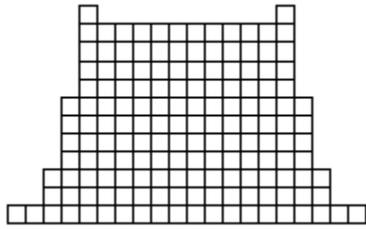
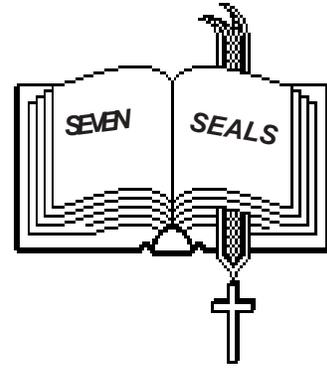


JUNE 19, 1994

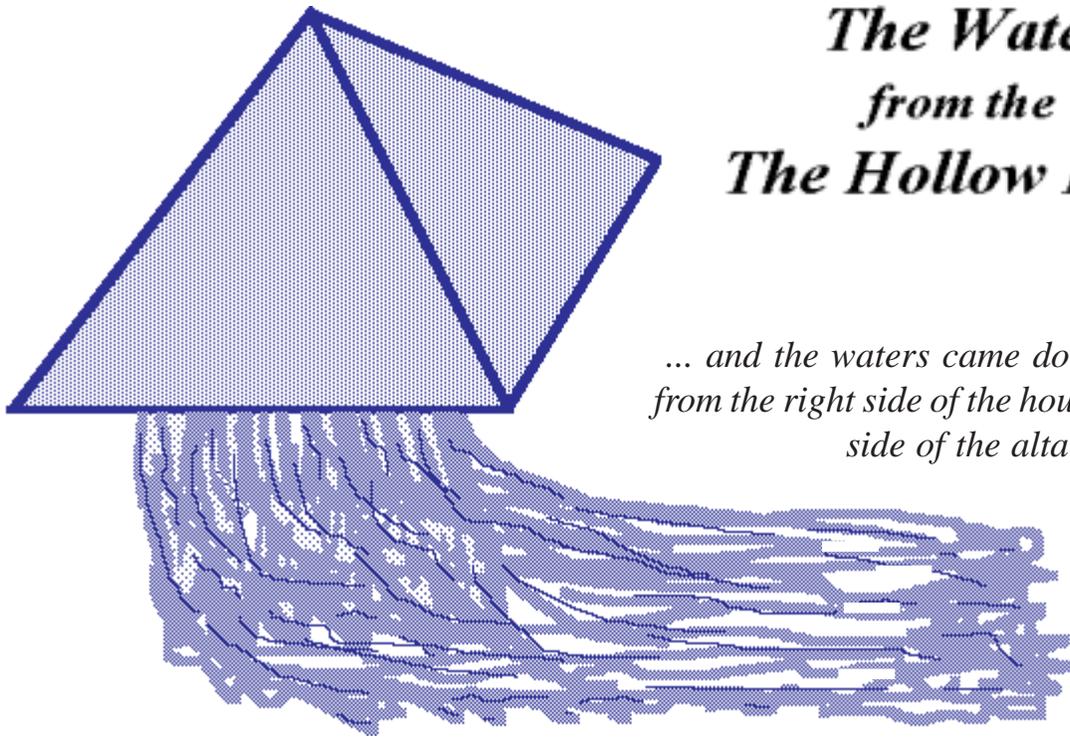


THE ALTAR

Mysteries of the Elohim



The Water from the The Hollow Place



*... and the waters came down from under
from the right side of the house, at the south
side of the altar.*

EZE 47:1

HAVE YOU EVER WONDERED WHY ...

- **Those who lapped the water were chosen as the 300 for Gideon's army rather than the 9700 who kneeled down to drink ?**
- **Samson had such tremendous strength?**
- **The darkness fled and the day broke when Jacob wrestled with the angel and touched the hollow of the angel's thigh at a place named Peniel?**

We will begin to look at these questions by examining a particular segment of Samson's experiences. We can find in this set of scriptures a parallel to Christian experiences today. And while not all paths are the same, many of you started out in a "word" church where you received your basic teaching about salvation. You were taught by the "princes of Judah" who are the ones that handle the scepter or the basic word. But, as often happens in many of these churches, there is just enough of the Spirit present to bring you thru basic salvation, but you are not taught enough to cause you to be an overcomer over the worldly system which is symbolized by the Philistines in the scripture.

The Spirit of the Lord had begun to stir in Samson and he was beginning to make some "waves" among the Philistines. And these particular princes of Judah didn't like it because they had become comfortable with letting the world rule over them.

JDG 15:9 Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, **Knowest thou not that the Philistines are rulers over us?** what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

It is sad when a basic "word" church accepts the rule of the world over it because it would bind the Spirit of God in its midst and reject the further steps of the baptism in the Holy Spirit. In many cases, these princes of Judah will bind the hands (ministry) that would bring the deeper revelation. But Samson appeared to play along with what the princes of Judah suggested.

JDG 15:12 And they said unto him, **We are come down to bind thee, that we may deliver thee into the hand of the Philistines.** And Samson said unto them, **Swear unto me, that ye will not fall upon me yourselves.**

Now we have the stage set for Samson's baptism in the Holy Spirit experience. For even though men may try to bind the Spirit, it is of no effect if the Lord wants to pour it out.

JDG 15:13 And they spake unto him, saying, **No; but we will bind thee fast,** and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 And when he came unto Lehi, **the Philistines shouted against him: and the Spirit of the LORD came mightily upon him,** and **the cords that were upon his arms became as flax that was burnt with fire,** and his bands loosed from off his hands.

15 And **he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.**

16 And Samson said, **With the jawbone of an ass, heaps upon heaps,** with the jaw of an ass have I slain a thousand men.

And so it was that Samson felt the surge of power of Pentecost and he took the jawbone of an ass and began to slay the worldly enemy. And to many, it would appear that Pentecost makes no more sense than a jackass braying.

ACT 2:13 Others mocking said, **These men are full of new wine.**

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

1SA 10:12 ... Therefore it became a proverb, **Is Saul also among the prophets?**

14 And Saul's uncle said unto him and to his servant, Whither went ye? And he said, **To seek the asses:** and when we saw that they were no where, we came to Samuel.

And we can begin to see a pattern emerge. As wonderful as our basic salvation experience is, God causes a dryness to come so that we are ready and willing to grow into our next experience - that of being baptized in the refreshing water of the Holy Spirit. And the mighty gifts of the Spirit (gifts of faith, discernment and deliverance) become like the jawbone of an ass in slaying our enemies of worldliness. And, Samson spoke of "heaps upon heaps" which is a marker for the Pentecost experience.

So we remember and relive the wonderful experiences of being filled with the Spirit. And we think this is the ultimate - but what happened next?

JDG 15:17 And it came to pass, when he had made an end of speaking, **that he cast away the jawbone out of his hand**, and called that place Ramathlehi [*means the place of the wielding of the jawbone*].

18 **And he was sore athirst**, and called on the LORD, and said, **Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst**, and fall into the hand of the uncircumcised?

Have you come to the place where the ministries that once so refreshed you seem to have become as dry as crackers? The food that you once delighted in seems like warmed over turkey hash served for the umpteenth time three weeks after Thanksgiving?

Congratulations! Do not despair, for God is drying up your Pentecost anointing so that you become thirsty and desire the anointing for the Feast of Tabernacles. Otherwise, you would be perfectly content to stay where you are. And what is the next step?

JDG 15:19 **But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived:** wherefore he called the name thereof **Enhakkore** [*means spring of the crier*], which is in Lehi unto this day.

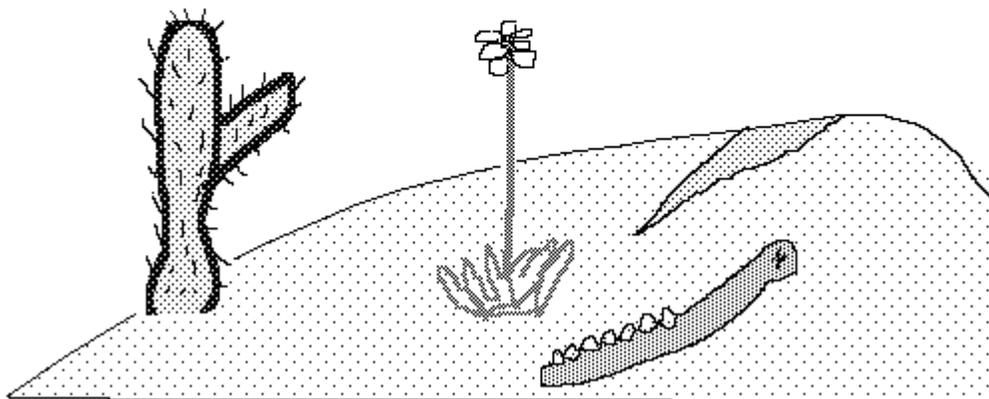
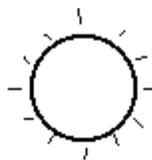
20 And he judged Israel in the days of the Philistines twenty years.

1CO 13:9 **For we know in part**, and we prophesy in part.

10 **But when that which is perfect is come, then that which is in part shall be done away.**

There is a place called Enhakkore, where those wanting the deeper revelation cry out for the fullness of the Spirit of God. And even though Samson had tossed away the Pentecost jawbone, he was led to go back to that in part experience and find within it that part of it which leads to the fullness of the Spirit. So, we use Pentecost as a stepping stone to go higher in the Spirit and on to Tabernacles. But, if we cling to it like a child, then it becomes an anchor that prevents us from ascending higher. So the dryness that some of you have been feeling is a blessing in disguise.

I'm So Dry!



The Woman at Joseph's Well



The initial dealings of the Spirit in Passover and Pentecost deal with the word which is brought forth thru the stick of Judah. The later dealings of the Spirit in Tabernacles join the DNA of Judah's scepter stick with the birthright stick (in the elohim) of Joseph so that we may once again be made complete.

JOH 4:5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that **Jacob gave to his son Joseph.**

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

JOH 4:13 Jesus answered and said unto her, **Whosoever drinketh of this water shall thirst again:**

14 **But whosoever drinketh of the water that I shall give him shall never thirst;** but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, **Sir, give me this water,** that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 **For thou hast had five husbands;** and he whom thou now hast is not thy husband: in that saidst thou truly.

For this woman at the well (a type of the church) had been ministered to by the five husbands (apostles, prophets, evangelists, pastors, and teachers of Pentecost) and she was still thirsty. The one she was with, at the time, was a ministry (Eze 9:3) that refused to take a place as her husband, because the function of the sixth hour ministry was to lead this woman to her true husband which is Christ. For Jesus revealed the hollow place of the deep revelation of the Spirit to this woman so that she might drink and never thirst again.

We have spoken of heaps as being a codeword for marking the place of Pentecost. And there came a time that Jacob and Laban had a meeting at mount Gilead which means "heap of testimony".

GEN 31:21 So he fled with all that he had; and he rose up, and passed over the river, and set **his face toward the mount Gilead.**

22 And it was told Laban **on the third day that Jacob was fled.**

23 And he took his brethren with him, and pursued after him seven days' journey; **and they overtook him in the mount Gilead.**

45 And **Jacob took a stone, and set it up for a pillar.**

46 And Jacob said unto his brethren, Gather stones; and they took stones, **and made an heap: and they did eat there upon the heap.**

47 And Laban called it Jegarsahadutha: but Jacob called it Galeed.

48 And Laban said, **This heap is a witness between me and thee** this day. **Therefore was the name of it called Galeed;**

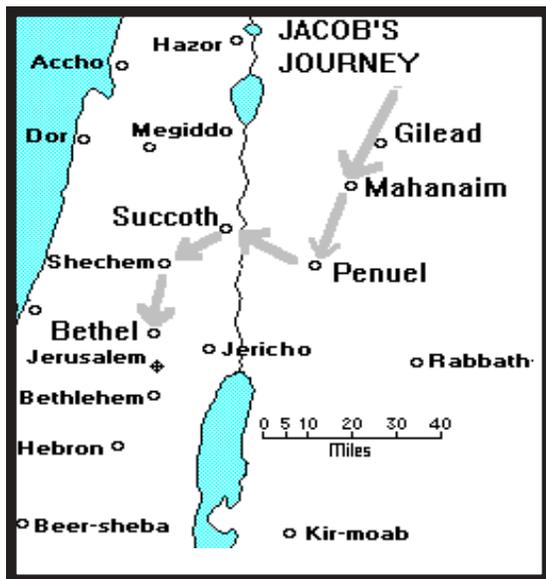
49 And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee:

52 This heap be witness, and this pillar be witness, **that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me,** for harm.

For it was in the land of Laban that Jacob completed his Pentecost experience and was told by the Lord to return to the promised land. However, Laban had not completed Pentecost and could only go to the border between the end of Pentecost and the beginning of Tabernacles. And this border was located at mount Gilead. We can see from the map that Jacob went on to his Mahanaim, Peniel and Succoth (means booths or Tabernacles) experience. And eventually, he would go on to an experience beyond Tabernacles, which is returning to the elohim at a place called Bethel (house of Elohim).



So, if we like Jacob, are called to go beyond Pentecost, we will come to our Peniel and there wrestle with the darkness of our soul until day breaks. And will God grant us the privilege of touching the hollow place and drinking of the water of the Spirit so that we will never thirst again?

GEN 32:24 And Jacob was left alone; **and there wrestled a man with him until the breaking of the day.**

25 And when he saw that he prevailed not against him, **he touched the hollow of his thigh**; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, **Let me go, for the day breaketh.** And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

Yes, Jacob truly did touch the hollow place - and what were the benefits to him?

GEN 32:28 And he said, **Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men**, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 **And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.**

31 **And as he passed over Penuel the sun rose upon him**, and he halted upon his thigh.

GEN 33:17 **And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.**

Yes, once Jacob touched the hollow place, he could go on to celebrate the feast of Succoth or Tabernacles.

Now that we have discussed Samson and Jacob, let us go on to the third question that we posed on the cover - why did God pick the 300 in Gideon's army that lapped water out of their hand rather than the 9700 who knelt down to the water to drink? And we must also ask ourselves if we really and sincerely want to be part of Gideon's army - for it will be this pioneer group that breaks the earthen vessels and lets the light of the transfigured, celestial body shine.

JDG 7:1 Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and **pitched beside the well of Harod** [means fear and trembling]: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, **The people that are with thee are too many for me to give the Midianites into their hands**, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

So we see an encampment of 32,000 people that the Lord said were too many. Besides they were camped beside the well of fear. How will the number be reduced?

WHOSOEVER IS FEARFUL AND AFRAID, LET HIM RETURN AND DEPART EARLY FROM MOUNT GILEAD (*THE HEAP*)

JDG 7:3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount



Gilead. **And there returned of the people twenty and two thousand;** and **there remained ten thousand.**

GEN 31:48 And Laban said, **This heap is a witness between me and thee** this day. **Therefore was the name of it called Galeed;**

16 And Samson said, **With the jawbone of an ass, heaps upon heaps,** with the jaw of an ass have I slain a thousand men.

Gideon had brought his army to mount Gilead which is called the heap. We had already seen how this was a marker between Laban who could not go on past Pentecost to Succoth and Jacob who celebrated Tabernacles. And now, on this same location, the Lord sent out the word that those who were fearful and afraid were to "depart early from mount Gilead." Thus, those who had not completed their training in Pentecost and were not seasoned soldiers were to recycle back to complete their Pentecost experience. They could be part of a later group, but were not to be in the spear-head group that would break the vail of the flesh.

And so the number was cut down from 32,000 to 10,000 and surely this would be the group that the Lord would use.

JDG 7:4 **And the LORD said unto Gideon, The people are yet too many; bring them down unto the water,** and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

We know that the water represents the Spirit. So, the Lord instructed Gideon to bring the remaining 10,000 to where one could drink of the Spirit. And the test would be how they would drink and what portion of the Spirit they would drink from.

JDG 7:5 **So he brought down the people unto the water:** and the LORD said unto Gideon, **Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself;** likewise every one that boweth down upon his knees to drink.

6 **And the number of them that lapped, putting their hand to their mouth, were three hundred men:** but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, **By the three hundred men that lapped will I save you,** and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

Now isn't this strange that the Lord would pick those that lapped up the water like a dog. So obviously, those that lapped the water did not kneel down to it as the other 9700 did. This group of 300 scooped up the water in the hollow of their hand and lapped it like a dog.

ISA 40:12 Who hath measured **the waters in the hollow**

of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD, or being his counselor hath taught him?



And like Samson and Jacob, those that become part of Gideon's army to break the vail of the flesh and achieve transfiguration, will have drunk water from that hollow place where the fullness of the Spirit can be received. And this hollow place is a secret place in the altar where the fullness of the crystal river of the Seven Spirits of God resides.

In Revelation 11, it instructs us to measure the temple, the altar, and those that worship therein. The Spirit of Zerubbabel is in the land and the plumb line is being placed on the altar to determine the measurements of those that worship therein. And it is as the secret, hollow place of the pyramid that contains liquid light.

And these 300 will know the mysteries of the left hand and the right hand as they go into battle to break the earthen vessels and bring forth the celestial light.

JDG 7:19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: **and they blew the trumpets, and brake the pitchers that were in their hands.**

20 And the three companies blew the trumpets, and **brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands** to blow withal: and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp; and all the host ran, and cried, and fled.

PSA 119:105 **Thy word is a lamp** unto my feet, and a light unto my path.

Now we will consider further the (22 lettered, almond knopped) candlestick lamp of the word which contains the olive oil of the Spirit. This is the foundation of the feast of Tabernacles for building the house of the Lord. For when this foundation is laid, it almost seems to be nothing. But a few will remember its glory in the elohim.

HAG 2:3 Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:

At the same time that the Lord lays the foundation for something new, He begins to dry up the old. Otherwise, we would be content with the old.

HAG 2:15 And now, I pray you, consider from this day and upward, **from before a stone was laid upon a stone in the temple of the LORD:**
16 **Since those days were, when one came to an heap of twenty measures, there were but ten:** when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty.

So there comes a day when the foundation is laid, and event is pretty much hidden, because as yet there is little if any knowledge of the tree branches which are essential to the celebration of the feast of Tabernacles.

HAG 2:18 Consider now from this day and upward, from the four and twentieth day of the ninth month, **even from the day that the foundation of the LORD'S temple was laid,** consider it.

19 **Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth:** from this day will I bless you.

NEH 8:14 And they found written in the law which the LORD had commanded by Moses, **that the children of Israel should dwell in booths in the feast of the seventh month:**

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, **Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.**

For Pentecost is that feast which causes us to grow up to the head, but the anointing for the head comes from the feast of Tabernacles.

EPH 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of **the body** of Christ:

15 But speaking the truth in love, may grow up into him in all things, **which is the head,** even Christ:

ZEC 3:10 In that day, saith the LORD of hosts, shall **ye call every man his neighbour under the vine and under the fig tree.**

For there is a change from the covering of Pentecost to the covering of Tabernacles. In Tabernacles, every man is brought to his own vine and fig tree and grows up into the head. And the source of the Spirit for the feast of Tabernacles is from the hollow place which has been reserved in heaven (1 Pet 1:4) for this particular time. The Spirit is poured out from on high.

Is it not true that the feast of Tabernacles is to be celebrated with the branches of trees? For God first takes us into the wilderness to get the Egypt out of our mind. And then when our minds become like the desert, it is time to replant and go back into the garden and drink of the Spirit from the hollow place.

ISA 32:15 **Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.**

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

ISA 29:17 **Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?**

18 **And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.**

For when we are dealing with Lebanon, we are dealing with the part of the celestial body which is the cradle of the soul. For our soul or mind is where the garden is and this is where the battle takes place.

ISA 58:10 **And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:**

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

And how does Lebanon fit in to this part of the celestial body?

SON 2:13 **The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.** Arise, my love, my fair one, and come away.

14 **O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.**

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

The tops of houses are often finished with cedar shingles and top of our celestial head is likewise furnished. For the bed of the soul (brain) is within the bony covering that we call the skull. And if you study the fir tree, you will find that it relates to the birds of timing, and timing is the function of the pineal gland. And when the Spirit is poured out from on high, our forest of Lebanon becomes green.

SON 1:16 **Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.**

17 **The beams of our house are cedar, and our rafters of fir.**

REV 9:4 **And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.**

And how will the celebration of this feast of Tabernacles come about? Even though the foundation has been laid, there is a period of time when nothing much seems to happen. And then about the time that we have decided that it is mostly talk, and not much walk, it just happens. Consider this account of how the feast of Tabernacles unfolds.

1SA 14:1 **Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.**

2 **And Saul tarried in the uttermost part of Gibeah under a pomegranate tree** which is in Migron: and the people that were with him were about six hundred men;

Unlike David, Saul was not particularly a man after the heart of God. However, this did not mean that God did not give Saul many opportunities. And whether Saul was aware of it or not, he was brought under the pomegranate tree. In the knowledge of this tree are many of the advanced secrets of the kingdom. For you may remember how we discussed the progression of the trees. We went from the almond tree which symbolizes the word to the olive tree which represents the oil of the Spirit. And then we examined the palm tree as a restoration of the Urim and Thummin. And then we began to look at the fig tree.

And the vine also plays a part in this. But, we might think of the vine as being the outside members of the spiraling Jacob's ladder of DNA. And the individual trees are like rungs in the ladder as we climb upward toward the mind of Christ. No wonder communion is so important, because it is thru the blood that we may ascend and come boldly to the holiest place.

Now let us return to the account in 1 Samuel. You may remember how Jonathan and his armour bearer wandered away and fought and won a major victory against the Philistines. But, the battle was still on, and Saul pressed his men for the victory.

1SA 14:22 Likewise all the men of Israel which had hid themselves in mount Ephraim, **when they heard that the Philistines fled, even they also followed hard after them in the battle.**

23 So the LORD saved Israel that day: and the battle passed over unto Bethaven.

24 **And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening,** that I may be avenged on mine enemies. So none of the people tasted any food.

Saul is a type of the old, religious organizations that have built an edifice at where the spring of the Spirit once flowed, but It became grieved and moved on. And what does it mean not to eat any food until evening - for the evening is the beginning of the new day of Tabernacles and the ending of Pentecost. Therefore, if we do not eat the food of transition and overlap that God has provided, then we will be ill prepared for the new day. And probably biggest barrier to coming into Tabernacles for most of us is being willing to let go of the old. But God paid little attention to Saul's pronouncement and Jonathan did not hear it at all. For, next the people came to "the wood". This was not just any old wood, but it was a very, very, very special wood. Are we ready to eat the honey of the feast of Tabernacles?

1SA 14:26 **And when the people were come into the wood,** behold, **the honey dropped; but no man put his hand to his mouth: for the people feared the oath.**

Saul would not eat the honey, but how about Jonathan?

1SA 14:27 But Jonathan heard not when his father charged the people with the oath: **wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.**

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint.

29 Then said Jonathan, **My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.**

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

DEU 8:7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of **wheat**, and **barley**, and **vines**, and **fig trees**, and **pomegranates**; a land of **oil olive**, and **honey**;

And we wish we could say that Jonathan, after tasting this honey, rode happily on into the Sunrise of transfiguration. But this is not the case. For Jonathan was misled by loyalty not discerned by the Spirit, and instead of moving on to the David company, his choices resulted in his death with Saul.

1SA 31:12 All the valiant men arose, and went all night, **and took the body of Saul and the bodies of his sons** from the wall of Bethshan, and came to Jabesh, and burnt them there.

13 And they took their bones, **and buried them under a tree at Jabesh**, and fasted seven days.

El Elyon is opening up the knowledge of the trees today. Think not that the feast of Tabernacles is off somewhere in the future, for it is here and the honey is dripping in the forest of Lebanon. We can pick which tree we want to be buried under because of a lack of knowledge which causes the people to perish. Or, we can join the David company and go on!



THE KEYS ARE IN THE TREES

REV 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

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

1KI 7:18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapter.

For the keys are in the trees. For these keys open up the scriptures and make our Bible read like a new Bible. Remember how the Bible was transformed from just a history book to a new and living word when we had our basic salvation experience? Remember how the "new" verses suddenly appeared when we were baptized in the Holy Spirit? For then we began to eat the word in the light of the Spirit. And so it is with Tabernacles. There are certain keys in the trees that open up the altar, the seals and the gates in such a way that we have a brand "new" Bible that we can scarcely wait to read to see what new revelations will unfold. For the keys are in the branches of the trees that we gather to make our booths to celebrate Tabernacles. We can leave the old Saul organizations behind and come to the place where each of us sit under our own vine and fig tree. For we have been given the key of David. For this is an exciting time, for not only do we share in the blessings of David of returning the ark in a tent, but we can go on with Solomon and build the house of the forest of Lebanon.

1KI 7:2 He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

There are many more revelations that we wish we could share, but we have reached the limitations of this mailer. For those of you who desire more detail, there is a new book available which is entitled Transfiguration.

