

of the main objectives presented. But at the end of that "peace and safety" is sudden destruction (1 Thess 5:3).

(7) Certain personalities will come to the forefront - particularly through television - to lead tares into their groups - much like a pied piper. These activities will come out of the closet into popular acceptance. Television will be used to prepare millions of people for trance experiences to permit entry of familiar spirits.

(8) The sumptuous life style that marked the last days of Solomon will be prevalent. Literally, there will be horses and very fancy, modern day chariots in supply far beyond any reasonable need. Adulterous lifestyles will be presented as an integral part of this walk.

(9) The "wisdom" given will be merchandised. There will be a charge for dispensing the "advice from above".

(10) This trend which began to accelerate in 1986 will become particularly visible during the first half of 1987.

Now some may become very upset at what is going on - but it was written by the Lord's prophet in the book of Revelation that these things will happen. (See also 11 Kings 10:18-28 for a curious story about the gathering of tares - it isn't always apparent who is doing what).

Someone once said that if we are not careful that we can oppose the plan of God. Suppose we tell the frog spirits to stop in the name of Jesus - when it is written in the the word (Revelation 16:14) that they will go forth to gather the kings of the earth. We must reach that point where we - like Jesus - do only that which the Father tells us to do. And yes, we will bring forth the truth to set men free.

"Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgement also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters will overcome the hiding place."  
Isaiah 28:16,17

We have already discussed the meaning of the bringing forth of the corner stone. Hail is mentioned in Isaiah 28 and also in Revelation 11:19 and Revelation 16:21. This is the same hail reserved for the battle of Armageddon that is described in Job.

"Hast thou entered into the treasure of snow? or hast thou seen the treasures of hail,  
Which I have reserved against the time of trouble, against the day of battle and war?" Job 38:22,23

The hail is symbolic of the weighty teachings of truth which are reserved for the day of battle to strip away the refuge of lies described in Isaiah 28:17. The effect will be like a one hundred pound chunk of hail in smashing the lies that have held mankind in captivity since Adam.

## Chapter XV

### The Valley Gate

So, you say - I would never be deceived by the doctrines of the three frogs going forth to gather the kings of the earth. Don't be overconfident. If you still have kings in YOUR earth (or flesh life) of pride, jealousy, hatred, lust, etc., you become a prime target for the three ugly frogs disguised as a Prince Charming of light. So many people are caught up in viewing this as a battle between nations that they overlook the possibility of these kings existing in the earth of their very own flesh life. The only safe place is the secret place of the Most High described in Psalm 91. How does one enter into that secret place?

Obviously to enter into that place where we are hid in the Lord and He is a wall of protection around us we must enter through a very strait and narrow gate. A description of this is given in Isaiah.

"Violence shall be no more heard in thy land, wasting or destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise."

Isaiah 60:18

So walls are symbolic of salvation and the entry way through the gates of the wall is praise.

In Revelation, the New Jerusalem is described in these words.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without are dogs, and sorcers, and whoremongers, and murderers, and idolaters and whosoever loveth and maketh a lie."

Revelation 22:14,15

Therefore, it is of prime importance that we learn how to enter through the gates of the New Jerusalem and let its walls become our salvation in the realm of the Lord's protection.

In the book of Nehemiah you will find the twelve gates of Jerusalem named. You may have to search but the names of ten of the gates are given in Nehemiah chapter 3 and the other two are added in Nehemiah chapter 12. The names of these gates are no accident but each has a spiritual significance.

There is one particular gate called the valley gate that we want

to discuss here. You may remember that when Jesus rode into Jerusalem on a donkey the crowds waved palm branches. His disciples were thrilled in that they thought Jesus had come to set up a physical kingdom - and they were part of the inner circle! But Jesus knew His Father had a different plan for him. He could have in pride accepted a physical kingdom but he wouldn't have fulfilled his destiny.

There is a parallel between Jesus' ride into Jerusalem on a donkey and a donkey ride taken by a man named Nehemiah.

"So I came to Jerusalem and was there three days. And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast I rode upon. And I went out by night to the gate of the valley, even before the dragon well, and to the dung port and viewed the walls of Jerusalem, which were broken down and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned by the gate of the valley, and so returned." Nehemiah 2:11-15

Now lets look at the spiritual meaning and symbolism of Nehemiah's night ride. He had no beast with him save the beast he rode upon. This means that he did not take the carnal nature of beastly traits with him on this trip.

He went out by night - he wasn't seeking recognition from men. He came to the valley gate. The valley gate is a very low place - a place that men must come to in humility. It is not a place that prideful men want to go through.

Right in front of the valley gate is the dragon's well. We know from Revelation 12:9 that the dragon represents the devil. Isn't it ironic that when we come to the valley gate of humility that the devil has a well of pride right in front of it for us to drink from? A few swallows from the dragon's well is enough to dispell any ideas about going through the valley gate of humility.

However, should we pass by the dragon's well and enter the low place of the valley gate - the next thing we come to is the dung port. This is where we - like Paul - come to the place that we are willing to suffer the loss of all things and "do count them but dung, that I may win Christ" (Philippians 3:8). The dung port is another name for the dung gate - a place where we get rid of the things in our life that have been put ahead of winning Christ.

And then Nehemiah came to the fountain gate and the king's pool. Here he found that he could no longer ride the donkey. The donkey represents the stubborn, self-willed ego. If you want to enter the gate of the fountain and bathe in the king's pool, you must be willing to get rid of your donkey (ego). Isaiah 31:3 tells us that horses represent flesh. Those in the armies of the Lord who ride white horses (Revelation 19:14) are those who have allowed their flesh (represented by a horse) to be purified (made white) by the processings of the Lord.

Then Nehemiah returned back to the valley gate and soon began the task of building the wall. Notice in Nehemiah 2:19 that when he spoke of building the wall to the people - Tobiah the Ammonite began to oppose him. An Ammonite does not like for the walls of the New Jerusalem to be built because it shuts him out. He isn't willing to make the changes in his life to enter in himself and he certainly doesn't want any one building up a New Jerusalem with gates he can't enter and walls he can't climb.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth a lie."  
Revelation 22:15

So we see that the valley gate of humility is the only path to the secret place of the Most High. Every man must come through this narrow place. It truly is a passage of the Straits of Love where we must put aside a love of anything that takes the place of first loving God.

The Lord has his ways of bringing each of us to our valley gate. For some, the process may involve troubles in a marriage. If our heart is turned after an illicit love, we must put our will aside and follow after God. If we have a spouse who has rejected us, it is quite unlikely that that spouse will return unless we set our hearts to follow after God - no matter what - spouse or no spouse. We come to the point experienced by Job - though you slay me - still I will follow you.

For others, the vulnerable point may involve a job - or the loss of it. Health may be the most vulnerable point of another. Whatever the most valuable thing is to us - that is what the Lord will use to show us what is really in our heart - to bring us to our valley gate. It may even involve the sacrifice of a very precious thing given to us by the Lord - an Isaac! The details of the circumstances make very little difference - everyone, sooner or later, will come to his valley gate.

This process has been very well described in a prophecy called "The Eye of The Needle." It speaks of the gate of the eye of the needle. Rather than try to describe or interpret it, we will let the prophecy speak for itself. This prophecy has been transcribed from a cassette tape.

\* \* \* \* \*

THE EYE OF THE NEEDLE

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

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

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

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

And I said, "Lord, I see men bowed by burdens low, I see hearts that are broken - I see sadness and discouragement - Oh, give me but the power of the spoken word that I might speak a word and hearts would be delivered." And the word of the Lord came unto me and He said, "Son of man, I have given thee the thing that thou hast desired."

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

And He came again unto me and He said, "Son of man, what is it that thou dost again desire?" And I said, "Oh, my God, give me but power in my hands - to God, it is due - that I might lay my hands upon the sick and that I might see healing flow - that I might have power." And He said, "It is done as thou as commanded, go and heal the sick in my name." And I went to the nations of the earth, and I saw the sick raised from their sick bed. And I saw pain and suffering go.

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

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

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

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

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

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

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

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

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

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

And the Spirit of the Lord caught me away and took me to the circle of the earth - higher than the eagle flies - beyond where the clouds can go - beyond where the sun shines or where the moon shines. And there at the throne of my God, He said, "Look down upon my people."

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

And I heard another one say, "Me, lay down my instruments of music? Lay down all that God has given to me to go through that silly little gate? To be nothing other than a bare man who comes out the other side - stripped of everything? I can not do this thing. And I saw that they stood aside in their pride - afraid to bow themselves before a very small gate.

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

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

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

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

(Prophecy given to Charlotte Baker)  
(Symposium 81)

\* \* \* \* \*

Yes, there will truly be a group of people who will go through that very small gate of the eye of the needle - a valley gate of humility. It is a very narrow and strait place - one must truly sail through the Straits of Love in exact obedience to the Spirit of God.

"Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat:  
Because strait is the gate and narrow is the way, which leadeth to life, and few there be that find it."

Matthew 7:13,14

Those who would go in at the valley gate truly must be willing to give it all up. Nehemiah came to a point where he had to leave his donkey behind. Those sailing the seas of the Straits of Love must come to a point where they are even willing to lose their ship if that is what God requires. But -- God wouldn't require that - or would He? In Acts chapters 27 and 28 is given the story of a ship's voyage. The course of the ship headed directly into a mighty wind called Euroclydon. The storm was so fierce that all the excess baggage had to be thrown overboard to lighten the ship - even the precious wheat (Acts 27:38). The ship broke up but all came safely to shore.

When Paul built a fire, a viper came out and bit his hand. Paul threw the viper back into the fire and suffered no harm. The hand represents ministry and the viper the enemy.

Jesus once said, "... the prince of this world cometh, and hath nothing in me." (John 14:30). If we do not go through the valley gate, the viper of the enemy will afflict our ministry because the enemy still has something within us. But if we give the Lord permission to shake everything within us with the



mighty wind of Euroclydon, then everything that can be shaken is shaken. That which remains has nothing of the enemy left in it.

Have you given the Lord permission to bring you through a valley gate experience? Granting permission to the Lord to take you to that gate is so sweet to say with one's mouth - but when you experience the inner aching of the awful reality of that lonely place - it is anything but sweet. Then you will understand the meaning of those things written in the sealed book that is as sweet as honey in the mouth but oh - so bitter when you fully digest its meaning (Revelation 10:9).

And what is the mission of those who go in through the valley gate and are willing to subject themselves to the processings of the Lord? The answer is given in Nehemiah chapter 12. This describes two great companies of priests and singers that participate in the dedication of the wall. Remember that in Isaiah we are told that the walls are salvation and the gates are praise?

The scripture does not state in Nehemiah chapter 12 that these two great companies entered through the valley gate. However, this becomes evident when we study the gates in chapters 2 and 3 along with chapter 12.

"And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries and with harps.

And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

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

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

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

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

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

Nehemiah 12:27-28,30-31,37-40.

Those that are willing to go through the valley gate are those whom God has given a very special mission:

"And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall."

When this happens, the New Jerusalem will truly have come down out of heaven to earth and the kingdom of God will be established on the earth.

Truly, there are those who have written in the Volume of their Book (Hebrews 10:7) - a destiny sealed in the Lord from even before the foundation of the world. They left the ivory palaces (Psalms 45:8) and came down to sail in the sea of humanity.

"They that go down to the sea in ships, that do business in great waters.

These see the works of the Lord, and his wonders in the deep.

For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, and are at their wits end.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

He maketh the storm a calm so that the waves thereof are still.

Then are they glad because they be quiet; so he bringeth them to their desired haven.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Psalms 107:23-31

March 17, 1987

## APPENDIX

A collection of scripture readings based on the foundational material covered in the Straits of Love

### APPENDICES

- A) ISAIAH - THE HANDBOOK OF ZION
- B) MOPPING UP THE REMAINING GIANTS
- C) NEPHILIM AND REPHAIM
- D) DANCE OF THE MAHANAIM
- E) WHO IS THIS LADY?
- F) IT IS NOT GOOD FOR MAN TO BE ALONE
- G) THUNDER, LIGHTENINGS, EARTHQUAKES AND HAIL

The Straits of Love provides a foundation for understanding the concepts outlined in the scripture readings. However, only the outline of these concepts is given. If you go through the scriptures given diligently and pray that the eyes of your understanding be opened by the spirit of wisdom and revelation (Ephesians 1:17,18), you will find:

- 1) A vein of silver and a place of refining of gold
- 2) Bread coming out of the earth
- 3) Precious stones at the roots of overturned mountains
- 4) A path of life never seen by the vulture's eye

Even Jesus found it necessary to go to a high mountain apart to pray and commune with his Father. We should follow the same pattern and set aside reserved, dedicated times to spiritually climb the mountain of the Lord. You will need these times for studying these concepts.

Read and meditate on the following verses before beginning the scripture readings.

"Surely there is a vein ...  
(JOB 28:1-20)  
... and where is the place of understanding?"

"For God speaketh ...  
(JOB 33:14-16)  
... and sealeth their instruction."

"And if there be a messenger ...  
(JOB 33:23-33)  
... I shall teach thee wisdom."

APPENDIX A

Scripture Reading # 1

ISAIAH - THE HANDBOOK OF ZION

Take a Bible that you normally have not used and mark the following scriptures from Isaiah along the left edge with a highlight pen.

1:27 2:2,3 3:10 3:16,17 4:3-6 5:26 6:1 6:11-13 7:14 7:14  
7:18 8:7 8:18 9:1,2 9:6 10:5-7 10:12 10:15 10:20-25  
11:1-3 11:10-12 13:2-5 13:19 14:25 15:1-9 16:1-14 20:2-4  
22:1 22:22 24:2 24:21-23 25:10,11 26:17-21 28:16,17 29:7  
30:21,22 30:30,31 31:3,4,8,9 32:1 33:8 33:14 34:4-8 35:8  
37:7 37:22 37:30,31 40:3 40:21 40:31 43:6,7 43:19 47:1-3  
49:8-12 49:14-23 50:4 51:1-3 51:9-12 52:1-7 54:6-12 55:3  
59:16-18 60:1-21 62:1-12 63:1-4 65:17-25 66:1-18

Now, reserve a quiet period of time, about four hours. Read the book of Isaiah as if it were an interesting novel (and a true one at that) about a wonderful city called Zion. Read it from beginning to end in one sitting. The concepts outlined in the Straits of Love should come alive to you as you read about the wonderful realm of Zion as described by Isaiah.

## APPENDIX B

### Scripture Reading #2

#### MOPPING UP THE REMAINING GIANTS

Since we have already seen the fierce battle involved in subduing Og, the giant of Ammon - there is interest in previewing some of the battles coming up with the other giants. It appears that we are destined to walk in the spiritual patterns of natural events that resulted in David setting up the kingdom.

Again, find a quiet period of time and read II Samuel chapters 21-24. Also read I Chronicles chapter 20. When David slew Goliath he had five smooth stones in his bag. He used one to kill Goliath. What were the remaining four stones for? It turned out that Goliath had four brothers that also had to be subdued. Goliath was six cubits tall and his name means "splendor in denuding or stripping a captive".

The names of the other four giants and the meanings of their names is given below:

2nd Giant - Ishbibenob - dweller of heights

3rd Giant - Sibechai - a weaver who folds and wraps together

4th Giant - Lahmi - warrior

5th Giant - (of great stature - 666 characteristics)

The scriptures giving the details of these battles with the giants are given on the next page. You will also see the meanings of the names of those who overcame the giants.

# FOUR OTHER GIANTS

2

## II SAMUEL, 21

15 ¶ Moreover the Philistines had yet war again with Israhel; and David went down, and his servants with him, and fought against the Philistines; and David waxed faint.

16 And Ishai-ben-Nob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Ner succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israhel.

"Dweller of Heights"

"father of gift"

"Bruised" - Zeruah was David's Sister

3

18 ¶ And it came to pass after this, that there was again a battle with the Philistines at Gath: then Sibhechai the Hittite slew Sibhe, which was of the sons of the giant.

"Cistern"

"A Weaver who folds and wraps Together"

"Giant"

"To Hurry - eager with excitement"

"Threshold"

"steep"

## I CHRONICLES, 20,

4 ¶ And it came to pass after this, that there arose war at Gath with the Philistines; at which time Sibhechai the Hittite slew Sibhe, that was of the children of the giant; and they were subdued.

4

"Grace of God"

"Weaver's Forest"

"House of Bread"

19 And there was again a battle in Gath with the Philistines, where Eli-hanan the son of Jaire, a Hittite, a brother of Gath the Gittite, the staff of whose spear was like a weaver's beam.

"Warrior"

5 And there was war again with the Philistines; and Eli-hanan the son of Jaire slew Lahmi, the brother of Gath the Gittite, whose spear staff was like a weaver's beam.

5

"~ Six Cubits"

20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he defied Israhel, Ithai-gibon the son of Shimon slew him.

22 ¶ These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

6 Cubits Tall  
6 Fingers  
6 Toes

"God Given"

"Hearing"

"Winepress"

winepress

6 And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot; and he also was the son of the giant.

7 But when he defied Israhel, Ithai-gibon the son of Shimon, David's brother slew him.

8 These were born unto the giant in Gath, and they fell by the hand of David, and by the hand of his servants.

When we are dealing with giants, one of the most powerful to be dealt with is wrapped up in jealousy and vengeance. This has its roots going all the way back to the Cain - Abel episode and even further back to Adam himself.

You will note in Genesis 4:7 that the Lord set a mark on Cain. This mark was given as a threat of sevenfold vengeance to protect Cain from being killed. Note in Matthew 18:21 that Peter suggested that forgiveness be extended seven times. Note in Genesis 4:24, Lamech proposed seven times seventy vengeance. In Matthew 18:22 Jesus spoke of seven times seventy forgiveness. It would seem that the number spoken by Jesus is no mere coincidence in that it undoes the seven times seventy vengeance of Lamech.

Read Genesis 4:23,24 very closely. It appears an incident happened here which is not elaborated on in the book of Genesis. However, in the book of Jasher and account is given of this incident. If you are wondering about the book of Jasher - read Joshua 10:13 and II Samuel 1:18. (A version of the book of Jasher is available from M.M. Noah and A.S. Gould @ 144 Nassau St., NY, NY.)

The gist of the account in the book of Jasher is that Lamech (old and with poor vision) went hunting with his young son. His young son pointed out what he thought was an animal and Lamech drew his bow and shot an arrow into the distance at the animal - killing it. When they drew close they found that the animal was instead their grandfather Cain. Lamech was so upset that he struck his young son in his anger and unintentionally killed him. Lamech's wives were so upset about the incident that they were ready to kill Lamech. But Lamech threatened them with the prospect of seventy times seven vengeance if they touched him. What an irony that Cain's deed in killing his brother came back on himself and his seed!

In Genesis 4:12-25, we are given some clues about the mark of the power and principality that held Cain and his descendents in his grasp. While the souls (note carefully) of Cain and his descendants did not come through the flood (Genesis 7:23 and II Peter 2:6), that same power and principality in spirit form is still present on the earth today. It is not flesh and blood (race) that we fight against, but it is spiritual powers and principalities in high places that is our enemy (Ephesians 6:12).

God, in Ezekiel chapter 18, said that the day would come when He would deal with each man on his individual merits and not on his ancestry. This was fulfilled at the gentile pentecost described in Acts chapter 10. However, unless we put on Christ, the problems of our ancestry can still drag us down.

Ask the Holy Spirit to give you a revelation of any negative effects that your particular ancestry has passed on to you and how you should deal with those effects. Some of you may receive some rather surprising revelation. Study again the marks of Cain given in Genesis 4:12-24. Be particularly aware of any ancestral history of divination. This substitutes man for God in the way of fortune telling, palm reading, crystal ball gazing, curses, spells, etc. The same power and principality that was on Cain still leaves its mark in this area. People that have the marks of this darkness gather together in groups for evil purposes. They, like Cain, wandered out from the presence of the Lord.

The forgiveness and mercy of Jesus (seven times seventy) is well able to overcome the seven times seventy vengeance of Lamech. Is anything too hard for the Lord?

To be set free from our past, it is necessary to cut the umbilical cord of vengeance, curses, and sins passed on to us in our bloodline (see Joel 3:21 and 1 John 1:7).

To do this we must agree with what God says about us in Ezekiel 18:1-3. God does not want to deal with us on the basis of the sour grapes our fathers have eaten. It is necessary for us to forgive Adam and Cain and their descendants (including ourselves) for what they did so that we may receive our forgiveness (Matthew 6:12). The root of vengeance and iniquity must be pulled from our earth. Jesus took these things upon Himself so that we would not have to bear them (see Galatians 3:13/Deuteronomy 5:9/Deuteronomy 23:2,3).

Now that you understand what you must do - do it! Ask (in the name of our Savior) and you shall be set free from the past.

We must come to that place in the Spirit called Mahanaim where we renounce vengeance and fighting and like Jacob - take on a new name and nature. We must cast all of our cares upon Him (1 Peter 5:6,7) because He is able to make our enemies to be at peace with us.



## APPENDIX C

### Scripture reading # 3

#### NEPHILIM AND REPHAIM

There seems to be a distinction in the scriptures between the Nephilim and the Rephaim. Could it be that the Nephilim refer to the fallen sons of God who were ultimately chained in Tataroo?(II Peter 2:4) Could it be that the Rephaim refer to the giant offspring of the sons of God and the daughters of men - after their death they became the demonic spirits who roam the earth today? These are difficult questions which bear looking into.

Obtain a New American Standard Bible or a Revised Standard Bible and study the following scriptures.

NEPHILIM: Gen 6:4 Num 13:33

REPHAIM: Gen 15:5 Deut 1:28 Deut 2:10-21 Deut 3:11-13 Jos 11:21,22 Jos 14:12-15 Jos 15:8 Josh 18:16 II Sam 5:18-22 II Sam 23:13 I Chron 11:15 I Chron 14:9 I Chron 17:5

## APPENDIX D

### Scripture Reading # 4

#### DANCE OF THE MAHANAIM

The following scriptures will increase understanding about sowing and reaping. It will help each of us to come to a place where God makes our enemies to be at peace with us.

David initially sowed to the flesh with his Bethsheba experience. Later, he learned to extend mercy - under the most adverse circumstances. He extended mercy to Absalom who killed his son and revolted against him. He extended mercy to Shimei who cursed him.

Absalom was a very self-righteous, prideful young man. He avenged a sexual attack against his sister by killing his lustful brother. Later on, he transgressed in the sexual area himself by going into his father's concubines in the sight of Israel. He ultimately was hanged by his hair (pride) in an Oak tree.

Joab was a warrior who brought revenge. He ultimately reaped what he sowed.

David reached the point of maturity where he entered into a Mahanaim nature - the ability to let God cause your enemies to be at peace with you. Read Genesis chapter 32 about how Jacob overcame the hostility of Esau at a place called Mahanaim. Both Jacob and David learned the name and nature of El Elyon - the Most High God. This was at a place called Peniel - where one meets God face to face and life is preserved. Perhaps Peniel has a symbolic relation to the pineal gland.

David had an interesting saga of sowing and reaping develop at Bahurim (see II Samuel 16:5 - this was the place where Shimei threw stones at him). In II Samuel 3:14-16, David sowed bad seed. He reaped some of this fruit in II Samuel 16:5 when Shimei cursed him. But he sowed good seed in II Samuel 16:11 by not taking revenge and he reaped good fruit in II Samuel 19:16-23 and I Chronicles 11:33.

Bahurim in the Spirit is a place where youth (it means young men) are given an opportunity to mature. It is on the way to Mahanaim.

At Mahanaim, David was given help from places where he least expected it. He went on to overcome the giants and came to a place where God made Israel's enemies to be at rest (see II Samuel 17:24-29).

Again, mark the following scriptures with your highlight marker. These scriptures are in II Samuel.

12:8-12 13:20 13:28-32 14:18-22 15:1-6 15:13 16:7-11 16:22  
17:24-29 18:19-14 18:33 19:18-22 20:10,11

Also mark these scriptures from I Kings.

2:28-34 2:36-46

Then mark I Chronicles 2:16,17 which tells you about David's sisters. Zeruah was the mother of Abishai, Joab, and Asahael - prime players in the script you are about to read.

Now find a quiet period of time and read the following scriptures - preferably at one sitting. Look at the laws of sowing and reaping for David, Absalom, Shimei and Joab as you read.

Read II Samuel chapters 11 to 22. Read I Kings chapter. Read Genesis chapter 32. To enter into the place where God makes our enemies to be at peace with us, we must cross the Jordan of no longer obtaining personal revenge for offences. Pray for God to bring each of us through our Mahanaim experience.

Is it possible that God would allow Christian brothers to fight each other until they wear each other down and have no fight left in them? When they come to utter desperation, they are willing to speak the words:

"... shall the sword devour forever? Do you not know it will be bitter in the end?"

II Samuel 2:26

Read I Samuel 2:4-29 and discover how the brothers of the tribe of Judah and Benjamin agreed to lay down the sword as they journeyed toward a place called Mahanaim.

Now read Song of Solomon 6:8-13 in either the New International Version, the New American Standard Bible, or the Revised Standard version.

You will need to know the meaning of the following words:

Ammi - nadib - one of the prince's people (see vs 12 footnote)

Israel - a prince with God (similar to Ammi-nadib)

Shulammitte - one belonging to Shunem

Shumen - double sleeping place

Mahanaim - two camps - two companies - two armies - see footnote for verse 13

It is clear from the above verses and definitions, that this is describing a meeting and a dance of the bride company and the bridegroom company at a place in the Spirit called Mahanaim.

The sons will accept the daughters and the daughters will be reconciled to the sons to restore the unity that was lost in the days of Adam and Eve. This dance will have all of the precision and beauty of the most beautiful love song that one could imagine. Truly, the sons of God will shout as the morning stars sing! Men and women will no longer be enemies but will have come to a place of total peace and harmony in the image of Elohim.

What is the significance of the dance of the Mahanaim. Perhaps this best explained by Jacob when he named the location Mahanaim.

"Now as Jacob went on his way, the angels of God met him. And Jacob said when he saw them, "This is God's camp." So he named that place Mahanaim."

Genesis 32:1,2 NASB

It is very important to know what facet of God's nature was revealed to Jacob in Genesis 32:1,2. If you check your concordance, you will find that it was the nature of Elohim. Mahanaim means the place of two camps and was Elohim's camp where the sons and daughters are in harmony together in the exact image of Elohim.

"So God (Elohim) created man in his own image, in the image of God (Elohim) created he him; male and female created he them." Genesis 1:27

Jacob was on a journey from Mahanaim - where he saw Elohim's camp - to Peniel to Succoth. At Peniel, he saw Elohim face to face and his life was preserved. Perhaps, this a veiled reference to the opening of the pineal gland.

"So Jacob called the place Peniel, for he said, 'I have seen God face to face and my life is preserved.;" Genesis 32:30 NASB

Then we are told that Jacob journeyed to Succoth.

"And Jacob journeyed to Succoth, and built for himself a house, and made booths for his livestock, therefore the place is called Succoth." Genesis 33:17

Succoth is symbolic of the feast of booths or tabernacles - where God tabernacles with men. The road to Succoth first goes through Mahanaïm and Peniel.

Perhaps the real significance of this journey is best summed in these two new testament sets of scripture. Read I Corinthians 13:12,13 and II Corinthians 3:16-18.

Now read Psalms 82:5 in a newer version of the Bible and note that man was made a little lower than the Elohim. In Psalm 82:6 the statement is made "You are gods". Look in a concordance to find the Hebrew word for gods.

Those who have walked on in darkness (Psalm 82:5) have seen a great light (Isaiah 9:1-3 and John 7:40-43). Some will be able to receive the hidden wisdom which God ordained before the world began to our glory (I Corinthians 2:7).

## APPENDIX E

### Scripture Reading # 5

#### WHO IS THIS LADY?

Read Proverbs chapter about a lady named Wisdom. Note that she existed with the Lord before even the earth was created. Who could this be?

Now read Proverbs chapters 1 through 9 for more information about the lady named Wisdom.

- (1) What is the instruction of thy father and the law of thy mother? (Proverbs 6:20)
- (2) Who is the tree of life in Proverbs 3:18?
- (3) Who is the wife of thy youth in Proverbs 5:18?
- (4) Who is the sister in Proverbs 7:4?
- (5) Who is the sister and spouse in Song of Solomon 4:12?

Now to further identify Wisdom - turn to Proverbs chapter 8. In verse 12, underline wisdom and knowledge. In verse 13, underline fear of the Lord. In verse 14, underline counsel, understanding and strength. (Strength and might are interchangeable). Note that the lady named Wisdom has wisdom, knowledge, fear of the Lord, counsel, understanding and might. She is called Wisdom but she includes all these other attributes.

Now turn to Isaiah 11:2 where the names of the Seven Spirits of God are given. Underline wisdom, understanding, counsel, might, knowledge and the fear of the Lord. Note that the Spirit of the Lord is the main shaft of the candlestick and that the other six attributes are all included in the Spirit of the Lord. Six branches grow out of the candlestick. The branches are the spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of might, the spirit of knowledge, and the spirit of the fear of the Lord.

Remember the stone with seven eyes in Zechariah 3:9 and the candlestick of gold in Zechariah 4:2? Remember Psalm 144:12? There are seven Spirits of God and seven colors of the rainbow (Revelation 4:3-5). Read also Revelation 10:1 and Psalm 45:10-17 and Genesis 3:22-23. Pray the prayer of Ephesians 1:17-19 and Revelation 3:18.

There is another woman described in Proverbs 6:23-29 and Proverbs 7:7-27 who offers the counterfeit tree of life described in Genesis 2:15-17. While the fruit looks enticing it only leads to death.

## APPENDIX F

### Scripture Reading # 6

#### IT IS NOT GOOD FOR MAN TO BE ALONE

Did Adam's problem begin when Eve ate the forbidden fruit popularly known as the "apple"? We will examine this question in further detail.

Read Proverbs chapter 31 in its entirety. Note the connection between Proverbs 31:10 and Proverbs 8:11. See the parallel between wisdom and the woman described in Proverbs 31.

Next note that Proverbs 31:2-4 is describing the vows of a Nazarite. Next read Numbers 6:2-21 about the Nazarite.

Now note in Luke 4:38 that Adam is called the son of who?

In Genesis 2:16,17, the tree of life and the tree of good and evil was explained to Adam. We have likened these trees to the Wisdom of Proverbs 3:18 and to the harlot of Proverbs 3:24-27.

Next, note that God says that it is not good for man to be alone and Adam is put into a deep sleep and Eve is formed (Genesis 2:18-25). The man and his wife were naked. Could the deep sleep be an indication that Adam had already begun to fall away from God before Eve ate the "apple"? Romans 13:10-12 describes sleep and a naked state. Read also Revelation 3:18.

Now, we will read two accounts that are types and shadows of Adam's path into deep sleep.

Read Judges 13:1-7 about Samson who was dedicated by vows from the womb to be a Nazarite. A Nazarite doesn't cut his hair.

Next, read Judges chapter 16. Note that Samson first visited a harlot. Then he went to sleep in Delilah's house. The third time, his seven locks were shaved off (symbolic of the Seven Spirits of God also called Wisdom) and his eyes were gouged out. He then labored in the prison of the Philistines until his death.

Now there was someone else who went to sleep three times and also went into a fallen state by denying Christ three times. You remember the story and can read about it in Matthew 26:33-46.

Here, Jesus was also in a garden. His soul or self-will died (Matthew 26:37) and He released His will to the will of the Father (Matthew 26:42). What happened to Jesus in the garden was an exact reversal of what happened to Adam in the garden. Adam, instead, released the will of the Father (Wisdom) and awakened his soulish, self-will. He then entered into a deep sleep spiritually.

Well, maybe God just put him to sleep as an anesthetic when the rib was removed.

Note that God said that it is not good for man to be alone (Genesis 2:18). Why would he be alone - unless he had walked out from the very presence of God and began to explore the self will of his own soul. Cain did the same thing in Genesis 4:16.

Now, read Genesis 2:5 very carefully and consider what it says. Could it be that God made the spiritual patterns in Genesis chapter 1 and the physical patterns in Genesis chapter 2? In Genesis chapter 1, there was no tree of the knowledge of good and evil. The fruit of every tree could be eaten (Genesis 1:29).

When man was given a soul (Genesis 2:7) he was given will - therefore he could choose the tree of life (Wisdom) or the tree of the knowledge of good and evil. When he began to leave the will of the Father and Wisdom and awake his self will - he was alone because he had left the presence of God. Then as his carnal eyes were opened - his spiritual eyes were closed and he fell into a deep spiritual sleep.

There was created for him a helpmeet who was in the same naked state that he had chosen. The seven eyes of the Spirit were closed and the double minded eyes of the soul were opened. Man was no longer in the image of God (Elohim). Read Genesis 3:7 and Revelation 3:17,18.

The battle is fought in the garden which is the mind or soul. Adam lost it in Eden and Jesus regained it in Gethsemane.

If it bothers you that Wisdom is called a tree of life, it may help you to read Revelation 22:2 which shows a tree of life on each side of the river. There also was a river in Eden.

Now, read Genesis chapters 15 to 17 about Abraham and Sarah. Circumcised Abraham and Sarah (with the womb of the Spirit opened) are like the state of Adam before the fall. In reverse order of actual events - we see that Sarah's womb was closed because Abraham became an uncircumcised Abram. God would not permit the Womb of the Spirit (Wisdom) to receive uncircumcised seed - a mixture of good and evil - so fruitful Sarah became barren Sarai.



Abram and Sarai are like Adam and Eve after Eve was formed. Sarai (Eve) then brought the fruit of soul reasoning (Hagar) to Abram (Adam) and they conceived after the flesh. This was the equivalent of Eve bringing the "apple" to Adam.

You will, of course, note that the above sequence is in reverse order to the actual story of Abraham and Sarah. Their actual story is a progression from the flesh to the Spirit. It shows how the seed of the woman will bruise the head of the serpent (Genesis 3:15, Revelation 20:2 and Isaiah 27:1).

In a similar manner the son and daughters of God are fighting powers and principalities in the garden of their minds. Yes, the daughters - like Sarah will be instrumental in kicking out the bondwoman and her son. As the sons and daughters come to the Gethsemane garden of "not my will, but thine be done" their soulish self-will dies and they enter into a new realm. The flesh is circumcised away, and a pure seed of the word is conceived in the previously barren womb of the Spirit. The sons provide the pure olive oil which the daughters burn brightly in the seven lamps of the Spirit.

## APPENDIX G

### Scripture Reading # 7

#### THUNDER, LIGHTENINGS, EARTHQUAKES AND HAIL

Read John 12:24-29. Even when the word of God is spoken - some will hear and to others it will sound like thunder. They know something has happened - but they know not what.

Next read Revelation 11:15-19 and Revelation 16:17-21. Each of these sets of scripture describe the same event. The hailstones described in the scriptures are powerful revelations of truth that will strip away the refuge of lies. See Isaiah 28:16,17 and Job 38:22,23. These hailstones are like the seven thunders and have been stored away in treasuries - reserved for the day of battle for the minds of men.

Now read Daniel 12:4-9 and then Revelation 10:1-11. These describe the same event. The angel is clothed with the rainbow (seven Spirits of God) and speaks seven utterances (thunders) in the Spirit which are sealed up until the time when the voice of the seventh angel shall begin to sound.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Revelation 22:17