

DEEPER TEACHINGS
(MEAT OF THE WORD)

#46

THE TREE OF LIFE AND
THE FRUIT REALM

By Sam Fife



According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

1Co 3:10

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Revelation 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

As we begin this study, we have prayed that the Lord would help us deal with a big subject simply enough that the reader can come to understand what “the Tree of Life” really is, and how he can partake of its fruits forever.

To many Christians are yet so literal and carnal in their understanding of the words of Jesus, that they think the tree of life Jesus spoke of here is a literal fruit tree out in heaven. A tree from which, when they get there, they shall eat some kind of special fruit that will give them life.

To be delivered from this idea we need to understand the definition of the word life, as Jesus used it that day on the Isle of Patmos. He was not talking about the carnal physical existence that we call life. He was talking about the very life of God that flows from God himself, which is the true definition of life. This life is so far above our definition of the word, that it cannot even be grasped by the natural mind of man, but must be revealed to him by the Spirit of God. Our definition of the term “life,” has been existence in this life of wars and sickness, sweat and tears, which is really not life at all, but only a very low plane of existence. But because we have never known anything better, it is therefore our definition of the term “life.” Therefore most Christians think when the Bible says Jesus came to give them eternal life that it means eternal existence.

Of course it does not mean that at all, for we all have eternal existence whether Jesus ever came or not. Every man that God ever created is going to exist eternally in heaven or hell, whether he ever accepts Jesus or not.

Therefore it is not this that is meant when the Bible say Jesus came to give us eternal life. He did not mean eternal existence, but He meant that through His coming those who accept Him might eternally have the very life of God, which is true life, flowing in and through them. That they might know a life forever that did not consist of sweat, and labour, and sickness, and suffering, and all those things that make up this existence we know now. But the God-life which is wholeness, purity, peace and joy forever. Therefore when Jesus sent a message through John on the Isle of Patmos to the seven churches of Asia, that He would grant the privilege of partaking of the tree of life to those who overcome, He was not speaking of something He would do right then for the members of the Churches of Asia of that day.

He was promising them if they overcame all the forces in this world around them, that kept them from abiding in His Spirit, that through the fulfillment of God's redemptive plan in their lives, they could be brought to a walk in the Spirit, that the very life of God Himself might flow into them through Him.

When He said, "To him that overcometh, I will give to eat of the tree of life," He did not mean He would physically give them fruits to eat of a tree either now or someday. But He meant, through partaking of God's redemptive plan in Christ, and through us allowing His Spirit to work out that redemptive plan in us, we can partake of His life which is the very life of God.

Therefore the tree of life to us is God's redemptive plan in Christ, by which when we allow Him to work it out in us, we begin eating the fruits of the tree of life. And when He has finished working out the fullness of that plan in us we will be partaking of the fullness of God, and thus the fullness of life, and thus be partaking of the tree of life in fullness.

The clearest picture that we have in the Bible, of God's redemptive plan in Christ, which is the tree of life to us, is in the Tabernacle of God that Moses pitched in the wilderness. For its three divisions and seven pieces of furniture, with the

order of service on Israel's day of atonement, in which Israel figuratively "in" their High Priest went from outside the Tabernacle into the Holy of Holies, is the revelation of God's redemptive plan. The plan by which we in the New Testament age shall go "in Christ," who is our High Priest, into the true Holy of Holies, and partake of the fullness of the life of God, thus partaking of the tree of life in fullness.

We have shared with our readers in times past many blessed truths from the Tabernacle. Now it is time to share this truth on the fruit realm, that will answer the question that has puzzled Christianity and Christians since the beginning, that is, why Christians who have been born of the Spirit do not manifest the fruits of the Spirit. Why even Christians who have been baptized in the Spirit, and have great gifts of the Spirit with power to heal, speak in other tongues, prophesy, etc., still do not manifest the fruits of the Spirit. This question has been a great mystery that has been a stumbling block, not only to the lost people of the world, but has caused Christians to stumble one another.

All the world has wondered why a church filled with Christians who have been born again of the Spirit, fuss and fight with one another as much as the people of the world, and they do not manifest the fruits of the Spirit. Then the problem was made more acute when the great move of the Spirit began at the turn of the century. Millions of Christians across the world entered into the experience of the Baptism of the Spirit which was supposed to give power to live the Christian life.

After a period of time it became obvious that this experience did lead to the experience of Spiritual gifts, but many who were experiencing the most powerful gifts of the Spirit, and being used to heal the sick, and often bring forth miracles were not manifesting the fruits of the Spirit. They also were yet fighting with one another just as much as the people of the world, and so this great problem has confused and stumbled many. But this great confusion has been for lack of knowing the truth that we desire to share with you in

this message, that is, that on any tree, "the fruit always comes forth last."

When a tree first springs up from the earth it has been born and it has life in it, but it does not bring forth fruit immediately. It must grow up into its full stature before it brings forth its fruits in fullness. Even so it is with each individual Christian, and the body of Christ as a whole. In fact, trees are used in the Scripture as a type of Christians for we are called the plantings of the Lord. Thus when a new Christian has been born, a new tree has sprung up from the earth, but he cannot bring forth his fruits as soon as he is born, anymore than a tree can bring forth its fruits as soon as it is born.

The Christian, like the tree, must grow up unto his full stature, then he can bring forth his fruits. The fact that he cannot bring forth his fruits does not mean he does not have the Spirit of Christ, which is his life, in him anymore than the tree not being able to bring forth its fruits does not mean it does not have its life in it. It only means that both have to come to full stature before they can bring forth their fruits. Jesus annunciated this truth in Mark 4:28 when he said, "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Notice the fruit comes forth last.

Let us explain to you from the Tabernacle in the wilderness how these things be so. In order to do this we need to go back and lay the foundational truths leading up to the truth for this message. In order to understand the Tabernacle Moses pitched we need to first understand these basic principles of Scripture.

First, the Old Testament was the age of the flesh, the New Testament age in which we live is the age of the Spirit. The Old Testament age was the age of prophecy, the New Testament age is the age of fulfillment. Therefore the Old Testament is an age in which God took Old Testament Israel according to the flesh, and sent forth divine types and prophecies of those things which he planned to do in us, who

are New Testament Israel according to the Spirit. That being so, the Old Testament physical Tabernacle and Temple that Israel built was but a type of and prophecy of, and revelation of God's true spiritual Temple which He purposed to build in the New Testament age of the Spirit, which Temple we are. That is why in 1 Corinthians 3:16,17 it says we are the Temple of God. And in Ephesians 2:19-22, it says we are being built on the foundations of apostles and prophets, Jesus Christ being the chief cornerstone, into a Holy Temple in the Lord. We are the only true Temple God ever purposed to build. The only thing is, during the Old Testament age, God led old Israel to build a physical Temple as a pattern for the true Temple He purposed to build out of us in the New Testament age of the Spirit. Thus when we have been brought to the measure of the stature of the fullness of Christ, then the nature of Christ, which is the nature of God, will be dwelling in us in fullness, and God will be dwelling in His Tabernacle or Temple.

The pattern God gave Moses for the Tabernacle is the pattern by which God is going to build us into His true Temple. That Tabernacle consisted of three divisions; the Outer Court, the Holy Place, and the Holy of Holies.

The Outer Court was an area 150 feet long and 75 feet wide, surrounded by tent curtains about seven feet high. The entrance was called the gate.

The Holy Place, the first room back inside the Outer Court, was twenty cubits long and ten cubits wide and the entrance was called the door.

The Holy of Holies behind the Holy Place was four square, a perfect cube, ten by ten by ten and the entrance was called the veil.

Inside this Tabernacle were seven pieces of furniture. As you enter in at the gate of the Outer Court you first see the Brazen Altar of Burnt Offering. Here the lamb that was slain each year as an atonement for the sins of the people was placed and its flesh burned up. This speaks to us of the atonement truth, Christ the true Lamb of God suffered the

fires of hell to atone for our sins. As we pass the Brazen Altar, we come to the Brazen Laver, just before the entrance to the Holy Place. Here each year on the Day of Atonement, the High Priest must stop and wash his feet and hands before going on into the Holy Place. Then as we pass the Brazen Laver we enter in through the entrance called the door, into the Holy Place. Here the first piece of furniture we see on the right is the Table of Shewbread. Then on the left we see the seven-branched Candlestick with its seven lights burning. Then as we pass between these two, just before the entrance to the Holy of Holies called the veil, we see the Golden Altar of Incense. Here the High Priest must daily place incense, a material substance, and bum it up until it is no longer material, but spiritual odors wafting into the Holy of Holies, into the presence of God.

Then as we pass the Golden Altar of Incense we enter in through the veil, into the Holy of Holies. Here we come to the sixth piece of furniture, the Ark of the Covenant. This Ark was a great box made out of shittim wood, and overlaid inside and outside with gold. Inside it was the pot of manna, Aaron's rod that budded, and the testimony of the law that God gave Moses in the mount. On top of the Ark was the seventh piece of furniture, the Mercy Seat of God. The term seat here is used to mean the seat or center of God's mercy. This is best illustrated by pointing out that most states are divided into counties, and every county has several towns. There is always one town that is called the county seat, because it is the center or headquarters for the whole county. Thus the Mercy Seat on top of the Ark of the Covenant is the center or headquarters for all God's mercy.

This Tabernacle with its three divisions and seven pieces of furniture was a type of the three great stages, and seven steps, in our journey from our lost condition in the world outside the Tabernacle of God, into the Holy of Holies of God, which is the fullness of our salvation.

If we now go back outside the Tabernacle on old Israel's day of atonement, and follow them step by step, as

figuratively and symbolically "in" their High Priest, they go from outside the Tabernacle, into the Holy of Holies, we will get a revelation of the journey we must take "in" Christ our High Priest, from outside the Tabernacle of God into the true Holy of Holies. Old Testament Israel's Day of Atonement, which was kept one day each year, was but a type of the true Day of Atonement, which we in the New Testament age are keeping. Which does not last one day but two thousand years in which God, through His redemptive plan in Christ, is bringing us back into that At-One-Ment with God we had before the fall, which is what atonement means.

Old Testament Israel's Day of Atonement could be accomplished in one day for it was only the type or prophecy. But ours lasts two thousand years, for it is the reality that God is fulfilling in His people. Thus on Israel's Day of Atonement we find all the people of Israel gathered before the Tabernacle. Also before the gate we see the lamb that was to be slain. We also see the High Priest there as the representative of the people. As the first step in the atonement service the High Priest lays his hand on the head of the lamb. As he does, figuratively and symbolically, he places all the people in the lamb and they partake of the death of the lamb. Even so, as the first step in your atonement, when you come to Christ, God figuratively placed you in the lamb that was slain, Jesus Christ. Then the second step in the atonement, the High Priest took the blood of the lamb in his hands. Now all the people are in the High Priest, for Leviticus says the life is always in the blood, and the people were not placed in the dead flesh of the lamb, but in the life of the lamb. So when the High Priest takes the blood in his hand, the people are then symbolically "in" the High Priest.

Even so after you accepted the blood of the true lamb Jesus, God put you spiritually "in Christ" our High Priest, for in 1 Corinthians 12:13 says, "For by one Spirit we were all baptized into one body."

Then as a third step in the atonement service, the High Priest with all the people figuratively in him, walked in through the gate into the Outer Court. Now all the people are in the Outer Court. This Outer Court was a type of the formalistic outer court stage of Christianity you entered into after you partook of the death of the lamb, and got in Christ. When, through the gate of water baptism, of which the gate of the Tabernacle was a type, you joined the visible outer court church organization.

The first piece of furniture the High Priest, with the people in him, came to as he entered the Outer Court was the Altar of Burnt Offering, where the flesh of the lamb was burned up, speaking to us of the atonement truth. Even so that is the first truth you came to when you got in Christ and entered the Church. As you started to Sunday school you learned the atonement truth, Christ suffered the fires of hell to pay for your sins. But the High Priest did not stop at the Brazen Altar, and neither must we stop at the atonement truth. He went on to the Brazen Laver, and there he had to wash his feet and hands before going on into the Holy Place.

This is very significant to us, and the great truth it proclaims has been veiled because we were taught all our orthodox lives that the High Priest of the Old Testament was a type of Jesus alone. This is not the full truth. The head of that Old Testament High Priest was a type of Jesus, who is the head of the body of Christ, but the body of that Old Testament High Priest was a type of you and I who are the body of Christ.

The reason he had to stop at the Brazen Laver and wash his feet was to typically proclaim the truth that we who are the body of Christ, even though we partake of the death of the lamb, and get in Christ, we still must have our feet washed. That is, we still must have our walk cleaned up, until it is the walk of Jesus the head Himself, for we are His body. This is why the book of Hebrews says that without holiness no man shall see the Lord. And this is why Jesus instituted foot washing in the communion, as a symbolic

proclamation that just as we literally wash one another's feet in the communion, so we must spiritually wash one another's feet. As I minister to another member of the body of Christ, and help them clean up the weakness in their walk I wash their feet. As they minister to another they wash their feet, and on and on until the walk of the whole body of Christ has been cleaned up, until it is the walk of the head Himself. Then will be fulfilled this type of the High Priest washing his feet at the Brazen Laver.

From the Brazen Laver the High Priest, with the people in him, passes through the door into the Holy Place. This Holy Place is a type of the second great stage of our journey into perfection in Christ or the Holy of Holies. It is a type of the supernatural life in the Spirit that we enter into through the doorway of the Baptism of the Holy Spirit, of which the door of the Holy Place is a type. Here we leave behind the formalism, and ritualism of the Outer Court church with its robed choirs and bulletined programs, and enter into a supernatural life "in the Spirit," where we begin to experience the supernatural reality of God.

The first piece of furniture we see on our right as we enter into the Holy Place is the Table of Shewbread, with its hidden bread that could not be seen from outside the Tabernacle. Neither could it be seen from the Outer Court, but only after one had entered into the Holy Place could it be seen. This is a type of the hidden manna Jesus speaks of in Revelation 2:17, when he says, "To him that overcometh will I give to eat of the hidden manna . . ." It is the Spirit of the Word, the hidden truths of God's Word that we cannot receive through our carnal intellect. Neither from the outer court seminaries, but only by revelation of the Holy Ghost, after we have received the Baptism of the Spirit and entered into the Holy Place. This is why all the denominational ministers who have received the Baptism of the Spirit in the last few years shout one word as soon as they receive the Baptism, "My Bible has become a new book to me."

Of course their Bible has become a new book to them. They have left behind the Outer Court, with its seminaries and arguments over the letter of the Word, and they have entered into God's Holy Place. They have begun to eat of the Hidden Manna from the Table of Shewbread.

On the left side of the Holy Place we see the seven-branched Candlestick. Seven is the number that denotes completion. This seven-branched Candlestick, with its seven lights burning is a type of the completion, or all the supernatural gifts and operations of the Spirit of God that are available to us. But available only after we have received the Baptism of the Holy Spirit, and entered into the Holy Place. This is why denominational ministers who have not received the Baptism cannot speak in tongues, or prophesy, or experience any of the gifts of the Spirit. It is because they are still in the Outer Court, and they never will experience these things or understand us until they have received the Baptism of the Spirit and through that door enter the Holy Place.

But the great truth we need to see today is that God did not bring us into this Holy Place just so we could get great revelations, and eat hidden manna. Neither just to enjoy gifts of the Spirit from the Candlestick, and get the blessing. But He brought us into this place that we may eat hidden manna and grow strong, and partake of the Candlestick, and have the power and the strength to go on to the next piece of furniture, the Golden Altar of Incense.

This is the Altar where we must lay ourselves down in full surrender to God, that He might take us through the purifying fires of testing and tribulation and bum out our dross. Here, just as the High Priest daily placed incense, a material substance upon the altar and burned it up until it was no longer material, but spiritual odors wafting into the presence of God. Here God will bum out of us all the flesh, all the material man, until we are no longer a fleshy material being, but a spiritual Son of God, ready to enter into the Holy of Holies. Notice that the High Priest daily placed the

incense on the altar and burned it up, which speaks to us of a daily burning away of the old man, even as the apostle Paul said, "I die daily."

Long ago John the Baptist said, there cometh one after me who shall baptize you with the Holy Ghost and with fire. Our Pentecostal brethren thought the fire spoken of here was the stomp and holler that came with their Baptism in the Spirit. So for years they said, "I've got the Baptism of the Holy Ghost and Fire." Well they most certainly had received the Baptism of the Holy Ghost, but they had not received the Baptism of fire yet. For it is that Baptism, the Spirit of Jesus will lead us through in the next few years, as the anti-Christ system comes against us, and we go through the purifying fires of testing and tribulation that shall bum all of this old man out of us and prepare us to enter into the Holiest of all.

When we pass the Golden Altar of Incense, we enter in through the veil into the Holy of Holies. Here we come to the Ark of the Covenant and over it the Mercy Seat of God. In order for you to understand this, we first need to explain what the Ark of the Covenant is, then we need to explain where the Holy of Holies is. The Ark of the Covenant given to old Israel was the symbol of the old covenant God made with Israel. A covenant is a contract between two parties. When God gave Israel the old covenant, or contract, through Moses He gave them the Ark as a symbol of that covenant. As long as Israel had the Ark with them God would keep His end of the contract, and they could have the anointing and blessing of God. But you remember when Israel lost the Ark for a while, they lost the anointing and power of God.

That Ark of the old covenant was but a type of the Ark of the New Testament Covenant. For when Jesus came from heaven He gave us a new covenant or contract from God, He also gave us a new ark. Only the New Testament Ark was not a wooden box overlaid with gold. The Ark of the New Testament covenant is the name of Jesus. Old Israel went forth with a wooden box, but Jesus said for us to go forth, "in my name." In my name they shall cast out devils, in my

name they shall lay hands on the sick, whatsoever you ask believing, in my name it shall be done unto you. The Ark of the new covenant is the name of Jesus. And when He said, in my name, He did not mean in the word "Jesus," but in His nature. You see, all the way through the Bible, wherever you find the term, "name of God," or "name of Jesus" it is speaking of the nature of God or the nature of Jesus. The name is only symbolic of the nature. The word, "Jesus," means "Jehovah Saviour," and thus only reveals the saving nature of Jesus. Thus when Jesus said, "In my name they shall cast out devils, heal the sick, etc," He meant when we are standing in His nature we can do these things. There is no power in the word Jesus, by itself. If you doubt me, try standing before a demon possessed person and if you are not standing in the nature of Jesus, you can command, using the word Jesus, all day long and not one demon will come out. They may do to you as they did the seven sons of Sceva in the book of Acts, who tried to use the name of Jesus without being in the nature. They said to the demons, "We adjure you by Jesus whom Paul preacheth, come out of the man." But the demons only answered, "Jesus we know, and Paul we know; but who are ye?" And they made the possessed man tear off their clothes and run them out naked. It is not the word that is the Ark of the Covenant, it is the nature of Jesus. When you are standing in His nature, in faith, in truth, in love, and you command the demons in the name of Jesus, they will come out screaming in loud voices.

The Ark of the new covenant is the nature of Jesus in you. When you were born again of the Spirit from above, the supernatural nature of Jesus was birthed in you. Just as when a natural son is born of a natural father, the nature of his father is birthed in him.

So when we were born of the Spirit, the nature of our spiritual Father was birthed in us. That nature of Jesus in you is the Ark of the new covenant. We do not carry our Ark with us on the outside, as old Israel did, we carry our Ark "in us." Thus Jesus did not say, "With my name they

shall cast out devils," but, "In my name they shall cast out devils." When we are standing in the nature of Jesus, which has been birthed in us, God will keep His end of the contract or covenant, and we will have the anointing and power of God. But just as Israel lost the anointing and power of God when they lost the Old Testament Ark for a while, so we will lose the anointing and power when we do not abide in the nature of Jesus, for He said in John 15, except ye abide in me you can do nothing. This is why thousands of Christians pray and do not get their prayers answered. They think there is power in the word, and if they tack the phrase, "In the name of Jesus," on the end of their prayer God is required to answer. No, God will only keep His end of the covenant when we are standing in the nature of Jesus. Thus the nature of Jesus, which is the nature of God that is planted in you at your new birth is the New Testament Ark. When that nature of Jesus in you has been brought to its highest state of perfection in you, the Ark will be in the Holy of Holies, in the Temple of God, for in the New Testament age you are the Temple of God.

In order to further understand, let us explain to you where the Holy of Holies is. We know the Holy of Holies is where God dwells. But because most Christians still think God exist in a physical form like ours, they therefore think He dwells in some physical city up beyond space. They think the Holy of Holies is up beyond space somewhere. But the one fundamental truth all theologians agree on is that God does not exist in a physical form with arms and hands and legs. God is omnipresent Spirit which is everywhere. He fills this whole universe, which is so big that our scientists tell us there are more than a billion suns out there like our sun, and each one had worlds revolving around it like our world. The Bible says our God is above all, and through all, and in all.

He is everywhere. Therefore you cannot say He is in any one place, beyond space or anywhere else. Therefore the Holy of Holies is not any one place, for God dwells

everywhere and wherever He is He dwells in the holiness of His own nature. That is the Holy of Holies. When the nature of Christ, which is the nature of God in you, has been brought to full stature, so that the nature of God is fully in you and you are fully in the nature of God, you will be dwelling in the Holy of Holies of God forever. Then the Ark of the Covenant will be in the Holy of Holies in the true temple of God, for you are the Temple of God. You will have come to the Mercy Seat of God, the center of all God's mercy.

Now let us explain it to you one more way. The Ark of the Covenant that was in the Holy of Holies was made of shittim wood, overlaid inside and outside with gold. Wood in the symbolism of Scripture is symbolic of man. Gold is symbolic of the perfect nature of God. Therefore wood overlaid inside and outside with gold is man overlaid inside and outside with God. When you and I, the wood, are at last overlaid inside and outside with God, we will be the fulfillment of the Ark, which was wood overlaid inside and outside with gold. The Ark contained the testimony of the law, the Old Testament revelation that God gave Moses. When we have been brought to perfection, to the measure of the stature of the fullness of Christ, and are overlaid inside and outside with God, the word "Jesus" will be dwelling in us. Therefore the New Testament revelation will be inside us just as the old revelation was inside the Ark.

Now we come to the answer to the question as to why Christians do not yet manifest the fruits of the Spirit. You see, everything in the Outer Court was overlaid with brass, but everything in the Holy Place was wood overlaid with gold on the outside. But the Ark of the Covenant in the Holy of Holies was wood overlaid with gold on the outside and inside.

The reason everything in the Outer Court was overlaid with brass, is because brass is symbolic of that which is of the flesh, form without power. Brass looks like gold, it

shines like gold, but after awhile it begins to tarnish, and we see it is not gold.

Even so when I was in the outer court church I went through the forms, and the programs, and the robed choir rituals, and for awhile it looked like God. But then I began to see the tarnish, and I saw it was not God but just a step to God. My soul longed for reality. So I sought God until I received the Baptism of the Spirit, and entered into the Holy Place.

Everything in the Holy Place is wood overlaid with gold on the outside. Wood overlaid with gold on the outside, is man overlaid with God or man under the supernatural anointing of God. But the Ark of the Covenant in the Holy of Holies was not just wood overlaid with gold on the outside, but wood overlaid with gold inside and outside.

In the great move of God which began at the turn of the century, in which twenty million people received the Baptism of the Spirit, God led His people into the Holy Place. They became wood overlaid with gold on the outside, or man under the Supernatural anointing of God. They manifested the gifts of the Spirit as they partook of the Candlestick with a heavenly supernatural language, and great miracles, healings and prophecy. But all the world wondered because they saw the power of the Spirit upon man, but they did not see Him manifesting the fruits of the Spirit. This became a great stumbling block to the denominational Christians and ministry. They did not understand how the Pentecostal brethren could have the gifts of the Spirit without the fruits of the Spirit. Therefore they concluded His gifts or manifestations of the Spirit were false, and not God at all.

What they did not understand was that it was not God's time for His people to manifest the fruits, for they had not entered into the fruit realm yet. He was still only wood overlaid with gold on the outside, in the Holy Place, or man under the anointing of God, or man with the Spirit of God coming upon him. But now in this hour across the land, God has begun His mighty move to lead His people into the fruit

realm, the Holy of Holies. A third veil message is going forth, that it is time to go on to perfection. As God takes us through the Baptism of Fire, He will burn all the dross out of our inside and overlay it with the gold of His nature, so that when He is finished, and we have entered into the Holiest of all, you will not be just you, overlaid with God on the outside, as you have been in Pentecost, but you will be you overlaid with God inside and outside. And you will not manifest just the gifts of the Spirit, but at the last you will manifest the fruits also, even as a fruit tree brings forth first its trunk, then its branches, then its fruits. Even as Jesus said of the corn, first the blade, then the ear, then the fruit upon the ear (Mark 4:28).

This is why those who are preaching the third veil message across the world, are no longer praying for God to do great works through them, but to do a great work "in" them. They are no longer rushing about the world calling upon God to perform great miracles and signs and wonders, that all the world might see the anointing that is upon them. You will find them in little unheralded places with small groups of people, waiting upon God to do a deep inner work in them. They have tasted of the manna from the Table of Shewbread, and the power of the Golden Candlestick. They have rejoiced in the miracles and healings, and blessings that have come forth from being overlaid with gold on the outside, and still rejoice in this for those who are just coming into that realm. They have heard a going in the mulberry tree, and they know the wind of God is preparing to blow his people into the fruit realm, where God will have dealt with the inner man, and overlaid the inside with gold also. Then shall the tree bring forth its fruits in abundance, and the world shall not see gifts only, but gifts and fruits and thus it shall gaze upon the full manifestation of the Christ of God.

Having come this far in revelation, it should be easy for the reader to see that the tree of life, through which the life of God flows into the believer, is God's redemptive plan in Christ, through which He shall build us into a Tabernacle or

dwelling place for Himself. And that the Tabernacle Moses pitched in the wilderness is a type of that tree.

When a tree comes forth you have first the trunk, then the branches, then the fruits. Even so, in the Tabernacle you have first the Outer Court (trunk realm) then the Holy Place (branches or gift realm), then the Holy of Holies (fruit realm), just as out of the trunk of a tree the branches spring forth from which the fruits ultimately come. Sixty years ago a great move of the Spirit came forth in which out of the visible outer court church, through the experience of the Baptism of the Spirit, many believers began to branch out into a higher realm of life in God.

When the branches spring forth from the trunk of the tree, there is only one place for them to go, that is out into the very air itself. And the Greek word for the Spirit of God in the Scriptures, is the word Pneuma, which means "air" or "wind." Even so when God led His people to spring out of the outer court stage of Christianity, in the outpouring of the Spirit which began on Azuza Street sixty years ago, He led them to branch out into the Pneuma, the Spirit of God and to life in the Spirit. As the move of the Spirit progressed, and God led His people deeper into the Holy Place, groups of people began to branch out into different realms of truth, and so there were many branches that sprang out of the outer tree. But all have the same root, Jesus, the root and offspring of David, so they are yet one tree. Just as when the branches start coming forth from a tree, smaller branches spring out of them, so there have been smaller branches spring out of branches, as some of the body of Christ have moved into higher realms of truth. But all still have the same root, Jesus, and all shall bring forth the same fruits in the end, the fruits of the Spirit. It is true that worms (false spirits and doctrine) have gotten into some branches and they have become diseased. But we have the precious promise, in John 15, that Father God is the husbandman, and every branch that bringeth forth fruits He is going to purge it. And every

branch that is not a true branch and bringeth not forth fruit He is going to cut it off.

Now in this last hour, just as the fruits of an orange tree, or any other fruit tree, come forth out of the branches, so out of the branching out of the body of Christ from the outer court stage of Christianity, into the Holy Place, there is in this hour coming forth another mighty move of the Spirit of God. A move in which He is going to take His people through the third veil, into the Holy of Holies, the Fruit Realm.

In the Pentecostal revival of the last sixty years, the members of the body of Christ came into the Holy Place, where they were wood overlaid with gold. Man overlaid with God on the outside, or man under the anointing of God, with the Spirit of God coming upon him. Thus in this realm he could manifest the power of the Spirit and gifts of the Spirit.

But now as God takes us through the Golden Altar of Incense, and the third veil, into the Holiest of all, He is going to burn out the dross, and deal with the inner man. He is going to overlay the inside with the gold of His nature, so that just as the Ark of the Covenant in the Holy of Holies, was wood overlaid with gold inside and outside, so we will be man overlaid with God inside and outside. Then shall the fruits of the Spirit appear in all their fullness. Then all the world shall see in us, not just the gifts of the Spirit, and the power of the Spirit but also the fruits of the Spirit. Thus they shall then see a full manifestation of the Christ.

There is one more great sense in which the Tabernacle is a type of the tree of life. As we have said before, the three main parts of a tree are the trunk, the branches, and the fruits. We have also pointed out how the trunk of the tree is the outer court stage of Christianity, of which the great world wide visible Church is the manifestation. The branches are a type of the Holy Place realm, in which those who have branched out into the Baptism of the Spirit, gifts of the Spirit move, God brought forth in our day is a type. The fruits coming forth are a type of God in this last hour taking His

people on to the measure of the stature of the fullness of Christ, into the Holy of Holies, where the fruits shall come forth in fullness.

But you will notice that in the development of a tree toward its full growth, and the bringing forth of its fruits, there is a progressive change from receiving its life and strength from below to receiving life and strength from above.

The trunk of the tree receives its life and strength from below, from the earth that it is rooted in. But as the branches come out of the trunk they begin to stretch their arms out toward the air and the sun. Their leaves begin to come forth, and begin to draw the ingredients which give them life and strength from the air and the sun. At this stage, life and strength is being drawn from below, and from above. The branches are still drawing some life from their union with the trunk which is rooted in the earth, but the leaves are drawing life from above, from the sun and the air. But as the progression goes forward, less and less life is drawn from below and more and more from above. For when the fruits come forth, it is the sun above that ripens them and brings forth their sweetness, until they are ready for the harvest. In fact it is true that one can pluck the orange from the tree completely, and yet it will still ripen for it is the sun which brings the fruit of the tree to its perfection.

Even so we see this in the Tabernacle and the growth of the Church which is His body. As we grow toward the fullness God has ordained for the body of Christ, we see a progressive change from the drawing of life and strength from below to the drawing of our life and strength from above. When we are still in the outer court stage of Christianity, the trunk of the tree, before we enter into the Baptism of the Spirit, we draw our strength and life from the visible organized Church, with its carnal earthy experiences of hymn singing and robed choir programs and sermons from the letter of the Word, and promises of streets paved with carnal physical gold, and buildings made out of jewels as

homes forever. Our dependence for our needs is in this earthy organizations, earthy natural provisions and methods of doing things, the doctors, the hospitals, the seminaries, etc.

But then we receive the Baptism of the Spirit and enter into the branch realm. We begin to eat from the Table of Shewbread the hidden manna, the Spirit of the Word that is ministered by the Spirit Himself. We partake of the golden Candlestick which is all the supernatural gifts and operations of the Spirit. Thus we are now getting our food and power not from the earthy trunk, the Church organization we were in, but from the air from above. For we are getting it from the Spirit for which the Greek word is pneuma which means air. Nevertheless we do not cut ourselves off from the Church mother we come out of, anymore than the branch cuts itself off from the trunk of the tree it came out of. It is only that we are now drawing more of our life and strength from above, from the Spirit (the air) and from the sun, which is a type of Jesus.

But when we go through the third veil into the Holy of Holies, we will be overlaid with God inside and outside. Just as the fruit is finally perfected and ripened by the sun from above, we will draw our life and strength to go on to perfection, not from the trunk, the visible earthy church organization, but from the air, the pneuma, the Living Spirit of Christ that lives in us. We will be ripened from above by the rays of light (truth) that come from the sun (Jesus), even as Malachi 4:2 says, "Unto you that fear my name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall."

Therefore we have seen that the tree of life Jesus said in our scripture text, He would let those who overcome partake of, is not some tree far away beyond space. It is God's redemptive plan that is revealed to us in the Tabernacle Moses pitched in the wilderness. That plan by which Christ comes to dwell in us as His Body. Then grows us up to the measure of the stature of His fullness, so that we are

dwelling in Him, and manifest all the fruits of His Spirit. Since it is through Jesus in us each individually and all collectively as His body, that the life of God flows into us, then His Spirit in us is the tree of Life, by which we partake of life, the life of God

Therefore the Tree of Life is not far away, but in us, and we who are the body of Christ will all partake of the Tree of Life only as we yield to His Spirit within us, and let Him minister that life that is in us one to another. Thus Ephesians 4:16 says the whole body fitly joined together by that which “every joint supplieth,” according to the effectual working in the measure of “every part,” maketh increase of the body, unto the building up of itself. As we yield to the Spirit of Christ within us and allow Him to minister that life which is in us one to another, the life of God will flow into the whole body, and the Tabernacle of God will be built. The tree will grow up to its fullness, and we will enter into the Holy of Holies, and be overlaid with the gold of God’s nature inside and out, and the tree will bring forth its fruits at last in fullness. Therefore the life that comes from the Tree of Life will flow into us only as we let Him minister it through us one to another.

Therefore let us not criticize or condemn one another anymore because we do not see the fruits yet in one another’s lives. But let us each in this Holy Place realm that we are in, yield ourselves to the Spirit of the Lord. And through the operation of the Spirit ministries and Spirit gifts that we experience in this realm, we shall minister to one another that life and strength by which we shall pass through the third veil, into the Holy of Holies, where we shall be overlaid in all their beauty, sweetness, and fullness and the world shall see a manifestation of the Christ. Amen.