

# ASCENDING ALIVE

This writing is presented to clearly examine what will take place and why during that wonderful and momentous time of the calling out of the Remnant from this earth for their cleansing, anointing, and atoning, their return with Yahshua, and Christianity's experience and promise. All of these events must occur within the framework of the fall festivals - Trumpets, the Day of Atonement, and the Feast of Tabernacles.

In order to help us understand the significance and meaning of these events, we will examine two clear Bible contradictions. But before we do, let us first lay out Yahweh's timing for these fall festival events. These events relate to the sacred calendar (vs. the civil calendar), and occur during the seventh month or Tishri. They are as follows:

(1.) Trumpets: 1st day of the seventh month

"...you shall have a rest, a reminder by blowing of trumpets, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to Yahweh" (Leviticus 23:23-25; Numbers 29:1-6).

(2.) Day of Atonement: 10th day of the seventh month

"...it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to Yahweh. Neither shall you do any work on this same day..." (Leviticus 23:26-32; Numbers 29:7-11).

(3.) Feast of Tabernacles (or Booths): 15th day through the 21st day (seven days), plus an eighth day (or the 22nd) in the seventh month.

"On the first day is a holy convocation; you shall do no laborious work of any kind. For seven days you shall present an offering by fire to Yahweh. On the eighth day you shall have a holy convocation and present an offering by fire to Yahweh; it is an assembly. You shall do no laborious work" (Leviticus 23:33-36; Numbers 29:12-38).

As you will find, these fall festival events provide the pattern for our entry into the coming future ages of Yahweh - the Millennial age, the following great white throne judgment, and beyond. It is important we understand these festival events if we want to understand Yahweh's work among men. The great significance of these events is further evidenced in that Tabernacles is specifically associated with going "up to Jerusalem to worship the King, Yahweh of hosts," and those who do not do so will not receive the rain (Zechariah 14:16f). This prophecy, like many others in Zechariah and Haggai and other books, will not be fulfilled in the natural, but in the spiritual. The rain spoken of here is not a natural rain, but the rain of the Holy Spirit, and the Jerusalem where Yahweh of hosts abides is Jerusalem above. Thus, Tabernacles is clearly the feast to be aware of and to understand as we mark the 2,000 year transition

point of the church age, as we look to Yahweh for His latter rain, and as we anticipate the soon return of Yahshua.

This feast more particularly speaks of entering into the promised land, while Passover and Pentecost refer to coming out of Egypt and approaching the burning mountain. The fall feasts are generally regarded in the church as the time of the taking out of the saints and the return of Yahshua. In order to better understand how they are laid out and the pattern they reveal, let us now examine them on a time line.



We will consider in this writing three separate fulfillments of this pattern - first by the two-part Remnant, followed later by Christianity, and finally concluded by the world. It is most important to realize that all men must pass through this fall festival to receive immortal bodies. Trumpets and Tabernacles, with the most interesting Day of Atonement in between (Atonement, as you will see, has a dual meaning), specifically relates to entering into immortal incorruptible bodies. Yahweh will first take the Remnant through a necessarily altered application of these festival events, then later Christianity will pass through this festival, followed in time by the world.

As we have mentioned, Tabernacles also looks to the day in which Yahshua will return to this earth and Tabernacle among man. On a Tabernacles very soon, this should be exactly what happens. But we know that when He returns, He will bring with Him some "blessed and holy" ones who will reign with Him in the Millennium (Revelation 20:6). Who are these "blessed and holy" ones and how is it that they in fact gather with Him to reign? Though we will consider the three resurrections of the Remnant, Christianity, and the world, **the main purpose of this writing is to reveal how and why the first fruits Remnant pass through this vital feast period by:**

**Ascending alive on Trumpets,**

**Remaining in heaven for fifteen days, and**

**Returning with Yahshua on Tabernacles to reign in the Millennium.**

The Remnant will return with Yahshua on a normally scheduled Feast of Tabernacles on this earth; but before this can happen, Yahweh must first take them into heaven and perform, as it were, an early feast of the same fulfillment. In other words, what we find is the Remnant will be taken through a Feast of Tabernacles seven days prior to the normal fifteenth of the month. This establishment and glorification of the Remnant in advance of Yahweh's dealing with the remainder of mankind is an essential transition work in His plan. He always has seemingly "out of sequence" first fruits that enter into His provision

prior to the whole. As we will see regarding the Remnant, it is their vital fulfillment that makes possible the entry of the remaining host of mankind into Yahweh's provision. They become the "anchor of hope" by initially entering within the veil (Hebrews 6:19). It is Yahweh's entry of this group into immortality as the holy of holies work, that allows for the like entrance and establishment of the remainder of mankind into immortality as Yahweh's completed temple.

And all these, having gained approval through their faith, did not receive what was promised, because God had provided something better for us, so that apart from us they should not be made perfect (Hebrews 11:39-40).

The "us" in reality must first be the Remnant that opens the way for all the rest of mankind who are waiting, both Christians as well as the world. Yahweh begins His fulfillment by first bringing in the "two sons of fresh oil," the two-part Remnant that is a part of the church whole that is "'Not by might nor by power, but by My Spirit,' says Yahweh of hosts" (Zechariah 4). For Yahweh to fulfill His work as "Yahweh of hosts," He must first perform a unique and purer work by His Spirit. This work is accomplished through the two Remnants - first by their being taken out of this world and brought into priesthood, then by their reigning with Him as He subdues all nations.

This early entrance of the Remnant into immortality is evidenced by Enoch, Elijah, and those "holy ones" who temporarily came to life after Yahshua's resurrection from the dead - "and many bodies of the holy ones who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many" (Matthew 27:50-53). These were a prophetic prelude to the true first resurrection spoken of in Revelation 20:6 - "Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years." Even as the "holy ones" were raised early from the dead immediately following Yahshua's resurrection (though not to immortality), so the first fruits "blessed and holy" Remnant will seemingly be "early" in their unique fulfillment.

The two-part Remnant will be called up to be with Yahshua on Trumpets, as declared in 1 Thessalonians 4:15-17.

For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord (the second Remnant), shall not precede those who have fallen asleep (the first Remnant). For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord.

The first Remnant who are "dead in Christ" rise first, followed by the second Remnant, those who have the Elijah ministry and will not die and are being established at this present time to prepare the way for Yahshua's soon return.

This calling out of the Remnant on Trumpets is also seen in the law for calling an assembly. Two "trumpets of silver" were made for "summoning the congregation and for having the camps set out" (Numbers 10:1-10). Verse 4 tells us, and we will quote this in a more literal translation which will give us greater insight into its prophetic meaning - "Yet if one (trumpet) is blown, then the ones lifted up, the

beginning of the thousands of Israel, shall assemble before you." This single trumpet calling the assembling of "the ones lifted up" who are the "beginning of the thousands," points to the assembling of the first fruits Remnant on Trumpets that begins and opens the way for thousands to follow.

What happens in heaven at this point is the main subject of this writing. Remember, Tabernacles is the feast that speaks of man's entrance into immortality. But Tabernacles does not occur for another fifteen days after Trumpets, so the Remnant's ascension at Trumpets is actually fifteen days before Tabernacles.

In order to understand what takes place in these fifteen days and why, we must carefully examine Yahweh's law, even as we just considered the important law for the calling of an assembly. Yahweh does nothing apart from His law, and we understand His ways and His plans only by examining and understanding His laws. But before we do, let us now consider these two relevant Bible contradictions. These will help us to begin to understand the full importance of these feast days and how they relate to the Remnant, as well as to Christianity and the world.

## SIX DAYS OR EIGHT DAYS?

In the writing titled *Bread in the Baskets*, we related the comparative accounts of what occurred after Yahshua fed the 5,000. We noted that the account in Luke was remarkably different from the other two gospels, Matthew and Mark. In Luke, Yahshua did not send the multitude away, nor did He send the disciples out onto the sea in a boat, but instead they "were with Him" while "He was praying alone." Where He was praying is unclear. In Matthew we read that He sent the disciples away in a boat onto the sea and "went up to the mountain by Himself to pray" (Matthew 14:23). In Mark we likewise read that He sent them out onto the sea and "departed to the mountain to pray" (Mark 6:46). But in Luke 9:18, though He was praying alone, in clear contrast to Matthew and Mark it says the disciples were clearly with Him. Why? What can all of this mean? Do you suppose Yahweh might even use small details like these to tell us something? Yes, indeed He does! These once again are riddles which He has propounded for our understanding and benefit today.

As we have said, much of this regarding these contradictions is covered in the writing - *Bread in the Baskets*. But we are now going to consider a couple of points here that could not be addressed in that writing.

**Yahweh's "goal," if you would, is to get us up on the mountain with Him - which speaks of our being glorified with Him, or entering into immortality, versus being sent out on the sea of death.** In first Remnant Matthew, did Yahshua get anyone on the mountain with Him after the Unleavened Bread feeding of the 5,000? No, He was alone. Did He get anyone on the mountain with Him in Christianity Mark after feeding the 5,000? No, again He was alone. Thus far, as we have seen from both Matthew and Mark, Yahshua is on the mountain "alone" while all men have gone to the sea of death. No one has joined Him from the Matthew first Remnant. No one has joined Him from Mark Christianity. But in second Remnant Luke, we see an entirely different story. Though it says He was

praying alone, clearly it says His disciples were with Him. So, He did in Luke **get someone on the mountain with Him, and did not send them to the sea of death!**

On this mountain in Luke, we are told that it was here that Yahshua told the disciples that some of the ones standing there with Him would not taste death, even up to seeing the kingdom of God "when He comes in His glory, and the glory of the Father and of the holy angels" to "recompense every man according to his deeds." Before those disciples tasted death, did He come in His glory and the glory of His Father and the holy angels to recompense all men according to their deeds? No. As we cover in *Bread in the Baskets* and *The Promise*, there was a breach to that promise. Though they did die, this promise still speaks in this most important sequence of events, foretelling the experience that the second Remnant must and will fulfill.

Immediately after making this promise, what next great event do we find? Even as Yahshua had just told His disciples about the glory He would receive, it is of great significance that the next event to take place was Him taking three of those disciples once again upon a mountain, and just as He had told them, He was glorified or transfigured with Moses and Elijah. Why? Before we answer this, let us now note a most important but equally a most troubling and pesky passage for Bible chronologists. If the number of contradictions were not already replete enough in these passages, the next verse adds yet another.

In Luke, immediately after Yahshua said this about the disciples not tasting death even to seeing the kingdom of God, we read - "And some eight days after these sayings, it came about that He took along Peter and John and James, and went up to the mountain to pray" (Luke 9:28). How does this compare with Matthew and Mark? Let us read these two and compare. Preceding this same transfiguration, as well as immediately following identical statements made in the verses just before in all three gospels, we read the following.

And six days later Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain by themselves (Matthew 17:1).

And six days later, Jesus took with Him Peter and James and John, and brought them up to a high mountain by themselves (Mark 9:2).

First, it must be realized that the inclusion here of a specific number of days is not incidental or without divine purpose and significance. And the fact that this accounting is not just in one gospel but in all three independent accounts, makes this even more significant. Then add to this the contradiction of this number in first Remnant Matthew and Christianity Mark, in contrast to second Remnant Luke, there is a divinely intentional message here, entirely relevant to the drama and message of this entire account, and it seeks to say something very important to us.

As you will see, all the differences in these accounts, including the contradiction of the six and the eight days, are an intact message that must be considered as a whole to understand what the Spirit is saying. To more carefully understand the meaning of many of these differences requires that one read [\*Bread in the Baskets\*](#). In that writing we find that Matthew and Mark, which reveal the 2,000 year period of the church that is corrupted by the flesh and Satan and falls short of all that Yahweh would have in His kingdom, include in their testimonies the interrupting breach period of leavened Christianity. In contrast, in Luke we see the repairing of that breach, the absence of leaven, and most importantly as we have seen

here thus far in this writing, the right to join Yahshua on the mountain. Again, what is the purpose of joining Him on the mountain? It is to receive the promise which He made to His disciples to not die, to be glorified, and to enter into immortality.

Now, keeping these differing testimonies in mind and what they mean, this added matter of the clear differences in the number of days leading up to the transfiguration shares equal harmony and consistency with all that we have seen thus far. In Matthew and Mark where there was the extended breach and leavened bread and the sea, both of these accounts equally say that there were six days before the transfiguration; but clearly in contrast, in the Luke account where they not only went up on the mountain with Yahshua and not to the sea, but also there was no breach and leaven, consistent with this entire account, the number of days was - eight!

So why do Matthew and Mark say that the transfiguration occurred six days later, while Luke, which is already preceded at this point by some incredibly different and highly revealing contradictions, says this transfiguration occurred some eight days later? It all has to do with the entire harmonious message that is unfolding in these differing and revealing accounts. **Eight is clearly associated with the group that joins Yahshua on the mountain, while six is associated with the group that is sent to the sea of death and do not join Him on the mountain.** The answer to this, in context with all that is transpiring in this highly prophetic account, has to do with the affirming and even revealing difference in the prophetic meaning between these two numbers.

Six is the number of man, who was created on the sixth day. Eight is the number that speaks of new beginnings, even as the eighth day is the beginning day of a new week. Furthermore, eight is a number that is highly significant per a number of legal fulfillments related to cleansing, restoration, and covenant. We will briefly list these here, but as you will see later in this writing, these events relating specifically to the number eight are extraordinarily relevant and revealing per our consideration of this matter of entering into immortality associated with Trumpets and Tabernacles. Following are six significant legal events associated specifically with the number eight.

- (1.) At the end of an eight day ceremony, the consecration of Aaron into priesthood was completed and the glory of Yahweh appeared - Leviticus 9.
- (2.) On the eighth day the male child was circumcised - Lev. 12:3.
- (3.) At the end of an eight day ceremony, the healed leper became clean - Lev. 14:10 and 23.
- (4.) At the end of an eight day period, a man or a woman became clean from any discharge they had - Lev. 15:13 - 33.
- (5.) At the end of an eight day ceremony, the vow of the defiled Nazirite was restored - Numbers 6.
- (6.) And most importantly, Tabernacles is an eight day feast with the eighth day being a holy convocation - Lev. 23:36. This is the only feast that is prescribed to be eight days in length.

Thus the eight days, seen here to be highly significant, in contrast to the six days associated with earthly man, speak to a continuation of all that is consistent with this remarkably different account in Luke, and its culmination in the mount of transfiguration and the glorification of Moses and Elijah. But, you might object, the six days preceded the transfiguration as well. This we will address later in this writing. But for now, keep in mind that eight is a number that is quite relevant to this entire matter of getting someone on the mountain to be with Yahshua.

## **A TABERNACLES CUT SHORT**

There is another contradiction we need to look at here as well, and it too relates directly to these eight days of Tabernacles, particularly the most important holy convocation on the eighth day. This contradiction has to do with the highly prophetic, and as you will see, subject relevant dedication of Solomon's temple.

In 2 Chronicles 7:9 we are given a succinct summary of what took place and when per the dedication of Solomon's temple. Here we read - "And on the eighth day they held a solemn assembly, for the dedication of the altar they observed seven days, and the feast seven days." The feast spoken of here was Tabernacles. Datewise, this would mean that the dedication of the altar was from the eighth of the seventh month to the fourteenth of that month. Then the Feast of Tabernacles took place on its regular schedule from the fifteenth to the twenty-second, which they observed in full, IF you read from the account in 2 Chronicles. We read here in verse ten the final culmination of that feast - "Then on the twenty-third of the seventh month he (Solomon) sent the people to their tents, rejoicing and happy of heart because of the goodness that Yahweh had shown to David and to Solomon and to His people Israel." Thus they observed the Feast of Tabernacles, including the holy convocation on the twenty-second, and went home on the twenty-third.

This certainly sounds correct per the feast, doesn't it? It all fits. BUT, let us now go to the identical account in 1 Kings 8 and read what happened. In verse 65 we begin reading - "So Solomon observed the feast at that time, and all Israel with him, ... before Yahweh our God, for seven days and seven days, even fourteen days." This sounds good thus far. But let us now read verse 66. "On the eighth day he sent the people away and they blessed the king." Wait a minute! How could they go home on the all-important eighth day when that was the great eighth day of the holy convocation? But this is exactly what it says in 1 Kings 8:66; and it is clearly in direct contradiction to not only what is written in 2 Chronicles 7:10, but also to the prescribed days of the Feast of Tabernacles! According to 1 Kings, they never experienced the great and highly important eighth day of this most important feast, and went home and thus even traveled on that holy day! And furthermore, a closer look at these two accounts reveals that there was more missed here in 1 Kings than just this all important eighth day. Let us compare these accounts and see. This will help us immensely in understanding what Yahweh is telling us here in this clear and dramatic contradiction.

One would notice in studying these two accounts regarding the dedication of Solomon's temple that the 1 Kings account is clearly not as "spiritual" or fulfilling or even complete as the 2 Chronicles account. Let us compare these two and see why this can be said.



In 1 Kings 8:54f, when Solomon finished praying, he arose from the altar and blessed all the assembly. But in 2 Chronicles 7:1f when Solomon finished praying, they received more than just the blessings of a man. "Fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of Yahweh filled Yahweh's house." Amazingly, this highly important and glorious experience did not exist in the 1 Kings 8 account. Let us quickly consider another obvious difference.

The next chronological event in both accounts was Solomon's and the people's offerings of sacrifices. This once again ties both of these accounts together in harmony, but not for long. For next in 1 Kings 8:64 the events proceed to the account of the consecration of the middle of the court. And though 2 Chronicles 7:7 equally records the consecration of the middle of the court, this is preceded by a stirring account of the priests and Levites with their instruments giving praise to Yahweh while all the people stood. (Remember this singing.) This too is once again woefully missing in the 1 Kings 8 account - there is no singing and no praise!

Thus we see a marked spiritual attenuation or thinness in the 1 Kings 8 account. There is no fire consuming the burnt offering with the accompanying glory of Yahweh filling the house, and no vibrant singers; and add to this that the people had to go home on the eighth day, cutting the feast short at a most critical point, we find a dramatic difference in these two accounts! How can this be? What can it all mean? This we will now consider.

First, the absence of the fire consuming the offering in 1 Kings, yet the presence of that fire (and the glory) and the offering and sacrifices being consumed, is highly reminiscent of what took place in the contest of 1 Kings 18 where fire equally consumed Elijah's offering, but not Baal's. The purpose of this fire identified who it was Yahweh was for, and in truth was a testimony to miraculously taking that offering up to be with Him, or a miraculous ascension! And might we say here as well, this is nothing more than the original choice seen as early as Genesis 4 where we read - "And Yahweh had regard for Abel and for his offering; but for Cain and for his offering He had no regard." Thus we find in the Scriptures a repeated and important theme that often arises regarding a test between two offerings - a test between Cain and Abel, between him who offered first fruits from the flock and him who offered fruit of the cursed ground, between Elijah and Baal, **and even between the 2 Chronicles account and the 1 Kings account.** What does all of this mean? Between whom does this contest exist? What are the consequences of its outcome? And why again do we see these remarkable differences and even a clear contradiction in these two accounts?

This contest evidenced through the ages is the contest that is finally fulfilled between Christianity and the Remnant, between the fruit of the cursed ground and the first fruits of the flock, between the prophets of Baal and Elijah. The contest is - Whose offering will be accepted? Will Yahweh take Christianity up to heaven to be glorified, or will He take the Remnant? A good hint to the answer to this question is that for 2,000 years Christians have not ascended alive, but have all gone to the grave! Remember, in the contest between the prophets of Baal and Elijah, the prophets of Baal had not only far greater numbers (450 men plus 400 prophets of Asherah), but they also had a far greater period of time to effect the acceptance of their offering - from midday all the way to the evening. All of this was done with no results - their offering never ascended to Yahweh.



In contrast, Elijah was just one man, and he only had a brief time at the end of the day before the sun set. But, Yahweh proved that this offering set forth by Elijah was the offering He accepted, as He sent forth fire and consumed the offering and the altar, even as He so demonstrated regarding Abel's offering, and even as He testified in the favored 2 Chronicles account. Though Christianity has had the far greater amount of time - 2,000 years - and the far greater numbers, their offering has not been and will not be accepted by Yahweh. But the evening offering of the Remnant just before the closing of the day (at the last trumpet, as we will consider further in this writing) will be the offering accepted by Yahweh. Even as He miraculously received Elijah's offering, even as He miraculously received the offering in the 2 Chronicles account, so He will miraculously receive the second Remnant.

It has already been pointed out in *The Key to Their Understanding* that Kings is written in testimony to Christianity, and Chronicles is written in testimony to the Remnant. Here we find precisely the same evidence in a most telling and revealing harmony. The offering of Christianity has not been and will not be accepted by Yahweh, but the offering of the second Remnant will be accepted in a most miraculous way, evidenced once again by the differences in these two accounts. And, this would explain why the 1 Kings account lacked the joyous singing, for it is the 2 Chronicles second Remnant who will sing a new song.

Now that we have seen these important and enlightening differences, this brings even greater significance to the clear contradiction in the number of days in which the Feast of Tabernacles was observed - for the full eight days as recorded in Remnant 2 Chronicles, versus the cut short number (not only leaving the feast early but even defiling the holy convocation) in Christianity 1 Kings.

Clearly we see testified here in a most unique way a revealing riddle for those who have eyes to see and can discern the answer - that Christianity does not experience the full Tabernacles. Their days are cut short so that they do not complete the feast! And what does this mean? In connection with what we have already seen regarding the acceptance of the offering by Yahweh, it means once again that in the contest between Christianity and the Remnant, Christianity will not enter into resurrection as they expect. In contest with the Remnant, they will not be the first to enter into the promises of Tabernacles and ascend alive as an acceptable offering to Yahweh. Clearly we see here in a riddle that it is the Remnant who experience not only the fullness of the dedication of Yahweh's true temple, but also the full rewards to the complete eight days of Tabernacles, including the most important eighth day of holy convocation. The second Remnant will ascend alive to heaven as Yahweh's offering and join in a long awaited holy convocation with Him!

How critical is this eighth day? The answer is undoubtedly seen in Yahshua's words when He stood up in the temple on this very day and declared - "He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water'" (John 7:38). This is the day evidenced here that Christianity misses, the day in which water flows from our innermost being like an unceasing river!

Much more must be said about all of this, but the purpose of offering these two contradictions - the eight days in the Luke account just before the mount of transfiguration, and the fulfillment of the eight days of Tabernacles exclusively here in Remnant 2 Chronicles - is to bring to your attention the great relevance and vital necessity of understanding the application of the full eight day events listed at the close of the last section, in particular as to how they relate to the eight days of Tabernacles (again, which

is the only feast with eight prescribed days). Thus we see in both of these contradictions that the full count of eight is essential to glorification. Not the "six days," in contrast to the "eight days," or leaving the feast on the eighth day and failing to complete the full eight days of this highly important feast, but completing the full course of eight days.

## NEW YEAR

We have already stated that the Remnant will be taken out of this earth or ascend alive at Trumpets. We have also seen that Trumpets begins the seventh month fall festivals, is followed by the Day of Atonement on the tenth of the month, and then Tabernacles begins on the fifteenth. Trumpets is also unique in that it signals the end of an old civil year and the beginning of a new year. The reason for this is because of the two calendars in Judaism - the sacred calendar on which all of the feasts are scheduled, and the civil calendar. These two calendars are six months apart and both operate on the lunar cycle, thus the seventh month of the sacred calendar corresponds to the first month in the civil calendar. Therefore, when the trumpet sounds at the beginning of the first day marking the day of Trumpets, it is also a clarion sound that a civil new year is beginning - Rosh Hashanah. These facts may seem somewhat incidental until one examines the laws of Yahweh relative to the matter at hand, as well as the timing of the soon coming resurrection trumpet blast. Let us explain.

Yahweh has many clear reasons for having these two calendars, and we will see one of those reasons now. In Leviticus 25:3-5 we read:

"Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, but during the seventh year the land shall have a sabbath rest, a sabbath to Yahweh; you shall not sow your field nor prune your vineyard. Your harvest's aftergrowth you shall not reap, **and your grapes of Nazirites you shall not gather**; the land shall have a sabbatical year.

One thing you should realize here is that all of Yahweh's laws are given to man, not because man is capable of keeping them, **but because Yahweh will fulfill them.** Yahweh obligates Himself to His own laws. In this regard, His laws can help us to understand what He will perform, for He does nothing apart from His laws. They explain or reveal what Yahweh is doing and will do. This is certainly true in this specific law we see here.

If you read the above verse in your Bible, it may possibly read "untrimmed vines" instead of "Nazirites." But actually the Hebrew word is literally "Nazirites." So, Yahweh has a law that He will not bring any additional "Nazirites" in during the seventh year rest. What are Nazirites? We have seen in the writings under the section of "The Nazirite Vow" ([click here](#) and scroll down to that listing), that Nazirites are those who have entered into the garden of God, or the kingdom of God, to which Yahshua opened the way. Nazirites are "believers," whether they are Christians or Remnant.

Now stay with us and let us point something out. For six "years," if you would (or even six "days" - the principle is the same), Yahshua has been working with man in this world. Of course the actual time sequence here is 6,000 years. Even as Yahweh reckons 1,000 years as a "day" (2 Peter 3:8), patternwise

He likewise reckons 1,000 years as a "year." Thus, we are just now at the end of the sixth "day" or sixth "year." Soon we will be entering into the seventh Millennial "day" or "year." This will be the earth's 1,000 year Sabbath in which Yahshua will bring rest to the earth and to man from the labor of sin he has been under since the beginning with Adam. In fulfillment of the law, man has labored under sin for six "years." It is now legally time for a one "year" release from sin - the Sabbath rest year. Exodus 21:2 tells us - "If you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment." While man has never been able to keep Yahweh's laws, Yahweh will! And He will declare a one "year" Sabbath rest for man who has been enslaved to sin and corruption for 6,000 years.

This Sabbath rest is good in many, many regards; but it also poses a most interesting problem. When the coming trumpet blows, marking the transition to the Millennial rest, according to Yahweh's own law, **He cannot harvest any Nazirites during that "year"! It is the seventh "year"!** While this offers a unique problem, it provides for an interesting solution as well.

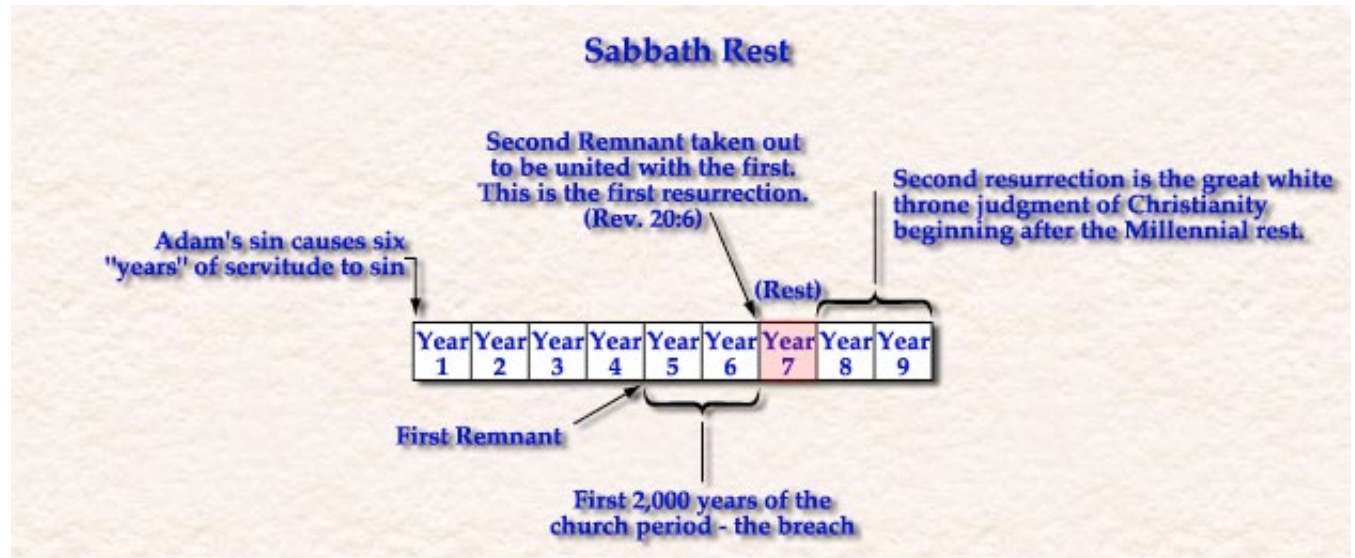
Since Tabernacles is the resurrection feast for man, it would seem that the Remnant would be resurrected around Tabernacles. The only problem though, is once that trumpet has finished blowing, marking the end of the sixth "year" and the beginning of the new seventh "year," **no Nazirites can be resurrected in that seventh year!** This is not a problem in any other year except the rest year. There can be resurrections in the first through the sixth years at any time, but not in the seventh. Thus, no Nazirites can be harvested in the Millennial reign! So what is the solution for the Remnant Nazirites who will reign with Yahshua during the Millennium?

Many people have noticed something about God that is frequently a point of testing. It is frequently said that He is a "last minute God!" He seems to provide His answers, provide for a need, just at the last minute, or maybe the last second! Have you ever noticed this about Him? Well, in the harvesting of His Nazirites, He will be no different. In fact, when that trumpet is blowing marking the transition in the "year" (and it will be illegal for Him to resurrect man when that trumpet blast stops), "in a moment, in the twinkling of an eye, at the last trumpet" the second Remnant will be taken out (1 Corinthians 15:52)! "For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord" (1 Thessalonians 4:16-17).

The Remnant will be taken out "in the twinkling of an eye," just before the last long trumpet blast ends; because once it ends, there can be no more Nazirites for one "year," or an actual 1,000 years! That blast marks the transition into the rest "year"!

So in order for Yahweh to get His Nazirites, He will take them out on the trumpet blast and advance their participation in Tabernacles in heaven. (The actual timing of this feast we will see in the next section.) This legally must be. Yahweh cannot wait to glorify the Remnant later on the normal cycle. This is only one reason, as we will see, why the Remnant has to be taken out early - to honor the law prohibiting the harvesting of Nazirites in the rest year. This is very important and greatly impacts the normal Feast of Tabernacles in the rest "year." This also of course prevents Christianity from any resurrection until this 1,000 year rest "year" is complete. The following time-line will hopefully help

you understand the sequence of these important events. Each numbered "year" represents 1,000 actual year's time.



And before we move on, let us parenthetically point out an interesting and provocative fact. Yahweh's law actually requires that the trumpet be sounded to mark the beginning of every new month (Numbers 10:10; Psalm 81:3). His calendar is based upon the cycles of the moon, and every new month begins with a new moon. In Yahweh's accounting, the new moon is not what we today call a "new moon." The new moon for Yahweh is the smallest crescent which begins its "growth" back to a full moon. The crescent is the new moon, and it is at that point the new month begins. Trumpets in the seventh month was a special notation of that event, providing highly significant prophetic meaning.

Let us briefly point out here that the trumpet blast always came when the moon was revealing only the smallest remnant of its size. I trust you caught that. The trumpet blast always marked not only the start of a new month, but also the presence of a "remnant" of the moon. The beginning of every new month provided a repeated testimony of taking the little Remnant out on Trumpets. It is this taking out of the true Remnant that will mark the changing of the darkening cycle of mankind. This glorious event will lead us to the day when there will be a full moon - when all men in their own order eventually resurrect on the fifteenth day, or Tabernacles! The seventh month begins with the resurrecting new moon trumpet blast for the Remnant, but looks to the distant day when the moon will be full on Tabernacles, and all men will be brought fully into His marvelous transforming light! Praise Yahweh for His marvelous works!

## SEVEN AND SEVEN

Both in prophetic application as well as in timing, there is one event in the Scriptures that relates most specifically to the taking up of the Remnant into heaven and their experience there. We have already seen that the Remnant will ascend on Trumpets on the first of the seventh month. We have also noted that Tabernacles takes place on the fifteenth of that month. Thus we see that there are fourteen days

from Trumpets up to Tabernacles, with Tabernacles affording day number fifteen. What we find here is that these fourteen days plus one relate specifically to the events that took place at the dedication of Solomon's temple.

In [\*The Issue - II\*](#) we note throughout that writing that Solomon is a highly prophetic picture of the Remnant. In [\*The Signs That Cause Belief\*](#) we also see dramatic evidence that the building of Solomon's temple from the gold of Ophir, or Africa, is clearly highly prophetic of the Remnant being established or built from those who come out of Christianity. Thus any testimony relating to Solomon's temple is going to be prophetic of the Remnant, including its dedication.

What we find is that Solomon's temple was dedicated in a very specific seven and seven and one pattern - "And on the eighth day they held a solemn assembly, for the dedication of the altar they observed seven days, and the feast (of Tabernacles) seven days" (2 Chronicles 7:9). Thus, the events were seven days and seven days, with the eighth day of holy convocation completing the Tabernacles events.

As you might be able to see already, this seven and seven plus an eighth fits precisely with the timing of Trumpets to Tabernacles, which is fourteen days plus one. As you will soon see, there is ample evidence that the reason for this similarity is that it relates specifically to the Remnant being dedicated to Yahweh in heaven. **Even as Solomon's temple was dedicated on a fourteen and one pattern relating to Tabernacles, so Yahweh's Remnant temple will be dedicated on a fourteen and one pattern relating to Tabernacles, but commencing at the blowing of the trumpet.**

In a most telling testimony, this seven and seven pattern is not isolated to just these events. There are other revealing occurrences of this, and it will be well worth our time to briefly examine these. We will consider them in the order they exist in the Scriptures, beginning as early as Genesis 8:8-12.

Here we find that after the ark rested upon the mountains of Ararat and the waters began to subside, three times Noah sent a dove out with specifically seven days between each release. He sent out the dove the first time and she came back with nothing. We are told Noah waited specifically seven days and sent her out again; this time she came back with an olive leaf. Again he waited seven days and sent her out and she did not return - she remained where she was sent.

Thus we see the first seven and seven pattern. And let us note here that the release of the dove is highly prophetic of the release of the Spirit of Yahweh in order to obtain the two olive tree Remnant seen in Zechariah 4. The olive tree is always prophetic of the Remnant. Here we see the Holy Spirit being sent out after waiting seven days and bringing into the ark the testimony of that work - the olive leaf. Then the Spirit was sent out again after another seven days and permanently abided on the earth. These are the two outpourings of the Spirit of Yahweh that establish the two-part Remnant upon the earth. The first Remnant had to be taken into heaven, and had to wait for the second Remnant to be established later. It is this second Remnant that will cause the Spirit to abide upon the earth and remain there. Thus we see the first testimony of the seven and seven pattern being clearly associated with the two-part Remnant.

And let us also note that the dove is specifically feminine. This is not because the Spirit is feminine, but rather provides testimony that the work of the Spirit was to find the feminine bride (even as Eliezer was equally sent out by Abraham to find a bride for his son). And as you will see, this doubling of the seven

to be a seven and seven always speaks specifically of the establishment of the Bride, even as we begin to see here. Let us go to Yahweh's next testimony and see this even more clearly.

In Genesis 28, we find that Jacob was sent to his uncle's house because of the threat upon his life from his brother, Esau. By the plan and instruction of the mother of Jacob and Esau, Jacob received the birthright from Esau, and because of this had to flee from the home in which he had been raised. As you might recognize, this is precisely what takes place in the church.

The church is equally a two-part work. Two works have been in the womb and under the care of Jerusalem above, our mother - Esau Christianity, which equally first has the rights to the kingdom, and Remnant Jacob, which is given those rights by the will and design of our mother, Jerusalem above. The Remnant receive the birthright that has belonged to Christianity for 2,000 years; and in order to preserve our life, we must equally come out of the house we have known and been raised in and must flee. Why must we come out? Clearly it is to obtain precisely what Jacob was to obtain - the Bride! This seven-and-seven pattern that we will see fulfilled here is a powerful and conclusive testimony of the resulting two-part Bride.

Jacob loved Rachel, whom he met while she was watering the flock. We must elaborate on this briefly to show how intact this testimony is. When Jacob rolled away the stone in order for the Bride figure, Rachel, to water the flock (29:10), we see the same testimony of the second Remnant evidenced when Yahshua likewise commanded that a stone be rolled away so that the Bride figure, Lazarus, could come forth from the dead. This again is the Bride coming out of the dead and sleeping body of Christ.

The rolling away of the stone looks to the removal of wrath or judgment, insomuch as stones were used to destroy lawbreakers. Yahweh rolls away the stone of wrath in order to bring forth water for the Bride, even to bring forth the Bride, just as He rolled away the stone and brought forth Yahshua from the dead. (An entire writing could be devoted to this subject alone.)

But also seen here regarding Rachel is the remarkable testimony of the latter rain. Even as Rebekah's identity as the bride for Isaac was established at a well with her willingness to water the camels, and the bride for Moses was likewise found at a well where she too was watering her father's flocks (Exodus 2:16-21), so we find Rachel the Bride figure specifically at a well, watering her father's sheep. (Keep in mind too that at the wedding feast at Cana, water was drawn up to be changed into wine; and ponder the woman at the well who brought a multitude out to Yahshua; and consider that the place where Yahshua was to have Passover was evidenced by a man carrying a pitcher of water - Luke 22:10.) And how was this Bride figure, Rachel, obtained? This account is equally most telling in this regard.

Every prophetic testimony provides a piece of the puzzle that is unique to that testimony. And it is the accumulation of all the testimonies that we begin to see the picture clearly. This account is unique in that it tells of the two-part Bride, the Leah first Remnant and the Rachel second Remnant. Who was the desired bride? Of course she was Rachel. But who did Jacob receive first? The oldest, the one with weak eyes - Leah. Like Leah, the first Remnant had weak eyes - they had the first touch of Yahweh's Spirit but did not see all things clearly. It would take a second outpouring of Yahweh's Spirit, a second touch, in order for the Bride work to be completed, in order to obtain the more desired Bride - the second Remnant.

This Bride work per Jacob once again requires that she be obtained by a specific seven and seven pattern. For Jacob, this meant that he first had to labor seven years, whereupon he received the first less desirable bride, then another seven years in order to obtain the desired bride. Thus we see most specifically once again that the Bride is clearly identified with seven and seven. Now for another telling testimony.

The next seven and seven appears in the dream of the king of Egypt as recorded in Genesis 41. First, most importantly, let us note from verse one that Pharaoh had this dream "at the end of two full years." Why was this recorded here? For one important reason - **to provide testimony of the taking out of the Bride after "two full years," or actually 2,000 years of the church.**

At the end of the prophetic "two parts" period of the church, the "two full years," Pharaoh dreamed a two-part dream. In the first part of the dream he saw seven beautiful cows swallowed up by seven evil and lean cows. He awoke and then went back to sleep to dream "a second time." In this second dream he saw seven plump and good ears of grain being swallowed up by seven thin and scorched ears.

We will not attempt to go into all of this but only briefly note once again that we find here a very clear testimony of seven and seven. What was the outcome of this most important dream of the Pharaoh of Egypt? It was through this seven and seven testimony that suddenly a Bride figure, this time Joseph, was taken out of prison, out of death and concealment, out of weakness, helplessness, and bondage, and elevated to the place of being second only to the king of Egypt! This is once again a clear picture of taking the Bride out of the body of Christ "at the end of two full years," and elevating her to the place of reigning with Yahshua! And what is it that elevates her to this place? In this third telling testimony, **it is the divine ability to discern the significance of the seven and seven, which we are setting forth to accomplish in this writing!**

And for a fourth witness, in Leviticus 13:4-5, 31-33, and 50-54, we find that the test of whether one had leprosy was a seven day and seven day procedure. The person was isolated for seven days, and checked at the end of that time. If there were no signs that the leprosy had broken out again, then the person was isolated for another seven days and then checked again. If there was no leprosy after that second time period, then the person was considered free from leprosy. Leprosy is prophetic of sin, and there will be a test of the Bride in heaven for seven and seven days that will determine whether sin will break out again. If not, then the Bride is considered clean, free from her leprosy, which will be the case. Thus we see here the required fulfillment of the legal test of the Bride's freedom from sin.

It is likewise noted in other writings here that the delayed double Passover that King Hezekiah held was a clear testimony of the double portion of the Spirit that the second Remnant bride will receive per a Passover. In 2 Chronicles 30:23 we read concerning this Passover event - "Then the whole assembly decided to celebrate the feast another seven days, so they celebrated the seven days with joy." This special delayed Passover was thus once again a seven and seven double event that portends the double portion of the Spirit the second Remnant will receive, which this seven and seven undoubtedly also points to - the Elisha double portion of the Spirit given to the second Remnant. The first Remnant received a seven portion of His Spirit, while the culminating end time latter rain second Remnant receive a double portion seven and seven!



## **PRESCRIBED DAYS IN HEAVEN**

We find that this specific pattern of seven and seven and the eighth relating to the glorification of the Remnant Bride, not only foreshadows but even dictates precisely how long the Remnant must be in heaven. Remember, this matter of the ascension and glorification of the Remnant is an entirely legal issue, just as the work of Yahshua was an entirely legal issue. **Even as the exact number of days Yahshua was required to be in heaven following His resurrection were established by the law, so the exact number of days that the Remnant must likewise be in heaven is established by the law.**

Following Yahshua's resurrection and presenting Himself to the two Marys and then to the disciples while they were in a locked room, He then went to heaven for precisely eight days - John 20:26. Why was He there for that specific period of time? Because it was legally required!

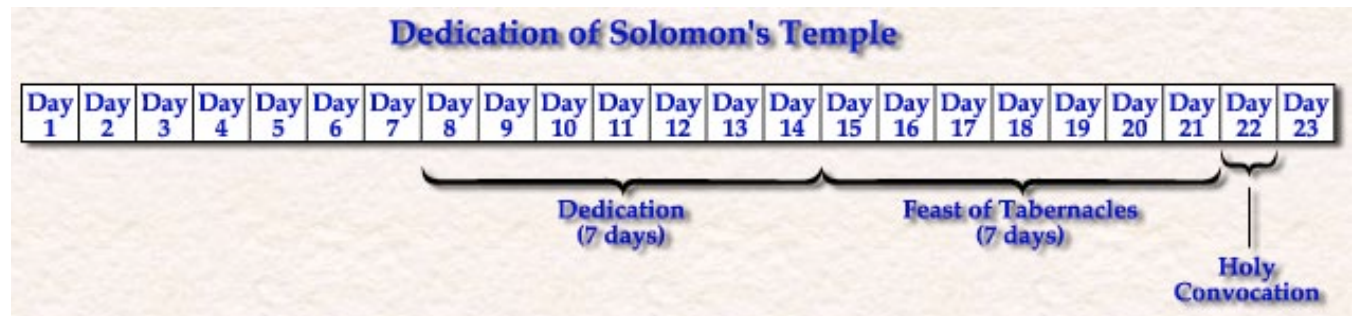
In the writings on the Nazirite vow on this site, you will find that in order for Yahshua to cleanse and restore the kingdom of God and man, He had to do so through one sole critical legal means - the vow of the Nazirite! There was no other legal way possible for this to be done. By taking that vow, Yahshua was able to intercessorally return to the garden of God and restore the garden. He took the Nazirite vow, drank from the cup of sour wine immediately before giving up His spirit, died, and then MOST importantly, He arose from the dead and ascended to the Father. All in all though, while this was extremely important and essential in order to cleanse the garden and man, His work was not complete until, according to the law, He finally restored His vow in heaven as a Nazirite, thus voiding the corruption of the garden that occurred 4,000 years prior. How long was that vow-restoring procedure? We read in Numbers 6 that it was specifically eight days in length!

Thus we see that Yahshua's time of eight days in heaven fulfilled a vital legal requirement in restoring the kingdom of God and man. Likewise, when the Remnant are taken up to heaven, they too must be there for a legally prescribed number of days. For Yahshua, His required days as a Nazirite were eight. For the Remnant, as Solomon's temple, our legal dedication requires seven and seven days plus the eighth. And even as Yahshua returned to this earth on His eighth day in heaven, so once again He will return to this earth with His Remnant on their eighth day of an early Tabernacles in heaven, both returns marking a new beginning for man evidenced by the number eight. Let us now look more at this eighth day, what takes place in the days leading up to it, and what is the significance of the Remnant's eighth day of an early Tabernacles falling on the first day of Tabernacles (the fifteenth) that will be taking place on the earth. Once again, all of this is legal, and it is through Yahweh's law that we can begin to understand these important matters. And remember, it is the one who can discern the meaning of the seven and seven, the Joseph, who will receive the rights to be elevated to reign with the King.

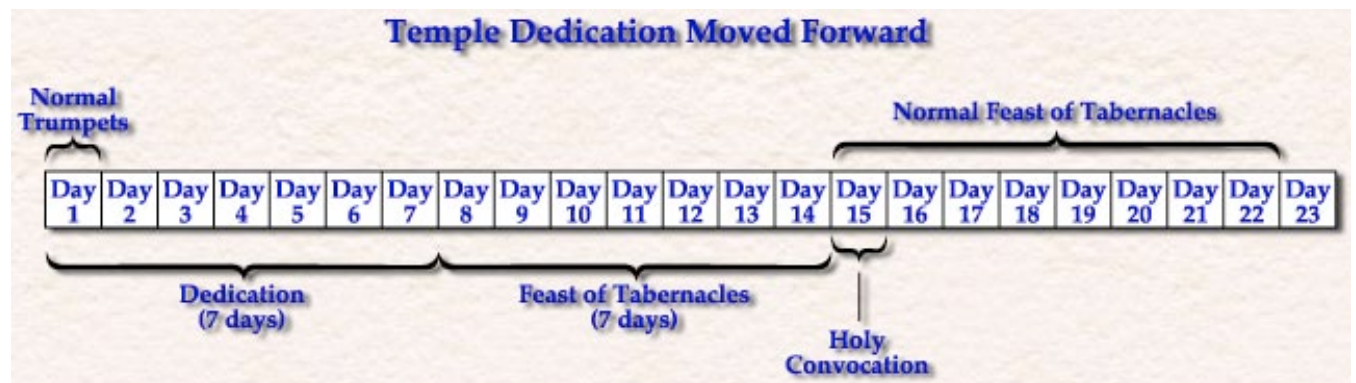
For instruction sake, let us here lay out again the days of the Feast of Tabernacles. They were the eight days that began on the fifteenth and ran through the twenty-second of the seventh month.



Likewise, let us lay out the days of the highly important and relevant dedication of Solomon's temple. Again, it was a seven and seven, followed by the great and holy eighth day.



We have already said that in order for Yahweh to harvest the Nazirites of the second Remnant before the Sabbath Millennial rest, which is ushered in by the trumpet blast on Trumpets, calling for the assembling of "the ones lifted up," then the second Remnant must be taken out of this earth during that blast and be caught up to heaven. What takes place there is fulfilled according to the pattern provided at the dedication of Solomon's temple, insomuch that the Remnant is that temple of gold. The fourteen days from Trumpets up to Tabernacles, with the eighth day falling on the normal Tabernacles, affords and even requires that the Remnant experience Tabernacles early, specifically seven days early. Let us look at this as well in a graphic form.



We have said that whatever Yahweh does, it must be legal. Thus it is essential that we ask the question - Is it legal to move a feast forward like this? Because of the necessity of moving the taking out of the Remnant to the first of the month on Trumpets, we can see why it is necessary to do this; but is it legal? Let us now address this question.

## SEVEN DAYS EARLY

When Trumpets calls out the Remnant, their early ascension out of this earth and fulfillment of the Feast of Tabernacles cannot nullify the law. We thus find that there are legal provisions for relocating a feast. For example, the law allowed for the man who was unclean at the time of Passover to observe a delayed Passover the following month (Numbers 9:1-12). The day could be moved if circumstances required it. Also, since the sacred calendar was based on lunar time, every few years it was necessary to add an entire month as a leap month to keep time in order, moving all the festivals. Likewise, in order that the law be fulfilled, it will be necessary to advance time seven days so that the Feast of Tabernacles can be observed by the Remnant early. This "early" observance, which can only be carried out by Yahweh, assures Christianity that they too will later be able to follow in the normal observation of the transforming feast.

There are a number of very important scriptures we must examine regarding this matter of moving the Feast of Tabernacles forward seven days for the Remnant. As you will see, the following passage is undoubtedly fulfilled by the Remnant's early observation of Tabernacles. Read this passage from Amos 8:9-10.

"And it will come about in that day," declares the Lord Yahweh, "That I shall make the sun go down at noon and make the earth dark in broad daylight. Then I shall turn your festivals into mourning and all your songs into lamentation; and I will bring sackcloth on everyone's loins and baldness on every head. And I will make it like a time of mourning for an only son, and the end of it will be like a bitter day."

The "day" that fulfills this scripture will indeed be the day when the Remnant is taken out of this earth. It will be a day that will cause Christianity to enter a time of mourning and lamentation, even as the sorrowful Day of Atonement shortly follows Trumpets. When the Remnant are taken out of the earth on Trumpets on the first day of the seventh month, Christians will be left here to observe the sorrowful and repentive Day of Atonement on the tenth. But why is it necessary that the "sun go down at noon"? What can this accomplish?

First, obviously for the sun to go down at noon Yahweh must advance time. Another way of saying this is that He must take a normal event and hold it early - at noon time. This is exactly what Yahweh will do with the Feast of Tabernacles for the Remnant. He will cause it to be early - "at noon." In fact, the wording of this particular scripture allows the Remnant to fulfill it entirely, without there being a literal darkness at noon. In other words, there would not be a literal setting of the sun, but rather a spiritual fulfillment. Before we address this, let us give another example of a natural prophecy that is fulfilled spiritually in people (and there are many). We see the same capacity of the Remnant to "spiritually" fulfill other natural passages like this.

In Zechariah 14:4 we read - "and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south." The "Mount of Olives" that Yahshua stands on and causes to split will not be the literal mountain in the area of Jerusalem. In fact, the "Mount of Olives" is already split. This mountain is the same two Remnant "sons of fresh oil" olive trees of Zechariah 4, the two olive tree witnesses of

Revelation 11:4, and the "olive leaf" with which the dove returned upon being sent out a second time (Genesis 8:11). Yahshua placed His foot (His kingdom rights, which He imparts here) upon this "Mount of Olives" Remnant and split them into two parts - the first and second Remnant. These two parts thus receive the rights to reign with Yahshua in His kingdom. The mountain of the Remnant was "split in its middle from east to west by a very large valley." Christianity is the "breach," the "very large valley," that split the Remnant. Thus we see a natural passage that is fulfilled spiritually in a "living" mountain of people - the "olive" people. Likewise, the sun will not literally go down at noon; but will rather be fulfilled in an "early" work in the Remnant. Let us see what this work is.

The law provides on many, many occasions (there are thirty-two references in the NAS concordance) that a person was "unclean" for various reasons until evening. They were "unclean" until the sun went down. Once the sun set they were considered "clean." (And remember here, "evening" was when Elijah's offering was accepted by Yahweh over that of Baal's, as He licked it up by fire.) Most importantly to note, the setting sun was a legal cleansing. When Yahweh declared that He would make "the sun go down at noon," He was clearly saying that **He would cleanse some on a time schedule that was not normal!** Timewise, they would be cleansed "early." This is exactly what Yahweh will do for the Remnant. He will bring the Remnant to cleansing "early," before the normal end of the day. This is very important, because as we have seen, Yahweh cannot legally harvest His Nazirites in the Millennial day following His return! They must be harvested before that day! Thus, not only are the Remnant Nazirites actually harvested 1,000 years early, cutting the church's days short from three to two, but Yahweh will cut the days of the fall festivals short (actually be stacking time, even as we see in the writing *The Issue - II*), allowing the Remnant to experience Tabernacles seven days early.

Not only is the sun going down the time of legal cleansing, it is also the time of the sighting of the new moon; and these two are certainly related for obvious reasons - both apply to the Remnant.

There are two passages in the New Testament that affirm this shift in time and give insight into the duration of Christianity. Let us here examine the relevance of these verses to the seven day shift. In both of these passages we see clear statements of Yahweh's need to shorten time.

"And unless the Lord had shortened those days, no life would have been saved; **but for the sake of the elect whom He chose, He shortened the days**" (Mark 13:20).

But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none;... (1 Corinthians 7:29).

We see that Yahweh shortens time "for the sake of the elect." First, who are the elect? We cannot answer this by just saying - the church. Indeed the church is the "elect," but the church is a two-part work. Up until now the church has not been able to see that Yahweh is taking a Remnant out who will initially fulfill His promises. In fact, it is the Remnant who will be the first great fulfillment of this passage, though in time what Yahweh accomplishes for the Remnant will indeed be for the benefit of the entire "elect" group. In reality, as we have just said, Yahweh will shorten the days of the church from three to two; but equally so, we find that He will shorten the Remnant's days by a total of fourteen in order to bring them into Tabernacles early. By shortening these days and bringing the elect Remnant in "early," Yahweh saves the entire elect, and not just the elect but the entire world. We thus begin to

understand more clearly the ominous fact that, "unless Yahweh had shortened those days," and brings into immorality and glory the Remnant, "no life would have been saved." Praise Yahweh for His marvelous saving works!

We cannot dwell long on the passage in 1 Corinthians 7:29. One will find in verses 29 through 35 valuable instruction for the last-days second Remnant regarding their attitude and devotion during this time. Yahweh is shortening time for the Remnant, and it is very worthwhile for anyone who desires to be a part of the second Remnant to consider and ponder these very sober and challenging verses.

But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none; and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; and those who use the world, as though they did not make full use of it; for the form of this world is passing away. But I want you to be free from concern. One who is unmarried is concerned about the things of the Lord, how he may please the Lord; but one who is married is concerned about the things of the world, how he may please his wife, and his interests are divided. And the woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband. And this I say for your own benefit; not to put a restraint upon you, but to promote what is seemly, and to secure undistracted devotion to the Lord.

Another testimony of Yahweh advancing time is 2 Kings 20:8-11. Let us read this interesting passage regarding Yahweh's response to Hezekiah's otherwise fatal illness.

Now Hezekiah said to Isaiah, "What will be the sign that Yahweh will heal me, and that I shall go up to the house of Yahweh the third day?" And Isaiah said, "This shall be the sign to you from Yahweh, that Yahweh will do the thing that He has spoken: shall the shadow go forward ten steps or go back ten steps?" So Hezekiah answered, "It is easy for the shadow to decline ten steps; no, but let the shadow turn backward ten steps." And Isaiah the prophet cried to Yahweh, and He brought the shadow on the steps back ten steps by which it had gone down on the steps of Ahaz.

Here we find that Yahweh moved time backward as a testimony that Hezekiah would be healed and "go up to the house of Yahweh the third day." This is precisely what will happen to the Remnant. Time will be backed up so that they can "go up to the house of Yahweh the third day," or during the third 1,000 year period of the church, as equally indicated in Hosea 6:1-3 and Luke 13:32.

Now for a final evidence of moving these Tabernacle events forward, as well as a most important and revealing understanding. This early observance of Tabernacles is equally evidenced by Yahshua's triumphal entry into Jerusalem during the days just prior to Passover. At His entry, one sees as it were an early in-part application of Tabernacles. The people, upon hearing of Yahshua's coming, spread their garments before Him, along with "branches of the palm trees" (John 12:13) and "leafy branches" (Mark 11:8), laying them before Him. These, we find, are the exact objects used in the Feast of Tabernacles.

Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook; and you shall rejoice before Yahweh your God for seven days (Leviticus 23:40).

What we see taking place here just before Passover, is an in-part representation of the Feast of Tabernacles. Thus we see once again the Tabernacles work moved, this time quite extensively, and linked here with Passover.

With this combining of a pre-Passover entry with a Tabernacles representation, we begin to see a most important association. What we find is that while the last seven and the eighth day in this period of the Remnant in heaven are a fulfillment of Tabernacles, **the preceding seven days are a heavenly fulfillment of Unleavened Bread**. Thus when an earthly Trumpets calls the Remnant into heaven, **their first seven days there will be a fulfillment of Unleavened Bread, while the next eight days immediately thereafter are the days of Tabernacles**.

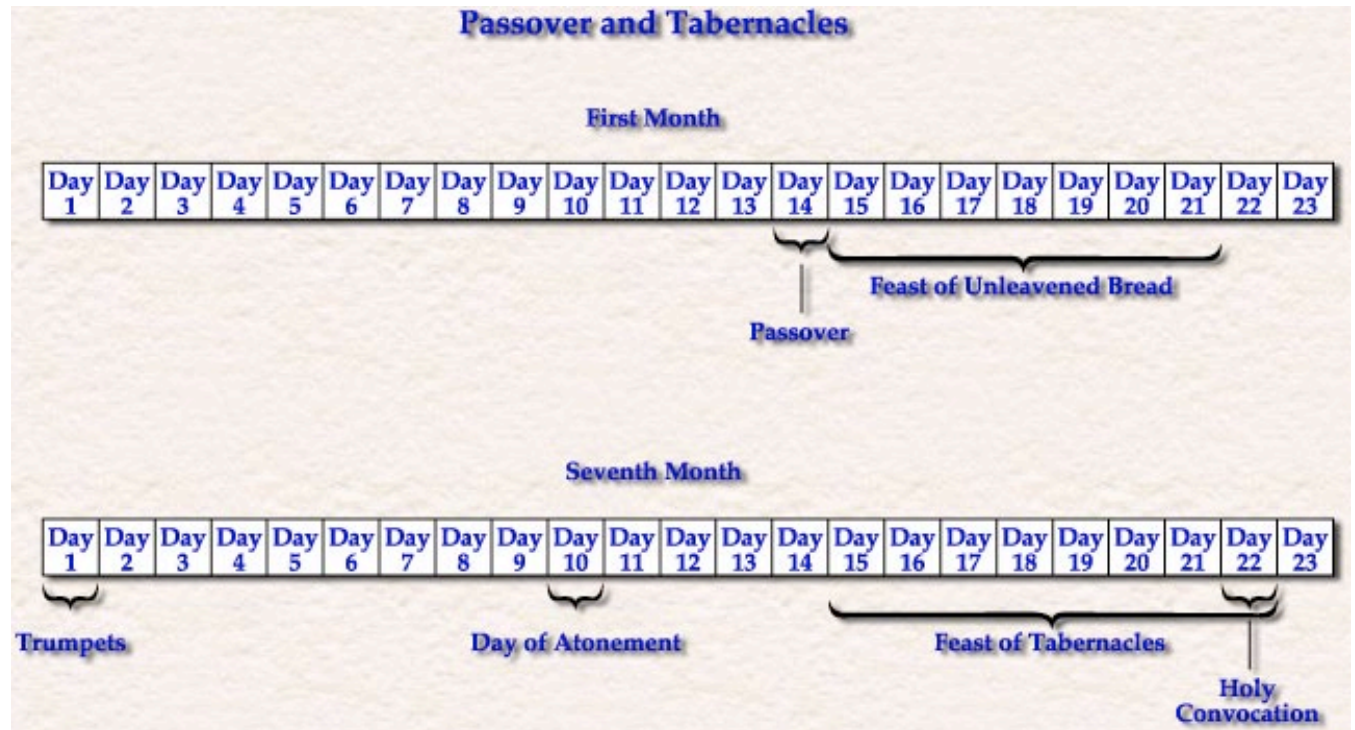
This seven day Unleavened Bread fulfillment is clearly evidenced insomuch that the Remnant are the first fruit unto Yahweh, which is what Passover and Unleavened Bread is all about. We read in the writing *Passover, the Promise for the First-born*, that the Remnant are in fact the fulfillment of the Passover promise that death would pass over the first born Remnant. This promise is more literally fulfilled in the second Remnant who do not die but defeat death by ascending alive. Therefore, once again, it is entirely appropriate that the first seven days of the Remnant in heaven would be associated with Unleavened Bread as well.

There is yet another telling tie between these two feasts. We have noted that the period of Christianity is the period of the church in the wilderness. At the completion of that original forty year wilderness period, the remnant of those people who survived death were able to enter into the promised land. This looks to the Remnant who, now at the completion of the forty Jubilee wilderness period of Christianity, likewise enter alive into heaven as promised. Looking at the entrance of the sons of Israel into the promised land, in particular regarding its timing, we find once again an Unleavened Bread/Tabernacles testimony.

While we cannot go into the evidence here (this is covered in other writings), the first time the sons of Israel were brought up to the promised land was specifically at the time of Tabernacles - the grape harvest. Upon this occasion they sent in spies and decided they could not enter in, thus causing them to be sent into the wilderness. The second time they were brought up to the promised land they did enter in, and this was specifically at Passover/Unleavened Bread. While we cannot go into all that is evidenced here regarding the Remnant and Christianity, let us note once again that entrance into the promised land is specifically an Unleavened Bread/Tabernacles event! And even as the sons of Israel crossed over into the promised land and forthwith celebrated Passover and Unleavened Bread (Joshua 5:10), so the Remnant will enter into the heavenly promised land and forthwith celebrate a seven day Unleavened Bread. And as we learn in the writing *Tabernacles and Devoted Things*, after Passover the sons of Israel next carried out the Tabernacles work of overtaking Jericho. Thus we see once again the testimony of Unleavened Bread followed by Tabernacles as necessary for entering into the promised land.



Given the testimony we see of both Unleavened Bread and Tabernacles with entrance into the promised land, the combining of these two feasts at Yahshua's triumphal entry into Jerusalem, the relevance of the Remnant to the Passover and seven day Unleavened Bread celebration, and the fact that if the civil calendar were to be stacked onto the ceremonial calendar, the two feasts would overlap one another, we see that the seven and seven and eighth day are indeed the periods of Unleavened Bread followed by Tabernacles. Let us see this overlap in graphic form.



Do you see now that Yahweh will move the Feast of Tabernacles up seven days early in order to bring the Remnant into immortality early? The Feast of Tabernacles is the feast that applies to immortality and abiding with Yahshua, and in order for the Remnant to experience the benefits thereof, that feast must be moved forward seven days.

Of course this must be a supernatural event, even as the sun going down at noon would be supernatural, or moving time forward for Hezekiah was supernatural. To accomplish this, He will not leave the Remnant here on earth under the laws of the natural, but will take them up to heaven to fulfill His laws on a higher, super-natural plane. These whom He removes early on Trumpets will be His high priests who must be prepared in advance in order to return with Him on the normal Feast of Tabernacles. These will be His first fruits Remnant who beforehand had heralded His return and will reign with Him for one thousand years as stated in Revelation 20:6. These are the ones who had "the sun go down at noon" in order to be cleansed.



## FIFTEEN

Before moving on, since the time of the Remnant in heaven is for fifteen days, it would be very beneficial to consider the significance of the number fifteen in the Scriptures. We will not spend a lot of time on this, but will quickly consider those places where the number fifteen appears. We have already seen in the seven and seven testimonies that Yahweh is entirely consistent in His use of specific numbers. The number fifteen is no exception. What we find is that this number is entirely consistent with everything we have been seeing regarding the Remnant, their ascending alive as Yahweh's first fruits, and related fifteen days in heaven.

Various sources on the subject of numerology reveal that the number fifteen has the following similar representations - acts wrought by the energy of divine grace, light and power, and rest. All of these representations speak of what the Remnant will not only experience, but also effect through their fifteen days in heaven. Let us now list these references found in the Scriptures.

We have noted in the writing, *The Issue - II*, that the latter rain is a fulfillment of Noah's flood in a positive and good way. Even as the rain in the days of Noah lifted eight people (the number associated with Tabernacles and all the cleansings and anointings) off this earth in an ark, so the latter rain will lift the second Remnant off this earth and cause us to ascend alive into heaven for an eight day Tabernacles.

These attesting comparisons are further evidenced by the following statement regarding this flood. From Genesis 7:20 we read - "The water prevailed fifteen cubits higher, and the mountains were covered." Yahweh uses numbers to tell us something prophetic. This was not recorded here just for history sake, but to affirm that this ascension of these eight people per a great rain was speaking specifically of the Remnant who will equally prevail via not fifteen cubits but fifteen days. Thus we see both the eight and the fifteen evidenced in this dynamic and revealing testimony.

We have already seen that King Hezekiah was afflicted and the prophet Isaiah declared by the word of Yahweh that he would die; but Yahweh changed His mind and gave him fifteen more years. What one must realize here is that Hezekiah was the king in the line of Judah that was to bring forth Yahshua. If Hezekiah had died, then Yahshua could not have come forth; for the lineage would have been cut short with him - Hezekiah had no offspring, no son to carry on that line! Do you now see how critical this situation was! In order for the Son of God to come forth, Yahweh had to have mercy on Hezekiah, hear his pleadings, and grant him more time (as well as the ability) to bring forth a son; and this is exactly what He did!

The time Yahweh granted to Hezekiah once again speaks of the great importance of the Remnant's fifteen days in heaven. Even as Hezekiah received a period of fifteen years in order to insure that Messiah would be brought forth, so the Remnant will be given fifteen days in heaven to insure that Messiah will be brought forth! As with Hezekiah, Yahweh must accomplish what we cannot accomplish.

In the next example, once again we find a Bride figure and her work associated with the number fifteen. Esther is a clear picture of the Remnant Bride who, like Esther, is more beautiful than all women (Song of Solomon 1:8, 5:9) and becomes the bride of the King. Also by Esther's two unusually requested

dinners with the king, she was able to deliver her people from the vile threat of total annihilation by Haman. Thus we see the establishment of the two Remnant and the destruction of Satan. But once again consistent with this most prophetic account, we find that in testimony to the Remnant's victorious fifteen days in heaven, it was specifically on the fifteenth that deliverance came to Esther's people - Esther 9:18, 21!

Lazarus is an equally clear testimony of the Remnant, in fact specifically the second Remnant who come out of death (out of the dead body of Christ); the stone of wrath is rolled away and the grave clothes that bind and even blind them are removed. And once again this Remnant witness is specifically identified with the number fifteen.

In the account where Lazarus was raised from the dead, Yahweh introduces a number here that is most affirming and consistent with what is taking place - the deliverance of the Remnant from death and the curse of this world. Here again Yahweh places a bit of information that is seemingly incidental to the account, but is once again quite prophetic. We are told that the place where Lazarus lived (Bethany) was "about fifteen stadia" from Jerusalem. The Remnant's stay in Jerusalem above will be fifteen days - the necessary time to take all the grave wrappings off.

In Acts 27 we read about the shipwreck of Paul. Specifically at fifteen fathoms they threw the anchors over and waited for the light to dawn. During that time they also threw the wheat into the sea of death. Wheat always speaks of Christianity (associated with Pentecost, the wheat harvest), while barley speaks of the Remnant (associated with Passover and Unleavened Bread, the barley harvest). After anchoring at fifteen fathoms, when the light arose, everyone on board the ship ascended alive to land, as promised by an angel!

Now let us go back to the Old Testament and pick up another important testimony. You will see why we delayed this until now. Even as the bride, Esther, had two dinners with the king, so Hosea had two brides; but his two brides were not quite the same picture of wholesome beauty we see here with Esther. Of course Esther had a year to make herself beautiful, so maybe Hosea's two brides might have been beautiful with a little much needed care as well. Again we will be brief.

Yahweh told Hosea to go and take a harlot for a bride. This he did, and she bore him offspring who were given specific names as Yahweh instructed. These offspring tell of what happens in the church after the first bride, the first Remnant, is established. Why is she viewed as a harlot? Because this is exactly what we all are in the flesh - we commit harlotry with the world. Esther happens to be the way Yahweh views us in the long run, after our cleansing and glorification. Until then we are actually just a bunch of harlots.

And even as Esther needed two dinners, so Hosea needed two brides, two harlot brides. But we find that this second bride was to be purchased. What was the purchase price of this second bride, even this second Remnant? "So I bought her for myself for fifteen shekels of silver and a homer and a half of barley" (Hosea 3:2). Once again we see the bride, even the second bride, associated with not only fifteen, but also Remnant barley!

And when this second Remnant bride is established and even ascends to be with Yahshua for fifteen days, as you will read later in this writing, Christianity enters into their Day of Atonement. Thus we

read that when Hosea purchased his second bride for fifteen shekels of silver and the Remnant barley, the outcome stated in verse 5 is most telling of the response that Christianity will have - "Afterward the sons of Israel will return and seek Yahweh their God and David their king; and they will come trembling to Yahweh and to His goodness in the last days."

In preparation for the next section on the number eight where we address those events that are specifically associated with that number, let us look at a most telling example of the number fifteen that is divided just like the days the Remnant will experience in heaven - seven and eight.

In the latter chapters of Ezekiel, we find a fairly detailed description of the temple of Yahweh. Of course this is a heavenly temple and will never be built of natural stone but of living stones. Man on earth needs no temple made of dust, but that which is made from above. Yahweh has torn down both preceding earthly temples, and He sure does not need another. Rather, He seeks to abide in a temple not made with hands. Let us consider this temple and its expression of the number fifteen in this vital seven and eight pattern.

We find in chapter forty of Ezekiel that there are fifteen steps that lead up to the temple of Yahweh. No one can ascend up to the temple except through these fifteen steps. This of course is relative to entering into the true heavenly temple. In order to enter into Yahweh's temple, we see that the way must be entered through the Remnant's fifteen days in heaven.

We read in Ezekiel that the first steps one is to pass through in his ascent are the steps that bring one into the outer court. Like the seven days of Unleavened Bread, these steps are specifically seven in number - 40:20-22. Once in the outer court, one is still however removed from the temple per se and can only reach that sacred place by entering through the next set of steps that lead to the inner court. Like the eight days of Tabernacles, these next set of steps leading to the temple are eight in number - 40:28-31. Thus we see once again the identical pattern we have been seeing all along for entering into the presence or temple of Yahweh - first the seven days/steps of Unleavened Bread, followed by the eight days/steps of Tabernacles.

Yahweh has provided many clear and affirming testimonies of this important and vital truth regarding the Remnant's fifteen days in heaven. Let us now take a closer look at these specific eight days in heaven associated with Tabernacles. We will consider the list of eight day events provided at the outset of this writing.

## **EIGHT DAYS**

Now that we have seen not only that Tabernacles can be moved forward, but of great benefit and necessity MUST be moved forward, and that these fifteen days in heaven are essential to entering into the very presence and glory of Yahweh, let us consider in this section these specific eight days or steps in heaven the Remnant must pass through. What do they fulfill? This is important to see and understand; and actually, much of this writing points to this section.

At the beginning of this writing, we saw through the two contradictions a riddle regarding the great significance of the number eight. The "eight days" that immediately preceded the mount of transfiguration in the remarkably different account in second Remnant Luke, versus the "six days" in first Remnant Matthew and Christianity Mark, as well as the complete eight days of the Feast of Tabernacles fulfilled in the Remnant 2 Chronicles account, verses those days being cut short in the Christianity 1 Kings account, both tell us that events entailing eight days are MOST critical! This is certainly confirmed in the fact that Yahshua Himself had to be in heaven eight days following His resurrection. It was during those vital eight days that He legally restored His vow as a Nazirite and thus restored the kingdom of God and man.

Let us now consider the events listed at the beginning of this writing that were carried out in specifically eight days. These we will state again here for your review.

- (1.) At the end of an eight day ceremony, the consecration of Aaron into priesthood was completed and the glory of Yahweh appeared - Leviticus 9.
- (2.) On the eighth day the male child was circumcised - Lev. 12:3.
- (3.) At the end of an eight day ceremony, the healed leper became clean - Lev. 14:10 and 23.
- (4.) At the end of an eight day period, a man or a woman became clean from any discharge they had - Lev. 15:13 - 33.
- (5.) At the end of an eight day ceremony, the vow of the defiled Nazirite was restored - Numbers 6.
- (6.) And most importantly, Tabernacles is an eight day feast with the eighth day being a holy convocation - Lev. 23:36. This is the only feast that is prescribed to be eight days in length.

Even while Yahshua's eight days in heaven fulfilled the essential requirements for the restoration of the vow of the Nazirite, so the eight days of an early Tabernacles for the Remnant will fulfill in one regard or another these eight day events we see listed here. We have already seen by the contradictions how vital this eight day period is; let us now look briefly at these highly prophetic eight day events. Again, while man has not been able to keep Yahweh's laws, He will keep them in regard to man. Let us briefly review each of these.

First, we know that at the end of the Remnant's period in heaven, they will be established into high priesthood with Yahshua. The church is the temple priesthood of Yahweh. All believers are priests unto Yahweh. However there were two orders of temple priests - the regular priests who could go into the holy place, and the high priests who could go into the holy of holies. While Christians are the priests associated with the holy place in the temple of Yahweh, it is the first resurrection Remnant who are the high priests associated with the holy of holies. Thus, the eight days in heaven are required in order to prepare the Remnant to enter into that priesthood.

It has been written in such writings as [\*The Covering Bride\*](#) that circumcision looks to the removal of our flesh at its highest fulfillment - the removal of this body of flesh! The Remnant will be the first-born

male to be "birthed" from heaven and of necessity will have its flesh circumcised - these old bodies of earthly flesh will be removed and we will receive new incorruptible immortal bodies. Thus the eight days in heaven look to the circumcision of our earthly flesh! Per the promise to Abraham, we read that the purpose of circumcision was - "it shall be the sign of the covenant between Me and you" (Genesis 17:11). While there was a fulfillment of this sign on the natural level per the physical offspring of Abraham, that was nothing more than its lowest fulfillment that looked to a fulfillment that is true and everlasting. The true and long awaited fulfillment of this "sign of the covenant" is when Yahweh takes a people to heaven and circumcises or removes their earthly flesh, replacing it with heavenly flesh. The Remnant's visible presence on earth in immortal bodies will be the true "sign of the covenant" that Yahweh has with man. Yahweh will thus fulfill His law on the highest level.

When the flesh, or man's foreskin, was removed, it was the removal of a "head" covering. Its removal portended that Yahweh would become his covering, even as we see presented in 1 Corinthians 11:3-7. This is precisely what will happen after the eight days in heaven when Yahweh circumcises man's earthly flesh and gives him a Spirit-born body. Yahweh becomes man's covering via His glory, restoring to man that which was lost in the original garden. This is the glory testified by the glory that covered Moses and Elijah on the mount of transfiguration, and the glory on the face of Moses when he too came down from Mount Sinai the **eighth** and final time. In testimony to the Remnant's eight days in heaven, Moses ascended up the mountain to Yahweh eight times. This is just one more clarion testimony to what we are seeing here. Like the Remnant who will be glorified "on the mountain" with Yahshua and return with Him, so following his eighth trip up the mountain, Moses came down with his face covered in such glory that the people were afraid to come near him. Thus we see that the eight days in heaven are the legal period that demands the cutting away of man's flesh - a heavenly circumcision of the earthly flesh - and its replacement with a glorified body.

The third and fourth items listed were the cleansing procedure for the healed leper and the one who had a discharge. Both of these look to the cleansing of the Remnant from their sin and the discharge of information that is unclean while in the flesh. Even as a man or a woman's body may have an infected sore that spews out unclean material, so earthly man has a mouth that spews out unclean material in the way of teachings and conversation - "what proceeds out of the mouth, this defiles the man," said Yahshua (Matthew 15:11). With our ascension into heaven and the circumcision of our flesh, we will be changed so that no longer will anything unclean come out of our mouths. Hallelu-Yah! Our leprous condition of sin which we have continually revealed while in this flesh, even while being Christians, will be healed; and after our eight days (as well as the seven and seven days we saw in the determination that the leprosy is healed) we will be declared CLEAN!

Also, though Yahshua fulfilled the restoration of the garden of God and man by restoring His vow as a Nazirite in His eight days in heaven (which He alone could perform), the Remnant will undoubtedly pass through that legal procedure as well, likewise restoring our position as a faithful Nazirite (which we have not been able to be while upon this earth, prophetically evidenced by Samson, Samuel, and John the Baptist). What Yahshua went through, we must pass through as well, for He and His ways are the door that leads to life.

As attested in that three-part vow: Yahweh's glory will now cover us as once before in the garden, we will not enter into death, and we will no longer eat of the forbidden tree of the knowledge of good and

evil. As we read in the writings here on that vow, all three of these things are portended in the Nazirite. As we have addressed, Yahweh will harvest us as Nazirites, and the Remnant will be the first to follow Yahshua into the place of the faithful Nazirite, afforded by Him. The Remnant are the first among man to enter into the truly restored garden of God and will walk with God in the "cool (lit., Spirit) of the day."

Of course the final testimony listed here is that of Tabernacles, and since so much has already been said in this writing regarding this feast, we need not elaborate. As has been said, Tabernacles is the culminating feast that is associated with entering into immortality. And as we have seen, this fulfillment seven days early is the precise time that the Remnant will indeed enter into immortality.

Having now considered each of these items, let us once again note that it was on the eighth day, "the last day, the great day of the feast" of Tabernacles, that Yahshua declared:

"If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.'" But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified (John 7:37-39).

This is the degree of the Spirit all men need and will receive when glorified on this promised eighth day of Tabernacles.

## **THE DIVINE OVERLAP**

It has briefly been noted that the return of the Remnant on the eighth day of a heavenly Tabernacles, coincides with the first day of Tabernacles on earth (the fifteenth), producing a very interesting and vital overlap. Christians will have already experienced the sorrow and repentance of the Day of Atonement on the tenth, realizing that the Remnant were right in what they were saying. So when the Remnant return with Yahshua on the fifteenth, the first day of Tabernacles, this will actually be their eighth and final day of a heavenly Tabernacles. Let us spend some time in seeing how vital this overlap is, and what it means for Christianity. To assist us in understanding this, the following graphic presentation is provided.





This overlap, as you will see, is actually a created overlap, **for it ties the Remnant, which enters into Tabernacles early, to Christianity!** In [The Issue - II, page 12](#), we find other testimonies that Yahweh indeed overlaps time. Let us here consider further evidences to this. In so doing, we will likewise learn some very important things about Yahweh.

We do not have to look very far for His testimony that this overlap that unites is indeed the case. Significantly, in the account we have been considering in 1 Kings 8, this time verse 8, as well as 2 Chronicles 5:9, we read regarding Solomon's temple - "But the poles (of the ark) were so long that the ends of the poles could be seen from the holy place before the inner sanctuary, but they could not be seen outside; they are there to this day."

On the surface, one wonders why Yahweh would even record that the two poles for carrying the ark that rested in the holy of holies, extended into the holy place. What difference could that make? That seems so incidental to the natural mind. But to Yahweh - who takes the little, the despised, the weak, and the foolish things to confound and shame the mighty, the valuable, and the wise things of this world (1 Corinthians 1:27-31) - poles protruding from the ark into the holy place are actually a very vital piece of information. Let us see!

When Yahweh places His ark of the two Remnant within the veil of the holy of holies, the **two** poles of those **two Remnant deeds** extend into the next work. They **overlap** into the holy place where the other priests are called to serve. Do you see this? The one day overlap created by the eighth day of a heavenly Tabernacles for the Remnant, causes a link, a very vital tie with Christianity that will come into a Tabernacles resurrection later. It provides a guarantee, or the "anchor of hope" for Christianity, a work "both sure and steadfast and one which enters within the veil." The two-part Remnant are those who enter within the veil as mentioned in Hebrews 6:16-20 - the "two indisputable deeds, in which it is impossible for God to lie," testified by the two overlapping poles in Solomon's temple.

And when we realize that the overlap of these two poles is a prophetic promise to Christianity which cannot be changed, we are equally assured that this pattern, this promise, exists "to this day." His promise, His plan, even His pattern has not gone away. It is an everlasting pattern of hope. It has not changed. And it remains as a sure account of what will happen in His temple work.

Let us consider another highly significant and revealing example of this. Even as there was this divine overlap in the natural temple, so there was equally a divine overlap in the national temple of the sons of Israel. What do we mean by this? Let us see.

When the sons of Israel entered into the promised land, it was a macro picture of the temple of Yahweh. Keep in mind that the temple of Yahweh is His pattern for His kingdom. As we stated regarding the temple in Ezekiel, Yahweh does not want a temple made with hands, a mere shadow of the spiritual. But until He can get that complete and finished spiritual temple, all His works follow the temple pattern. And as we will see in examining the sons of Israel, Yahweh has already had a temple made without hands, only at the nations level. And once again, even a temple made without hands at the nations level is still a shortfall and must be torn down, just as this nations level temple was in time torn down.

When the sons Israel entered into the promised land, they were directed to take over and possess the land of Canaan. Two and a half of the tribes - Reuben, Gad, and half of Manasseh - preferred living east



of the Jordan, and per a request to Moses and Yahweh, were allowed to do so. But there was one condition - their men had to cross over into Canaan and fight to obtain that land, to which they agreed. After conquering Canaan, Joshua called together the men of Reuben, Gad, and half of Manasseh and allowed them to go back across the Jordan to their waiting families (Joshua 22).

As they returned, they performed an act that turned out to be highly misunderstood by the rest of the sons of Israel. They built a large altar on the west side of the Jordan in the land of Canaan. This greatly concerned the remaining tribes, for they thought they were going to offer sacrifices there instead of at Shiloh on the altar before the tabernacle. Thus, they planned to gather together an army to attack the two and a half tribes and destroy them.

But when they sent men to meet with them about this, they found that this was not at all their intentions, for they had not planned to offer sacrifices on that altar, but had built it as a witness that they were to offer their burnt offerings on the altar in Shiloh before Yahweh. When the sons of Israel heard this, they were very glad and returned in peace.

Again, what we see here is nothing less than the temple of Yahweh on the nations level. In Exodus 25:10, we read of the dimensions of the ark of the covenant, which we see was two and a half cubits long, one and a half cubits wide, and one and a half cubits high. Do you think that Yahweh randomly selected those dimensions out of thin air? Of course not! In fact Moses was specifically told that he was to make the tabernacle and all of its furniture and utensils precisely according to what Yahweh had told him, for it was an earthly representation of that which is heavenly. In Hebrews 8:5 we read - "who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, 'See,' He says, 'that you make all things according to the pattern which was shown you on the mountain.'" When Yahweh set forth those natural dimensions of the ark, they had prophetic meaning regarding the kingdom of heaven.

Let us note here regarding this national fulfillment of the tabernacle, that even as the ark of the covenant was **two and a half cubits** long, so there were **two and a half tribes** east of the Jordan! Likewise, even as there was a veil separating the holy of holies (where the ark of the covenant rested) and the holy place, so the Jordan separated the two and a half tribes and the nine and a half tribes of the sons of Israel. Thus we begin to see Yahweh's temple in the promised land that was made without hands. Undoubtedly no man at that time knew what Yahweh was doing in establishing this nations level temple. They were not consciously trying to establish a temple at a nations level. Yahweh was doing this without their knowledge, even as He is doing so again in the church. And in equally revealing testimony, even as Yahweh objected to David wanting to build a temple of stones for Him and declared that **He would build David a house** (2 Samuel 7:1-17), so Yahweh today is fulfilling that promise and building that temple made with living stones. More on this shortly.

What we see here then was that the two and a half tribes of Reuben, Gad, and half of Manasseh, at a nations level, were the two and a half cubit ark of the covenant that rested in the holy of holies. And even as the veil separated the holy of holies and the holy place, so the Jordan separated the sons of Israel. The Jordan was the veil. Now let us consider the testimony of the divine overlap that we once again see evidenced here.

Even as the two poles provided a divine overlap in Solomon's temple, so we find two witnesses of a divine overlap here in the nations level temple in the promised land. The first is evidenced in the tribe of Manasseh. Manasseh was split into two tribes, one settling east of the Jordan and one settling west of the Jordan. Thus the unique split of this tribe so that a portion of it was on each side of the Jordan, provided an overlap or tie between these two groups. The two half tribes of Manasseh on each side of the veil were the first overlapping pole.

The second pole was the altar that the two and a half tribes built which was quickly misunderstood by those west of the Jordan. This altar was built west of the Jordan in Canaan as a visual reminder of their commitment to faithfully worship Yahweh in Shiloh with their sacrifices.

Thus we see the two "poles" that provided the divine overlap in the promised land temple - the two half tribes of Manasseh and the altar built in Canaan. But now let us see more.

Even as these two parts in the promised land represent the two parts of the temple, so they equally represent the Bride and the body. We have said that the Bride is the holy of holies and the body is the holy place, and this is exactly what we see evidenced here in the promised land. From where is the Bride obtained? Is she not from the body? Yes indeed. Thus in like witness, the men of Reuben, Gad, and half of Manasseh (the holy of holies Bride) first had to cross over into the land of Canaan and fight for the deliverance of the holy place land (or, the body), then leaving that land they returned to their own holy of holies place. In the true fulfillment of this pattern, the Bride has served in the body of Christ - the first Remnant was sown into the body, and today the Bride members formerly served in the body. It is now time for the Bride to come out of this holy place of Christianity and return to their own place, the holy of holies.

This holy of holies place seen east of the Jordan where the sun rises is further confirmed by Moses and Elijah, the two Remnant representatives. Let us briefly look at this, for it is MOST worthwhile to do so.

First Remnant Moses was not allowed to cross the Jordan but died in that land. This is the same land from which the wives and children of the two and a half tribes did not depart. Even though Moses' failure to enter into the land west of the Jordan was a response to him striking the rock, Yahweh used that to provide a promise that the first Remnant would not lose their place in the holy of holies. Moses died in the holy of holies place as a clear statement of the promise to the first Remnant - the negative being a statement of the positive, much like the 3,000 killed on the first ever Pentecost was a negative statement of the 3,000 who would come into the kingdom on a Pentecost nearly 1,500 years later.

Thus when Elijah, the second Remnant representative, was to ascend alive, where did he go to effect this promised departure? As a foreshadowing fulfillment of the promise given to the first Remnant, he passed through three towns in the holy place land west of the Jordan (for the 3,000 years originally given to the church), miraculously passed through the veil of the Jordan by striking it with his mantle (even as Moses struck the rock), and entered into the holy of holies land east of the Jordan. Elijah, as a representative of the second Remnant, and just like the two and a half tribes, had to return to the land that was the place of the Remnant - the holy of holies land east of the Jordan where Moses died. While Moses died in that land, it was here that Elijah returned to ascend alive! We as the second Remnant take

our stand in the holy of holies where our forerunners died, and we will ascend alive because of the promise given to them.

Furthermore, when the Remnant return to this earth, they will find the same thing that Elisha found when he returned to the west side of the Jordan - "the situation of this city is pleasant, as my lord sees; but the water is bad, and the land is unfruitful" (2 Kings 2:19). Such is the case with Christianity - it may be at peace, but the water is bad and the land is unfruitful. Elisha instructed them to bring him "a new jar, and put salt in it." He then went out and threw the salt into the bad spring of water and declared - " Thus says Yahweh, 'I have purified these waters; there shall not be from there death or unfruitfulness any longer.' So the waters have been purified to this day, according to the word of Elisha which he spoke."

When the Remnant return in their "new jars," or their new bodies, the salt they add to the old bad waters of Christianity will purify them and there will no longer be "death and unfruitfulness" any longer; they will be purified forever, even as these natural waters were perpetually purified. Oh what clear and telling evidence we have here! Let us now return to the testimony which we have been considering regarding the divine overlap.

**This divine overlap of the Bride being sown into or serving in the body of Christ, is the TRUE overlap to which all to these testimonies look.** But, the day has now come when the Bride must come out of the body and cross over the Jordan to enter into their own place in the kingdom of God temple - the holy of holies.

Do Christians understand this overlap? Absolutely not! Even as the two and a half tribes performed a work that was completely misunderstood by the remaining tribes, so the Remnant work is completely misunderstood, and with the same results - they want to battle us and destroy us. But they do not understand that the work we perform is entirely for their best interests!

We have said many times that the second Remnant is the Elijah work. In John 1:6-8, we read about John the Baptist, who was Elijah on a single man basis.

There came a man, sent from God, whose name was John. He came for a witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light.

Forerunning and foreshadowing the first Remnant who had to die, John likewise had to die. And neither through John nor through the first Remnant did all men believe, as we read here. Though the first Remnant died, Yahweh nonetheless built an altar at the beginning of the holy place work of Christianity. What was that altar? It was the altar built without hands of the first Remnant! **The first Remnant is the beginning witness, even as we read in John 1:6-8 that John was a witness.** So what then was the name of the altar that the two and a half holy-of-holies-representing tribes built in Canaan by the Jordan? "And the sons of Reuben and the sons of Gad called the altar *Witness*; "For," they said, "it is a witness between us that Yahweh is God." Thus we see clear testimony that the John first Remnant who had to die, is in fact a true divine overlap, a link between Christianity and the holy of holies. And let us recall at this point that all of this is equally evidenced in the overlap of the Remnant's heavenly eighth day of Tabernacles and the earth's first day of Tabernacles.

Before proceeding, something more must be said here regarding this true temple Yahweh is building without hands. This temple is that which was spoken of by Yahweh is Zechariah 4 - "Not by might nor by power, but by My Spirit." - and is a work that until now has not been understood for the entirety of the church, or even since the beginning of man. Why have men not understood? **Because this is Yahweh's work alone!**

Let us look once again at Yahweh's response to David when he wanted to build Him a house, or a temple. (Much like what the three disciples wanted to do on the mount of transfiguration. Neither understood the true plan.) Yahweh declared to David - "Are you the one who should build Me a house to dwell in? ... Wherever I have gone with all the sons of Israel, did I speak a word with one of the tribes of Israel, which I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?'" (2 Samuel 7:5-7). Yahweh neither asked David nor the sons of Israel to build Him a house. We see that He already built Himself a house on the nations level. He most certainly did not need a house made of stones, even the one Solomon built. In Acts 7:48 we read - "But it was Solomon who built a house for Him. However, the Most High does not dwell in houses made by human hands." In like truth, Abraham "was looking for the city which has foundations, whose architect and builder is God" (Hebrews 11:10). Neither was Abraham looking for a work built by man. Let us continue reading Yahweh's response and promise to David on this issue.

I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly, even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. **Yahweh also declares to you that Yahweh will make a house for you. When your days are complete and you lie down with your fathers, **I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever** (verses 10-13).**

Who was Yahweh speaking of in this promise to David? Was it Solomon? To answer this, one simply has to ask the question - Did the throne of his kingdom last forever? The answer to that is obviously - No! The natural throne of David in Jerusalem was eventually torn down and the seed of David dispersed. So who fulfills that promise to build a house? The answer is the Son of David, Yahshua. It is Yahshua who is building Yahweh a house, a house of people in which He will dwell - living stones, the church.

Up to now, the church has only been perceived to be Christianity. But as attested in Solomon's kingdom which in the natural was the fulfillment of the promise to David, that kingdom of necessity had to be divided two and ten, much like the two and a half and nine and a half. The difference in the latter set of numbers is of course the vital half tribe overlap. Two and ten is a clear-cut separation with no overlap, and thus those two nations never reunited in all their history. This is true with the two kingdom works while we remain in the flesh. The Remnant and Christianity are two separate works that will not unite while here on earth. But Yahweh will perform in heaven a work that establishes that vital overlap, and not an earthly work that divides without union, for Yahweh will fulfill a two and a half/nine and a half promised land work. Yes, Yahshua is building a house for Yahweh that only He can build - both holy place Christianity, as well as holy of holies Remnant.

Before closing this section, let us parenthetically see another testimony of a vital overlap. The first Remnant was under the former rain for one and a half years - from Pentecost to Atonement in the year following. The second Remnant was established in May, 2000; but we have learned that the latter rain is something that comes in degrees - from ankles, to knees, to loins, to deep enough in which to swim. If everything goes the way it now appears, we should see a great outbreak of the Spirit in 2002, most likely in May. This would be the rain that is deep enough in which to swim. For a number of reasons, this rain would then last for another year and a half, even as it did in the former rain.

We have already seen in the promised land temple that these halves have a unique and important role of tying things together. Thus when the former rain was for a year and a half, it was begging for a completing work - that of the latter rain. Thus, when a latter rain would come for an equal year and a half, this would complete the full period of time of three years. Three is a complete number.

So once again, even with the Remnant, we see a divinely established link or even overlap between the two Remnant parts. **It is only with the fulfillment and uniting of these two parts that this work is complete, in the same way the church whole is not complete until the Remnant and Christianity are finally united in immortality.** Let these divine overlaps be an encouragement and hope for you, as Yahweh will complete what He began.

And equally encouraging, even as the two and a half tribes east of the Jordan represented the two and a half cubit long ark of the covenant, so we see that the one and a half year first Remnant and one and a half year second Remnant would fulfill the other dimensions of the ark - one and a half cubits wide and one and a half cubits high. Both the Remnant and the tribes east of the Jordan clearly occupy the place in the holy of holies, and these two fulfillments would provide the complete two and a half by one and a half by one and a half dimensions of the ark.

Likewise, we have seen that Hosea's second bride was purchased for "fifteen shekels of silver and a homer and a half of barley." Once again we see the testimony of the bride with one and a half, and this time with Remnant barley! Both the fifteen days in heaven, as well as the one and a half year latter rain, are uniquely evidenced here as necessary for the purchase of this second Remnant Bride.

While this section has been so extremely rich in truth, let us note one final thing before leaving this matter of the divine overlap - Does it seem strange and possibly even contradictory that the Remnant would return to this earth on their eighth day of holy convocation, when we saw in 1 Kings 8:66 where the people seemingly fell short by being sent away on the eighth and final day? This might be a concern, except that this is precisely what we see that Yahshua did. He too returned on the eighth day of His vow-restoring process. Again, it is evident that this is done so as to establish a link, a tie that overlaps works like the overlapping poles that tied the temple together, and the tribe of Manasseh and the altar that tied the promised land together, or the one and a half years former and latter rains that tie the two Remnant together. This is likewise seen in the way Yahweh carries out time, which we consider in *The Issue - II*. But suffice it to be noted here that the Remnant's return to earth on their great and holy eighth day of an early Tabernacles, is greatly to the benefit of not only Christianity, but to all the world!

There is one very enlightening final account we must consider before we address the inclusion of Christianity into their priesthood. But before we look at this, you will notice that those poles that tied

the holy of holies and the holy place together, "could not be seen outside." Thus it is with the world; none of these truths are seen by them, and the temple work does not extend out to them. The world has the rights to the outer court.

## DAY OF ATONEMENT

We want to consider the place of Christianity in all of this, and will begin doing so by examining the Day of Atonement, which occurs on the tenth of the seventh month, between Trumpets and Tabernacles.

Atonement is a most unusual festival day. It is truly a two-edged sword. On the one hand, Atonement is sorrowful. It was initiated because Aaron's two sons offered "strange fire before Yahweh, which He had not commanded them" (Leviticus 10:1). Atonement also marked the sorrowful day when the Israelites rejected entering into the promised land, and they could not reclaim that opportunity even though they repented. In parallel significance, it was also undoubtedly the same day in which almost 1,500 years later the church equally failed to enter into the "promised land" - when Stephen was stoned to death. In revealing testimony, what was not accomplished outside the promised land when men sought to take up stones to kill the two true witnesses, was accomplished when the false witnesses took up stones and killed the true witness, Stephen. And in both cases, a forty part period of wilderness wanderings followed - forty years for the sons of Israel, and forty Jubilees for the sons of God.

Atonement will be the day when Christianity realizes they too have rejected entering into the pure kingdom of heaven. With the translation of the Remnant out of the world, Christians who remain will suddenly realize that what the Remnant had been declaring, was in fact true. While the Remnant is in heaven on the tenth day experiencing the beginning days of their own Tabernacles, Christianity will be on the earth repenting for their failure to enter into Yahweh's "promised land." As the Israelites repented on this same day outside of Canaan, Christians will do likewise.

Sorrow always precedes the coming of a deliverer, and this will certainly be no exception with Yahshua's return - man's birth pains. What kind of sorrow will this be? It will be the sorrow foreshadowed in these haunting words:

"A voice was heard in Ramah,  
Weeping and great mourning,  
Rachel weeping for her children;  
And she refused to be comforted,  
Because they were no more."

This particular verse from Jeremiah 31:15 is actually quoted from Matthew 2:18 where it refers to the sorrow produced by the death of the male children in Bethlehem at the time of Yahshua's birth. Both intercessorally as well as prophetically, these slain male children were "two years old and under," representative of the 2,000 years in which the body of Christ (the "house of bread," or Bethlehem) would equally die. But there is a promise to these Christians who will experience this sorrow foreshadowed in the death of these two year olds. In the very next verses, 16 through 18, the following

promise is made, substantiating what we have just said regarding its application to and hope for Christianity.

Thus says Yahweh,  
 "Restrain your voice from weeping,  
 And your eyes from tears;  
 For your work shall be rewarded," declares Yahweh,  
 "And they shall return from the land of the enemy (from death).  
 And there is hope for your future," declares Yahweh,  
 "And your children shall return to their own territory.  
 I have surely heard Ephraim grieving,  
 'Thou hast chastised me, and I was chastised,  
 Like an untrained calf;  
 Bring me back that I may be restored,  
 For Thou art Yahweh my God.'"

The first to be brought back to be restored will be those who are living when Yahshua returns. But in time, those who have been dead will be brought back as well, even from the dead, and they too will be restored.

Thus when Atonement takes place in Christianity just before Yahshua's return with His Remnant Bride, the cries of Christians will be as it were tears of sorrow for the death that has taken place in Christianity for 2,000 years, the place where they too have thus secured their fate by their unbelief.

Following in the foretelling origin of Atonement, Christianity will finally realize that the fire they have offered to Yahweh for 2,000 years is "strange fire," something that has been according to their own design and not from Him. As it is written in Amos 8:10, so it will be fulfilled in that day - "Then I shall turn your festivals into mourning and all your songs into lamentation; and I will bring sackcloth on everyone's loins and baldness on every head. And I will make it like a time of mourning for an only son, and the end of it will be like a bitter day." Attested by the sorrowful Day of Atonement and its location between Trumpets and Tabernacles, breach Christianity will enter into a time of sorrow that will extend all the way to the end of Tabernacles, to the great closing eighth day or the holy convocation. Instead of this Tabernacles and its eighth day being a great and victorious day, its wonderful prophetic purpose now missed will make it an even more "bitter day!" As we see in 1 Kings 8, Christianity will be left in their earthly tents. This is the negative side of this day. Now for the **exceptionally** positive side!

It is very significant that Yahweh would choose the Day of Atonement as the day in which He would also have one of the greatest blessings in all of Scripture. When one considers the two concurrent events that will take place during a soon hopeful fall festival, one clearly understands why this day has two entirely opposite connotations. It was the tenth day of the seventh month (the Day of Atonement) on the fiftieth year when a ram's horn was to be sounded and Jubilee declared! All debts were to be forgiven and each person was allowed to return to his own property and to his family (Leviticus 25:8-12). This clearly is the very good side of this two-edged sword. "Behold the kindness and severity of God" (Romans 11:22).



Thus, while Christianity is on the earth experiencing the sorrowful side of Atonement, concurrently the Remnant will be in heaven celebrating Jubilee - having all their debts to sin totally released, preparing them to return to the originally possessed garden land Yahweh gave man at creation, and enjoying Yahshua and His Remnant holy ones! This will truly be the Jubilee Yahweh has always looked to! (It is very significant to note that neither Israel nor, of course, Christianity have ever carried out a single Jubilee.)

Christianity's Day of Atonement will some day turn into a Jubilee when they too have their debts completely removed. Their victory day will come following their sorrow and refining. Let us now consider this.

## CHRISTIANITY

We saw in the writing *Bread in the Baskets* that the accounts in Matthew and Mark (the two gospels which apply to the 2,000 year period of the church) regarding the two feedings of the multitudes, were distinctly different from the account in second Remnant Luke. These first two accounts included the leavened bread of Pentecost and did not include the disciples going up on the mountain with Yahshua to pray, but instead they were sent out onto the troubled sea of death. We have also noted here that these two accounts are equally distinct from Luke in that six days preceded the mount of transfiguration, versus the eight days in Luke. Even with these clear, consistent, and revealing differences, one might object that in both scenarios the disciples did ascend to the mount of transfiguration. Quite so, but keep in mind that there were two distinctly different groups on that mountain - those transfigured and those sleeping.

Considering the entirety of these events, it is evident that the six days were just one more testimony to the deficiency of these first two groups revealed in Matthew and Mark. On the other hand, we see that the eight days in Luke relate to a vital period of time for numerous reasons, including the eighth day cleansing and anointing procedures. Likewise, the accompanying events in that account are entirely harmonious with the positive inference of that number. Obviously it can be concluded as to which of these two groups these two conflicting number of days specifically point. The six days would bring one into the sleeping three experience, while the eight days would bring one into the glorified two experience. We have spent considerable time on this experience of the two-part Remnant; let us now consider more fully the experience of Christianity and how and when they too will enter into immortality.

As we have just considered, while the Remnant are in heaven, Christianity will fulfill and fully enter into the purpose of the Day of Atonement. What will be a time of long awaited Jubilee release for the Remnant, will concurrently be a time of sorrow and weeping with repentance for Christianity. Before we look at Christianity's ascension into immortality, let us see again how it is so intrinsically related to the preceding work of the Remnant.

The Remnant's resurrection will mark the first occasion for man's fulfillment of all the festivals. The Remnant are the Unleavened Bread group that are produced by the former and latter rains, and will celebrate Tabernacles early. But their being early is an essential part of Christianity's future fulfillment

of the Feast of Tabernacles. We have already seen the vital aspect of the Remnant's entry into the holy of holies, which causes their "poles" to extend to Christianity as an "anchor ... which enters within the veil," an assurance that they too will be brought into priesthood. Likewise, if Christianity did not have the Remnant to open and prepare the way, they would be rejected; Yahshua would "pass by them," as we see indicated in Mark 6:48 and other passages.

The following verses in Isaiah 62:10-12 are a prophetic account of the work of the Remnant in preparing the way for Christianity, and later the world.

Go through, go through the gates;  
Clear the way for the people;  
Build up, build up the highway;  
Remove the stones, lift up a standard over the peoples.  
Behold, Yahweh has proclaimed to the end of the earth,  
Say to the daughter of Zion, "Lo, your salvation comes;  
Behold His reward is with Him, and His recompense before Him."  
And they will call them, "The holy people,  
The redeemed of Yahweh;"  
And you will be called, "Sought out, a city not forsaken."

Christianity would be forsaken if it were not for the work of Yahshua in establishing the two Remnant to "go through the gate," to "clear the way," and "build up the highway." The Remnant will "lift up a standard over the peoples."

We read that during the time of the Scriptures, the people arrived early to Jerusalem in order to prepare themselves for the feasts. This is why there was already a "great multitude" in Jerusalem for Passover and Unleavened Bread when Yahshua arrived on the donkey several days before. Likewise, in Ezra 3:4-6 the people began on the "first day of the seventh month" to offer burnt offerings to Yahweh per the Feast of Tabernacles. Equally, the early "preparation" work regarding the Remnant will make it possible for Christianity to celebrate Tabernacles later. How much later? Let us now look at this.

In the writing *The Issue - II*, we see evidenced that Christianity will enter into Tabernacles or immortality in the fifth "day" of the period of the church, or 5,000 years after Pentecost. This is 2,000 years after the Millennial reign. This timing is evidenced in many ways, as pointed out in that writing, including the law of the fruit tree that is planted in the promised land - Leviticus 19:23-25. *The Issue - II* is not easy reading and should be read in its entirety in order to fully grasp what is being said; but it is urged that you read a select portion of that writing in order to understand these next points. To read that portion, [click here](#).

As we see in that writing, Christianity as we have known it receives two periods of time, or 2,000 years, which is actually a cut short period from an original allotment of 3,000 years. Cutting this period short ushers the church and the world into the Millennial reign. During this 1,000 year period, Christians will remain in their earthly bodies and be purified by fire, even as has been discussed in the FAQ writing on [the 3,000 years of the church](#). Following the Millennium, we see that Christianity will enter into a 2,000 year white throne judgment in which Christians who died prior to the Millennium and have been

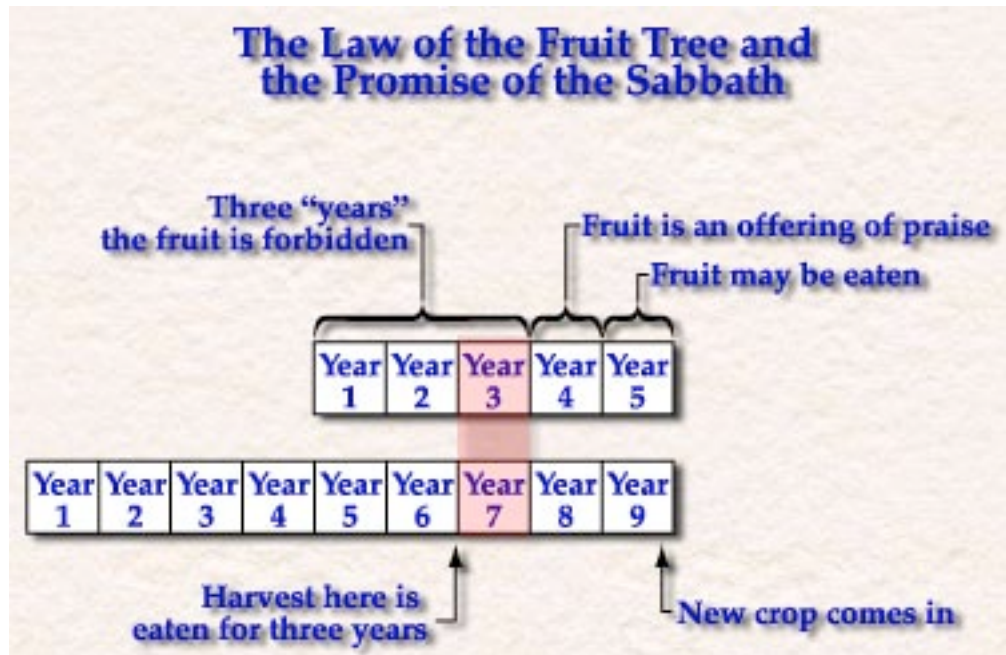
sleeping, will resurrect into earthly bodies. During these final 2,000 years, they too will learn righteousness and be purified by Yahweh's refining fire. At the conclusion of those years, Christianity will then enter into immortality via their own Tabernacles experience. Thus we see the following timing.



Before we cover a most revealing, confirming, and vital point, let us look at another law that affirms precisely what we have seen here. In Leviticus 25:18-22, we read regarding Yahweh's promise for those who keep the Sabbath rest year:

"But if you say, 'What are we going to eat on the seventh year if we do not sow or gather in our crops?,' then I will so order My blessing for you in the sixth year that it will bring forth the crop for three years. When you are sowing the eighth year, you can still eat old things from the crop, eating until the ninth year when its crop comes in."

It is stated in these writings many times that Yahweh will fulfill all His laws on a much higher level - the kingdom of God! The question thus arises - Will Yahweh keep the Sabbath for mankind? Absolutely! This Sabbath will mean the release of mankind from 6,000 years of sin, bondage, and affliction by Satan. The Millennial reign will be the Sabbath rest or release for mankind for which he has longed and so desperately needed. And since Yahweh keeps His Sabbath, He has a very special promise that He has set forth. Here we read that since He commits to keep the Sabbath, He will provide a blessing in the sixth year that will fulfill man's hunger for the next three years, or on the higher kingdom level, for an actual 3,000 years! What could be this sustaining sixth day harvest? It is the harvest of the Remnant! And for how long will this work sustain the church and mankind? In complete harmony with what we saw in the law regarding the fruit tree - for the Millennial period and the 2,000 years following. Let us here look at both of these in the following graphic representation.



So what are we seeing here? First, referring back to the first testimony, Christianity is the fruit tree, the fruit thereof which is forbidden for 3,000 years. What does this mean? The same thing we saw in the law that forbade the harvesting of Nazirites on the Sabbath. It means that Christians who have died and are sleeping cannot come into Yahshua's restored kingdom until those three periods of time are completed - they are "forbidden," even as the law of the fruit tree required. When can Christians come into that kingdom? In the 1,000 year period following the Millennium, for it is that year that the fruit will be "an offering of praise to Yahweh." Christians who have been sleeping will return into their mortal bodies. (For more on this, [click here](#) to read from *The Conflict*.) Then in the fifth and final 1,000 year period, the fruit can be eaten and Christians will have completed the required five days, allowing them to enter into immortality in the fifth day.

The law of the Sabbath confirms this pattern or order, in that its last two years are the identical two periods of time or 2,000 years following the Millennial Sabbath. (See the above graphic.) In this period the provision gained on the day before the Sabbath will complete its duration. It is during this time following the Millennial rest that the Remnant will be in their immortal bodies, and Christians will reenter into earthly bodies. Thus during both the Millennium, as well as the 2,000 years following, the Remnant will actually be the legal covering over Christians (see *The Raven*). Once Christians enter into immortality as well, that covering will not be necessary. They too will have put off the flesh and will be covered in immortality.

Now for a most important and incredible truth! Let us reconfigure the pattern we have been considering for Christianity. In doing so, we will see some most revealing evidence. Here is the pattern for the actual days of creation Christianity will possess.



Considering this pattern, do we not see here a remarkable similarity to the following?

**Olive Tree    Lampstand    Olive Tree**

In this vision of the church from Zechariah 4, who or what is the central lampstand? Is it not the body of Christ, separating the two Remnant? Yes indeed! And as we see likewise on the mount of transfiguration, these two olive tree "sons of fresh oil" Remnant are the Moses and Elijah works. And while the body of Christ is the fulfillment of the central lampstand in the Zechariah 4 vision, a larger fulfillment of this pattern will not be the corrupt and afflicted body of Christ, but Yahshua Himself. This is in fact portended on the mount of transfiguration where Yahshua is seen with the two Remnant representatives. NOW, let us take this pattern this one important step higher.

Ecclesiastes 1:9 tells us plainly that there is nothing new under the sun. That which has been is that which will be. Thus, we arrive at a most important point - **the pattern we see for the establishment and work of the first-fruits Remnant, is the identical pattern that must and will be followed in the establishment and work of Christianity!**

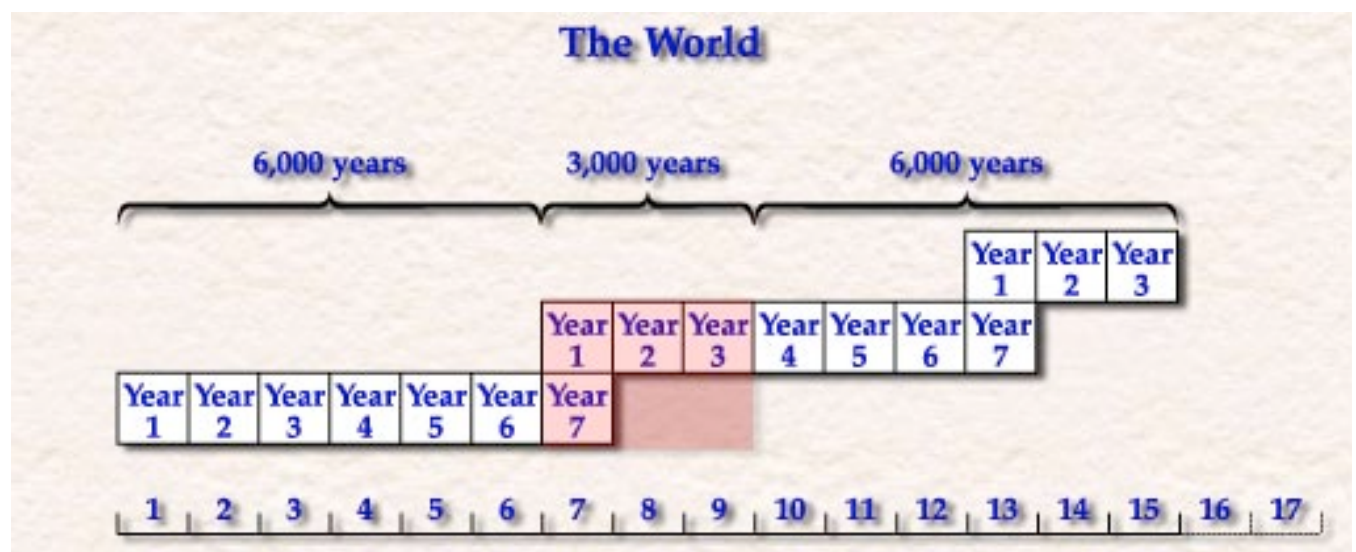
Do you see above that while the Remnant work is divided by the body of Christ, Christianity is divided by Yahshua Himself. **The body of Christ "splits the hoof" of the Remnant, making it legally clean, while Yahshua "splits the hoof" of Christianity, equally making it legally clean!** It has often been a puzzling thing to this feeble writer that the Millennial reign is characterized in Revelation 20:4 as a period in which the Remnant will "reign with Christ for a thousand years." Yahshua's reign is far more than 1,000 years - it is without end! And the Remnant have the promise of never being put away. So it has been a puzzle as to why this time is viewed in such a limited way. With these remarkable truths we are here considering, the meaning is now much clearer; for the Millennial reign is a distinct 1,000 year period that separates the two works of Christianity, one on each side. The Millennium is thus a very distinct period of the reign of Yahshua (the Sabbath) that separates or splits Christianity into two distinct works, making it clean. Yahweh does all things well, and in order!

And even as each Remnant is often prophetically seen as two witnesses (e.g., Revelation 11:3f), likewise each period of Christianity located on both sides of the Millennium is a two-part witnesses with 2,000 years in each. How will these two works actually be carried out, and for what purposes? They MUST follow the pattern and works of the two-part Remnant who prepared the way before them. Let us see. This is most important!



Even as the first Remnant was the Moses work that had to die in order to enter into the promised land, and the second Remnant is the Elijah work that ascends alive, so the first 2,000 years of Christianity have become the Moses work that has had to die, and following the Millennium it too will next enter into the Elijah work that likewise ascends alive. The distinct difference between the Remnant and Christianity however, is that the second Remnant is a completely different set of people from that of the first and are separated in time, while Christianity will not be a separate group of people. Those who died in the first 2,000 years under that Moses period, after the Millennium will enter back into their mortal bodies to next fulfill the Elijah work. It is a most important point to note that after the first resurrection of the Remnant, anyone who enters into immortality will do so by ascending alive. In fact, the first Remnant will be the only ones who ever enter into immortality via a state of sleep or death. They are the great turning point for all mankind in this transition into immortality, as all those after them enter into heaven via the Elijah work.

And might we add here, this is the same pattern to be followed by the world. While the Remnant are the "blessed and holy" ones who are a part of the first resurrection (Revelation 20:4-6), and Christians enter into resurrection next, thus completing the two-part temple, the world must be the third group to enter into this essential resurrection, providing the two-part outer court that belongs to the nations (each being made clean by the divine split into two parts). And even as both Remnant and Christianity must be split in order to become clean, so the nations too must be split. Who will split the nations, the rest of the world? Of course it is the entire work of the church - the bride and the body who enter into immortality before them. The world was the first to enter into creation, and includes everyone before the church and all those who did not enter into the church as a freewill offering. For 6,000 years the world has been in the Moses period where they have all died. In time though, they too must come out of the grave, reenter their earthly bodies, carry out the Elijah work, and likewise ascend alive. The timing of this is to be seen, but if the world follows in the same order as Christianity in which the Elijah period is equal in duration to the Moses period, then we will see the following. (The overlap of the seventh and first days seen here is covered in [The Issue - II.](#))



Remember, six is the number of man, so the pattern for the world will be 6-3-6, or 6,000 years-3,000 years-6,000 years. It is most interesting that the total years for this redeeming Tabernacles process

would be 15,000 years, or fifteen at the kingdom level. We have already seen the great significance of the number fifteen. Now we see most notably here that fifteen is remarkably associated on the largest scale of all mankind with the very period by which this process of transformation was initiated - the Remnant's fifteen days in heaven leading to Tabernacles.

Earlier in this writing we said - "The beginning of every new month provided a repeated testimony of taking out the little Remnant on Trumpets. It is this taking out of the true Remnant that will mark the changing of the darkening cycle of mankind. This glorious event will lead us to the day when there will be a full moon - when all men in their own order eventually resurrect on the fifteenth day, or Tabernacles." Thus we see these 15,000 years would mark the completion of the Remnant's fifteen days of Unleavened Bread and Tabernacles at its most complete level for mankind.

And while we are seeing this interesting and affirming expression of the number fifteen per these 15,000 years, let us note something equally interesting in that due to the two overlaps on each of the two Sabbaths, the actual "legal" time is not 15,000 years, but 17,000 years. Thus in numerology we see an actual fifteen, but a legal seventeen. Let us consider this for a minute. We will now learn something about the Remnant's fifteen days in heaven that we have not been able to discuss until now.

If one were to add up the days of the three feasts that Yahweh commanded the sons of Israel to observe, one would find that they were seventeen days total - Passover (1) plus Unleavened Bread (7) plus Pentecost (1) plus Tabernacles (8) equals seventeen days.

It is most interesting that these fifteen "days" (or, 15,000 years) that mankind goes through in order to enter into immortality, are actually a legal seventeen "days" (or, 17,000 years). It is thus evident that the fifteen days in which the Remnant are in heaven are legally even more than the Unleavened Bread and Tabernacles fulfillments, but are actually a fulfillment of all the feasts which Yahweh instructed man to come to Jerusalem to observe. This is really quite amazing! **The command that Yahweh gave to come to Jerusalem three times each year for these feasts, is fulfilled by the Remnant's ascension to New Jerusalem for a legal fulfillment in fifteen days.** The seventeen days of the three feasts are legally fulfilled in the fifteen days.

And even as the number fifteen is highly significant and positive in its meaning, seventeen is equally positive in that it is the number of the perfection of spiritual order or victory or even fish, as in the 153 fish caught when Yahshua told the disciples to fish on "the right-hand side of the boat." For example, the sum of the first seventeen sequential numbers equals 153.

$$1+2+3+4+5+6+7+8+9+10+11+12+13+14+15+16+17=153$$

Before we proceed to the next important section, let us consider just a few more points regarding this matter of one work effecting the salvation of the next. Even as we see that the two-part Remnant make it possible for Christianity to enter into immortality, so the two-part work in Christianity makes it possible for the world to enter into immortality. (This order and its purpose is further explained in the writing [\*"Seedtime and harvest, ...."\*](#).)

We have addressed in the writings here at The Remnant Bride, that the two-part Remnant are the two birds seen in Leviticus 14:1-9. Briefly, the first bird is the Moses work that must die, and the second



bird is the Elijah work that must ascend alive. It is through these two works we find the legal basis for being cleansed from leprosy, and leprosy is a picture of sin. While we cannot go into this here (but is covered in the writing "*Seedtime and harvest, ...*"), each successive work is instrumental in providing a work of salvation to the group that follows. In other words, the Remnant are the Moses and Elijah first and second birds for the sake of Christianity. Now we see in a most clear and affirming way that this process is continued so that Christianity follows in that essential work by becoming the Moses and Elijah first and second birds for the sake of the world. And if you read "*Seedtime,*" as well as *Two Trees in the Garden*, you will see that the world will continue that process for the sake of the fallen angels. How must that take place? Following the pattern from the beginning, the world must likewise become the Moses and Elijah first and second birds for the sake of the fallen angels. For 6,000 years the world has been led through the Moses first bird death work, which assures us and them that they will enter into the much needed Elijah second bird work and equally ascend alive.

It is most striking that this fifteen "day" or 15,000 year period is obviously that work or period that likewise splits the hoof of the fallen angels, making them clean as well. While we have some idea as to the total duration of man's restoration, we have no idea how long the angels have passed through a preceding Moses period. Whatever that period has been, it will likely be repeated in equal duration on the other side of man's restoration. Thus, man's restoration becomes the work that makes the angels clean, even as we have seen in each preceding case.

Thus we see most importantly that there is one simple pattern that will be used to effect the restoration of all things and the establishment of the kingdom of God. This is the pattern that is set forth in Zechariah 4, and is identified as - **"Not by might nor by power, but by My Spirit,' says Yahweh of hosts."** In order for the hosts of Yahweh to enter into immortality, they must pass through the pattern identified by that statement - **a golden lampstand with olive trees on each side! Any work that is by His Spirit must pass through this pattern - first the Remnant, followed by Christianity, then the world, and then the angels. Each in their own order they will be "Not by might nor by power, but by My Spirit,' says Yahweh of hosts."**

## **THE BAPTISM OF FIRE**

We find regarding the second 2,000 year period of Christianity that it is a time of purification and cleansing - the white throne judgment, as well as a continuation of the fire from the Millennium where the "third part" was brought "through the fire." Kindled in the Millennium, this fire must carry on to those who are brought back from the grave or sleep. All Christians must pass through the fire, both those who are alive throughout the Millennium, as well as those who come from the grave in the final Elijah period.

Fire is a common testimony associated with this Elijah work. We find in 1 Kings 17 a very revealing two-part Remnant testimony. The first Remnant is pictured in Elijah at the brook Cherith where the ravens fed him bread and meat. Why ravens and why bread and meat? The raven is a picture of Satan who plucks out the eyes of those who mock the Father - Proverb 30:17. Bread is the word of God and meat is flesh, or the teachings of fleshly men. This is what was eaten in the wilderness - the bread from

heaven and the requested flesh for which they were immediately cursed. This is likewise what the first Remnant ate and what Christianity has eaten ever since. It is a diet consisting of a mixture of the word of God - the bread - and the teachings of men - the flesh.

But the brook of the former rain dried up and the long breach of Christianity began, necessitating that Elijah find a new place - the place of the second Remnant, the house of the widow who defeated death and remained alive. We will not dwell on this but to note a most applicable thing about this second Elijah work. The place where the widow lived and Elijah occupied as a second Remnant experience was called Zarephath. What does Zarephath mean? As with the other evidences that the second Elijah work is a period of refining with fire, Zarephath means "place of purification with fire."

Let us add something here that is most revealing. We will be somewhat brief, though it could once again be a writing all in itself. We have said that the 2,000 year period following the Millennium that is identified with fire is the white throne judgment. Indeed it is. And as such we read in Revelation 20:12 that the dead, those Christians who died in the first 2,000 year Moses period, are judged from the things written in a book called "the book of life." It is a most interesting thing that the dead are judged by life! Why? Because this speaks of the very purpose of this white throne judgment in bringing forth life. And notice that it is a "white throne" judgment, not an ill black throne judgment. Why? Because Yahweh is going to effect righteousness in Christians whom He will judge from the book of life, even as He gives to him who overcomes "a **white** stone, and a new name written on the stone which no one knows but he who receives it" (Revelation 2:17). Again, the "stone" speaks of judgment, and this one too is white.

As we continue reading, we see that in order to effect this judgment, "the sea gave up the dead which were in it." What sea? Does this mean a literal sea? Of course not. This is the sea into which the 2,000 swine all went once Legion entered into them, or 2,000 years of Christianity. These who came out of the sea, or death and Hades, were then "judged, every one of them according to their deeds." Christians have often thought that whatever they do wrong, it is automatically "covered under the blood;" but they fail to consider that the blood they refer to, according to the laws of the sacrifice, was only for sins committed unintentionally - Leviticus 4:2, Numbers 15:27, and many others. Thus for the next 2,000 years following the Millennium, Christians will be judged or refined by the fire of the white throne of Yahshua in order that they may be purified. (Following are a few passages regarding the judgment of believers, as well as all men - Romans 14:10, 2 Corinthians 5:10, Hebrews 9:27 and 10:26-27, James 2:13, and 1 John 4:17.)

This refining fire is also called "the lake of fire" in verses 14 and 15. It is also called "the second death." Unfortunately, most people equate this lake as some eternal hell or punishment of unbelievers (which is entirely fictitious), and is not at all the case. When John the Baptist spoke of Yahshua in comparison with his own calling, he stated - "As for me, I baptized you with water; but He who is mightier than I is coming, and I am not fit to untie the thong of His sandals; **He will baptize you in the Holy Spirit and fire**" (Luke 3:16).

What is baptism? Clearly, it is death. So what is a baptism of fire? It is death by or in fire! For Christians, this is the second death they must go through. It is a period of death even while they live, as Paul declared - "I die daily" (1 Corinthians 15:31). It is the promised baptism of fire that John said would come via the work of Yahshua. The body of Christ has already gone through a death in a water

baptism under the Moses work in its first 2,000 years. This is the baptism represented by John's baptism. Likewise it is the first bird in Leviticus 14 which was slain over running water, or baptismal water. The running water John baptized men into was a picture of death. This too is the water into which Yahshua entered, foreshadowing His own death. The baptism John spoke of, on a higher level was in the end a baptism of literal death.

But of necessity there must be a "second death" or second baptism for Christians, and this takes place in the next 2,000 years, or the Elijah period that is clearly associated with fire. This is the fire that will purify Christians and prepare them for ascension into heaven to be born from above. This is the fire of the second baptism - the baptism by Yahshua "in the Holy Spirit and fire"! Thus we see on a corporate level both baptisms which John spoke of - the baptism in water unto death in the first 2,000 year period, and Yahshua's baptism of the Holy Spirit and fire in the last 2,000 year period. What Yahweh does for individual men, He performs corporately for the body of Christ. Even as men have individually experienced these two baptisms, they must be experienced corporately as well. For 2,000 years the body of Christ has passed through their Red Sea baptism. In the last 2,000 years they must pass through their Jordan baptism, preparing them as well for entering into the promised land.

This white throne judgment second death refining and baptism of Christians is also seen in Malachi 3:2-3, where we read:

"But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like fuller's soap. And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to Yahweh offerings in righteousness."

Once one gets the true understanding of what the white throne judgment really is, along with the lake of fire and the second death, and that its purpose is to prepare Christians to ascend alive, this verse in Malachi 3 is most telling. Yahshua's purpose during this Elijah period of Christianity is to smelt, cleanse, and purify Christians so that they too can ascend before Yahweh and present to Him "offerings of righteousness." Up to this point, the only offering Christianity has been able to present to Him has been two loaves, or 2,000 years, of the leavened bread of Pentecost. This is the offering that must remain in the hands of the priest and can never ascend to Yahweh as an offering. In order for this to change, Yahweh must purify Christians in the second 2,000 year period.

Yahshua declared - "I have come to cast fire upon the earth; and how I wish it were already kindled" (Luke 12:49). Yahshua will cast fire upon this earth, both in the Elijah work of the second Remnant, as well as in the Elijah period of Christianity where we see they are cast into the lake of fire.

This lake of fire is uniquely in contrast to the sea, which speaks of a place of death and waiting. Fire is never called a sea of fire, because the sea is a time for simply preserving - it is salt - whereas a lake of fire speaks of cleansing.

This contrast is seen in a most interesting way in a comparison of the gospels. We find in first Remnant Matthew and Christianity Mark that the 2,000 swine all went into the sea. But even as we have already seen here in this writing some remarkable contrasts between Matthew and Mark versus Luke, likewise we find that the swine in Luke did not go into the sea! Where did they go? Into "the lake"!

Do you think that this difference is intentional? If it is not, then why is it there? Isn't this "the word of God"? And if it is the word of God, then every word is His word, including these differences; and they are intentional and speak to us, if we have ears to hear.

So why in Luke did the swine go into the lake instead of the sea? Because the Luke work is the Elijah work that does not go to the sea of death like those before them, but rather must be purified with/baptized in the lake of fire of the Holy Spirit. Come Holy Spirit! This is the Spirit of whom Yahshua declared - "And He, when He comes, will convict the world concerning sin, and righteousness, and judgment" (John 16:8). This work of the Spirit must undoubtedly be seen in the latter rain of His Spirit.

When Christianity is brought out of the sea as stated in Revelation, they will be thrown into the lake of fire reserved for their Elijah work. They will be judged from the things written in the book of life according to their deeds by Him who sits upon the white throne. Christianity will thus pass through the great white throne judgment for 2,000 years. This is the 2,000 baths uniquely seen in Solomon's "sea" in Christianity 1 Kings. Between that great sea and their place as the holy place in the temple where they belong, is a fiery bronze altar! There is only one way that Christianity can enter into the holy place, and that is through the fire of the altar. After coming out of their 2,000 bath sea of death, they will pass through the fire of the altar, their lake of fire. Only after passing through that fire are they prepared to present their "offerings in righteousness" to Yahweh in the holy place of His heavenly temple.

Following is a graphic summary of these two Moses and Elijah works. Carefully consider each one of these listed items, as each provides a unique perspective of these works.

<b><u>Moses Work</u></b>	<b><u>Elijah Work</u></b>
Baptism of water	Baptism of Spirit and fire
Brook Cherith	Zarephath
Red Sea	Jordan River
Sea	Lake of fire
Solomon's sea	Altar
First bird	Second bird
Sowing	Reaping
Law	Mercy (see <i>The Conflict</i> )
West - the setting sun	East - the rising sun
Death	Resurrection

## CLOSING

In conclusion, you will notice that there is an ever increasing scope of Yahweh's salvation - first the Remnant, then Christianity, then the world, and even the angels. Truly though, this entire process did not begin with the Remnant but with one man - Yahshua, the Savior of all mankind (John 4:42, 1 Timothy 4:10, 1 John 4:14). This points out a very interesting way of Yahweh that is repeated over and over and over again.

We find that the way of Yahweh is to always perform things on a smallest micro level before increasingly enlarging it. We see this in prophetic pictures such as Elijah. Here was a single man whose life was walked out as a foreshadowing picture of a host of people who would follow - the second Remnant. But even that fulfillment is in many ways only a beginning, for we see that the Remnant will be followed by Christianity, then the world, and then the angels.

Yahshua's work was for the brief time of three and a half years, the half year assuring that there are those who will follow. After Yahshua's brief time, it is taking 2,000 years to establish His two-part Remnant. Christianity's full term will take 5,000 years, while the world will take the even larger period of 15,000 years. And the angels - who knows? Thus we have per men the three and a half years seed of Yahshua, followed by 2,000, 5,000, and 15,000 years, or 2,5, and 15 elevated to the kingdom level. This is Yahweh's ever increasing expansion of His kingdom using, as we have seen, the identical pattern of the Moses and Elijah works, made clean by the work that splits them.

Likewise this ever increasing application is true with the laws of Yahweh. While they are applied on an individual and even national level, they will more fully be carried out in their true ultimate fulfillment on a much larger kingdom of God level, and even that we see in an ever increasing way as well - i.e., the subject feast days that bring all men to immortality.

Likewise we have already seen this expansion with the cross. While Yahshua suffered at the hands of the Romans, so in this brief affliction He foreshadowed the much larger scale of suffering that, with like evidences, the body of Christ would experience for 2,000 years - blindness, the cares of this world placed upon their head, the false appearance that they are reigning, bound, cursed, spat upon, and mocked. Truly the body of Christ has fulfilled the prophecy that Yahshua's appearance would be changed to such a degree that He would not even be recognizable. Yahshua's true appearance is not even recognizable today in the body of Christ due to the afflictions by Satan and the world.

And this ever increasing application is true in our personal lives as well. We pass through short personal experiences that are brief testimonies as to what our lives will be or how they will be lived in the much larger scope. These are brief snapshots of what is to come, and when recognized add meaning and purpose to our lives, evidencing to us that Yahweh is sovereign and working through us.

Such are the ways of Yahweh, both personally as well as corporately - small representations in the beginning that will be fulfilled on a much larger and ever increasing scale. This is never more true than pertaining to the Remnant's fifteen days in heaven - ever expanding until all mankind is restored after 15,000 years!