

TWO TREES IN THE GARDEN

In the middle of the garden of Eden were planted two trees - the tree of the knowledge of good and evil and the tree of life. As we will see in this writing, Yahweh holds some amazing truths for us in these two central garden plantings, central not only in their locations in the original garden, but equally central in the long term works of Yahweh in mankind. In these two trees, we find represented all that Yahweh will perform in the restoration of His kingdom. And most interestingly, as we will see later in this writing, this entire matter of the kingdom of God leads us to the laws of God revealed in physics. But let us begin this study by examining the tree of the knowledge of good and evil. Our study of this tree is by no means exhaustive, but only introductory, for the Scriptures hold far more testimonies concerning it than we can consider in this writing.

THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL

The tree of the knowledge of good and evil had the unique and far reaching effect that Adam and Eve's partaking of its forbidden fruit meant the death of all mankind. For 6,000 long and sorrowful years, men have died for Adam and Eve's part in eating from that tree's forbidden fruit. The tree of the knowledge of good and evil, along with Satan's deceptive and corrupting presence and influence, has meant the undoing of carnal man from creation.

Because of its wholly encompassing adverse impact upon all men for the entirety of their 6,000 years of history, it is urgently incumbent that man understand what that eventful and solely determining tree meant. What was the tree of the knowledge of good and evil? What did it represent in those first foundational times of mankind? Why was it contrasted in the garden with the tree of life? What does that tree mean for us today, for the future? These are all questions, and more, that are well worth pondering, and will be addressed herein.

How does one approach such an important and encompassing matter as this tree of all men's demise? Let us start by considering what this tree represents for man.

The tree of the knowledge of good and evil goes far beyond being a simple tree of a particular flora. Although it was indeed a specific kind of tree with an edible fruit (to be considered in this work), this tree represented far more than a natural fruit forbidden to man. By its own name we understand that partaking of this tree was to bring a knowledge of both good and evil. What could this mean?

To understand this, let us reference a writing composed over 400 years before Moses received the Genesis account on Mount Sinai. There is a writing entitled *The Book of Creation*, whose author according to all records was Abraham. In this ancient writing, the five dimensions of this world are identified. In chapter one, verse five of *The Book of Creation* we read concerning these five dimensions - there is "A depth of beginning / A depth of end, A depth of good / A depth of evil, A depth of above / A depth of below, A depth of east / A depth of west, A depth of north / A depth of south" (*The Book of Creation*, translated by Aryeh Kaplan [Samuel Weiser, 1990], page 44).

First, let us identify from this ancient account the purely natural three dimensions of space. These are - "A depth of above / A depth of below, A depth of east / A depth of west, A depth of north / A depth of south." Here we find the spatial dimensions of height, width, and depth. "A depth of above / A depth of below" - height. "A depth of east / A depth of west" - width. "A depth of north / A depth of south" - depth.

Next, Abraham identified another dimension that, though being a mystery, is likewise based on or accounted by equally natural parameters. "A depth of beginning / A depth of end" is clearly the fourth dimension of time (to be considered later). But most importantly in this amazing account, we find another dimension uniquely identified as "A depth of good / A depth of evil." What could this be? This fifth dimension is a higher dimension than space and time, and is the dimension of a spiritual kingdom that coexists with the natural world, though its origin is not of this world, but by its placement here on earth in carnal men is therefore distinctly earth-based. As we will see, this fifth dimension is the spiritual kingdom of God on earth. (More on these and other dimensions later in this writing.)

The kingdom of God is a kingdom not of this earth, but is from above, not natural but spiritual. This kingdom seeks to conquer the natural kingdom, not by carnal means but by love and good, not by death but by life, not by force but by yieldedness, that the new kingdom might totally replace the old, not of this world nor in any way receiving the participation of the things of this world, but wholly replacing these earthly things in a much greater and liberated fulfillment of the earthly (John 18:36-37).

But until the perfect fulfillment of this kingdom comes to earth, the visitation of this heavenly kingdom here on earth in carnal men produces a mixed kingdom - that which is from above mixed with that which is of this world, the Spirit mixed with the carnal, both the good from above as well as the evil of this world. Thus we see the fifth dimension expressed here on earth: not the perfect good only from above, but the visitation of the good among the evil, producing a mixed kingdom of good and evil. The spiritual fifth dimension of carnal, earthly man is thus profoundly identified by Abraham as "A depth of good / A depth of evil." This mixed fifth dimension is exactly what existed in the forbidden fruit of the tree of the knowledge of good and evil, and is precisely what man has experienced in the church for 2,000 years. The fifth dimension is the kingdom of heaven Yahshua provided to man upon His resurrection, and has been on the earth in carnal man for 2,000 years as the church.

This fruit of both good and evil on earth, the spiritual fifth dimension of the earth, is all that is available for spiritually hungry earthly man to eat of until man can be born from above, not of this world, but born into new, undefiled, incorruptible, supernatural bodies from a new, totally heavenly origin - Jerusalem above. Until man becomes "born from above," as Yahshua declared to Nicodemus (John 3:3), carnal man is limited to solely eating from the tree of the knowledge of good and evil. Only when man can be born from above does he have the opportunity to eat from the alternate tree in the garden of Eden - the tree of life. This tree of life is in clear contrast with the death-resulting tree of the knowledge of good and evil. The tree of life, in contrast with resulting death, is found in resurrection when men will no longer die. Up to now this life has been forbidden from man. The cherubim that was stationed at the eastern gate of the garden, holding "the flaming sword which turned every direction, to guard the way to the tree of life" (Genesis 3:24), has continued to this day to forbid the entrance of carnal Adam man. Thus we see contrasted:

Carnal man whose only relationship with the spiritual is a fifth dimension mix of good and evil resulting in physical death,

versus

The tree of life that has clearly been forbidden to carnal man and cannot be partaken of except he be born from Jerusalem above into an incorruptible heavenly body.

This is the clear contrast of the earth-based tree of the knowledge of good and evil, and the thus far restricted tree of life, barren Jerusalem above (Galatians 4:27).

Much has already been written in *THE ISSUE* and *THE ISSUE - II* concerning the church's receipt of the restored kingdom of God. Clearly, the church received the restored garden kingdom that was initially given to Adam and Eve and corrupted by them. Yahshua restored that kingdom via the only link back to the garden, and that was through the all-important vow of the Nazirite (see page 1 of *THE ISSUE*). Yet even as the initial garden kingdom was corrupted by its recipients partaking of the tree of the knowledge of good and evil with the result that Adam and Eve died, likewise the church has eaten from the tree of the knowledge of good and evil spiritual fifth dimension, the kingdom has been corrupted, and Christians continue to die. And once again, no one, up to now, has eaten from the tree of life. Christians have the promise of that life, yet none have partaken of it, and likewise continue to die.

For two thousand years, the carnal church has known and shown forth the corruption of good and evil. As spoken of by Yahshua, the church-obtained kingdom of God on the one hand has received the good - the "good seed" in the field, the mustard seed, and three pecks of meal. But in keeping with any earth-based kingdom, the church has equally experienced the evil - the tares, the birds of the air, and leaven (Matthew 13:24-33). And it is this mix that is offensive and clearly contrary to the laws and ways of Yahweh. Let us briefly note a few examples of this sure fact.

In the letters to the seven churches, Yahshua writes to the Laodicean church - "you are neither cold nor hot; I would that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth" (Revelation 3:15-16). But this rejection by Yahweh of an offensive mix seen here in the church is not some new whim, for we equally find in His laws His rejection of that which is mixed. In Leviticus 19:19 we read - "You shall not breed together two kinds of your cattle; you shall not sow your field with two kinds of seed, nor wear a garment upon you of two kinds of material mixed together." It is this offensive and forbidden mix of both good and evil that is exactly what man has accomplished and experienced in the kingdom of God for 2,000 years. Can Yahweh, does Yahweh accept it? Absolutely not! This mix of good and evil is not only offensive, but equally illegal to Yahweh, and results in man's death, rejection, and prohibition from the tree of life first resurrection!

This matter of the church eating from the tree of the knowledge of good and evil was uniquely seen in *THE ISSUE - II* per the highly prophetic account of Solomon receiving the "kingdom of Yahweh." As discussed, Solomon was a picture or type of the first [Remnant](#) who initially received the kingdom of God. These, of course, were those who on Pentecost received the promised former rain of the Holy Spirit, experiencing a highly unique work in Jerusalem up until the stoning of Stephen. And remarkably significant and appropriate, at the very beginning of Solomon's reign, what was it he asked for in his dream but the ability "to discern good and evil" (1 Kings 3:9)? Solomon in prophetic type sought to eat from the fifth dimension tree of the knowledge of good and evil, from which the first Remnant ate, followed of course by the breach church period. Solomon is a clear pattern of the church's partaking of the tree of the knowledge of good and evil.

In light of the great importance of this tree of all men's demise, Yahweh has provided a number of other important and remarkable testimonies to it that necessitate examination. These are most beneficial to consider. In this writing we will now look at three of these. First, considering not only the great and sorrowful inadequacy, but even the associated ill consequences of knowing both good and evil, we see from a dream given to Pharaoh of Egypt how both good and evil fare out together.

To begin with, Yahweh has given us several specific testimonies that this subject account relates specifically to the church. For example, how much time has the church thus far had in its ministry upon this earth? Of course it has had two full periods of time, or 2,000 years. Therefore in testimony of the thus far completed period of the church, when did Pharaoh have his dream? In Genesis 41:1 we read - "Now it happened at the end of two full years that Pharaoh had a dream, and behold, he was standing by the Nile." These "two full years" are a clear prophetic testimony of the thus far two full 1,000 year periods (or 2,000 years) of the church.

In equal prophetic testimony of the church, the Nile is a prophetic picture of death, even as is the sea. In the Nile the baby boys of the Israelites were cast. Baby Moses, the prophetic first Remnant, was preserved from the Nile river of death by a miniature ark. Not only do we see the 2,000 year testimony of the church in the "two full years" of Pharaoh, but in the Nile River we also see the death testimony of the two parts, or 2,000 years, of the church that, according to

Zechariah 13:7-9, is cut off and perishes by death. Thus we see here two clear testimonies that this dream relates specifically to the thus completed two parts or 2,000 years of the kingdom-of-God-receiving church that has continued to die. We will consider an additional testimony of the application of this account specifically to the church, but let us now see what Pharaoh's dream was and how it specifically relates to the tree of the knowledge of good and evil.

In Genesis 41:17-24 we read Pharaoh's account of his dream. The words translated "good" and "evil" here are the identical Hebrew words used in "the tree of the knowledge of good and evil."

"In my dream, behold, I was standing on the bank of the Nile; and behold, seven cows, fat and sleek came up out of the Nile; and they grazed in the marsh grass. And lo, seven other cows came up after them, poor and very evil and lean of flesh, such as I had never seen for evilness in all the land of Egypt; and the lean and evil cows ate up the first seven fat cows. Yet when they had devoured them, it could not be detected that they had devoured them; for they were just as evil as before. Then I awoke. I saw also in my dream, and behold, seven ears, full and good, came up on a single stalk; and lo, seven ears, withered, thin, and scorched by the east wind, sprouted up after them; and the thin ears swallowed the seven good ears. Then I told it to the magicians, but there was no one who could explain it to me."

Additionally, Joseph's response to Pharaoh highlights even more the contrast of good and evil. In verses twenty-five through twenty-seven we read:

"Pharaoh's dreams are one and the same; God has told to Pharaoh what He is about to do. The seven good cows are seven years; and the seven good ears are seven years; the dreams are one and the same. And the seven lean and evil cows that came up after them are seven years, and the seven thin ears scorched by the east wind shall be seven years of famine."

Thus we see the clear contrast: seven good cows and seven good ears are consumed by seven lean and evil cows and seven thin ears. Herein is the ongoing and ever present problem of good and evil: the evil consumes any progress made by the good! How much evil is needed to overcome the good? Ecclesiastes 10:1 tells us - "Dead flies make a perfumer's oil stink, so a little foolishness is weightier than wisdom and honor." Likewise, a little evil goes a long way in devouring any progress made by good. This is certainly clear when we look at the painful and destructive consequences of a little evil in "good" men's lives today. (Anyone can cite their own examples, from the famous to the obscure.) And equally, this is true with the church whole.

Often people seek to defend the church by recounting the good it has done and does do, as though the good wholly justifies the church. But it does not take long to examine the church and see anywhere from gross to obscure evil that has and continues to take place. Who can number the pastors, priests, bishops, elders, deacons, evangelists, singers, teachers, and other church leaders who have been caught in sexual or financial sins? How many people have been hurt by church fights and splits? Who can justify the wealth and even gaudy pomp or worldly showiness of a money-conscious church, whose initiator and example was a poor carpenter's son

who in His ministry had no place to even lay His head? Who can justify 22,000 schisms or denominations in what should be a unified body of Christ? If Christianity teaches truth, which schism is it then that has the truth, since they all differ so much in what they teach? If they represent the truth of God, since there are such differences, how much of what is taught is evil error? With all their differences, they cannot all be right.

Of course, this is only a beginning in noting just some of the present-day more overt and obvious evils within Christianity. Additionally, history holds accounts of error, injustice, crime, violence, deception, worldliness, and corruption that is recognizably appalling! (One must remember, the body of Christ has to be taken as a 2,000 year old body, not simply what exists today.) So, how much more evil is needed for one to openly confess that the church thus far has been a mix of good and evil? And if this is true, then we certainly see Yahweh's assessment of the consequences of a combination of these two practices - the evil in fact devours the good!

Note in this account of the good and evil cows and ears that, very significantly, there were seven of each. Of course here we see that each seven represented seven years of abundance or leanness. But in fact, what occurred in this natural occurring account is simply a living parable, a prelude, foretelling, natural account, of a truth that is to be manifested later on a higher spiritual level. In that the natural precedes the spiritual (1 Corinthians 15:46), and "That which has been is that which will be, and that which has been done is that which will be done" (Ecclesiastes 1:9 and 3:15), it is clear that what happened here in this dream given to Pharaoh is a prophetic, revealing picture, pattern, or type of that which was to be.

Thus, let us ask the question - Why were there specifically seven years of abundance and seven years of famine in these good and evil periods? The answer to this is abundantly too clear. One simply has to turn to Revelation, chapters one through three, and count the number of churches there were (represented in the seven lampstands and seven stars) to know that the church is clearly seen in the number seven. Why were there not four and four years of good and evil, or six and six? Why not one and one or five and five? The answer is because God speaks through numbers, as well as He speaks through words; and the seven years of good and evil clearly represented the number of the seven-lampstand church. It is the church that has partaken of the tree of the knowledge of good and evil, it is the church that does both good and evil, and it is the church's good it accomplishes that is clearly overcome and devoured by its evil. Christianity is the carnal manifestation of the kingdom of God on earth, and is thus in whole grievously limited to a "knowledge of good and evil" kingdom resulting in death. And as seen in this first pattern, the good the church does is devoured by the evil.

As a second remarkably profound and highly revealing testimony to not only the problem of a kingdom that is a mix of both good and evil, but also Yahweh's solution to the problem, we will consider the very important foundation-setting account of Cain and Abel. We use the words "foundation-setting" because what took place in the beginning years of the earth are patterns or seeds of what will take place later, even today.

In this beginning account, we clearly see once again the consequences of having a kingdom that is this mix of both good and evil. Both Cain and Abel brought offerings to Yahweh, but with differing consequences. Do we not see evidenced here the same truth in Pharaoh's good and evil cows and ears? Abel presented to Yahweh a good offering, acceptable to Him; but, Cain offered to Him an offering that was not acceptable. So, what happens with this mix of good and evil? Of course, the evil once again destroys the good - Cain slew Abel. Likewise in the church, the "Cain" evil slays the "Abel" good. In this early account, we clearly see a type or pattern of what was to take place in the church - the evil slays the good.

But equally, in this problem Yahweh has a solution. Even as there were two contrasting trees in the garden, so there are to be contrasting works in the kingdom of God. The good and evil of Cain and Abel pictured the consequential mix of the church period; but, there is another work that must come afterward to replace the "Cain and Abel" death-resulting work. This is the "Seth" work.

We find that following the death of Abel and the rejection of Cain, Yahweh gave another son to Adam and Eve - this was Seth. In Genesis 5:3 we read a most interesting statement concerning this next son - "When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth." This is the only son of Adam in which this like identity was declared, and prophetically reveals exactly what Yahweh will do next - He will create a "son," or a work, in His own likeness to replace the "good and evil sons." Eve declared concerning this new son - "God has appointed me another offspring in place of Abel; for Cain killed him" (4:25). God will equally establish another work, a second tree, a tree of life "in place of" the present work of Christianity in which the evil kills the good. Why? Because the good and evil is corrupt, violent, a mix, and can never produce fruit consistent with the righteousness of God.

In contrast to the "Cain and Abel" church, this new work, this "Seth", this "tree of life" will produce the righteous works required by Yahweh; for we read, very importantly, concerning the offspring of Seth - "And to Seth, to him also a son was born; and he called his name Enosh (meaning, mortal man). Then men began to call upon the name of Yahweh" (4:26). What will be the outcome of establishing this "Seth" work which gives birth to an "Enosh"? Mortal men, the entire world, will begin to call upon the name of Yahweh. What we saw in part under Christianity, we will see in full measure under the work that will replace it. Under Christianity, men in part called upon the name of Yahweh; under the "Seth" work, the whole earth will call upon His name. The world will see the new "Seth" "tree of life" work (in contrast to the death-resulting "tree of the knowledge of good and evil" work), and in whole will call upon the name of Yahweh. This will begin to take place in the Millennial reign of Yahshua.

Equally significant and revealing as well, we note that Seth was the offspring of Adam and Eve from which the Messiah came (Luke 3:38), not from the Cain-Abel mix. It is the "Seth" work that brings Yahshua, not only as a prelude "Elijah" does, but also by being the full and complete and perfect representative of Him. In person they will perfectly represent Yahshua to mortal men. The Cain-Abel church has equally done this only in slight part - His body being so abused

by its afflictors that it is not even recognizable as the true Messiah (Isaiah 52:14). But now in the "Seth" work, men will see a people born of God "in His own likeness, according to His image"!

Thus we see in Pharaoh's dream and with Cain and Abel the shortfall and wholly nullifying consequence of good and evil - the evil consumes and kills the good, necessitating that a replacement be established which will bring Yahshua and produce true representatives of Him.

Let us now examine a third important witness Yahweh has provided to this two-part kingdom of God. Once again we find a clear testimony of these two works in the kingdom - first the mix of good and evil, followed by the promised tree of life. We have seen that there were two trees in the garden, two son groupings from the original man Adam (the Cain/Abel good and evil grouping, and the Seth "according to his image" grouping). Now we will examine a third highly important testimony.

Even as Adam was the first man, and his offspring testified to the two-part kingdom of God, so the first man of faith - Abraham - and his offspring likewise testified to the two-part kingdom of God. Both of these "firsts," these initiators in life, and their offspring were appropriate chosen and highly revealing witnesses of the kingdom of God which would bring life to man.

But before looking at Abraham and his offspring, we must note that all of these subject men, along with the garden, are not mere examples of what we are talking about here, but rather are living prophetic divinely designed patterns of that which will be. They are foreshadowing, precluding manifestations of the ways of Yahweh taking place in the natural realm of individual lives, to be fulfilled later in the higher and vastly more important realm of the kingdom of God. This is why these testimonies are so important to examine, especially noting their revealing and highly significant similarities; the similarities seen here revealing the two parts, the two "offspring," of the kingdom of God. Now for this critical testimony of Abraham and his offspring.

As you undoubtedly know, Abraham had two sons - Ishmael and Isaac. Abraham had received the promise from Yahweh that he would have a son who would fulfill all the promises given to him (Genesis 12 & 15). But the promised son was not born first. Instead, at the urging of his wife Sarah, Abraham conceived his first born son through Sarah's Egyptian maid, Hagar. Ishmael was brought forth, who according to the laws of Yahweh had every right to receive the promises of the first born (Deuteronomy 21:15-17, or the law of the first born son via the hated wife). But Ishmael was a mix. Though being the seed of Abraham, he was equally part Egyptian - part man of faith, and part man of Egypt.

Afterwards Yahweh came to Abraham with the promise that Sarah would conceive a son. But Abraham already had a son, the first born, and he answered to Yahweh - "Oh that Ishmael might live before You!" (Genesis 17:18). Would Ishmael "live before" Yahweh? No! Ishmael was a mix - son of faith/son of Egypt; and even though he was the first born son of Abraham, he could not live before Yahweh. That promise was to be fulfilled through the son of Sarah. Thus quite

miraculously, Sarah next gave birth to a son, the second born of Abraham who was to “live before” Yahweh and fulfill all the promises given to Abraham.

Even as we have seen before in the two trees in the garden, as well as in the offspring of Adam, here we see once again with Abraham that the first “born” is to be a mix of good and evil that will not live before Yahweh, while the second “born” is the son of promise who will fulfill all of the promises of Yahweh and live before Him.

Let us look more carefully at this Ishmael. Like Ishmael, the good and evil breach church is a mix. This mix is inherent with the given circumstances of its creation; for Yahweh provided the kingdom of God to man while man still lived in this world in earth-produced flesh. Throughout the Scriptures, Egypt repeatedly and clearly takes on the prophetic picture of this world, or worldliness. This is the precise problem with Christianity - it is a mix of the good of the kingdom of God which it has received, with the evil of Egypt, this world. Christianity is in every regard an Ishmael mix - in experience, in order of “birth,” and equally in consequence. Because of this mix, despite any pleas from an Abraham, despite the fact that it has legal rights as the first born, Ishmael Christianity cannot “live before” Yahweh. That promise belongs to the son of promise - the second “born” tree of life Remnant work. For 2,000 years Christianity has been the supposed son of promise. During the days when Ishmael was the first and only born son, everyone, including Abraham, thought that this son would be the fulfillment of the promises of Yahweh. But this could never be. Even so, as it was in the days of boy Ishmael, today everyone equally believes that the breach church has all the rights to the kingdom. But because Christianity is this Ishmael mix, once again the inheritance will go to the miraculous born unexpected second son, the Isaac second work in the kingdom of God.

Even as the promised seed Isaac was miraculously brought forth to the surprise of everyone, so the latter rain will bring forth an Isaac who, apart from his Ishmael brother, will fulfill all the promises of Yahweh. This Isaac work will indeed live forever before Yahweh, fulfilling all the previously made promises, promises which up to now were thought by all to belong to the first-born Ishmael.

THE ALL IMPORTANT NAZIRITE VOW

Now that we have seen how the tree of the knowledge of good and evil relates to carnal man, and specifically to Christianity, the important question remains: How can Yahweh get a people out of this mix, this good and evil, this hot and cold for which God spits men out of His mouth, this blending of two elements that are entirely unlawful, and bring them into an "in His own image" "Seth" work, the son of promise “Isaac” work? Man who seeks for God while still in the flesh has only one tree from which he can eat - the tree of both good and evil. When and how will Yahweh get a people to the place in which they no longer eat from this forbidden tree, but rather eat from the tree of life? This is the question which all mankind unconsciously longs for and awaits an answer.

The answer to this is and will be found in the laws of God. Yahweh will perform all of His works legally, according to His own established order. To understand how Yahweh will deliver man from the curse that was initiated in the garden, requires that we consider the one window, if you would, that spans all the way back to the garden. This, as we have addressed in previous writings, is the all important vow of the Nazirite (Numbers 6).

We cannot in this work readdress all the matters associated with this vital vow (it would be most beneficial to the reader to read the other material that has been written in *Coverings*, Chapter 6, and *THE ISSUE*, page 1), but we will herein lay only enough foundation to address our matter at hand: How carnal man can be delivered from good and evil?

In Numbers 6 we see that there were three points in which a man or a woman were required to follow in this all important vow: abstain from eating or drinking anything that was produced from the grape, not cut their hair at any time during the vow, and not go near the dead. We have addressed before that this is exactly what the garden of Eden entailed. Once again, it is not possible to retrace all that has been written on this subject, but it is most clear from the Scriptures that the tree of the knowledge of good and evil was specifically a grape tree. (Click here to read additional information on [the grape tree](#).)

You, of course, would object that grapes do not grow on trees but on vines. But that is exactly the point. Who was it in the garden that was cursed to crawl on his belly and eat dust but the serpent, Satan? Who caused the death of man and has the power of death, but Satan (Lit. of Hebrews 2:14)? And who is it who insures that man be a mix in his carnal life - adding with dreadful harm to the good that one seeks to do, the evil that one seems so painfully not to be able to entirely overcome? It is most, most appropriate that the forbidden tree of the knowledge of good and evil that leads to death, and its indwelling serpent who has the power of death, were both equally cursed to crawl on the ground. In fact, cursing both the serpent to crawl on the ground, as well as the tree of the knowledge of good and evil to equally crawl on the ground as a vine, shows the clear association of these two. The serpent-inhabited tree of the knowledge of good and evil is distinctly identified with the serpent, Satan - both lead to death. Thus when Satan was cursed to crawl on the ground, equally the tree of the knowledge of good and evil was likewise cursed.

Certainly the identity of the tree of the knowledge of good and evil with the grape is not found in any overt declaration in the Scriptures. Its identity as such is hidden and must be searched out. But actually, the mere fact of it being a hidden truth is highly appropriate and most relevant. The serpent Satan being cursed to crawl on the ground is an overt fact, being clearly recorded in the Scriptures. The fact that the tree of the knowledge of good and evil was a grape tree that was likewise cursed to crawl on its belly is a hidden mystery, up to now by and large unrevealed to man. What does this say to us? Let us see.

We have already seen that the tree of the knowledge of good and evil, the mix of good and evil, is exactly that which the church has partaken from for 2,000 years. Christian man is in fact eating from the forbidden tree; or, if you would, the experience of Christianity is in fact a tree of good

and evil. Is Christianity God's perfect provision for man? Most certainly not! Christianity is indeed very imperfect, and its inherent mix is unlawful and deserves being spit from God's mouth.

Most certainly, it is an accepted fact that Satan, as the serpent, is surely cursed by God. People openly accept that. But again, who knows the mystery that the tree the serpent harbors and speaks from is the grape tree that equally was cursed? Satan's error, corruption, and curse is known by all; but addressing this from the higher more perfect spiritual fulfillment, few know that the "tree" he resides in is cursed as well. What is that tree? It is the tree of the knowledge of good and evil of Christianity. Thus we see that **the church's identity as the cursed tree/now vine is hidden, even as the identity of the cursed grape as the forbidden tree is hidden.** Yahweh hid the first fact concerning the original tree, even as He hid the second fact concerning the carnal good and evil church whose inhabitant is likewise Satan.

In the span of the history of the church, we can look back and see that, indeed, carnal man's partaking of the spiritual fifth dimension of the tree of the knowledge of good and evil here on earth, is corruption, imperfection, and continues to lead to his death (he licks the dust). The only hope for man is to partake of the second tree - the tree of life. As long as man is carnal, his experience with the spiritual can in practice only result in good and evil. And it is this good and evil that is associated with Satan, is cursed to a belly experience with Satan, and ends only in death. Yahweh alone is the one who can and will change our experience, our existence from carnal good and evil death to life. He alone can and will bring us to the tree of life.

Thus we see the mystery of why Yahweh hid the identity of the tree of the knowledge of good and evil as being a grape tree - because only now is it known that the church has in fact been that tree, that its identity is with the serpent Satan whose curse was an open fact, and that both Christianity and its speaking inhabitant (the serpent) are in fact under the same curse. When the serpent was cursed, his place of habitation was cursed as well. We have known that Satan is cursed, but who has known that the church has been equally cursed? Why is it cursed? Because Christianity is inhabited by Satan, and because it is an earth-based work in which the holy things of God have been given to carnal man. Christians openly confess that Satan works in the church, but they fail to see the dire consequences of that habitation - **the mix of good and evil is cursed!**

Satan indeed had a legal right to inhabit and speak from the tree whose fruit is forbidden. Likewise, Satan has had a legal right to inhabit and speak from Christianity. The carnal church is of the earth, the earth that Satan legally owns (Luke 4:6). "The whole world lies in the power of the evil one" (1 John 5:19), and that includes the earth-based church of carnal man. The only hope of changing this, once again, is to be born from above, not of this world, no longer partaking from this "tree."

All men from Adam to this moment are born of this world. All men to this moment are Adam. The only one who has ever come into this world who is not born of this world is Yahshua, the Christ (the anointed). He was not born of the seed of man, but of the Holy Spirit. Of Him we

read - "He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth (which belongs to Satan). He who comes from heaven is above all" (John 3:31). Additionally, Yahshua declared - "You are from below, I am from above; you are of this world; I am not of this world" (John 8:23). Yahshua is singularly the only one who has yet come from above. The seed that produced His body was not carnal but distinctly and uniquely the Holy Spirit (Luke 1:35).

The impact, the drama, the immense import of this distinction between the earth-born and the heavenly-born is seen in carnal fertilization. Anyone who has looked at a scientific journal, book, or video production and seen the minute process of fertilization, has beheld within that drama the pictured problem of carnal existence. Revelation 12:9 declares - "And the great dragon was thrown down, the serpent of old who is called the Devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him."

Within the human fertilization process, this same drama is enacted time and time again. The sperm, which in all appearance and shape looks like a serpent, is "thrown down" to the egg, which in all appearance and shape is a very small world or earth (though infinitesimally smaller). The serpent-appearing sperm enters the earth-appearing egg (both bearing obvious prophetic significance), to produce carnal bodies that in and of themselves are equally in opposition to God. Only Yahweh knows the full extent of Yahshua's words - "You are of your father the devil" (John 8:44). But certainly we know that this carnal flesh, this earthly body, this product of the serpent sperm and the earth egg is "hostile toward God" and "cannot please God" (Romans 8:7-8), "sets its desire against the Spirit" (Galatians 5:17), makes one "a prisoner of the law of sin" (Romans 7:23), its fruit is "corruption" (Galatians 6:8), and the dreaded list goes on. Is it not thus wholly fitting that this corrupt vessel we receive from the earth where Satan has been thrown down and is master, is given to us by a symbolic "serpent" being cast to an "earth"?

Our only hope in this imposing dilemma is to enter into the distinctly contrasting experience in which Yahshua came to this earth. He too had a body, but His body was not of the seed of man; He had no association via origin with the little sperm serpent Satan. Clearly, Yahshua told us that He was conceived from above by the Spirit. Instead of the serpent sperm descending on the earth egg, John the Baptist beheld the contrasting testimony - the dove of the Holy Spirit descending and remaining on the Son of God.

This Spirit-conceived birth is exactly what we as mortal men need. This is exactly what Yahshua was saying when He told Nicodemus - you must be "born from above." This clear distinction, contrast, and dilemma is seen in His words - "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit" (John 3:6). As long as we are in carnal bodies, in the flesh, of the serpent sperm, we will be at enmity with God. We must have new bodies that are born of the Spirit from above. Yahshua alone could say He always did the will of the Father who sent Him, because He was not in a body whose seed was from Satan's world. Likewise, we cannot walk as He walked in full and complete obedience, until we too enter into a body that has its origin from the Spirit, from above. Could anything be clearer? **Man is in desperate need to get out of this body, and be born from above by the Spirit!**

We have briefly wandered away from this matter of the grape being the tree of the knowledge of good and evil, and the Nazirite's abstention from the grape clearly representing abstaining from that tree. Let us now return to the Nazirite vow and briefly consider its second and third parts - they could not cut their hair, and they could not go near the dead. Our search in all of this, of course, is to discover how man can turn from this tree and partake of the tree of life.

As has been addressed somewhat in other writings, hair is a picture of glory and strength. We read in 1 Corinthians 11:15 that the long hair of a woman is "glory to her." In Samson we see that his long hair was strength. In the garden of Eden, before Adam and Eve's fall, their carnal bodies were obviously covered with that which represented the glory of God - hair. As such, they were not naked, but rather were clothed in Yahweh's representative glory and strength. That glory and strength was equally represented in the Nazirite's vow to not cut one's hair.

The third element of this vow - not going near the dead - reveals the second tree planted in the middle of the garden. Not having contact with death, of course, represented the vital tree of life. Thus, in this vow all three elements of the garden of Eden were clearly represented - the tree of the knowledge of good and evil, the glory and strength of Yahweh, and the tree of life.

In other writings we have most significantly and dramatically seen that in order for Yahshua to restore the original garden of God kingdom, He took the vow of the Nazirite - "Truly I tell you, no more by no means will I drink of the fruit of the vine until that day when I drink it new in the kingdom of God" (Lit. of Mark 14:25). (Click to review this vow in [all three gospels](#).) As a Nazirite He was able to intercessorally go back and restore all that Adam and Eve lost in the fall. We will not seek to duplicate the material on that most important intercession, for we need to go on and take this vow one important step further. What Yahshua performed and opened for man, man likewise enters into (each in his own order - 1 Corinthians 15:23). He opened the window to the garden, making it possible for man to reenter the garden.

Yahshua was the only man who was able to fulfill the intercessorial work of this vital vow. As has been noted in a previous writing, three other men were placed under this vow, but failed - Samson, Samuel, and John the Baptist. The fact is, any carnal man would fail in the all important purpose of this vow; for to fulfill it to its ultimate purpose requires that one have the power of resurrection, so as to restore his vow! Only Yahshua has had that power. No man outside of Him could effect the power and results of that critical vow.

In this section on the Nazirite vow, we have given attention to the ability of that vow to provide identity with and access back to the original garden - entering through the open window. But actually, in this writing we have two themes unfolding: first, the more personal vow of the Nazirite that brings one into the garden; and second, the more corporate two trees that are in the garden. We draw this distinction in order to point out that both of these themes must now be considered simultaneously - one relating specifically to the presence of the kingdom of God on earth (the two trees), and the other identifying specifically how one must enter into that kingdom (as a Nazirite). These two themes will now be united.

Regarding the two trees, it is exceedingly important to understand that **the original garden of Eden was a pattern for the kingdom of God that Yahshua brings to man.** With His restoration of the garden as a Nazirite, in truth the kingdom to follow was to be a two-work or two-part kingdom, specifically being:

- First, the tree of the knowledge of good and evil work, and
- Second, the tree of life work.

And might we add here, this pattern is then repeated or confirmed in the first offspring of Adam and Eve:

- First, the good and evil Cain and Abel work, and
- Second, the made "in the image" Yahshua-producing Seth work.

Then once again it is repeated in the offspring of the first man of faith - Abraham:

- First, the worldly Ishmael mix work, and
- Second, the miraculous son of promise Isaac work.

This first work of the tree of the knowledge of good and evil is, of course, the kingdom-receiving church we know as Christianity - the breach period that is earth-based, sown in carnal man, and is a corrupt mix. The second work that is upon us is the tree of life. This is the work of Yahweh that finally brings men into resurrection, immortal, and incorruptible life. Now that Yahshua has in fact legally restored the original garden of Eden (the kingdom) through the Nazirite vow, and now that the first tree - the tree of the knowledge of good and evil church - has had its period, the next order of Yahweh is to bring forth the second tree in the "garden" - the tree of life!

Before we consider exactly what is this tree of life second work, let us note that it unquestionably has not been and will not be the breach church. Their carnal experience has been limited to and is nothing more than the tree of the knowledge of good and evil, which ends in death. The breach church can in no way fulfill the garden's tree of life. Rather, its fulfillment has been one of mix, failure, sin, and death.

At this point, let us now add some important information on the Nazirite. We find that in order to enter into Yahshua's restored garden kingdom, necessitates that one enter into it as a Nazirite. This we see from His own example, as well as others which we will consider here. In truth, **only Nazirites enter into the restored garden kingdom of God.** Thus by seeking God and receiving His kingdom, the breach church has in fact been placed under the Nazirite vow; they are Nazirites within His kingdom by the will of God. The sureness of Yahweh's placement of this vow upon the church by His will is seen in the three men who were likewise placed under this vow. All three of these men had no part whatsoever in choosing their vows; Samson, Samuel, and John the Baptist were each placed under it even before their conceptions. These three clearly

represent the three-part church that is equally Nazirite by the will of Yahweh (having entered into the kingdom). As a second testimony to these three representing the breach church, we see that even as Yahshua was conceived miraculously, so each one of these three men, who in whole represent the body of Christ, were also miraculous conceptions. Actually, the good and evil church (the lampstand), as well as the two-part Remnant (the two olive trees), are both miraculous, being "'Not by might nor by power, but by My Spirit,' says Yahweh of hosts" (Zechariah 4).

Now, as Nazirites the church has the obligation to keep their three-part vow: they must abstain from good and evil, they are to exercise and preserve the glory and power of Yahweh given to them, and they must not die. However, as testified by the failure of these three carnal Nazirite men, the three-part church has equally failed. Samson failed because of his immorality, Samuel failed in that he was unable to raise up godly offspring, and at the end of his life John the Baptist failed because of his unbelief. Thus we see in these three Nazirites that the three-part church has most surely equally failed in its vow as a garden-entering Nazirite. Let us look at this more specifically.

In the tree of the knowledge of good and evil of Christianity, man can never succeed in his role as a Nazirite. First, Christianity unquestionably performs both good and evil. Second, the church may have received the power and glory of the restored kingdom, but because of its evil, the power and glory is lost. This is remarkably seen in the Nazirite Samson. Like Samson, who after having his vow violated became weak, blinded, impoverished, and imprisoned, so the church has equally become "wretched and miserable and poor and blind and naked" (Revelation 3:17). Nazirite Samson, whose vow was violated while he slept, is a clear picture or type of Laodicean Christianity that equally loses the glory and strength of Yahweh while it sleeps.

Third, Christianity attests through 2,000 years of "swine" history that the dead continue to bury the dead. 2,000 years of Christianity has seen men continuing to slide off that steep bank into the sea of death (Mark 5:13). No, in no way has Christianity been Yahweh's faithful Nazirites who keep their vows. Thus we ask - Who will be faithful? Who will keep the Nazirite vow? Whoever they are, they must be able to keep all three requirements in that all important vow. Since Christianity has failed as a Nazirite in Yahweh's restored garden, then who can and will succeed? The answer to this requires that Yahshua establish the second part of His garden kingdom work - the greatly needed tree of life!

For men to now enter into the garden as Nazirites to eat from and even become the more perfect tree of life, once again necessitates that these three requirements of the Nazirite vow be kept. First, they must be delivered from the problem of good and evil - wrestling with the flesh, doing wrong while wanting to do good, yet ever experiencing this dreadful mix. Second, Yahweh must place His unfailing glory and strength upon them. And third, they must never die. If Christianity has failed in this for 2,000 years, how can anyone fulfill the requirements of this vow?

Now, at this important question, let us hold where we are in the Nazirite vow and bring in another very revealing law of Yahweh. Again, Yahweh will do nothing apart from His laws. If we want to know what He will do, then we have to know His laws.

In Leviticus 27:9-15 we find that Yahweh has a law concerning the redemption of an offering, following its valuation by the priest as distinctly and uniquely being "between good and evil." For example, verse 14 says - "Now if a man consecrates his house as holy to Yahweh, then the priest shall value it between good and evil (these are the same Hebrew words used for the garden tree); as the priest values it, so it shall stand." Well, this is exactly what has been done with the church "house." As the tree of the knowledge of good and evil, it too has been valued, and frankly it (equally as mystery Babylon) has come up short (Daniel 5:25-29).

But very interestingly, that good and evil offering can be redeemed or purchased if the owner of the house wants it. To do so, we read - "Yet if the one who consecrates it should wish to redeem his house, then he shall add one-fifth of your valuation price to it, so that it may be his." In this we see that the good and evil house can be redeemed by the addition of a fifth.

As we have seen, Yahshua equally has a house (the church) that, though being holy (devoted), is good and evil and it needs to be redeemed. By God's law, in order to redeem it, the owner of the house must add one-fifth to it. How can Yahshua redeem His house? By adding to it the number-five-represented two-part Remnant. We find throughout the Scriptures that the number "five" is representative of the Remnant. While the "seven" breach church is good and evil, it will take the addition of the "one-fifth" Remnant in order to redeem the house. This is exactly what Yahshua will do by taking out a remnant from among man and bringing them into the Nazirite experience that will fulfill all three parts of the vow. It is the establishment of the Remnant into the place of the perfect Nazirite as the greatly needed tree of life, that will provide the legal redemption of the good and evil house of Christianity. The Remnant is the greatly needed tree of life second work of Yahshua in His restored garden kingdom.

What is it that this redeeming Remnant will experience as Yahweh's perfect Nazirites? First, they will no longer eat from the corrupted tree of the knowledge of both good and evil Christianity. This remnant will be the first to enter into their incorruptible bodies that are born from above, and be delivered from the corrupt flesh. They instead will do good continually, even as the heavenly Father is good (Mark 10:18), and all that He created in the beginning was good (Genesis 1); and even as His Son always did the will of the Father, thus they will do.

Second, this Nazirite Remnant will be clothed in the glory and power of Yahweh. As Moses and Elijah were glorified on the mount of transfiguration with Yahshua, so the two-part "Moses" first Remnant, that equally had to die first in order to enter the promised land, and the "Elijah" second Remnant, that will not die but ascend alive to be with Him, will be glorified with Him on the "mountain."

And third, these Nazirite Remnant ones who will no longer be in the flesh of this earth, but in heavenly-born bodies that will never die, will most certainly be the first to partake of the tree of life and live forever!

This is the experience of the first "harvested" Nazirites: they will not be both good and evil, they will receive the glory and power of Yahweh, and they will never again know death. These are in fact the first among Adam men to enter into incorruptible eternal life. These are the "one-fifth" part added to the good and evil house that needs to be redeemed. And most importantly, these are the second work of Yahshua in His kingdom - the establishment of His long awaited and thus far restricted tree of life! With the establishment and glorification of the Remnant, the garden kingdom will thus have both centrally planted trees – Christianity's tree of the knowledge of good and evil, and the Remnant tree of life. It is then, Hallelujah, that men on earth will be able to eat from the tree of life, as the Remnant bring truth, peace, love, and divine order to mankind. **The earth has had the fifth dimension of the knowledge of good and evil for 2,000 years; soon it will have the tree of life!**

Even as Yahweh provided in His Word a type and picturing example of the three-part Nazirite church in the three - Samson, Samuel, and John the Baptist, with exciting wonder He also provided a type and picturing example of the Nazirite Remnant. These are the only testimonies throughout the entire Bible of "first Adam" or mortal men who received a call to enter into this highly important vow. And uniquely separating them in their testimonies of the good and evil church versus the tree of life Remnant, we find the unique contrast of three men versus a multigenerational family. But most importantly in their contrast, while we have seen that each of the three Nazirite men failed in some area in their lives; in contrast, this family was entirely faithful, and for such received a most unusual and exceptional promise from Yahweh. Let us see who these were of whom Yahweh gave to us in His word as contrasting examples and types of good and evil Nazirite Christianity and the Nazirite Remnant.

In Jeremiah 35, we see that Yahweh provided Judah a contrasting testimony to their unfaithfulness. He told the prophet Jeremiah - "Go to the house of the Rechabites, and speak to them, and bring them into the house of Yahweh, into one of the chambers, and give them wine to drink." But, the Rechabites were under a part of the Nazirite vow - they could not drink wine. We read in verses 6-7 that Jonadab, the son of Rechab, had commanded his descendants:

"You shall not drink wine, you or your sons, forever. And you shall not build a house, and you shall not sow seed, and you shall not plant a vineyard or own one; but in tents you shall dwell all your days, that you may live many days in the land where you sojourn."

This prohibition from wine was distinctly an in-part vow of the Nazirite, and not just for one man but for all the descendants of Rechab. When Jeremiah brought this devout family into the temple and set wine before them to drink, they flatly refused the prompting and offer of the prophet. "We will not drink wine," they said, "we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, not to drink wine all our days, we, our wives,

our sons, or our daughters, nor to build ourselves houses to dwell in; and we do not have vineyard or field to seed. We have only dwelt in tents, and have obeyed, and have done according to all that Jonadab our father commanded us." Because of their faithfulness in keeping the commands of Jonadab, including this test by the prophet of God to see if they would indeed drink from the fruit of the tree of the knowledge of good and evil, Yahweh declared a most unusual promise for them - "Jonadab the son of Rechab shall not lack a man to stand before Me always." Prophetically, this is LIFE FOREVER!

Did Yahweh make this marvelous promise to Samson, Samuel, or John the Baptist? No indeed. Of those who were placed under the vow of the Nazirite, it was the Remnant-representing Rechabites who received this promise. Why? Because on a higher spiritual realm, it is the Remnant that will truly fulfill the promise to "not lack a man to stand before" Yahweh always - to live forever before Him!

In contrast, the three breach church representatives were each cut off: Samson by his self-afflicted death, Samuel by the dishonesty and perversion of his sons (1 Samuel 8:1-5), and John the Baptist by the loss of his head. But this was not true with the Rechabites. They had the promise of forever standing before Yahweh.

Indeed, Yahweh has provided the most marvelous and attesting evidences and types of the two kingdom-receiving works, the Nazirites in the garden of God. Representing Christianity in their three-part number and in their failures, Samson, Samuel, and John the Baptist were three men of miraculous births who were placed under the Nazirite vow by the will of another. Representing the Remnant who will reign with Yahshua in the Millennium and live forever, are the Rechabites who were faithful in their vow they too were placed under by another. For their faithfulness, they received the promise to "not lack a man to stand before Me (Yahweh) always." Clearly, we see in these testimonies the two-part work of Yahshua in the garden of God, the two kingdom-receiving Nazirites of the tree the knowledge of good and evil and the tree of life.

Before closing this section, since we have identified with great significance specifically what kind of tree the tree of the knowledge of good and evil was, it would be most helpful in understanding prophetically more about the Remnant if we knew specifically what kind of tree the tree of life was in the garden. If the tree of the knowledge of good and evil was a grape tree, then what kind of tree was the tree of life? It is very clear from the Scriptures that the tree of life was, in fact, an olive tree.

From the olive tree came the oil to anoint men into priesthood, the oil to anoint all the vessels in the tabernacle (Exodus 30:22-33), the oil burned in the lampstand to provide the continual light in the holy place (Exodus 27:20), the oil mixed with the grain for burnt offerings (which were symbolic types of ascension to the Father), and the oil used as a part of the ceremony for the cleansing of a leper (Leviticus 14).

Furthermore, the olive tree per se continually makes its appearance as the tree of life Remnant. One of the clearest pictures of the two-part Remnant is in Zechariah 4 where the seven-

lampstand church with its golden bowl above it, has two olive trees on both sides of it - one on the right and one on the left. These two olive trees are clearly the first and second Remnants (the "two sons of fresh oil" created by the former and latter rains - vs. 14), with the lampstand breach church in between. And though we cannot go into this, the two Remnant are the two witnesses in Revelation 11 - "the two olive trees and the two lampstands that stand before the Lord of the earth."

The Remnant is the "olive leaf" that the dove brought back into the ark. The first-garden-work church received the Holy Spirit - the "dove," yet when the "dove" returns to the "ark" (Jerusalem above), He will have nothing to bring with Him. No man from the good and evil church will be a part of the first resurrection. All have been cut off and perished by death. But Noah "waited yet another seven days; and again he sent out the dove from the ark" (Genesis 8:10). We have already seen that the church is represented by the number "seven." Thus we see here that at the end of the seven-represented church period, the Holy Spirit will be sent out again - the latter rain! At this second release or second work or second tree in the "garden," the Holy Spirit will in fact gain a small remnant - a leaf from an olive tree. The Holy Spirit in His second work in Yahshua's restored garden kingdom, the second release of the "dove," will bring into Yahweh's "ark" the olive tree Remnant!

And finally, throughout the Scriptures we further see that the Mount of Olives clearly and repeatedly represents the tree of life or the two Remnant. This picture that we saw above in the two olive tree Remnants separated by the breach church lampstand and bowl, is equally seen in Zechariah 14:4, this time as the Mount of Olives. Here we see that the Mount of Olives (the olive Remnant) is "split in its middle from east to west by a very large valley." Once again, the olive Remnant is split/separated into two parts by the "very large" breach of Christianity.

Also, we see that Yahshua as an intercessor frequently went to the Mount of Olives. It was to that mountain He returned (to the tree of life) once He took His vow as a Nazirite. Yes, clearly the olive tree was the tree of life in the garden of Eden, and that tree and its fruit repeatedly represent prophetically the tree of life Remnant.

When Yahweh establishes His tree of life Nazirites, He will once again open His vow-secured window into the garden of God. This window will provide far more than the first window that was opened to the carnal church to produce the fifth dimension, and actually will be a double portion of what was received by the first Remnant on the day of Pentecost. When the window is opened the second time, Yahweh will "open for you the windows of heaven and pour out for you a blessing that there will not be room enough to receive it" (Malachi 3:10)! This is the window of the latter rain that will provide access to the garden's tree of life work of establishing the Remnant.

HYPERSPACE

This matter of the fifth dimension of the tree of the knowledge of good and evil leads us to some new and exceptionally exciting information about existing dimensions and the assurance of other dimensions. We have seen how the fifth dimension is the dimension of the spiritual kingdom of God on earth in carnal men - "A depth of good / A depth of evil" - and have briefly mentioned that the fourth dimension is time - "A depth of beginning / A depth of end." Both of these non-spatial hyperspace dimensions (of more than three dimensions) relate specifically to the earth in its corrupt, base state. In fact, all five of these first dimensions are only temporary, in that they are each related to the natural. The spatial three dimensions are only temporary, since they in time will be replaced entirely by a new heavens and new earth (2 Peter 3:10-13, Revelation 21:1) which will not have the three-dimensional limitations of space. Additionally, when the present universe is destroyed, obviously the present dimension of time relative to the sun and the moon will equally be destroyed. Revelation 21:23 says, "And the city (the new Jerusalem from above) has no need of the sun or of the moon to shine upon it, for the glory of God has illumined it, and its lamp is the Lamb." The natural elements which set the galactic-clock of the natural universe will be replaced by the perfect heavenly. The natural is a corrupt type or prelude picture of that which is to come - the perfect complete fulfillment of the imperfect natural. When this occurs, time as related to the natural will likewise be put away - time as we know it will be no more.

So we see that the three dimensions of space, as we know it, will be put away, as well as the fourth dimension of time. What then will happen to the fifth dimension of the tree of the knowledge of good and evil church? One must keep in mind here that the fifth dimension relates to the earthly/the carnal. The problem with Christianity is that indeed it is a mix - the earthly with the heavenly, the good with the evil - and this is the great problem! The fifth dimension of Christianity relates to the earthly, and the earthly will be replaced by the heavenly. Thus, the corrupt church must be replaced by the entirely spiritual church, even as the heavens and earth are replaced by the new heavens and new earth. This is a two-part process for Christianity. First, the corrupted body of Christ that chooses both good and evil, must be trained and purified to be a true Christ and do and choose good only. Isaiah 7:15 states concerning Yahshua - "He will eat curds and honey with respect to His knowing to refuse evil and choose good." Christianity has never been able to "refuse evil and choose good." Instead, they are the tree of the knowledge of good and evil. As Zechariah 13:9 tells us, Christianity in the Millennium must be taken through the fire in order to purify it and bring it to this true example of good only, refusing evil. Then second, in time fifth dimension Christianity will also enter into glorification, putting off their corruptible bodies and putting on the incorruptible. When that occurs, equally the corrupted fifth dimension will be no more.

Now, where does this corruption and eventual passing away of these first five dimensions leave man, the earth, the heavens, and the kingdom? One must realize that Yahweh is indeed a God of laws and order. These laws and order are observable even by the natural, even by those who have absolutely no belief in God whatsoever. While not seeing God or accepting God by faith or

some form of belief, man does see Him in creation. God is observable to the natural man, but as natural Creation. Thus, man can actually know God in part, by knowing His natural laws and qualities. Amazingly, man can know in pattern who God is and what He will do, without recognizing or acknowledging God. Man can do so by Yahweh's natural laws.

Within the science of physics is Yahweh, the Creator of all things. Now, men have not entirely figured out Yahweh, any more than physicists have entirely figured out the laws of this universe. Some strides have been accomplished in physics, unleashing for man such developments as atomic energy (including the atomic bomb), radio, television, computers, etc. But there remain mysteries in physics that man has not been able to decipher or prove.

Up until the 1900's, men pondered and fantasized what the fourth dimension could be. It was not until the epoch-making introduction of the theory of relativity by Albert Einstein in 1905, that man understood the fourth dimension was in fact time. Of course, it cannot be said that this was the first time man had knowledge of this, for we have seen already that this "depth of beginning/depth of end" was presented by Abraham almost 4,000 years earlier as one of the five dimensions of earthly man. But as to the consciousness of man relative to the laws of "Nature," the gifted brilliance of Einstein reconciled that time itself was indeed the fourth dimension per man's earthly existence.

Since 1905, inquiring physicists have come to the conclusion that there must, in fact, be a fifth dimension in man's existence. Physicists have absolutely no idea what this fifth dimension is, other than their remarkably amazing and paradoxical conclusion that it is small enough to fit within the nucleus of an atom, yet the earth and the entire universe is within it. This is the extent of their understanding of the fifth dimension, yet most physicists now admit that in order for physics to all fit together, there must be this fifth dimension.

Of course, while man was not persuaded of the fourth dimension until after 1905, though Abraham identified it 4,000 years earlier, it is most certainly unlikely that physicists will accept Abraham's equally accurate identity of the fifth dimension - "A depth of good / A depth of evil." This identity by some might simply be called the dimension of the spiritual; and indeed it is, but we see by its very identity with the tree of the knowledge of good and evil that, more specifically, it is the kingdom of God Yahshua restored and gave once again to carnal man. The spiritual kingdom given to carnal man is the corrupted mix of the good and evil church, or Christianity, and has the unique identity as the fifth dimension. But keep in mind, all five of these dimensions, including Christianity, exist and have their inherent weaknesses within the carnal earthly realm.

In the world of physics, there is a theory that Einstein proposed and called the "unified field theory." In the closing thirty years of Einstein's life, he sought to formulate this "theory of everything" in which all the forces found in nature were explained, including light, gravity, molecular structure, everything from the atom to the galaxies. But, this was never accomplished in the life of the brilliant Einstein, and has not been solved to this day. As concluded by one

physicist, whoever can resolve the unified field theory is certain to receive the Nobel prize for physics.

But, some physicists have proposed a theory they believe solves this elusive problem. They believe that adding higher dimensions simplifies and unifies all the laws of nature. At this time, physics is limited to four-dimensional analysis. But as we have noted, most physicists now agree that there is indeed a fifth dimension. This persuasion is pointed out in Michael Drosnin's book, *The Bible Code* (p. 196). In Drosnin's book, he reports on the recent findings that "There is a Bible beneath the Bible," in what is called Equidistant Letter Sequences (ELS). The validity and workings of this computer-enhanced discovery cannot be reviewed here, except to note that the scientific community finds it irrefutable, and that against all odds it is profoundly revealing and startlingly accurate.

Drosnin points out on page 50 of his book that ELS (the Bible within the Bible) specifically identifies "Einstein," and associated with his name the information - "They prophesied a brainy person;" "science;" the exceptional phrase, "A new and excellent understanding;" along with the amazing truth, "He overturned present reality." His "theory of relativity" is also encoded, as well as the amazing truth which has more recently come to acceptance - "Add a fifth part"! To the astonishment of scientists, mathematicians, a newspaper reporter/author, and multiplied readers, 3,500 years before man would even begin to unravel these truths of physics regarding the universe, Yahweh had encoded within the Bible the man who would introduce this process, and even suggest the solution which Einstein did not discover - the "fifth part" or the fifth dimension.

In physics, men understand that by adding hyperspace dimensions, all their problems in reconciling the laws of nature can be solved (the unified field theory). In Michio Kaku's book, *Hyperspace*, we read on page 86:

Every undergraduate student learning the theory of electricity and magnetism toils for several years to master these eight abstract equations, which are exceptionally ugly and very opaque. Maxwell's eight equations are clumsy and difficult to memorize because time and space are treated separately. (To this day, I have to look them up in a book to make sure that I get all the signs and symbols correct.) I still remember the relief I felt when I learned that these equations collapse into one trivial-looking equation when time is treated as the fourth dimension. In one masterful stroke, the fourth dimension simplifies these equations in a beautiful, transparent fashion. Written in this way, the equations possess a higher symmetry; that is, space and time can turn into each other. Like a beautiful snowflake that remains the same when we rotate it around its axis, Maxwell's field equations, written in relativistic form, remain the same when we rotate space into time.

Though you will not likely understand the details of Kaku's comment here, hopefully you see his most important conclusion (which is the main theme of his book) - **that higher dimensions resolve the laws of nature**. This is a most important principle in the ways of Yahweh that has been brought to light in physics.

Now, what hyperspace dimensions has man had to work with? Well, in the dimension Kaku pointed out here, all men certainly have the fourth - time - to work with in order to reconcile nature. But an even higher and added dimension is that offered by Yahweh to Einstein and to all men - the "fifth part," or the fifth dimension. Indeed, despite all of Christianity's ills, this tree of the knowledge of good and evil kingdom has certainly resolved many of the problems of nature. It is a higher dimension that, in effect, lifts man up out of the restrictions of three-dimensional living, as does the fourth dimension of time. Both of these dimensions, in not only the sterile calculated minds of physicists but as well in the experience of those who have entered into the fifth dimension of the kingdom of God here on earth, are proven remedies to the limited restraints of nature and the natural life.

Let us pause here and provide simply a few examples of this power of the fifth dimension to reconcile and resolve nature. One of the simplest and most obvious to understand is the power of miraculous healing. The three spatial dimensions in the case of an affliction may indicate that in time someone might die from a given illness or injury, or be permanently afflicted or physically altered. Though natural provisions may not be able to correct the problem, nor may the dimension of time in healing, there have been many, many, multiplied cases in which the fifth dimension of the power of God has indeed reconciled and corrected an otherwise uncorrectable affliction. This introduction of the higher fifth dimension into a naturally impossible situation, we call a miracle. In truth, it is the higher fifth dimension that, according to the laws of physics, is in fact resolving the lower laws of nature. And this power of resolution of the higher fifth dimension is oft repeated again and again with other problems - emotional, domestic, moral, financial, lack of information, direction, and so on. Men have oft discovered that the spiritual fifth dimension indeed brings much needed resolve and reconciliation within their natural lives.

In addition to this brief look at the fifth dimension and its resolution of nature, before moving on in the progression physics offers us, let us look at some of the most amazing aspects of this same power in the fourth dimension of time. Many aspects of the higher dimension of time in resolving the realm of space and nature could be addressed. For example, Benjamin Franklin's wife identified one of the powers of resolution via the fourth dimension of time, when she declared to her husband following the death of their young son - "Time is an herb that cures all diseases." This statement reveals the power of hyperspace in resolving the ills of nature. Give time a chance, and a three-dimensional circumstance can be rectified, resolved, or healed. Time can indeed be a most appreciated way of resolving the laws of and acts within three-dimensional nature.

Furthermore, all the laws of restitution laid out in Yahweh's Word in which the offender restores the offended, are in fact fourth-dimensional ways of reconciling three-dimensional problems or offenses. For example, according to Yahweh's laws, if someone stole from a man, then the offense was to be reconciled by the offender paying back the offended. This was to be the case, even if the offender had to serve the offended for a period of time to pay his debt. In time the offense was more than fully restored. Time thus restored the violation within nature.

Further reflecting on this matter of the fourth dimension of time, let us comment on one of the stickiest issues in the theory of relativity - Can there be such a thing as "time travel," going forward or backward in time? Can man build a time machine? While this feat, in theory, may arguably be possible (particularly with the addition of higher dimensions), the obvious reality at this time is that time travel as man imagines it is (gratefully) out of earthly man's reach. But, and we add a most remarkable "but," actually earthly man can and does and has indeed experienced the reality of time travel. Granted, everything experienced in this realm is relative to one's feet still stuck in mud (Jeremiah 38:6 - i.e., limited to this earthly body experience in a pit that leads to death) and cannot be altered until we "shake the dust of our feet off" (Lit. of Matthew 10:14, i.e., exit this body to put on the incorruptible); nevertheless, there is most certainly a way given to man to effect time travel.

The remarkableness of this feat of time travel is seen in the matter touched on in this piece, and addressed more fully in *THE ISSUE*. Let's say one wanted to travel back in time to the garden of Eden, where man in the beginning failed. How then could we "warp," if you would, time so that we could enter into the garden? Somehow we must enter into the garden in the fourth dimension, without our "world line," as Einstein pioneered, being broken or interrupted - i.e., without departing from these bodies. And let it be noted that entering into a higher dimension than the fourth via a translation into heaven as Enoch or Elijah experienced, is not being spoken of here. One's "world line" is associated with this world and these bodies, and remains unbroken thus far. So, how can a fourth-dimensional travel through time occur without interrupting our "world line"?

Those who imagine the application of time travel, often project the idea of going back in time and undoing wrongs that have been done - warning Lincoln to not go to Ford Theater, preventing Hitler from ever coming to power, stopping Oswald from entering the Texas School Book Depository, or preventing the tragedies or wrongs in one's personal life. The point we note here is that in order to alter the consequences of a wrong, one must go back to the place prior to or at the time of the offense and correct it there. This was the same dilemma Yahshua faced. For Him to undo the problems created 4,000 years prior to His birth, He had to be able to return to the time of the offense in order to fix the problems. In order to fix the sins of Adam and the corruption of the garden, Yahshua had to go back to Adam in the garden.

Let us use a practical example to explain this. If one was wanting to fix a mechanical problem, such as in a motor, if the problem existed deep within the motor, one could only fix it if they systematically removed part after part until they got to the source of the problem. Once getting to the problem, then it could be fixed. This was true with Yahshua. He came to fix man and the kingdom of God; but, time offered a dilemma. The source of the problem with both man and the kingdom was "located" 4,000 years prior in the garden of Eden. How could He get back to Adam to fix man? How could He get back to the garden to fix Yahweh's kingdom? The curses upon the man, the woman, the earth, and Satan, all originated at the foundation of man and the earth. Like the problem with the motor, Yahshua had to some how get back to the source of these problems at the foundation of the earth and fix them there, in the garden.

How could the man Yahshua, now 4,000 years after the fall, go back in time to the garden and change or undo the sin that originally occurred there? To do this, He had to utilize the fourth dimension in order to somehow return to the garden - "time travel." Yahweh, of necessity, had indeed provided a way for this to be done. We read in Revelation 13:8 that Yahshua was "slain from the foundation of the world." This is indeed a wonderful statement, for in it we find the needed resolution to this dilemma of solving man's and the kingdom's problems at their source - the foundation. But, this still leaves us with the question - How then could Yahshua the man effect time travel and return to the foundation of the earth to there be slain, thus dying for the entirety of all men since Adam? (Remember that in time travel, an alteration of events is only effected from the point in which the traveler returns, thus necessitating that Yahshua return all the way back to the beginning of man in the original garden in order to restore all men.)

How then could Yahshua go back to "the foundation of the world," having been born 4,000 years later, and effect being slain there? The answer to this is in the most important and vital principle of INTERCESSION and the vow of the Nazirite! Through identifying with the garden elements in the vow of the Nazirite - the tree of the knowledge of good and evil, the glory of God, and the tree of life - by intercession Yahshua in fact returned to the garden (testified to by His entering "a garden" upon taking His vow at the Passover meal - John 18:1), chose to partake of the tree of life (testified to by His journey to the Mount of Olives), identified with dead man (testified to by the sleeping three disciples), rejected the tree of the knowledge of good and evil (He prayed three times that the wine-possessing cup would pass from Him), and identified with the curse of man to work the earth by the sweat of his brow (in the garden, equally Yahshua sweat, and it was "like drops of blood, falling down upon the [cursed] ground" - Luke 22:44). Truly and most surely, through the vow of the Nazirite and His garden experiences, Yahshua entered a place of intercession, and by it returned to the garden of Eden to correct by His blood and restored vow the sins of all men (1 Timothy 4:10, 1 John 4:14) and to restore the defiled kingdom! **In "time travel" reality, Yahshua by intercession was in fact slain as a Nazirite "from the foundation of the world," uniting the cross with the original garden!** Such is the immense power of intercession! It is the power to travel through time and even space!

Now that we have seen the remarkable feat of traveling back in time, let us likewise see in Yahshua's intercession as a Nazirite the equally remarkable feat of traveling forward in time. We will not elaborate on this a great deal, for the mechanics of it are laid out in *THE ISSUE*. In that writing, we saw that Yahshua's intercession as a Nazirite was two-fold - both backward in time to the original garden of Eden, as well as forward in time through the body of Christ church period. We clearly saw that Yahshua's garden period of prayer (immediately following His Nazirite vow at the Passover meal) was a specific intercessional identification with the original garden, while His trial and affliction was a specific intercessional identification with the body of Christ (albeit an equally precluding pattern). When Yahshua went back in time, He returned to the garden of Eden. When He went forward in time, He felt all the pain that would afflict the church - being delivered to His afflictors by "a devil" (Judas), tormented, blinded (with a blindfold), a crown of thorns (worldly cares) was placed upon His head, He was beaten, they spat into His face, He was crucified, and all of this culminated with the three hours of darkness and Yahshua's

cry - "My God, My God, why have you forsaken Me?" All of these events were specific acts of intercession in which He experienced beforehand what the body of Christ would go through. (For more details, see [THE ISSUE, page 3.](#)) In Yahshua's affliction and death, He was equally performing time travel, this time passing forward in time through the body of Christ period and feeling all the pains of that good and evil kingdom that was to come.

But we ask the question - Why? Why would Yahshua intercede for the church in its deprivation? The answer is - Because Christianity of necessity needs deliverance from its corruption, and Yahshua as an intercessor gained the authority to deliver it! An intercessor gains authority on behalf of the one(s) for which intercession is made, and Yahshua by His intercession for the corrupted church gained intercessorial authority to deliver it. If He had not done so, the outcome of the church would be that which occurred at the conclusion of His affliction: three "hours," or three thousand years, of darkness with the final dreaded - "My God, My God, why have you forsaken Me?" But this is the very point of His intercession. He suffered for the church so that He might deliver it! Yahshua will not allow the church to go three "hours" in darkness, but will cut its time short to two "hours" (or two thousand years) and return to deliver the church from its afflictor, Satan. **Because Yahshua interceded for the church in His afflictions, He has the authority to deliver it from its afflictor!**

Thus we see, as a Nazirite intercessor Yahshua not only traveled backward in time to fix the problems of Adam man and the corrupted garden, but He equally traveled forward in time to gain the authority to deliver the church from its three "hours" of darkness. Such is the most remarkable power of intercession - it provides the higher dimension capability of time travel, both back in time, as well as forward. And this is the power of intercession available to all men! Without making this a study on intercession, let us simply note that intercession is the power for any man or woman to perform time and space travel to accomplish things as though they were there in reality. This fourth dimension of time is, in the laws of physics, the higher dimension that allows the simplification and unification of the laws of nature - either by time travel in intercession, by the resolution of past events with the herb of time, or in a sundry of related ways.

And before closing this section, what is to be said concerning Yahweh, the Creator of all things? Is He under the constraints of time as is carnal man? Does He relate from a single moment in time as men do? Certainly not! Yahweh is much higher than these first five dimensions of carnal man; in fact, He is higher than all the dimensions of man (to be considered in the next section). Yahweh the Creator is not bound by time, and exists eternally with no beginning and no end. In Revelation 1:4 we read that the Creator identified Himself as He "who is and was and is to come." This describes an omnipresence of Yahweh, not just in place, but equally in time. Yahweh is present in the present, the past, and the future, all at one time.

To help understand this, let us consider time as being a long scroll. For man, he can only view the scroll at one given point as it unrolls before him, but then recoils after him. But for Yahweh, the scroll is unrolled entirely from beginning to end as one continuous and observable sheet, laying completely open to Him so that He is present at and completely aware of all points on the

scroll - past, present, and future. Thus, Yahweh occupies all points on the scroll of time in the full stretch of time. For this reason, He can declare:

"Remember this, and be assured;
Recall it to mind, you transgressors.
Remember the former things long past,
For I am God, and there is no other:
I am God, and there is no one like Me,
Declaring the end from the beginning
And from ancient times things which have not been done,
Saying, 'My purpose will be established,
And I will accomplish all My good pleasure'" (Isaiah 46:9-10).

Yahweh alone can declare the end from the beginning of time because He not only sees all the works of man from beginning to end, but He also occupies and even establishes all of man's works for all time according to His good pleasure.

This forework, and thus obvious foreknowledge, of Yahweh is abundantly evidenced in Michael Drosnin's accounts concerning ELS in the Old Testament. Drosnin notes that "apparently every major figure, every major event in world history, can be found with the level of encoding we already do know" (p. 46). (One has to read this book to understand the fullness of his statement.) How can Yahweh encode in the Bible all the names of now historical figures and their events thousands of years before they even take place? Because Yahweh is not bound by the fourth dimension of time. The Bible code provides irrefutable evidence as to what could be called the hyperdimension existence of Yahweh God (i.e., being above all the dimensions of man).

As noted in Drosnin's book, Albert Einstein once wrote on the occasion of a friend's death - "the distinction between past, present and future is only an illusion, however persistent" (pages 31, 193-194). This persistent "illusion" is most confining to man, yet to the Creator who exists above time, neither the past, nor the present, nor even the future offer any restraints, limitations, or surprises to the Creator, Yahweh.

Let us now close this section by returning to our consideration of the fifth dimension or "fifth part," which Yahweh encoded Einstein to add.

We have already seen that the fifth dimension in the physics of earthly man is the dimension of the kingdom of God that is good and evil. While this most certainly is not the perfect kingdom that man is to enter into, it is the kingdom that has been available to carnal man. The fifth dimension is an access to the highest yet dimension of physics available to man at this point. A relationship with the Creator is available through the Son Yahshua, the anointed (or Christ). By entering into this fifth dimension, the lower dimensions of time and space can be resolved. In this fifth dimension, the God of creation and order becomes the God of miracles, with the result of the modification of space and even time. Yahweh, in the fifth dimension, offers to man a higher level

of physics that simplifies and unifies all that is available to him at his present point of time and space.

But is there more? Is there only the get-by-in-carnal-flesh experience of the fifth dimension? Is there more to come than the conflict of both good and evil? Man left at this level is still woefully in the "wretched man" state of carnal existence and struggle addressed in Romans 7. Surely Yahweh has created higher levels of dimensions to rescue man. Once again we can look at the findings of physics to gain our answer.

YET HIGHER DIMENSIONS

A growing number of physicists are considering a theory called superstrings, which has to do with the structure of atoms. In this theory, the only way harmony can be reached within mathematical calculations in an area called modular function, is if the theory is defined in a realm of precisely ten dimensions. Without trying to understand the complexity of this physics theory, it is remarkably interesting that the intricacies of nature would identify the necessity of specifically ten separate dimensions in order for complete harmony within nature to exist.

In this writing thus far, we have seen the five dimensions identified by Abraham, and in number accepted by most physicists. It is both interesting and significant that these first five dimensions are all relative to the confines of an earth-based experience - space, time, and the kingdom of God per Christianity. These five dimensions are thus associated with the finite, the carnal, the earthly, the corrupt, and yes, the cursed. All that has to do with the earth - the soil, plants, man, even Satan, even the earth-based church - was cursed by Yahweh. That curse has not been removed for 6,000 years. What now awaits five-dimensional man?

If five of ten possible dimensions have been occupied by the earthly, then what might occupy any higher dimensions? This is a most important question that necessitates at least an in-part answer at this time. If indeed Yahweh plans a ten-dimensional creation as evidenced in the laws of physics, then it is certain that the pattern of these ten dimensions would also be in the Scriptures - His recorded word to man. As has often been cited in these writings, Yahweh declares - "That which has been is that which will be, and that which has been done is that which will be done. So there is nothing new under the sun" (Ecclesiastes 1:9). He has also declared - "I am God, and there is no one like Me, declaring the end from the beginning and from ancient times things which have not been done, saying, 'My purpose will be established, and I will accomplish all My good pleasure'" (Isaiah 46:9-10). If indeed then there are ten dimensions which Yahweh will open to man (five of which have already been opened), clearly Yahweh's word should confirm and foretell them in "that which has been" patterns.

In certainly not an exhaustive study, we find three accounts or matters which confirm and bring enlightenment to an ultimate ten-dimensional creation, distinctly and characteristically marked by a specific five-five split - five insufficient and five sufficient. Why a division in this manner? We

have already seen that the first five dimensions of man are specifically related to the earthly corrupt realm, being wholly insufficient to fully complete and satisfy the needs of man. Man therefore must have the aid of higher dimensions to resolve and satisfy his needs. As we will see in these examples, this is exactly what five added dimensions would provide for man. What are these five higher dimensions? They are the five dimensions of the new heavens and new earth, new Jerusalem from above. While the first five dimensions are characteristically earth-based, the last five will be purely Spirit-based. The first five relate to the natural earth, the last five will relate to the new heavens and new earth which follow. When? Undoubtedly beginning very soon.

Let us now consider the three ten-part pattern verses or passages that bear witness to a ten-dimensional creation - first the five initial earthly, followed by the five culminating heavenly.

In the New Testament we read an unusual parable presented by Yahshua, which men have interpreted quite a number of ways. Without seeking its application as a parable, we will examine it simply as a pattern that reveals God's ways. All that Yahweh does, He performs according to His ways which are repeated over and over. In this parable we see His higher plan concerning the restoration of all things, through all things being resolved in the higher dimensions. But, with their resolution in the higher dimensions, the futility of the five lower dimensions is made abundantly evident, as confirmed in the first two examples presented here.

In Matthew 25:1-13 we read Yahshua's parable of the ten virgins. You will undoubtedly recall that of the ten virgins, five failed to enter into the wedding feast for lack of sufficient oil in their lamps, while the other five possessed sufficient oil, and when the bridegroom came they were ready to enter in with him. Here we see the pattern of the ten dimensions of man - five dimensions woefully inadequate and five dimensions wholly sufficient. Five dimensions which cannot bring one into the presence of the Bridegroom, and five dimensions which make one ready to enter in with Him. Five dimensions which do have the oil of the Holy Spirit, yet in a quantity (only the earnest) which is insufficient for the task, and five dimensions which have more than ample supply of the Holy Spirit (man being born of the Spirit, from above). On the larger scale of these subject dimensions of creation, this is a most confirming and revealing pattern. Let us now consider a second witness.

Likewise in relation to the presence or absence of the heavenly One, we find in E. W. Bullinger's book, *Number in Scripture* (p. 247), that the tabernacle of Yahweh provides a second witness to this five-five contrast. In the Scriptures the tabernacle is spoken of ten times as the "Tabernacle of Witness" or "Tabernacle of Testimony." Of these, five are the Hebrew word "oh-el." Bullinger notes, "Oh-el means simply a tent, and has special reference to the meeting-place of the people by appointment or at appointed seasons." This Hebrew word is used to note more specifically the "tent of the congregation." But we find in the other five cases in which the tabernacle is spoken of, the Hebrew word "mish-kahn" is used and "has special reference to the Tabernacle as the dwelling-place of God, from 'shahcan' - 'to dwell.'" "Mish-kahn" means "the dwelling place of God," and is therefore never used to mean the "whole congregation."

Thus we find in these ten references to the tabernacle a second distinct five-five split. Five identify the tabernacle as simply a gathering place, a "tent of the congregation," and not particularly noting the presence of God. But in contrast, five identify the tabernacle with the clear emphasis on the presence of God - "the dwelling-place of God." Five are simply the congregation of the people with no reference to God's presence, while in contrast, five speak specifically to it being the dwelling of God.

The contrast here is essentially identical to the ten-virgin account. In both, five that do not have the specific presence of Yahweh, are contrasted with five that specifically enjoy His presence. This indeed is what we see in the ten dimensions of man. The first five are earthly, a simple congregating of mankind on the earth without the necessary full measure of oil and light and the presence of God, in contrast to the five higher dimensions that are of a heavenly origin, which are in fact the true tabernacle of God, His dwelling place, and provide the full measure of the Holy Spirit. These are the five higher dimensions which will provide the new heavens and new earth to man. And in the sum of these ten - first the earthly, then the heavenly; first the natural, then the spiritual; first the cursed, then the liberated - Yahweh God has the fulfillment of His Divine order (ten), effecting for all creation the establishment, restoration, resolving, and unifying of all things.

The third witness to the ten dimensions of Yahweh is most remarkable, truly revealing His repetitive order as the Creator of all things. We find in the ten commandments unmistakable similarities between these commandments and the ten dimensions. We will list each dimension and then compare it with each commandment as sequentially listed in Exodus 20.

The three dimensions of space - height, width, and depth

These three dimensions correspond to the first three commandments. It is most significant that, like the similarity and related grouping of the three spatial dimensions, the first three commandments are equally similar and distinctly grouped. Each of the first three commandments relate specifically to the person of God. These include:

1. "You shall have no other Gods before Me."
2. "You shall not make for yourselves an idol You shall not worship them or serve them"
3. "You shall not take the name of Yahweh your God in vain"

In these first three commandments we find the height, width, and depth of one's relationship with Yahweh - He alone is God, there shall be no other. He alone is to encompass all creation; nothing else is to take His place.

The fourth dimension of time

In the fourth commandment - "Remember the sabbath day, to keep it holy" - we see the amazing parallel of the fourth dimension.

Of all the commandments, the parallel fourth commandment is equally unique and distinct from all the other commandments in its quality of being time related. Specifically, the fourth commandment addresses a day of the week - time - in which man was to rest. "Six days you shall labor and do your work, but the seventh day is a sabbath" This is the one commandment related specifically to time. In fact, as we saw in *THE ISSUE - II*, the entirety of time will be based upon this fourth dimension commandment - six "days" of creation, followed by Yahweh's Sabbath "day" rest, for 49,000 years of time (7 x 7,000 years). Jubilee completes the new heavens and new earth in the 50,000 th year.

The fifth dimension of the tree of the knowledge of good and evil Christianity

The fifth commandment is equally a two-part matter - "Honor your father and your mother"

How can "father and mother" compare with "good and evil"? While we will not address this in any length, the male-female scenario is in fact an evil-good contrast. The masculine is hard, rough, violent, Babylonian; while the female is soft, gentle, tender, kind, keeper at home, bringing forth offspring. This contrast is seen in Proverbs 11:16 - "A gracious woman attains honor, and violent men attain riches." In the male-female we indeed see a fifth dimension evil-good scenario.

The sixth dimension of the tree of life Remnant

The sixth commandment is clearly representative of the sixth dimension in its directive - "You shall not murder."

If there is no murdering by man or by him who has the power of death (Satan), then there would be no death. With no death, then there would only be life - the tree of life. Clearly, no murdering correlates specifically to the tree of life.

The seventh dimension of restored Christianity

The seventh commandment relates directly to the past problem of the adulterous church - "You shall not commit adultery."

We saw in the writing, *A Fresh Look At End Times*, that the breach period of Christianity is clearly the woman spoken of in Revelation 17 who sat upon a scarlet beast, "and upon her forehead a name was written, a mystery, 'BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.'" The reformers and many people since have thought that the church of Rome was this harlotrous mystery woman. But in fact, she is the entire period of Christianity! Even as the woman caught in adultery and brought to Yahshua was told - "go your way; from now on sin no more" - so Yahshua will some day in the same manner declare to adulterous Christianity this ninth commandment. This is the adulterous church period that will indeed learn righteousness; they will be taken through the fire in the Millennium and be refined (Zechariah 13:7-9). Those in the past 2,000 years, or "two parts," who were cut off and perished in death, will return to their carnal bodies and equally learn not to sin. And most importantly, in time Christians will enter into their resurrected bodies, joining the glorified Remnant, and complete Yahweh's two-part temple (the holy of holies and the holy place - Hebrews 9:1-10). The glorified and now incorruptible breach period of the church will become the seventh dimension in the new heavens and new earth (seven being the number of the church).

The eighth, ninth, and tenth dimension

What about the eighth through tenth dimensions which will come afterward? One can be certain that they will relate directly to the correlating commandments:

Eighth - "You shall not steal."

Ninth - "You shall not bear false witness against your neighbor."

Tenth - "You shall not covet ... anything that belongs to your neighbor."

What shall be the remaining three higher dimensions? Only Yahweh knows for certain. He has taken 6,000 years to develop these first five earth-based dimensions. Only now, as the second Remnant is about to be established, do we see what is the first of the higher five dimensions - the sixth dimension of the tree of life Remnant. And with the revelation light of the Remnant, it is evident that the seventh dimension will be the restored, purified, and glorified body of Christ, or Christianity. Yahweh has 43,000 years remaining to establish His complete new heavens and new earth. With Christianity to come into immortality after the Remnant, then what will take place? There is a whole world of people remaining that must be resurrected and, in their time, brought into immortality. And what about the "father of lies" (John 8:44) and all those spirits who are of him. They too must equally be restored. Each new dimension Yahweh adds will bring more and more resolution and unity to all of Yahweh's creation. But one thing is for certain - as we see the three remaining dimensions approaching, we will more fully understand how each of these relate specifically to each of the remaining corresponding commandments.

At this time we can confidently speak concerning these first five dimensions, for we see and can operate in their realms. But what of the next dimensions - the sixth and seventh? And what of the eighth, ninth, and tenth? While these are heavenly realms that will indeed come to earth, three of them are yet to be fully discerned; but, we are indeed close enough to the sixth and seventh dimensions that with guarded confidence we can identify them.

The sixth dimension, and each one following, will not be of this earth, but will come from above. This sixth dimension is the first resurrection spoken of in Revelation 20:4-6 in which the two-part Remnant will be caught up to heaven to be glorified with Yahshua (the Moses and Elijah on the mount of transfiguration). These two parts will return with Him to earth to bind Satan and reign with Him in His Millennial reign. At the return of this two-part Remnant with Yahshua, for the first time a heavenly-born sixth dimension will come to earth - the glorified Remnant and Yahshua.

Physicists conclude that it is these higher dimensions that reconcile nature. Thus we see that the establishment of the Elijah second Remnant that immediately precedes the return of Yahshua, indeed has the specific effect of restoring all things - "Elijah (the second Remnant) is coming and will restore all things" (Matthew 17:11). With the return of Yahshua and His two Remnants, the curse that has been on the earth for 6,000 years will be removed, Satan will be bound, and the earth will be restored to its pre-cursed state. Thus the sixth dimension heavenly-born two Remnants will return to earth to restore it and bring much needed harmony. Truly, the addition of the sixth dimension (the beginning of the new heavens and new earth) will bring this harmony in nature as spoken of by Isaiah:

And the wolf will dwell with the lamb,
And the leopard will lie down with the kid,
And the calf and the young lion and the fatling together;
And a little boy will lead them.
Also the cow and the bear will graze;
Their young will lie down together;
And the lion will eat straw like the ox.
And the nursing child will play by the hole of the cobra,
And the weaned child will put his hand on the viper's den.
They will not hurt or destroy in all My holy mountain,
For the earth will be full of the knowledge of Yahweh
As the waters cover the sea (Isaiah 11:6-9).

And it will bring the harmony and peace spoken of in Isaiah 2:4.

And they will hammer their swords into plowshares, and their spears into pruning hooks.
Nation will not lift up sword against nation,
And never again will they learn war.

This is to be the result of adding to the earth the most needed sixth dimension. It is the dimension of Yahshua and the two-part Remnant. Equally, this sixth dimension is the second tree in the garden - the tree of life - completing the two-tree kingdom of God "garden." While the fifth dimension is the tree of the knowledge of good and evil, or an earth-based kingdom of God church, the sixth dimension will be the tree of life, whose leaves are "for the healing of the nations" (Revelation 22:2). Yahshua and the Remnant will heal and bring much needed peace to the nations of the entire world. Until this sixth dimension of the glorified two-part Remnant comes, the whole of creation under the still present five-dimensional limits (including earth-based Christianity) groans and travails for its revelation.

For the (five-dimensional) creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now (Romans 8:20-22).

This groaning and suffering is for the revelation of the restoring sixth dimension, which as the first of the higher five dimensions will begin the deliverance of creation from its curse, initiating the new heavens and new earth.

It is most worthy at the closing of this section to consider evidences in physics concerning the exceptional dynamics and power involved in these higher dimensions. The humility of the Son of God coming to earth as a man, establishing His disciples and teaching men, being delivered to His enemies to be afflicted and crucified, and discreetly performing time travel in His intercessions and death, hides the awesome power which was available and expended in the establishment of the fifth dimension. In Yahshua's humility, we seldom consider the vastness of the power available to Him. Here was the Creator who formed the heavens and the earth (John 1:1-3). The sun alone within that creation possesses an extraordinary energy level (the temperature at its core is 27,000,000 °F), and is only one of the smallest of the billions of stars in the expansive universe. The awesomeness of the power in His hands is beyond imagination!

In order to gain some sense of the power and uniqueness of the higher dimensions, let us read once again from Kaku's book, *Hyperspace*, page 178.

Although superstring theory gives us a compelling formulation of the theory of the universe, the fundamental problem is that an experimental test of the theory seems beyond our present-day technology. In fact, the theory predicts that the unification of all forces occurs at the Planck energy, or 10^{19} billion electron volts, which is about 1 quadrillion times larger than energies currently available in our accelerators.

Physicist David Gross, commenting on the cost of generating this fantastic energy, says, "There is not enough money in the treasuries of all the countries in the world put together. It's truly astronomical."

The energy requirements necessary simply to prove the ten-dimensional superstring theory far exceeds the total energy capabilities available in our entire world. When Yahshua provided the fifth dimension of the knowledge of good and evil, through the laws of physics we can begin to get a glimpse of the power held in that dimension. On the surface, some might think Christianity is a small thing, just another religion; but at the time of Yahshua, the Creator of the entire universe looked equally obscure. When one considers the power requirements necessary to prove the existence of higher dimensions, through these discoveries of physics one can begin to gain some appreciation of the extraordinary power and impact of these dimensions. The energy requirements necessary to prove the higher dimensions is beyond the reach of this world, evidencing the surpassing energy and dynamics of these higher heavenly dimensions. Physics uniquely proves that these higher dimensions escape the boundaries and limitations of this world; they must be of a heavenly origin, possessing a power that far exceeds the realms of the natural earth, bringing man into an entirely new heaven and new earth creation.

CONCLUSION

While Christianity is indeed a higher fifth dimension for man, as we have seen, the higher good that man receives and is availed to in Yahweh's kingdom, is nullified by the evil inherent in his own carnal, earthly condition and the presence of the deceiving serpent. The utter lack, the blindness, the resulting nothingness of the works of good and evil Christianity to Yahweh is seen in Isaiah 41:21-24.

"Present your case," Yahweh says.

"Bring forward your strong,"

The King of Jacob says.

Let them bring forth and declare to us what is going to take place;

As for the former events, declare what they were,

That we may consider them, and know their outcome;

Or announce to us what is coming.

Declare the things that are going to come afterward,

That we may know that you are gods;

Indeed, do good and evil, that we may anxiously look about us and fear together.

Behold, you are of nothing,

And your work amounts to nothing;

He who chooses you is an abomination.

Christianity is in fact blind to what has taken place in the past, and certainly in no wise knows what will take place in the future. Their false concept of an eternal burning hell that will torment men forever and ever, as well as their erroneous end-time holocaust ideas, are totally atrocious and only reflect their god Molech whom they serve. Their naive ideas about "dying and going to heaven" only show that they are blind to the curse of death and its victory by Satan. The church's work truly "amounts to nothing," the evil they teach and perform wholly destroying and

devouring the good they do. When they do good, like good king Josiah who was the best king Judah ever had (2 Kings 23:25), their good is nullified by their evil. Because of the evil of Josiah's grandfather Manasseh, Yahweh's judgment upon Judah was not removed. The great good of repentant Josiah, was wholly nullified by the evil of Manasseh (2 Kings 23:26-27). So it is with any good that Christianity does.

But Yahweh holds Himself responsible for all of creation, and will in fact not condemn the adulterous church, but will teach her to go and sin no more. Like Mary Magdalene, whom many suppose was in fact the subject adulterous woman, the church will also have seven demons cast out of it - Satan in the number-seven-represented church. Once Yahshua completes the refining and purification of Christians, they too will receive glorified, born from above, immortal bodies. They will enter into the second resurrection, adding to the new heavens and new earth the heaven-born seventh dimension.

The seventh dimension resurrected tree of the knowledge of good and evil period of the church, will of course be added to the already established sixth dimension tree of life Remnant, those who were the first to enter into immortal, incorruptible bodies at the first resurrection. The establishment of the Remnant will complete the two-part "garden" kingdom of God by adding the tree of life to the already present earth-based tree of the knowledge of good and evil. The first resurrection of the Remnant opens the way for the eventual resurrection of all men, and is the beginning of the new heavens and new earth.

The third resurrection will be that of the nations, those who were not a part of the original kingdom of God two-part garden into which men entered by faith. There are multiplied millions of men, women and children who must be brought back into their bodies to learn the righteousness of Yahweh through the Son of God and His two-part temple - the glorified Remnant and body of Christ. These two new and higher dimensions that will be brought to mankind on earth, will restore and resolve all the problems which 6,000 years of history produced. Through these new higher dimensions (the sixth and seventh), Yahweh will resolve all the ills of the past. The "elders" will be called to the "tent of meeting," and mankind will bring all the ills of the past and present them to them for help and resolution. Once the nations learn righteousness, they too will enter into glorification, very likely as the eighth dimension.

This ten-dimensional creation is Yahweh's perfect law and order in bringing all creation to Himself into His perfection. And our recognizing it is only the beginning of discerning the vast reservoir of intricacy and wisdom He has in fulfilling His work. What can be said of all the races of mankind and how they fit into His wisdom, or all the events of history? What does the design of all the continents speak to us, all the mountain ranges, the lakes, rivers, and oceans? If we had eyes to see, the vastness of Yahweh's revealing works and design would be limitless, yet we would equally find it all remarkably simple. This is the awesomeness of Yahweh God of hosts! Oh what a great, great God He is! Praise Yahweh He is God!