

LAUNCH OUT INTO THE DEEP

a Book by:
JEFF DAVIS

A new book leading a spiritual journey away from orthodoxy and into the hidden deep truths of the one and only true God, the God of Abraham, the God of Isaac and the GOD of Jacob, Yahweh Elohim.

"I always knew the final truths lay just below the lies, I never thought they would be so hard to find"
Dan Folgleberg

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Preface

Just a word before you start. We will not provide a glossary and there may be some words that are unfamiliar to the reader. We feel strongly about using the name of God revealed in scripture. Yahweh is the most common rendering of the sacred four Hebrew letters, given as the name, revealed to Moses in Exodus the third chapter. *Yahshua* (Yahweh saves) is the Hebrew rendering (the English rendering is *Jesus*) of the name the angel gave to Joseph in Matthew the first chapter announcing the coming of Messiah.

The English *God* and Hebrew *Elohim* are used interchangeably. Elohim is the plural form of El, which means God. Literally, Elohim means Gods. Most translations do not point this out and as a result many seekers of truth never confront what the scriptures are literally saying.

The translations we used include:

The Complete Jewish Bible
The New King James Bible
& The Amplified Bible.

Thanks and appreciation is heartfelt for the help and encouragement of the members of Israel West Texas. Also to all those who have walked together down this ancient path over the last fifteen years. Revelation is a corporate experience.

This work incorporates the manifold wisdom of God as he has manifested it through his many membered body. One season ends and another begins. Let us move on in Yahweh, Our Elohim.

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Escape from Orthodoxy

Coming to know the Lord begins a journey that is to last a whole lifetime. It seems most pilgrims grow tired of the constant change required of those who make this journey. As a result, a comfortable place to camp is always an attractive alternative to moving on with God. Once a camp is established the campers rally around certain beliefs that define what the camp is all about. Soon the camp is replaced with more permanent structures. Beliefs are instituted as unchallenged truth. Everyone who lives here must accept the prevailing orthodoxy or leave and find another place to camp.

Over time this orthodoxy becomes so prevailing that most inhabitants don't even consider that there could be any other explanation of the fundamental doctrines that hold sway in their minds and hearts. As prisoners in this dark castle, it never enters their minds that escape is needed. They believe that security results from everyone believing alike. Conformity is the key of the realm. Laziness says, "Why bother with looking deeper for truth, I know enough to get by". They become shallow, and take the spoon-feeding they receive week by week, and believe that this is all God has to give.

In the pages to follow, many, almost monolithic, doctrines are challenged. Hopefully these words will serve to scrape away some of what is obscuring the view from the windows of the dark castle in which many dwell. Seeing a fresh beam of light coming in the window can lead us to look beyond the darkened room and reveal a whole landscape stretching away toward the horizon. If it beckons to you, rise up, open the door and begin again the journey. Leave behind what seems right and search for truth even at its most basic levels. If we cannot alter what we have always believed, our lives will never really change.

The Messiah told Peter in Luke 5:4 "*Launch out in the deep and let down your nets for a catch.*" What follows in this book is simple obedience to that word. Once land is out of sight and the depths are before us, it is truly amazing what will come up in a net cast into those depths. In the story told in Luke, they encompassed such a multitude of fish that the net began to tear. They had to call their partners in another boat to come and help. To raise up the mysteries that have been hidden in the deep, we must help one another. If the words following in this book ring in your heart, come and help us. Together we can rebuild the ancient waste places and find the true foundations. Every generation is called to go beyond the established order. A remnant always responds and is used by Yahweh to further his purpose. Existing camps may provide many comforts but they cannot consummate His purpose.

King David was a great ruler, but his time came to an end. I Kings, Chapter One describes his condition before his death. He was old, cold and couldn't consummate. Solomon was waiting quietly for the day when he would step forth and move the kingdom of Israel toward its destiny. Much is the same today. The old order is cold and unable to consummate. A new generation is waiting to take their place. This new generation needs a fresh look at the true God and what he has said about his ultimate purpose.

It is our hope that upon finishing this book you will have had to reconsider many doctrines. The conclusions you come to may differ from what is offered here. That is fine with us. We are on a journey filled with individual paths. Yahweh will teach us by his spirit. I John 2:27 "...you have no need for anyone to teach you. His anointing continues to teach you about all things and is true, not a counterfeit, so just as he taught you, remain united with him."

Creation is Subject to Time

Time is introduced by the first word of the divine record. Before we take another step into the unfolding revelation of scripture, we must properly settle the context of time.

Hebrew's 11:3 says, *"By trust we understand that the ages were fashioned by the word of Elohim, so that what is seen was not made of things that are visible."* In a divine act, the universe was created out of nothing by "The Eternal." After, we see that the ages are fashioned by the word. Age (from the Greek word aion) is a period of time. From aion, we get our English word eon. Eon describes a period of time that has a beginning and an end. When we talk about the transcendent creator we can use the word eternal. Eternal means without beginning or end. But when we talk about creation, we must use time words to accurately understand what the scriptures mean. Many orthodox doctrines rest on the translation of the word Aion to mean eternal or everlasting. This bias comes from a world view formed over time in apostate religion. If words must be twisted to mean something

they plainly don't mean, then we are defending a position based on tradition rather than of revelation.

We have seen that Elohim has a plan in time. The phrase "endless time" is an appropriate way to express his ongoing purpose. Endless time doesn't mean eternal. Eternal is a state of being. Time is the context in which the plan marches forward. Time is not just a straight line disappearing in the future, but a series of time periods (ages). When we see the word eternal or everlasting used in reference to creation we need to change it to "age lasting, or "of the age." This creates a context to better grasp how things are worked out by the creator.

Let us look at a few examples:

Eternal life should read, "age lasting life" or, "life in the age". As his creation we can contain the life of the eternal one, but we will never exist in a state of being referred to as the 'eternal now'. Only "The Eternal" can exist in a state of being without beginning or ending. Just because life is placed in a time context doesn't mean it will cease at some future time. When speaking of the Messiah's life as high priest in Hebrews 7:16, the writer uses a word meaning endless or indissoluble. The life we are promised is in fact endless and indissoluble, but that life is lived in time. We cannot grasp eternity with our finite minds. So, if the foundation of our understanding of biblical truths is based on a reality we can not comprehend we are left with only confusion. The bible seeks to focus us on the

age in which we live. There is not much information about the ages that have preceded us or those that follow. We are given some glimpses, but the main thrust of scripture is the work of Elohim in the ages of Man.

Eternal judgment or punishment should read, "age lasting judgment" or, "judgment in the age". Here again judgment and punishment are not a state of being in an eternal moment, but are worked out in the context of time. Hell is translated from the words Hades (meaning place of departed souls; grave) and Geena (meaning valley of Hinnom). These words together describe a place in this age where the unchosen dead reside. After the Messianic age, where Messiah Yahshua will reign on the earth with his chosen remnant, the dead will be resurrected to stand before the throne of judgment. Those who are not found at that time written in the book of life will be sentenced by the divine law to the lake of fire which is kindled in the next age. Also hell and death are thrown into the lake of fire signaling an end to their purpose and a beginning of another reality. We will discuss this in more detail in later chapters. Judgment and punishment in the bible are used by Elohim to purify. The doctrine of eternal torment misses the mark by ignoring the context of time and the fullness of the work of Messiah.

As long as this universe exists, time will exist. When his plan for this creation is finished he will roll it up as a scroll and it will be changed. Even here we see an

end followed by a beginning. Who knows what awaits us there? Time may cease as we perceive it, but we will never escape the cycles by which "The Eternal" moves forward in his never ending purpose.

We have now met Elohim and have begun to know him. We gain revelation of him through how he relates to what he has created and how he is fashioning the ages of time by his word. We are now ready to consider his ontology (the nature of his existence).

Elohim: Gods

The Bible begins at the beginning. The first word in scripture is a time word. The second word is "Elohim", meaning "Gods". Divinity is introduced in the plural form. Does this mean that the transcendent beginner is plural? Not necessarily. The singular forms of El, Elah or Eloah are also used to describe divinity. Trinitarian orthodoxy believes that a plurality of persons exist in a singular substance. The three in one. Is there another answer that can satisfy the truth of divine plurality and singularity? The answer lies in an understanding of how the one El has not only created a beginning but has entered into that beginning and all that unfolds after. The transcendent one has also become immanent (indwelling the universe and time). In his ontology, (being) El is one, but in relationship to his creation, he is Elohim.

Science, as well as divine scripture, pictures a beginning to the universe. A unified theory is the dream of the Physicist; an explanation that brings all the complexity of creation back to the simplicity of its transcendent singular beginning. They can theorize back to 0.0001 second after the big bang. This is the moment of quark confinement when the transition from pure radiant energy to stable matter occurs.

Radiant energy does not experience the passing of time, but when energy is changed to matter time grabs hold. This is the beginning spoken of in Genesis. The Hebrew word "beraesheet" means, "in the beginning of." In the beginning of what you ask? The beginning of time. When we meet the creator for the first time he is Elohim, divinity immanent in creation.

When we say divinity immanent in creation we must be careful to explain that we are not taking a pantheistic world view. El the creator remains transcendent. He is outside the space-time continuum. He also has projected himself into his creation. The Bible reveals a plan that is working in the midst of creation. There are many different beings spoken of in scripture. They exist in various relationships and in defined limits with the one Spirit, who is the life of Elohim. His plan is to move through the many dimensions of creation: making, perfecting and glorifying the unique beings that exist there. They are then gathered into their everlasting place in relation to the throne of the one sovereign. This growing reality demonstrates the plurality revealed in the word Elohim.

Let us look at a few scriptures to aid in our understanding. In the first chapter of Ezekiel, the Prophet describes his encounter with Elohim. He says:

"The hand of Yahweh was upon me and I looked and saw a whirlwind coming out of the north; a great cloud with raging fire engulfing itself; brightness was all

around it and radiating out of its midst like the color of amber. Also, from within it came the likeness of four living beings...and the likeness of the living beings, their appearance was like burning coals of fire...and the living beings ran back and forth, in appearance like a flash of lighting...now as I looked at the living beings behold, a wheel was on the earth beside each living creature...the appearance of the wheels and their workings was like the color of beryl...as for their rims, they were so high they were awesome; and their rims were full of eyes...the likeness of the firmament above the heads of the living beings was like the color of an awesome crystal, stretched out over their heads...and above the firmament over their heads was the likeness of a throne in appearance like a sapphire stone, and on the likeness of the throne was a likeness with the appearance of a man high above it...also from the appearance of his waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; from the appearance of his waist and downward I saw, as it were the appearance of fire with brightness all around...this was the appearance of the likeness of the glory of Yahweh. So when I saw it, I fell on my face, and heard the voice of One speaking."

In chapter 10 he adds this to the description:

" He commanded the man clothed in linen saying, Take fire from among the wheels, from among the cherubim...and when I looked, there were four wheels by the cherubim...as for their appearance all four looked alike, as it were a wheel in the middle of a

wheel...when the cherubim went they went toward any of their four directions, they did not turn aside...and their whole body, with their back, their hands, their wings, and the wheels the four had, were full of eyes all around."

From far away the Prophet saw a cloud full of raging fire. This is a vision of Elohim. As the cloud got closer he began to see details appearing in the midst of the cloud. He describes what he sees and focuses on the reality underneath the firmament where the throne exists. This is the domain of the Cherubim. These beings occupy a special place in Elohim. They exist below the throne and serve as the Chariot of Elohim. This is not their only function, but for now we will only talk about this vision. This is not a symbolic picture of something else. These are unique beings in Elohim. As Elohim moves about in creation they lift up and descend upon the place Yahweh commands. Since they form the lower parts of Elohim they are the first encountered as Elohim is revealed. They serve to cover the place on which He descends. The Ark of the Covenant was the dwelling place for the Elohim of Israel. The Cherubim were one with the lid of propitiation, which covered the ark. We can easily see the picture of the Chariot of Elohim settling upon a place resulting in his covering being made manifest. The Cherubim function in this realm. Satan is referred to as a "covering cherub". Now we can better understand what this means. His iniquity was the desire to move out of his place in Elohim. Not that he inhabited a place over the throne of Elohim. That is

the domain of the Seraphim. He did not cover the throne. He covered where Elohim came to rest. He wanted to be exalted above the throne. This was not the sovereign domain the cherubim had been given in the plurality know as Elohim.

Next he describes the wheels that exist along with the Cherubim. These are living because the spirit of the living beings is in the wheels. They are called the "whirling wheels" and move in perfect oneness with the Cherubim. They remain somewhat a mystery, but may be understood in a fuller revelation of the Menorah. In the vision, the Cherubim and the whirling wheels are said to be full of eyes. I believe this to be a revelation of the corporate composition of these beings. In humanity, the end result of Yahweh's work will be likened to a many membered man with Yahshua as the head and his people the body. It could be said, *"I saw as it were the appearance of a man covered with eyes."*

Next let us look at what the prophet Isaiah saw in the sixth chapter of his writings:

"In the year king Ussiah died, I saw the Lord sitting on a throne, high and lifted up, and the train of his robe filled the temple. Above it stood the Seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and two he flew. And one cried to another 'Holy, holy, holy is Yahweh Tzva'ot; the whole earth is filled with his glory.' And the threshold of the

door was shaken by the voice of him who cried out and the house was filled with smoke...And the seraphim flew to me having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it and said, 'Behold, this has touched your lips; Your iniquity is taken away, and your sin purged.' Also I heard the voice of the Lord saying: 'Whom shall I send, and who will go for us?'"

Here the prophet is caught up in a vision of Elohim. His focus is the Lord on the throne and the beings above the throne. The six winged beings called Seraphim (burning ones) inhabit the domain above the throne. So close are they to the consuming fire, who is Yahweh the one Spirit, that they must use four of their wings just to shield themselves from the glory. They are heralds of the Holiness of Yahweh. They declare Yahweh Tzva'ot (hosts). They have movement within the domains of Elohim. We see a Seraph moving from his place above the throne to the altar, which exists, between the Cherubim. There, he takes a coal off the altar and flies to the prophet. There he ministers to Isaiah by touching the prophet on the lips and declaring atonement and cleansing.

After this ministry we hear the Lord's voice saying, *"Whom shall I send?"*: In the singular first person representing Yahweh the one Spirit (El); *"And who will go for us?"* in the plural form representing Yahweh and all the beings that exist with him in the everlasting throne realm of his creation.

Moving forward to the time of Yahshua, Messiah has a fascinating discussion with the Jews about Elohim. In John, Chapter 10, he declares his oneness with the father in v.30. For this, the Jews pick up stones to stone him and give their reason for stoning as, *"You being a man are making yourself out to be God (Elohim)."* v.33. Yahshua's answer to them is revealing. He quotes from Psalm 82:6 saying:

"Isn't it written in your Torah, 'You people are Elohim'? If he called 'Elohim' the people to whom the word of Elohim was addressed (and the scriptures can't be broken), then are you telling me the one who the father set apart as holy and sent into the world, 'You are committing blasphemy,' just because I said, 'I am a son of Elohim'?"

In these stunning verses Messiah plainly teaches that those to whom the word of Elohim came are elohim. Messiah is including humanity in Elohim (this was said of man at his creation, Genesis 1: 26). He says:

"Let us make humankind in our image, in the likeness of ourselves"

Humanity was created to have a place in Elohim. The creator makes this declaration before he creates humanity, so it will be known in Elohim that this creation is different from what I have been making on the earth. I have made creeping things, sea creatures, flying birds, wild beasts, and soulish animals, but now

I create a being destined to dwell in Elohim. As the hosts of Elohim watched Yahweh formed man from the dust of the ground and breathed into him the breath of life. The humanity of Yahshua has been exalted as the right hand of Elohim. Humanity has been given a glorious domain in Elohim.

The final vision to be discussed is in that of John the Revelator. In the book of Revelation, Chapters Four and Five, he is caught up in the Spirit through an open door and says:

" Behold, a throne set in heaven, and one sat on the throne...around the throne were twenty four thrones, and on the thrones I saw twenty four elders (ancient ones) sitting, clothed in white robes; and they had crowns of gold on their heads...and in the midst of the throne and around the throne, were four living beings full of eyes front and back. The first living being was like a lion, the second like a calf, the third living being had a face like a man, and the fourth living creature was like a flying eagle."

The first thing he sees is the throne and Him who sits on it. Then he begins to describe what he sees in relation to the throne. The twenty four elders sit enthroned around the central throne. They are not redeemed men. Many believe they are men because of the translation in Revelation 5:9 where the twenty four elders along with the four living beings fall down before the throne and sing, " *You are worthy to take the scroll,*

and to open its seals; for you were slain and you have redeemed us to Elohim by your blood." The Revised Version along with the NIV Version get it right when they translate the verse saying, " *You are worthy to take the scroll and open its seals, because you were slain, and with your blood you have purchased men for Elohim."* In v.10, instead of " *You have made us kings and priests to our God and we shall reign on the earth*", it should say, " *You have made them to be a kingdom of priests to serve our Elohim and they will reign on the earth.* " These ancient ones are part of the host that makes up Elohim. They may be representatives of other unique creations that have been given the domain of " *around the throne.* "

In v.8 of Revelation 4, the Seraphim are described:

"Four living beings each having six wings, were full of eyes around and within. And they do not rest day or night saying, 'Holy, holy, holy Yahweh Elohim Almighty, who was and is and is to come!'

Here we see that as there are four Cherubim, and there are also four Seraphim. They continually declare the holiness of Yahweh. They are also described as having eyes all around and within, a reference to their corporate makeup.

In v.6 of Chapter 5 he says, " *And I looked, and behold in the midst of the throne and of the four living beings, and in the midst of the elders,*

stood a Lamb as though it had been slain...Then he came and took the scroll out of the right hand of him who sat on the throne. Now when he had taken the scroll, the four living beings and the twenty four elders fell down before the Lamb.."

John sees Yahshua in the midst of the throne and the four living beings. As he takes the scroll, all fall down and worship him. He is the unique Son of Yahweh; the King of Elohim. The Book of Job talks about the sons of Elohim coming before his presence. There are many sons. Sons of men and sons of other creations, but only one begotten son of the father, He is Yahshua of Nazareth. As humanity our place is with and in him. Heb.1: 11 says;

"For both he who sanctifies and those who are being sanctified are all one, for which reason he is not ashamed to call them brethren."

Revelation 5 concludes with an ever-increasing spiral of worship to him who sits on the throne and to the lamb;

"Then I looked, and I heard the voice of many angels around the throne, the four living beings, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands."

The angels are revealed here as the next spiral out from the throne. They inhabit the domain around the

throne, the living beings and the elders. Their numbers are countless. This reveals one way the angelic creation differs from those closer to the throne. They don't have the corporate make up. Their identity is more individual. They are ministering spirits sent out to the heirs of salvation. Heb.2: 16;

"For indeed he does not give aid (take on the nature) to the angels, but he does give aid (take on the nature) to the seed of Abraham."

Psalm 103: 20 says;

" Bless Yahweh, you his angels, who excel in strength, who do his word. Heeding the voice of his word."

Yahweh has chosen to reveal his strength in a special way in the angelic creation. They are warriors and messengers. The Book of Jude says that some angels left their proper domain and have been put in chains awaiting the judgment of the great day. Again we see that leaving the proper place in Elohim brings judgement.

Going back now to Revelation 5:13;

"And every creature which is in heaven and on the earth and under the earth and such as are on the sea and all that are in them."

The spiral continues outward to include all of creation. Surely John's sweeping vision gives us the most

complete view of the creator in the midst of his creation.

In conclusion, let us again make distinction between Yahweh, “the all being one”, and his creation that exists by his life. Let us picture the visions that were described in this chapter. We see the throne and One on the throne. In the midst of, above, below and around about the throne we see the various beings dwelling in their domain. Together with Yahweh these creations make up the plurality called Elohim. If Yahweh, the life of Elohim, was to withdraw his Spirit, the Seraphim would fall from their place, the wings of the Cherubim would cease, humanity would perish, and angels no longer exist. The very forces of nature would be undone and the universe would die. There is only One all being one. He is our El, our Adonai, our Yahshua, and our everlasting life. We are not little gods underneath the big God. He alone is God, we are his creation. We can be filled with his Spirit but we will never be His Spirit.

Yahshua is Yahweh

To understand the complexity of the incarnation, we need to examine what went on in the womb of Mary when Yahweh overshadowed her. What was taking place in that blessed moment when Emmanuel was conceived? There are two words in the gospels translated as “conceived”. Each one of them is important in understanding the full picture of Yahshua. The angel came and spoke to Joseph;

“... do not be afraid to take Miryam home with you as your wife; for what has been conceived in her is from the Ruach HaKodesh. She will give birth to a son, and you are to name him Yahshua, [which means Yahweh saves,] because he will save his people from their sins.”
(Mat. 1:20-21)

The word translated as conceived in this scripture is “gennao”, meaning, “to beget”. This root is contained in the word “monogenes” meaning, sole, single, unique-kind, offspring, genes, stock and is translated, “only begotten” or “only and unique” son in Jn. 1:18, 3:16 & 18, 1Jn. 4:9. Yahshua is the only begotten son of Yahweh, the one God who is the Eternal Spirit. The other word is, “sullambano”, found in (Luke 1:31&

2:21.) The meaning of this word is "*take together with*." So, in the womb there was a begetting of humanity. That humanity was then taken together with (brought into oneness with) the Spirit. The word "son", means, "*one who is begotten of a father*". When Yahshua is referred to as "son of man", or, "son of God", the scriptures are talking about is His conception by Yahweh in the womb of Mary. God the Father fathered the Son. He is the only begotten son. There has never been one like Him and there never will be. He is now the second Adam, the new humanity that was begotten by Yahweh to be one with Him.

Let's look closer at that Holy One that was begotten. He is humanity and divinity. If God is your father, then even in your humanity there is divinity. In Yahshua there is humanity that comes from Mary. He is a man, but it is divine humanity. This divine son is also the son that can fully contain the Spirit without measure. Yahweh can fully incarnate the son with His complete expression; the son that is able to show forth the Eternal Spirit, who is the Father, in a perfect way. So Yahweh fathered a vessel to reveal Himself. Not just a carton, but divine humanity taken together with Yahweh. The two become one. Now we have before us God in divine flesh. There was no sin in Yahshua, he had no trace of Adam's blood, no inheritance coming down through Adam. The blood of Yahshua came through His Father, Yahweh. We can confidently say that Messiah had the blood of God. Human nature was there coming from Mary, the faculties were there

through Mary: the mind, the will, and the emotions. But there was also a created capacity to fully reveal 100% Holy Spirit. Not in a limited vessel like you and me.

This glorious new humanity of the divine son expresses, the "logos", which means the full statement of God. Yahweh the Spirit is able to fully reveal himself, make a full statement about himself through the son. Humanity and deity together in one vessel. Now as we go to the scriptures and read about the Son we understand He is the one begotten. When we read about the Father we understand He is Yahweh, the Spirit without measure. Two natures existing and functioning in perfect union or oneness. This is the revelation of salvation. Humanity taken together with the divine spirit, two living together in perfect oneness.

What do we mean by oneness? The humanity is still there. We are not erased; we don't fade into the All, that is eastern religion. Salvation transforms us by placing in us a new humanity that is one with the Spirit. As the new creation grows in us our desires and purpose come into greater agreement with whatever God says and does. We are an expression of God. As living souls we were created to express the Spirit.

The Ark of the Covenant is certainly a type of Messiah. The ark was in the Holy of Holies where the actual "sh'khinah" (manifest glory) of Yahweh rested upon the mercy seat. The ark was made of wood and gold. Wood

represents humanity, and gold divinity. The ark is the form in the midst of the sh'khinah. Upon, around, and permeating the ark is the manifest glory of the spirit of Yahweh. Messiah is now that form in the midst of the glory through which Yahweh speaks and reveals Himself to humanity. We see Him in the midst of the throne as one that looks like a lamb. The Apostle John sees Him among the golden menorahs as;

"Someone like a Son of Man, wearing a robe down to His feet and a gold band around His chest. His head and hair were as white as snow-white wool, His eyes like fiery flame, His feet like burnished brass refined in a furnace, and His voice like the sound of rushing waters. In His right hand He held seven stars, out of His mouth went a sharp double-edged sword, and His face was like the sun shining in full strength."

Here is a picture of salvation; humanity consumed in the fire of Yahweh. Now we want to look in the Gospel of John. Hopefully we will see these words in a new light. First we read the Phillips translation of Chapter 1, verses 1-3;

"At the beginning God expressed Himself, that personal expression, that word was with God and was God and existed with God from the beginning. All creation took place through Him and none took place without Him. In Him appeared life and this life was the light of

mankind. The light stills shines in the darkness and the darkness has never put it out."

The word is the personal expression of God. That personal expression was with God in the beginning. The word has always been in God, it was not until creation that He began to express the word that was in Him. As He spoke, His word came forth and became something. Creation is the expression of God. God has an everlasting purpose. When He began expressing Himself, He had already planned the ages in his mind. Proverbs talks about the wisdom of God. It says the wisdom of God was with Him in the beginning. The wisdom of God was there before there was ever an expression. His wisdom was counseling Him, bringing Him to decisions and ideas about what He was going to do. Wisdom brings our expression up to the ideal we have in us. So it was and is with Yahweh. Wisdom rejoiced with Him as He saw what was being created match the thoughts and plans that had gone on inside of Him.

In John. 1:14, *"The Word"* (Logos) meaning the full statement, became a human being and lived with us, and we saw His Sh'khinah, The Sh'khinah of the Father's only son full of grace and truth. In Messiah, Yahweh makes a full statement about who He is;

John witnessed concerning Him when he cried out, *"This is the man I was talking about when I said, The one coming after me has come to rank ahead of me,*

because He existed before me." Jn. 1:15. Who is John talking about when he says, "*He existed before me*"? Yahweh the Spirit must be the answer. He can't be talking about the begotten son for He was conceived six months after John;

John. 1:18: "*No man has seen God at any time, the only begotten son which is in the bosom of the Father, he has declared Him.*"

Yahweh planned the coming of the Messiah before the foundation of the world. The begotten son is the revelation of the Father's heart. He dwells in the Father's bosom. Also, when we speak words they come from our bosom. Our diaphragm pushes the air out that vibrates our vocal cords. Then the air is formed into sounds that fit together to make words. The Logos or Word (full statement) from the bosom of Yahweh incarnated in the begotten son;

John. 1:30: "*This is the man I was talking about when I said, 'after me is coming a man who has come to rank above me, because He existed before me.'*"

After me is coming a man. Here John is saying that the man (humanity) of Yahshua came after John. At the same time he is saying He (Yahweh the Eternal Spirit) existed before me.

Yahshua used this same type of illustration to the religious leaders of the day in Mat. 22:42-45, He said to them;

"Tell me your view concerning the Messiah: whose son is He?" They said to Him, "*David's.*" "*Then how is it,*" He asked them, "*that David inspired by the Spirit calls Him Lord... If David thus calls Him Lord how is He his son?"*

John. 3:34-35

"The one whom God sent (the son) speaks God's words (logos). For God does not give Him (the son) the Spirit (YHWH) in a limited degree. The Father (YHWH the Eternal Spirit) loves the Son (the only begotten son) and has put everything in His hands."

The Immersion And Transfiguration Of The Son

Luke 3:21-23

"While all the people were being immersed, Yahshua too was immersed. As He was praying, heaven was opened; the Ruach HaKodesh came down on Him in physical form like a dove; and a voice came from heaven, 'You are my Son, whom I love, I am well pleased with you.' Yahshua was thirty years old when began His public ministry. It was supposed He was the son of Yosef..."

Jn. 1:31-34

"I myself did not know who He was, but the one who sent me to immerse in water said to me, 'The one on whom you see the Spirit descending and remaining, this is the one who immerses in the Ruach HaKodesh. And I have seen and borne witness this is the Son of God.'"

Let us consider the simultaneous events that took place as Yahshua was immersed. Is it possible for Yahweh, the omnipresent, omnipotent Spirit, to be in more than one place at one time? Can He manifest Himself in multiple ways at the same time? If He is fully incarnate in the Son, does He cease to be omnipresent? We believe it is clear from this event that Yahweh can be fully incarnate in the Son and remain omnipresent. He can manifest a theophany in the form of a dove as a sign to John and can audibly speak from the heavens, all in the same moment.

Mark 9:2-7

"Six days later, Yahshua took Kefa, Ya'akov and Yochanan led them up a high mountain privately. As they watched, He began to change form, and His clothes became dazzlingly white, whiter than anyone in the world could possibly bleach them. They saw Eliyahu and Moshe speaking with Yahshua. Then Kefa said to Yahshua, 'It is good we are here Rabbi! Let's put up three shelters- one for you, one for Eliyahu and one for Moshe....Then a cloud enveloped them; and a voice came out of the cloud, 'This is my beloved Son whom I love, Listen to Him'."

This is a picture of the Holy of Holies. Yahshua is the ark. He begins to shine because the Sh'khinah is manifesting, in Him (YHWH incarnate) and as a cloud resting upon Him (Theophany). Out of the cloud the voice of God can be heard speaking. Just as at the immersion, YHWH the one God is able to reveal Himself in the Son (divine humanity), in a theophany (Manifesting a form by the Spirit), and by His spoken word.

Obedient Walk Of The Son

Yahshua is the revelation of Salvation. Humanity in perfect agreement with divinity. "At-one-ment" with God. Human nature living only to express the will of the Spirit. Yahshua said;

"I tell you that the Son cannot do anything on His own, but only what He sees the Father doing; whatever the Father does, the Son does too." Jn. 5:19. His flesh was always yielded to the Spirit. "Never the less not my will but your will be done."

He is the perfect example to us of what God is looking for in us. A humanity submitted to the Spirit. Not a humanity that is initiating, leading, controlling, organizing and getting things done.

The work of redemption is to bring to death the nature of the first Adam (old man, old humanity) and resurrect the nature of the second Adam (new man,

new humanity). The finished work of salvation is not about humanity disappearing, but about bringing to perfection sons who will express the manifold wisdom of God. Yahshua is our forerunner. He has shown us the way and also become the way. We follow His example and receive His heavenly nature when we trust in His finished work. If we have received the Spirit, let us walk by the Spirit.

Yahshua's life was a completely open conduit through which the Spirit could move. In every circumstance He perfectly expresses the will of the Father. He was able to move among a multitude of sick people but touch only the one chosen by the Father to heal. It is not the same with us. We have so much of our own will. We cannot move into a room full of sick people without being bombarded by all sorts of doctrines, thoughts, doubts which make it so hard to hear what God wants to do. So little happens for us because we are not a good conduit. We are not a good conduit because we are not one with God. Only through the salvation of Yahweh (Yahshua) can we experience true oneness. He not only brought salvation, but He is the revelation of the work of salvation. Humanity and deity existing in perfect oneness. Yahshua prays in John 17 about this reality;

"That they may be one as you and I are one."

Col. 1:15

"He is the visible image of the invisible God..."

Col. 2:9

"For in Him, bodily, lives the fullness of all that God is"

Jn. 10:30

"I and the Father are one"

Yahweh has come to save us and bring us as humanity into a perfect relationship with the One who is God. Our destiny, through salvation, is to act, think, speak, feel and live like He lives; To express the One God in the unique way He has created us. We express Yahweh differently than the k'ruvim (Cherubim), than the Angels, than the S'rafim (Seraphim).

The Death Of Yahshua

Heb. 2:9

"But we do see Yahshua...because He suffered death, so that by God's grace He might taste death for all humanity."

The will of Yahweh for Messiah was to experience death. Death is opposite of life. Life as we are defining it means oneness or wholeness with Yahweh. All the parts being held together and functioning by the supply from the Holy Spirit. Death is the breaking apart of that oneness or wholeness. If something is living and it dies; what begins to happen? It begins to decay and break apart. That is what happened to Yahshua on the execution stake. He tasted death, and as a result, broke apart.

What happened to the body of Yahshua? It remained in the natural realm, was taken down from the execution stake, buried in the tomb and saw no corruption while waiting for the resurrection.

What happened to the soul of Messiah?

Acts 2:26

"For this reason, my heart was glad; and my tongue rejoiced; and now my body will live on in the certain hope that you will not abandon my soul to Sh'ol(Hades) or let your Holy One see decay."

Acts 2:31

"He was speaking in advance about the resurrection of the Messiah, that it was He who was not abandoned to Sh"ol and whose flesh did not see decay."

As the pangs of death took hold of Messiah, He began to break apart. His soul leaves His body and bearing the sin of humanity is taken into Hades.

This is pictured for us in the bringing forth of the two goats on the Day of Atonement;

Lev.16:7-10 *"He is to take the two goats and place them before Yahweh at the entrance to the tent of meeting. Then Aaron is to cast lots for the two goats, one lot for Yahweh and the other for Az'azel. Aaron is to present the goat whose lot fell to Yahweh and offer it as a sin offering. But the goat whose lot fell to Az'azel is to be presented alive to Yahweh and used for making*

atonement by sending it away into the desert for Az'azel."

v.21-22 *"Aaron is to lay both of his hands on the head of the live goat and confess over it all the transgressions, crimes and sins of the people of Israel; he is to put them on the head of the goat and then send it away into the desert with a man appointed for the purpose. The goat will bear all their transgressions away to some isolated place, and he is to let the goat go into the wilderness."*

From the body of Messiah the blood was poured out. Upon His soul was put all the transgression and sin which was borne away into the place of the dead.

What happened to His Spirit? The Spirit of Messiah is Yahweh. As Yahshua submitted to death there was a separation between His humanity and His Father. We see this when He cries out in Mat. 27:46 *"My God! My God! Why have you deserted Me?"* When He knew that all things had been accomplished He cried out with a loud voice, *"Father into your hands do I commit My Spirit."* Even in the jaws of death the Son was a mighty conqueror. As death approached to take him He shouted as a warrior, "It is finished." With these words He gave up His Spirit and met death, assured that He was the ultimate victor. Death is now revealed in its full horror. The Messiah is fully in its grasp. Yahweh has withdrawn, His soul is being taken into Hades, and His body hangs lifeless on the tree.

The Resurrection Of The Messiah (Luke 24:36-46)

After three days and three nights, Messiah Yahshua was raised from death. The scriptures being fulfilled Yahweh uses; *"His surpassingly great power...that works with mighty strength...in the Messiah to raise Him from the dead."* (Eph. 1:19-20) The Spirit reaches into Hades taking to Him the soul of Messiah. Then in a flash of glory He is united with His body that has seen no corruption. The body is changed, in the twinkling of an eye into a glorified state. The stone rolls away and out walks the King of Kings who has the keys of Hades and death. Resurrection restores to oneness what death has broken apart. This is glorified oneness.

The Ascension Of Messiah Yahshua

Acts 1:3 *"After his death He showed Himself to them and gave many convincing proofs that He was alive. During a period of forty days they saw Him and He spoke with them about the Kingdom of God."*

Luke 24:50-51

"He led them out toward Beit-Anyah; then raising His hands, He said a blessing over them; as He was blessing them, He withdrew from them and was carried up into heaven."

Acts 1:9

"After saying this, He was taken up before their eyes; and a cloud hid Him from their sight"

Mark 16:19

"So then, after He had spoken to them, The Lord Yahshua was taken up into heaven and sat as the right hand of God."

In the ascension of Messiah we see His exaltation to the right hand of God. What do the scriptures mean with the statement *"right hand of God?"* This is symbolic language reveals that Yahshua has assumed the place of preeminence, power and authority.

Psm. 16:11

"You make me know the path of life; in your presence is unbounded joy, in your right hand eternal delight"

Yahshua is this eternal delight. Yahshua does not have a throne next to the throne of the Father, but has set down in the very throne of Yahweh.

Rev. 3:21

"I will let him who wins the victory sit with Me on My throne, just as I Myself also won the victory and sat down with My Father on His Throne."

Yahshua is in the midst of the throne, living in the manifest glory of Yahweh. He is the visible image of the invisible God.

Rev.5:6-7

"Then I saw standing with (in the midst, in the center) of the throne and the four living beings, in the circle of the elders, a Lamb that appeared to have been slaughtered. He had seven horns and seven eyes, which are the sevenfold Spirit of God sent out into all the earth. He came and took the scroll out of the right hand of the One on the throne."

John is using figurative language in describing this heavenly scene. He is looking upon the Sh'khinah of the One on the throne and appearing in the midst is Yahshua. He describes Him as having seven horns and seven eyes. Then he sees Him come forward and take the scroll out of the right hand of the One on the throne. As humanity He does not literally have seven horns or seven eyes and the Omnipresent Spirit who is Yahweh does not literally have a right hand. When we look upon the Eternal on His throne, He looks back upon us through the eyes of Yahshua.

Pouring Forth Of The Holy Spirit

Acts 2: 33

He has been exalted as the right hand of God; has received from the Father what He promised, namely the

Ruach Hakodesh; and has poured out this gift, which you are both seeing and hearing."

Titus 3:5-6

"He did it by means of the washing of rebirth and the renewal brought about by the Ruach HaKodesh, whom He poured out on us generously through Yahshua the Messiah, our Deliverer."

His redemptive work accomplished, Yahshua now becomes the door through which the Holy Spirit can proceed forth from the Father to humanity (Jn. 15:26). Yahweh out to man; man into Yahweh.

1Tim. 2:5

"For God is one, and there is one Mediator between God and humanity, the man Yahshua the Messiah."

Yahweh who is the Holy Spirit brings the finished work of salvation and fills the hearts of those who receive Him. Yahshua (YHWH is salvation) comes again to His disciples.

When Adam sinned, humanity was separated from God. The Spirit could no longer dwell in man. Man could no longer dwell in the Sh'khinah and was driven from the garden. Oneness was broken. The omnipresent Spirit who fills eternity had only one place He could not fill, the heart of unregenerate man. The work of salvation, accomplished by Messiah, opened the way for Yahweh to once again fully dwell

inside of man. His Spirit proceeding through Yahshua; the Father and the Son coming to make an abode in us. (Jn. 14:23) Not two persons, but one God bringing a new humanity to take root and grow in those who trust Him.

I Cor. 15:45-49

"The last Adam has become a life giving Spirit...the first man is from the earth, made of dust; the second man is from heaven. Just as we have born the image of the man of dust, so also we shall bear the image of the man from heaven."

The old man has been taken to the execution stake and crucified with Messiah;

II Cor. 5:17

"Therefore, if anyone is united with the Messiah, he is a new creation--the old has passed."

Gal. 2:20

"When the Messiah was executed on the stake as a criminal, I was too; so that my proud ego no longer lives. But the Messiah lives in me, and the life I now live in my body I live by the same trusting faithfulness that the Son of God had, who loved me and gave Himself up for me."

We have living in us humanity that delights to do the will of God. A divine humanity that is in perfect oneness with the Spirit. We are commanded to;

Col.3:9-10

"Strip away the old self, with its ways and put on the new self, which is continually being renewed in fuller and fuller knowledge, closer and closer to the image of its creator."

Salvation is like a seed growing in our soul. Walking in the Spirit is the evidence that the Spirit is in us.

Rom. 8:9

"Anyone who doesn't have the Spirit of Messiah doesn't belong to Him."

The Spirit of Messiah is the Holy Spirit. There are not two Spirits. There is one Spirit bringing salvation. The pagans worship a pantheon of spirits. As descendants of Abraham we worship the One Eternal Spirit whose name is Yahweh.

We end our thoughts by quoting from the book of Ephesians. Here the apostle expresses the purpose of God in salvation in a wonderful way;

Eph. 2:13-22

"But now you who were once far off have been brought near through the shedding of Messiah's blood. For He Himself is our shalom--He has made us both one and has broken down the m'chitzah which divided us by destroying in His own body the enmity occasioned by the Torah, with its commands set forth in the form of

ordinances. He did this in order to create in union with Himself from the two groups a single new humanity and thus make shalom, and in order to reconcile to God both in a single body by being executed on a stake as a criminal and thus killing the enmity. Also, when He came, He announced as Good News shalom to you far off and shalom to those nearby, news that through Him we both have access in one Spirit to the Father. So then, you are no longer foreigners and strangers. On the contrary, you are fellow-citizens with God's people and members of God's family. You have built on the foundation of the emissaries and prophets, with the cornerstone being Yahshua the Messiah Himself. In union with Him the whole building is held together, and it is growing into a holy temple in union with the Lord. Yes, in union with Him, you yourselves are being built together into a spiritual dwelling-place for God!"

Yahshua is the cornerstone, laid in perfect oneness with the bedrock. We must fall upon Him and be broken and fitted into the holy temple which is His body. If we are not properly founded, whether as individuals or as a Messianic Community, our building is destined to fall. As we consider the foundation that has already been laid, which is Yahshua Himself, we understand the importance of a true revelation of just who is this Man that even the wind and the waves obey Him.

The Devil is not a Fallen Angel

Then who is he you ask? Doesn't it plainly say that Satan is an Angel of light? A closer look at the scripture, II Cor. 11:14, reveals that he masquerades as an angel of light. After all, his very nature is to deceive. If not an Angel, then who is this being, and what *is* his business in creation?

We have already seen, in the chapter on creation, that the universe is around 15 billion years old from our earth centered point of view. The latest theories show a possibility of at least ten dimensions in creation. The bible also makes it clear that there are other realms (dimensions) in which beings exist that are not limited to our time space reality. The reference to the third heaven by Paul and the catching up of John the Revelator into the throne realm of Elohim, are examples.

We have also seen that Elohim is Yahweh immanent within His creation. Humanity is His present work in an on-going plan to bring all of creation into its place in Him. Humanity was not the first in this work, nor

will it be the last. Someone will ask, what was Elohim doing in the 15 billion years before the present? The answer is; He was busy. Busy in His plan to descend through every dimension of his creation and gather unto himself all who were made to dwell with him. Whether Cherubim, Seraphim, Angels, Humanity, and whatever else comprises the host of Elohim. The seventy elders (Ancient ones) who sit around the throne represent the totality of Elohim's unfolding work that has gone before. This material universe of time space is the lowest of the many realms into which Elohim has created, perfected, and gathered a specific creation unto Himself.

We know that angels have the ability to appear in this material universe. The bible is full of accounts of angelic messengers, warriors, and ministering spirits. Elohim has given those beings of earlier time a place in his ongoing purpose. The Cherubim (living beings) speak forth the words that release the riders in the book of Revelation. Seraphim lead in the declaration of the holiness of Yahweh. Each has a unique place in Elohim. Has one of the ancient beings been allowed by Elohim to pass through some or all of his created dimensions to help accomplish his ultimate purpose? The answer is yes!

In the book of Ezekiel, the 28th chapter, a prophecy is given about the King of Tyre. As in many prophetic passages what starts out as a specific word into a specific time suddenly opens a door into the greater

mysteries. The Prince of Tyre is human; the King of Tyre is something different. This King described vs. 12-15 is called, "the anointed cherub who covers", who was upon the holy mountain of Elohim and walked up and down in the midst of the stones of fire. He was perfect until iniquity was found in him. In Isaiah the 14th chapter the king of Babylon is the subject. Here again vs.12-15 look beyond the person at hand to another time and place. Lucifer, son of the morning, tries to exalt himself above the throne of Elohim. As a result he is cast down from his place and his destiny becomes being brought down to hell, to the sides of the pit. This Cherub was not satisfied with his place in Elohim.

Cherubim are positioned below the throne. They are throne bearers. They form the chariot on which Elohim rides. This cherub wanted to be exalted to another place in Elohim and as a result iniquity was found in him. His great sin was dissatisfaction with the place he was given in Elohim and the desire to be exalted to a higher place. The same is said of the angels who kept not their first estate, but left their own habitation. They are held in chains of darkness until the judgment of the great day. This pattern is continued in the Garden of Eden where humanity is presented with the same temptation. You should not be satisfied with your place; you should become like Elohim knowing good and evil. This pattern shows the work of the great dragon, that old serpent, called the Devil and Satan,

which deceiveth the whole world. The devil is a Cherub that appears as an angel of light.

The work the devil in this age of man is to deceive the whole world. As the great deceiver he is used to blind men so they will not see the truth that is in Yahshua the Messiah. He comes to steal the word from the hearts of those along the wayside so that the word will produce no light in their heart. We could go into many other ways in which Elohim uses this vessel but it is not our purpose to give a full revelation of all his activities. What we want to do is answer the question; "Does the devil act freely to deceive, or is he on a short leash firmly held by God?" If we say he acts freely he ultimately becomes an almost equal with God.

We see him as the opponent to Yahweh, The two battling it out for the souls of men. In the end Elohim ends up with a small remnant of humanity while the devil wins the battle for the rest. Hell is seen as a kingdom where Lucifer reigns and torments forever those under his control.

If we say he is on a short leash, then he becomes a tool in the sovereign hand of Elohim. He fulfills a vital part of the overall work and purpose of Elohim in creation. Evil must be manifested as a background so good can shine forth. Adam must be tempted so innocence can end and salvation begin. On his journey to hell, to the sides of the pit this cherub is being used to fulfill the purpose and plan of Yahweh.

Satan may hinder us, but he cannot conquer us. He may blind us but only for a season. He can tempt us and lead us into destruction, but Yahshua died to insure us a final victory over death, hell and the grave. One of the great truths in this age of man is that good can come out of evil. This everlasting characteristic of Elohim is being revealed against the backdrop of the "ministry" of the fallen Cherub.

The book of Revelation tells the end of the story for this being. He is locked in the bottomless pit for a thousand years during the kingdom reign of Messiah on earth. At the end he is released to again deceive the nations so they come up against the established order of Elohim. He is defeated and cast into the lake of fire along with the false prophet, the beast, and all whose name is not found in the book of life. Death and hell are also cast into the lake of fire. In a later chapter we will examine this lake of fire to determine the final destiny for all who have been cast there.

6

Mystery of Israel

In order to understand the mystery of this great truth, we begin by defining certain words that have come to mean something different from their original intent.

Israel:

Yahweh's first fruits of humanity. This first fruit company exists in the world today in two houses. The house of Judah and the house of Israel. The Israel of God consists of Jew and Non-Jew who have been brought to the Father by the Spirit and by grace have put their trust in the Messiah of Israel, Yahshua. The two have become one new man and have received age lasting life. They will be resurrected on the last day and reign with Yahshua in the Messianic age.

Gentile:

The nations of the world in which the scattered houses of Judah and Israel exist. The gentile world will consummate when the fullness of Israel is revealed. Jacob prophesied to Joseph's son Ephraim that his descendants would become a multitude of nations (melo goyim). Later, Ephraim became a name representing the northern ten tribes in the divided

kingdom of Israel. These tribes were taken captive by Assyria and over time dispersed into the nations and have become (melo goyim) a multitude of gentiles or nations.

Jew:

Name given to descendants of the kingdom of Judah. This kingdom was taken captive to Babylon but a remnant returned to Judah after seventy years, restored the Temple and Jerusalem. They continue to inhabit the land even to this day.

The book of Romans, Chapters 9-11, reveals the glorious mystery of Israel. Paul sums up this truth in Chapter 11:25-36 by saying; *"A stoniness, to a degree, has come upon Israel until the gentile world enters in its fullness; and that is the way all Israel will be saved."*

In the sovereign plan of God for this age both houses of Israel have experienced a blindness or hardness of heart. For Ephraim it has been a blindness related to his heritage. He has forgotten who he is and has adopted pagan culture and traditions. For Judah, it has been a blindness concerning the coming of Messiah Ben Joseph. Yahshua was proclaimed to be the son of God by the resurrection from the dead. He said he had come to the lost sheep of the house of Israel and his disciples found that the nations or gentiles were much more open to the message of the gospel. Although there has always been a remnant

believing Judah, for the most part they have been blinded to Messiah.

This stoniness of heart begins to lift as we approach the end of this age. Yahweh will bring a "fullness of gentiles" forth from their blindness who will know their place as a part of Israel. They will proclaim the glories of Messiah Yahshua and the mercy of God alongside their brother Judah, who will be as one raised from the dead by a revelation of Yahshua. As it is written, "*out of Zion will come the Redeemer; he will turn away ungodliness from Jacob.*" Thus all Israel will be saved.

Together, they will inhabit the waste places and dwell as one in the land promised to Abraham's descendants. Once again, a second time, Yahweh will gather the remnant of Israel. As the two houses spring up again in the land they will appoint one head over them. The Messiah will restore his Kingdom and rule as head over all things to his people. This restored kingdom will live by trust in Yahweh. In a last demonstration of his choice and sovereign care for Israel he will put a hook in the jaws of Gog and Magog. They will come against a people living by trust, not military might.

As the enemy comes like a storm those living in the land will call upon the name of Yahweh their God and he will respond by raining fire and destruction upon all the nations that seek to touch the apple of his eye. Then the nations will know that Yahweh is God.

It does not say that they will humble themselves and worship him, just that they will have a knowledge of who he is through his intervention on the behalf of his chosen people. I believe this will happen before the final confrontation called Armageddon. This time all nations of the earth will come against Israel. The end of that battle will be the coming of Messiah Ben Judah who will tread the winepress of the wrath of God alone. This is the "last day", when those who have been given age lasting life will be resurrected and those who are alive and remaining will be caught up together with them in clouds to meet Yahshua in the air and begin to rule with him in the Messianic age.

For more discussion and scriptural references to Israel, see Appendix "C".

7

The Ancient Path

“Stand at the crossroads and look; ask about the ancient paths, which one is the good way?” Take it, and you will find rest for your souls. But they said, ‘We will not take it.’
Jeremiah 6:16

Modern man is in a mad rush into the future. Modern thought looks at humanity as always evolving upward. In religious circles there is a willingness to adopt whatever is seen as culturally “cutting edge” as the answer to what is needed to be effective. No heed is given to the voice that cries out *“Ask about the ancient path.”*

Mankind continually stands at a crossroads. In the larger picture, fundamental choices set the direction and content of what we think, and thus how we live. If we find the path laid out for us by God, and decide to follow it, we should experience something other than what the world has to offer. If the world celebrates modernity, should we not expect God’s path to lead us another way?

What is that way? We can only speak from experience. This is our journey and we offer it humbly;

“I appointed sentinels to direct them: Listen for the sound of the shofar”,
Jeremiah 6:17

We believe the path starts with receiving Yahshua as Messiah. As the result of our trust in him many things open up before us. We receive remission of sin that opens the way for being filled with the Ruach Ha Kodesh. As we are immersed in the Spirit the reality of the renewed covenant places us at the beginning of the ancient path. Now, according to Hebrews 8:10-12, the Torah is put in our minds and written on our hearts by God. We become His people, called forth as the house of Israel and the house of Judah, we need no one to teach us for all will know Him. This knowledge comes by the Spirit in a procession of revelation that leads back through the scriptures to the beginning. This is the Ancient path.

The new or renewed covenant is about getting the traveler ready to make the journey. Our condition is poor apart from Messiah. A supernatural work is needed. We have to be picked up, turned around, and our feet put on solid ground. The natural man does not know the things of the Spirit, for they are foolishness to him. Neither can he discern them, but the spiritual man can know the mind of Messiah.

The apostolic writings bring out the wonder of the Messiah; both who he is, what his first coming accomplished, and the promise of his coming again. They exhort and teach us how God prepares his people

to participate with him in their personal and corporate lives. They also give glimpses that whet our appetite for the deeper things that lie along the ancient path. Without the glories of the last covenant we are not equipped for the former glories.

The renewed covenant writings focus us on Yahweh our Savior. Yahshua is revealed as the flower or the fruit of God's tree. The Elohim of creation has become flesh and tabernacled among us. He is the Omega who can lead us back to the Alpha. We will appreciate the fruit of the tree to the degree that we understand his relationship to the branch of the tree, which is connected to the trunk that draws nourishment from the root. This journey is backwards, not forward. The good way is the one that leads away from the last and returns to the first.

This ancient path is pictured many ways in scripture. We will choose the path of the priest as he follows the blood trail through the earthly and heavenly tabernacle into the glory of Elohim. The high priest of the order of Melchizedek has traveled the length of the ancient path. Yahshua has arrived and sat down in the very throne of Yahweh. As he ascended through the heavenly realms he sprinkled his blood, cleansing and opening the way of the ancient path. The called and chosen ones who have received his spirit enter this sacred priesthood. We are called beyond the limits of the Levitical priesthood. Daring to follow his blood trail we experience new holy places in which we are

called to minister. Our journey does not end until we fully inhabit our place of destiny in Elohim. To the overcomers is promised in Rev. 3:21;

"I will grant to sit with me on my throne, as I also overcame and sat down with my father on his throne."

Many comparisons between the Levitical and Melchizedek priesthood can be made. Our focus will be on how far into the presence of Elohim each can go. The Levite priest was called to minister in a copy made by hands of the heavenly tabernacle. The closer they got to the divine presence the more limited their access. Only one man could enter the most holy place and only once a year. That man could approach the Ark of the Covenant and stand before it. He could extend his finger above the ark and sprinkle blood on the mercy seat. His extended finger marks the end of the journey for this priesthood. They follow the blood trail of bulls and goats in the earthly realm. Even though this is a spiritual ministry it is limited to copies, types and shadows of the heavenly originals. Hebrews tells us this priesthood could not bring perfection so a change was needed. With the coming of Messiah a new and living way has been consecrated for us through the veil of his flesh. Now we can draw near to Elohim without limits.

We will pick up the journey of a Melchizedek Priest in the earthly shadow realm. Like the Levite he ministers in the physical dimension. The outer court represents

this natural realm. While there are spiritual realities here most ministry is carried out in the natural light of creation. As the priest passes beyond the screen, separating the outer court from the holy place, he enters the spiritual realm of the earthly tabernacle. To see and move in this holy place requires vision illuminated by the seven-fold spirit of Elohim, represented by the Menorah. Each branch is an attribute of Yahweh's spirit. The light of that branch reveals hidden truths that only the priest can fully know. With new spiritual vision the holy place of the earthly tabernacle is alive. Now the priest can begin to discern a way where once there was no way. The blood trail becomes visible and beckons us to follow.

First he must encounter the golden altar which resides just inside the screen. On this priestly journey every time we enter a new realm the first reality we meet is an altar. On the altar we must lay down every thing we know and have become in our pilgrimage. Our life is to be ground up fine and offered as a sweet savor unto the Lord. Going on in Elohim means change. The altar presents the way of change. Let go of the past and reach forward.

Moving beyond the altar allows us to stand in front of the Menorah. This light brings a completely new perspective and teaches deeper truths than we could ever know in the outer court. Until this work of the spirit is complete in us, we are not ready to move on. If we allow the spirit to teach us we will be prepared for

what comes next (see Appendix 'A' for a revelation of the mystery of the Menorah).

Although the Menorah illuminated the entire holy place, its lights were focused to shine upon the table of shewbread. Full of divine light the priest now moves to this place of revelation. Looking down upon the table, he sees twelve loaves of bread in two stacks of six. A golden container of incense sits upon each stack. A pitcher filled with wine and cups to drink the wine are displayed. The table has a border around the top. The priest first must meditate on what he sees. The twelve loaves represent his chosen, The Israel of God. Israel is separated into two stacks or two houses, the house of Judah and the house of Israel. The bread and the wine of the covenant which nourishes the priest. The incense is to be offered as a sacrifice of fire upon the golden altar as the Sabbath ends and the shewbread is replaced with fresh bread. This is the place of beholding and becoming.

As the priest looks into the realities displayed, he is changed into what he sees. As Jacob beheld the face of God and was changed to Israel, so the priest is changed to Israel as he beholds the shewbread or "bread of the face". Transformation makes him ready to partake of the bread and wine. He lifts up the bread and breaks it. Suddenly the veil that separates the holy place from the most holy place is rent and the blood trail leading into the most holy place is revealed. He drinks the wine and the power of the blood

emboldens him to follow the trail (see Appendix 'B' for more revelation of the Shewbread Table).

A few steps, and he is at the torn veil. Although the veil was rent, the way it hangs stills obscures what lies beyond. Looking down upon the blood trail, we see that it disappears behind the veil. A proper fear of the Lord keeps the priest from presumptuously entering the most holy place. As he waits before the veil, he notices two protrusions in the veil on either side of the tear. The blood trail seems to be between these protrusions.

Carefully opening the veil reveals the two poles of the ark that form a golden pathway for the priest to follow in the most holy place. Before he enters he returns to the altar takes fire from it and places it in a golden censer. Taking some of the incense found in the holy place he is now ready to move forward. Putting his confidence in the blood sprinkled by Messiah he steps in. He must first put the incense on the coals of the altar. Here again we see the truth of first meeting an altar when we make a step into a new place in Elohim. This is the spiritual truth the writer of Hebrews is teaching in Chapter 9:3-4;

"...and behind the second veil, the part of the tabernacle called the Holiest of All, which had the golden altar and the ark of the covenant overlaid on all sides with gold..."

The censer is the altar of the most holy place. The priest must again place himself on this reality before moving forward. Once a cloud of incense has covered the room he can follow the blood trail between the poles until he stands before the ark. He sees seven sprinkles of blood right before the ark so he has confidence to make a stand. If he were a Levitical Priest he could step no further; but as a Melchizedek Priest he knows his high priest has made a way not only through the spiritual realities of the earthly tabernacle but through the heavenly tabernacle as well. He looks beyond the ark and sees nothing but a golden wall. No entrance is there.

How will he move beyond this reality into the next? He knows the answer is to follow the blood trail. Looking at the mercy seat he sees seven sprinkles of blood upon it. The blood is sprinkled on one side of the seat leaving a place to step upon the ark. Suddenly the revelation comes to him. The ark has become a golden step into the next realm of Elohim. By trust he steps between the cherubim, lifts himself upon the ark of the covenant and disappears into the heavenlies. He goes to a place no Levitical Priest can go, the outer court of the Heavenly Tabernacle.

The ancient path has now led the Priest back to the place it all started for man: the Garden of Eden. The garden existed in at least five dimensions. The four dimensions of time and space plus a heavenly dimension. The outer court of the heavenly tabernacle

is the spiritual dimension of the garden. Yahweh has stationed the Cherubim at the entrance to this dimension. Stepping upon the ark between the cherubim and being allowed to pass brings the Priest spiritually back to paradise or the third heaven. The two trees still exist here and the way of the tree of life still must be chosen over the tree of the knowledge of good and evil. Man returns not as a naive gardener, but a mature Priest, ready to serve in the deeper things.

The Cherubim realm of Elohim is another way of describing this place. When the Priest stepped between the Cherubim he moved closer to the ultimate place where man will dwell in Elohim. Ezekiel describes an altar between the Cherubim from which coals are taken. Again we meet the altar in this new place. Also in this realm resides the wheel within the wheel. The revelation of how Yahweh has determined to work in time in the midst of his creation.

The need for further cleansing in order to dwell here quickly breaks in upon the Priest. He must find the place of the cleansing of the conscience. The blood of the Messiah needs to be applied to his life at a new level. He sees the blood trail lead to the laver that exists in this place. Approaching it he notices not only water, but blood and water fill the laver. After contemplation a new understanding of the work of Messiah upon the execution stake begins to form. The

verses in the gospel of John come alive and tell the story of the blood and the water;

"... who saw it has testified about it and his testimony is true. And he knows he tells the truth, so they asked Pilate to have the legs broken and the bodies removed. The soldiers came and broke the legs of the first man who had been put on a stake beside Yahshua, then the legs of the other one; but when they got to Yahshua and saw he was already dead, they didn't break his legs. However, one of the soldiers stabbed his side with a spear, and at once blood and water flowed out."

John 19:31-35

This remarkable testimony, or prophesy, tells of blood and water shed by the Messiah after he had said, "*It is finished*" and given up his spirit. If His work as the Lamb of God was accomplished, then why was there a need for something more? Blood and water are mentioned in Hebrews 9, referring to the covenant made through Moses. Sprinkling blood and water on the scroll sealed this covenant itself and all the people. Verses 21-24 of Chapter 9 teach the need for cleansing or purifying by the blood and also without shedding of blood there is nor forgiveness of sins.

Once we pass the earthly realm, the blood of Messiah is not dealing with forgiveness of sins. It is dealing with cleansing the priest from being conscious of sin. Notice we are not saying that there is no sin in this

realm. The Priest, as long as he is in this body of sin, will have to contend with its lusts. So in this outer court of the heavenly tabernacle stands a laver filled with water and blood used for the cleansing or purifying of the conscience from works leading to death, so we can serve the living God. To be this near the consuming fire of Yahweh himself the blood and water of Messiah must be constantly pouring over us. Our sin will scream in our ears, *"You can't dwell here, you are not worthy. The fire will destroy you"*. Unless the powerful flow of the blood and water that came from the side of Messiah is received and understood, we will turn and flee.

Minds cleansed from always thinking about our sinful condition enables us to begin to experience the wonders of where we have come. We rejoice in the full provision of Yahshua. We have come so far in our journey, but have not yet arrived at our final place. From the outer court the blood trail unfolds ahead going into the holy place of the heavenly tabernacle. Here at this writing the revelation grows dimmer. This holy dwelling place is revealed by the Ezekiel's vision of the temple still to come, not just the physical aspects of the temple, but the spiritual realm it reveals. In the holy place of this temple only a wooden altar which is called the table of the Lord exists. As priests we approach this altar of wood. Wood represents humanity so this altar is not just a place to come to, but the condition of becoming the altar of the Lord. As we become the altar we are changed into the table of

the Lord. This table is spread with glories almost unimaginable. Revelations appear, answers to prayer materialize, prophetic pictures unfold, and mysteries are solved. This is the place where deep calls unto deep and the human experience in this life consummates. To move beyond this point into Yahweh Elohim the veil of the flesh of the priest must be rent. On that day, as full sons, we will take our place in the fire and dwell forever in Elohim.

Messiah's Torah

The New Covenant with the Israel of God

Hebrews 8:8-12 describes the New or Renewed Covenant Yahweh has made with his people. A closer look at these verses will reveal glorious continuity and dramatic differences with the Old Covenant. The Bible is an unfolding and progressive revelation of God and his relationship to man. To break the scriptures into two opposing halves is a mistake. Yahweh builds upon what he has done. We go from glory to glory and faith to faith as he reveals his fullness.

When talking about covenant we understand God is not eradicating one to replace it with another, but rather is lifting us up ever higher and enabling us to walk in all the covenants. We are ascending the stairway into his presence and truth. Every step rests on the one below it. The coming of Messiah lifted humanity to a higher place in God's plan. The New Covenant is an extension of all that has gone before. Yahweh is one and all that he does is one. He doesn't

have many plans. He has one plan. He has one people. He has one Torah. He has one king and head over all things. He has one destination for creation. Everything is moving in continuity towards consummation.

The other side of the coin is the truth of the ancient path. Instead of moving forward we are told to look back and find the ancient path. This path calls us back toward the beginning. The New covenant now becomes the starting point for a journey against the flow of time. As we press down this road much of what we consider to be the modern expression of God is blasted away and replaced with something quite different. Called as individuals we shrink back from highly organized groups under the leadership of those who presume they have authority from God.

Recognizing the need for personal accountability we seek fellowship with the sovereign *"seven thousand who have not bowed the knee to Baal."* This path is not opposite from the ascending stairway but an important element of it. More will be said about the ancient path later.

Let us return to the verses in Hebrews. Verse Eight identifies the people with whom Yahweh makes the New Covenant. They are the house of Israel and the house of Judah. Paul in Galatians calls them, "The Israel of God". Israel is the name given to the first fruits of humanity (the barley harvest). Those whose

righteousness comes from trust in the One true God make up this covenant people.

Verse Nine states that the new covenant will not be like the one made with the fathers who were lead out of Egypt. The change will take place in the heart. The first covenant failed because of the condition of the people, not because of an imperfection in the agreement. The people couldn't remain faithful to the agreement so Messiah's faithfulness is substituted. Man didn't have the capacity to walk in obedience by his flesh so God sent his Spirit into man and raised him into the realm of obedience.

Verse Ten lifts the Torah of God above the realm of human interpretation and writes it directly on the heart. This does not mean that man cannot teach and preach the Torah; it means that only the Spirit can write it on the heart. Any Torah that is not written by the Spirit is nothing more than a veil that blinds men to the truth. Messiah said, *"You search the scriptures because in them you think you have life, but they testify of me and you won't come to me in order to have life."* Yahshua did not come to do away with the Torah, but to fulfill it or fill it to fullness. He did not come to bring man back to a human interpretation of Torah but to lift man and Torah both to new heights. He is the living Torah and the only Rabbi capable to break it as bread for man.

Verse Eleven says it this way, *"None of them will teach his fellow-citizen or his brother saying, 'Know Yahweh!' for all will know me from the least to the greatest."* The Spirit who is Yahweh teaches Messiah's Torah. The execution stake works as a filter between the two covenants. As we pour the scriptures of the Old Covenant into the new some things do not pass through. They change because of the greater reality brought by Messiah. A few examples; Blood of bulls and goats is no longer needed to deal with sin, the Aaronic priesthood that could only go to the ark of the covenant in the earthly tabernacle ends and is replaced by the Melchizedek priesthood who can step upon the ark into the heavenlies, man made temples are replaced with human temples, physical circumcision is replaced with circumcision of the heart by the spirit, Kosher eating as a matter of righteousness is changed to, "not what goes into the stomach defiles the man but what comes out of the heart... and everything created by God is good and nothing received with thanksgiving needs to be rejected because the word of God and prayer make it holy." These are but a few examples of how Messiah's Torah is different than first covenant Torah.

On the other hand, many parts of first covenant Torah pass through into Messiah's Torah. Some examples; Revelation of creation, flood of Noah, Choice of Abraham, Isaac, and Jacob, Israel in Egypt, deliverance from bondage, wilderness journeys, giving of ten commandments at Mt. Sinai, keeping of Sabbath

and feasts and many more. The greatest revelation of Torah is, "*Hear O Israel Yahweh our Elohim, Yahweh is one.*" In order to have a relationship with the one true God we must know him as he is revealed in the writings of Moses. These writings form the foundational revelation of Yahweh Elohim on whom Messiah Yahshua is laid as chief cornerstone.

Finally, in verse twelve, the pinnacle of New Covenant is described, "*I will be merciful toward their wickedness's and remember their sins no more.*" Two great mountaintops of God's work in humanity are revealed here. Mercy and forgiveness. As Yahweh Elohim moves on into the next part of his everlasting plan, mercy and forgiveness will endure as his signature work among the creation known as Man.

Authority

TAKE ME TO YOUR LEADER

I am a part of a fellowship where no one stands in a recognized position of leadership. It has been this way since we came together over six years ago. Usually one of the first things someone new inquires about us is; "Who is your leader (Pastor, Rabbi, Elder, Apostle, etc.)?" When we tell them our leader is Messiah Yahshua they respond; "Oh yes, I know that, but who is your leader?" They are more than willing to give lip service to the clear biblical revelation that Yahshua is our leader and authority, but quickly move on from that to what is really important; who among you is the leader? Our answer to their asking again is the same; "Yahshua is our leader - Pastor, Rabbi, Head, Authority". When this sinks in most give a condescending smile and warn us of our precarious situation. They believe we are sitting ducks for error and destruction because we refuse to call anyone our leader.

Watch out! For a wolf may come in among you and destroy the flock because you don't have a mature

recognized leader to ward him off. To this we smile and say, but we do have a mature and recognized leader functioning as a doorkeeper, Yahshua the Messiah.

How can there be direction and covering in your situation they ask? Direction comes by revelation through the spirit and Yahshua is our covering. We do have a human head, leader, covering, teacher, Rabbi, authority and mediator between man and God, the Man, Yahshua the Messiah. He is not a figurehead, he is a functioning head.

Now we want to ask a question. Why do men aspire to a position of authority and preeminence? Yahshua said among the gentiles(secular nations); *"Men lord it over those under them, but it is not like that with you. The greatest are the servants of all."* Men love authority, it is like 200 proof alcohol. It does not take much to intoxicate. That is why all authority in heaven and earth has been given to Messiah. He is the only one who can handle it. This means that no one else can handle it. All who try end up intoxicated and lording it over others to one degree or another.

In the body of Messiah there is one head. From the head comes a supply of what is necessary for the body to function, whether it be ministry, leadership or authority. These are not delegated on a permanent basis to men, but flow by the spirit in the moment. Whatever is needed is supplied to the body through the various gifts and functions that operate under the

unction of the Head. We don't need an appointed positional mediator from the congregation for this to properly happen. We have a mediator sitting as the right hand of Yahweh that is as involved with us as we want him to be. The truth is most of those in "authority" don't want him to be involved much. They say they do, but just let someone do or say something they don't agree with and watch what happens. Depending on how threatened the "leader or leaders" feel will dictate their response. A small threat brings condescension and explanations that this can't be right because none of the leaders or rulers believe it. Since they are closer to God and have been given the "responsibility" to guard the flock they must immediately put this "error" aside. The person or persons who have brought this word or either too "young in the Lord" or just ignorant of what the word really says. If on the other hand they feel very threatened then the main charge is leveled. You are Rebellious! Most so called leaders spend most of their time putting out fires of discontent and challenges to "their authority".

Authority means control. Control of direction, decision making, money and peoples lives. Why not surrender that control and rest in the ability of the Messiah to bring to pass all that he has been given to do. He is The King and we are the sheep of his pasture. He said he would punish all the rams who push the flock and dirty the waters by trampling upon the places Yahweh has intended for his flock to water. Why do men seek

to be lifted up in the congregation when even a shallow reading of God's word teaches us that anything exalted will be humbled. To stand head and shoulders above everyone else may make you the peoples king, but it also makes you a target for the burning jealousy of God.

There is a popular book that has been recently made into a movie that has a great truth to tell on this point. The Lord of the Rings, by J.R. Tolkien, describes a world where forces of light oppose the growing darkness from an evil ruler that seeks to dominate the world.

Once before in another age this dark ruler sought to rule by deceiving the others with promises of power and prominence. He forged rings of power and gave them to the various lords of the lands of middle earth. What they didn't know was he forged one great ring of power that ruled all the other rings. That ring he kept for himself. He knew the corrupting power of authority and his plan was to use the great ring to rule over all the so called authorities who wore the other rings. His plan was delayed because the ring was cut off his hand in a great battle and was lost.

The story resumes with the finding of the ring and the renewed pursuit of it by the dark lord. This time many of the ones that remembered what had happened before understood that they could not wear the ring because they would be brought under the control of

evil through it. They chose the least among them to bear the ring to the Mountain of Doom the only place it could be destroyed. There was an inscription written on the ring that serves as wisdom for us.

*"One ring to rule them all, One ring to find them
One ring to bring them all
and in the darkness bind them."*

Many noble ones seek authority because they believe that through it they can work good in the world, but they end up under it's power and end up doing great harm to the world. As we look back in history we see the many wonderful moves of God among men. In these moves men and women are used by the Lord to facilitate the moving of his spirit. After a time they are installed as "leaders" and immediately the move begins to harden into a lifeless form. The form looks remarkably the same when the hardening is done. This is because the same major error happens in every move. Men seek authority and are destroyed by it. The spirit of the Lord will not stay where He is not Lord.

I was reading an article the other day about women in leadership. As I read the same tired arguments both for and against, I could not help feeling that this was another classic example of what Messiah called, "*Straining at a gnat while swallowing a camel*". The surface issues can never be resolved until the foundational truths concerning authority and leadership are addressed.

Yahshua had much to say about authority and leadership in his kingdom. The Kingdom of Messiah is a reality whose fundamentals were announced in plain language. Here are some examples:

Matt. 23:8-11

“But you are not to let yourselves be called Rabbi; because you have one Rabbi, and you are all each other’s brothers. And do not call anyone on earth Father because you have one Father, and He is in Heaven. Nor are you to let yourselves be called leaders because you have one leader, and he is the Messiah! The greatest among you must be your servant, for whoever promotes himself will be humbled, and whoever humbles himself will be promoted.”

Matt. 25:25-27:

“But Yahshua called them and said ‘You know that among the nations, those who are supposed to rule them become tyrants, and their superiors become dictators. Among you, it must not be like that. On the contrary, whoever among you wants to be leader must become your servant, and whoever wants to be first must be your slave.’”

Matt. 28:18-20:

“Yahshua came and talked to them. He said, ‘All authority in heaven and on earth has been given to me. Therefore, go and make people from all nations into disciples, immersing them into the reality of the Father, the Son and the Ruach HaKodesh, and teaching them to

obey everything I have commanded you. And remember I will be with you always, yes, even to the end of the age.”

These verses are so straightforward that it is amazing they have been so ignored by Yahshua's disciples. The Messiah warns about calling men by titles and placing them in positions of authority. In the Kingdom of God there is a King with all authority! In the Kingdom there are functions and actions not delegated offices. We are not to be like all the nations in our governmental structure.

In the Messiah's body, Yahshua rules and we serve. The Kingdom is not a constitutional monarchy where the king is given a place of honor, but the rule is through a congress or council of men. All authority resides in the “Head over all things”, and flows from the Head to the members of the body. It manifests as needed, moment by moment, through whom the head chooses. Authority is like electricity; If it can't get home it won't leave. This means authority leaves the source, flows along established lines to the destination where it manifests in whatever is plugged into it. The current must then return to the source to complete the cycle. If the current cannot return because of a problem in the flow (a short, circuit break or a malfunction in the device being used) the current will remain or return to where it starts.

There are two kinds of authority described in the Bible; Secular and Spiritual Authority. Secular authority is delegated to those who are charged with punishing the ones who disobey the law. If they properly exercise this authority we will lead quiet and peaceable lives. We are told to obey them for they must give an account. Spiritual authority on the other hand is not about rule but example. We are to remember those who lead and speak the word of God to us, whose faith follows considering the outcome of their conduct.

Finally, there is no doubt that the word "leader" or "leaders" is used many times in scripture. Leadership is manifested in various ways through various members. Leadership means to stand before as an example. If we see someone standing forth before, as an example of flowing in the will of God, we want to follow. What we are saying is leadership is not to harden into a position with a title. Just like all things that are spiritual they are like the wind. We don't know where they are from and where they are going. It is a flow. If Yahshua is speaking something to you; *"Whatever he says to you do it."*

How will it all fit together, what about the order? We have too much human order and not enough heavenly order. What if someone misses the spirit? All members should be sensitive to the spirit and we are all accountable to each other. The greatest protection to error is not one man judging if it is the spirit or not,

but the whole body strong in and accountable to the Head, Yahshua our Lord.

The story in John the Seventh chapter illustrates how dangerous it is to be a ruler. Yahshua has given his stunning message on the last day of the feast of tabernacles saying in verse 38, *"He who believes or trusts in me as the scripture has said out of his belly shall flow living water."* The officers who were sent by "the authorities" to arrest him return empty handed with the testimony, *"No man ever spoke like this Man!"* The authorities responded, *"Are you also deceived? Have any of the rulers believed or trusted in Him?"* That is the question, if you consider yourself a ruler, leader or authority in the temple, can you really trust in Him?

OBSESSED WITH COVERING

Ever since the fall, there is something in Man that cries out for a covering. What happened after Adam and Eve ate of the forbidden fruit? They knew they were naked, sewed fig leaves together and made themselves coverings. When Yahweh sought fellowship with them they hid. Human effort did not produce a feeling of security in Adam and Eve. Even though they were "covered" their position and fellowship with God was not improved. After pronouncing judgment on their disobedience, Yahweh made coverings of skins for Adam and Eve. There is a difference between

human attempts at covering and the covering provided by Yahweh.

Before the fall, Man was covered with the glory of Yahweh Elohim. In the garden Man enjoyed fellowship with his creator. This is described by the phrase, "walking in the cool or spirit of the day". When he sinned the glory lifted. The feeling of nakedness was not just natural but also spiritual. He had a need to be covered. Paul expresses this need in II Cor. 5:1-3 saying, "...we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed having been clothed, we shall not be found naked." Only a heavenly covering will meet our deep need.

Human attempts at covering are nothing more than fig leaves sewed together. Over the years I've watched a doctrine introduced in the 1970's become more and more mainstream. The idea of being able to point to someone and say, "he is my covering" is a relatively new orthodoxy. It springs from the notion that we all need to submit ourselves to a human authority that will cover us. This provides for us a safe place to walk with God. If we refuse to submit we are rebellious and outside the protection provided by the proper covering. Young believers are taught to humble themselves under this human covering and in due time they will be raised to a position where others will submit to them. In the guise of love, people seek to rule over others and perpetuate this false doctrine by convincing people of their inability to hear the voice of God and

walk with him in the cool or spirit of the day. Fig leaves are masterfully sewed into various organizational coverings. Men are exalted to positions of authority and become substitutes for the one and only true covering, Yahshua the Messiah.

The Bible teaches the need for all of us to be accountable to one another. We need the fellowship of the saints. No one is saying here that we can remain aloof from accountability and not be in some danger. Other believers help us on our way. What we receive from the spirit, on an individual basis, needs to be poured into a corporate tank and be refined by the revelations of others. Through godly relationships our lives are enriched, encouraged and challenged. Things have gone haywire in the notion that we need someone over us not beside us. Actually those who would be great among us are to be servants of the flock. We are called to be brothers together under the one Yahweh has chosen. Yahshua is the great shepherd of the sheep and through a submitted life to him we will find good pasture and secure places to lie down.

Many confuse headship with authority. To be head over something does not mean to rule over. Headship carries the meaning of being a source from which something issues forth. An example would be the head of a river. I Cor 11: 3 reveals the order of the flow of God's river. Yahweh the Eternal Spirit is the source off all. His spirit flows to mankind through his son Yahshua. Messiah is the source or head of man, who

is to be a source or head to woman. The purity of the flow will be maintained as we yield to this order.

Imposed order will never create an atmosphere conducive to the flow of the spirit. More human control has been exercised under the banner of "decent and in order" than any other scripture. Decent order is the result of yielding to the spirit by the body. This cannot happen where the members of the body are told to funnel all things through a recognized human filter that then determines if it is to be brought forth to the whole body. The Bible does teach that we are to judge what is expressed, but it does not say someone is to judge before it is expressed. The head releases a word, a direction or a gifting, several as he wills. These are to be expressed by the various members. The result is order. Not human order, but spirit lead order. Where men are seeking to control what happens the prospect of turning the body loose to follow the spirit is a fearful thing. The more fearful we are the tighter we hold on. If we didn't have positions to defend and really believed God is in control we could rest from our labors and see a fresh move of the spirit.

In scripture the people of God are pictured as a many membered man. This corporate body has one head that is the source of everything to the body. From the head comes power expressed by his right hand and order expressed by the left hand. As the body stands upon the true foundation and expresses the flow from the head there will be power with order.

Covering has become an obsession with many today. The true place of peace, provision and security comes from wrapping ourselves with the "skins" provided by the Lord. A personal relationship with Yahshua is the provision of Yahweh to cover man. He really is all we need. So the next time someone asks, 'Who is your covering?' Don't point to a man, point to *The Man*, Yahshua.

Restoration of All Things

We have all seen pictures of the earth from cameras positioned on a spacecraft as it launches into orbit and beyond. What we see depends on how far up the pictures are taken. Smaller details disappear as distance allows us to view the increasingly "big picture". It is this big picture that we want to attempt to explain. Yahweh Elohim our creator has a purpose for creation and a place for us in that purpose. He has given us his divine word and the power of his spirit to contemplate his mysteries and come to conclusions. Our perspective dictates these conclusions. Let us board a rocket and blast off from the limited perspective of the everyday details of life and seek the higher ground.

As we lift off we begin to feel the effects of gravity seeking to keep us down. The gravity force increases as we gain speed until we escape the confines of our atmosphere and enter orbit. If we are unwilling to strap in and take the ride we will never break free from our limited view. Many people never really ask the deeper questions. Most of those who do ask are satisfied with the answers provided by orthodoxy. To those who are not satisfied, other explanations can be

offered. Any doctrine can and should be challenged. Even within orthodoxy there are different answers to some questions, but the perspective seems to be the same. The Apostle John saw a door open in heaven and heard a voice saying, "*Come up here and I will show you things that must take place after this.*" John then took a rocket ride into a place from which he saw all things differently. While his experience may be unique in some ways the principle remains. Come up and I will show you things you do not know.

To understand God's purpose we first must grasp the truth of our finite perspective. No matter how high we go we never escape the fact that to understand means to stand under. We are a part of creation and limited in our capacity to the realities of creation. We are not infinite and can not contemplate with our finite minds. Yahweh is "The Eternal" and he inhabits eternity. Only he has that existence. We exist in time and space and thus are constrained to contemplate from that perspective. When we see the word eternal in scripture there is no way to enlarge our mind enough to reach around that word. Therefore we must humble ourselves and stand under our limitations. We will never reach the perspective from which Yahweh sees, but we can seek to find the farthest limits assigned to us by our creator.

Gen.1: 1 says;
"In the beginning Elohim created the heavens and the earth."

Heb.1: 10-12 states;

"Yahweh in the beginning you laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you remain; and they will all grow old like a garment; like a cloak you will fold them up and they will be changed. But you are the same and your years will not fail."

Heb.11: 2 continues;

"By faith we understand that the ages were framed by the word of God"...

These verses form the farthest point from which we can contemplate the work and purpose of our creator. We can only see from a beginning. Even the creator himself is introduced as Elohim, which is Yahweh immanent in his creation. We learn that not only the earth but also the heavens have a beginning. Heavens, meaning not only the starry heavens, but the realms or dimensions beyond our physical limitations. *"To be absent from the body is to be present with the Lord"*. This reality exists in a place called heaven. This is a created place not some "eternal now" outside creation. Yahweh exists and is working his purpose in all creation seen and unseen.

We also learn that creation has an end. This created universe will at some time cease to exist. Only to be followed by whatever is next in Yahweh's plan. So we see from this perspective that Yahweh's plan moves along in beginnings and endings. Within the vast time

of the created universe Elohim has chosen to frame his work in time periods called ages. This is a time word. It may be a long period of time but none the less it describes time contained within a beginning and an end. The Greek word 'Aion', from which we get the English word "Eon", and "Aionois", are translated some places as age and other places as eternal. When used referring to Yahweh Elohim eternal could make sense, but when referring to the out working of his plan in creation, eternal is beyond our ability to comprehend. It is of no value in teaching us about his plan. Remember, we are limited to time in our contemplation and our creator has revealed what can be known of his purpose in ongoing time periods called ages.

We have spoken already about Elohim as being Yahweh immanent within creation. We believe that since creation, he has been descending through what he has formed age by age and gathering to him those creations chosen to dwell with him. The scriptures speak of unique beings existing in their assigned place in relation to the one Spirit. To put it another way, there has been an age of Cherubim, an age of Seraphim, an angelic age and possibly twenty four other ages represented by the ancient ones seated around the throne. We are now in the age of Man. When this age ends, Yahweh will move on to whatever is next. Our main point remains: *That to properly understand the way God works out his plan, we must*

realize we stand in time and Elohim is faithful to reveal his plan to us within time.

The closer we focus on this present age of Man we understand that there are "wheels within wheels" showing more details of the plan for man. Within the age there are ages. Each uniquely formed so that Yahweh can work out his purpose. The scriptures capture events from many time periods as Yahweh's plan unfolds from glory to glory towards consummation. We have no problem looking back and seeing this truth, but as we look forward we quickly lose this truth and want to replace it with an unchanging "eternal" existence. Yahweh Elohim will continue his age to age work until this universe ends. At that point there will be a new beginning in the larger context where the rules or laws that apply to this creation will be changed. We can not think or imagine what he has planned there. But in the mean time we can imagine by the revealed word what he has planned in the ages to come.

Now we focus on Yahweh's plan for man. Because our creator is all knowing and inhabits eternity we can be confident that he knew what results he wanted to achieve with this creation. Also, that he was not surprised or caught unaware by anything that was to unfold through out the age of man. Ultimately as our creator, he is responsible for what he creates. This does not absolve us of all responsibility, but we are not talking about us, we are talking about him. When we

create something we are responsible for what results from it. If we create a fire we are responsible for what it burns. If we could build a robot that could independently think and act we would be ultimately responsible for the actions it took. When Adam was placed in the garden his creator was in charge of what happened. His new creation was placed in a situation designed to have a certain outcome. A tempting tree right in the middle of the garden, a command not to eat from it and a tempter much more subtle and sophisticated than the gardener.

It is true Adam made the choice, but it is also evident it was the choice his creator planned for him to make. The resulting sin brought about a whole new reality for man. Now death reigned as a result of sin. As a faithful creator Yahweh took responsibility for man and paid the price necessary to fully redeem his creation. Through one man sin entered the world and through one man the price was paid in full for man. In Adam all die, in Messiah all are made alive. So in the big picture Elohim creates man and takes responsibility for what results from that creation. On this level, the will of Elohim is unaffected by what we do or don't do. It is what he decided to do before the foundation of the world.

Messiah died for all mankind. Based on that full payment, Yahweh has a plan to restore all mankind back to him. Not just a portion of men, but all men. Our creator did not plan for the age of man to end with

a small remnant living with him and the rest separated in a place of torture forever.

“Election” is a difficult pill to swallow if you also believe in the doctrine of eternal torment. The Bible plainly teaches that some eyes have been opened to the truth and some eyes have been blinded. We could quote many scriptures, like Romans 9, as evidence of being chosen or hardened according to the will of God. If some are blinded by God and then punished forever because of that blindness, where is God's justice? The riddle of how God can be just and the justifier of all men is solved by the truth of the restoration of all things.

Election makes more sense when shown to be a process of harvest. Yahweh has determined to harvest mankind unto him in three seasons of time. Remember the wheel within the wheel or age within an age outworking of God's plan? The three feast periods frame the three harvest times in Israel. At Passover there is the barley harvest, at Pentecost the wheat harvest and at Tabernacles the final harvest time represented by the grape harvest. Yahweh has determined to harvest mankind in three squadrons. In 1Cor.15: 20-28, Paul teaches: That by man comes death and by man comes resurrection from the dead (v.21). For in Adam all die(all means all), even so in Messiah shall all (all means all) be made alive. The resurrection of Messiah is the foundation from which Yahweh can harvest all of mankind (v.22). Each man

in his own order (v.23) (the word means orderly troop or squadron). The first squadron is anointed first fruits (*Note: the word christos can mean The Christ or his anointed. Here, the definite article 'the' is not in the original, so instead of referring to one man, the Christ, this could refer to a squadron of 'anointed' first fruits or in other words, the barley harvest*).

Afterward, those who are Messiah's at his coming (the wheat harvest at the great white throne judgement), and finally, those who are part of the end (after the age of the new heavens and the new earth spoken of in Rev.21&22), when he delivers the kingdom to Elohim the father and all enemies are put under his feet (v.24). The last enemy to be destroyed is death. After Elohim has finished his plan there will be no more death. Many define death as being separated from God. The doctrine of eternal torment leaves the majority of humanity in an "eternal" state of death or separation from their creator. This is opposed to scripture and sells short the glory of the complete victory of Messiah over all enemies.

When we understand election, we see it means "first" in the sense of first fruits and it does not mean "only" as being apart from everyone else. This is how Yahweh can elect some and harden others. According to his divine plan some are a part of the barley or first harvest and some are chosen to come later, but all are elected to come.

Looking closer at the three feast times will help us see the three harvests of man. Harvest in Israel begins at Passover. Barley is the first crop to ripen. During the feast, a sheaf of barley fruits is gathered. This sheaf is anointed with oil and waved before Yahweh as "anointed first fruits" of the coming harvest throughout the year. This unleavened offering pictures those chosen ones who will participate in the first resurrection. These have age lasting life and will be raised to reign with the Messiah during the Messianic Age.

The name in scripture for this elect company or barley harvest is *Israel*. Gal.3: 29 identify this company saying, "If you belong to the Messiah you are the seed of Abraham and heirs according to the promise." John 3:16 properly translated says, "*God so loved the world that he gave his only son that whoever trusts in him may have age lasting life and not perish.*" Trust in Messiah qualifies you for life in the messianic age. This is not to say the life we receive is only for the age to come. The life or spirit we receive is an indestructible everlasting life. The scriptures are focusing on Elohim's plan in time not seeking to focus on eternity. We cannot comprehend eternity, but we can grasp the unfolding revelation of our creator's plan in this age and in the ages to come.

Trusting in the Messiah does not originate with us, but is a gift from God. Eph.2: 8 "*You have been saved by grace through trusting, and even this is not your*

accomplishment but God's gift." Yahshua said "*No man can come to me unless the spirit draws (drags) him.*" Those chosen to participate in the barley harvest have had their eyes opened by grace and are the first fruits of the harvest, which began by a seed falling in the ground and dying.

Pentecost occurs 50 days after the Passover feast period. This is when the wheat harvest is ready. To celebrate, two leavened loaves were made from the wheat harvest. Leaven, representing sin, is a characteristic of this harvest. The time period for this harvest is after the messianic age. At the white throne judgement all the dead will stand before Yahweh. The books will be opened and judgement will be according to what is written.

Two groups will result from this judgement. "Wheat" will represent those who having suffered in Hades, the place of the unchosen dead, and have been made ready to receive the work of Messiah through trust, bow their knee and make the good confession, Yahshua is LORD (Yahweh). John 5:28-29 describes this general resurrection; "*Do not marvel at this; for the hour is coming when those in the graves will hear his voice and come forth-those who have done good, to the resurrection of life and those who have done evil to the resurrection of evil.*"

The book of life is opened at the white throne judgement and those not found written in the book of

life are cast into the Lake of Fire. Opening the book of life is just a formality if all judged at this time are cast into the lake of fire. It is more than formality because many will be found written there. On the basis of Messiah's work, all will come. Some at this time fulfilling Pentecost, others still not ready, will be thrown into the lake of fire for future purification and will be harvested in the next age, called the age of the new heavens and the new earth. This fulfills the final harvest time at Tabernacles. As the grape harvest, these will be prepared as wine to complete the table of the Lord.

Most believe that after the white throne judgement we enter "eternity." Revelation, Chapters 21 and 22, describe quite another reality. These chapters describe the age after the Messianic age. The age of the new heaven and the new earth is different in many ways from the ages that preceded it. This is a pattern shown in scripture. The heaven and the earth changed after the flood. When Noah stepped out of the Ark and looked up to heaven he saw a glorious sight that had been obscure, at best, before the flood. The starry heaven blazed with clarity, which had not been seen before, and of course a rainbow signifying the new covenant Yahweh was making with Noah. The earth also experienced changes in geography, weather, seasons and population. It was a new earth. When Messiah comes at the end of this age and ushers in the kingdom age many changes will take place. So it is

as we look forward to the last age within the age of man.

Chapter 21 introduces the last age by giving a general description of its unique characteristics. The earth's geography has changed and now there is no more sea. The heavenly city descends to earth and is the dwelling place of his people. Yahweh declares the former things have passed away and that he has now made all things new. In v.6 He says, *"It is done, I am Alpha and Omega, The Beginning and The End."* This is followed by promises extended to all that dwell in this age. *"I will give of the fountain of the waters of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be my son."* Yahweh is still offering sonship to those who overcome and living waters to those who thirst. This indicates that He is not yet finished gathering sons to himself. His plan of restoring all things is still ongoing. Who is He offering such wonderful promises to? Verse 8 reveals the condition of those to whom this promise applies; *"The cowardly, unbelieving, abominable, murders, sexually immoral, sorcerers, idolaters, and all liars, (sounds a lot like our condition at one time before Yahshua saved us) shall have their part in the lake which burns with fire, which is the second death."*

In this new age we have some dwelling in the city and some in the Lake of Fire. Before we speak about the Lake of Fire, let us finish the description of this new age. John details his vision of the holy city by showing

its glory and telling how the Lamb is the only light needed there. The sun, moon and stars will continue to exist but their light will be as nothing in the city. The nations on the other hand will continue to live by the light of the sun, moon and stars, but a new light (the light of the city) will show them how to walk. Kings of the earth will bring their glory and honor into it. The gates of the city will always be open and there is no night in the city. There is night outside the city. Verse 26 states that they (the city dwellers) will bring the glory and honor of the nations into the city. No one can enter who will defile or cause abomination or a lie. This sounds similar to conditions for entering the camp of Israel.

No one unclean could enter until they had performed the required cleansing process demanded by Yahweh. The condition of being clean in the age of the new heavens and the new earth is stated in verse 27 as being only those who are written in the Lamb's book of life. As in proceeding ages, only trust in the blood of the lamb will grant cleansing and entrance. Those being purified in the lake of fire will at some time in Yahweh's economy receive that cleansing and are able to enter the city.

In Chapter 22 we again see in v.13 *"I am Alpha and Omega, The Beginning and The End, The First and The Last."* This is a title Yahweh Elohim uses when he is addressing creation about his ongoing plan unfolding in creation. Verse 14-15 again state the principals of

the age, *"How blessed are those who wash their robes, so that they have the right to eat from the tree of life and go through the gates into the city! Outside are dogs and sorcerers and sexually immoral and murderers and idolaters and whoever loves and practices a lie."*

We are left with two groups that inside and that outside. Does the story end here or is there more in the word about the end of this age?

1Cor.15: 24-28 gives a glimpse of that distant time. Verse 24-26 states; *"Then comes the end when he delivers the kingdom to God the Father when he puts an end to all rule and authority and power. For he must reign until he has put all enemies under his feet. The last enemy to be destroyed is death."*

We are told of an end where everything and everyone have been put under the feet of Yahshua. Even death itself has been destroyed. The reign of the Messiah in the age of man is about subjecting all things. Once this is accomplished the son (Humanity of Messiah) will also be subject to Him (Yahweh) who put all things under Him, that Elohim may be all in all." This simply means that when Yahweh has finished his work in humanity, the focus or center of his purpose will no longer be subjecting everything under the feet of Messiah. He will then move on to the next age. An age we cannot now even imagine. Yahshua is not diminished at all, He continues to be King of Elohim. The purpose of the one God swallows up age after age,

moving forward in a non-stop series of beginnings and endings.

Death, Hell & the Lake of Fire

What happens to us after we die? Every culture has a prevailing view of life after death. In our culture most are taught that we go either to heaven or hell. These two words bring an immediate picture to mind. Even those ignorant of the scriptures respond with an almost monolithic orthodoxy to these terms. Understanding the biblical teaching of "eternal judgment" is fundamental if we are to grow into maturity in the Lord (Heb.6: 1). We will not receive a permit from God to go beyond the foundation until the proper foundation is laid. It is hard to be teachable in this area because we are so sure we already have all the answers.

We have already spoken in a number of places within this book about the word "eternal". We have pointed out that creation is not eternal. It has a beginning and an end. Every aspect of creation happens within this context. Heaven and hell did not exist before creation because they are a part of it. They were created by God and have a purpose in the ongoing plan of God for creation. The word-translated eternal is from the

Greek word "aion" from which we get our English word "eon". This is a time word. Eternal judgment should be translated as age lasting judgment. Words like everlasting, forever, or forever and ever are all translated from the words "aion" and "aionios." When we change our perception to a time based view, a whole new light shines on the doctrine of eternal torment. It is one thing to face never ending judgment or punishment, quite another to face age lasting judgment. Instead of everlasting, we see lasting unto the age. Instead of forever and ever, we see forever for the age.

The phrase "*unto the age of ages*", describes Yahweh's time mechanism working in creation. The age of creation encompasses all Elohim has done, is doing, and will do in this creation. Within that wheel of time many smaller wheels of time turn according to the predetermined plan of the creator. Ezekiel saw in Elohim the wheel within the wheel. Wherever the living beings go, the wheels go, for the spirit of the living beings were in the wheels. These glorified beings are still moving in time. As part of creation they cannot escape the divine clock worn by Yahweh Elohim.

Heb.9: 27 begins our journey to answer the question of life after death;

"For it is appointed unto man once to die after this the judgment."

When Adam sinned, man became mortal. His mortality was passed on to his offspring. In this weakened state, all men sin and the wages of sin is death. The physical death we suffer does not mean an end to our life. The body dies but the soul lives on. What happens next to us depends upon our condition in God's redemptive plan. If through the sovereign call and saving work of Messiah we are in the first fruits company, the promise of II Cor.5: 8 comes next for us. *"To be absent from the body and present with the Lord."* After death our soul is escorted into his presence. There we experience glory but we are not yet complete because our bodies await resurrection. We have conscientiousness and dwell in an assigned place in his presence.

Revelation 6:9-11 can teach us some things about that state of being;

"...Under the altar the souls of those who had been slain for the word of God and for the testimony they held. And they cried out saying, how long, O Lord holy and true until you judge and avenge our blood on those who dwell on the earth? Then a white robe was given to each of them and it was said to them that they should rest a little while longer...until all was completed."

This may be a select company of martyrs, but can also be representative of all who are waiting for a time period to end so they can move on to what comes next. They are in an assigned place in God's presence,

"under the altar." Their condition is such that they cry out for judgment upon those on the earth who shed innocent blood. They are comforted by receiving a white robe to wear. This covering gives them some rest until the full harvest of the first fruit company is reaped and the present age ends.

This age ends with the coming of Messiah Yahshua Ben David to the earth to rule as King from Jerusalem for a thousand years. As he descends from heaven the souls of all who are in his presence come with him. I Thes.4: 16-17 says;

"For the Lord will descend from heaven...and the dead in Messiah will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air."

Our body and soul will be united and so shall we ever be with the Lord. Yahweh now has a group of glorified sons who will rule with the King over the nations during the Messianic Age. The Torah will go forth from Zion and the word of the Lord from Jerusalem. The gospel of the kingdom will be proclaimed to the nations by the glorified sons of God. Many will learn righteousness and be reaped for the kingdom. At the end of the Messianic age, Satan, who has been bound for a thousand years, will be loosed and go out to once again deceive the nations. They will come up and surround the camp of the saints and Jerusalem. Then,

fire from heaven will fall and consume them. This fiery event finishes the Messianic age.

A soul in this present age who dies without trust in the Messiah goes to a place called "Hell." Hell is a translation of the Greek words, Hades and Geenna, and the Hebrew word, Sheol. Hades and Sheol mean "grave", or "place of the dead". This is the place where the un-chosen dead reside during this age, and the Messianic age to come. Geenna means, "Valley of Hinnom". This was the trash dump of Jerusalem during the time of Messiah. When we hear the word, hell, it triggers well formed presuppositions that are difficult to get past. In prevailing thought, hell means one thing to us. The use of the words Hades, Geenna and Sheol in scripture speaks about the same place, and assists us in discerning the truth about "hell".

Luke 16:19-31 is one of many places where Messiah and the Apostles teach us about the place of the dead. This is a story of a rich man who has everything in this life and a poor man who has nothing. When the poor man dies he is carried away by the angels to Abraham's bosom. This wording is used to describe the existence of those who die in the Lord. The rich man dies and is buried. In Hades or Sheol, which again means, the grave, or place of the dead, he was tormented. There he looked up and saw the poor man in Abraham's bosom. He cried out to Father Abraham, "Take pity on me and send Lazarus to dip his finger in water and cool my tongue, for I am in agony in this

fire". Abraham explains that this is impossible, because a great chasm or deep rift has been established between them, so that those who would like to pass from here to there cannot, nor can anyone cross from there to here.

Simply put, Hades is a separate place where the unrighteous exist. They are conscious of the condition of the righteous, but a great gulf keeps them from crossing over to the other side. Hades is a place of torment, torment as a result of knowing things could be different, but unable to do anything about it. Torment of realizing that what they believed about life after death was wrong or ignored. Torment of not knowing what is next, if anything and living in a spiritual condition of darkness. Their conscience, if they have any left, testifies against them, but there is no remedy. They are in agony, sorrow and grief, in the fire.

Geenna is another word that is translated as hell. The literal meaning is, "Valley of Hinnom". This Valley is mentioned a number of times in the scriptures. In this valley, the heathen burned their children in the fire pit to the Pagan god, Molech. Yahweh condemns this practice saying in scripture; "It never entered my heart to see men burning in the fire as some how appeasing the righteous wrath of an angry god". Yahweh's fire is not just punishment, but judgment meted out to teach righteousness.

In the days of Messiah, the Valley of Hinnom was used as a place to burn refuse. Each day new trash was added, so the fire never went out. Maggots and worms crawled in the trash that was not burned. Yahshua used this picture as he taught about what would follow for those who rejected God's way. He plainly taught of a place where the condemned would go, and used examples of everyday life in the parables he taught. "Unquenchable fire and worm dieth not," were examples from Geenna or the Valley of Hinnom in His day.

The death, burial and resurrection of Messiah brought changes to both dwelling places of the dead. Peter says that while the Messiah was in Sheol he preached the gospel to the spirits in prison. After three days, he was raised and led the captive out of captivity. He led those in Abraham's bosom into paradise or into the presence of God at a new level. The throne realm where he sat down as the right hand of Yahweh becomes the abode of those who are his at their death. The spirits who remain imprisoned have to wait another day in God's purpose for the power of the gospel to work for them. Gospel means "good news". Good news was proclaimed to all the spirits in prison. It is not good news to be told your present torment is everlasting. The gospel is about the creator taking responsibility for all his creation. *One died for all.* Everyone in his own time will experience the promise of the gospel as preached by the Messiah.

What happens after the Messianic age? Rev.20: 11-15 describes the great white throne of judgment. The small and the great stand before God. Books are opened along with the book of life, and the dead are judged by their works. The sea gives up the dead who were in it and death and hades give up the dead in them. These are all judged according to their works. Then, death and hades were cast into the lake of fire. This is the second death. Anyone not found written in the book of life was thrown into the lake of fire.

Everyone must appear before the judgment seat. When we appear depends on our time of election. The first fruits company which are chosen in this age, are called "anointed first fruits" or "Israel". The barley harvest consummates at the second coming of the Messiah. As resurrected saints, we must appear before the judgment seat of the Messiah. II Cor.5: 10 says;

"For we must all appear before the judgment of Messiah, that each one may receive the things done in the body, according to what he has done, whether good or bad."

There are not two judgment seats, one of grace and one of judgment. There is one throne and one judgment seat. When we appear before this seat may differ, and according to our condition, the results of judgment may be different, but the language of II Cor.5 and Rev.20 sound alike. Two things happen here. First the word translated judgment seat is the word bema,

meaning a step, a foot- breath, set foot on, a throne. The base of this word means foot. The purpose of Yahweh in the age of Man is to put all things under the foot of the Messiah. The judgment seat could also be seen as the footstool of the throne. At this footstool, all must submit to King Yahshua. Rom.14: 10-12 clearly shows what is required at the judgment seat;

"...For we shall all stand before the judgment seat (footstool of Messiah) as it is written, as I live says Yahweh, every knee will bow to me and every tongue will confess to God."

What is the confession needed at this moment? Phil.2: 9-11 tells us;

"That at the name of Yahshua every knee should bow and every tongue confess that Yahshua the Messiah is Yahweh to the glory of God the Father."

It says every knee should bow. This means that some will not bow. Surely any one standing before the throne would bow. Yes, but what is in their heart? Is it submission out of love, or feigned because there is no other alternative? In fact, some may refuse to bow not having their hearts purified to the point to make the confession. No man can be restored to the creator without this redemptive work accomplished in him.

Something else must also happen at the judgment seat. Each one must give an account of himself to God.

We will be judged according to what is written in the books. We receive reward and judgment based on what is done in the body. The judgment is based on the divine law. To those who bow the knee and make the good confession, the scriptures in I Cor.3: 13-15 show us the outcome;

"Each one's work will become clear; for the day will declare it, because it will be revealed by fire; and fire will test each one's work, of what sort it is. If anyone's work which he has built on endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire."

Remember the context of these scriptures. We must build upon the proper foundation if we hope for our works to survive the fire. The foundation that must be laid is Yahshua the Messiah. Not just any revelation of Messiah, but one laid by a wise master builder. To those who will not or cannot bow before Messiah, fire will burn up their works and they will not escape the purifying fire into which all in this state are thrown, the lake of fire.

Let us return to the text in Rev. 20. Here again we see the judgment seat. Books are opened out of which men are judged. Another book is also opened, The Book of Life. Anyone not found in this book is cast into the lake of fire. Will there be anyone at this judgment whose name will be written in the Book of Life? Remember of whom this company is comprised: those

who have come forth from the sea, from death and Hades. The ones long imprisoned and those freshly arriving in Hades as a result of being a part of the last rebellion in the Messianic age. Just as the "bema seat" separated the sheep from the goats at the beginning of the Messianic reign, the white throne judgment separates the wheat harvest from those thrown into the lake of fire at the beginning of the age of the New Heavens and the New Earth. Many of those whose conscience has tormented them will be ready to bow the knee and make the good confession. They will have not suffered in vain. The fire has purified them, not just punished them. They are a part of the wheat harvest reaped now in the plan of God.

The feast of Pentecost was celebrated at the time of the wheat harvest. Two leavened loaves were baked from the harvest and brought before Yahweh. This is a leavened harvest, not like the un-leavened harvest of barley at Passover. The Book of Life will have many names written in it at this time. Just as with the former harvest, their leaven works will be burned up and they will suffer loss, but they will be saved as if through fire.

Let us pause for a minute and give some anecdotal evidence of what has been discussed. This story is not offered as proof of what is being said, but is offered to clarify what is being said. Anecdotal evidence is not sufficient enough to build doctrine upon. Everyone has stories to tell, but consider this;

A man in Africa died in car accident. His body was kept for four days for a famous evangelist to arrive and preach at a large church in the town. When the meeting started they brought his body to a downstairs room without anyone knowing. As the meeting progressed they noticed a change in the body. Over the next hour or so, the man came fully to life, sat up and walked out whole. On hearing about this miracle the evangelist interviewed the man. He asks him what happened to him over the four days he was dead. The man told about being taken into God's presence by two angels. He described what he saw in heaven. He was also taken by the angels to the door of hell or Hades. A large sign over the door read "Welcome to hell". The doors were opened and he stepped inside. He said he saw no literal fire there, but the inhabitants he saw looked to be in a state of mental torment. One man ran up to him and told this story. He explained that he had been a pastor for many years and had stolen money from the church. He knew that was it wrong and he was ready to repent. "Can you help?" me he asked, while wringing his hands together in a highly agitated state. The man knew there was nothing he could do for this poor soul. He also said that no one seemed to see the angels. He concluded that they were blinded to that spiritual reality. The man looking for repentance and unable to find it is a candidate for repentance before the judgment seat. He could be representative of a great multitude that will bow the knee and confess to God when given an opportunity.

After the wheat harvest is complete, a new age begins. All those not found written in the Book of Life are thrown into the lake of fire for further purification. Death and Hell (Hades) are also thrown into the lake of fire. They are swallowed up by a different reality. This is another end followed by a new beginning.

Most people believe the lake of fire is an eternal state of torture and torment for all those outside the city. It is like a "Super- Hell" or the final repository for all sin and sinners, the pit dug for the wicked that deserve what they get because they refused to repent and believe the gospel. Also, there are all those who never heard the gospel and therefore missed their one chance at salvation. Most believe hell and the lake of fire are places of eternal punishment. We believe that hell and the lake of fire are age lasting and purifying. We do not deny that purifying fire can be tormenting and punishing. Even today the Apostle Peter teaches us not to think it strange to have a fiery trial among us.

Mark 9:49 says; *"Everyone shall be salted by fire."* Like salt, fire preserves and perfects us. Yahweh is the unquenchable fire we all have to contend with. He is a consuming fire. Isaiah asks, *"Who can dwell with the continual burning?"* No one escapes the purifying fire. If we escape it in this life, it is waiting for us in hell. If it's job is not finished in hell, we will be cast into the lake of fire. We will stay until all the dross is burned from our heart. Isaiah 30:33 uses the type of the

Valley of Hinnom to explain where the fire and brimstone come from;

"For Toped (fire pit in the Valley of Hinnom) was established of old. Yes for the king it is prepared. He has made it deep and large; its pyre is fire with much wood; the breath of Yahweh, like a stream of brimstone kindles it."

The breath or spirit of God has kindled the fire and brimstone into reality. This reality has a purpose in the Creators plan for man, to purify his sons.

In the Temple of Solomon the bronze laver where the priests had to wash for cleansing is called the molten sea. This is a type of the lake of fire. Both are for the cleansing of His priests. One cleans by water, the other by fire. The molten sea was in the court outside the temple proper. The lake of fire is outside the city.

There is an aspect of punishment in this fire. Being judged by the divine law means satisfying its demands. Nowhere in God's law do we see lawbreakers sentenced to permanent punishment. When the righteous demands of the law are met, the lawbreaker is restored. The thief is not locked in a cell but commanded to pay back what he stole and add an extra amount to it. Since an offender (in the case of murder), could never pay back a life taken, his life is taken instead. He will have to stand before the judgment seat and be dealt with by the righteous

judge, his sentence to be carried out until the demands of the law are met. Time spent in the lake of fire will vary depending on how much is owed according to divine law. We all face suffering because of the things done in the body, but not suffering for sufferings sake, suffering that brings about restoration.

Returning once more to Rev. 20, we need to ask a few more questions. Do those who are resurrected and stand before the great white throne have bodies? If they are resurrected bodies, what are they like? We have said there are two groups in this resurrection; 1) The Wheat Harvest, (those found written in the Book of Life), who will have a glorified body like unto Yahshua's body and 2) Those cast into the Lake of Fire that will not have a glorified body. Their bodies will be much the same as our bodies are now. There will be differences, however. Because of the age change, conditions will not be the same. Remember, death is thrown into the Lake of Fire, as the last enemy will be put under the foot of the Messiah. Even though men may still be mortal, their life spans will be long enough for the purifying work to be completed in them.

Before the flood, men lived longer. In the Age of the Lake of Fire, men will live longer. Death will be weakened as the age progresses and will finally disappear. As the work is completed in each life they will come to the judgment seat, or footstool of the throne, bow their knee out of love and gratitude, make

the confession Yahshua is Yahweh, and, based on the redemptive work of the Messiah for all, men will be changed and allowed to come into the city. This is the final harvest of humanity. The Grape Harvest made up of those trodden under by the Lord of the Harvest, Yahshua. With their fullness, the table of the Lord will be complete.

In his dealings with man Yahweh has chosen to bring *all* men to the place where their knees will bow and their tongues confess, "Yahshua is LORD (Yahweh)". Is this a coerced confession made by men who have God's foot on their necks or an acknowledgement from their heart of the ultimate truths of this age? Men who are writhing in torment have little love for their Creator. They may begrudgingly acknowledge his preeminence but are in no condition to humbly bow and make the good confession.

The Final Shofar

Creation began with a bang. A solar flare, when it buffets the earth, makes a radio sound called by scientists "*the roar of the lion.*" Great events in the natural universe have specific sounds that declare them. Yahweh also uses sound to declare his purposes as they unfold in time. The shofar is an instrument given to his people to sound forth important moments. The divine law or Torah reveals a moment in the life of his people where the blowing of the shofar brings an end to the way things are and introduces a new beginning. This moment is called the sounding of the jubilee shofar.

Lev. 25:8-10; "You are to count seven Sabbaths of years, seven times seven years, that is forty nine years. Then on the tenth day of the seventh month, on Yom Kippur, you are to sound a blast on the shofar, you are to sound the shofar all through your land; and you are to consecrate the fiftieth year, proclaiming freedom throughout the land to all its inhabitants."

The divine judge established in His Torah a statute by which men can be fully restored to their inheritance. This restoration was to occur every fifty years. At the

end of a fifty-year cycle all were to return to the instituted will of God which regulated life in Israel. These small wheels of time move within the larger wheels that encompass not only years, but ages. The ages of man run within the wheel of Yahweh's overall plan for man. This plan begins at man's creation and ends with all men fully restored into their inheritance.

The jubilee shofar was to sound on Yom Kippur (Day of Atonement). On this day, blood was taken by the high priest and sprinkled upon the mercy seat in the holy of holies. Yahweh accepted the blood and covered the sins of Israel for another year. This pre-figured the blood shed by Messiah which cleansed not only Israel but also all men. His death burial and resurrection is to be heralded like a blast of the shofar. The sins of man are not only covered, but also purged. Far above what we as individuals may believe or not believe is the instituted sovereign will of the creator.

The message of Messiah is good news for *all* men. When the time has come in Yahweh's plan, a final shofar will sound. All who may remain outside the inheritance created by Elohim and secured by Yahshua will by law will have their condition brought to resolution. In his wisdom, the Creator established a law by which the age of man can end cleanly and legally. With no unfinished business left with man, Elohim can go forward into what is next.

I Cor. 15:24-28

"Then comes the end, when he delivers the kingdom to Elohim the Father, when he puts an end to all rule and all authority and power. For he must reign until he has put all enemies under his feet.... Now when all things are made subject to him, then the Son himself will also be subject to him who put all things under him, that Elohim may be all in all."

Appendix A

The Menorah

The Menorah
Each Branch is Shown With It's Lamp or Light Directly Above It:

Repentance to Sovereignty	Revelation	Obedience	Yahshua	Character	Covenant	Order
^	^	^	^	^	^	^
Wisdom	Understanding	Council	Lord	Might	Knowledge	Fear

**THE SPIRIT OF WISDOM:
REPENTANCE TO SOVEREIGNTY:**

When we have the spirit of wisdom operating in us we are able to see things from God's perspective. The light of wisdom is repentance, from what we are doing, into what God is doing. By stepping into the holy place we have passed the realm of man initiated, man controlled, man accomplished works for God. The sovereignty of God begins to shine in our souls. Our prayer changes from: "What can I do for you lord? to... "Let me be a part of what God is doing". God's works have been finished from the foundation of the world. Before this age of man, God had already planned what he would do, how he would do it, and when he would finish. Since creation, he has been bringing to pass what he planned. God rested on the seventh day knowing that what he had begun he was able to finish. We are called to cease from our own labor and enter God's rest. Let us be diligent to enter that rest.

In the holy place we no longer have a vision from God that we must bring to pass, but God will open heaven and show us a part of his vision. The open door into heaven is a look into God's plan. When he shows us a part of that plan we immediately give it all back to him. We don't want to put our hands to the Ark. Instead we seek to stand in the place he gives, ready to be obedient, so we can participate in what he has determined to do, our confidence is in God's ability to bring to pass what he has purposed.

We don't seek power so we can go witness for God, but power to be witnesses of what God is doing. This is consummation power, to put no confidence in the flesh, i.e. education, experience, age, position, money, birth, etc.

We must be baptized into repentance, all we were, brought down into death. Even if our lives have been dedicated to the Lord for many years, the time has come to leave the familiar and move on. Yahshua himself faced a day when the life he had been living for thirty years had to change. He came to the river, was baptized in repentance, and began the journey that was to consummate his life.

THE SPIRIT OF UNDERSTANDING; REVELATION:

Wisdom has lead us to sovereignty, the realm where the one God is bringing to pass his one purpose. We have forsaken all our plans, knowing that they produce nothing but empty, self exalting ripples, on the prophetic sea of God's purpose. Only God can see the big picture, we are only a part of what he is doing. The spirit of understanding teaches us that in order to participate in God's great purpose, we must stand under him. To understand means to stand under the procession of revelation that moment by moment flows out from God. It is learning to live by every word that proceeds from the mouth of God. Not having to know the beginning and the end of every circumstance, but

trusting in God's ability to weave the pattern of which we are only a strand.

While men are busy planning and doing, they are missing being fully the part God made for them to be. No amount of human labor can equal the hearing ear, that is, listening for every word that proceeds from God. Yahshua said, "My mother and my brothers are these who hear the word of God and do it." He also said, "My sheep hear my voice, and I know them, and they follow me." Revelation is hearing God speak. As individuals we must hear God for ourselves. He has a procession that he will allow us to join.

At the beginning of King David's reign he had a desire to bring up the Ark of God to the city of Jerusalem. The first try, putting the Ark on a new cart driven by two men, ended in failure and death. After seeking the lord, David found the proper order. The Ark was born on the shoulders of priestly men who took six steps, stopped and sacrificed. To walk with God to the final resting place of his glory requires the same order. First comes the word, the revelation unfolds six steps, we are prepared by God who brings our lives into consistency with the revelation, and then with fear and trembling we step.

The light of the spirit of understanding is revelation. Paul boasted that the Gospel he preached was not according to man. He said, "For I neither received it from man, nor was I taught it, but it came through the

revelation of Yahshua the Messiah." Only this kind of gospel will endure in the last days.

THE SPIRIT OF COUNSEL: OBEDIENCE

The best counsel one can receive in this therapeutic generation is to be obedient to the revelation of God. What he says to do, you do. True faith leads to exploits. Exploits are radical acts of obedience to words from God. Obedience is spontaneous, in the moment, and flows from accumulated experiences with God. It is one thing to say that God is speaking today, it is another thing to actually do what he says. Obedience qualifies us to participate in God. God does not measure perfection by any standard other than our obedience to the words he has spoken to us.

Obedience is also a lifestyle consistent to the context God has given in his word. When the children of Israel entered the promised land, they came into the place God had given to regulate the ebb and flow of their lives. As they cooperated with the seasons God created, they enjoyed fruitful harvests.

God still works in seasons today. The Apostle Paul called the people of God, a cultivated field. The father is the husband-man who tends each life so that it will produce fruit. Spiritual fruit is produced as we allow God to work in our lives as a farmer works his field. We must find again the context of God that regulates our lives in his seasons.

The seasons of God are clearly revealed and delineated by the feasts of the Lord. Once we understand the seasonal aspect of the feasts we can begin to be obedient to God in his season. We will take a quick overview to get an idea of the feasts as a lifestyle of obedience.

The Feast of Tabernacles (Blowing of the Trumpets, Day of Atonement, Succoth or Tabernacles), is celebrated in the seventh month of the Hebrew calendar. The harvest of the old year is completed and now God turns his attention to preparing the soil and planting for next year. In the months that follow we must seek God for the seeds he wants planted for the coming year. A seed is something that falls into the ground and dies, so that it can produce in the spring, these are months of considering our ways as spoken in the prophet Haggai, a season of bringing before god every area of our lives to see what needs to die. It is in this season that the former rains come. Former rain, also can be translated, teaching rain. God will send this teaching rain at the right time to help bring clarity to what he wants from us in this season.

The winter season begins on the feast of dedication, commonly known as Hanukkah. This takes place on the 24th day of the ninth month. According to the Hebrew calendar, on that very day Haggai asks the prophetic question; Is the seed still in the barn? We need to make sure that we have been careful to sow all

that God has asked for in the sowing time. The crop is now in the ground, and we enter the winter season.

Winter is a time where what we have sowed in the ground dies. The crop will not appear above ground again until spring. We don't know exactly what form the new plant will have, because we have sown only a bare grain. God will give it the body or form he chooses. Winter is a time the sap goes down into the roots. There, hidden from all outward view, the roots grow deeper and stronger, readying the tree for a greater growth and production in the coming spring. During this season of the year, God is dealing with us in root causes and foundational issues. Things are going on in the winter, they are just not visible. This is a season of faith in the resurrection of the dead.

The Feast of Purim, the 14th day of the month, "Adar", according to the Hebrew calendar, marks the beginning of spring. The long winter will begin to give way to a newness of life springing up within us. The seeds we sowed begin to show something above ground. It starts as a feeling in the spirit. God always surprises us with what comes up from our planting. The sap starts climbing up from the roots and buds of life form in us. By the time the feast of the Passover arrives the first fruits of our crop should appear.

The feast of Passover is celebrated on the 14th day of Abib, according to the Hebrew calendar. The feast of Passover, (Passover, Unleavened bread and First

fruits), is a harvest feast. This feast reminds us of the reality in God of death, burial, and resurrection. The feast also reminds us of the death of our Lord, putting the blood on the door posts and lentils, the burial, removal of all the leaven and the resurrection (harvest time).

Summer arrives on the Feast of Pentecost. Pentecost is observed fifty days after Passover. By now we are into the main harvest time, all the grain harvest has been reaped, and we celebrate the new bread God has created in our lives. The bread of life is produced in us as we cooperate with God in his season. Strengthened anew we can go through the rest of the harvest months ready to manifest whatever God is doing.

During the summer months the grape harvest is gathered. The new wine of the spirit is poured into new wineskins and enjoyed. Also, the olive trees bear a new crop from which oil will be pressed. The oil of anointing can be poured upon our heads and make our faces to shine. Many other fruits come to maturity during this season. As we bring in harvest after harvest we experience the presence of God working in us both to will and to do his good pleasure.

We now are back to the feasts of Tabernacles where there is a celebration of the full harvest and the process starts once again.

THE SPIRIT OF THE LORD (YAHWEH) : YAHSHUA

We now come to the middle and most important branch. The spirit of this branch is called the spirit of the Lord. We must understand that the translators of our English versions of the bible chose not to properly translate the Hebrew name of God, but substituted the title, Lord. When Moses met God in the burning bush, he asks God, "*What is your name?*" God answers, "*I am that I am tell them I am sent you.*" In the Hebrew language the letters YHWH make the sacred name given to Moses. These letters have historically been pronounced as Yahweh. In most places in our bible where we see the title Lord, the proper name Yahweh should be substituted. There are many Baals today claiming to be God, but there is only the one God whose name is Yahweh.

The people of God have always tended to worship false gods. The Canaanite god, Baal, means lord or master. In the days of Elijah, Baal worship came to its peak under the reign of Ahab. Elijah, whose name means "Yahweh is God", was sent to challenge this false god. In Samaria, the capitol of the northern tribes, a great temple was built to Baal. The people who were called to worship Yahweh went into the Baal temple, lifted their hands, and prayed o' Baal (lord or master) save us. They were calling on the Lord, but their lord was Baal not Yahweh. We must be sure when we lift our hearts in prayer to the one we call lord that the God in our heart is Yahweh and not Baal.

The light of the spirit of Yahweh is Yahshua. Yahshua is Yahweh our salvation. Yahshua is the Messiah, the one God incarnated. He is the light of the world, bringing God face to face with man.

The bible tells us God is an omnipresent, omnipotent, and omniscient spirit. The greatest of all the commandments according to Yahshua is "Hear o' Israel, Yahweh our god, Yahweh is one, and you shall love Yahweh with all your heart, all your mind, all your soul, and all your strength". We need to hear "The Shema of Israel", today. Yahweh our God, Yahweh is one. The unfolding revelation of his nature is always accompanied by the release of his name. The God who called Abraham, met Moses in the bush, lead Joshua into the land, made the earth quake at his presence, raised Israel to glory during the reign of David and Solomon, judged his people, cast them out of his land, and seventy years later brought a remnant of them back again, is the same God that became flesh and dwelt among men.

Yahshua prayed, "*That they may be one, as you and I are one.*" Only as we have the revelation of two natures (humanity and deity) existing in oneness, as revealed by Yahshua, can we truly understand this prayer. As man, he was in perfect obedience to the father who is the one spirit. He not only brought salvation to man, he is the revelation of salvation. Yahshua is living salvation, humanity and deity together in unity.

Yahshua said, "*No one knows the son except the father, nor does anyone know the father except the son, and he to whom the son wills to reveal him.*" The Messiah is the light of the spirit, anytime we want to go deeper in the spirit, we need a deeper revelation of YAHSHUA.

THE SPIRIT OF MIGHT: CHARACTER

Throughout the bible, men of stature in warfare are called, mighty men of valor. The spirit of might is the one Spirit producing valor, loyalty, and courage in the lives of his priests in the holy place. The spirit of might shines out of our lives through character. To be mighty in God is not some power trip, but a life yielded to the working of God, building his character in us. Character is costly. There has to be an exchange of our strength for his strength. We must be subdued by God. The humanity of Messiah was subdued to the point that he did nothing he did not first see the father doing. All initiative came from the spirit, not the flesh. In this busy, get it done for God world we live in, it takes a great work of god upon our character to cease from our own works and enter into his work.

Might is often confused with demonstrations of power. Healing, deliverance, miracles come supernaturally out of the will of God to demonstrate his ability and sovereignty. Might is a quality of spirit shining out of a vessel prepared by God.

Events are coming upon the world in these last days that will require great faith and courage in all who

hope to participate in what God is doing. Unless our hearts are aflame with valor, we will shrink back from the high calling . The bible says in Daniel that the people who know their God shall be strong and carry out great exploits.

Paul said to the Corinthians, *"I determined not to know anything among you except Messiah and him crucified. I was with you in weakness, fear, and in much trembling. and my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the spirit(might) and of power."* The Apostle had a history with God in which character was formed that could shine out the Spirit.

To come into oneness with God in a biblical way is to allow God to subdue, break, and exchange our life for his life. Our humanity is to become one with the God who is in us by his Spirit.

THE SPIRIT OF KNOWLEDGE: COVENANT

The Spirit of Knowledge brings us to relationship with God. Hebrew knowledge is based on experience through relationship. Greek knowledge is based on the ability of the mind to obtain, analyze, and organize facts. When God says, *"My people perish for lack of knowledge"*, he means that there is no intimacy with Him. We can know all about God, in a Greek way, and still perish.

From the beginning, God has made himself known to man through covenant. These are sacred agreements that form a foundation of knowledge that bring us to true experience with Yahweh God. In the book of Jeremiah the Lord says, *"Stand in the ways and see, and ask for the ancient paths, where the good way is, and walk in it; then you will find rest for your souls."* The journey into covenant life is a journey down the ancient path. We must travel this path in order to find our heritage. As we come into our inheritance or heritage we find our identity. With that identity we can find our place in God's Kingdom on the earth.

Through Messiah, we first come into what the bible calls the new covenant. This agreement was sealed with the blood of Yahshua himself. The provisions of this covenant promise, *"I will put my laws in their minds and write them on their hearts; and I will be their God, and they shall be my people. None of them shall teach his brother saying, 'know the lord,' for all shall know me, from the least of them to the greatest of them. for I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."* This covenant opens the door to the ancient path.

In order to make the journey into the covenant we must have the written word of God. The apostolic writing of the new covenant introduce us to the foundation which is Yahshua the Messiah. Firmly planted in him we can go back into the prophets, the writings, and the Torah, all the way back to the

beginning of this age. As we go, we experience the glory of moving from the branch of the tree to the root.

As we meet the God of Covenant along this ancient path, we are brought near to the commonwealth of the Israel of God. No longer are we estranged from the national life of that Israel. No longer are we strangers to the covenants that embody God's promise.

In our modern world the temptation to be "relevant" often leads us into compromise. We adopt modern cultural trends so we can appear to be on the cutting edge.

THE SPIRIT OF THE FEAR OF YAHWEH: ORDER

We have now come to the last branch of the seven fold light of God. Here we come to experience, as it says in the Psalms, "The fear of the Lord is clean." The light of this branch is order.

To fear the Lord is much more than to have a reverence or respect for him. Revelation of the one God of Israel brings both wonder and terror. The God of the old covenant is the God that incarnated in humanity. His testimony is consistent. He is the God of love and the holy one of Israel. Only as we allow him to be all that he is will we come to truly know him. Through his love and mercy we become his children. As children, we are assured of his love. As we grow in relationship, we become established in his love.

The battle of condemnation is won and we stand fully in our place as sons. Sonship is the starting place in our relationship with God. To know the holy one who is the King is to know the fear of the Lord. He is the God who dwells in unapproachable light. Isaiah began to come apart when he beheld his glory. Later Isaiah asked, "*Who can dwell with the continual burning?*" the book of Hebrews says, "*Our God is a consuming fire.*" The Apostle John saw the Lord Yahshua in his glory and fell at his feet as a dead man. Through the fear of the Lord we become the bond servants of the Lord. Every Apostle, in the new covenant writings, refer to themselves as bond servants of the Lord. A bond servant has of his own will renounced all his personal freedom. His life is ruled by another. His lifestyle comes under the commands of his master. He is ordered aright, in line with the purposes of God.

In the book of Genesis, Jacob was a man who knew the fear of the Lord. In the story of Jacob, where he and Laban make a covenant, Laban swore by the God of Abraham and Nahor, Jacob swore by the fear or dread of his father Isaac. At this point in Jacob's life, he has been through many dealings and encounters with his God. Surely Isaac told Jacob the story of being laid on the altar with the knife of Abraham poised to kill him? The God Isaac knew was dreadful, but also merciful.

At the end of the age, God will raise up dread champions. These bond servants will be filled with resolution, righteous, and holy passion. they will know

Yahshua who is king, the lion of Judah, the Alpha and Omega who is coming this time to rule the nations with a rod of iron.

In the holy place the priest was to tend the Menorah daily. In Leviticus, Aaron, the high priest, is commanded to order or arrange the lamps so that they would shine over in front of the Menorah. Yahshua said, *“Let your light (menorah) shine before men so that they may see your good works, and glorify your father in heaven.”* In order to shine forth God's light, we need to experience the work of the Menorah in our lives. When the sevenfold light of the holy place finally shines in us, God will order the light to shine over on the table of shewbread. This table is a revelation of the consummated kingdom of God in the earth. Displayed are twelve loaves in two rows. This is a picture of the Israel of God.

Appendix B

Table of Shewbread

Exodus 25:23-30	As God reveals His pattern for the Tabernacle He begins with a description of the ark of the covenant, next is the Table.
Exodus 26:35	Table on the north side
Exodus 31:8	Table and its utensils
Exodus 37:10-16	Another description of the table and the utensils “on” the table
Exodus 40:17-34	The tabernacle is erected, the order is important
Leviticus 24:5-9	The making and arranging of the shewbread
Numbers 4:7	The moving of the table by the sons of Kohath
Ezekiel 41:22	The wooden altar called the “Table of the Lord”
Luke 22:28-30	Eat and drink at my table in my Kingdom and sit discerning the twelve tribes.
1 Corinthians 10:21	The place of the “cup of blessing” and the “one bread”

Shewbread:

from two Greek words: 4286 *a setting forth, proposal, intention; exposed before God: purpose*
740 *bread*

from Hebrew Words 3899 *food, espec. bread or grain*
6440 *the face (as the part that turns)*
4635 *an arrangement; a pile of loaves*

The shewbread was also called the bread of the “presence” or bread of the “face”.

When the priest approached the table, he looked down on what was displayed upon the table. The bread properly arranged, along with all the utensils, was to be a revelation of the “face of God”.

As the priest beheld the face of God he was changed into that same image from glory to glory.

2 Cor.3:18, Cor.4:3-6 This is the beholding and becoming principle.

Psm.24:3-6:

Who may ascend into the hill of the Lord? Who may stand in His holy place?... This is Jacob, the generation of those who seek him, who seek Your face.

These passages reveal an important part of a wonderful mystery concerning the ultimate purposes of God. The God of Jacob, and other references to Jacob, prophetically speak of the generation alive on the earth who are seeking God, even his face. Like all prophetic scripture a Jacob generation will consummate (come to fullness). In other words, there will be a generation through whom God will finish his purpose in this age before the return of the Messiah. This special or chosen generation will behold the face of God and be changed into the vessel he will use to consummate his purpose.

Just as Jacob wrestled with the angel and prevailed, so a people will prevail. Jacob was changed to Israel in this encounter. As the dawn broke and Jacob limped from the touch; he called the place Peniel which means The Face of God. When we find the place where the face is revealed and begin to behold we also are changed into Israel.

As Israel we are ready to continue the journey. To find our place in the Israel of God. To become a kingdom of priests entering the Holy Place. Displayed as shewbread on the table of the Lord. The house of Israel and the house of Judah restored in the land under one head, Yahshua the Messiah.

This is the consummation of Israel. Yahweh will display his face, arm, hand, purpose and glory before all the nations through this chosen vessel.

1Peter 2:9:

You are a chosen generation (Jacob), a kingdom of priests (holy place), holy nation (separated nationally), a special, peculiar, purchased, enclosed or bordered people. The shewbread table had a border a handbreadth wide around the top. The table is a revelation of God's face, kingdom, people, finished work which is Israel. His remnant especially chosen, possessed, and enclosed by Him.

Appendix C

Israel

Israel is the name given in this age to identify the people of God. All those chosen by Yahweh Elohim come to him through the Messiah Yahshua. This company exists in the nations as two houses, the house of Israel and the house of Judah. All who belong to Messiah find their identity in the commonwealth of Israel. The New Covenant has been established with the house of Israel and the house of Judah. The promises to the fathers and the prophecies concerning Israel speak to us of our identity and destiny. As you read these scriptures embrace them as your own. Don't let barriers erected by incorrect orthodoxy rob you of the glories that are yours as "The Israel of God."

Mark 12:28-31	Hear, O Israel, Yahweh our God, Yahweh is one
Galatians 6:15	The Israel of God
Galatians 3:26-29	If you belong to Messiah, you are seed of Abraham
Ephesians 2:11-22	You who were once far off have been brought near
Romans 11:25-27	And so all Israel shall be saved
Hebrews 8:8-10	New covenant with the house of Israel and the house of Judah

Ezekiel 20:33-44	I myself will be king over you	Ezekiel 48:30-35	Yahweh Shamah (Yahweh is there)
Ezekiel 28:24-26	The house of Israel will no longer have a briar pricking away at them	Hosea 1	I will put an end to the kingdom of the house of Israel
Ezekiel 34:6-15 & 23-31	Woe to the shepherds; I am taking over; I will raise up one shepherd to be in charge of them	Hosea 2:1-4	You are the children of the living God
Ezekiel 36:6-38	Prophecy concerning the land of Israel, and say to the mountains	Hosea 2:13-25	You will call me Ishi [my husband] you will no longer call me Baali [my master]
Ezekiel 37	These bones are the whole house of Israel; the two sticks shall become one	Hosea 3:5	They will come trembling to Adonai and his goodness in the last days
Ezekiel 38	Gog will be mustered for service; in the later years you will invade the land which has been brought back from the sword, gathered out of many peoples	Hosea 11:7-11	He will roar and the children will come trembling
Ezekiel 39	Gog will fall on the mountains of Israel; I will make them one nation in the land; My home will be with them; the nations will know I am Yahweh	Hosea 12:10-11	Through the prophets I give examples
		Hosea 14:2-10	Return, Israel, to Adonai your God
		Joel 2:16-3:21	Then Adonai will be jealous for His Land
		Amos 9:9-15	I will shake the house of Israel there among the nations

Obadiah 1:15-21 On Mt. Zion there will be a holy remnant who will escape

Micah 2:12-13 The one breaking through went before them

Micah 4:1-14 I will assemble the lame and gather those who were dispersed

Micah 5:6-8 The remnant of Jacob

Micah 7:11-20 Let them feed in Gilead and Bashan as they did in days of old

Nahum 2:1-3 For Adonai is restoring the pride of Jacob and Israel

Zephaniah 3:8-20 I will bring you in and make you the object of fame and praise among all the peoples of the earth

Haggai 2:5-9 The treasures of all the nations will flow in

Haggai 2:21-23 I will shake the heavens and the earth

Zechariah 1:16-17 I will return to Jerusalem

Zechariah 2:14-17 Adonai will take possession of Judah as his portion in the holy land

Zechariah 9:11-17 I have bent Judah my bow and made Ephraim its arrow

Zechariah 10:6-12 I will whistle for them and gather them

Zechariah 11:14 I snapped in two my staff

Malachi 3: 16-24 They will be mine on the day when I compose my treasure