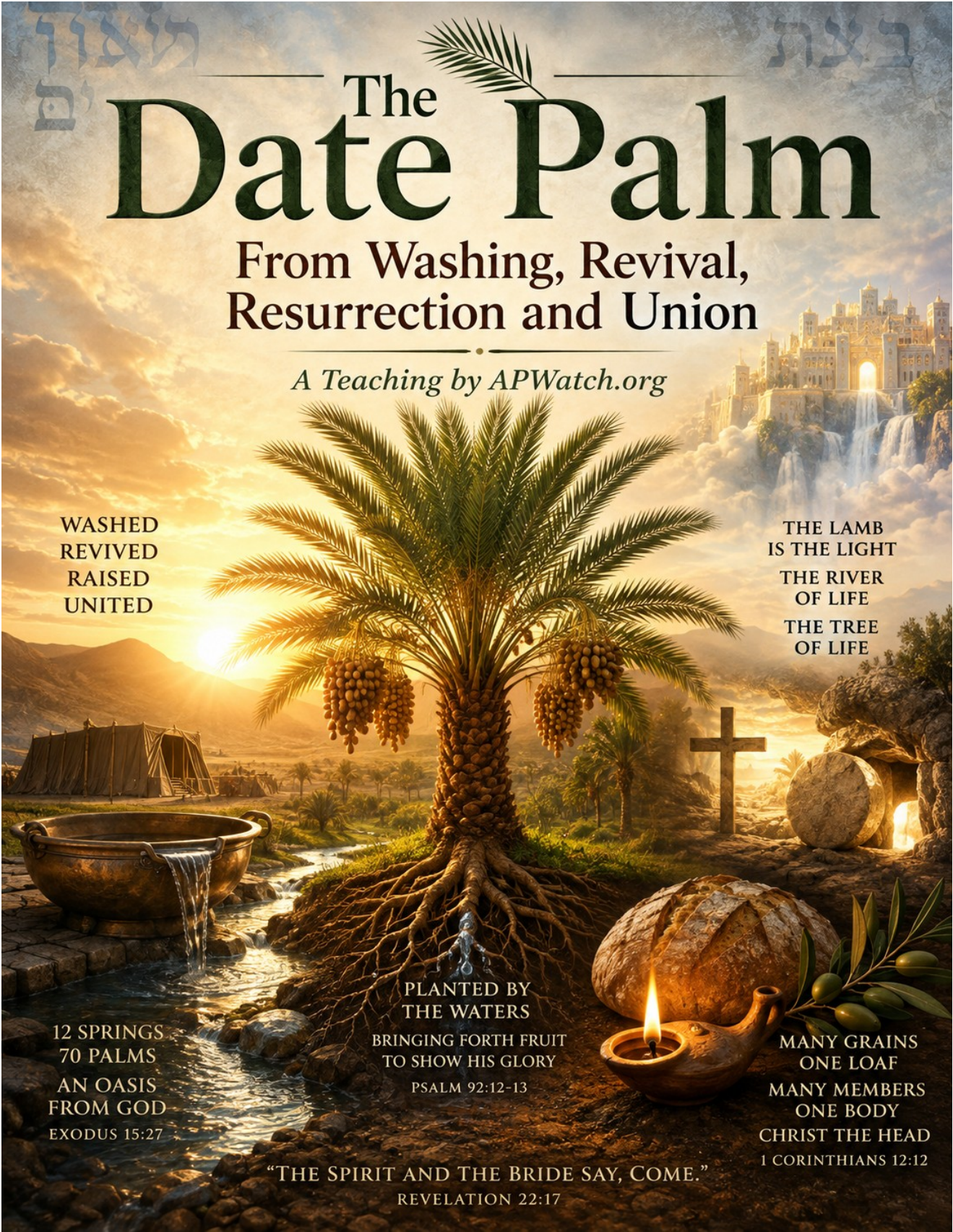




The Date Palm

From Washing, Revival,
Resurrection and Union

A Teaching by APWatch.org

WASHED
REVIVED
RAISED
UNITED

THE LAMB
IS THE LIGHT
THE RIVER
OF LIFE
THE TREE
OF LIFE

12 SPRINGS
70 PALMS
AN OASIS
FROM GOD
EXODUS 15:27

PLANTED BY
THE WATERS
BRINGING FORTH FRUIT
TO SHOW HIS GLORY
PSALM 92:12-13

MANY GRAINS
ONE LOAF
MANY MEMBERS
ONE BODY
CHRIST THE HEAD
1 CORINTHIANS 12:12

"THE SPIRIT AND THE BRIDE SAY, COME."
REVELATION 22:17

THE DATE PALM

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Looking Unto Jesus

This teaching began with a small detail in the wilderness: twelve springs of water and seventy date palms. At first it looked like a beautiful oasis and an interesting number. But as Scripture was allowed to testify to Scripture, the oasis began to open. The palm became a man. The water reached his hidden roots. The hidden life became visible as fruit. The fruit became testimony. The testimony became corporate. And the many witnesses repeatedly converged upon one Person—Jesus Christ.

That must remain the governing principle of everything that follows. The purpose of biblical mystery is not fascination with mystery. The purpose of a pattern is not admiration of the pattern. The purpose of the lamp is not the lamp, the purpose of the water is not the water, and the purpose of the tree is not the tree. The witnesses are useful only insofar as they help us see the One to whom the Scriptures testify.

“Looking unto Jesus the author and finisher of our faith...” — Hebrews 12:2

When Moses and Elijah appear with Jesus at the Transfiguration, the Law and the Prophets stand together as witnesses. Then the Father directs attention to the Son: “Hear him.” When the moment is over, the disciples see Jesus only. That is a fitting picture of our method. We listen carefully to the witnesses, but we do not stop at them. The witnesses must become transparent enough that Christ remains in view.

The purpose of the pattern is not to reveal the pattern. The purpose of the pattern is to reveal Jesus.

1. The Man Who Is a Date Palm

Israel arrived at Elim after passing through the sea and then encountering the bitter waters of Marah. Exodus records that Elim contained twelve springs of water and seventy palm trees. Historically, this was a real oasis where a thirsty people camped. Yet later Scripture gives us an interpretive key that causes us to look again.

“The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.” — Psalm 92:12

Psalm 92 does not leave the palm as a botanical curiosity. The righteous person is compared directly to the palm. Those planted in the house of YHWH flourish in His courts and continue bearing fruit even in old age. The date palm therefore gives us an explicit biblical picture of a human life that has been planted, sustained, matured and made fruitful in the presence of God.

Psalm 1 gives the same architecture without naming the species. The blessed man delights in the Torah of YHWH and becomes like a tree planted beside rivers of water, bringing forth

fruit in season. Jeremiah 17 again describes the one who trusts YHWH as a tree planted by waters, sending its roots toward the river and continuing to yield fruit even when heat comes.

MAN → TREE → HIDDEN ROOTS → WATER → FRUIT

The tree is the man. The roots are the hidden part of the man. The water explains the life of the tree. The fruit reveals what has happened within. This becomes the master image of the teaching, and we will keep returning to it.

The Hidden Root — The Inner Man

Most of what keeps a tree alive is hidden. The root system works beneath the surface long before fruit becomes visible above it. Religion can decorate branches, polish appearances and make a tree look impressive to observers, but decoration cannot create living fruit.

“Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt... for out of the abundance of the heart the mouth speaketh.” — Matthew 12:33–34

Jesus moves directly from tree and fruit to heart and mouth. The hidden interior becomes audible. What fills the unseen person eventually manifests. A person can imitate outward forms for a time, but the fruit eventually identifies the tree.

The Fruit Already Has a Purpose

“To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.” — Psalm 92:15

The mature palm does not bear fruit so that people will admire the palm. Its fruit shows something about God. The mature life becomes witness. That conclusion will become increasingly important as we move from the palm at Elim to the seventy elders, Pentecost, the Body of Christ and finally the Tree of Life.

The tree does not bear fruit so that the world will admire the tree. Its fruit testifies to the One who gave it life.

The Seventy Palms — Many Trees, One Grove

Elim contains seventy palms, not one. Our testing showed that seventy cannot be reduced to a simplistic dictionary definition. Scripture uses seventy for Jacob’s household, elders, corrupted elders, royal households, years, appointed periods, palms, and the seventy or seventy-two sent by Jesus. The safest general observation is that seventy repeatedly marks a measured or representative fullness. In human and corporate settings, it often presents the many as an ordered or representative whole.

Jacob enters Egypt as a household of seventy, yet that household bears the one corporate identity Israel. Numbers 11 gathers seventy elders as representatives of the larger people.

Ezekiel 8 gives seventy elders again, but this time their inward chambers are filled with corrupt imagery. The number does not guarantee righteousness. The representative structure remains while what fills it changes.

This protects us from saying that the seventy palms simply mean seventy elders. Psalm 92 gives a broader key: the righteous person as a fruitful palm. Elim may therefore be contemplated as a grove of many individual lives standing together beside the water. The image is corporate without erasing the individual tree.

“For as the body is one, and hath many members... so also is Christ.” — 1 Corinthians 12:12

Many trees form one grove. Many persons become one Israel. Many members become one Body. Already the date palm is beginning to teach us how Jesus can be seen through many members without becoming many competing Christs.

2. The Water Beneath the Tree

If the palm is the person, the next question is unavoidable: what keeps the palm alive? The answer is largely hidden beneath the ground. The roots reach toward water. Scripture repeatedly uses water in connection with washing, cleansing, receiving and life. This does not mean that every biblical occurrence of water has one fixed symbolic meaning; water can also participate in judgment imagery. But in the passages governing this teaching, water repeatedly accompanies cleansing and life.

Aaron and his sons wash before priestly ministry. Ezekiel speaks of clean water sprinkled upon a corporate people, followed by a new heart and God’s Spirit within. Ephesians speaks of Christ sanctifying His Bride through the washing of water by the Word. The movement is not merely external cleanliness. The water reaches toward the inner person.

WATER → WASHING → HEART → SPIRIT → LIFE

The Laver Made from Mirrors

The Tabernacle laver adds a remarkable detail. Exodus 38:8 says that the bronze laver was made from the mirrors of the women who assembled at the entrance of the Tabernacle. James later compares the hearer of the Word with someone looking into a mirror. Exodus does not explicitly tell us that its mirrors symbolize James’s teaching, so we should not force the two passages into an equation. Yet the canonical convergence is beautiful: washing and self-seeing meet.

The Word is easily misused when it becomes primarily a tool for inspecting another person’s tree. James turns the mirror toward the hearer. True washing begins when Scripture exposes the inner man who is actually standing before it.

The Word is first a mirror for the reader before it becomes a measuring rod for the neighbour.

Hearing Is Not Yet Understanding

The parable of the sower gives us an important distinction. Jesus identifies the seed as the Word of God. In Matthew's account, one hearer receives the Word but does not understand it, while the fruitful hearer hears and understands and therefore bears fruit. The same Word can be encountered without yet becoming fruitful understanding.

WORD HEARD → WORD RECEIVED → WORD UNDERSTOOD → FRUIT

This is where our earlier distinction between water and living water becomes useful as a working model. The Word may be encountered before it is understood. The Spirit opens what has been heard. The water reaches the root, but the life must become inwardly realized.

The Great Sea and the Third Day

Solomon's Temple contained an enormous bronze Sea used for priestly washing. It stood upon twelve oxen arranged three toward each of the four directions. Kings describes it as containing two thousand baths, while Chronicles describes a capacity of three thousand baths.

Our study noticed the intriguing possibility that two thousand and three thousand might echo two days and three days, particularly beside the biblical comparison of a thousand years with a day before God. We deliberately refused to make that numerical observation foundational. Scripture never tells us to convert the bath measurements into prophetic days.

But the question led to something far stronger. Scripture itself directly connects washing and purification with the third day. At Sinai, Israel washes and prepares for the third day when YHWH appears. Numbers 19 connects purification from contact with death with the third day. Then Hosea gives the movement in unmistakable language:

"After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." — **Hosea 6:2**

Our palm has moved from water toward revival. The third day becomes a place of raising and revealed life. And in Jesus Christ the testimony becomes embodied: the One who entered death rises on the third day. The hidden life is revealed stronger than death.

3. The Life Hidden Within

A watered palm is not fruitful merely because its bark is wet. The water must be received inwardly. Scripture repeatedly moves in the same direction: from an external Word toward

an inward inscription, from hearing toward understanding, from information toward formation.

Jeremiah promises that Torah will be placed in the inward parts and written upon the heart. Paul contrasts tablets of stone with fleshy tablets of the heart, written by the Spirit of the living God. Galatians describes the apostolic labour as continuing until Christ is formed within the people.

“My little children, of whom I travail in birth again until Christ be formed in you.” — Galatians 4:19

The goal is not merely that a person possess correct information about Christ. The goal is Christ formed within. The hidden root begins to carry the life of the Source.

Oil — When the Word Becomes Light

Zechariah 4 gives one of Scripture’s strongest controls for the relationship between oil imagery, Spirit and illumination. Zechariah sees a lampstand, seven lamps, an oil supply and two olive trees. The angel’s interpretation turns explicitly to the Spirit:

“Not by might, nor by power, but by my spirit, saith the LORD.” — Zechariah 4:6

Oil feeds the lamp. The lamp gives light. Light makes sight possible. Zechariah associates the seven with the eyes of YHWH going throughout the earth. Revelation places seven eyes upon the Lamb and identifies them with the seven Spirits of God sent throughout the earth.

OIL → SPIRIT → LIGHT → SIGHT → UNDERSTANDING → LAMB

This is why oil became such an important companion to water in our investigation. Water and oil need not be made identical. Water can describe washing, receiving and life; oil can help us speak of Spirit-given illumination. The Word is not discarded when the Spirit comes. The Spirit opens what the Word carries.

The Spirit does not destroy the letter; He unveils what the letter carries until the Word takes living form within the person.

Fine Flour Mingled with Oil

Numbers 7 records twelve tribal princes bringing offerings at the dedication of the Tabernacle. Each prince brings a silver bowl weighing seventy shekels, filled with fine flour mingled with oil. The twelve bowls together total 840 shekels, an interesting numerical observation that we keep secondary to the text itself.

Leviticus uses fine flour and oil in grain offerings, including unleavened cakes. This gave rise to a useful typological possibility: flour can be contemplated as the Word brought into communicable form, while oil corresponds to Spirit-given illumination. Scripture does not explicitly define flour as “the letter,” so we preserve this as typology. Yet the physical picture

teaches an important principle: the form is not the enemy. You cannot make bread by throwing away the flour.

Likewise, spiritual interpretation should not despise the written form. The written witness carries what the Spirit unveils. The letter is not the destination, but neither is it disposable. It is the vessel through which testimony is carried until understanding opens.

Many Grains Becoming One Loaf

Fine flour introduces another dimension. Flour is no longer one intact grain. Many grains have become one substance from which one loaf can be formed. Paul explicitly uses bread this way:

“For we being many are one bread, and one body: for we are all partakers of that one bread.” — 1 Corinthians 10:17

Many grains. One loaf. Many members. One Body. The individual is not erased, but neither does the individual remain an isolated spiritual kingdom. The life received in each member belongs to a larger corporate reality whose Head is Messiah.

This is the micro and macro movement we kept encountering. Christ is formed within the individual, yet the individuals are formed together into one Body. God dwells in the heart, yet the many together become His Temple. The hidden life of the palm is not meant to terminate in private enlightenment. It matures into corporate relationship.

4. Revival, Resurrection and Union

The title of this teaching is not a list of unrelated doctrines. Washing, revival, resurrection and union describe a movement of life. Hosea speaks of revival followed by third-day raising. The Gospels reveal Christ raised on the third day. But resurrection is not the end of the movement.

Paul says in Romans 7:4 that we are joined to Him who was raised from the dead so that we might bring forth fruit unto God. Jesus gives the living-tree explanation in John 15:

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine...” — John 15:4

WASHING → REVIVAL → RESURRECTION → UNION → FRUIT

Fruit is not manufactured by religious pressure. It is the visible evidence of invisible union. The branch bears because it abides. The date palm flourishes because its hidden root participates in a source of life. Resurrection reveals the Life; union allows that Life to become ours by participation; fruit makes the hidden union visible.

The Third Day Is Also a Wedding

John deliberately tells us that the wedding at Cana occurs on the third day. Purification vessels contain water; through Christ the water becomes wine; His glory is manifested. We should not force every detail into a fixed code, but the convergence is beautiful: third day, purification, transformation, marriage and manifested glory.

The risen Christ is Bridegroom. Resurrection moves toward union. And union produces fruit. This is why “union” belongs in the title of the teaching. The goal of washing is not endless washing. The goal of revival is not an emotional moment. The goal of resurrection is not merely proof that death was defeated. The movement reaches toward participation in the Life of the risen Messiah.

The Family Hidden and Revealed in Messiah

Union brought us into another part of the investigation: Scripture’s family relationships. Father and Mother, Husband and Wife, Son and Daughter, Brother and Sister all function as genuine relational language in biblical spiritual and corporate imagery.

The model that emerged can be understood as three complementary relational pairs: Father/Mother, Husband/Wife, and Son-Brother/Daughter-Sister, with Messiah as the reconciling center. The geometry of the family cross, cube and six-pointed star remains an exploratory illustration rather than doctrine, but the theology underneath it is strongly biblical.

Ephesians calls the reconciled people one new man, one Body, the household of God, a holy Temple, and later the Bride/Wife in relation to Christ. The same corporate reality can be viewed through different relational faces without contradiction.

Adam and Eve provide an important typological control. Eve is brought forth from what was contained in Adam and the two are revealed as one flesh. Paul explicitly quotes this one-flesh passage and says:

“This is a great mystery: but I speak concerning Christ and the church.” — Ephesians 5:32

This allows us to investigate the feminine relational aspects of the Body as something revealed corporately from the one Christ without forcing Wife, Mother or Sister to be direct personal titles of Jesus. Head and Body remain relationally distinct while belonging to one corporate reality.

The cross itself becomes the place of reconciliation. Ephesians says Christ reconciles divided peoples unto God in one Body by the cross. Vertical relationship with God and horizontal relationship with neighbour meet in Messiah. The Law itself is summarized by Jesus through these two directions: love God and love neighbour.

**Union does not mean sameness. It means difference without division
—distinct relationships restored around one Head.**

5. When the Date Palm Bears Fruit

We have now followed the palm from water into hidden life, from hidden life into resurrection and union. We can finally ask the question toward which the entire teaching has been moving: What is the fruit?

Scripture will not allow us to reduce all fruit to spoken words. Fruit is broader: it is the outward manifestation of the inward life, seed, wisdom or spirit that has taken root within. But Scripture repeatedly identifies speech and testimony as one of the clearest forms of that fruit.

Jesus says the tree is known by its fruit and immediately explains that out of the abundance of the heart the mouth speaks. Luke gives the same connection. Hebrews explicitly calls praise the fruit of our lips. Proverbs speaks of the fruit of the mouth. James moves from the tongue to fountains of water, trees, fruit and wisdom.

And Psalm 92, our controlling date-palm text, gives the fruit a purpose:

“To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.” — Psalm 92:15

The palm’s mature fruit becomes testimony about God. The fruit does not exist to advertise the tree; it reveals the character of the Source from which the tree has lived.

The Fruit of the Spirit Becomes Audible

This is why the seventy elders of Numbers 11 become so important. The Spirit rests upon the seventy and they prophesy. What entered becomes audible. The corporate representative body begins to speak.

“Would God that all the LORD’S people were prophets, and that the LORD would put his spirit upon them!” — Numbers 11:29

Moses refuses to monopolize the revelation. His desire is not that everyone remain dependent upon his unique spiritual access. He wishes that all God’s people would receive the Spirit. Joel expands the hope to all flesh. At Pentecost Peter declares, “This is that.”

Acts 2 describes a sound from heaven like a rushing mighty wind. The Spirit fills the gathered Body. Tongues speak. People from the nations hear the wonderful works of God in languages they understand. The fruit of the Spirit has become audible.

But the sound is not the destination. The tongues are not the destination. Peter stands and interprets what has happened through Scripture, and his testimony points to Jesus as Lord

and Christ. The true fruit does not cause the nations to admire the branches. It reveals the Head.

SPIRIT WITHIN → TESTIMONY WITHOUT → NATIONS HEAR → JESUS REVEALED

Galatians — The Character of the Fruit

Galatians describes the fruit of the Spirit as love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness and self-control. These are profoundly relational qualities. They are not merely external religious achievements. They describe the character through which the inner life is expressed toward another.

Much of human relationship is mediated through communication. Love affects how Truth is spoken. Patience affects how disagreement is handled. Gentleness affects correction. Self-control governs what the tongue releases. Peace refuses unnecessary division. Faithfulness makes testimony trustworthy.

This means the fruit of the Spirit becomes audible not merely because a person speaks, but because the character of the Spirit can be heard in the manner of the testimony. A technically correct statement delivered in hatred, rivalry, pride or domination may reveal that the speaker has not yet reached the maturity being claimed.

Mature testimony is Truth spoken in Love for the restoration and building of another, so that both may grow into the Head, who is Christ.

Truth reveals. Love reconciles. Spirit gives understanding. Witness communicates. Christ makes the many one.

Love — The Test of Mystery and Bond of Maturity

This became one of the strongest conclusions of the investigation. Paul says that even if someone understands all mysteries and all knowledge but does not have love, that person is nothing. Mystery cannot authenticate itself. Knowledge cannot prove maturity simply by being difficult or hidden.

Colossians calls love the bond of perfectness or completeness. Ephesians tells us to speak the Truth in Love so that the whole Body grows into the Head, Christ. First Corinthians places the many-membered Body in chapter 12, Love in chapter 13, and prophecy and edifying speech in chapter 14. The sequence is deeply fitting: Body, Love, audible edification.

True spiritual knowledge therefore moves toward restoration rather than domination. The person who sees is not given legitimate grounds to rule over the one who does not yet see. The one who sees becomes a witness so that another may also see.

The fruit of unveiled mystery is relational restoration, not power over those who do not possess the mystery.

True Witness Does Not Pretend to Be the Source

This principle also clarified the role of the prince, elder, teacher and witness. A representative is not the Source. Jesus Himself repeatedly says that He speaks what He has received from the Father. John 17 describes the Father giving words to the Son, the Son giving them to the disciples, and future believers receiving through the disciples' word.

The healthy movement is therefore Source, receiver, understanding, witness, another receiver. Revelation multiplies without replacing the Source. Corruption begins when the receiver starts behaving as though he owns the revelation and therefore controls access to God.

SOURCE → RECEIVER → UNDERSTANDING → WITNESS → ANOTHER RECEIVES

This is the opposite of spiritual elitism. Moses wishes all would prophesy. Pentecost makes the testimony understandable to the nations. The mature Bride at the end of Revelation does not say, "Look what we possess." She says, "Come."

6. From Elim to the River of Life

The date palm has remained in sight from the beginning: the man as tree, the hidden root as inner man, the water as cleansing and life, the Spirit as illumination, resurrection as revealed life, union as abiding, and fruit as the manifestation of what has been received within. Now Scripture allows the oasis at Elim to expand into a much larger canonical landscape.

Ezekiel — When the Water Leaves the House

Ezekiel 47 sees water issuing from the sanctuary. At first the water is shallow, but it becomes deeper and deeper until it is a river that cannot be crossed. Wherever the river goes, life appears. Trees grow on both banks. Their fruit does not fail because their waters come from the sanctuary; their fruit is for food and their leaves for healing.

The image sounds remarkably familiar now. Psalm 1 gives water, tree and fruit. Psalm 92 gives palm, house and fruit. Elim gives springs and palms. Ezekiel gathers house, water, trees, continual fruit and healing into one expanding vision.

SANCTUARY → WATER → TREES → FRUIT → HEALING

The water that nourished one tree has become a river. The micro image expands toward the corporate and eventually toward the nations.

The Holy City — The Whole Dwelling Becomes Holy

Revelation 21–22 brings almost every strand together. New Jerusalem is described with equal length, breadth and height, echoing the cubic form of the Holy of Holies. The city is simultaneously shown as the Bride, the Lamb's wife. Twelve gates bear the names of Israel's tribes; twelve foundations bear the names of the Lamb's apostles.

The final dwelling therefore holds Israel and apostolic witness together. The city is Body, Bride, dwelling and holy place through different relational images. The imagery is not competing; it reveals different relationships of one corporate reality.

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” — Revelation 21:22

The symbol begins to give way to the Person. There is no need for another temple structure because God and the Lamb are the Temple. There is no need for another lamp because the Lamb is the Light. The lampstand has done its work. The oil has done its work. The light has revealed its Person.

The River and the Tree

Then Revelation shows a pure river of water of life proceeding from the throne of God and of the Lamb. The Tree of Life stands in relation to the river, bearing fruit, and the leaves are for the healing of the nations.

We began at Elim with water and palms. We end with water and the Tree of Life. Between the two stand the righteous tree of Psalm 1, the date palm of Psalm 92, the sanctuary river and trees of Ezekiel, the Vine of John 15, the one loaf and one Body of Paul, and finally the Tree whose life reaches the nations.

ELIM: WATER + PALMS → REVELATION: RIVER OF LIFE + TREE OF LIFE

The date palm has carried us farther than we first expected. What began as a picture of the righteous person has opened into a picture of a corporate people receiving one Life and becoming fruitful witness under one Head.

The Final Fruit Is an Invitation

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come...” — Revelation 22:17

This may be the most beautiful confirmation of the mature-testimony principle. The Spirit and the Bride speak. The mature corporate fruit becomes audible. And what does it say? Not, “We possess what you lack.” Not, “Submit to our hidden knowledge.” Not, “Admire our spiritual status.” It says: Come.

The water of life is offered freely. The revelation moves outward toward the thirsty. Knowledge becomes invitation. Truth becomes witness. Love seeks restoration. The Bride does not replace the Lamb; she points toward the Source of the river.

And They Shall See His Face

The final destination of the imagery is not another number, another symbol or another interpretive system. Revelation says that His servants shall see His face. That is where the mystery ends: sight restored, relationship restored, God and humanity dwelling together, the Lamb as Light, the river giving life, and the nations healed.

The seven eyes, the lamps, the oil and the imagery of sight have fulfilled their purpose. The veil is removed so that the Person may be seen.

Conclusion — The Date Palm Still Points to Jesus

We can now return to the oasis where we began. Israel came to Elim and found twelve springs and seventy date palms. At the beginning of the journey we saw water and trees. At the end, the same image has become a living teaching about the inner man and the Body of Messiah.

The man is the tree. The hidden roots speak of the inner person. The water reaches where outward religion cannot. The Word washes and is received. The Spirit illuminates. Christ is formed within. What appeared dead is revived. The third day reveals resurrection. The risen Christ draws us into union. Union produces fruit. Fruit reveals the inward life. The fruit of the Spirit becomes relationally visible and audibly expressed. Mature testimony speaks Truth in Love for restoration. Many trees become one grove; many grains become one loaf; many members become one Body; and Christ remains the Head.

**WATER → WASHING → LIFE → RESURRECTION → UNION → FRUIT → WITNESS →
RESTORATION → ONE BODY → CHRIST**

The numerical and geometric observations remain useful as scaffolding. Seventy as representative fullness, seven and ten, the 2,000 and 3,000 baths, 840, the family cross, cube and six-pointed star can continue to be investigated. But none of them is required to hold up the central teaching. If the scaffolding is removed, the biblical architecture remains.

That is exactly what we wanted. The symbols should never become idols. The lamp must eventually reveal the Light. The river must lead us to its Source. The fruit must reveal the Tree. The witness must point beyond himself.

“The righteous shall flourish like the palm tree...” — Psalm 92:12

And why does the mature palm bear fruit?

“To shew that the LORD is upright...” — Psalm 92:15

The palm points away from itself.

Pentecost points away from tongues toward Jesus. The Law and Prophets point away from themselves toward Jesus. The Bride says “Come” because the water belongs to God and the Lamb. The Body grows into its Head. The mystery is fulfilled not when we become impressed with what we have discovered, but when the veil is removed and we see Him more clearly.

Mature testimony is Truth spoken in Love for the restoration and building of another, so that both may grow into the Head, who is Christ.

This is the fruit we desire: not knowledge that creates superiority, but understanding that restores relationship; not a ministry that makes people dependent upon the witness, but a witness that leads people to the Source; not fruit that glorifies the tree, but fruit that declares that YHWH is upright.

The date palm has brought us from washing to revival, from revival to resurrection, from resurrection to union, and from union to fruit. The fruit has become testimony. The testimony has become invitation. And the invitation remains the same:

Come and see Jesus Christ.