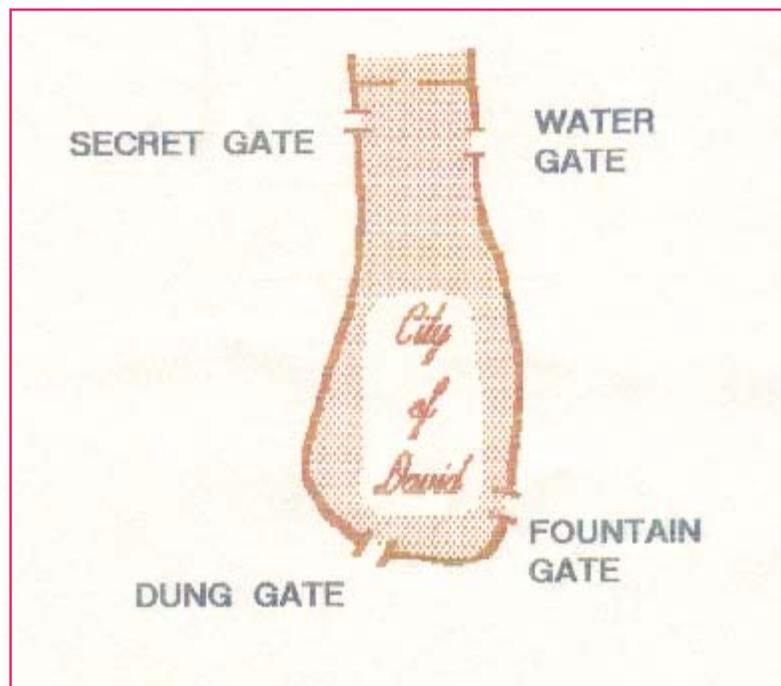


# *The Secret Gate*

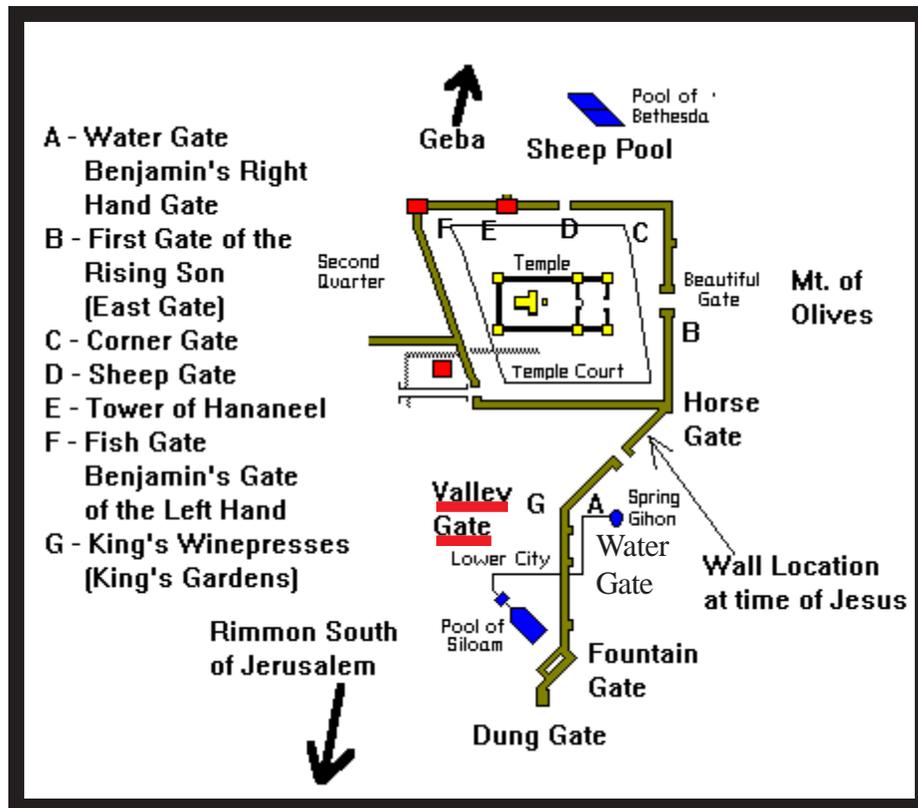
OF

MELCHISEDEC AUTHORITY

THE LOWER GATES OF JERUSALEM



# *The Secret Gate*



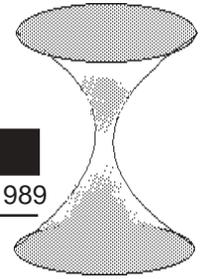
DaySpring from on High  
P. O. Box 820  
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# THE MYSTERY OF GOD THAT ENCAPSULATES TIME



DaySpring from on High, P. O. Box 820, Alvin, TX 77512 - 0820, AUG 22, 1989

## *submission*

Oh, how we long to find the perfect church with the perfect organization and submit ourselves to it. But how do we go about selecting that church and would we know it if we found it? What criteria would we use in selecting it?

If we selected it by historical roots, would we then embrace the Catholic Church and say this is the true church? Or, perhaps using the same reasoning, we might decide that the Ethiopian Coptic Church is the true church or perhaps the eastern church which was founded by Thomas might be called the true church.

Suppose that we selected one of the above churches by the yardstick of historical criteria. Then, would we be prepared to deem it as the true church no matter what - even in the face the historical abuses that have wracked church history?

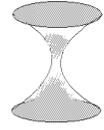
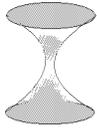
Or, perhaps we might be more independent minded and choose to support a branch of the church that grew out of the efforts of that rebel called Luther. But many do not now regard Luther as a rebel, but as a founding father in the same mold as the fathers that established the original church.

Well, you might say, Luther was on the right track, but let us suppose, for illustration, that the church he founded became infiltrated by the traditions of man and it was necessary to form a fresh new church or a new denomination - and new denominations were formed. And alas, the same things happen to them.

Then, you say, what we need is a church just based on the Bible and then everything will be OK. But, somehow this too becomes mired in the letter of the organizations of man.

Then the answer is obvious, you observe, what we need is a church based on the Bible and taught by those baptized in the Holy Spirit who will bring forth the word after the spirit and not after the letter. This is really the leadership that we need, that of the fivefold ministry of apostles, prophets, pastors, evangelists and teachers. This will truly get the job done and give us a leadership we can submit ourselves unto. But if this is the case, why do these same leaders become involved in so much infighting among themselves? Oh, my God! What is the answer to this?

In search of an answer for these questions, we will now begin to study submission and authority. We will start with King David.



## WAS GOD UNFAIR TO KING SAUL?

The relationship between David and Saul is a classic example of submission and authority interactions. As we examine this relationship, we will find clues to dealing with many of the "difficult" situations that we find in the church today.

Saul was out looking for his father's donkeys when he was apprehended by the Spirit of the Lord. He was anointed as king and enjoyed a period of success. Then the first sign of trouble came when Saul and his army were besieged by thirty thousand Philistines. Samuel had appointed a set time of seven days to tarry and when Samuel did not come, Saul decided to take matters into his own hands.

**I SAM 13:8 And he tarried seven days, according to the set time that Samuel [had appointed]: but Samuel came not to Gilgal; and the people were scattered from him.**

**13:9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.**

**13:10** And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

**13:11** And Samuel said, **What hast thou done?** And Saul said, Because I saw that the people were scattered from me, and [that] thou camest not within the days appointed, and [that] the Philistines gathered themselves together at Michmash;

**13:12** Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: **I forced myself therefore, and offered a burnt offering.**

**13:13** And Samuel said to Saul, **Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.**

**13:14** **But now thy kingdom shall not continue:** the LORD hath sought him a man after his own heart, and the LORD hath commanded him [to be] captain over his people, because thou hast not kept [that] which the LORD commanded thee.

Here we see that Saul was in tough straits with the Philistines on his heels. He waited around seven days for Samuel to do something and Samuel didn't show up. Then, he simply offered the burnt offering, (an outer court offering) and the very wrath of God fell upon him. The judgement was that the kingdom would be taken away and given to another - a man whose name we know to be David. All because Saul did what the priest Samuel was supposed to do. Then, there was something said about Saul's heart not being right with God.

Now, surely with this example of his predecessor's disobedience, David would not dare to usurp any of the duties of the priesthood. David would have learned from Saul's example. **WRONG!!!**

Not only did David break into the sanctuary and eat the shewbread, but he also used the ephod - both reserved for the priest. And furthermore, God let him get by with it! Was God unfair to King Saul?

# LOOK AT WHAT DAVID GOT AWAY WITH

1 SAM 21:3 Now therefore what is under thine hand? **give [me] five [loaves of] bread** in mine hand, or what there is present.

21:4 **And the priest answered David**, and said, [There is] no common bread under mine hand, **but there is hallowed bread**; if the young men have kept themselves at least from women.

21:5 And David answered the priest, and said unto him, Of a truth women [have been] kept from us about these three days, since I came out, and the vessels of the young men are holy, and [the bread is] in a manner common, yea, though it were sanctified this day in the vessel.

21:6 **So the priest gave him hallowed [bread]: for there was no bread there but the showbread**, that was taken from before the LORD, to put hot bread in the day when it was taken away.

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

12:2 But when the Pharisees saw [it], they said unto him, **Behold, thy disciples do that which is not lawful** to do upon the sabbath day.

12:3 But he said unto them, **Have ye not read what David did, when he was an hungred, and they that were with him;**

12:4 **How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?**

12:5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

12:6 But I say unto you, **That in this place is [one] greater than the temple.**

12:7 **But if ye had known what [this] meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.**

12:8 For the Son of man is Lord even of the sabbath day.

EXODUS 28:3 And thou shalt speak unto all [that are] wise hearted, whom I have filled with the spirit of wisdom, **that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.**

28:4 And these [are] the garments which they shall make; a breastplate, **and an ephod**, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments **for**

**Aaron thy brother, and his sons**, that he may minister unto me and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

1 SAM 23:9 And David knew that Saul secretly practiced mischief against him; and **he said to Abiathar the priest, Bring hither the ephod.**

23:10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

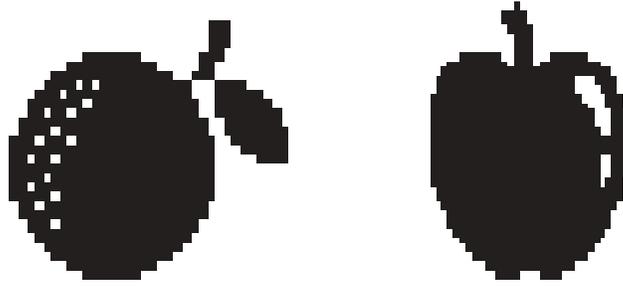
23:11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. **And the LORD said, He will come down.**

23:12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? **And the LORD said, They will deliver [thee] up.**

All poor old Saul did was just perform an outer court ceremony for the burnt offering. Here we see that David unlawfully broke in and ate the shewbread and the Lord did not get after him. Furthermore, Jesus even used it as an example.

Then, David even "borrowed" the ephod from the high priest and used it. Furthermore, the Lord even answered him when he used it? What goes here, wasn't the Lord being unfair to Saul and favoring His little pet, David?

## ARE WE COMPARING APPLES AND ORANGES?



Put your mind at ease because we know that God judges righteous judgement and is definitely not unfair. However, we have highlighted the differences between David and Saul to illustrate a point.

Jesus brought about changes concerning how the law is fulfilled. Man tried to fulfill it by providing the eye or tooth in place of the eye or tooth that was damaged. But all his efforts were futile until the schoolmaster of the law brought him to the realization that our Savior's death on the cross became the eye and tooth that we could not restore. So, even though the law was fulfilled, a drastic transition occurred when the law of Christ fulfilled the law of Moses.

Yehoshua did not keep the law in the same way that the Pharisees perceived that He should - therefore he used the example of David eating the shewbread which was unlawful for him to eat. The law of Christ fulfilled the law of Moses but the law of Christ was a higher order - according to the order of the King - Priesthood of Melchisedec. To compare the priesthood of Melchisedec with the priesthood of Aaron is to compare an apple with an orange.

In the same way to compare King David with King Saul is like comparing apples and oranges. It is not the same thing.

David was allowed to do things that Saul was not allowed to do because David was the pre-figure of a higher order - the order of Melchisedec. In the old order the priesthood and the kingship was split. In the priesthood of Melchisedec, the role of priest and king were joined. So David, the king, could do what the priest did also - with the blessings of God! Let's look at some of the promises given to David and the house of David.

Acts 15:16 **After this I will return, and will build again the tabernacle of David**, which is fallen down; and I will build again the ruins thereof, and I will set it up:

Ezek 37:24 **And David my servant shall be king over them; and they all shall have one shepherd:** they shall also walk in my judgements, and observe my statutes, and do them.

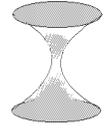
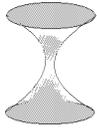
37:27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

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

Luke 1:68 Blessed be the the Lord God of Israel; for he hath visited and redeemed his people,

1:69 And hath raised up an horn of salvation for us in **the house of his servant David**.

1:70 As he spake by the mouth of his holy prophets, which have been since the world began.



## A LOVE - HATE RELATIONSHIP

One might say that David was a man of destiny - his role and that of his descendants was spoken by the mouth of the holy prophets since the world began. He knew and was secure in the position that was given to him by the Lord. He did not clutch or cling to power like Saul did because he knew that God's promises would not be broken.

It is obvious that the decaying religious establishment of this day will sooner or later be replaced by a higher order - the order of Melchisedec. The transition between Saul and David is a study of the authority - submission interactions that will be present in the coming transition. If we too have a destiny in the order of Melchisedec, we can learn from the Saul - David interactions how we are to handle the coming change.

First, let us consider how David and Saul were drawn together. Israel faced a giant of a problem and David was the only one that had anointing enough to slay that giant. And where did giants come from? They came from the fallen sons of God that cohabited with women of earth? (Gen 6:4) David's method's were unorthodox - he did not use the usual armour, but he got the job done.

Saul was quite taken with David. Why? Because he saw the tremendous anointing that was upon David and knew that he could use that strength to further his own aims. This was the beginning of a warm relationship that quickly became cold. Why, because Saul and Israel quickly came to the realization that the anointing upon David was greater than the anointing that had been upon Saul. Clouds loomed on the horizon.

In a similar way, those with the Melchisedec anointing will at first be warmly embraced by the religious establishment as means of extending the power and control of the religious establishment. Like Potiphar's wife said to Joseph, the harlot church will say, "Lie with me."

The admiration quickly turns to jealousy when the religious establishment realizes it can not press its prize find into the mold of its own rules which have been contaminated to become the rules of man rather than of God.

Then, the most devastating blow comes when the religious establishment realizes that the anointing has left them and is present in great measure upon the one that it embraced. Hidden jealousy becomes open and those with the anointing can no longer be tolerated and must be cast out and persecuted at every opportunity.

And how did David handle the persecution that came his way? He returned love for hate. Even though he knew that he had been anointed as king, he did not grasp for power. Instead, he was secure in his destiny and simply waited upon the Lord. Then, came the day, when he was given as it were the wings of an eagle and he was elevated to being king of Judah and finally king of Israel.

The persecution that came David's way worked out in him the traits that would make him successful as king. In the same way, those that are called to the order of Mechisedec will be blessed with persecution.

We will now look at how David handled this love - hate relationship from Saul.

## A SHEPHERD OF THE SHEEP

### OR, A SHEPHERD OF THE DONKEYS?



We find that when Saul was called, he was seeking his father's lost donkeys (I Sam 9:3). On the other hand, when David was called, he was tending his father's sheep (I Sam 16:11). From this we can tell that people are rewarded with leaders according to the condition of their own heart. If they are as stubborn as a jackass, their leaders will tend to reflect this same characteristic.

Man judges after external appearance but God judges by looking at the heart. Saul was a handsome man and taller in physical stature than any of the people (I Sam 9:2). On the other hand, David was but a mere lad relegated to the back pasture. But we can see from the following scriptures what the Lord saw in their heart.

I Sam 15:16 Then Samuel said to Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. 15:17 And Samuel said, **When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel**, and the Lord anointed thee king over Israel?



I Sam 16:6 But it came to pass that, when they were come, that he looked on Eliab, and said, Surely, the Lord's anointed is before him.

16:7 But the Lord said unto Samuel, **Look not on his countenance, or on the height of his stature**; because I have refused him: **for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.**

Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, **I have found David the son of Jesse, a man after mine own heart**, which shall fulfill all my will.

Just because David's heart was right with the Lord does not mean that he did not have any problems to be worked out. He certainly did because we find in the account that he was perceived to be an arrogant young man when he went to behold the giant that was conquering Israel. He fell in the same mold as Joseph who behaved arrogantly toward his brothers. Joseph needed the persecution of his brothers and that of the prison to complete his training. David needed the persecution of Saul to prepare him to be king. Rest assured that if you are called as a Melchisedec priest, God has **hand picked** your persecutors!

One Bible commentator became intrigued with Saul's persecution of David and found twenty-one incidents of attempted murder or other types of persecution. We outline here the scriptures given in Dake's list.

1SA 18:11 And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

1SA 18:17 And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD'S battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

1SA 18:21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain.

1SA 18:22 And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

1SA 18:23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed?

1SA 18:24 And the servants of Saul told him, saying, On this manner spake David.

1SA 18:25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

1SA 19:1 And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

1SA 19:10 And Saul sought to smite David even to the wall with the javelin: but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

1SA 19:11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

1SA 19:14 And when Saul sent messengers to take David, she said, He is sick.

1SA 19:15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

1SA 19:20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

1SA 19:21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

1SA 19:22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

1SA 20:24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

1SA 20:25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

1SA 20:26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

1SA 20:27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

1SA 20:28 And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem:

1SA 20:29 And he said, Let me go, I pray thee; for our family hath a sacrifice

## Twenty- One Opportunities to Return Love for Hate. Would We Do As Well As David?

in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

1SA 20:30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

1SA 20:31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

1SA 23:11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

1SA 23:12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.

1SA 23:13 Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

1SA 23:14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

1SA 23:15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

1SA 23:16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

1SA 23:17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

1SA 23:18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

1SA 23:19 Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?

1SA 23:20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand.

1SA 23:21 And Saul said, Blessed be ye of the LORD; for ye have compassion on me.

1SA 23:22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly.

1SA 23:23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

1SA 23:24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

1SA 23:25 Saul also and his men went to seek him. And they told David; wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

1SA 23:25 Saul also and his men went to seek him. And they told David; wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

1SA 24:2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

1SA 26:2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

## JONATHON, JONATHON, YOU COULD HAVE HAD LIVED WITH DAVID, BUT YOU DIED WITH SAUL!

David handled his relationship with Saul in such a way that even Saul had to commend him. We see this interchange in the scriptures given below.

24:11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that [there is] neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

24:12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

24:13 As saith the **proverb of the ancients**, Wickedness proceedeth from the wicked: **but mine hand shall not be upon thee.**

24:14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

24:15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

24:16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, [Is] this thy voice, my son David? And Saul lifted up his voice, and wept.

24:17 **And he said to David, Thou [art] more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.**

24:18 And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not.

David would not take arms against Saul because he was the Lord's anointed. Even though David knew that the anointing hat left Saul he still honored and respected the position that Saul occupied. However, you would think that he would be overjoyed at the news of the death of his enemy Saul. Let's see what happened when David received the news.

2 Sam 1:12 **And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel;** because they were fallen by the sword.

1:14 And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD'S anointed?

1:16 And David said unto him, Thy blood [be] upon thy head; **for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.**

1:17 And David lamented **with this lamentation over Saul and over Jonathan his son:**

1:18 (Also he bade them teach the children of Judah [the use of] the bow: behold, [it is] written in the book of Jasher.)

1:19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

1:20 Tell [it] not in Gath, publish [it] not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

1:21 Ye mountains of Gilboa, [let there be] no dew, neither [let there be] rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, [as though he had] not [been] anointed with oil.

1:22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

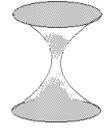
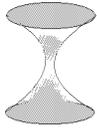
1:23 **Saul and Jonathan [were] lovely and pleasant in their lives,** and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

1:24 **Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with [other] delights, who put on ornaments of gold upon your apparel.**

1:25 How are the mighty fallen in the midst of the battle! O Jonathan, [thou wast] slain in thine high places.

1:26 I am distressed for thee, **my brother Jonathan:** very pleasant hast thou been unto me: **thy love to me was wonderful,** passing the love of women.

1:27 How are the mighty fallen, and the weapons of war perished!



# OBEDIENCE IS BETTER THAN SACRIFICE

David was a foretype of the ministry of Jesus (in his relationships with Saul). He returned love for hatred. He grieved over Saul, Jonathan, and Israel in the same way that Jesus grieved over Jerusalem when He would have taken Jerusalem to Him "even as a hen gathereth her chickens under her wings . . ."

David refrained from touching the "Lord's anointed" even though that anointing had left Saul. He learned that the Lord would use the world (the Philistines which represent the world) to bring about judgement. The Lord prevented him from being "the hatchetman" to bring about judgement - because the hatchetman always bring back judgement on himself (Isa 10:15).

Hebrews 8:13 speaks of a "new covenant". The first covenant is made old and begins to decay. Saul brought about his own downfall by his disobedience. God used the Philistines to hasten the decay of Saul's kingdom. David was not called to fight against Saul.

Heb 8:10 For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; **I will put my laws into their mind, and write them in their hearts: and I will be to them a God,** and they shall be to me a people:

8:11 **And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.**

8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

8:13 In that he saith, **A new [covenant], he hath made the first old. Now that which decayeth and waxeth old [is] ready to vanish away.**

Look at the tremendous blessings the persecution of Saul brought to David. First, even though David was very talented, the persecution kept David very humble. After all, those in the Melchisedec priesthood are kings under **the King**, and lords under **the Lord**. They will never try to usurp the authority of the most High (Isa 14:14) as some would mistakenly teach. The scripture "ye are gods" was never intended to be misused in the arrogant, prideful spirit that sometimes comes forth.

David, and even Jesus, himself, learned from the sufferings. Compare in the scriptures below what they learned that Saul didn't learn.

Heb 5:8 Though he were a Son, yet **he learned obedience by the things which he suffered.**

1 Sam 15:22 And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? **Behold to obey is better than sacrifice,** and to hearken than the fat of rams.

To obey is better than sacrifice. Saul took the attitude of doing what he wanted to and then to appease God by offering a few sacrifices. This system seems to be the precursor of a corruption of forgiveness by a church system later on. However, what God wanted was obedience first so that there would be no need for sacrifice to cover the transgression. By contrast, David was a man after the very heart of God. His heart was tender toward God. Saul's path led toward witchcraft and rebellion, and ultimately death.

## THE TREMENDOUS BLESSINGS OF PERSECUTION

The words about obedience and sacrifice were also spoken by the spirit of Jesus before He was lowered in the earth realm. They are as follows:

Heb 10:5 **Wherefore when he cometh into the world**, he saith, Sacrifice and offering thou wouldest not, but a body thou hast prepared me:

10:6 **In burnt offerings and sacrifices for sin thou hast had no pleasure.**

10:7 Then said I, **Lo, I come (in the volume of the book it is written of me) to do thy will, O God.**

The above scriptures describe how Jesus fulfilled His Melchisedec destiny. In much the same way, David knew he had a destiny to fulfill and was content to wait upon it - even through much persecution.

But the **very best blessing** of the persecution that David received was this. The persecution forced him outside the structure of Saul's kingdom and even Israel itself. Saul and most of Israel were marked by the Lord for destruction because of their evil ways. The Lord used the persecution to spare David and his household from falling with Israel!

1 Thess 5:9 For **God hath not appointed us to wrath**, but to obtain salvation by our Lord Jesus Christ.

In a similar way - barring a drastic turn in events - it is obvious that the governmental and religious establishment is decaying today and will soon fall by its own carnal weight. Why is it decaying? Because God said in Hebrews 8:13 that "that which decayeth and waxed old is ready to vanish away." The old has to decay to make the way for the new. In most cases, God caused a worldly nation to rise up and defeat "Israel" which represents His people and yet have strayed from Him.

Now, in the order to separate the new - the priesthood of Melchisedec - from the old, the same pattern that we see in the David - Saul relationships will be used. Because of persecution, those in the priesthood of Melchisedec will be driven out of the religious establishment. God will use this separation to spare them from the wrath that that is about to come on the decaying religious structures.

God caused David to be driven completely out of Israel before Israel was defeated by the Philistines (representing the worldly system). At one time, it even appeared that David would fight with the Philistines against Israel (see 1 Samuel Chapters 29 & 30) however, a curious turn of events prevented this. God did not permit David to lift a hand against Saul or Israel - this task was reserved for the Philistines who defeated them upon the mountains of Gilboa.

David's spirit was with God before the foundation of the world (Acts 2:25 & Ephesians 1:4). He knew the wisdom of the ancients because he was one of the ancients and knew the Ancient of Days.

What was the proverb that he quoted to Saul after he had the opportunity to kill Saul but only cut off a piece of his garments?

1 Sam 24:12 The Lord judge between me and thee, and **the Lord** avenge me of thee: **but mine hand shall not be upon thee.**

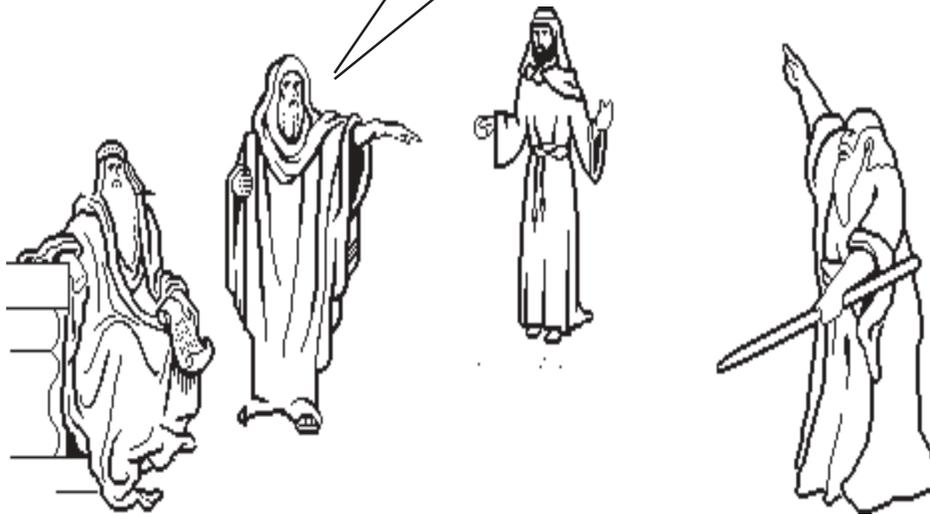
24:13 As saith the **proverb of the ancients**, Wickedness proceedeth from the wicked: **but mine hand shall not be upon thee.**

David was of that ancient order and he knew its wisdom. So likewise, in these last days, the priesthood of Melchisedec shall come forth and it shall not operate like the old priesthood. But, its authority will be challenged.

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and scribes came upon him with the elders, And spake unto him

Tell us by what authority doest thou these things? or who is he that gave thee this authority?

LUKE 20:1,2



As the priesthood of Melchisedec begins to manifest itself, it will first be embraced by the religious structure as a way of extending its power. Then the realization that a greater anointing rests upon the Melchisedec priesthood will cause dismay and jealousy. The religious structure fears that it may not be able to control this priesthood, so persecution sets in. Then, the religious structure begins to challenge the authority of the Melchisedec priesthood.

Open confrontation ensues, and the religious authority demands to know by what authority the Melchisedec priesthood does the things that it does. Little does it realize that the Melchisedec priesthood is under a different and higher authority structure, that of the Most High God or El Elyon.

Gen 14:18 And **Melchisedek** king of Salem brought forth bread and wine: **and he was the priest of the most high God.**

Luke 1:32 He shall be great, and shall be called **the Son of the Highest**; and the Lord God shall give unto him the throne of his father David.

Psalms 91:1 **He that dwelleth in the secret place of the most High** shall abide under the shadow of the Almighty.

As Paul, an outstanding member of the the early church said, "But when that which is perfect is come, then that which is in part shall be done away." The beginning of the milenium will bring great changes in authority. The old - in part system - will be swallowed up by the whole.

In the meantime, those called to the Melchisedec priesthood have to deal with "opportunities for growth" in the area of submission. How will they deal with the religious establishment and its rules and regulations? Will they be as successful as David in being able to give honor and yet avoid entanglement?

Let's look at some of the doctrines of submission that are commonly taught and see if we can look beyond man made doctrines to see submission in terms of the wisdom of the ancients.

We will look in on our two friends, Fred Fundy and Lionel Libby, who seem to be embroiled in an ongoing debate over submission. Fred is a real stickler for doing things by the book. Lionel is more flexible and has even been accused by Fred of bending the rules a bit to suit his own purposes.



FRED FUNDY

These Scriptures show that one should follow the rules of one's government and church no matter what.

Rom 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.  
13:2 Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation.  
13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:  
13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.  
13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.  
13:6 For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.  
13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom is due; fear to whom fear; honour to whom honour.  
13:8 Owe no man any thing, to love one another: for he that loveth hath fulfilled the law.

Titus 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to do every good work.

I Tim 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that name of God and his doctrine be not blasphemed.

6:2 And they that have believing masters, let them not despise them, because they are brethren, but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

Heb 13:17 Obey them that have rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Eph 5:21 Submitting yourselves one to another in fear of God.

I Peter 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble.

Fred, if what you say is the case, then how do you explain these exceptions to what you have stated?



LIONEL LIBBY

ACTS 4:6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

4:7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

4:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

4:14 And beholding the man which was healed standing with them, they could say nothing against it.

4:15 But when they had commanded them to go aside out of the council, they conferred among themselves,

4:16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

4:17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

4:18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

4:19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

4:20 For we cannot but speak the things which we have seen and heard.

4:21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

DAN 3:18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

3:19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

1KI 13:11 Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father.

13:12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13:14 And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

13:15 Then he said unto him, Come home with me, and eat bread.

13:16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

13:17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

13:18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

13:19 So he went back with him, and did eat bread in his house, and drank water.

13:21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

13:22 But camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

13:24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

13:26 And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

GAL 1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.



Lionel, all you do is to try to find loopholes. Well, try this one. The scriptures plainly state that the wife should always obey her husband.

1PE 3:1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;  
3:2 While they behold your chaste conversation coupled with fear.  
3:3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;  
3:4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.  
3:5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:  
3:6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

EPH 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.  
5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

1CO 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.  
14:35 And if they will learn any thing, let them

ask their husbands at home: for it is a shame for women to speak in the church.

1TI 2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;  
2:10 But (which becometh women professing godliness) with good works.  
2:11 Let the woman learn in silence with all subjection.  
2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.  
2:13 For Adam was first formed, then Eve.  
2:14 And Adam was not deceived, but the woman being deceived was in the transgression.  
2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

ICOR 11:1 Be ye followers of me, even, as I also am of Christ.  
11:2 Now I praise you, bethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.  
11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.  
11:4 Every man praying or prophesying, having his head covered, dishonoureth his head.  
11:4 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

Fred, as usual your all encompassing "church laws" kill with the letter and neglect the spirit. How would you answer these questions?



**SHOULD LOT'S MARRIED DAUGHTERS HAVE OBEYED THEIR HUSBANDS OR THE ANGELS?**

GEN 19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

19:12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

19:13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

19:14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

19:14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

19:15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

19:16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

**SHOULD SAPHIRA HAVE OBEYED THE HOLY GHOST OR HER HUSBAND?**

ACT 5:1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

5:2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5:5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

5:7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

5:8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

5:9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

5:10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

**SHOULD SARAH HAVE KEPT HER MOUTH SHUT AND NOT TOLD HER HUSBAND WHAT TO DO?**

GEN 21:8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

21:9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

21:10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

21:11 And the thing was very grievous in Abraham's sight because of his son.

21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

21:13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

21:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

You guys are all the same. Always looking for a loophole of how you can slide around something. If you took a fundamental approach and tried to obey the scriptures rather than slide around them, you would be a lot better off! The rules we have keep us out of a lot of trouble.



That's what you have - just a bunch of rules. You don't really mean fundamental - you mean legalistic. Rather than rely on the overcoming power of the Spirit on the inside, you have a bunch of Pharisees - whitewashed on the outside.



Yeah, well look at the big trouble you got into because you ignored the basic interpretation of scriptures. You're like a ship without an anchor. You never know what you're going to get into next - always drifting.



A child is bound to make some mistakes while learning. So the Lord spans us when we get out of line - not pleasant but we learned from it. You aren't really anchored on the scriptures - you just have a bunch of rules that you made up and make the people toe the line.



And so Fred and Lionel go on and on in their arguments about who is right.

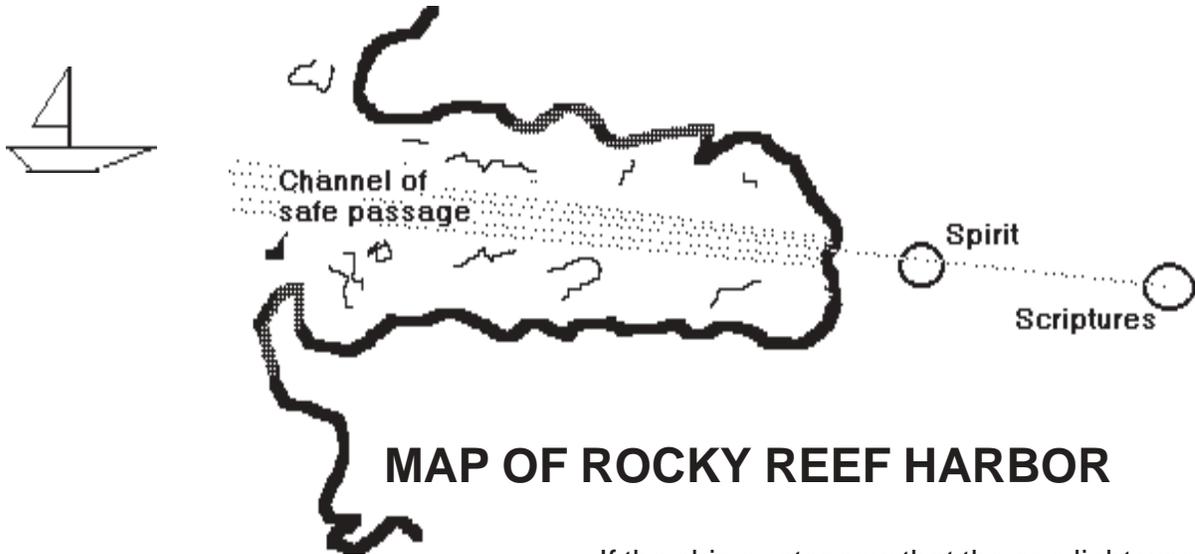
Rather than talk about what is wrong with Fred and Lionel - let's talk about what is right with them. Fred has a reverence for the scriptures tries to work out problems according to what is written. Lionel emphasizes listening for the voice of the Spirit and doing what the Holy Spirit says.

The strength of one is the weakness of the other. Sometimes, when Fred comes up with a solution to a problem, it is very legalistic and devoid of love and tenderness..

On the other hand Lionel can get way off of base at times by listening to the voice which he assumes to be that of the Holy Spirit. As Fred would say, he listens to the voice of the spirit, but which spirit is it that he is listening to?

It is possible that we could learn from both Fred And Lionel and be blessed with the strengths of both and not be burdened with their weaknesses?

We will next consider a story which illustrates how this might be done.



## MAP OF ROCKY REEF HARBOR

There is a story told of a town that was founded at the edge of a very rocky harbor. For a while trading ships visited it, but word soon spread of how treacherous the passage into the harbor was. It was lined with barely submerged rocks and many were the number of ships that were wrecked.

One night a ship was foundering in a storm and tried to come in. It was just barely out of the channel and foundered on a reef.

The townspeople met together - something had to be done to stop the loss of life and the loss of their trading by sea. After much discussion, a solution was proposed. It was this. The safe channel was a relatively narrow, straight corridor into the harbor. To mark the channel, a lighthouse was put right in back of the docks. Further back, on a high hill, another lighthouse was placed. The safe channel was marked by line from the lighthouse on the hill to the lighthouse at the dock and on out to sea.

Thus, if a ship were coming in from sea and saw two lights, the ship would know that it was not lined up with the safe channel. However, when the two lights became one light, the shipmaster knew that he was safely lined up,

If the shipmaster saw that the one light was becoming two lights, then he knew to make an adjustment in course in order to be safe in the corridor of safety.

Lifting this illustration from the natural to the spiritual, let us say that one lighthouse represents the scriptures and the other represents the Holy Spirit.

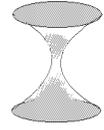
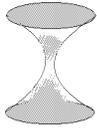
Do not the Spirit and the scriptures agree? If they are not shining together as one light, then we know that we have gotten off course. We must move in the direction that cause us, the Holy Spirit, and the scriptures to be in line, one with the other. Then, we can sail with confidence into the safe haven.

II Tim 3:16 **All scripture is given by inspiration of God**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

II Pet 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart.

1:20 Knowing this first, **that no prophesy of the scripture is of any private interpretation.**

1:21 For the prophesy came not in old time by the will of man: **but holy men of God spake as they were moved by the Holy Ghost.**



# PRINCIPLES OR LAWS? THE INSIDE OR THE OUTSIDE?

The sun, moon, and stars orbit and rotate with a marvelous precision (Psalm 72:17). We get glimpses of this precision by the various observations of man, by tables of sunrise & sun settings, maps of the position of the stars, etc.

At times man is able to capture the interactions of complex relationships in a series of mathematical equations which explain many seemingly diverse events. It is beautiful to see simple relationships explain complicated systems.

Jesus brought a higher order and beauty to a very complex, lengthy code of Hebrew laws. He consolidated into two principles what was given in books and books of regulations.

Matt 22:35 Then one of them, which was a lawyer, asked him a question, tempting him and saying,  
22:36 Master, which is the great commandment in the law?  
22:37 Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**  
22:38 This is the first and great commandment.  
22:39 And the second is like unto it, **Thou shalt love thy neighbor as thyself.**  
22:40 **On these two commandments hang all the law and the prophets.**

Rom 13:10 Love worketh no ill to his neighbor: **therefore love is a fulfilling of the law.**

Thus these two principles represent a higher order and beauty than the ten commandments and the rest of the old testament laws. They cover all the situations that they covered.

But, someone would scream, you're superseding the ten commandments, the ones carved in sacred stone!

Let's take a look at the ten commandments and see which of them you would violate if you kept these two principles.

If you truly loved God and your neighbor, would you do the following?

- WOULD YOU COVET YOUR NEIGHBORS POSSESSIONS OR HIS WIFE?
- WOULD YOU BEAR FALSE WITNESS AGAINST YOUR NEIGHBOR?
- WOULD YOU STEAL FROM HIM?
- WOULD YOU COMMIT ADULTERY WITH HIS WIFE?
- WOULD YOU KILL HIM?
- WOULD YOU HONOR YOUR FATHER AND MOTHER?
- WOULD YOU REST ON THE SABBATH?
- WOULD YOU TAKE THE NAME OF THE LORD IN VAIN?
- WOULD YOU BOW DOWN TO GRAVEN IMAGES?

Well, you say, the answer is obviously no, except maybe for the matter of the sabbath. How would you know from these two principles that you were to keep the sabbath. Even Jesus was criticised for doing certain things on the sabbath.

Could it be that the keeping of the sabbath in the old testament had to do with what could be observed from the outside? If a man was not observed doing work on the seventh day of the week, then he fulfilled the sabbath. But what about the thoughts and intents of the heart on the inside? A good coat of outside whitewash covered up the inside.

Heb 4:4 For he spake in a certain place of the **seventh day** on this wise, And God did rest the seventh day from all his works.

4:9 There remaineth therefore a **rest** to the people of God.

4:10 **For he that is entered into his rest hath ceased from his own works**, as God did from his.

4:11 Let us labor to enter into that rest, lest any man fall after the the same example of unbelief.

4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirti, and of the joints and marrow, **and is a discerner of the thoughts and intents of the heart.**

Now if we truly love God, are we going to be doing our own works or the works of the Father that Jesus often referred to? To enter into the true sabbath of God, we cease from our own works and do the works of the One who sent us.

Let us now ask our friend who is so worried about the ten commandments being fulfilled by the two principles. Is it more difficult to fulfill the sabbath by resting one day per week or to fulfill it by ceasing from our own works every day of the week? (Romans 14:5).

When we quit hiding behind the external acts facade of the old testament law and let the word of God reveal the thoughts and intents of the heart, we discover that the two commandments that Jesus offered are higher and more demanding. You don't think so? Which is more difficult - to refrain from committing the physical act of adultery or to refrain from committing what our Savior describes below?

Matt 5:27 Ye have heard that **it was said by them of old time, Thou shalt not commit adultery.**

5:28 But I say unto you, That whosoever looketh on a woman **to lust after her hath committed adultery with her already in his heart.**

The Pharisees developed the act of hiding behind the external acts of the law into an art and a ritual. No wonder Jesus said that "ye are like whited sepulchers, which indeed appear beautiful outward, but are full of dead men's bones, and of all uncleanness." But one system had to be allowed to decay so that the new testament church could be instituted.

Now let us return back to the subject of submission. We have seen the wranglings between the legalistic Fred Fundys and the twisty, meandering paths of the Lionel Libbys. Can we lift ourselves above this argument and look for governing principles rather than just a collection of information. Is it possible that there are some basis principles that could answer questions in the same way as the two commandments of love that Jesus gave to the lawyer. Let's examine this possibility.

The scriptures make clear that there are two warring or opposing factions that strive for control within our being. One faction is the spirit and the other is the flesh. Until one completely overcomes the flesh, a war is going on the inside. Paul, one who was baptized with the Holy Spirit, spoke of this war between the spirit and the flesh.

Rom 7:18 For I know that in me (**that is, in my flesh,)** dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

7:19 For the good that I would, I do not: but the evil which I would not, that I do.

7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

7:21 I find then a law, that, when I would do good, evil is present.

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

7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

7:24 O wretched man that I am! who shall deliver me from the body of this death?

## ARE SPIRITUAL LEADERS ALWAYS RIGHT?

We tend to see people from the outside and we assume that someone is always in the flesh or always in the spirit. In reality, until the carnal man is completely nailed to the cross, there is a constant struggle that goes on within each vessel between the flesh and the spirit. Even Yehoshua went through this struggle before He went to the cross. Do not think that He was not tempted in every point as we are and had to overcome the same things. We see this from the following scriptures describing His ordeal in the garden.

Matt 26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death.: tarry ye here and watch with me.  
28:39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.  
28:41 Watch and pray, that ye enter not into temptation: **the spirit indeed is willing, but the flesh is weak.**

If we look down through history at the heroes of faith, we will find times that they were in the flesh. Abram and Sarai had their Ishmael and David had his Bathsheba. The prophet Nathan had to decide whether to obey God and confront David about Bathsheba or to overlook it. Peter had his denial of Christ. Therefore, just because someone holds a particular spiritual office is no guarantee that that person is in the spirit and is following the directions of God.

However, in order to maintain control over people, the religious organizations have promoted an untruth - the chief leader (or leaders) is always right. It's so much simpler to keep everybody in line that way and eliminate a lot of questions. The problem is that the uncrucified flesh of the leader (or leaders) then permeates the entire organization.

Scripture bears out that those in positions of spiritual authority are sometimes in the flesh. To ignore this truth is to make oneself subject to propagating the same error.

Also, one must realize that some leaders are in the spirit on interpretation of certain doctrines and in the flesh on the interpretation of others. Thus, if a certain leader is 70% in the spirit on doctrinal matters and we follow him faithfully, then we will be 30% in error on doctrinal matters. In addition, a very saintly person may be in the spirit until he becomes angry. Anger sometimes produces surprises.

The reason that we have introduced the subject of David's relationship with Saul is that it shows how to handle these very difficult situations where the leader is in the flesh.

Of the two greatest commandments given by Jesus, the first makes it clear that our first allegiance, no matter what, is to God. Time and time again the scriptures give examples where if our allegiance were to corrupt leaders rather than God, we will participate in the judgement of the corrupt leader.

The second great commandment simply says that we are to love our neighbor. It doesn't say that we are to only love those neighbors who are in the spirit. It just says that we are to love our neighbor - period. So, just because our neighbor may be in the flesh, doesn't let us off the hook of loving our neighbor.

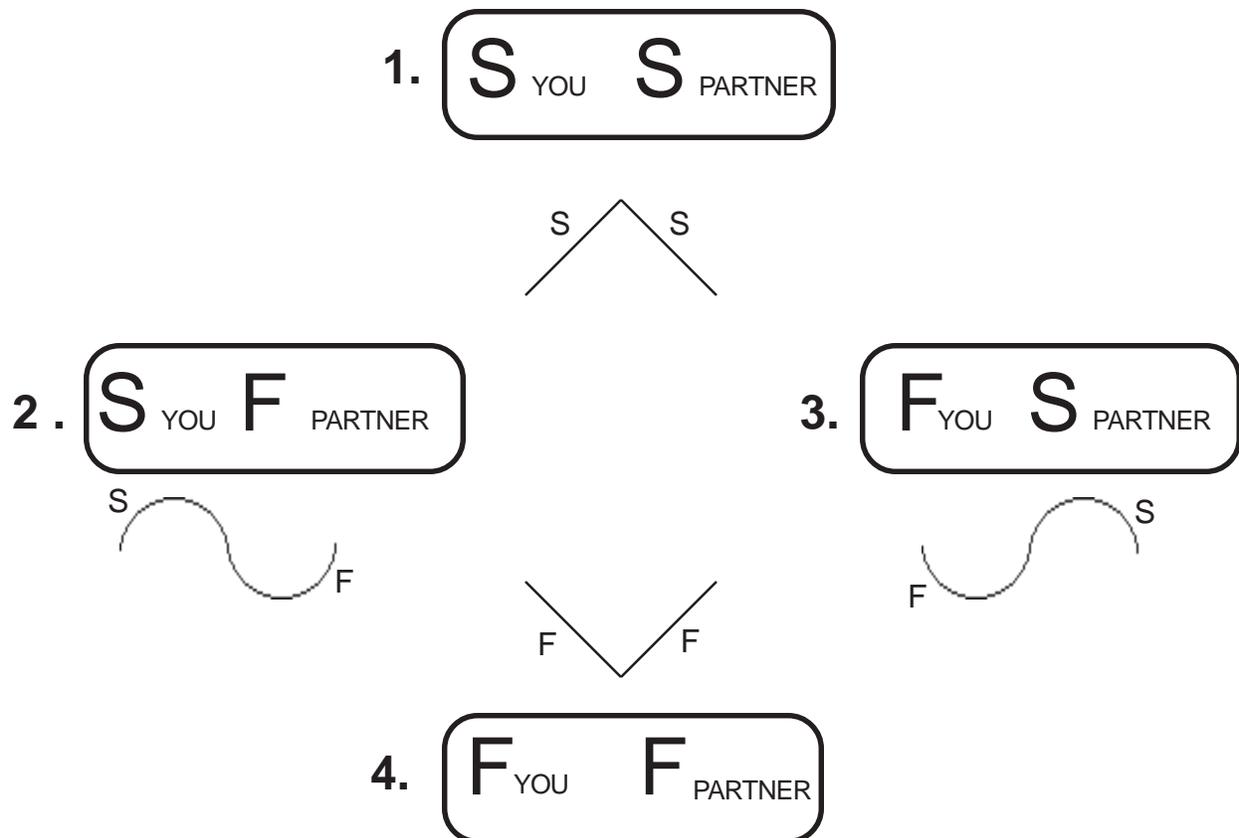
One of David's greatest triumphs in relationships came when Saul spoke these words to him. And he said to David, "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil." It was the sermon on the mount put into practice hundreds of years before it was spoken.

# THE S & F RELATIONSHIPS

Now as we begin to analyze the possible types of relationships between two people, we find that four possibilities exist.

First, let us look at your actions. You have the possibility of either being in the spirit or of being in the flesh. In a similar manner, your partner in the interaction could be either in the spirit or the flesh.

When you and your relationship partner interact, four possible types of relationships exist. We outline these as follows: "S" stands for spirit and "F" for flesh.



In a type 1 relationship, you and your interacting partner are both in the spirit. Therefore it is a spirit to spirit relationship and all will be sweetness and harmony.

In a type 2 relationship, you are in the spirit and your partner is in the flesh. Like fishing rods connected together in opposition, the spiritual is pulling up and the flesh is pulling down.

In the type 3 relationship, unfortunately one finds themselves in the flesh, but fortunately, their interacting partner is in the spirit.

The type 4 relationship is bad news all the way around with the flesh winning.

# 1. SPIRIT - SPIRIT

## 2 . SPIRIT - FLESH

## 3. FLESH - SPIRIT

## 4. FLESH - FLESH

Now that we have outlined the four possible types of spirit and flesh interactions, lets consider how each type of interaction might best be handled.

The first commandment states that "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Therefore, our first allegiance must be and has to be to God in all circumstances - whether or not man agrees with God.

The second commandment states that "Thou shalt love thy neighbor as thyself." Can we use the two love principles to define submission?

If we are to move in the authority of the kingdom of God, then we must be totally aware of the authority flow for the kingdom. This is given in Revelation 11:15. "The kingdoms of this world have become the kingdoms of our Lord and his Christ."

Now with these two principles and the authority delineation in mind, we are now prepared to talk about how to handle the very difficult subject of submission. A subject that has been the source of argument since there have been relationships between man.

The principles of submission come down to this:

**(1) If the Spirit of the Lord and his Christ are speaking out of another person (even if it is from the smallest child), we are to be in submission to what is spoken.**

**(2) If the flesh is speaking out of another person, we are under no obligation to submit to it (even if it is from the highest leadership of man). However, we are under obligation to give a Christlike response.**

Thus, in a type 1 (spirit - spirit) relationship, we willingly submit because we are submitting to the Lord.

In a type 2 relationship (spirit - flesh), we do not submit to the flesh of the other person, but give a Christlike response.

In a type 3 relationship (flesh -spirit), shame on us because we are in rebellion against the Lord and his Christ

And as for a type 4 relationship, both involved must repent of their misdeeds.

David used the scriptural principles of submission in his relationships. Even though he did not agree with what Saul was doing, he continued to give a Christlike response to Saul. He left Saul's judgement in God's hand.

Now, it becomes obvious that if we must learn to discern whether the person we are interacting with is in the spirit or the flesh. Otherwise, we will not know whether the Spirit of the Lord and his Christ is speaking through them.

Some will say that this is an impossible task - that its better to have man's rules and regulations of submission. At least we are used to them - but also look at the mess that the religious organizations of man are in.

Remember when you first begin to learn the touch system for typing. It seemed impossible to learn - better to look at the keyboard and use the hunt and peck system. Yet, somehow you persevered and by doing practice exercises, you eventually learned to proficiently do what at first seemed impossible. Isn't the same thing true for discernment, we must learn from practice exercises until we become of full age.

Heb 5:10 **Called of God an high priest after the order of Melchisedec.**

5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

5:12 For when the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

5:13 For every one that useth milk is unskilful in the word of righteousness, for he is a babe.

5:14 **But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.**

It takes growth and practice to go from milk to strong meat, but the priesthood of Melchisedec will master all the principles.

Even as we see the anointing leaving the various religious organizations of man, we must be careful to still give honour as David did to Saul. Just because we have graduated from grade school does not mean that someone else will not need it. We should not burn it down - it will be there as long as the Lord wants it to be there.

As we learn to discern between flesh and spirit, we then can turn our allegiance to God and to man only as God directs. This frees us from agonizing over arguments between religious leaders and becoming part of strife and factions. We trust in God and not man. We will not be out in the desert when the heat and drought come but will be in a special place of living water spoken of by Jeremiah.

Jer 17:5 Thus saith the Lord; **Cursed be the man that trusteth in man, and maketh flesh his arm,** and whose heart departed from God.

17:6 For he shall be like the **heath in the desert,** and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

17:7 **Blesseth is the man that trusteth in the Lord, whose hope the Lord is.**

17:8 **For he shall be as a tree planted by the waters,** and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.



FOR HE SHALL BE AS A TREE  
PLANTED BY THE WATERS

"When that which is perfect is come"

## THE PERFECTION OF THE THIRD DAY

Luke 13:32 And he said unto them, Go ye, and tell that fox, Behold, **I cast out devils, and I do cures today, and to morrow, and the third day I shall be perfected.**

2 Peter 3:8 But, beloved, be not ignorant of this one thing, **that one day is with the Lord as a thousand years, and a thousand years as one day.**

Rev 20:2 And he laid hold on the dragon, that old serpent, **which is the Devil, and Satan, and bound him a thousand years.**

As we look over the three sets of scriptures given above, we can see the prophecy of the millenium. For two days (or about two thousand years) the gifts given to the early church would continue. This would include the gifts of healing and casting out devils. Then, in the third day (the millenium), the devil would be bound and the body of Christ would be perfected in the Kingdom of God established upon this earth.

Paul said as much when He wrote:

1 Cor 13:8 Charity never faileth: but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowlege, it shall vanish away.

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

13:10 **But when that which is perfect is come, then that which is in part shall be done away.**

13:11 When I was a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

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

13:13 And now abideth faith, hope, charity; but the greatest of these is charity.

In order to understand what is being said about prophecy failing, we need to know that there are two types of prophecy. There is the perfected, face to face, under an open heaven type of prophecy that Jesus walked under. This is the "that which is perfect" realm that is to be established. Then there is the "see through a glass, darkly" prophecy which is what Paul and the church realm even to this day have walked under. This is the elementary school type realm (as Paul compares it to the lessons of a child) which is to pass away. It is the realm of dreams and visions that comes when the earnest of the Spirit is given (2 Cor 5:5 and Acts 2:17) but it is not the full measure of the Spirit (John 3:34).

The two different types of prophecy are very clearly explained by the Lord in Numbers.

Num 12:6 And he said, Hear now my words: **If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.**

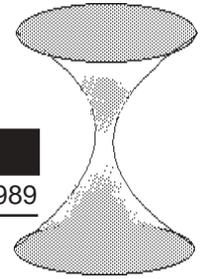
12:7 My servant Moses is not so, who is faithful in all mine house.

12:8 **With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold:** wherefore then were ye not afraid to speak against my servant Moses?

There is nothing wrong with dreams and visions and we should avail ourselves of the direction that they provide. However, a change is coming and those who are not asleep will see the third day of perfection. Will we be like the Levitical priests in the temple when the vail was rent? They sewed up the vail and continued in the old rituals. Or will we be expecting the perfect to come, and release our grasp on the old which is ready to vanish away.



## THE MYSTERY OF GOD THAT ENCAPSULATES TIME



DaySpring from on High, P. O. Box 820, Alvin, Tx 77512 - 0820, SEPT 4, 1989

# *The Valley Gate*

## THE SECRET GATE OF MELCHISEDEC AUTHORITY

There is a very special gate that was used by the priesthood when Jerusalem was dedicated. First, a check had to be made of the genealogy to see who was qualified to be in the priesthood. Then a priest had to come forth with the Urim and Thummin before they could eat of the most holy things. Then the priests purified themselves, the people, the gates, and the walls of the city.

Then came the great day when the city was dedicated and the priests went through a very special gate and upon the walls to dedicate the city. The name of this special gate is not directly given at this specific place in the scripture, but it is hidden in plain sight.

In a similar manner today, the genealogical rolls of heaven are being checked to see who is in that priesthood that was with the Lord before the foundation of the world - the priesthood of Melchisedec. As they rediscover the Urim and Thummin and purify themselves, a day will come when the New Jerusalem comes down from above and it is dedicated by the priesthood that is willing to go through this secret gate of authority.

And where is this gate hidden? It is hidden in plain sight. Little do those who pass it by realize how much they are being robbed of the blessings of God by not going through the little gate that seems so insignificant.

There is an old story about a guard in Russia who became very suspicious that one of the workers in the plant was stealing something. Everyday, this worker came to the gate with a wheelbarrow containing three or four hand-fuls of straw. Each day the guard would diligently search the straw and could find nothing. Frustrated, he knew the worker was stealing something but just couldn't find it no matter how much he searched.

Years later after both the guard and the worker had retired, they met by chance at a resort hundreds of miles from the plant. The guard told the worker that it no longer made any difference now, but to satisfy his own curiosity, would the worker please tell him what it was that he was stealing. He was stunned by the worker's answer - wheelbarrows! Isn't it time that we discover what it is that the enemy has stolen from us each day?

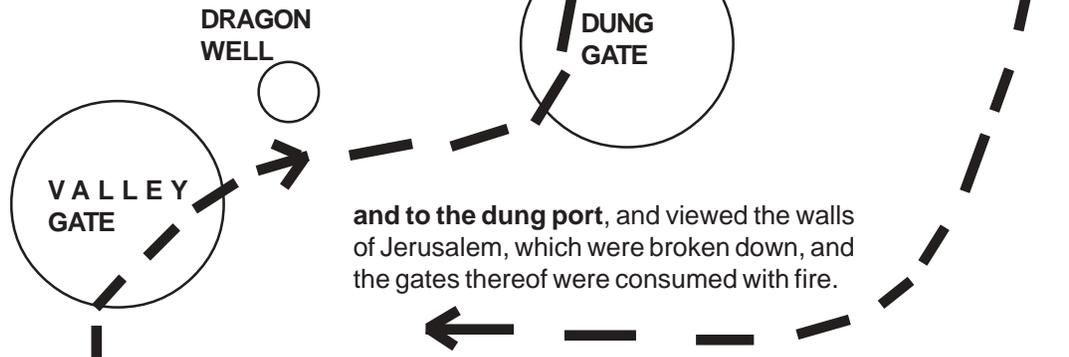
# NEHEMIAH'S NIGHT RIDE

Neh 2:11 So I came to Jerusalem, and was there three days.

2:12 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

2:14 Then went I on to the **gate of the fountain**, and to the **king's pool**: but there was **no place for the beast that was under me to pass.**

2:15 Then went I up in the night by the brook, and viewed the wall,



the beast that I rode upon.

2:13 And I went 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.

and turned back, and **entered by the gate of the valley.**

2:18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strenghted their hands for this good work.

Nehemiah returned from Babylon to see the walls of revered Jerusalem broken down and the gates burned with fire. In much the same way, the walls of spiritual Jerusalem which city we are (Matt 5:14) have been broken down, the gates burned, and the enemy comes in and out at will and takes what he wants.

In the darkness of this night, Nehemiah and some few men with him, went out to survey the status of Jerusalem. The plan to rebuild the wall was not revealed to the many but was kept secret at this point.

His first stop was the valley gate which represents the valley of humility. Once we humble ourselves before the Lord, what comes along to immediately test it? You guessed it - the dragon also called the serpent.

Once we humble ourselves before the Lord, the dragon offers a a drink of a large dose of pride from his well. Aren't you something?, he says. If we fall for it, we have the opportunity to go back through the valley gate again. So many have fallen for this line over and over that they have beat out a circular path.

Once Nehemiah passed by the dragon well, he came to the dung port. When, we reach the dung gate in the spirit, we will come to that understanding that the Apostle Paul reached when he said:

Phil 3:7 But those things were gain to me, those I counted loss for Christ.  
3:8 Yea, doubtless, and I count all things but loss **for the excellency of the knowledge of Christ Jesus my Lord:** for whom I have suffered the loss of things, and **do count them, but dung that I may win Christ.**

Then, in the progression of the trip came an even more difficult test. Verse 12 says that Nehemiah had no beast with him save the one that he rode upon. Thus the beast nature will not be present. However, there came a time when there was no room for the beast that was under him to pass (verse 14).

This beast represents our own personal ego. There comes a time when we must lose our stubborn donkey. If we are willing to lose this stubborn ego then we are taken into the secret hiding place of the Lord.

Psalms 32:7 **Thou art my hiding place;** thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.  
32:8 **I will instruct thee** and teach thee in the way which thou shalt go: I will guide thee with mine eye.  
32:9 **Be ye not as the horse, or as the mule,** which have no understanding: whose mouth must be held in with bit and bridle, lest they come near to thee.

With the ego behind us, we then go to the gate of the fountain and wash in the king's pool. In that day (the day of a 1000 year reign), a fountain gate will be opened and we will bathe in the king's pool. It is here that the kingly Melchisedec anointing is received to set up the government of the kingdom. The old religious forms will pass away.

Zech 13:1 **In that day there shall be a fountain opened to the house of David** and to the inhabitants of Jerusalem for sin and for uncleanness.

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

Thus, we see that each of the gates of Jerusalem have a certain spiritual significance. Nehemiah took a trip in the natural of what we must take in the spirit. However, we know from Rev 21:12 that New Jerusalem has twelve gates and we have talked about only three of them. Interestingly enough, the names of all twelve of the gates are given in Nehemiah.

The names given here are the functional names of the gates. We also know from Revelation 22:12 that the names of the tribes are written upon the gates and there are twelve angels for the twelve gates.

To know the functional names of the gates is to learn the entries and secrets of spiritual progression.

## A CHALLENGING PUZZLE

On the following page (12 - 4) is given an account of a circular trip around the gates of the New Jerusalem. It is taken from Nehemiah chapter 3. And then on page 12 - 5 is given a clock like figure with room for each of the twelve gates to be placed. A few of the gates have been filled in for you to help you get started. However, the rest of the names have been left blank as a challenging puzzle for you to figure out. It is suggested that you lightly pencil in the names of the gates in the position that you think they belong.

An easy puzzle to figure out. Not likely. It took this one months to complete the puzzle.

# REPAIRING THE GATES OF JERUSALEM

NEHEMIAH 3:1 Then Eliashib the high priest rose up with his brethren the priests, and they builded the **sheep gate**; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the **tower of Hananeel**.

3:3 But the **fish gate** did the sons of Has-senaah build, who [also] laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

3:6 Moreover the **old gate** repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

3:7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the **throne of the governor on this side the river**.

3:8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of [one of] the apothecaries, and they fortified Jerusalem unto the **broad wall**.

3:11 Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the **tower of the furnaces**.

3:13 The **valley gate** repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the **dung gate**.

3:15 But the **gate of the fountain** repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the **pool of Siloah** by the **king's garden**, and unto the **stairs that go down from the city of David**.

3:16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto [the place] over against the **sepulchres of David**, and to the pool that was made, and

unto the **house of the mighty**.

3:19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the **armoury at the turning [of the wall]**.

3:20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning [of the wall] unto the door of the **house of Eliashib the high priest**.

3:24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the **turning [of the wall], even unto the corner**.

3:25 Palal the son of Uzai, over against the turning [of the wall], and the **tower which lieth out from the king's high house**, that [was] by the **court of the prison**. After him Pedaiah he son of Parosh.

3:26 Moreover the Nethinims dwelt in Ophel, unto [the place] over against the **water gate** toward the east, and the tower that lieth out.

3:27 After them the Tekoites repaired another piece, over against the **great tower that lieth out**, even unto the **wall of Ophel**.

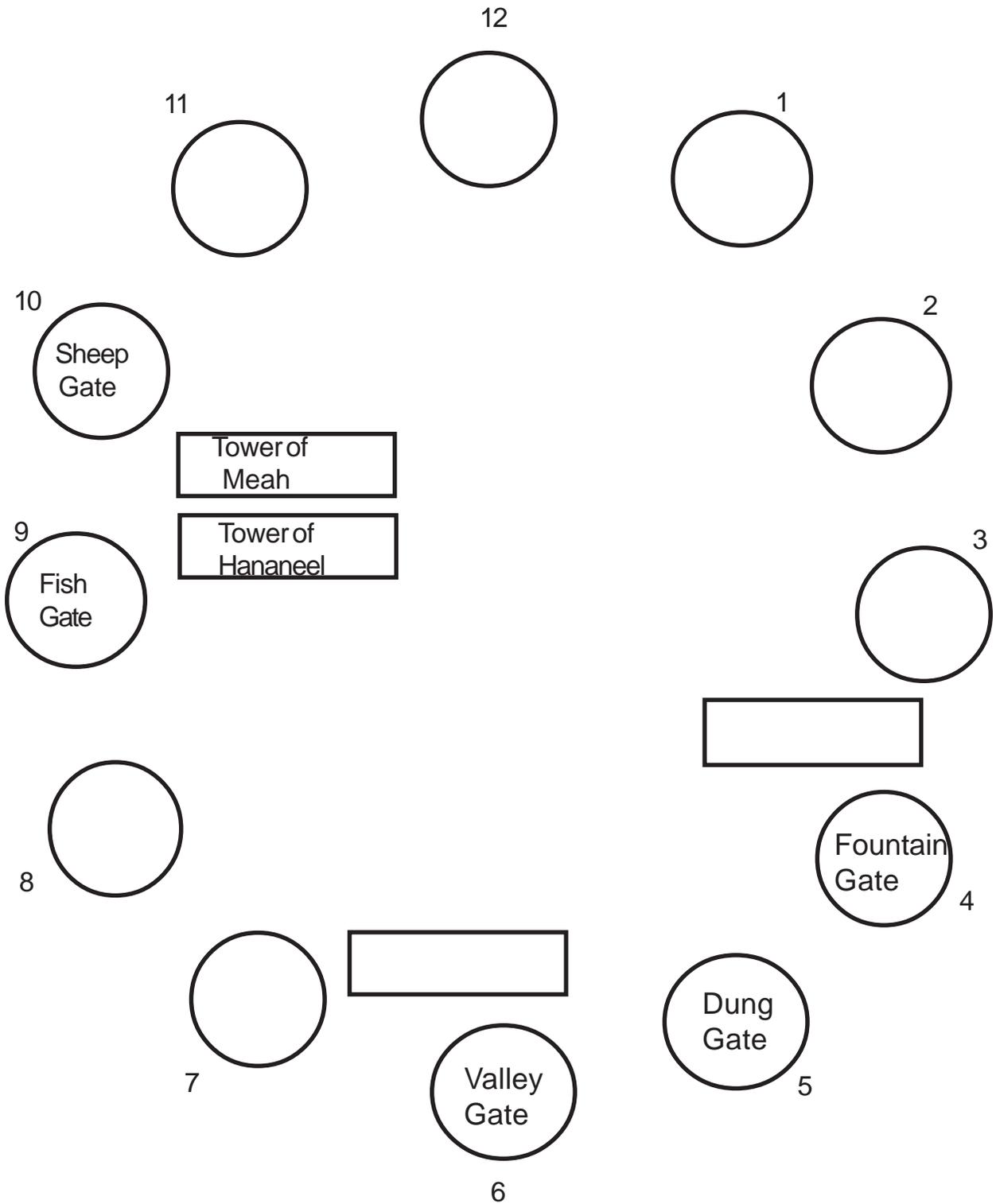
3:28 From above the **horse gate** repaired the priests, every one over against his house.

3:29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the **east gate**.

3:31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the **gate Miphkad**, and to the going up of the **corner**.

3:32 And between the going up of the corner unto the **sheep gate** repaired the goldsmiths and the merchants. over against his chamber.

# THE TWELVE GATES OF JERUSALEM



**IF YOU HAVE ALREADY SOLVED THE PUZZLE, CONGRATULATIONS! IF NOT, YOU HAVE MOST LIKELY RUN INTO THE PROBLEM OF ONLY FINDING TEN GATES NAMED AND HAVING TWELVE GATES TO LABEL. REMEMBER, WE SAID THAT ALL THE NAMES OF THE GATES WERE GIVEN IN THE BOOK OF NEHEMIAH. WE DID NOT SAY THEY WERE ALL GIVEN IN CHAPTERS 2 & 3. THE NAMES OF THE TWO MISSING GATES CAN BE FOUND IN THE SCRIPTURES GIVEN BELOW.**

## **THE TWO GREAT COMPANIES**

NEHEMIAH 12:27 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.

12:30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

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

### **TOWARD THE LEFT HAND**

12:38 And the other [company of them that gave] thanks went over against [them], and I after them, and the half of the people upon the wall, from beyond the **tower of the furnaces** even unto the **broad wall**;

12:39 And from above the **gate of Ephraim**, and above the **old gate**, and above the **fish gate**, and the **tower of Hananeel**, and the **tower of Meah**, even unto the **sheep gate**: and they stood still in the **prison gate**.

### **TOWARD THE RIGHT HAND**

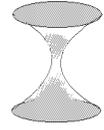
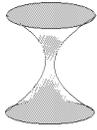
12:32 And after them went Hoshaiah, and half of the princes of Judah,

12:36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

12:37 And at the **fountain gate**, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the **water gate eastward**.

12:40 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:

12:41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiiah, Elioenai, Zechariah, [and] Hananiah, with trumpets;



## THE COMPANY OF TWO ARMIES

In Nehemiah 12 :39 we are given the names of the two additional gates which are the gate of Ephraim and the prison gate. Further, the order of the gates is given, so that we can now determine how they fit in with the previously named gates. If you haven't already, finish filling out your puzzle on the names of the gates. You will probably want to compare it with the completed puzzle which is shown on the following page (12 - 8).

The Nehemiah chapter 12 verses do not specifically state which gate the two companies passed through to go upon the wall. However, the company that went to the left toward the Ephraim gate, the old gate, the fish gate, the sheep gate had to come on the wall in the vicinity of the valley gate. Likewise, those going to the dung gate, the fountain gate and the water gate also had to come upon the wall in the vicinity of the valley gate. Therefore, we can deduct that the valley gate was the entrance point of this priesthood.

In the spirit, the lesson is clear. Those priests who would enter the city must pass through the valley gate of humility. It is the entrance point to the city. The baggage of pride must be left behind in order to go through the small and narrow valley gate.

It is interesting to note that the priests along with Nehemiah the governor were present in this procession. This is a type of the king - priest ministry of Melchisedec. Secondly, there were two companies that formed the procession. This is a type of the 10,000 sons and 10,000 daughters - the two companies discussed in the writing, The First of the Firstfruits.

The picture of the two companies entering the city is a type of the procession of sons and daughters that will go through this valley gate of the spirit to enter the New Jerusalem. The account is given in the Song of Solomon which describes the fruits of the valley which result from the passage through this low gate of humility. Again, we discover, that it is not just one army, but two armies or companies.

SOS 6:9 **My dove**, my undefiled is but one, she is the only one of her mother, she is the choice of one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

6:10 **Who is she** that looketh forth as the morning, fair as the moon, clear as the sun, and **terrible as an army with banners?**

6:11 I went down into the garden of nuts to see **the fruits of the valley**, and to see whether the vine flourished and the pomegranates budded.

6:12 Or ever I was aware, **my soul made me like the chariots** of Amminadib.

6:13 Return, return, O Shulamite, return, return, that we may look upon thee. What will you see in th Shulamite? **As it were the company of two armies.**

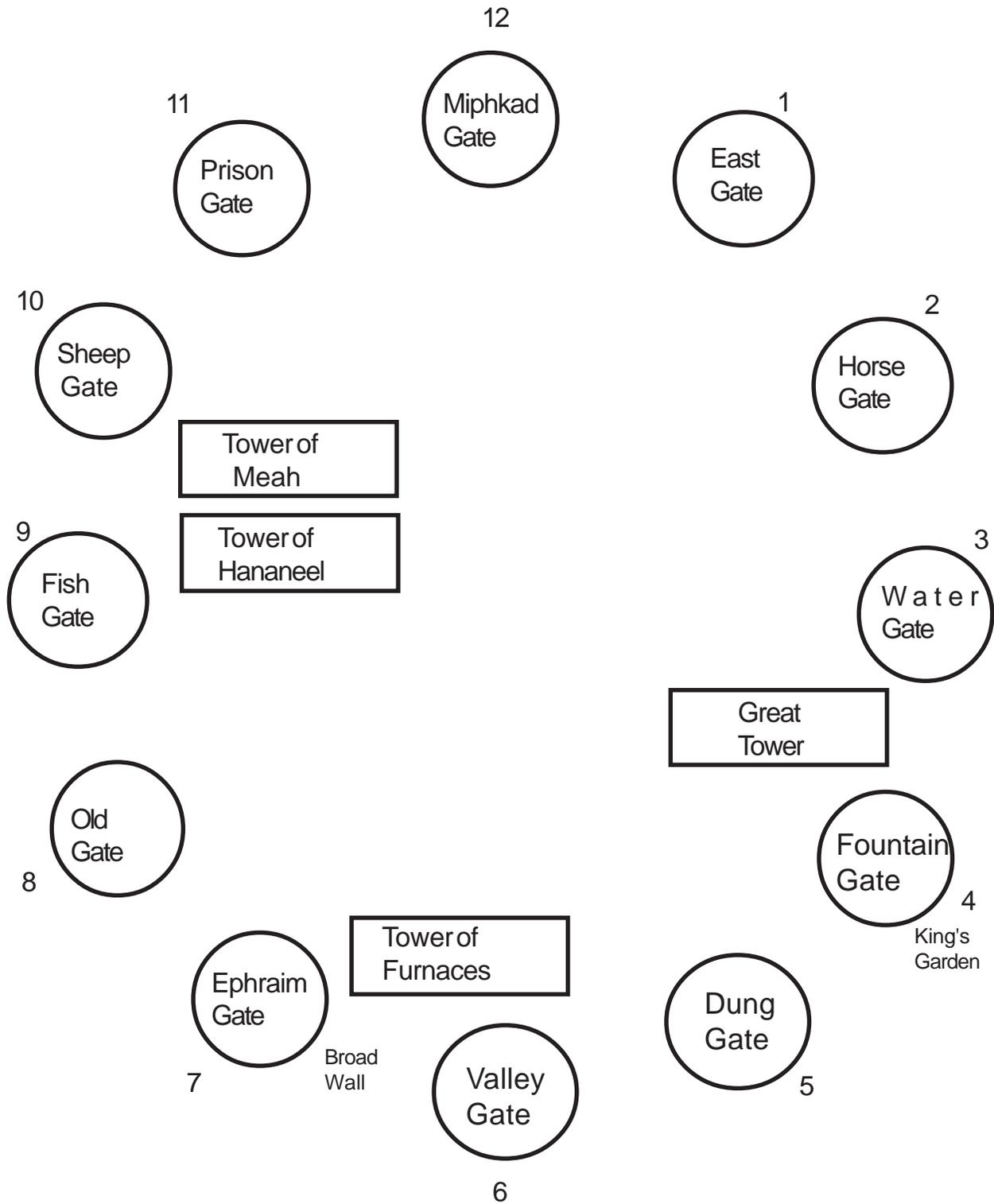
SOS 5:10 My beloved is white and ruddy, **the chiefest among ten thousand.**

5:11 His head is as the most fine gold, his locks are bushy, and black as a raven.

Psalms 68:17 **The chariots of God are twenty thousand**, even thousands of angels: The Lord is among them, as in Sinai, in the holy place.

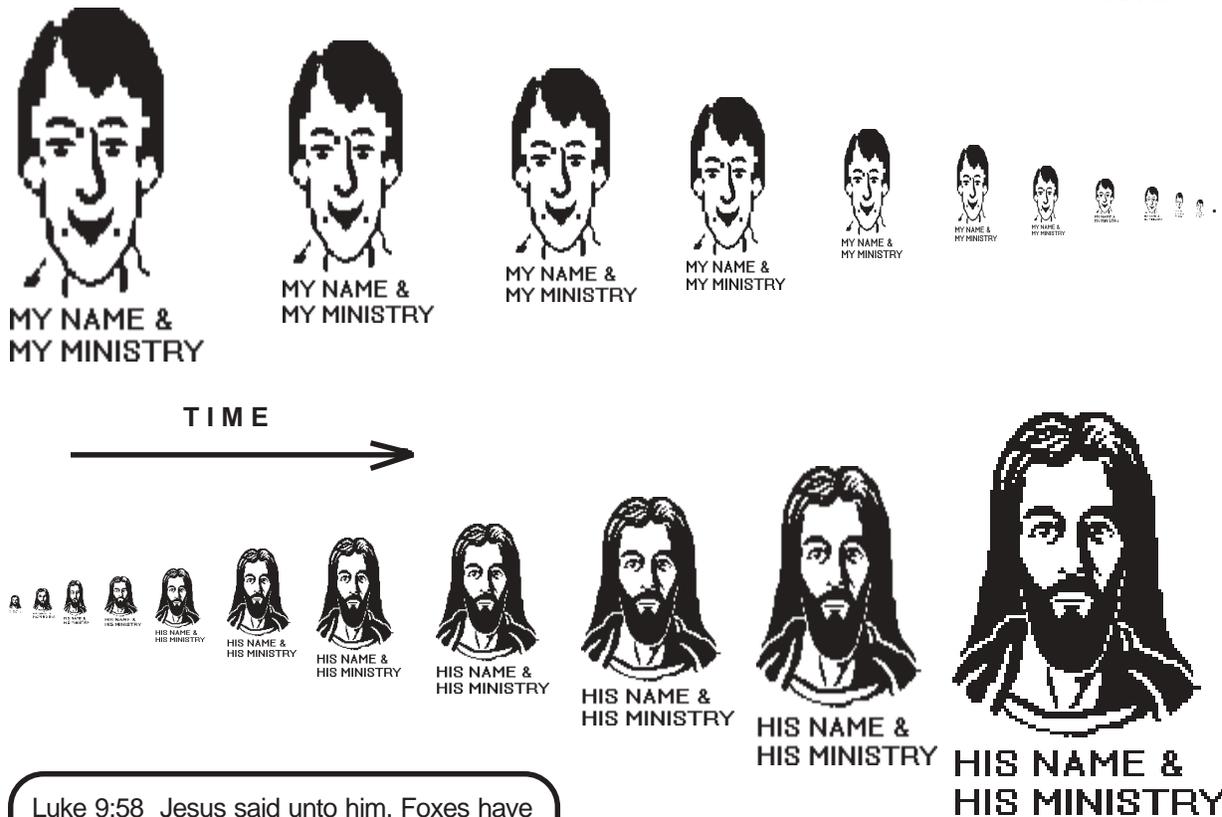
Yes, the pattern for entering the New Jerusalem was given in the days of Nehemiah. Today, as third day of perfection approaches, the procession of the companies of the two armies is even at the entrance of the small, lowly, valley gate..

# THE TWELVE GATES OF JERUSALEM



# HE MUST INCREASE, BUT I MUST DECREASE

JOHN 3:30



Luke 9:58 Jesus said unto him, Foxes have holes, and birds of the air have nests; but **the Son of man hath not where to lay his head.**

9:59 And he said unto another, Follow me. But he said, Lord suffer me first to go and bury my father.

Matt 14:8 And she, before being instructed of her mother, said Give me here John the Baptist's **head** in a charger.

14:9 And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

14:10 And he sent and **beheaded** John in prison.

Jesus told the man who said that he would follow him "whithersoever he goeth" that he had no place to lay his head. Then, the man asked him to let him bury his father. But Jesus said to "let the dead bury their dead: but go thou and preach the kingdom of God."

The religious organizations have been so busy following their "heads of man" that they have left no place for the head of Christ to communicate with the body.

But as the transition comes from the in-part age, to the kingdom age, our Saviour advises us to let the "dead bury the dead". In effect, unless we want to become physically dead because we follow those who are spiritually dead, we should move from the in-part realm of our fathers to the fullness of the kingdom. The beginning church is given the symbol of a woman, and great is the glory of that church, but something greater is coming.

Luke 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

How painful it must have been for those who were "followers of John" to see their leader first put in prison and then beheaded. However, some of the followers of John did go on to receive a new head, and become "followers of Jesus. He then had a place to lay his head.

In the time ahead, we can look for the world to severely persecute the religious system. The world will say - Look how rotten this system has become, it deserves to be persecuted. Then, those in the system will at first be imprisoned and then perhaps beheaded.

We have a choice. We can participate in the judgement coming on this system or we can submit ourselves to the judgement of the Lord in advance and be hidden in Him during the time of trouble..

1 Cor 11:31 **For if we would judge ourselves, we should not be judged.**

11:32 But when we are judged, **we are chastened of the Lord, that we should not be condemned with the world.**

Heb 12:7 **If ye endure chastening, God dealeth with you as with sons;** for what son is he whom the father chasteneth not?

Thus, we can submit ourselves to the Lord on a daily basis for His direction and His leadership. Then, little by little, over a period of time, "our" ministry and "our" name decreases and "His" ministry and "His" Name increases. When there is no more of our head and His head is leading our body, then we are truly covered in Him. This is the secret place of the most High where we are hidden in Him.

This is a painful and difficult process but how much better it is than to have our "bighead" chopped off by the world when the judgement comes.

To enter into this place in Him, we must go through an insignificant looking little gate that no one really desires to go through. For to go through it, one must lay down the the very gifts of the Spirit that God has given him.

1 Cor 13:8 Charity never faileth: but if there be prophecies, they shall fail, whether there be tongues, they shall cease, whether there be knowledge, it shall pass away.

How unthinkable to lay down gifts like prophecy, tongues, or a word of knowledge. If we do this and go through the gate, what is waiting for us on the other side? The answer is given in Isaiah

Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

11:2 And the **spirit of the Lord** shall rest upon him, the spirit of **wisdom** and **understanding**, the spirit of **counsel** and **might**, the spirit of **knowledge** and of the **fear of the Lord**.

On the other side of this secret gate (that is hidden in plain sight) is the fullness of the Seven Spirits of God which are named in Isaiah 11:2. We agonized over giving up the gift of an occasional word of knowledge to discover that the Lord really wanted to give us the abiding, full time spirit of knowledge. In the place of an occasional word of wisdom, we receive the fulltime spirit of wisdom. Instead of seeing through a glass darkly in the in-part prophecy and tongues, we discover that the Seven Spirits of God are around the throne (Rev 4:4). Here we come to a face to face relationship with Him who sits on the throne. How silly to agonize over releasing the in-part when the Lord wants to give us the whole!

A message was given at Symposium '81 which heralded the opening of this unattractive, neglected little gate. It is a message called "The Eye of the Needle." The following pages quote from this message. However, it is recommended that you obtain an audio cassette tape from Fountain Gate because there is a tremendous anointing on the speaking of this message. Grown men weep as they hear.

As you read this message, we ask that the blessings of Ephesians 1:17 will rest on you.

That the God of our Lord Jesus Christ, the Father of Glory, **may give unto you the spirit of wisdom and revelation in the knowledge of Him:**

## 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 I 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, I am not satisfied."

And He came again unto me and He said, "Son of man what is it thou dost again desire?" And I said, " Oh my God, give 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 has too much, thou canst not go through 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 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 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 shall 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 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."''

SYMPOSIUM '81 MESSAGE GIVEN TO CHARLOTTE BAKER. FROM AUDIO CASSETTE TAPE, "THE EYE OF THE NEEDLE". TAPE IS AVAILABLE FROM FOUNTAIN GATE TAPE LIBRARY, 2501 CUSTER ROAD, PLANO, TEXAS, 75075.

Ezekiel 44:15 But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God:

44:16 They shall enter into my sanctuary, and they shall come near to my table, **to minister unto me**, and they shall keep my charge.

44:17 And it shall come to pass, that when they enter in at the gates of the **inner court**, they shall be clothed with **linen garments**; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

44:18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causes sweat.

44:19 And when **they go forth into the utter court, even to the utter court to the people, they shall put off their garments wherein they ministered**, and lay them in the holy chamber, **and they shall put on other garments**; and they shall not sanctify the people with their garments.

1Cor 12:4 How that he was caught into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

12:7 And lest I should be exalted above measure through the abundance of revelations, **there was given to me a thorn in the flesh, a messenger of Satan to buffet me, lest I should be exalted above measure.**

**ANOTE OF CAUTION:** There is a difference between the garments of ministry to be worn in the inner court ministry versus the outer courts ministry to the people. Be careful of letting any pride develop over the inner court ministry or you will experience buffeting in the same manner as Paul. Rather pray that any prideful flesh be removed so that there is no flesh for Satan to implant his thorn.

The ministry to the outer courts will be in different garments. That ministry will be at the level of gifts that the people can receive and will meet their needs. Pride will say "I am too advanced to teach in dreams, visions, tongues, and prophecy. Humility will say to meet the needs of the people as the Holy Spirit leads. Jesus taught in parables when that was needed by the people.



## The Flowers of His Garden



There was an obscure field in an out of the way place which began to grow flowers. No one knows how the seeds of these flowers reached this field - perhaps they were blown there by the wind. One day the beauty of these flowers was noticed by a gardner. The gardner did not try to change the pattern of the flowers into artificial looking rows but sensed that they were already arranged more beautifully in the form of a living bouquet. The gardner helped the flowers by pulling weeds and watering as needed. As the garden developed, people came from far and wide to observe the beauty of this obscure field in the out of the way place.

Along the road by the side of the field the gardner placed a plaque which read: Consider the lilies of the field, how they grow: they toil not, neither do they spin: And yet I say unto you that even Solomon in all his glory was not arrayed like one of these.

Many men came and said, "These flowers are so beautiful, I must pick them for my very own." As they reached out to pick them, an invisible hand stayed their hand and a voice said, "These are my plantings and I have given them my Name. You may move among them and admire their beautiful colors and smell their fragrances. If you picked them and took them for your own, then I would have to remove my Name from them and they would wither away and die. These plantings are planted by my rivers of water and shall not wither when the heat comes, neither shall they cease from yielding. These are my very own special treasure and I am jealous that no man may place his name on them."

And then for a fleeting second in the twinkling of an eye, the men saw this bouquet in the hand of the One whose voice they heard. It appeared as a signet embedded with rainbow lighted jewels. Surprised, and still feeling the pressure of the invisible hand, these men drew back their hands. They admired the beauty, color and exquisite fragrances of the delicate flowers. They marvelled at how each flower was unique and different and yet at peace with those around it. Every flower occupied its chosen place in the Sun. From a distance they saw no one flower but a beautiful multi-colored bouquet.

Thus the visitors went on their way in wonderment at the mystery of how they might exchange their works for His and their name for His.