

Touch Not the Oil and the Wine pt 2

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In part 1, I shared about the firstfruits festivals held for the new wine and the oil. Now, I want to bring to mind parts of what was shared in a post called 'Sifted and Separated ~ Pt 2', and also add some fresh understanding.

Remember that the oil firstfruits festival was on 22nd Elul every year and the wood offering was for 6 days following that, from the 23rd to 28th Elul.

These firstfruits were brought to the temple for a worship offering and the Israelites were also required to bring a tithe of their olive harvest for use in the prescribed worship practices of the temple.

Lev 24:2 Command the Israelites that they bring to you pure oil from beaten olives for the light [of the golden lampstand] to cause a lamp to burn continually.

Pure oil is fresh oil, virgin oil of the first pressing, which is done by hand in a mortar, rather than in a mechanical oil press such as is used for the bulk of the harvest – this speaks so clearly of the action of the Lord's own hand upon His set apart remnant as the Spirit brings forth pure oil within them. So, as the olive harvest began to be brought in after the firstfruits offering of oil on 22nd Elul, a considerable amount of fresh oil was brought to the temple in obedience to the Lord of all the earth. This is an amazing prophetic picture to me. In Genesis, God knows He is about to deal with the darkness on the face of the deep and it has

to be done by release of a significant amount of a substance totally opposite in quality, in other words, LIGHT. The Hebrew for 'let there be' is 'hayar' and it also means is 'appear, come into being, arise'. So, He announces the appearing or arising of light - this is not natural light which we get from the sun, created on day 4, but spiritual light. It comes forth from Himself Who is Light. He releases a portion of the essence of Who He is into the earth.

In the same way, before the celebration of the Fall Feasts, the coming of the King and the wedding, Heaven calls for the appearing or arising of vessels full of fresh oil to be presented at the temple. It was accepted by the priests on duty and stored in an inner storehouse specially designated for the pure oil; the holy oil, set apart for producing light in the Holy Place. In other words, there is a transference of appointed position for those marked as holy to the Lord - from the field to the storehouse or treasury, through the valley of pressing.

Isa 60:1 Arise, shine; for your light is come, and the glory of the LORD is risen upon you. Isa 60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon you, and his glory shall be seen upon you. Isa 60:3 And the Gentiles shall come to your light, and kings to the brightness of your rising.

The word translated 'shine' also means 'to kindle, set on fire'. So, this verse could be translated 'arise and receive a baptism of fire'. This kindling occurs just as the time of dense darkness covers the earth – and it brings a profound distinction and manifestation of the allegiance and parentage of the ones radiating the glory light. And of course, those parented by the dark side become horrifyingly clear.

On 22nd Elul 5780, as I prepared to spend time with the Lord, He said to me, "Present yourself as fresh oil". So, I lifted my hands and offered myself as fresh oil firstfruits offering. Now as I look back, I realize He was asking me to do a prophetic action as a firstfruits vessel of pure fresh oil being brought to the temple as an offering for use in His temple in the year which was about to unfold. It is almost a 'here am I, send me' moment but for a specific use in a certain appointed part of the temple – the Holy Place.

These vessels of fresh pure oil carry the essence of Him Who is the Light of the World. They manifest Him. Jesus is poured out of them by their gestures and by their words. And their purpose is to dispel the darkness. Now, in the season of dense darkness that is falling upon the earth, it

has never been more important for vessels of fresh pure oil to be made available for the Lord's kindling.

The Fall Festivals require a large amount of oil to be available, especially as during Tabernacles, there were four giant lamps lit in the women's courtyard of the temple and the whole of Jerusalem was lit by their light. It is a feast filled with great joy and dancing in glorious light, in contrast to the darkness lying upon the surrounding territory. In the prophetic fulfilment of Tabernacles, the glory light of God will beam forth from within those who make up His holy tabernacle in the earth.

I asked the Lord why there was the oil festival (or Pentecost of oil) was celebrated first before the wood offering was carried out (during the 23rd to 28th Elul). He first highlighted the fact that the former was a celebration that was marked as a festival, but the second was just an offering without any celebration. Then He pointed out that the oil was for use in the Holy Place but the wood was designated for use in the outer court during the burnt offerings on the brazen altar. First, pure remnant vessels full of oil would be presented and brought into the place of holy use i.e. they would be sealed and set-apart, not for common household use – and most importantly, they were not to be defiled. Then, once this receiving and setting apart had been accomplished with great joy and festivity in heavenly

places, then the wood would be cut and provided for the brazen altar, delegated to the outer court and its workings.

Trees in the Bible always represent people (see psalm 1). The Lord indicated to me that in these days, the wood offering would be sourced from the trees who had suffered the axe to their root because no fruit of repentance had been seen in their lives. This included both individual lives and ministries, where the Holy Spirit, the Spirit of Elijah had been calling for repentance and the call had been brushed off or flatly ignored.

The vessels brimful of freshly pressed oil, representing fruit of repentance produced after the pressing and chastising of the Holy Spirit during Elul are appointed holy service and a baptism of fire results in an outpouring of glorious holy light – the light of the Spirit. The trees receiving the axe to the root are the unrepentant sinners among God's people who are appointed the everlasting burnings (the brazen altar fire never went out). Yes, they are still of use in the outer court, but the judgement of fire is their portion. Two kindlings taking place in different sections of the temple of the Lord – one producing glory light, the other inducing a severe cleansing and purification. The fire of judgement is portioned the outer court; that section left out in the measuring described in Revelation 11:1.

Rev 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. Rev 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the nations: and the holy city shall they tread under foot forty two months.

The word translated 'nations' also means 'pagan, heathen'. Then He took me back to Samuel and the removal of Hophni and Phineas from the priesthood. Samuel represents the firstfruits offering of Hannah's womb, set apart for holy use and brought to abide in the temple, his life a holy vessel poured out in ministering to the Lord. Hophni and Phineas are those in whom the axe is laid to the root of the tree. Sifting and separation is evident between the sons of oil and the fruitless trees whose end is to be burned. They are also described in Hebrews 6:4-8.

Remembering that the Spirit intimated to me that the door to the Bridal chamber would be closing by the end of the Hebrew year 5782, Rosh Hashanah (Feast of Trumpets) 5783 seems to form the cut-off for the sealing of the holy vessels full of fresh oil, earmarked as vessels of honor for the end-time season ahead. The bridal chamber in this instance depicts the treasury of the temple where the holy vessels of fresh oil are stored and kept safe for holy use. The Fall Feasts are a prophetic picture of the unfolding of the endtimes, with some sealed and set-apart for holy use

and glory outpouring in their midst, and others who bear no fruit of repentance relegated for righteous judgments.

In a great house there are vessels of gold and silver, wood and clay; vessels of honour and vessels for ignoble purposes. Wooden vessels are for lowly purposes. Wood is used in the outer court. Gold and silver are used in the Holy Place and its furniture and utensils and in the Holy of Holies. The High Priest's garments also had thin gold wire woven into the blue, purple and scarlet fabric. If we purify ourselves, we can be vessels of honor, useful to the Master.

Rosh Hashanah is the day Noah released the dove from the ark for the final time and it did not return, The ground was drying and Noah could remove the cover of the ark and allow some fresh air and light in. The dove company, His precious Bridal remnant who have prepared themselves with extra oil are getting ready to fly to their portals. The years of preparation draw to a close for them and the outpouring of their oil is appointed to begin in the Holy Place. For others, the day that burns like an oven is at the threshold.

In the Book of Revelation chapter 7, first, the remnant saints of God are sealed and then the judgments begin to be poured out. When the black horse begins to ride in Rev 6:6, there is a shout, "Do not touch the oil and the wine". As I have shared, these two liquid firstfruits offerings are holy to the Lord; these two groups of saints are hidden in

the day of His anger. First there is the sealing of His bondservant saints, then judgment is unleashed in the earth and the first one unleashed is the burning up of 1/3 of the trees!!!

*Rev 7:2 Then I saw a second angel coming up from the east (the rising of the sun) and carrying the seal of the living God. And with a loud voice he called out to the four angels who had been given authority and power to injure earth and sea, Rev 7:3 **Saying, Harm neither the earth nor the sea nor the trees, until we have sealed the bond servants of our God upon their foreheads.***

*Rev 8:7 The first angel blew [his] trumpet, and there was a storm of hail and fire mingled with blood cast upon the earth. And a third part of the earth was burned up and **a third of the trees was burned up** and all the green grass was burned up.*

In natural terms, this speaks of a rain of asteroids bombarding the earth. In spiritual terms, if we look at trees as representing men, one third of the trees are to receive judgment by fire. Some trees have been planted by the streams that make glad the city of God and bear their fruit in season. Others are unmoved and unchanged by the waters calling for repentance and realignment. I cannot tell you how the fear of God grips my heart as I type these words.

The sifting and the separating are even now taking place. The vessels containing the oil offering are marked and sealed for holy use and celebrated even as they are filled, and the baskets of chopped wood are filling rapidly. Where will your life be counted? Amongst the holy or the unholy? The outer court is appointed for trampling for 3&1/2 years, for treading underfoot, like salt that has lost its savor. Oh, Spirit of the Living God, help us all to be found face down before You, bringing our hearts into holy alignment with Your will and Your standard.

Rev 22:11 He who is unrighteous (unjust, wicked), let him be unrighteous still; and he who is filthy (vile, impure), let him be filthy still; and he who is righteous (just, upright, in right standing with God), let him do right still; and he who is holy, let him be holy still. Rev 22:12 Behold, I am coming soon, and I shall bring My wages and rewards with Me, to repay and render to each one just what his own actions and his own work merit.

The word translated 'still' also means 'more' – let the holy become more holy, more set apart, completely abandoned and dedicated to His will and purposes in the earth. Let the distinction between light and darkness become a definite clear demarcation; may those who name themselves by the Name of the Lord have nothing to do with the fruitless deeds of darkness – so much so, that our holy living

convicts those around us of their need for Christ. Let all of us who are truly sons of the Light and sons of the Day live in such a way that our lives display His holy, pure light.

I am reminded suddenly of a little song the Holy Spirit gave me:

May my life be a light,
a precious, holy flame.

May I burn with a passion
that never will grow dim.

May the breath of Your lips
now fan it ever higher.

For Your glory, for Your glory,
may I burn.

SELAH