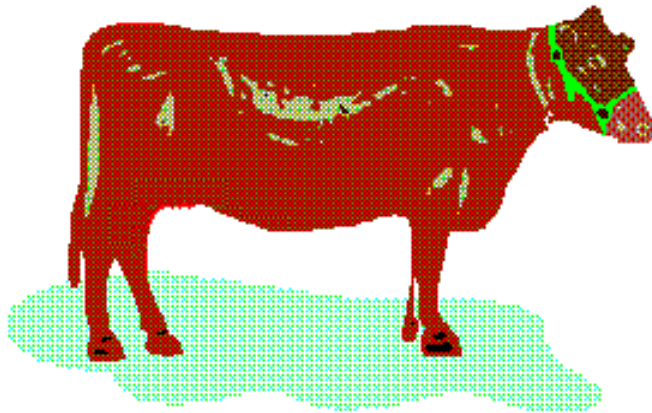
DaySpring from on High,

P. O. Box 820,

Alvin, Texas 77512 - 0820,

USA August, 1999

The Opening of the East Gate



The Gate of the Red Heifer

Those who are looking for the return of Christ are awaiting the opening of the east gate. Zechariah tells us that His foot shall touch the mount of Olives on the east of Jerusalem (Zec 14:4). Ezekiel tells us that He will return through the east gate.

EZE 44:1 Then he brought me back the way of **the gate of the outward sanctuary which looketh toward the east; and it was shut.**

2 Then said the LORD unto me; **This gate shall be shut**, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

3 **It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.**

Bound up with this east gate mystery is another mystery which is the water of separation that is made from the ashes of the red heifer. Oh, how we desire to separate from the gravity of the terrestrial and soar into the celestial. But how?

NUM 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.

How are these two mysteries intertwined - one within the other? That is the subject of this writing.

How you ever heard the saying, "A picture is worth a thousand words."? On the next page are two pictures which speak volumes about the opening of the east gate.

**THE
EAST
GATE**



A DOUBLE GATE WITHIN A SINGLE GATE



If you look at the picture at the bottom of the page to the left, you will see a photograph of the east gate as it exists in Jerusalem today. This was taken from the inside of the city looking eastward toward the mount of the Olives. You will note two passages which look very dark - and indeed they are. These two passages were sealed up in 1517 A. D. - just as Ezekiel predicted concerning them.

Ezek 42:2 Then said the LORD unto me; **This gate shall be shut, it shall not be opened**, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

We will learn more about why this east gate was sealed up shortly - but what significance does the east gate have spiritually and why did we position the picture of a young girl just above it? As you look at the two pictures, which has greater significance spiritually - the top one or the bottom one?

Destroy this temple, and in three days I will raise it up.



JOH 2:19 Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.**

20 Then said the Jews, **Forty and six years was this temple in building, and wilt thou rear it up in three days?**

21 **But he spake of the temple of his body.**

The Jews mistakenly gave more significance to the physical temple than to the temple of the body of Jesus. We can learn from their mistakes.

As one compares the picture of the physical body features with the east gate in Jerusalem, it is rather striking how the eyes of the child resemble the openings in the gate. The light of the sun first comes from the east and as we, the true temple, look eastward, the light comes through the eastern gate of our eyes. And this truly is a double gate within a single gate.

MAL 4:2 But unto you that fear my name shall **the Sun of righteousness arise with healing in his wings**; and ye shall go forth, and grow up as calves of the stall.

But, our natural eyes are already open - could it be that the eastern gate that has been closed is more related to spiritual eyes than natural eyes?

MAT 13:13 Therefore speak I to them in parables: because **they seeing see not**; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; **and seeing ye shall see, and shall not perceive:**

Ezekiel went on to describe the inner court component of this gate as having been closed six working days. If we take a day as a thousand years, it is not difficult to see how our spiritual vision was closed even back to the time of Adam when his natural eyes were opened, but he then could no longer see the Lord in the garden (Gen 3:7,8). Adam's descendents were truly blind from birth - even though they had natural vision.

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

JOH 9:1 And as Jesus passed by, he saw **a man which was blind from his birth.**

A study of natural patterns can tell us much about spiritual patterns. So, let us look at the natural pattern of the east gate in the city of Jerusalem. It was sealed up with stones and mortar so that no one could enter - even today. The story of how this came about is a truly fascinating one - which we will now relate.

THE LEGEND OF THE CLOSING OF THE EAST GATE



Above is a photo of the east gate taken from outside the city wall. Note that the twin openings have been closed with stone and mortar. How did this come about?

In the early 1500's, Suleiman of the Ottoman empire was the conqueror and ruler of Jerusalem. He was an able administrator and was known as Suleiman, the Magnificent. In 1517, persistent rumors came to him of a Messiah that would come from the east to conquer Jerusalem. Suleiman was very much alarmed and asked advisors and religious leaders about the basis of these rumors. He was told the following about this conquering Messiah.

1. HE WILL COME FROM THE EAST

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

4 **And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east,**

Once he arrived at the mount of Olives, he would come with a great army and enter in through the East Gate of the City.

2. HE WOULD COME THROUGH THE EAST GATE

EZE 43:1 Afterward he brought me to **the gate, even the gate that looketh toward the east:**

2 And, behold, **the glory of the God of Israel came from the way of the east:** and his voice was like a noise of many waters: and the earth shined with his glory.

3. THE CHRISTIANS SAID HE WOULD COME AGAIN WITH A GREAT ARMY

MAT 21:10 **And when he was come into Jerusalem,** all the city was moved, saying, Who is this?

12 And Jesus went into the temple of God, **and cast out all them that sold and bought in the temple,** and overthrew the tables of the money changers, and the seats of them that sold doves,

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

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

When Suleiman heard all of this information, he panicked and took the following measures to protect the city.

1. THE EASTERN GATE WAS WALLED UP SO THAT THE MESSIAH COULD NOT RETURN THROUGH IT.

2. A MUSLIM CEMETERY WAS PLACED JUST INSIDE THE GATE BECAUSE HE WAS SURE THAT NO ISRAELITE WOULD TOUCH A DEAD BODY.

We Christians find it to be almost laughable that any one could think that they could prevent the coming of the Messiah by walling up the east gate. After all, Jesus could walk through the very walls if He so desired!

JOH 20:26 And after eight days again his disciples were within, and Thomas with them: **then came Jesus, the doors being shut, and stood in the midst**, and said, Peace be unto you.

And as far as the Muslim graveyard, that would have very little effect on Jesus who broke down the very gates of hell. Curiously enough, the old testament contains many verses about being unclean because one has touched a dead person or a grave. The ministry of the ashes of the red heifer (more about this later) was specifically designed to provide purification for those that had touched dead things. Suleiman knew that the Jews would not go near a grave for fear of contamination, so he felt that he had well protected himself from this powerful military personage coming from the east. But, in a way, all of us have touched the dead works of Adam and need the water of separation to free us from its effects.

MAT 23:27 Woe unto you, scribes and Pharisees, hypocrites! for **ye are like unto whited sepulchres**, which indeed appear beautiful outward, **but are within full of dead men's bones, and of all uncleanness**.

Now, let us return to the study of the east gate. At the time of the captivity, Jerusalem was severely burned and damaged by Babylon. When Nehemiah returned from Babylon, he found the city in severe disarray.

NEH 2:17 Then said I unto them, Ye see the distress that we are in, **how Jerusalem lieth waste, and the gates thereof are burned with fire**: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

And is mankind really that different from the state of Jerusalem after the captivity. Haven't the ear gates of our spiritual hearing been damaged by Babylon's chaos. Do not the scriptures lament the state of our spiritual vision - even in Pentecost, we still only see through a glass darkly?

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

In the book of Nehemiah, we discover that there are twelve gates of Jerusalem. This isn't immediately obvious - but a careful reading of Nehemiah chapters 3 and 12 reveals these twelve gates. The configuration of the gates are shown in the diagram on the next page. The lower gates (at 5, 6, 7 o'clock) are symbolic of our beginning spiritual walk. The 3, 4, 8, 9 o'clock gates are symbolic of the water of the Spirit and baptism of Holy Spirit. The sheep and horse gates have to do with his sheep hearing his voice and spiritual warfare. The east gate has to do with spiritual vision and the prison gate with releasing the Joseph ministry from their prison to rule and reign. And finally when the Miphkad gate at 12 o'clock high is opened, we will walk under an open heaven. Wonderful as that would be, we must first deal with the opening of the east gate which is the subject of this writing.

Within the circle of gates that existed in the time of Nehemiah is shown a sketch of the temple as it existed in the days of Jesus. Note that the temple faces eastward and one could stand on the steps of the temple and look through the east gate to the mount of Olives. This gate has other names.

ACT 3:2 **And a certain man lame from his mother's womb** was carried, whom they laid daily at **the gate of the temple which is called Beautiful**, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

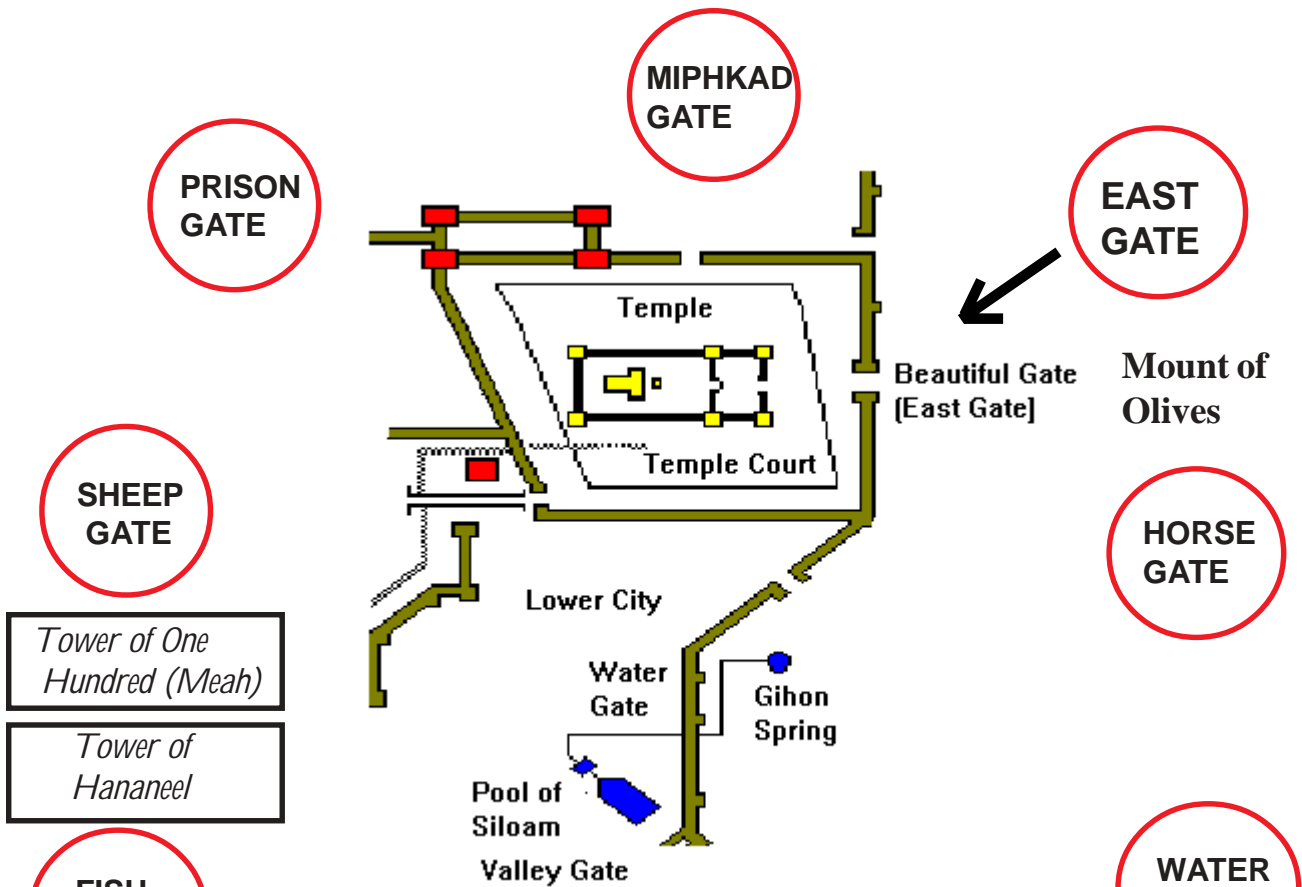
4 And Peter, fastening his eyes upon him with John, said, **Look on us**.

It is also called the Golden Gate and the Gate of Mercy. It was through this gate that Yeshua our Savior made His triumphal entry into Jerusalem.

MAT 21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: **Blessed is he that cometh in the name of the Lord**; Hosanna in the highest.

10 **And when he was come into Jerusalem, all the city was moved**, saying, Who is this?

THE TWELVE GATES OF JERUSALEM



Tower of One Hundred (Meah)

Tower of Hananeel

Broad Wall

Tower of Furnaces

NEH 3:28 From above the **horse gate repaired the priests**, every one over against his house.

King's Garden and King's Pool

29 After them repaired **Zadok** the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, **the keeper of the east gate.**

LOOK UPON US



ACT 3:2 And a certain **man lame from his mother's womb** ... at the **gate of the temple which is called Beautiful,**

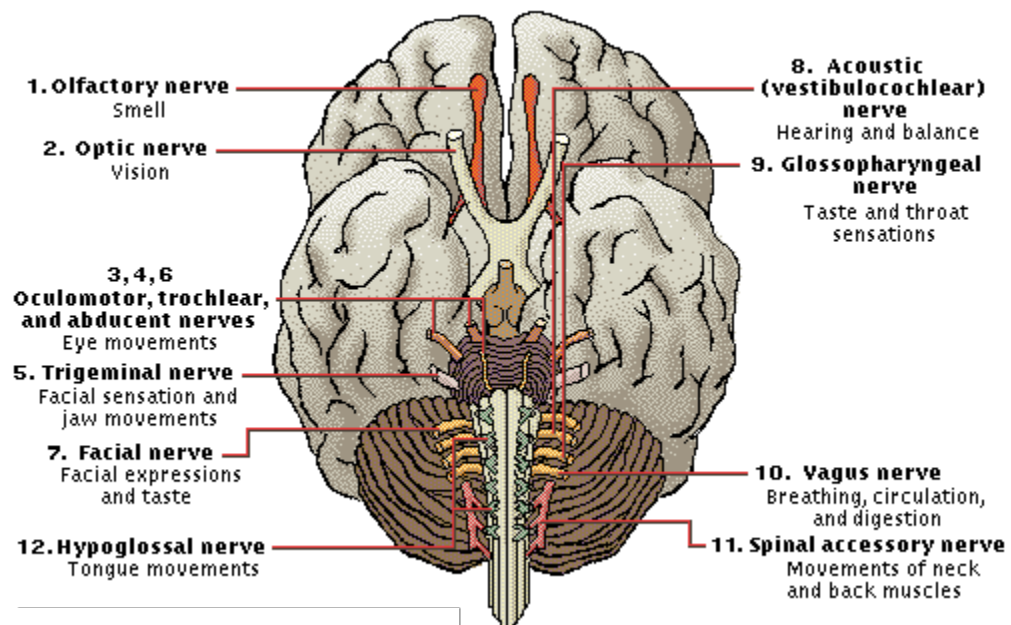
4 And Peter, fastening his eyes upon him with John, said, **Look on us.**

What gates do we use when we look?

As we further study the east gate, we will find that it is the gate that is related to vision. Peter and John told the lame man to "Look upon us." If we follow Jesus' advice and relate this to the real temple, which is our body, we find that there is not just one, but four gates that are related to vision. This can be seen in the illustration of the twelve cranial nerves which is shown below.

Of course, the major nerve related to vision is cranial nerve number 2, which is the optic nerve. But, also cranial nerves 3, 4, and 6 (oculomotor, trochlear, and abducent nerves) contribute to the vision process.

Some might say, "Yes, I see these four nerves, but how do you relate these to being gates?" Is it not true that a gate is an opening that can be opened or closed? Let us make a very simple test. You are reading this manuscript. Put your hands over your eye gates so that no light enters. Has not the gate been shut? Put your fingers tightly in your ears when listening to the sounds around you. The ear gates are now closed. Without the 12 gates of the cranial nerves, we would live in isolation!



Microsoft Illustration - Encarta Encyclopedia

PSA 24:7 **Lift up your heads, O ye gates;** and be ye lift up, ye everlasting doors; and the King of glory shall come in.

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

Thus, coming into and out of the temple of our mind are many messages which go through the gates of the 12 cranial nerves and the 31 peripheral nerves. And when the Lord comes suddenly into our temple, the baser thoughts and self, sitting on the throne of our mind, must be displaced.

MAT 21:10 **And when he was come into Jerusalem,** all the city was moved, saying, Who is this?

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

This sudden change of authority results in war in the gates.

JDG 5:7 The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, **that I arose a mother in Israel.**

8 They chose new gods; **then was war in the gates:** was there a shield or spear seen among forty thousand in Israel?

This is the same scenario as the birthing of the manchild by the sun clothed woman in the book of Revelation. The manchild is caught up into the heavens of our thoughts and there is great warfare. This manchild is caught up to the throne room of our mind and displaces that impostor called self that has set on the throne proclaiming himself god.

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

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

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

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

This warfare is against the antichrist spirits and one of the main battle grounds is the eye gate. John called this the "lust of the eyes".

1JO 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

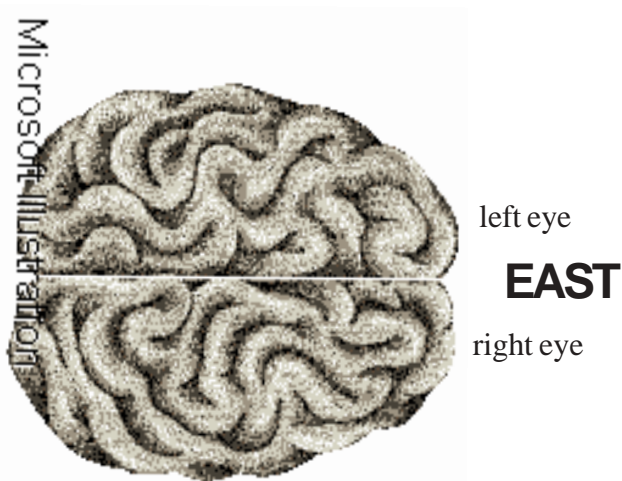
16 For all that is in the world, the lust of the flesh, **and the lust of the eyes,** and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: **and as ye have heard that antichrist shall come, even now are there many antichrists;** whereby we know that it is the last time.

Now, we will begin to develop the anatomy of the eye as it is related to the temple which is our body. Strangely enough, the eyes are represented in Solomon's temple. Perhaps you remember reading about the tall pillars in front of the temple that were decorated with wreaths and pomegranates. The pomegranate is a very fascinating fruit. If you've ever cut one open you will have noted the many cells, seeds, and surrounding tissue. A picture of a pomegranate cut in half is shown on the next page. Compare it to the picture of the brain which is shown below. This drawing has been rotated so, like reading a map, the front of the brain faces eastward - as also does the temple.

North - left brain



From Microsoft Encarta, 1995

South - right brain

THE POMEGRANATE

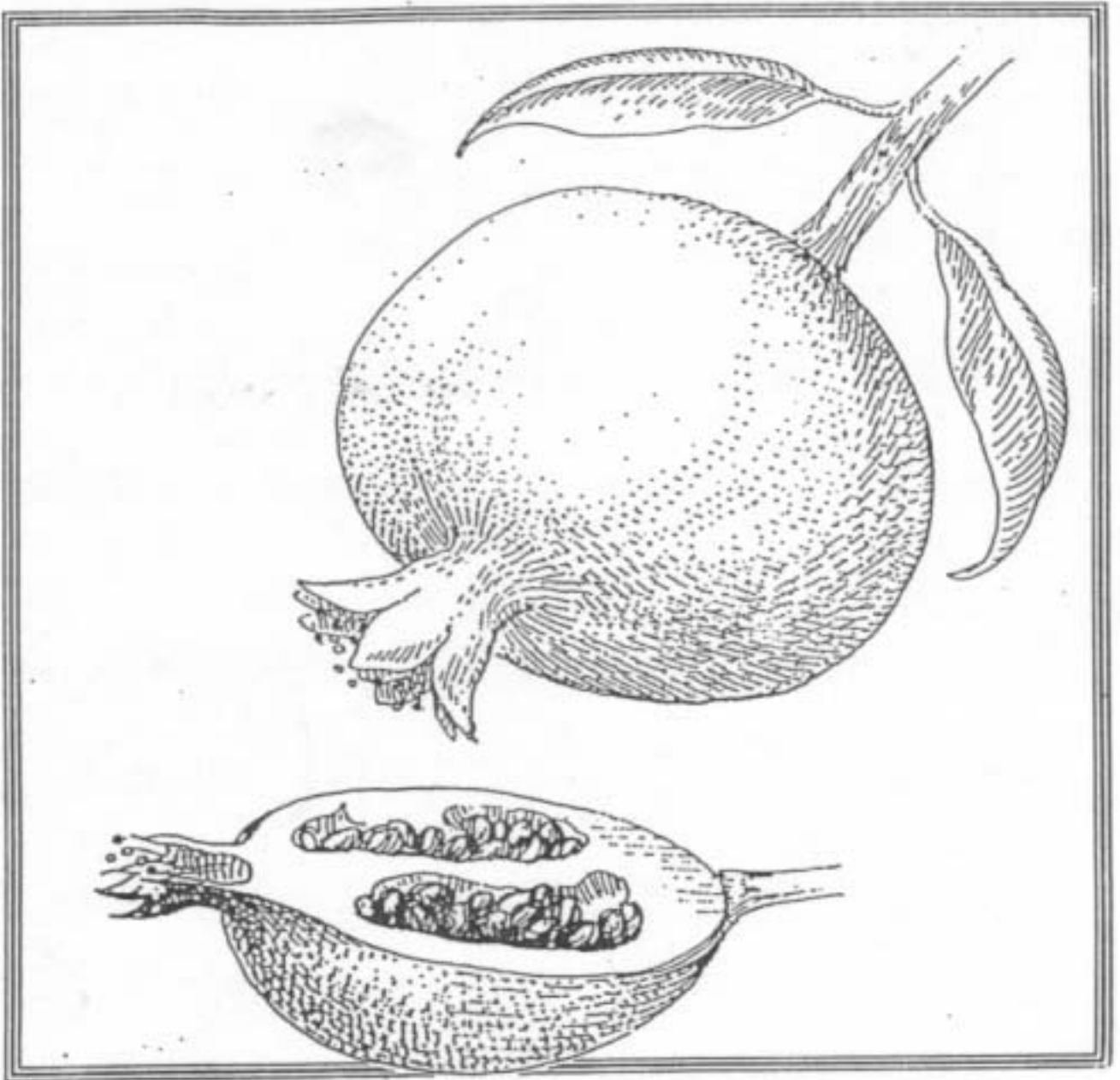


Illustration from Harper's Bible Dictionary

... let the bridegroom go forth of his chamber, and bride out of her closet Joel 2:6B

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

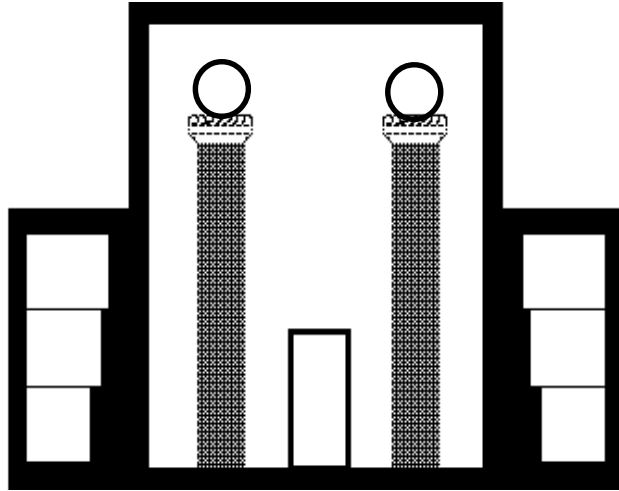
SON 6:7 **As a piece of a pomegranate are thy temples** within thy locks.

The sliced open pomegranate actually looks like the two halves of the brain. And, indeed, it is located between the temples, as is related in the Song of Solomon.

As we look at the whole pomegranate, it is not difficult to see the shape of an eyeball. The lower opening is like the lens and the stem is like the optic nerve.

But, wait a minute - aren't we contradicting ourselves? How could the pomegranate represent the cells of the brain and yet at the same time be related to the eyeball? This really stumped us until we began to study Solomon's temple and the answer then became obvious.

THE POMEGRANATE PILLARS AT THE EAST GATE OF THE TEMPLE



We are looking at a view of Solomon's temple from the front. The cross section around the outside shows the three tiers of chambers which enlarge as one ascends. These are similar to the three levels of the brain. We have the lower - or reptilian brain, the mid brain - or cerebellum, and the higher brain - or cerebrum. In the front of the temple were two very large pillars (about 73 feet high) as described below.

2CH 3:15 Also he made before the house **two pillars of thirty and five cubits high**, and the chapter that was on the top of each of them was five cubits.

16 **And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates**, and put them on the chains.

The pillars were covered with wreath and chains of pomegranates. 2 Chronicles chapter 4 then introduces us to the subject of chapters and pommels.

2CH 4:12 To wit, the two pillars, and **the pommels, and the chapters** which were on the top of the two pillars, **and the two wreaths to cover the two pommels of the chapters which were on the top of the pillars;**

What are chapters? These are the capitals of pillars - or the platform at the very top of the pillar which is often decorative in nature.

2CH 4:13 **And four hundred pomegranates on the two wreaths;** two rows of pomegranates on each wreath, **to cover the two pommels** [#1543] of the chapters which were upon the pillars.

There are four hundred pomegranates on the two wreaths which cover the pommels. But what is a pommel?

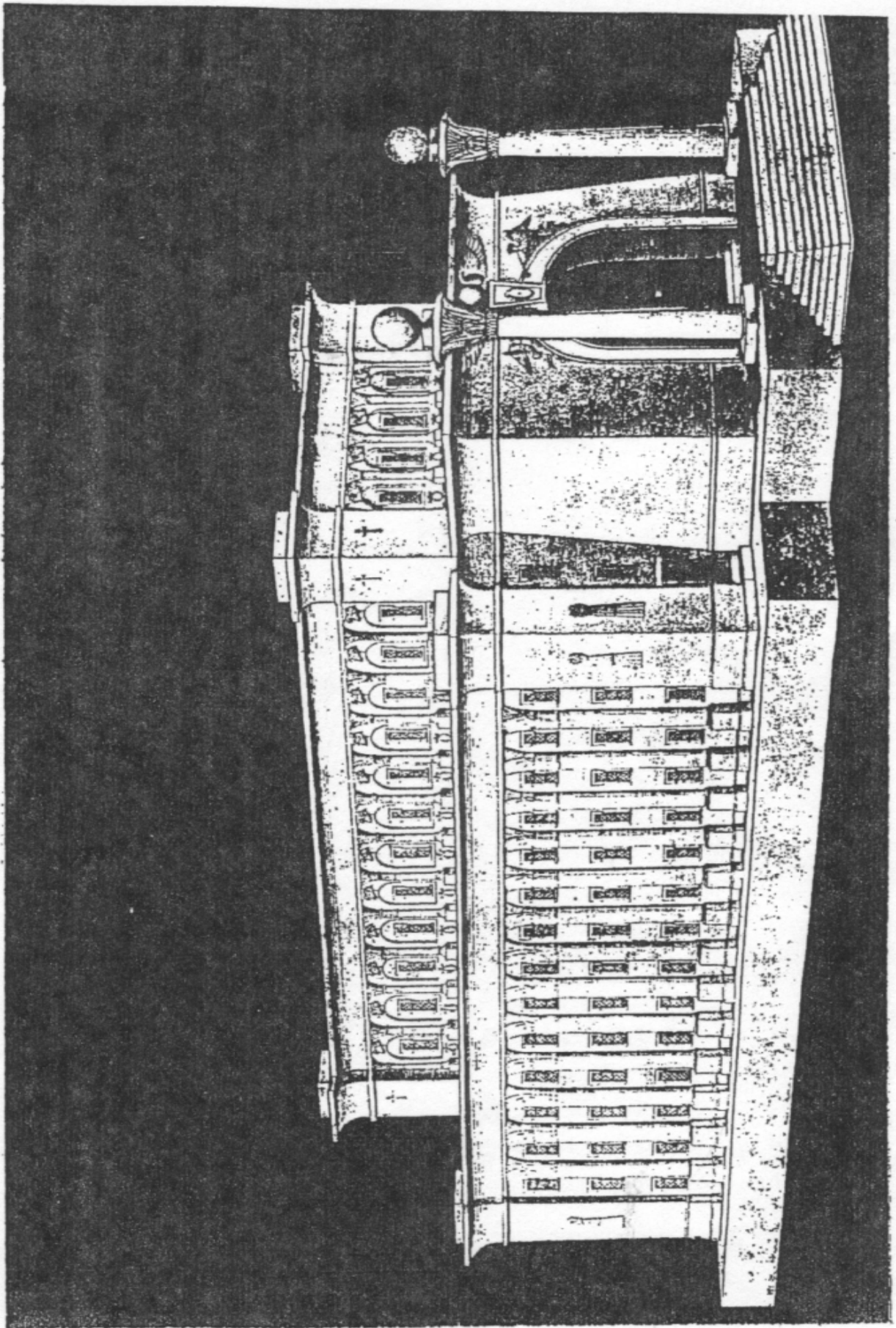
pommel - Strongs # 1543 - *gullah* - a fountain, bowl, or globe (all as round)

Webster indicates that pommel comes from *pomme* which means *apple*

Webster also says that pomegranate means *seedy apple*.

Therefore, setting on top of the chapter is a globe. It is covered with pomegranates which are related to the apple. The picture on the page to the right gives another view of Solomon's temple. Note the globes on top of each of the pillars and the delicate artwork on the chapters.

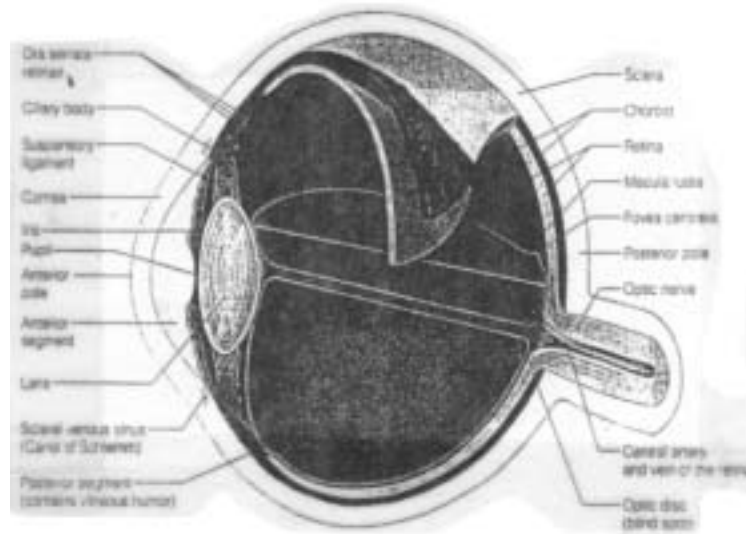
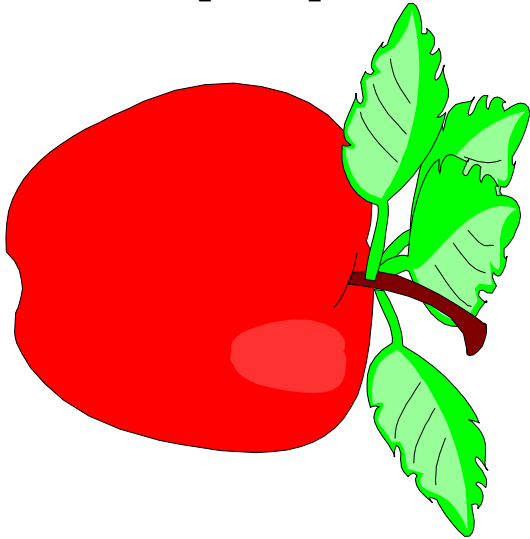
The pomegranates are arranged in "two wreaths". In the eyeball are two types of photoreceptors - rods and cones. Rods are more sensitive to dim light and are effective for peripheral and night vision. Cones on the other hand pick up the bright colors and sharp visual detail. But, how do we know the apple is related to our eyes? What is the scriptural basis for stating this?



RESTORATION OF TEMPLE OF SOLOMON BY FRISBEE

ZEC 2:8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

APPLE [EYE]



The term, "apple of his eye" is not just an old folk saying. It comes from scripture.

Above is shown a comparison of an apple and the eyeball. It is not difficult to relate the lens to the bottom of the apple, the body of the apple to the eyeball and the stem to the optic nerve.

We were discussing earlier about how the pomegranate (*seedy apple*) is very similar in appearance to the cells of the brain. But we have also noted that pomegranates adorn the pommels or globes setting atop the pillars. It would seem that we have some of our brain cells in our eyeball retinas. Sound farfetched? One of the physiology books puts it this way in its description of the retina.

Actually an out-pocketing of the brain, the retina contains millions of photoreceptors that transduce light energy as well as other neurons involved in the processing of light stimuli and glia. (Marieb)

Another physiology book calls the retina the *outpouching of the neural tube*. The retina is so intricately connected to the brain through the optic nerve that it is really considered part of the brain.

Fig 16:6, Internal structure of the eye. p. 546, Human Anatomy and Physiology, Marieb, Benjamin/ Cummings Science Publishing, Menlo Park, Ca.

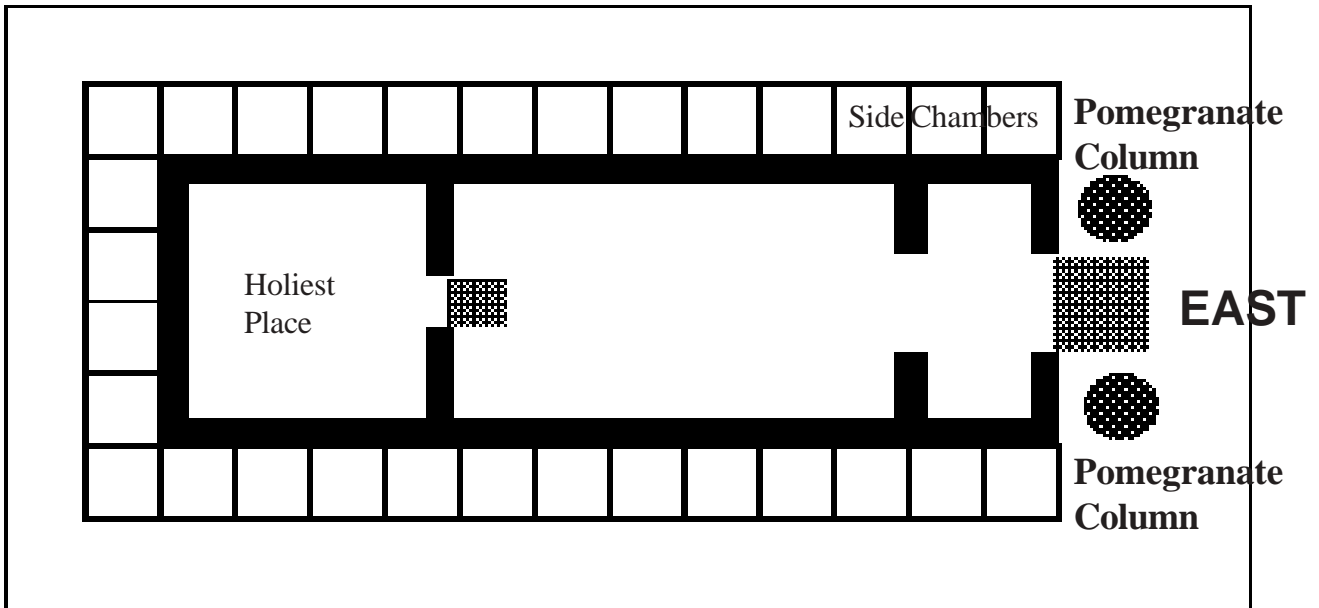
In the representation of the eye above, the light enters through the cornea and is focused by the lens on the retina. The retina contains millions of photoreceptors which are "wired" directly into the interior brain via the neural tubes. These are all bundled together into the optic nerve.

In many of the nervous systems of the body, the nerves on the left hand side serve the right brain and vice versa. The two eyes are somewhat different in that nerve pathways from each eye serve both sides of the brain. We might say that the eyes are more balanced between the right and left brain.

A diagram of how the nerves cross over to both sides of the brain is shown on the page to the right. It is said that a picture is worth a thousand words. Compare the schematic of the eyeball and the connections to the brain with the sketch of Solomon's temple just above it. **It is obvious that the pillars with the globe on top (that ties in to the temple) are strikingly parallel to the eyeballs and nerves!**

THE LIGHT OF THE SON COMES THROUGH THE EAST GATE

PLAN VIEW OF SOLOMON'S TEMPLE



PLAN VIEW OR CROSS SECTION OF THE OPTIC SYSTEM

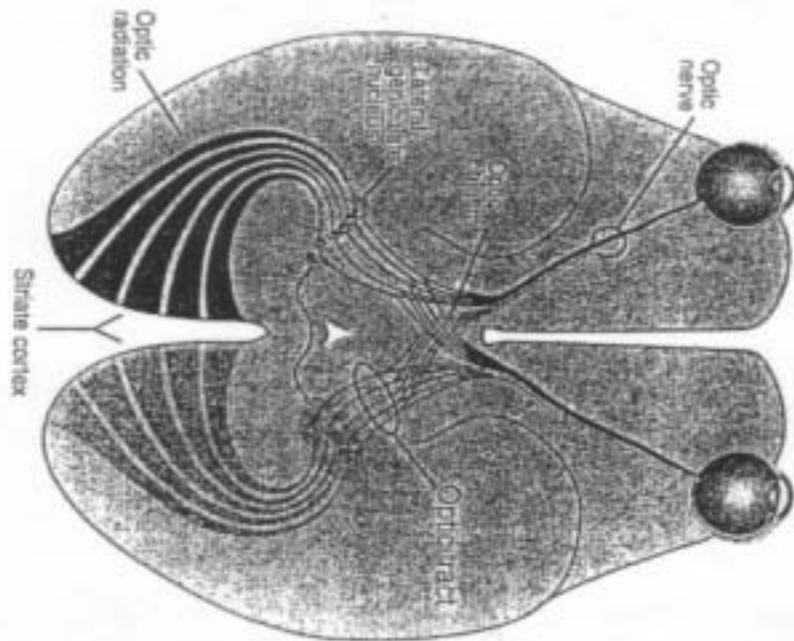
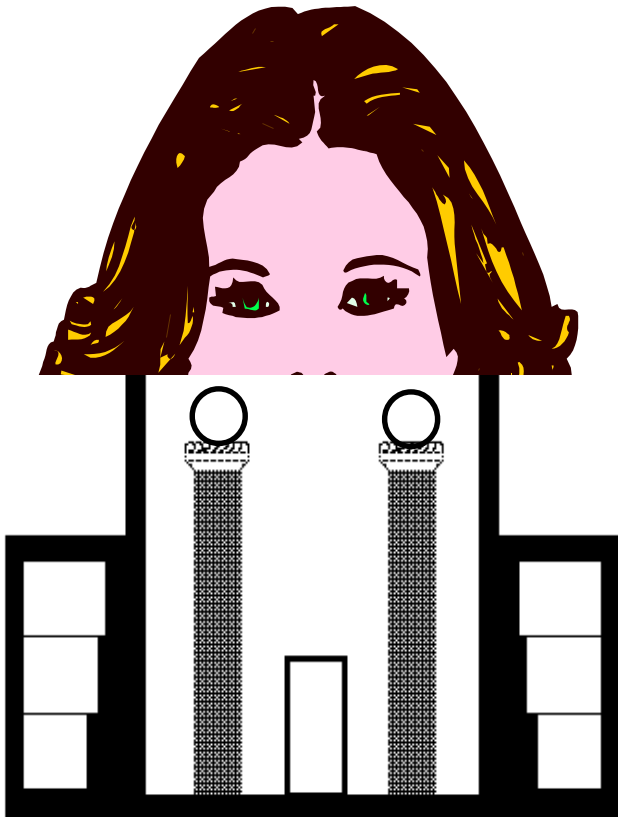


Fig 28:8, p. 835, Fundamental Neuroscience; Zigmond, Bloom, Landis, Roberts, Squire; Academic press; San Diego



Isn't it amazing how one can look at the anatomy of the optical circuits and see how this is so aptly represented in the pillars which stand in front of Solomon's temple. When we look at representations of Solomon's temple in the future, we will "see" much more than just stone and mortar. However, this is more than just the pillars in front of Solomon's temple. As one stands in front of the temple and looks eastward, there is a line of sight that extends directly to the mount of olives. This is through the double arched east gate. These double arches correspond to the eyelids.



At the outset of this writing, we mentioned that the mystery of the opening of the east gate is entwined with another mystery - the ashes of the red heifer. Now we will begin to examine the second mystery in relationship to the first.

There is an excellent book entitled, *The Temple - Its Ministry and Services*, which is authored by Alfred Edersheim and published by Hendrickson Publishers. In this book, Edersheim describes many of services of the temple and compares them to the Christ ministry. For example, one can examine the Hebrew traditions concerning the Passover lamb and use these as a parallel to learn more about all that Jesus did for us on the cross. By studying both the life of Jesus and the service of the Passover lamb we learn more than we might otherwise.

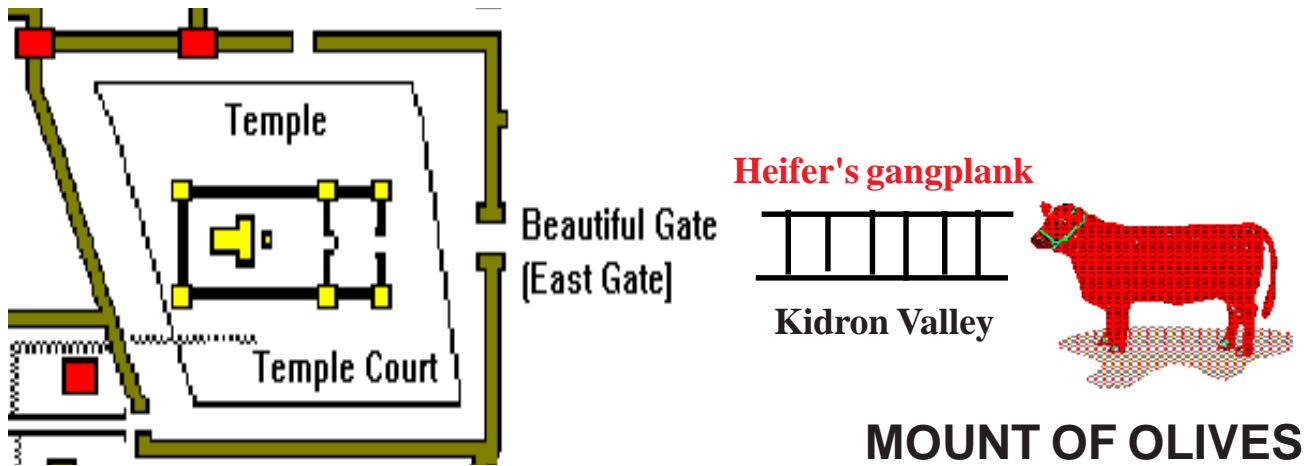
JOH 1:29 The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world.**

1CO 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. **For even Christ our passover is sacrificed for us:**

So, with this background in mind, let us examine what Edersheim relates about the Hebrew traditions concerning the sacrifice of the red heifer. On page 283, we begin by picking up the description of the priest who was "destined for the service".

"Seven days before, the priest destined for the service was separated and kept in the Temple -- in 'the House of Stoves' -- where he was daily sprinkled with ashes - - as the Rabbis' fable -- of all the red heifers ever offered. When bringing the sacrifice, he was to wear his white priestly rainments. **According to their tradition, there was an arched roadway leading from the east gate of the Temple out upon the Mount of Olives--double arched, that is arched also over the supporting pillars**, for fear of any possible pollution through the ground upwards. Over this the procession passed.

A LINE OF SIGHT REQUIRED FROM THE RED HEIFER SACRIFICE TO THE TEMPLE



EXCERPTS FROM ALFRED EDERSHEIM'S "THE TEMPLE - ITS MINISTRY AND SERVICES"

"There were five gates to the Temple Mount: the two Huldah Gates on the south ... the Kiponus gate on the west ... the Tadi Gate on the north ... The Eastern Gate on which was portrayed the Palace of Shushan. Through this the High Priest that burned the [Red] Heifer, and the heifer, and all that aided him went forth to the Mount of Olives (Mishanah, Middot i.3)

On the mount of Olives the elders of Israel were already in waiting. First, the priest immersed his whole body, then he approached the pile of cedar-, pine, and fig-wood which was heaped like a pyramid, but having an opening in the middle, looking towards the west. Into this the red heifer was thrust, and bound, with its head towards the south and its face looking to the west, the priest standing east of the sacrifice, his face, of course, also turned westwards. Slaying the sacrifice with his right hand, he caught up the blood in his left. Seven times he dipped his finger in it, **sprinkling it towards the Most Holy Place, which he was supposed to have in full view over the Porch of Solomon or through the eastern gate.**"

It is clear that the sacrifice of the red heifer is intimately connected with the opening of the east gate. In the beginning, this east gate was closed to Adam and Eve - unless they went back through the flame and returned to the garden.

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

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

What could be the meaning of the red heifer in terms of Adam's experiences? First, since we are describing this animal in female terms, we can relate it to the soul. But why is the heifer red? Does not the word Adam mean reddish?

GEN 2:23 And **Adam** [#120, #119] said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Adam - #120 ruddy, i.e. a human being (an individual or the species, mankind, etc.)
#119 to show blood (in the face), i.e. flush or turn rosy

THE SCRIPT FOR THE BURNING OF THE RED HEIFER

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:**

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:**

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:

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

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



CEDAR [HEAD]

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



PSA 51:7 **Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.**



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

Eidersheim continues: "Seven times he dipped his finger in it, **sprinkling it towards the Most Holy Place, which he was supposed to have in full view over the Porch of Solomon or through the eastern gate.** Then, immediately descending, he kindled the fire. As soon as the flames burst forth, the priest, standing outside the pit in which the pile was built up, took cedarwood, hyssop, and 'scarlet wool, asking three times as he held up each: 'Is this cedar wood? Is this hyssop? Is this scarlet?' so as to call to the memory of every one the Divine ordinance. **Then, tying them together with the scarlet wool, he threw the bundle upon the burning heifer. The burnt remains were beaten into ashes** by sticks or stone mallets and passed through coarse sieves; **then divided into three parts** -- one of which the was kept in the Temple-terrace (the *Chel*), the other on the Mount of Olives, and the third distributed among the priesthood throughout the land."

If one sacrificing the red heifer stood on the mount of Olives and looked through the east gate to the porch of the temple, they would be looking into the holiest place. But the holiest place has a veil in front of it - and one would not be able to see further unless ---

MAT 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, **behold, the veil of the temple was rent in twain from the top to the bottom**; and the earth did quake, and the rocks rent;

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

So the sacrifice of the red heifer and the opening of the east gate have something to do reversing the death that came about when Adam and Eve lost their sight and could no longer see the Lord.

HEB 11:1 Now faith is the substance of things hoped for, **the evidence of things not seen.**

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, **so that things which are seen were not made of things which do appear.**

Originally Adam and Eve saw the unseen things of the higher realms - but when they fell they could no longer see into the world of angels and unseen beings.

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

8 **And they heard the voice of the LORD God walking in the garden in the cool of the day**: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Adam and Eve had chosen the natural vision and rejected the spiritual vision. But this sacrifice of the red heifer soulish nature within the flaming sword at the east gate of the garden of our minds opens up a pathway of spiritual vision into the world of the unseen. We will see the substance of which the worlds were framed!

ISA 58:11 And the LORD shall guide thee continually, and **satisfy thy soul in drought**, and make fat thy bones: **and thou shalt be like a watered garden**, and like a spring of water, whose waters fail not.

Father, El Elyon, we come to you on behalf of our readers and ourselves, and we ask that the east gate of the garden of our minds would be fully opened. We ask that the veil separating our vision from the unseen world would be removed and we would enter into that face to face relationship with you. We ask that the water of the Spirit would be poured over the ashes of our soulish mind. We ask that the water of separation would cleanse us from the grave of Adam's death and that we would ascend into your presence. We ask this in the Name of Yeshua, our Savior.

Now that we have prayed for spiritual understanding, let us go back to the scriptures and see what was done with the ashes of the red heifer once she was burned. After the ashes are obtained, washing with water is necessary.

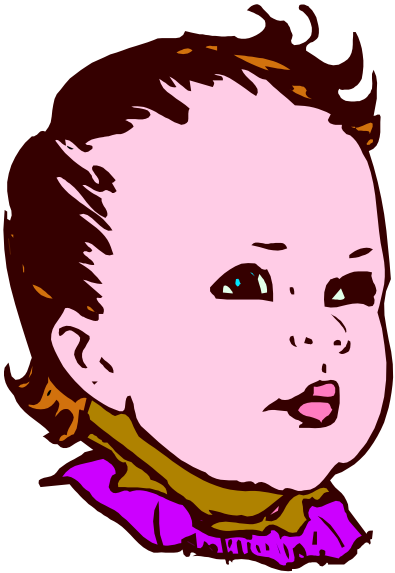
NUM 19:7 **Then the priest shall wash his clothes, and he shall bathe his flesh in water**, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

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.**

The ashes are to be put into a vessel filled with running water and then this is sprinkled over the congregation. **Who does the sprinkling?** You would be surprised. You have heard that a child shall lead them - but could it be a manchild?

REV 12:5 **And she brought forth a man child**, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.



THE MINISTRY OF THE MANCHILD

Edersheim continues: The next care was to find one to whom no suspicion of possible defilement could attach, who might administer purification to such as needed it. For this purpose a priest was not required; **but any one--even a child--was fit for the service. In point of fact, according to Jewish tradition, children were exclusively employed in this ministry.** If we are to believe the *Mishnah* (*Parah*, iii, 2-5). There were at Jerusalem certain dwellings built upon rocks, that were hollowed out beneath, so as to render impossible pollution from unknown graves beneath. Here the children destined for this ministry were to be born, and here they were reared and kept till fit for their service.

Peculiar precautions were adopted in leading them out to work. The child was to ride on a bullock, and to mount and descend it by boards. **He was first to proceed to the pool of Siloam (Gihon), and to fill a stone cup with its water**, and thence to ride to the Temple Mount, which, with all its courts was also supposed to be free from pollution by being hollowed beneath. **Dismounting, he would approach the 'Beautiful Gate,' where the vessel with the ashes of the red heifer was kept ..** The purification was made by sprinkling with hyssop. According to the Rabbis (*Parah*, xi, 9), three separate stalks, each with a blossom on it, were tied together, and the tip of these blossoms dipped into the water of separation, the hyssop itself being grasped while sprinkling the unclean.

Those familiar with the account of the birthing of the manchild in Revelation 12 will have little difficulty in seeing the parallels above with the ministry of the manchild. The water of separation from the ashes of the red heifer facilitate the process of being "caught up" to the throne.

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

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

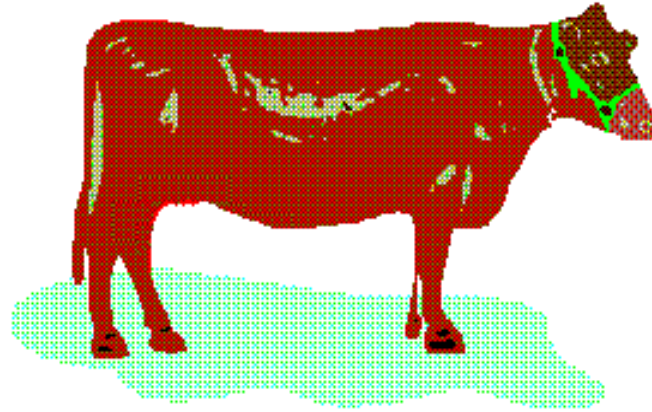
5 And she brought forth a man child, who was to rule all nations with a rod of iron: and **her child was caught up unto God, and to his throne.**

REV 12:7 **And there was war in heaven:**

Michael and his angels fought against the dragon; and the dragon fought and his angels,

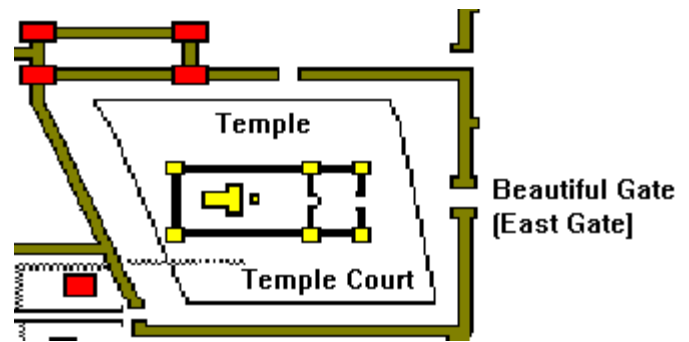
Any time there is a radical change in the spirit, there is warfare as the old must decay and be replaced by the new. This was true at the time of Jesus when the rigid laws of the Pharisees was superseded by the teachings of Christ. And, the decay of the old did not take place all at once. More than thirty years after Jesus was crucified, the Romans besieged Jerusalem and caused the fall of the old structure. Josephus, the historian, presents his account of a mysterious opening of the east gate as preparations were made for the sacrifice of the red heifer. **Likewise, when our east gate opens, there will be "war in heaven" between the old thoughts and the mind of Christ.**

THE ASHES OF THE RED HEIFER



AND THE OPENING OF THE EAST GATE

FLAVIUS JOSEPHUS, THE HISTORIAN RECOUNTS SOME OF THE SIGNS THAT FORETOLD THE DESTRUCTION OF THE TEMPLE IN JERUSALEM BY ROME.



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

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

Josephus seems almost apologetic for writing what would surely be a fable - except for supernatural intervention. But it is not difficult for Christians to see the significance of a lamb being brought forth in the midst of this turmoil and unsealing the book mysteries which were shut up since the fall.

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

7 And he came and took **the book** out of the right hand of him that sat upon the throne.

8 And when he had taken the book, **the four beasts and four and twenty elders fell down before the Lamb**, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

And when our east gate is fully opened, the old antichrist thoughts will be displaced, self will be moved off the throne of our mind. And the twenty-four elders (12 paired cranial nerves) of the mind of Christ will fall down and worship the Lamb.

We have read about the ritual used by the priests concerning the ashes of the red heifer. Let us go back to the book of Numbers and pick up the account. Note the emphasis that the scriptures place on cleansing that which has touched dead things.

NUM 19:16 And whosoever toucheth one that is slain with a sword in the open fields, **or a dead body, or a bone of a man, or a grave, shall be unclean seven days.**

17 And for an unclean person **they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:**

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 **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.

But what is the significance of sprinkling the water of separation on the third day and the seventh day? Let's look at what happened on these days in the following scriptures.

EXO 19:10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

11 **And be ready against the third day:** for the third day the LORD will come down in the sight of all the people upon mount Sinai.

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

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

On the third day the people saw the fiery presence of the Lord - but they weren't really prepared for it. Also, it was on the third day that Jesus overcame death. This is why the water of separation is necessary to leave the grave behind. But, it was on the seventh day that the true ascension took place and the change was made from a resurrected body to a glorified body. And this was a two stage process. Jesus prayed twice for the blind man.

MAR 8:23 And he took **the blind man** by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

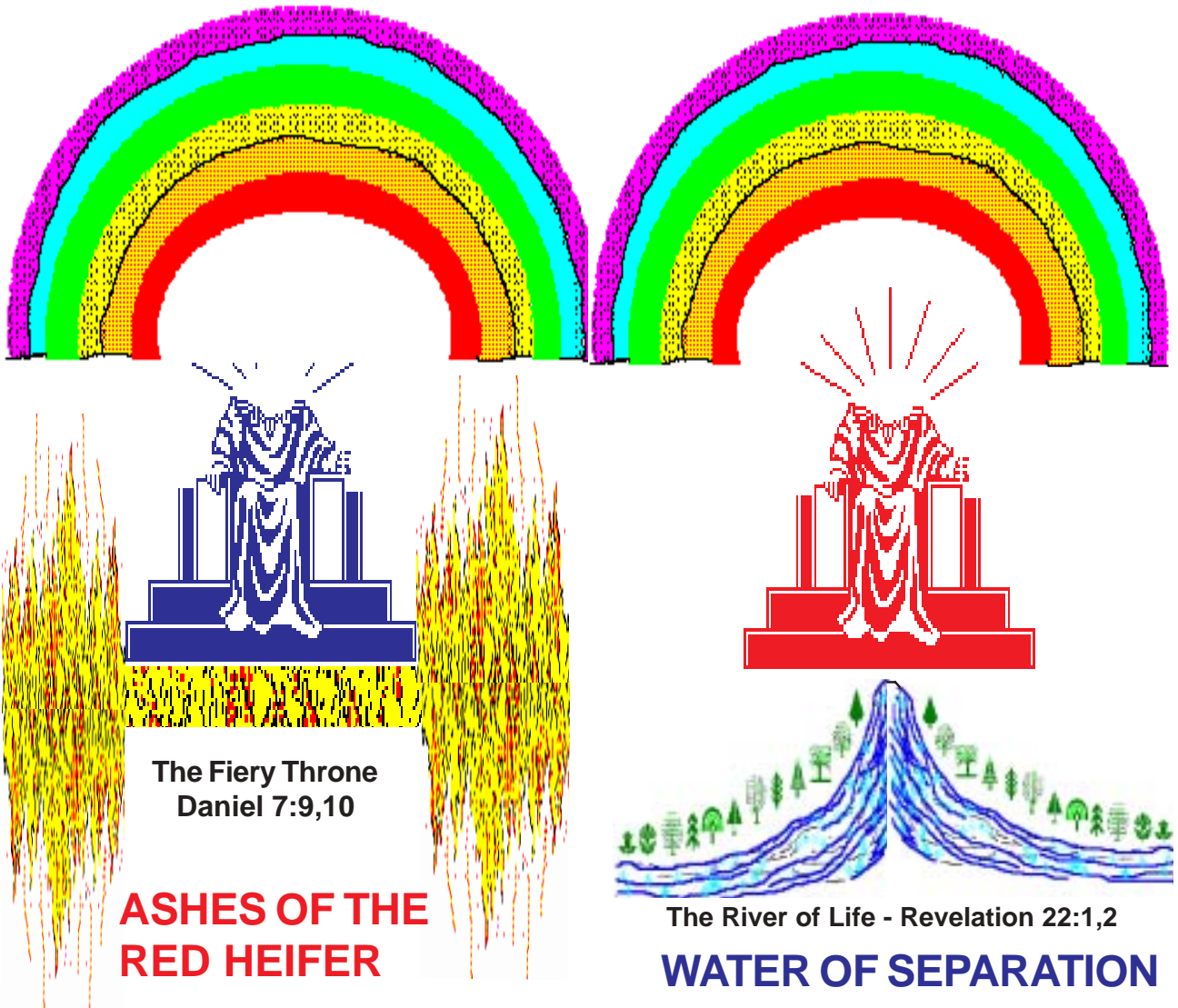
24 And he looked up, and said, **I see men as trees, walking.**

25 **After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.**

The ministry of the ashes of the red heifer require both fire and water. First the fire burns up the fleshly adam traits - but it is the mercy of the water that brings us through to the final victory. After all, the east gate is also called the Mercy gate. We can see this process in the descriptions of the throne room. In Daniel chapter 7, the throne is described as very fiery. In Revelation 22, it is described as having a river of life proceeding from it. So, if we want to be totally processed to transfiguration, **we will go through both the water and the fire.**

OPENING THE EAST GATE

THE THRONE OF FIRE AND THE THRONE OF WATER



The Fiery Throne
Daniel 7:9,10

**ASHES OF THE
RED HEIFER**

The River of Life - Revelation 22:1,2

WATER OF SEPARATION

THE PERFECT BALANCE OF THE ELOHIM

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

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

Numbers 31 tells us that the purification of both the fire and the water is necessary and on the seventh day the process will be completed. Yes, we need the fiery word of Yahweh to take us through the flame, but we need also the tender mercy of the water of the Spirit (El Shaddai) to stabilize us in the Christ love of mercy and forgiveness.

It is in this that we have the perfect balance of the Elohim that allows approaching the fiery throne by bathing ourselves in the river of healing and mercy. And as we look at the above, we can see the twin rainbow arches represented in the east gate. Jesus told the blind man to look up and be restored. How, we long to have our spiritual vision totally restored.

We have discussed in previous writings how the seven trumpets and vials in Revelation are parallel descriptions of the same events. Now, we want to look at the last three and one-half years of this seven year matrix. During the fourth trumpet and vial, the manchild is birthed. Look at the depiction below like a ladder, the events of the last 3.5 years start in the middle of the fourth rung and continue up the ladder to the seventh rung.

GENERAL RETURN OF CHRIST

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

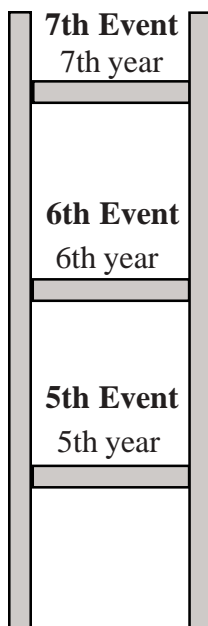
REV 9:14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great **river Euphrates**.

REV 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottom- less pit.
2 ... and the sun and the air were **darkened** by reason of the smoke of the pit.

REV 8:12 And the fourth an- gel sounded, and the third part of the **sun** was smitten, and the third part of the moon, and the **third part of the stars**; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

We would place the opening of the east gate and the ministry of the red heifer in the middle of the fourth trumpet and vial. The natural "sun" of man's reasoning is smitten and is replaced by the Son of Righteousness. It is at this point that the red heifer of the adamic soul is "scorched" and the water of separation applied so that the manchild is "caught up" into the higher realms. It is here that the war- fare with that old dragon called Leviathan com- mences in earnest.

The manchild is caught up into the high realms of God. But, lets peek ahead just a bit from the fourth vial and trumpet to the fifth vial and trum- pet. This fifth event deals with the opening of the bottomless pit and all of its contents. But, where o where is this bottomless pit?



REV 16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, **It is done**.

REV 16:12 And the sixth angel poured out his vial upon the great **river Euphrates**; and the water thereof was dried up, that the way of the kings of the east might be prepared.

REV 16:10 And the fifth angel poured out his vial upon the seat of the beast; and his king- dom was full of **darkness**; and they gnawed their tongues for pain,

REV 16:8 And the fourth angel poured out his vial upon the **sun**; and power was given unto him to scorch men with fire.

REV 12:4 And his tail drew the **third part of the stars of heaven**, and did cast them to the earth:

4th Event 3&1/2 YEAR POINT BIRTH OF MANCHILD

REV 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and **her child was caught up unto God, and to his throne**.

There is a song that speaks of climbing the highest mountain and swimming the deepest sea. The manchild's experiences will include the highest heights and the deepest depths. And through all these experiences, nothing will separate the manchild from the love of Christ.

ROM 8:37 Nay, in all these things **we are more than conquerors through him that loved us**.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor pow- ers, nor things present, nor things to come,

39 **Nor height, nor depth**, nor any other creature, **shall be able to separate us from the love of God, which is in Christ Jesus our Lord**.

Where is this bottomless pit that is opened up in the fifth trumpet and vial? To understand this, we will go back to the very first red heifer sacrifice that is indirectly mentioned in Eidersheim's writing: *"Seven days before, the priest destined for the service was separated and kept in the Temple -- in 'the House of Stoves' -- where he was daily sprinkled with ashes -- as the Rabbis' fable -- of all the red heifers ever offered."* The tradition is that the first red heifer was offered by Abraham when he made his covenant with God. Ever after that time, a small portion of the ashes of the preceding red heifer would be mixed with the new ashes so that in theory the water of separation would contain ashes of all the red heifers ever offered.

There is not complete agreement on how many red heifers have ever been offered, but it is thought to be in the range of seven to ten. The qualifications for the red heifer are very stringent and difficult to fulfill - no off color hair of any kind is permitted. It has been reported that there is great excitement over a red heifer meeting these qualifications that was born in Israel in fall of 1996. Generally, the red heifer is in the range of three to five years old when it is sacrificed.

Now - back to our question about how all this relates to the bottomless pit. Abraham had just received his blessing from the Most High God through the priesthood of Melchisedek. It was then that God began to speak to him about a covenant causing him to inherit the land. The Lord God gave him some rather peculiar instructions that included dividing a heifer in its midst. Abraham was about to go through a difficult experience.

GEN 15:8 And he said, Lord GOD, **whereby shall I know that I shall inherit it?**

9 And he said unto him, **Take me an heifer of three years old**, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, **and divided them in the midst, and laid each piece one against another:** but the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

ABRAHAM'S BOTTOMLESS PIT



GEN 15:12 **And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.**

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; **and they shall afflict them four hundred years;**

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Abraham had just soared into the heavens when he was visited by Melchisedek - and now this. He went from the very heights of blessings to the very depths of great darkness.

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

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

Was Abraham taken into some bottomless pit of darkness in the earth? Not likely because all this seemed to take place in his mind as the smoking furnace passed between the pieces of the sacrifices - including that of the red heifer.

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

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

Could it be that the bottomless pit of darkness was something that had been sealed up in Abraham's subconscious and that the Lord chose this particular time to deal with it?

Opening up the east gate is an entry into the unseen realms - and these realms contain both good and evil. They also contain both the angelic and the demonic. The soul is the feminine part of our being where thoughts are implanted and sometimes brought to fruition. But our soul has two lovers and war exists in the heavens of our thoughts until the conflicts are resolved.

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

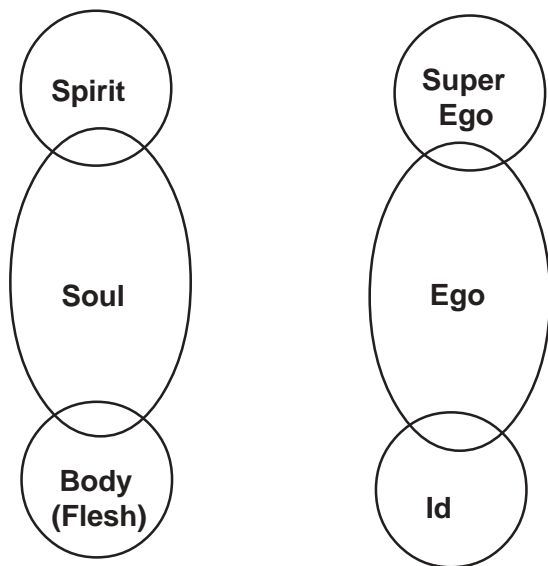
3 But I fear, lest by any means, **as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.**

The scriptures often describe this warfare as between the spirit (the inward man) and the flesh.

ROM 7:22 For I delight in the law of God **after the inward man:**

23 **But I see another law in my members,** warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Of the two models given below, which one do you think Bible students would be likely to choose and which one would psychology students choose?



The soul or ego is our window to the world or what the world calls reality. It is the woman who can receive implants from good or evil and conceive thoughts.

When we label something as the subconscious, it means that is hidden somewhere not readily accessed or understood by the conscious mind. Hidden unseen below the surface could be God given instructions and thoughts or selfish urges that entirely come from the id or flesh.

In general, psychology does not seem to recognize what God has placed within an individual when they are brought into the world. We would characterize this as being placed in what psychology calls the superego.

JOH 1:9 That was the true Light, **which lighteth every man that cometh into the world.**

10 He was in the world, and the world was made by him, and the world knew him not.

ROM 1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20 **For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made,** even his eternal power and Godhead; so that they are without excuse:

The essential elements of the following account about the superego, the ego, and the id was found in several psychology books - we will quote one of them. Note the curious treatment of how the superego develops.

A personality that consisted only of ego and id would be completely selfish. It would behave effectively but unsocially. Fully adult behavior is governed not only by reality but also by morality - that is, by one's conscience or the moral standards that people develop through interaction with their parents and society. Freud called the moral guardian the superego.

The superego is not present in a child at birth. As young children, we are amoral and do whatever is pleasurable. As we mature, we assimilate, or adopt as our own, the judgements of our parents about what is "good" and "bad". In time, the external restraint applied by our parents is replaced by our own internal self-restraint. The superego, eventually acting as conscience, takes over the task of observing and guiding the ego, just as the parents observe and guide the child.

Morris

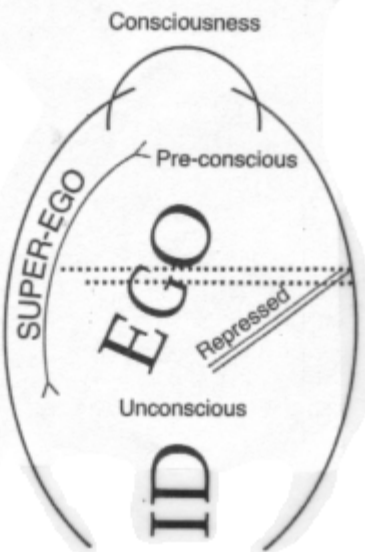
Abraham's horror of a great darkness experience involved a smoking furnace - similar to that which John described in Revelation.

REV 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and **to him was given the key of the bottomless pit.**

2 And he opened **the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace;** and the sun and the air were darkened by reason of the smoke of the pit.

We have surmised that the bottomless pit may be more a dimension of the mind rather than some deep hole in the earth. Below is a diagram from a psychology book which discusses "the limitless-ness of the unconscious id."

Figure 12-1
Diagram of the structural relationship formed by the id, ego, and superego
 The ego is partly unconscious, partly conscious, and derives knowledge of the external world through the senses. The superego is also partly conscious and partly unconscious. But the id is entirely unconscious. The open space beneath the id indicates the limitlessness of the unconscious id.
 Adapted from *New Introductory Lectures on Psychoanalysis* by Sigmund Freud, New York: Carlton House, 1933.



Quotes and illustrations from p. 452, *Psychology, An Introduction, 7th Edition*, by Charles G. Morris, Published by Prentice Hall

Isn't it curious that psychology recognizes the existence of a deep, dark hole in the id that abounds with selfish instincts and desires. This reminds one of the mind of the beast.

Now that we have discussed the id, let's continue with the narrative to see what it says about the interplay between the superego, ego, and id.

According to Freud, the superego also compares the ego's actions with an ego ideal of perfection and then rewards or punishes the ego accordingly. Unfortunately, the superego may be too harsh in its judgement. Dominated by such a punishing superego, an artist, for example, may realize the impossibility of equaling Rembrandt or Michelangelo and give up painting.

Ideally, the id, ego, and superego work in harmony. The ego satisfies the demands of the id in a reasonable, moral manner approved by the superego. We are then free to love and hate and to express our emotions sensibly and without guilt. When our id is dominant, our instincts are unbridled and we are apt to be a danger to ourselves and society. When our superego dominates, our behavior is checked too tightly and we cannot enjoy a normal life. Morris

If we equate the superego to our spirit, then we might have qualms about the last sentence in the paragraph above. But, it is possible that there are different levels in our spirit - such that the lower level of spirit maturity might be overly harsh on our ego or soul? Consider the what another psychology book says about the superego.

The superego acts as a judge or censor for the thoughts and actions of the ego. One part of the superego, called the conscience, reflects actions for which a person has been punished. When standards of the conscience are not met, you are punished internally by guilt feelings. ... In Freudian terms, a person with a weak super ego will be a delinquent, criminal or antisocial personality. In contrast an overly strict or harsh superego may cause inhibition, rigidity, or unbearable guilt.

Looking at the above from a Christian viewpoint, we would tend to applaud the strict superego that lays the guilt on the ego and id for misbehavior -- or would we? After all, the superego needs to really lay down the law to the ego and id!

GAL 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

THE STEPS OF ASCENSION FOR THE SUPEREGO



It is not our intention in this writing to dwell on terms from psychology, but only to spend a few pages introducing some interesting parallels with scriptures. Perhaps, these concepts will be covered in more detail in a later writing, should the Spirit lead in that direction.

We are somewhat wary of psychology since its viewpoint is from the "psyche" and is soulish. However, consider the statement we quoted earlier. We would agree that it could be taken in the wrong context as permission to continue in sin. But, when viewed in the context of maturing in our spirit, it does have its elements of truth.

When our superego dominates, our behavior is checked too tightly and we cannot enjoy a normal life.

Is it not true that the law is the standard by which the conscience part of our superego begins to deal with us?

ROM 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

First the superego has to deal with the law - and those that try to find perfection under the law will have a measure of blessing - but also much frustration. To relieve this frustration, they must take the second step to grace.

The problem that many Christians have is that once they have received grace, they will go back to the torment of the law and try to please God through their concepts of external rules and regulations and rewards and punishments.

GAL 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, **Received ye the Spirit by the works of the law, or by the hearing of faith?**

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

If we look at this problem as a mediation between the high standards set by the superego and the activities of the ego and id, there is only one solution which will bring us peace. We need a very skilled mediator.

1TI 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

Yes, our spirit came from God who gave it to us in its perfection. But, once in the earth, it becomes contaminated with the earth and must be renewed to its perfection. The first step is law, the second is grace, and the third step is love.

PSA 51:10 Create in me a clean heart, O God; and renew a right spirit within me.

Let us consider a case where two Christians had received grace in their spirit, but had not taken the next step of love. It is clear from the following verses that Jesus expects our spirit to progress from receiving grace for ourselves to extending love to others.

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

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

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

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

FROM LAW TO GRACE



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

2 But when the Pharisees saw it, they said unto him, **Behold, thy disciples do that which is not lawful to do upon the sabbath day.**

FROM LAW TO GRACE TO LOVE



JOH 8:4 They say unto him, Master, **this woman was taken in adultery, in the very act.**

7 So when they continued asking him, he lifted up himself, and said unto them, **He that is without sin among you, let him first cast a stone at her.**

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. **And Jesus said unto her, Neither do I condemn thee: go, and sin no more.**

The two examples above show the progression that our spirit should make from law to grace and from grace to love. For as the scriptures say, the law will never be satisfied until it is fulfilled in love.

ROM 13:8 Owe no man any thing, but to love one another: for **he that loveth another hath fulfilled the law.**

Perhaps the greater difficulties of many Christians reading this may not be with direct sins, but with not rising to the perfection that we desire because of our mistakes and misjudgments or inadequacies. Yes, we are called to perfection, but until we arrive in God's perfection, we must allow Christ to be the mediator that deals with our imperfections as we travel the road to perfection. Otherwise, we can't get there from here. Again, there is an element of truth in the following, particularly if our spirit is operating in the law only.

Unfortunately, the superego may be too harsh in its judgement. Dominated by such a punishing superego, an artist, for example, may realize the impossibility of equaling Rembrandt or Michelangelo and give up painting. Morris

In order to progress from law to grace all the way to love, we must experience God's perfect love for ourselves. We must realize that God will not only love us when we are perfected, but that He first loved us when we were deep in our imperfections. **The spirit of fear of the loss of God's love - because we are not yet perfected - must be replaced with His unchanging, ever-present love!**

1JO 4:18 **There is no fear in love; but perfect love casteth out fear: because fear hath torment.** He that feareth is not made perfect in love.

19 We love him, **because he first loved us.**

Father, El Elyon, we come to you in the name of Yeshua, our Savior. Father, we ask forgiveness for our sins, mistakes, misjudgments, faults and inadequacies and ask that they be covered by the blood of Yeshua. Father, we ask that through the mediation of Christ, that there would be peace in our relationship with you. For you know our frame and the rate of progress that we can achieve toward perfection. We ask that we might rest from our own efforts, but that we flow with your leading to travel the road to perfection. We ask that we might ascend into the heights of your love so that we might overcome the depths of darkness. And we ask to truly learn how to be ambassadors of your love, mercy and forgiveness. Amen.

Now we will return to our matrix of events for the final 3.5 years after the manchild is birthed. See the chart below. At the midpoint of the fourth trumpet and vial the manchild is caught up to the throne. It is here that it is armed with the most potent weapon in God's arsenal - His unconditional love for mankind. Once the manchild has experienced the heights of God's unlimited love, the battle of the bottomless pit begins with the 5th trumpet and vial. The only way to overcome the bottomless degradation of the pit is the limitless love of God.

GENERAL RETURN OF CHRIST

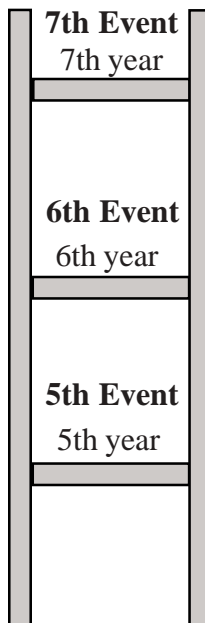
REV 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be **finished**, as he hath declared to his servants the prophets.

REV 9:14 Saying to the sixth angel which had the trumpet, **Loose the four angels which are bound in the great river Euphrates.**

REV 9:1 **And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.**

2 ... and the sun and the air were **darkened** by reason of the smoke of the pit.

REV 8:12 And the fourth angel sounded, and the third part of the **sun** was smitten, and the third part of the moon, and the **third part of the stars**; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.



4th Event
3&1/2 YEAR POINT
BIRTH OF MANCHILD
 REV 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and **her child was caught up unto God, and to his throne.**

REV 16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, **It is done.**

REV 16:12 And the sixth angel poured out his vial upon the great **river Euphrates**; and the water thereof was dried up, that the way of the **kings of the east** might be prepared.

REV 16:10 **And the fifth angel poured out his vial upon the seat of the beast**; and his kingdom was full of **darkness**; and they gnawed their tongues for pain,

REV 16:8 And the fourth angel poured out his vial upon the **sun**; and power was given unto him to scorch men with fire.

REV 12:4 And his tail drew the **third part of the stars of heaven**, and did cast them to the earth:

It is evident that there is a dimension within mankind that is opening up to the point that even the general public has become acutely aware that something is drastically wrong!

How can one explain the recent rash of school and business shootings which seem to make no sense at all? It seems that a darkness has enveloped the minds of both children and adults so that they can not see the pain and misery that they are inflicting by senseless killings. Their minds are so darkened that hurt to others means nothing to them. This darkness arises from the bottomless pit which is the seat of the beast. Psychology calls it the id, but the scriptures call it the pit. But, for every depth of the enemy, God has a higher height of love.

Sometimes when we go through trauma, it is so horrific that we repress it. And so it seems that there is a dimension in the id that has been kept chained up, but will be revealed in the last days.

REV 17:8 **The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition:** and they that dwell on the earth shall wonder, whose names were not written in the book of life **from the foundation of the world, when they behold the beast that was, and is not, and yet is.**

Those whose spirits existed before the foundation of the world, will recognize this beast, for they will no longer repress the memories of the experiences described in Genesis 1 and Psalm 82.

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

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

PSA 82:1 God [ELOHIM] standeth in the congregation of the mighty; he judgeth among the gods [elohims].

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

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

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

The manchild will have reached a point in his maturity where the east gate of the unseen is opened and it is ready to confront the very conditions that caused the fall of the elohim. This was a time of great trauma and the beast of the dark depth that caused it has been chained (repressed) in the bottomless pit until the timing and power to deal with it was in place.

When Abraham burned the first heifer, he was to a degree prepared to deal with this darkness, but he still found it horrifying. Whether Abraham repressed any of this horror, we do not know. But note that a covenant was made involving that great river Euphrates - the fourth river of Eden.

GEN 15:9 And he said unto him, **Take me an heifer of three years old**, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

12 And when the sun was going down, a deep sleep fell upon Abram; and, **lo, an horror of great darkness fell upon him.**

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

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

Why would the river Euphrates be important? Look on the page to the left at the sixth trumpet and vial. Does it not involve the great river Euphrates and the kings of the east? When the east gate is opened, the kings of the east will try to come through our eye gate from the unseen. But the Lord has given us a covenant that our rivers of consciousness will be defended against the enemy. For there are four streams of consciousness that flow out of the garden of our mind.

GEN 2:8 And **the LORD God planted a garden eastward in Eden**; and there he put the man whom he had formed.

10 And a river went out of Eden to water the garden; and **from thence it was parted, and became into four heads.**

11 The name of the **first is Pison**: that is it which compasseth the whole land of Havilah, where there is gold;

13 And the name of **the second river is Gihon**: the same is it that compasseth the whole land of Ethiopia.

14 And **the name of the third river is Hiddekel**: that is it which goeth toward the east of Assyria. **And the fourth river is Euphrates.**

The four angels that were bound at the great river Euphrates are repressed from entering into the four rivers (see page G-56 of the Seraphim writing) of consciousness of our mind. But, when the manchild is fully prepared, it will defeat the beast from the bottomless pit, the kings of the east, and the four angels bound at the river Euphrates. The final battle for the garden of the mind is called Armageddon - which is described in the seventh trumpet and vial. And who is the conqueror in this battle?

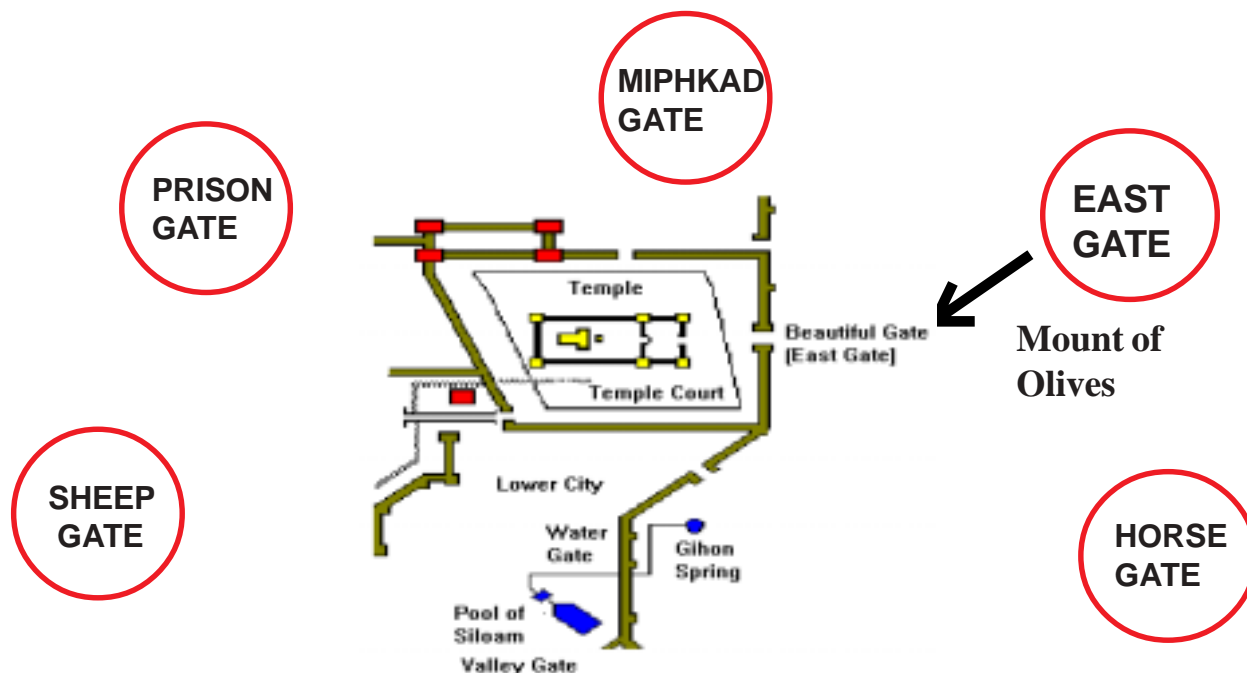
ROM 8:37 Nay, in all these things **we are more than conquerors through him that loved us.**

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 **Nor height, nor depth**, nor any other creature, **shall be able to separate us from the love of God, which is in Christ Jesus our Lord.**

The limitless height of God's love is well able to overwhelm the deepest depth of the bottomless pit.

We realize that we have devoted only a few paragraphs to the sixth trumpet and vial and the seventh trumpet and vial. However, this may be for a future writing depending on the timing and leading of the Spirit. The important thing to remember is that at the end of the seventh trumpet, the battle is won, it is done! Now, we want to go back to our representation of the gates in Nehemiah and briefly discuss the top three gates.



We have discussed the opening of the east gate and to a degree the opening of the prison gate in this writing. Now, we want to preview just a bit the opening of the Miphkad gate. Its meaning is the mustering point for an appointed number of soldiers. It occupies the 12 o'clock high position on our chart. In anatomical terms, we would characterize this gate as where the high priest and the virgin soul come into a marriage relationship.

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

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

We have reviewed what psychology calls the ego and what the scriptures call the soul. And the soul (psyche) is feminine, for it is where thoughts are conceived and processed. But, it appears that we have two souls. The virgin soul is barren until the time that the flesh is circumcised. The lower soul is where most of mankind normally operates.

You remember the story of Sarah and Hagar. Sarah is likened to the New Jerusalem and could not have children until after Abram was circumcised from his flesh. But Hagar thrived on the seed of the uncircumcised flesh.

GAL 4:23 **But he who was of the bond-woman was born after the flesh; but he of the freewoman was by promise.**

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

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

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

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: **for the desolate hath many more children than she which hath an husband.**

If we examine verse 24 above, it is clear that Agar (or Hagar) represents the law that was given at Mount Sinai. So, in allegory, Hagar is symbolic of the part of soul that is productive under the law.

In our walk, we must realize that there are two levels of our soul as represented by Hagar and Sara. And how often, when we want to conceive thoughts of promise (our Isaacs), our virgin soul will become frustrated and delegate the task to the Hagar soul. But, the lower, lawish soul always produces Ishmaels - never Isaacs.

Sarah's womb of the Spirit was closed up during the time that Abram was uncircumcised (still had a flesh nature). But the lower soul (Hagar) conceived readily from Abram. But then, Abram was circumcised from his flesh and law nature, and his inward man became a husband of the spirit.

1PE 3:4 But **let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit**, which is in the sight of God of great price.

When Abraham became that husband of the spirit, then the timing was right for the virgin womb of that New Jerusalem to be opened and Sara conceived her child of promise.



Each of us, **whether male or female in the natural**, must send away the bondswoman soul (law) so that the virgin soul remains. Each of us, must cut away the man of the flesh and law, so that the inward man, that spirit husband remains. Then our bride and bridegroom will truly be married.

A woman who is barren may ovulate month after month and year after year, but there is no conception. Consider the case of the woman who sought treatment from the worldly physicians for twelve cycles of time and found no relief.

MAR 5:25 And a certain woman, **which had an issue of blood twelve years**,

26 **And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered**, but rather grew worse,

And in her desperation and frustration, this woman had a very unique thought - if I can just but touch the hem of His garment!

27 When she had heard of Jesus, came in the press behind, **and touched his garment**.

28 **For she said, If I may touch but his clothes, I shall be whole.**

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30 And Jesus, **immediately knowing in himself that virtue had gone out of him**, turned him about in the press, and said, Who touched my clothes?

Is the above just another one of the scriptural accounts that chronicle the healing power of Jesus - or does it have a meaning far beyond that? We now make a proposal that it is symbolic of something far deeper. **Suppose that this woman represents our very own soul - which has a tremendous desire and longing to be whole?** When beset by difficulties, we have taken our soul to the physicians, psychologists and psychiatrists of this world and perhaps gained some relief, but we know that we are still not whole. This woman had a compulsion to touch the hem of the high priest of our soul. But what is unusual about the hem of the high priest's garment?

EXO 28:29 And **Aaron** shall bear the names of the children of Israel in the breastplate ...

31 And thou shalt make **the robe of the ephod all of blue**.

33 **And beneath upon the hem of it thou shalt make pomegranates** of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 **A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.**

A bell denotes hearing and the pomegranate is a communication link with the High Priest and Bridegroom of the mind - the very Spirit of Christ. When this Miphkad gate opens, it will be the high noon of our spiritual experience. It is the window on the third story of the ark and we will then, as Jesus did, walk under an open heaven. We will see what the Father sees and hear what the Father says.

TOUCHING THE HEM OF THE HIGH PRIEST'S GARMENT AND RECEIVING THE CAPSTONE OF THE PYRAMID

1PE 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, **the stone which the builders disallowed, the same is made the head of the corner,**

9 But ye are a chosen generation, **a royal priesthood**, an holy nation, a peculiar people; that ye should shew forth the praises of him who **hath called you out of darkness into his marvelous light;**



Around the lower fringe of the high priest's garment were the array of bells and pomegranates. The skirt of the high priest had a special anointing of unity.

PSA 133:1 Behold, how good and how pleasant it is for brethren to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

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

In terms of anatomy, when the high priests garment is placed over our soul, the nakedness of our soul is covered. The scriptures tell us to keep our garments so we will not be found naked. Adam and Eve lost this soul covering and were naked.

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

16 And he gathered them together into a place called in the Hebrew tongue **Armageddon.**

The experience of Ruth receiving the covering of Boaz's skirt is also a type of this same process.

RTH 3:8 And it came to pass at midnight, that the man was afraid, and turned himself: and, **behold, a woman lay at his feet.**

9 And he said, Who art thou? And she answered, **I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid;** for thou art a near kinsman.

The ministry of the opening of the Miphkad gate (the capstone) involves both the bells and pomegranates. But it is also a ministry of the sons and daughters as they come back into the balance that they once had when their spirits were still in the house of El Shaddai, the feminine nature of God. For it is the daughters who know the pathway back.

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

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

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

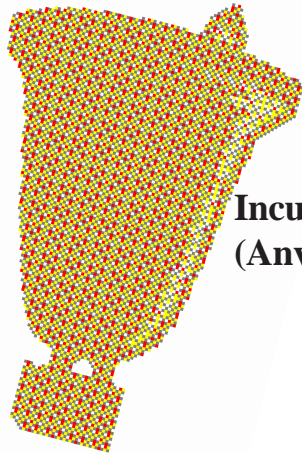
4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

Once the daughters lead the sons back to El Shaddai's house, they will be instructed in how to minister to the sons concerning the spices and the pomegranates. And then, under the apple tree, the sons will leave the wilderness of the lower realms, and the gate corresponding to the apple of the eye will be opened - the east gate.

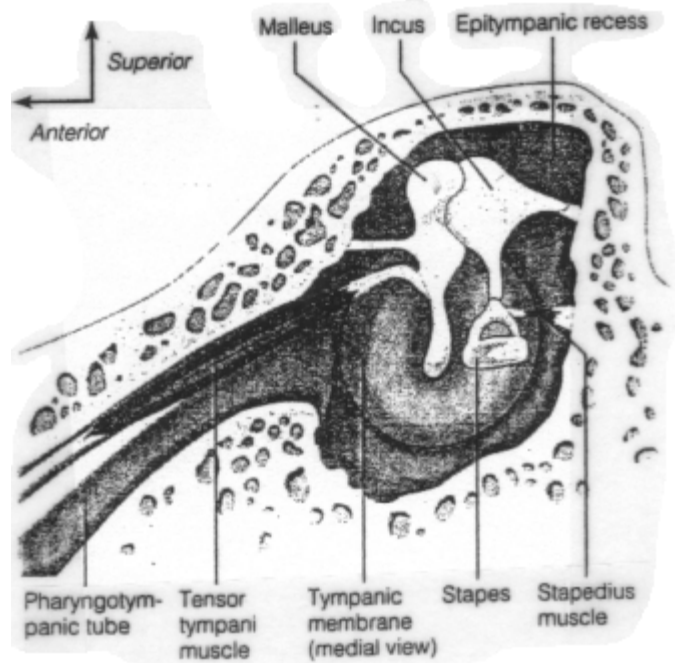
SON 8:5 **Who is this that cometh up from the wilderness,** leaning upon her beloved? **I raised thee up under the apple tree: there thy mother brought thee forth:** there she brought thee forth that bare thee.

THE SPIRITUAL MEANING OF THE BELLS ON THE HEM OF THE GARMENT

**Malleus
(Clapper)**



**Incus
(Anvil)**

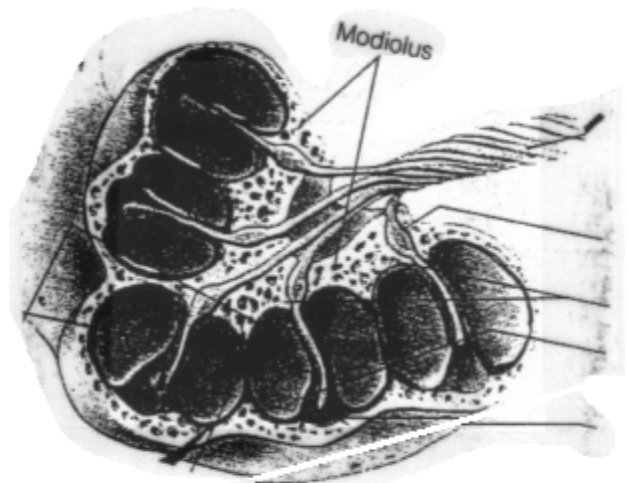


Note in the above that we have a drawing of a bell and also a drawing of an ear. There are some close similarities between the workings of a bell and the ear. The body of the bell is called the anvil - and we know that an anvil is usually hit by a hammer. In the case of the bell, it is called the clapper. When one looks at the ear, it is obvious that the malleus is the same as the clapper. The malleus then strikes the incus which is the same as the anvil or body of the bell. So, in summary, it should hardly be a surprise to anyone that we would relate the bells on the high priest's robe to the ear.

JOH 5:30 I can of mine own self do nothing:
as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Jesus directly heard the Father's voice and He used that voice to make judgements. A symbol of judgement is a pair of balances. One side is weighed against the other and then a verdict is reached. Then, it should come as no surprise to us that there is another function of the ear - that is - the inner ear. It is the inner ear which provides us with a sense of balance. We could not function without a sense of balance. In the same way, spiritual balance is a very important step on the road to perfection.

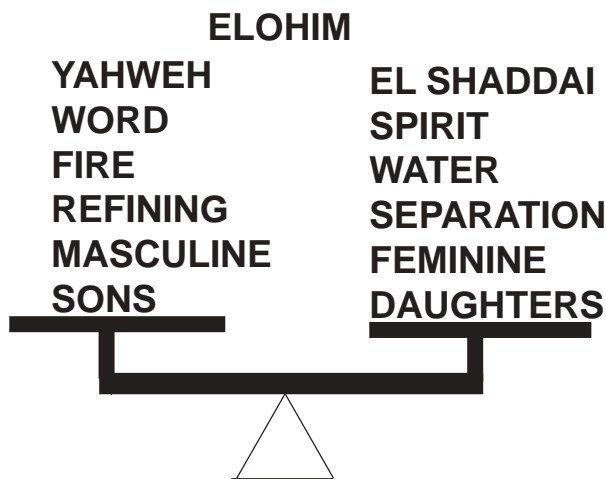
Illustrations from pages 565 & 565, *Human Anatomy & Physiology*, Elaine N. Marieb, 4th ed. Benjamin/Cummings Science Publishing



THE INNER EAR

The inner ear contains small sacs of a fluid which shifts in level as the position of our head changes. The cochlear nerve (the eighth cranial nerve) senses the change in the fluid and provides this information to the brain which tracks the position of our head and body.

Initially, in our spiritual walk, we tend to be very tilted toward the law. Then we progress to grace and finally to love. Balance is gained as we walk the road to perfection.



The road to perfection involves step after step in achieving balance. Some start out on the road on the left and some start out on the road to the right, but in the end, we must come to that perfect balance of Yahweh and El Shaddai in the Elohim.

When Nehemiah rebuilt the wall, there were two companies that started from the valley gate (6 o'clock). One went toward the right. The other went toward the left.

TOWARD THE RIGHT

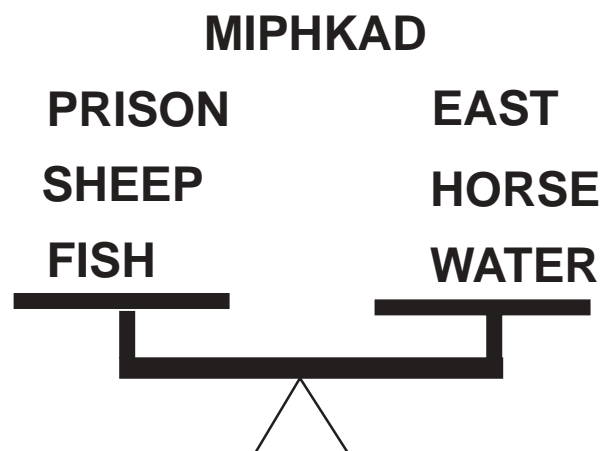
NEH 12:31 Then I brought up the princes of Judah upon the wall, and appointed **two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate:**

37 And at the **fountain gate**, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even **unto the water gate eastward.**

TOWARD THE LEFT

38 **And the other company** of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the **gate of Ephraim**, and above the **old gate**, and above **the fish gate**, and the tower of Hananeel, and the tower of Meah, even unto **the sheep gate:** and they stood still in the **prison gate.**



When the daughters have completed the task of leading the sons to El Shaddai's house and back to the apple tree under which they were birthed, the apple of the eye (east gate) will be opened. The sons and daughters will both be released from the prison gate of blindness and deafness that fell upon Adam's race. Then the Miphkad gate can be opened.

MAT 13:13 Therefore speak I to them in parables: **because they seeing see not; and hearing they hear not**, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and **their ears are dull of hearing, and their eyes they have closed;** ...

This wondrous balancing of the sons and daughters will be like the balancing of the clouds of heaven. Do not the scriptures tell us that he will come in the clouds? And he will come with the armies of heaven. For the Miphkad gate has the meaning of a place where the each soldier called to this army is mustered for battle.

JOB 37:16 Dost thou know **the balancings of the clouds**, the wondrous works of him which is perfect in knowledge?

MAR 13:26 And **then shall they see the Son of man coming in the clouds** with great power and glory.

REV 19:14 **And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.**

The sons and daughters will operate under an open heaven, just like Jesus. They will follow the Lamb whithersoever He goeth.

JOH 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**

JOH 5:30 I can of mine own self do nothing: **as I hear, I judge:** and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

When mankind fell into the blindness and deafness, it did not mean that there were no longer things to see or hear. It meant simply that we were not "tuned in" to hear them. For example, all around us are signals from radio and TV stations. But, unless we have devices which tune in and receive these signals, we are oblivious to their existence. The scriptures tell us that these signals from God are going forth continually. Now it is time for our gates to be opened so that we may both see and hear.

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

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

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

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

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

We will see and hear when the bridegroom comes out of his chamber and our soul reaches out and touches the hem of his garment in order that we might be made whole. Our mind then will tune into all that the Father is saying. Our soul will be complete and we will operate under an open heaven.

JOE 2:16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: **let the bridegroom go forth of his chamber, and the bride out of her closet.**

The opening of the east gate, the burning of the red heifer, and touching of the hem of His garment are momentous events in our processing toward perfection. We must walk out these events one day at a time.

MAT 6:11 Give us bread for our need from day to day.

MAT6:33 But seek ye first the kingdom of God and his righteousness, and all these things will be added unto you.

34 Therefore, do not worry about tomorrow, for tomorrow will look after itself. Sufficient for each day is its own trouble. *Lamsa*

For in this processing we must seek our daily bread for each day. For that bread is found in the scriptures and in our sweet companionship with Jesus, the Father, and the Holy Spirit. And as day builds upon day, the day will come when we have completed the course and will have become perfected in Him.

MAT 6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.



Amen.