

How To Untie A Donkey

“That which has been is that which will be, and that which has been done is that which will be done. So there is nothing new under the sun” (Ecclesiastes 1:9). Do you want to know what Yahweh is doing and what He is going to do in the church, in the world? Obviously, here is the answer. All one has to do is look at what He has done. Sounds easy—right? Well, it’s easy until you look back and can’t tell which one of the ways in which He did something He will now choose to do, and when. And, add to this having a longing desire for a fulfillment, as well as the desperate need for Him to effect a work, this makes every hopeful opportunity of fulfillment ring with the anticipation of a child in the back seat of a car on the way to a vacation place, asking over and over, “Are we there yet?”

On June 11, 1994, I was standing in the kitchen of the home we had built for women and children, and out of the blue, suddenly Yahweh spoke something to me that would profoundly alter my life and place me on an unquenchable journey to find its fulfillment. I spoke it out loud to some ladies standing there as well, stating, “That which God did at the beginning of the church, He will do again at the end.” Ah, Ecclesiastes 1:9.

If one wants to know what Yahweh will do in the end, today, this in and of itself sounds quite simple. Hindsight is 20/20. We know that He did indeed pour out His Spirit with power, forever changing the lives of some fishermen and other common souls. And the promise is that He will do this again—the promised former and latter rains, the two sons of fresh oil (Zechariah 4:14). However, when one looks at the details of what took place then, as well as the necessary distinctions between the initiating former work and the fulfilling latter, correctly discerning the fulfillment is now much more complicated. Most certainly, since 1994 our resulting persistent pursuit of this desperately needed fulfillment has often invoked the hope-filled question, “Are we there yet?”

But as will be addressed here, we have learned a great deal through all of this. Thomas Edison said as he walked out his own pursuit of bringing forth light, “We now know a thousand ways not to build a light bulb.” Extended quest certainly brings about valued knowledge. It is also worth quoting Edison in his statement, “Faith, as well intentioned as it may be, must be built on facts, not fiction—faith in fiction is a damnable false hope.” The Bride does indeed seek truth, and to walk in it. Without it we will not receive what we need. But what Edison did not know is the effectual value of intercession—identification, so as to gain insight and authority.

Relative to the Bride’s persistence in seeking to obtain the latter rain and the coming of Immanuel, in Isaiah 62:6-7 we read:

On your walls, O [New] Jerusalem, I have appointed watchmen; all day and all night they will never keep silent. You who remind Yahweh, take no rest for

yourselves; and give Him no rest until He establishes and makes [New] Jerusalem a praise in the earth.

Of necessity, we have been like those of whom Yahshua gave two examples—those who continually seek and knock so as to receive that which they MUST have. In Luke 11:5-10, He tells about a man needing **three** loaves of bread at midnight; and in Luke 18:3-8, there is the widow woman who needed protection from her enemy, whereupon Yahshua concluded:

“... will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?”

Both of these examples regarding perseverance are recorded solely in second Remnant Luke. We indeed are those who have to press Yahweh for the third one thousand year period of the church, as well as protection from our adversary, Satan. We will examine some of these “That-which-has-been” details and what we have learned in our quest to understand and receive the latter rain outpouring of His Spirit. In this opening section we will simply introduce these, then expand on and add to them in the sections to follow. Clearly stated, **our purpose here is to understand what is required in order to receive the latter rain.**

First, let us consider the testimonies of the Holy Spirit’s outpouring or anointing. To begin with, some forty-nine days following Yahshua’s crucifixion, Yahweh poured out His Spirit on the first Remnant on the day of Pentecost—the former rain. And very important to understand, we also see that the former rain, this former outpouring, was the result of a [conjugal](#) act whereupon Yahshua was lifted up on the cross. As testified by the two sons of fresh oil, the Holy Spirit is the oil. The Hebrew word for “oil” is “shemen.” Thus, these are the two sons of fresh shemen. When Yahshua was lifted up, erected, on the cross, some forty-nine days later the fresh shemen was released.

But to complicate this, though bringing important truth and insight, Yahshua experienced His own anointing in the Holy Spirit. We find in all four Gospels that when He was baptized by John, the Holy Spirit descended upon Him as a dove out of heaven. He experienced His own baptism in the Holy Spirit, even as the disciples received on Pentecost. And to complicate this even more, we find the like testimony of Mary being overshadowed by the Holy Spirit in order to bring forth Yahshua. Most certainly, she too received the shemen of the Holy Spirit, literally impregnating her so as to be able to birth Yahshua. Then if these distinct differences are not already enough, on an unspecified day or even time of the year, Cornelius and his household received the Holy Spirit as on the day of Pentecost.

So, what is so complex about this? Its complexity is in knowing which outpouring of the Holy Spirit is relevant to today, to whom they relate (the Remnant or the Elijah?), and when and even how the fulfillment will take place. Mary was overshadowed by the Holy Spirit in latter December, about the time of Christmas, birthing Yahshua nine months later at Trumpets. Upon being baptized by John, Yahshua received the Holy Spirit on Atonement. The first Remnant received the fresh shemen some forty-nine days after Yahshua’s erection on the cross, on the day of Pentecost. But complicating

this even more, that forty-nine-day waiting period was in accordance with Deuteronomy 16:9-10, while Leviticus 23:15-16 sets forth two counts of forty-nine days. And in addition, as addressed in "[Foundational Testimony for Tabernacles Pentecost](#)," there is the clear testimony that there is a Pentecost that takes place following a count of three sets of forty-nine days. Then if this is not enough, Cornelius' house received the Holy Spirit as on the day of Pentecost at no specific feast-related timing.

And here again, now add the distinct differences between the former work and the latter, this can change everything as well. For example, I first looked for the latter rain at a Passover Pentecost. But it is evident that that fulfillment created a leavened wheat work that was two loaves, two thousand years, of leavened Christianity. Therefore, the second Remnant receiving the latter rain at that time is totally inappropriate and would produce a like work of death and corruption. Thus, we can rule out a Passover Pentecost for the second Remnant.

And, let us add even a third highly relevant distinction. In [When Elijah Comes, page 2](#), we saw that there is a distinction between (1) the office of the Son of God and the Elijah who prepares His way, and (2) the church. Also, most importantly, we saw that in order to understand what Yahweh is doing, the separation of those two has to be respected. This is clearly the case here once again. As in the time of Yahshua and the first Remnant, there are in fact two works that must be anointed—the Elijah, who stands in the office of Immanuel, and the Bride.

It is quite evident that Yahshua's baptism in the Holy Spirit cannot be comparable to any fulfillment of the baptism of the Bride in the Holy Spirit. He received His baptism on Atonement, and the first Remnant on Pentecost. Thus, both of these must be ruled out as possible fulfillments for the second Remnant. When you look at the chart in that writing, the work that would be comparable to Yahshua would be the Elijah. But even relative to the Elijah, Atonement, which is death, could not provide his baptism in the Holy Spirit either. The fulfillment today instead must look to life and not death.

Thus, you can certainly see there are complexities here in seeking to discern how and when the latter rain will occur. And as you will see in the closing section, even where the lifting up and the outpouring of the Holy Spirit can occur comes into question. The former rain had to fall in Jerusalem. If anyone was anywhere else at that time, they would not have received it. So, where must the latter rain begin? All of this will be considered here.

THE THREE BAPTISMS

Having summarized and laid out these events and matters, let us examine this much needed baptism in the Holy Spirit. To do so, we will carefully consider the journey of the sons of Israel from Egypt to the Promised Land, as well as examine how this relates to us as individuals. By examining this, most importantly, we will understand the journey and composition of the church. What we find is that even as Yahweh God is a trinity Himself, and what He creates follows this three-part pattern, so His baptisms are a trinity.

In 1 Thessalonians 5:23, Paul set forth the trinity that we find in man: “Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.” Man is a spirit and soul, and he occupies a body. And, the will and purpose of the Father in His restorative work is to make all three of these parts of man complete. How does He do this? He provides three baptisms, one for each of the three parts of man—his spirit, his soul, and his body.

Examining the journey of the sons of Israel, we find that in order to sanctify them entirely and to be preserved complete, they too experienced three highly telling baptisms. The word “baptize” literally means “to put into or under.” So, when were the sons of Israel baptized, put under an element of cleansing, specifically water? Again, there were in fact three occasions.

First, the sons of Israel were baptized under the cloud. In 1 Corinthians 10:1-2, we read, “For I do not want you to be unaware, brethren, that our fathers were all **under the cloud** and all passed through the sea; and all were **baptized into Moses in the cloud** and in the sea.” Exodus 13:21-22 tells us that that cloud was a pillar of cloud by day, and a pillar of fire by night.

Next, we see in 1 Corinthians 10:1-2 as well that the second baptism was “in the sea.” In Exodus 14:22, we read that “The sons of Israel went through the midst of the sea on the dry land, and the waters *were* a wall to them on their right hand and on their left.” Once again they were baptized “under” literal water.

The third baptism was when they passed through the Jordan into the Promised Land. This time they were symbolically buried when twelve stones were placed in the camp west of the Jordan, and twelve stones were placed in the river bed. When the sons of Israel had passed into the Promised Land, the waters of the Jordan returned and baptized the twelve stones (Joshua 4).

Thus we see clearly testified three distinct baptisms:

Under the cloud

Under the sea

Under the Jordan

So first, how does this relate to man, particularly in Yahweh’s design of man equally as a trinity? In order for man to be sanctified entirely and his spirit, soul, and body be preserved complete, all three of these parts must experience their own separate baptisms, even as experienced by the sons of Israel. How is this effected?

What we find is that the baptism of one’s spirit is equal to the baptism under the cloud, likewise beginning one’s journey with Yahweh. This baptism is effected when one believes, and in faith their spirit is made alive unto Yahweh (Romans 10:8-10, Ephesians 1:13-14). Their spirit is baptized, resulting in His abiding presence and leading.

Next is the baptism in the sea, which is the baptism of one's body. In Acts 2:38 and 22:16, we find that that baptism is associated with washing away sins—"be baptized, and wash away your sins." Just as by faith our spirit is made alive, obviously water baptism effects a cleansing of sin in the flesh. But what about the soul?

The soul of a man is most unique. It is the mind, the will, and the emotions. It could also be said that the soul is the governor or government of a man. This is testified in the twelve stones that were buried in the Jordan. Twelve is the number of government; and appropriately, there are [twelve areas of the soul](#).

The purpose of the soul in a spiritual man is to effect the will of the Father, even as the Son, the like second part of the Trinity, demonstrated. But, if a man's soul is not baptized in the Holy Spirit, that task is very difficult, if not impossible. Just as this third baptism brought the sons of Israel into the Promised Land, so it is that with the critical baptism of one's soul we enter into Yahweh's promised land (Matthew 3:11, Acts 1:4-8, 2:1-4, 10:44-48 and 11:15-16). Most importantly, it affords the power promised by Yahshua when He told the disciples, "you will receive power when the Holy Spirit has come upon you" (Acts 1:8). This is the promised baptism of the Holy Spirit.

Paul likewise attested to these three baptisms, in particular the baptism of the soul. In Acts 19:1-7, he found some disciples in Ephesus, and asked, "Did you receive the Holy Spirit when you believed?" To this they replied, "No, we have not even heard whether there is a Holy Spirit." They had been baptized into John's baptism, which Paul explained: "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus." Thus we see baptism number one—the spirit. They were then baptized in water again in the name of Yahshua, thus baptism number two—the body. Then Paul laid his hands upon them and they received baptism number three—their soul. "And when Paul had laid his hands upon them, the Holy Spirit came on them, and they *began* speaking with tongues and prophesying [just like on the day of Pentecost]." How many were there who experienced this? Affirming this third critical baptism of the soul, we read, "There were in all about **twelve** men."

In a personal testimony, it was not until I asked and received this third baptism that I was able to walk a life of obedience and to be led in truth. I had tried other times before, but failed without that power. Another Bride brother recently shared the same transforming experience. Only after he asked for the Spirit to come upon him was he even able to read and comprehend the Scriptures. Again, this is the baptism that takes us into our personal Promised Land—the baptism of our soul in the Holy Spirit in power.

Thus far we have considered these three baptisms relative to the personal level, as well as the national level in regard to the sons of Israel. But both of these point to a fulfillment that is much higher, and is in some regard the ultimate fulfillment. This is the fulfillment at the kingdom level. The fact is, while one can experience all three of these baptisms personally, at the kingdom level some may only experience or be a part of one or two of them. Today, we have the opportunity to experience the fulfilling kingdom level third baptism. What are these three baptisms? Let us see.

The most important work there is on the earth is the church. This is Yahweh's Garden, even the Garden that was foreshadowed in the opening chapters of Genesis. The church is the kingdom of God, the kingdom of heaven on this earth. And, what is the simplest testimony of the church that we can find in the Scriptures? It is found in Zechariah 4—the work that “is not by might nor by power, but by [Yahweh's] Spirit.”

Zechariah saw a vision of the church—an olive tree, followed by a lampstand, followed by yet another olive tree. What did he see? We now know. The church began with the formation of the first Remnant, the first son of fresh oil, founded and established by Yahshua Himself. Immediately following has been the vast Body of Christ, the breach, the seven-branched lampstand. Today, the church must now be concluded by the second Remnant, the second olive tree, the second son of fresh oil. This is the fulfillment of that which began with the first Remnant 2,000 years ago, and thereupon prepares the way for Immanuel.

So, how does this relate to the three baptisms evidenced by the sons of Israel? They are identical. What is Yahweh's plan for kingdom man? To bring him into His rest. As it is stated in Deuteronomy 6:23, “He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.” And when can that rest be fulfilled? On the seventh day, the Millennial Reign. But in order to get there, in order to sanctify the church entirely so as to be preserved complete without blame at His coming, He leads the church through three baptisms, as He did so with the sons of Israel.

The first baptism was the first Remnant. Evidenced by the presence of Yahweh with the sons of Israel by the cloud, so God was indeed with the first Remnant through His Son. But following was the breach, and this is precisely what we see testified with the second baptism.

When the sons of Israel came up to the Sea of Reeds, what happened to it? It breached! The water became a wall on their left and on their right, and they passed through the breach. This was in clear contrast with the Jordan where the water piled up at Adam (Joshua 3:16). One can be most certain that the way these two waters yielded to the sons of Israel prophesied. If Yahweh had so designed, He could have split the Jordan in the same manner as He did the Sea of Reeds. But in breaching the Sea of Reeds, He identified the breach of the Body of Christ. Also, the second baptism of man is the baptism of his body. Thus, it is quite fitting that the second work in the church is equally a body—the Body of Christ.

This brings us to the culminating third baptism, the baptism of the soul, the baptism of the twelve stones, even the baptism of power in the Holy Spirit that brings us into the Promised Land, the Millennial Reign. This is the establishment of the second Remnant, the Elijah company that prepares the way for Immanuel.

It is very revealing that in 1 Corinthians 10:1-2 Paul identified only two of the three baptisms—the baptisms “in the cloud and in the sea.” He did not speak of the third baptism—in the Jordan. Why? Because the Body of Christ would not have a part in it. The first two thousand years of the church are equally two parts, two baptisms. This is highly consistent with Paul being caught up to the third heaven, but not being allowed to speak of it either—it was unlawful for him to do so (2 Corinthians 12:2-4). As

addressed in [The Third Heaven](#), this is the third part, even the third one thousand year period, of the church, the kingdom of heaven. It is the Millennial Reign that is initiated by the fulfilling baptism of power in the second Remnant.

In this regard, Paul also identified these first two baptisms as specifically “into Moses.” Moses was a death work, a wilderness work that does not enter into the Promised Land—the fate of the first Remnant and Christianity. Thus, it was quite fitting and even remarkably important that Paul could not and did not include or identify this yet third baptism into Elijah, not Moses. Only now can this third baptism be recognized and addressed. Until now, as Paul stated, it has been unlawful to even declare the truth regarding this third work, the third part of the kingdom of heaven.

Therefore we see the following replicable testimony and even fulfillments. At the attesting national level, the sons of Israel were baptized:

Under the cloud

Under the sea

Under the Jordan

At the personal level, we can experience three baptisms, that He might sanctify us entirely and be preserved complete, without blame at the coming of our Lord Immanuel. These are:

The baptism of our spirit

The baptism of our body

The baptism of our soul

And at the kingdom level, the church experiences the same course, the same three baptisms—the first two into Moses, the third into Elijah and the Millennial Reign:

The establishment and work of the first Remnant

The establishment and work of the Body of Christ

The establishment and work of the second Remnant

The evidence and testimony is clear and conclusive—it is time for this final baptism in power.

THE PENTECOST DONKEY

In the first week of September, 1994, my wife and I were combing the Enumclaw Plateau in western Washington State in search of a home to rent. Just a month before, Yahweh had told me to leave the home in Texas we had built for women and children

and move to Washington. We obeyed, packed everything we had in a truck, and made the move. But, in the limited time we had before turning the truck back in, we were not having success finding a home. The process was very tiring, and we were running out of time. Now getting past lunch time, we stopped at a sandwich shop in Enumclaw for a much needed break.

As the waitress was cleaning off an adjoining table, she struck up a conversation with us. But I was not interested in talking at this point, so my wife carried the conversation. She told her that we were moving here from Texas. "So what brings you to Washington?" the waitress asked as she wiped away at the table. I certainly had no interest in explaining why we were there—that we were seeking for the latter rain—so I answered, "We're looking for our Father's donkeys." With that she stopped her wiping and just froze, staring at us. Gratefully, my wife answered, for I was not going to explain it.

So what did I mean with that answer? What did looking for our Father's donkeys have to do with the latter rain? We find in the Scriptures that the donkey is a type of Pentecost, both the former rain and the latter rain. There is a great deal that could be addressed here relative to the donkey, but we will keep our examination to select revealing testimonies.

First, the former rain fell upon the first Remnant specifically on the day of Pentecost, testifying to a work that would be and has been two loaves of leavened bread—the 2,000 years of a leavened church. Given this corrupt beginning of the church, we find that one of the ways of Yahweh is to first bring forth a short-fall corrupt work, which is then followed by the fulfilling righteous work. Let us consider some examples of this way or pattern of Yahweh.

Obviously, man certainly follows this pattern. First there is man who is created from the cursed dust of the ground. Flesh man has most certainly failed for 6,000 years, including 2,000 years of the church. As Yahshua categorically stated, "The flesh **profits nothing**" (John 6:63). That is rather inclusive. What then is needed? Man must get out of this flesh. How? He must be "born from above," as Yahshua equally stated (lit. of John 3:3). "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:6) Man must ascend alive into heaven and there enter into an immortal incorruptible body. This is when he is truly born from above, and will come back to this earth to rule and reign with Yahshua. Thus we see that the first body is a failure, necessitating the true fulfillment—our immortal body. Confirming this very thing, Paul wrote in 1 Corinthians 15:46-49:

However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

Another clear example of this is the two sons of Abraham—Ishmael and Isaac. This example is quite encompassing and highly revealing, so we will spend some time here. And, this is indeed well worth our time.

The promise was made to Abraham that he would have a son. But, who was the first son? Was it the son of promise? No, for in the ways of Yahweh, once again, first had to come the son of the flesh, Ishmael. In Galatians 4:24-31, Paul equates Hagar with the natural—natural genealogy, natural Jerusalem, even a bondwoman. In contrast, he equates Sarah with the heavenly—Jerusalem above. In the ways of Yahweh, these are the two successive works that have to be effected—first the natural, the earthly, then the spiritual, that which is truly born from above and is not of this earth.

To expand upon this, and for some this is going to be difficult to comprehend, Yahshua's coming through a natural woman and being in an earthly body was an Ishmael work as well. How could this be? First, like Ishmael, **He had a mother who was a bondwoman—bound in this flesh.** Furthermore, was Yahshua's work acceptable in bringing forth the pure kingdom? No more than Ishmael was acceptable. Also, the very fact that Yahshua was not named Immanuel as prophesied (Isaiah 7:14) is MOST revealing. And the additional fact is, the virgin condition or nature of Mary looks to a higher dimension "woman" who has never had relations or given birth—Jerusalem above, the prophetic 144,000 virgin men in Revelation 14:1-5:

These are the ones who have not been defiled with women, for they have kept themselves virgins.

Before continuing, for there is more revealing testimony to this, that which is presented here is in no way to diminish the critical work Yahshua came and accomplished. There is no question that [He restored the Garden](#), the kingdom of heaven, back to man. There is no question that He died for our sins, thereupon becoming "the Savior of all men, especially of believers" (1 Timothy 4:10). Make no mistake, Yahshua's work was absolutely essential for mankind. But, in hindsight we see that it did not and could not provide the Immanuel fulfillment.

Did Yahshua stay here and rule in His kingdom? No. He left, knowing that the outcome was going to be just as corrupt and unacceptable as was Ishmael—Matthew 13:24-33. And so it took place. The [abomination of desolation](#) immediately began, the Garden was corrupted, and the church was entirely leavened.

In Genesis 16:12, the angel of Yahweh declared concerning Ishmael: "He will be a **wild donkey of a man**. His hand *will be* against everyone, and everyone's hand *will be* against him." Equally, the former rain on Pentecost that followed Yahshua's departure produced a wild donkey of a man—His body, Christianity.

Yahshua was born of the flesh, and as we see concerning flesh man, that is unacceptable. In coming to this earth, He identified with this preceding Ishmael flesh work, including its shortfall. He had to return to heaven and could not fulfill the much anticipated work of the kingdom. Oh, but you say, He was sent by God. Yes indeed. But keep in mind that Hagar, the bondwoman, was likewise given to Abraham by Jerusalem above Sarah. (Likewise, the first Remnant passed the kingdom to Christianity.)

The mere fact that Yahshua came in a flesh body insured that His work would be an Ishmael. His work could no more be sufficient than flesh man is sufficient. One must ask this extremely important and revealing question: **What would be the outcome for**

man if Christianity continued without end? It would be death and destruction for man. It would be the same as if Ishmael was deemed sufficient so as to fulfill the promise given to Abraham. Where would we be then? After Ishmael was born, Yahweh told Abraham that Sarah would bear a son, and that kings would come from her (Genesis 17:16). So what do you think was Abraham's response? He replied, "Oh that Ishmael might live before You!" That could never be! Nor could it be granted, "Oh that Christianity might live before You!" If leavened "wild donkey" Christianity under that first Pentecost lived before Yahweh for the next one thousand years, it would be "My God, my God, why have You forsaken us?"

What then must take place? The fulfilling promised "only begotten" (Hebrews 11:17) Son must be birthed—and not by the flesh that is of this earth. This promised Son must be birthed by Jerusalem above—the Elijah. They birth the promised Isaac work—Immanuel. Keep in mind, Mary was not even in the kingdom of heaven when Yahshua was born, any more than John the Baptist was in the kingdom (Luke 7:28). She was completely from below (John 8:23), and clearly was not the fulfilling virgin spoken of in Isaiah 7:14 who births the One who will be called Immanuel. Like John the Baptist, Mary was a shadow. John appeared to be Elijah, [but he was not](#). Both Mary and John foreshadowed that which was to come. Today we see that the fulfilling Elijah company will birth the Word of God with [their bearded mouths](#).

Therefore, what Elizabeth (which means "God of the covenant," the covenant with the many) spoke to Mary, speaks to the Bride today. Think of the Bride when reading these words.

"And blessed *is* she [the Bride] who believed that there would be a fulfillment of what had been spoken to her [them] by the Lord" [Luke 1:45].

In like manner, that which was spoken regarding Sarah, who birthed the promised son, speaks to the Bride. Again, think of the Bride here.

"I will bless her [the Bride], and indeed I will give you a Son by her. Then I will bless her [the Bride], and she shall be *a mother* of nations; kings of peoples will come from her [the Bride]" [Genesis 17:16].

And, insomuch that Elizabeth's words regarding Mary were a foreshadowing of the Bride, so Mary's words speak for us, the Bride:

"My soul exalts the Lord, and my spirit has rejoiced in God my Savior. For He has had regard for the humble state of His bondservant; for behold, from this time on all generations will count me blessed. For the Mighty One has done great things for me; and holy is His name. And His mercy is upon generation after generation toward those who fear Him. He has done mighty deeds with His arm; He has scattered *those who were* proud in the thoughts of their heart. He has brought down rulers from *their* thrones, and has exalted those who were humble. He has filled the hungry with good things; and sent away the rich empty-handed" [Luke 1:46-53].

Oh for this fulfillment! Thus we see that the first coming of Yahshua and the work He thereupon produced was an Ishmael, born of the bondswoman; and following it will

come the promised and fulfilling Isaac work—Immanuel. It is relevant to note that both Ishmael and Isaac were named by Yahweh—Genesis 16:11 and 17:19. In like regard, both the “Yahshua” work with its Body of Christ, as well as the “Immanuel” work with the Bride, were and are planned by Yahweh. This is His way.

Yahshua’s first coming produced a wild ass of a man, an Ishmael—men in the flesh equally born of the bondwoman, yet also born in the house of Abraham, the father of faith, thereby possessing the kingdom. This is Christianity. But when Immanuel comes, the Isaac will be born, born from above, born of Jerusalem above and not of this world, not of the bondwoman. These are the first resurrection, the Bride, who are the first to enter into immortal bodies that are not of this world.

Thus we clearly see the two works of the kingdom: first the Ishmael work relative to Yahshua in which kingdom men are still in earthly flesh—Christianity; and the Isaac work relative to Immanuel in which kingdom men are born from Jerusalem above into immortal bodies—the Bride. And again we ask here: What brought power to this initiating flesh-based church? The wild donkey of the Passover Pentecost.

So what about my answer to the waitress, “We’re looking for our Father’s donkeys”? What was I referring to? To answer this question, we will look at yet another shortfall initiating Ishmael work—King Saul. Also, we will draw a close comparison between him and Christianity. Like Ishmael, even like kingdom-receiving flesh man, both of these were premature, before the time. Like the fig tree that Yahshua cursed and it withered, neither of these were in the season for bearing fruit. And in this consideration of Saul, we will further see evidenced that the donkey is indeed a type of the outpouring of the Holy Spirit.

A highly significant commonality between Saul and Christianity was that they both had their beginnings at Pentecost. We know that this is certainly the case for the church as presented in Acts 2, and in 1 Samuel 12:17 we read the same regarding Saul. Here, Samuel declared on the day that Saul was made king:

“Is it not the wheat harvest today? I will call to Yahweh, that He may send thunder and rain. Then you will know and see that your wickedness is great which you have done in the sight of Yahweh by asking for yourselves a king.”

Pentecost was always at the wheat harvest, and the two loaves of leavened bread were wheat bread. Throughout the Scriptures, prophetically, wheat is Christianity. On the day Saul became king, indeed the rain came as spoken by Samuel, even as did the former rain—both at Pentecost. And just as the rain came then for the specific purpose of testifying that Saul was a premature work that would not be blessed, so the former Pentecost rain testified to the same. As Samuel went on to warn in verse 25, so is the outcome for both Pentecost works: “But if you still do wickedly, both you and your king [Saul] will be swept away.” Both works have been characterized by wickedness, and both must be swept away.

And remember as well, three thousand were attested to on the day of Pentecost (Acts 2:41). What would be the fate of Christianity? The same thing that happened to the three thousand at the foreshadowing Pentecost on Mount Sinai—they have been slain with the sword. Wild-donkey Pentecost men have died and would only continue to die

for another thousand years unless Yahweh cuts those days short from three thousand years to two thousand years and births the fulfilling Immanuel work. They would be as Balaam (Christianity), whose donkey attempted three times to save the prophet from death by the angel's drawn sword, refusing to go any further the third time—into the third one-thousand-year period. Again, the donkey is Pentecost.

But, what does this account regarding Saul have to do with donkeys? We find that the very thing that brought Saul to Samuel which led to him becoming king, was that he was out looking for his father's donkeys. Since Saul is Christianity, in type he was searching for Pentecost. Did he find the donkeys? No, they were found by someone else. Saul learned this from Samuel **three** days after they were lost (1 Samuel 9:20)—the three thousand years of the church.

We have already seen that the former rain attested to the corruption of the kingdom—it was all leavened. This is equally seen evidenced in Ishmael in that he was a “wild donkey of a man.” Obviously, since Saul did not find his father's donkeys, this looks to the latter rain that provides the desired fulfillment. As evidenced by the donkey (two donkeys in Matthew 21:6-7) that brought Yahshua into Jerusalem, it is indeed the latter rain that will bring Immanuel back to this earth to set up His kingdom.

Mark 11:2 and Luke 19:30 tell us that it was a donkey “on which no one yet has ever sat.” Again, did the first Pentecost donkey bring Immanuel? Not at all. It indeed brought the Body of Christ, but it never brought Christ. Even as Saul never found his father's donkeys, so to this day Saul Christianity has never found the donkey upon which no one has ever sat. Again, Samuel told Saul that the donkeys had been lost for three days. Equally, if Christianity was given another day, another one thousand years, they would never find the way to bring Immanuel to this earth.

These are the donkeys I was speaking of when I told the lady, “We're looking for our Father's donkeys.” We, the second Remnant, **MUST** have the latter rain, the donkey. Without it we can **NEVER** bring Immanuel to this earth to rule and reign for a thousand years. The question then is, can we find it? This has been my/our quest since 1994, and is the purpose of this writing.

“THE LORD HAS NEED OF IT”

At the first ever Tabernacles Pentecost, held in 2005, this specific question arose as to how to get the donkey, the latter rain. There were many things we did not understand about this then, that have now come to light. To begin with, let us consider the events related to the natural donkey, for which Yahshua summoned, and what they reveal. It is only in seeing and understanding these that we can hope to understand how indeed to obtain that donkey that brings forth Immanuel. In fact, in Yahshua's own words, its importance is set forth. In Matthew, Mark, and Luke, His answer to those who would question the disciples regarding obtaining it was to tell them, “The Lord has need of it.” This is precisely why we today pursue this donkey—“The Lord has need of it” in order to come into His place on this earth. Once again, “That which has been is that which will be.” **Nothing is more necessary today than the much needed fulfillment of this donkey.**

First, we also read in the accounts in Matthew, Mark, and Luke that as Yahshua approached Jerusalem for His triumphal entry, they came to two villages—Bethany and Bethphage. On the other side of these was the Mount of Olives, and then Jerusalem. It is readily accepted that they had passed Bethany, and as they approached Bethphage, it was there that Yahshua sent the two apostles to obtain the donkey. This would indeed have been the case.

This order can be confirmed in another account, adding further needed understanding. In Matthew 21:17 and Mark 11:11, we read that Yahshua had spent the night in Bethany, and the next day traveled to Jerusalem. In that journey, He went to a fig tree to eat its fruit, and upon finding none cursed the tree. In Matthew it withered immediately, and in Mark it withered the next day. From there He went into Jerusalem. So what do we see in both of these accounts?

Prophetically, Bethany represents the Remnant, particularly the first Remnant. Bethany was the home of Yahshua's friend, Lazarus, whom He brought forth from the grave just before His triumphal entry. This is indeed what He will do for the first Remnant as well, and they are indeed His friends. The meaning of "Bethany" is "house of dates" or "house of affliction." Both of these names are fitting for the first Remnant, for they were certainly afflicted, and the palm tree speaks of the first Remnant. Jericho clearly attests to the first Remnant, and was called the city of palm trees (Deuteronomy 34:3, 2 Chronicles 28:15).

Next in their journey to Jerusalem would have been the village of Bethphage. The meaning of its name is "house of unripe figs." Undoubtedly, this is the precise location where Yahshua found the fig tree and cursed it. Fittingly, its name means an unripe fig, which is equally not ready to eat. So, what can this mean and what is it that Bethphage represents? As has been addressed in [The Love of Money, page 9](#), the fig tree very consistently represents Christianity. It is Christianity that is cursed for not bringing forth fruit. Oh yes, it has a vast amount of leaves; but, no fruit! This also explains why Yahshua cursed the tree when it was not even the season for fruit (Mark 11:13). Such it is with Christianity. They too were too early, before the time, even unripe. The evidence that Bethphage is Christianity is clearly established.

And what was next in this journey to Jerusalem? The Mount of Olives. Here we have a clear representation of the two Remnant, the two olive trees of Zechariah 4. This is the Mount of Olives that is split by the very large valley of Christianity (Zechariah 14:4).

Thus, in the order that we are seeing here, the journey to Jerusalem begins at Bethany—the first Remnant, followed by Bethphage—Christianity, and is concluded by the Mount of Olives—the second Remnant. Having completed this course, one may then enter into Jerusalem with the King. This is the same journey we saw in the cloud, the sea, and the Jordan, thereupon affording entrance into the Promised Land. Equally, they are the three baptisms.

This is incredible and highly valuable information, consistent with all that we have been seeing evidenced—once again a seamless garment of truth. And most important here is that it adds more insight as to what takes place in order to find and untie that essential donkey. What is that insight? Let us see.

Who has had the rights to the kingdom for the last two thousand years? Of course, Christianity. As we saw in [When Elijah Comes](#), they have been Judah and have had the rights to the rod, the rights to rule the kingdom. But, we also saw that those rights have to go back to whom they belong, and that is to the Remnant—the Levi → Judah → Levi pattern and works. Christianity in particular has been the fulfillment of the two loaves of Pentecost bread, the two thousand years of the leavened kingdom of God. And in like regard, they have had the donkey. As it is foretold in Genesis 49:11 regarding Judah, “He ties *his* foal to the vine, and his donkey's colt to the **choice vine**.” Let us examine and elaborate on this.

Where else do we find the “choice vine” (Strong’s #8321) used in the Scriptures? It is used only three times—here and in two other places. In all three of these we find extraordinarily affirming and consistent evidence regarding Christianity and the donkey. Thus far we have seen that the choice vine spoken of in Genesis 49:11 is Christianity. So, when you read these other two accounts concerning this vine, it will be obvious why you will want to think of Christianity as well. As you will see, there is an unmistakable relationship. First, in Isaiah 5:1-2, we read:

Let me sing now for my well-beloved a song of my beloved concerning His vineyard. My well-beloved had a vineyard on a fertile hill. He dug it all around, removed its stones, and planted it with the **choice vine**. And He built a tower in the middle of it and also hewed out a wine vat in it; then He expected *it* to produce *good* grapes, but it produced *only* worthless ones.

Yahshua quoted this same passage as recorded in Mat 21:33, Mark 12:1, and Luke 20:9. In the verses following, in context He was speaking regarding the Pharisees, at least they thought so. But, do you really think that Yahshua was simply concerned about the Pharisees, when in fact He was building His kingdom that was the fulfillment of everything that had taken place from the original Garden? Do you really think He still wants a literal Garden with two literal trees in it? Likewise, do you really think that John the Baptist was Elijah, or that Mary was the one who fulfilled Isaiah 7:14 and brought forth the promised Immanuel? No, no, no, and no! All of these were foreshadowing or preceding types. If we are limited to these Ishmael flesh works, then we are doomed, for “The flesh profits nothing.”

When you read Isaiah 5:1-2 and the verses following, clearly, the choice vine is Christianity—the tree of the knowledge of good and evil ([a grape tree](#)) in the Garden kingdom which He is providing to man. The Well-beloved who planted the vineyard with the choice vine on this earth was Yahshua. And what has happened to that vine? The same thing that happened to the tree of the knowledge of good and evil, and the very things He warned of in Matthew 13:24-33. Like the linen cloth that Jeremiah hid in the cleft of the rock (Jeremiah 13:1-7), like the husband of Abigail who became drunk (1 Samuel 25:25), its fruit has been “worthless.” Thus, continuing to read in Isaiah 5, verses 3-6, we see precisely what has happened to Christianity for 2,000 years. **The fruitless fig tree that was cursed and withered and this worthless vineyard are one and the same.**

“And now, O inhabitants of Jerusalem and men of Judah, judge between Me and My vineyard. What more was there to do for My vineyard that I have not done in it? Why, when I expected *it* to produce *good* grapes did it produce worthless

ones? So now let Me tell you what I am going to do to My vineyard: I will remove its hedge and it will be consumed; I will break down its wall and it will become trampled ground. I will lay it waste; it will not be pruned or hoed, but briars and thorns will come up. I will also charge the clouds to rain no rain on it."

So has been the fate of cursed and worthless Christianity. Verse 7 even specifically states that "Judah is His delightful plant." Judah is indeed the choice vine to which the donkey has been tied for two thousand years—Christianity.

The third place where "choice vine" is used confirms the very things we have seen thus far. In Jeremiah 2:21-24 we read:

"Yet I planted you a **choice vine**, a completely faithful seed. How then have you turned yourself before Me into the degenerate shoots of a foreign vine? Although you wash yourself with lye and use much soap, the stain of your iniquity is before Me," declares the Lord Yahweh. "How can you say, 'I am not defiled, I have not gone after the Baals'? Look at your way in the valley [the breach]! Know what you have done! You are a swift young camel entangling her ways, a **wild donkey** accustomed to the wilderness, that sniffs the wind in her passion."

Once again we see Christianity as not only the corrupted choice vine, but also as the Ishmael Pentecost wild donkey in the wilderness.

Now we see who has the donkey. Of course this is clearly set forth in the pattern of these two villages that preceded Yahshua's triumphal entry into Jerusalem, foreshadowing the coming of Immanuel. Where did Yahshua send the two disciples in order to get the needed donkey's colt for His triumphal procession? Into Christianity Bethphage, the house of the unripe figs. Christianity has had the donkey for two thousand years, and one must go into it, find the donkey, untie it, answer the objections of the questioners, and bring it to Immanuel. Who then is the one who is sent? As we found in [When Elijah Comes, part 2](#), it is the Elijah, who stands in the office of Judas.

We read in Genesis 49:11, "[Judah] ties *his* foal to the vine, and his donkey's colt to the choice vine." We also know from those verses that the right to rule does in fact have to leave Judah—the rod departs from Judah when "to whom it belongs comes, obedient people." These are the concluding second Remnant, the concluding Levi in the "Levi → Judah → Levi" testimony, the Mount of Olives.

Thus we see here in this provocative account regarding that which "The Lord has need of" (the latter rain donkey that prepares His way back to this earth), that what has legally been the rightful possession of Christianity, has to be transferred to the second Remnant. And we know that this testimony does not stand alone, for it is the same testimony set forth when the bones of Saul are dug up by David, taken to Zela at the provocation of Rizpah sitting on a rock, and are buried there. [As has been addressed](#), "Zela" means "rib," and once again the rights given to Christianity go to the rib, the twelfth apostle who builds the Bride. Therefore, as seen in [Judas](#), the twelfth apostle must be sent into Christianity and obtain the donkey.

In summary at this point, (1) we have now found the donkey's colt. It has been tied up in Christianity for two thousand years. Having found it, (2) we have also identified who it is who is sent to obtain, untie, and provide it—the Elijah. Now, (3) the question must be asked: How is the donkey untied?

This is the hardest question to answer at this time. We can look back and see what Yahweh has done. As it is written in Exodus 33:23, we can see Yahweh's back. We can see where the donkey first originated—at Pentecost when the Holy Spirit came upon the first Remnant. But Stephen was stoned and the work Yahshua began breached! The kingdom then went to the Body of Christ. They got the donkey, and have claimed its ownership for 2,000 years. Again, this is the easy part to see.

Also discerned is who it is who is sent and has the authority to untie the donkey from Christianity—Elijah, who stands in the office of Judas. Judas was undoubtedly one of the two disciples who effected this work for Yahshua so as to prepare the way for His triumphal entry into Jerusalem. Now for the third part—how to untie the donkey.

In all three accounts—Matthew 21:2, Mark 11:2, and Luke 19:30—the two selected apostles were specifically told to untie the donkey(s) and bring it/them to Yahshua. Since this was specifically set forth, it is obviously meaningful and important for us today. But, without the evidence of the donkey at this writing—the full later rain in power—it cannot yet be said that the unloosing has been effected. So, what will unloose the donkey? At this point, we can only seek to deduce what that will be.

From my own personal standpoint, I know that Yahweh specifically called me to be an intercessor. An intercessor is one who walks things out in the natural in order to receive the accompanying rights in the spiritual. Intercession provides both critical insight and understanding, as well as authority. Since 1994, this man and those who have joined with him have effected many intercessions in hopes of receiving the latter rain, in hopes of untying the donkey. Though we have not received that which we ultimately have to have, there is no question that these works have not been a complete loss. They have not been without critical gain. Yahshua Himself is the chief example of this. No one could say that though He did not set up His kingdom and begin reigning 2,000 years ago, that that work was a complete loss. One has to sow a seed into death and darkness in order to produce a crop unto life and abundant harvest.

Many of the things we see and understand today have been because of our steps toward that which we know we have to have. Instead of using the word “untie,” maybe a better word for us is “unravel.” Over the years we have sought to unravel what it will take to receive the latter rain. These possibilities will be considered and addressed in the remainder of this writing.

One of the things we can know without question is that we, the second Remnant, have the sole rights, and therefore the authority, to that donkey. Where did we get these rights? From the first Remnant who received the former rain. Remember, Christianity is a breach of that which Yahshua began 2,000 years ago.

Do you recall the births of Zerah and Perez by Tamar, the erect palm tree? Zerah placed his hand outside the womb, received the scarlet thread, then pulled it back in. Perez, the breach, was then born. Finally, the one who had the rights to be the first-born was

birthed—Zerah (Genesis 38:27-30). So it is with the rights to the donkey. The first Remnant received the donkey, but soon it was tied to the tree of the knowledge of good and evil—Christianity. But, to whom does it really belong? It belongs to the second Remnant. Remember, these are the two sons of fresh oil as set forth in one of the most explicit testimonies there is regarding the church—that which is not by might nor by power, but by Yahweh's Spirit (Zechariah 4). The two Remnant are the two outpourings of the "shemen," the fresh oil, the Spirit of Yahweh. So we, the second Remnant, have the rights to the donkey, and with those rights and our continuing efforts we will succeed in untying, even unraveling it.

WHAT WE'VE LEARNED

For fifteen years I have sought to use every opportunity possible in order to obtain the latter rain. Yahweh had shown me that what He did at the beginning of the church, He would do again in the end. When we moved from Texas to Washington at the end of August, 1994, it was with one hope—to receive the Pentecost outpouring of the Holy Spirit. When Pentecost arrived on June 4, 1995, and nothing took place, the disappointment I felt was entirely numbing. But that was only the beginning of the pain. Particularly painful was Pentecost in 2003 when we held all things in common. In order to even make it through the day, I lay prostrate on the floor the entire day. One thing for certain, our experience has taught us not to expect to receive the latter rain on a Passover Pentecost. Most of our gatherings were at Passover, for that is when the sons of Israel entered into the Promised Land, which is what we needed as well—entering into the Millennial Reign.

Then in 2005 we saw the critical necessity of adding a body to Tabernacles—a Tabernacles Pentecost. Passover, with its associated Pentecost, was a 1 – 7 – 1 feast pattern (Passover, then seven days of Unleavened Bread, followed by Pentecost). Tabernacles is a 7 – 1 pattern (seven days of Tabernacles, then the eighth great day). And when one examines Moses' trips up Mount Sinai, they were a 7 – 1 pattern as well (seven trips upon which at the completion thereof Yahweh rejected them, followed by an eighth after He had mercy). But like Passover's Pentecost, Elijah later went up the mountain a fulfilling ninth time, making the pattern a comparable 7 – 1 – 1. Thus we saw that a Pentecost had to be added to Tabernacles in order for it to be complete and have a body, a [Tabernacles Pentecost](#). Therefore, on December 25-26, 2005, we held the first ever Tabernacles Pentecost, hoping that this would give us the much needed latter rain.

But, once again I/we experienced the pain of disappointment. Once again it was an intercession, and we did not receive the latter rain. Then in 2007, unfolded in the writing [The Revelation of the Millennium](#), we saw for the first time that Yahweh has to flip time in order to make it clean—Trumpets and Tabernacles had to be made the first of the year. That understanding opened an entirely new panorama of truth, and with it a hopeful opportunity for the much needed latter rain. With this, we pursued yet another Tabernacles Pentecost in 2008, which eventually took us all the way into 2009. But once again the outcome was simply more intercession, and with it more understanding. In this process, we saw that Deuteronomy 16:9-10 counts forty-nine days to Pentecost, while Leviticus 23:15-16 counts two sets of forty-nine days to Pentecost. And eventually

we saw the remarkable testimony that there are three counts of forty-nine days to Pentecost. (Regarding the latter, read the weblog postings on [February 24](#) and [March 13, 2009](#).)

Without going into how subsequent successive accountings led us, on June 7, 2009, we performed an intercession in Colorado Springs, Colorado, for the marriage of the Bride to Yahshua. It too brought profound and much needed understanding of what Yahweh is doing. We intended to perform a consummation covenant according to Zechariah 4—the lampstand passing between the two olive trees. But Yahweh Himself added all that was necessary so as to perform that ceremony according to the higher dimension of Genesis 15—the smoking oven and burning torch passing between the split covenant parts. (Read the weblog posting dated [June 14, 2009](#).)

This brought us to an understanding of a very important distinction. Up to this point we had viewed the latter rain as an event and experience all to itself, with no preceding causative action. But as Yahweh began to show us more and more concerning the conjugational nature of these covenant patterns, we saw that both the former rain and the latter rain are a product of intercourse. The clear testimony of this is the two sons of fresh oil in Zechariah 4. The Hebrew word for “oil” is “shemen,” and it is in fact the release of this shemen that impregnates the Bride so as to bring forth offspring. Obviously, this is critical. For the first Remnant, this shemen produced the Body of Christ. But most importantly, it is the release of this latter shemen that brings forth Immanuel.

This is also evidenced in the sign that causes belief as set forth at the burning bush. In fulfillment of that sign, Yahshua was the rod that brought forth the shemen to the first Remnant. But He then left and the rod, His office, turned into a serpent. It is now time for that serpent to turn back into the rod, affording the ability for the latter shemen.

In this regard, even as the semen of a man comes through a lifting up, so there had to be a lifting up that preceded the former shemen, and would be true with the latter shemen as well. Again, that which has been is that which will be. We now have the advantage of looking back at the former shemen to see what that lifting up was, indicating for us what must precede the latter shemen today.

As addressed in the [October 6, 2009](#), weblog posting, the erection, the lifting up that brought forth the former shemen, was when Yahshua was lifted up on the cross. He was lifted up, the hymen, the veil to the holy of holies, was rent, and some forty-nine days later the shemen was released—consummation.

Therefore, increasingly evident is the fact that the latter shemen must come by an equal erection, or lifting up. So, can that erection be the lifting up of Yahshua once again? For two thousand years that like lifting up has been effected in the Body of Christ. Yahshua clearly stated that one is not worthy of the kingdom unless they take up their cross and follow after Him. For two thousand years the Body of Christ has been lifted up; but the only way offspring can and will come from that work is to put it to sleep and take out a Bride. This Yahshua foreshadowed on the cross when they pierced His side.

Today, through the higher realm of the “Rod -> serpent -> rod” work, the office of Elijah must go from Satan back to a man, the serpent turn back into a rod. This is the

much needed erection that we must have today. Yahshua is in heaven and cannot provide the shemen for the latter rain as He provided for the former. In fact, and this is most important to note, it is the latter shemen that births Immanuel. Remember, the latter shemen is the donkey that prepares His way. **Therefore, that shemen must come through Elijah, a man.**

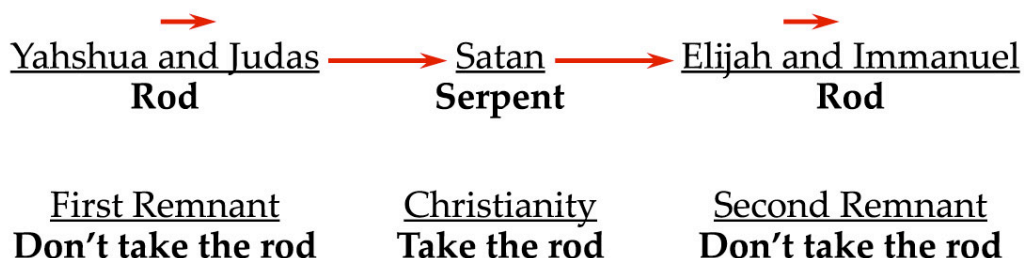
Even as Yahshua provided the shemen for the first Remnant, the Elijah provides the shemen for the second Remnant. What will it take for this to happen today? Will it take another crucifixion work? Another death? No. Yahshua paid the price for the death work. Therefore, the outcome today must be a lifting up life work, the resurrection work. This work would be like unto the lifting up of Mordecai on the king's horse and the king's robe placed upon him, and Satan Haman going before him declaring, "Thus it shall be done to the man whom the king desires to honor" (Esther 6:11).

On June 7, 2009, Yahweh led us through a consummation according to Genesis 15. Knowing what we now know regarding that which Yahshua did and its effectual outcome, and knowing that Yahweh performed this June 7 consummation when we did not even fully understand it at the time, we took hope that three forty-nine-day periods later we would receive the shemen. But even so, in the weblog posting on [October 6, 2009](#), just before the November 2 Consummation Pentecost, I conceded:

But let us ask a hard question here. To be honest, and once again this will NOT be grade school, there is still something seemingly lacking thus far in this recent [June 7] conjugal act. All of the necessary testimonies are here; but, the public erection of the rod as evidenced on the cross is missing. We had all the elements of conjugation, even in the order of the higher dimension Genesis 15 covenant, but seemingly missing is the antithesis of Yahshua's erection.

Yes, there was indeed this concern even beforehand. And in like regard, as the time approached it seemed evident that something had to take place with me that fulfilled this—the antithesis, the effectual lifting up unto life and glory. Therefore, the hope we had had for the shemen was inconsistent, and the entire thing turned out to be yet another revealing and intercessorial type.

Thus we see that first the lifting up must take place, and afterwards will come the shemen. When and how this happens is to be seen, which we will consider. But for now, we have to recognize that there is indeed a strict difference between these two realms. In the writing [When Elijah Comes, page 2](#), we noted these two realms that are coursing together, yet must be regarded for their separate and distinct differences.



What we find then is that the outcome to the lower realm is determined by that which takes place in the higher realm. Up until now we had simply assumed that the latter rain would fall upon the Bride. But we were missing the clear distinction between these two realms, as well as this critical conjugal cause and effect that took place in the former rain. Seeing this now, we look to Yahweh to first effect the lifting up of the Elijah. Only then can the shemen be released to the Bride.

The question then is: How, and possibly even when, is the Elijah to be lifted up? First, it seems evident that it would not and even could not occur at a Passover or an Atonement. When Yahshua was lifted up on the cross, the outcome was death. And when He was baptized on Atonement, again it was a death and immediately led Him into the wilderness to be tempted by Satan. Neither of these have need to be repeated (gratefully), for it was by them that He paid the price for the fulfilling resurrection work to come.

Regarding the feasts, this leaves Tabernacles and a Tabernacles Pentecost, the latter of which would be an appropriate contrast with the first Remnant's Passover Pentecost. If there was a feast day that seems appropriate for the latter rain for the corporate Bride, it would seem to be a Tabernacles Pentecost. However, again, the release of the shemen to the Bride must follow a lifting up of the Elijah, thus it is hard to know how this correlation could work.

A non-feast testimony relative to the Holy Spirit is the overshadowing of Mary. This took place in the latter part of December, around the time of Christmas, which produced Yahshua's birth at Trumpets. Thirty years and nine days later, He was baptized on Atonement. But, what does Mary's overshadowing speak? What does it look to for a possible fulfillment for either the Elijah or the Bride?

If we have to come to one conclusion, it seems that with the most obvious feast pointing to the latter rain for the Bride being a Tabernacles Pentecost, then the overshadowing of Mary would point to the anointing of the Elijah. The other testimony to the significance of this time of the year is that the two witnesses of Revelation 11 that [represent the two Remnant](#) are identified specifically with Christmas. When they were killed, people exchanged gifts, a practice unique to Christmas. Then we read, "the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them." They too were lifted up from death, and afterwards ascended alive. With this testimony, hopefully we will see an anointing of the Elijah at the time of Christmas.

So is there any other option? There is the wild card—Cornelius.

CORNELIUS, THE WILD CARD

In Acts 10, we find Peter in Joppa on a roof, hungry and waiting for a meal. Do you think this might be prophetic? Let us continue. He then fell into a trance, and three times he saw the sky open up and an object like a great sheet come down filled with unclean animals. Each time a voice came to him, "Get up, Peter, kill and eat!" Each

time he declined. Then a voice came to him, "What God has cleansed, do not consider unholy."

While he was reflecting on the vision with perplexity, three men sent from Cornelius, a Roman centurion, called out, seeking him. The Spirit then spoke to him, "Behold, three men are looking for you. But get up, go downstairs and accompany them without misgivings, for I have sent them Myself."

First let us note that we see two threes here. Cornelius sent three men—two of his servants, plus a devout soldier. This number was expressly stated by the Holy Spirit as well, adding further emphasis and thus importance. And, of course, the sheet came down three times. Another clearly significant thing is that Peter was on a roof. Prophetically, he was in the Millennial Reign, the third part of the church. Even as Paul was caught up to the third heaven, so Peter was on the roof—in the third heaven. This is also indicated by the three-part vision, and even more specifically by the three men sent by Cornelius and enumerated by the Spirit—two alike (friends), and one different (a devout soldier). So are the three thousand years of the church—two alike (Christianity), and one different (the Millennial Reign).

Also, very significantly, Peter was at Joppa, the very town where Jonah went in order to flee to Tarshish (Jonah 1:3). As noted in [The Wind and the Sea Obey Him, page 5](#), the gospel to the nations belonged to Peter, but it went to Paul of Tarsus (the same city, Tarshish). Even so, the gospel to the nations must return to the second Remnant. This is confirmed in the Gospel contradiction where in first Remnant Matthew 28:19 we read Yahshua's instructions to "make disciples of all the nations." Likewise, in second Remnant Luke 24:47 they would go "to all the nations." But in Christianity Mark in the same instruction, the reference to the nations is missing. Thus we see here Peter obediently initiating and carrying out the gospel to the nations. Today in the Millennial Reign we must do the same—bring the gospel to the nations so as to prepare the way for Immanuel.

The next day, Peter went with the three men to Cornelius' house. He entered his home and began to speak of the works of Yahweh in man. While speaking, the Holy Spirit fell upon them and they spoke in tongues as on the day of Pentecost.

So why are we noting this here? As mentioned earlier, this event took place completely apart from a feast, or even with any relevance to a time of the year. What else do we find? Yahweh had Peter to do something that was completely contrary to what He had required in His law. One must therefore ask the question: How could He do this? For our benefit, Peter was testifying to something that would take place in the Millennial Reign, on the roof top, the third heaven. The fact is, when one enters into a higher dimension, that which was unlawful at a lower dimension is no longer unlawful. Keep in mind, in the Millennial Reign the eighth day is stacked on the seventh day, even allowing Immanuel to [labor on the sabbath](#). Thus we also see testified here that because of the higher dimension of the Millennial Reign, this outpouring of the Holy Spirit as on the day of Pentecost could indeed come wholly irrelevant to a feast day. **The higher dimension could thus be effected outside of the limitations of time.**

Since 1994, the Bride has walked out these various feasts, including several Tabernacles Pentecosts, even at three periods of forty-nine days. We also performed a

consummation according to Genesis 15, which Yahweh truly effected. Having walked these out, we have gained critical understanding, proven our persevering quest for the latter rain, and hopefully through intercession have gained the rights to receive that which the law reveals. If so, should Yahweh perform the latter rain in a higher dimension Cornelius testimony, we could indeed be its recipients at His will and timing outside of the feast dates.

Having seen this testimony relative to Peter, let us now consider something in addition regarding the question concerning untying this donkey. Clearly, Peter was the focal person on the day of Pentecost when the former rain came. And it was Peter who then duplicated this in Cornelius' home. One could certainly say that Peter untied the donkey for Cornelius, and even for the Gentiles. Furthermore, even before this he had performed the same for Samaritan believers (Acts 8:4-17). Philip had gone to Samaria and was preaching and performing signs and miracles, but the Holy Spirit had not yet fallen upon them—the donkey had not been untied. They had (1) **believed** in Yahshua and were (2) **baptized in water** in His name, but they had not received that third critical baptism—the **baptism of power** in the Holy Spirit. Therefore, Peter and John were sent there, they laid hands on them, and the Samaritan believers were baptized in the Holy Spirit. Once again we see Peter being effectual in untying the donkey—this third baptism. And here again, this too was effected without reference to time, to a feast.

So, who is Peter and what is he testifying to in these dramatic events? Clearly, Yahshua said that he is the rock upon which He would build His church. So how might this impact us today, and what is the relevance of this continuing testimony we see here of Peter untying this donkey?

While examining this entire matter regarding the latter rain, the question arose as to who was the other disciple with Judas who was sent to get the donkey(s) for Yahshua? One particular Bride brother pressed this question, and was persuaded that it had to have been Peter. Given that this was one of the most important functions that the disciples could have performed in that it was prophetic of the latter rain and Immanuel, Yahshua's choice here was indeed extraordinarily important. Let us consider this.

Peter was always listed as the first disciple, and Judas was always listed last. As addressed in the video, [Teaching #9](#) in "The Kingdom of Heaven Series," this contrast is made concerning the two rocks upon which the two Remnant will be built. The first rock was clearly stated to be Peter, and the second rock is the Elijah, who stands in the office of Judas. These are seen in the two rocks with the identical name—Meribah. The first Meribah—Peter—had to be struck, which he was. But the second Meribah—Elijah—is to be spoken to, which evidences to be taking place at this time. Yahweh is speaking to a rock. Thus we find that these two men who were always numbered first and last, attest to the two rocks upon which the two Remnant are built.

Regarding Peter, we read in Matthew 16:18-19 Yahshua's clear statement:

"I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven."

It is indeed quite relevant that Peter was specifically given the authority from heaven to bind and to loose on earth. The latter of these is precisely what the two disciples were sent to accomplish when Yahshua was about to make His triumphal entry. They loosed the donkey(s). Therefore, it seems resoundingly appropriate and governmentally essential that He sent not only the apostle from the tribe of Judah who had the authority to untie the donkey, but also the one who had the heavenly authority to loose on the earth—Peter. Again, it was Peter who stood up on the day of Pentecost. And, it was Peter who not only released the donkey in the home of Cornelius, but also for the converts in Samaria. Peter possessed and demonstrated the power to loose on earth that which is loosed in heaven, which is precisely what we need.

But importantly, he also had the power to bind that which is bound in heaven. Did he do so? Obviously, yes. In Revelation 11 we read that the two olive trees, the two Remnant witnesses, had the power to shut up the sky so that it would not rain. In like testimony, Elijah was given the power to stop it from raining (1 Kings 17:1, James 5:17). Therefore, it is most significant that Peter was obviously given the authority to bind the donkey as well. For two thousand years there has not been the move of the Holy Spirit in the order of the former rain, and certainly there has never been the true latter rain. The donkey has never been ridden. Christianity claimed a latter rain starting in 1948, but it was only so by name. Christianity has been the time of the great and terrible wilderness with its “thirsty ground where there was no water” (Deuteronomy 8:15). It therefore makes sense that if Peter bound the donkey in the first place, then he has to release it as well.

Obviously, Peter himself cannot come back to life and be a part of the second Remnant and loose the donkey. But, it is evident that the one who is the second rock would have that authority. Remember, both rocks had the same name; and, Yahshua gave the name “Peter” to Simon (John 1:42). He chooses the rocks. Therefore, there are in fact two evidences that the Elijah has the authority to untie the donkey—through the office that came through Judas, as well as the second rock that looks back to Peter who had the authority to loose on earth that which is loosed in heaven. These two are thus fulfilled in the one.

And speaking of specific authority from heaven, it is quite interesting that the church in Philadelphia spoken of in Revelation 3 was addressed with the statement, “He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this” Prophetically, [Philadelphia](#) is the second Remnant, Smyrna being the first. Here we see the key specifically associated with the second Remnant, and [even more specifically with the Elijah](#). Thus we see as well that the keys that were given to Peter, look to the Elijah, along with the second Remnant. In the case of either Judas or Peter, the fulfillment is the same—the latter rain Elijah who has the authority from heaven to prepare the way for Immanuel.

HE WILL SIT UPON HIS THRONE

“But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne” [Matthew 25:31].

At this point we have examined what the latter rain is, its purpose in preparing the way for Immanuel, where the donkey has been tied, and most importantly how the donkey can be released. We have considered the various feasts, examining their application to the first Remnant and the Body of Christ, versus the second Remnant. We have even noted the addition of a Pentecost to Tabernacles, referenced the flipping of time and its effects, and noted the vital distinction between the two separate realms—the Rod and the church. And beyond the feasts, we have even examined the testimonies of Mary and Cornelius and what they might speak to us today. We have also examined the conjugal nature of the former and latter shemens, and that both require a lifting up of a rod. Quite obviously, the releasing of the donkey would be equal to the releasing of the shemen. Thus, the untying of the donkey must have some association with the lifting up.

With all of this, even now we cannot conclusively state what Yahweh will do in providing the latter rain. But it can certainly be said that we have learned a great deal in this pursuit. We certainly know some things that will not work today, and we take hope that these intercessions we have walked out give us authority—authority to see and authority to receive that which we pursue.

As we look at the world, at the governments of man, and at the church, we know that none of these have the answers to all the problems that man experiences today. They are all blind, having no idea of who Yahweh is, what He is doing, or what are His ways. They try to solve problems, but in doing so only create even more. They do not exercise moral virtue, including Christians. They know nothing of the Curse of 1920 and its VAST destructive impact on society. Therefore, all of this urges the Bride even moreso to seek to untie this donkey and bring the One who can solve all of man's problems.

From the outset, one of the intentions in writing this has been to learn even more about what is required in order to obtain the latter rain. It has been my experience throughout the years that I write myself into truth. Truth often unfolds as I write. As David declared, so it has been my own experience: "All *this* Yahweh made me understand in writing by His hand upon me, all the details of this pattern" (1 Chronicles 28:19). Such has been the case with this writing as well. New or even better honed truth has come to light during this time, and some of it vital in our pursuit of this essential fulfillment. And seemingly, what you are about to read in this closing section is critical to this purpose, never before seen until this writing experience.

To begin with, we know that the way of Yahweh is the covenant pattern of a work or works passing between or splitting a work. This is set forth in Zechariah 4, Genesis 15, and Zechariah 6. It is also the pattern of marriage whereupon two become one flesh—the male passing between the split female. If Yahweh does this in the kingdom realm, as well as in the human realm, then is it not evident that it will happen in the nations realm also?

In Genesis 48, Israel crossed his hands and flipped Manasseh and Ephraim. In verse 19 we read:

But his father refused and said, "I know, my son, I know; he [Manasseh] also will become a people and he also will be great. However, his younger brother

[Ephraim] shall be greater than he, and his descendants shall become a multitude of nations.”

There are those who have said that England and America follow in this very pattern, where Manasseh is England, and Ephraim is America. Of course this certainly fits, for England clearly once had a national greatness that surpassed all nations. During that time the sun never set on the British Empire. But even more so, the Holy Spirit was richly poured out on England and many great works came from them. But, the greatness and Spirit essentially left England—Manasseh—and went to America—Ephraim. Yahweh thereupon provided many outpourings of the Spirit on America, and blessed it to the extent that it indeed became greater than England, and is certainly “a multitude of nations.” Meanwhile, England lost its spiritual zeal and became spiritually stale/dead. So, it does indeed seem that England and America have followed in the testimony of Manasseh and Ephraim as world powers, both naturally and spiritually.

But, let us take this one step further. As to be expected, we see in this the same pattern of the church. Was not the first Remnant first-born? Indeed. But what happened to the rights to the church, to the kingdom? They passed from the first Remnant to Christianity. The first Remnant was a Manasseh, which was a great work, but Christianity was greater and “became a multitude of nations,” even denominations. Like the British Empire once was, the sun never sets on Christianity. It is the vast tree in Daniel 4:11-15 that “grew large and became strong and its height reached to heaven, and it *was* visible to the end of the whole earth.”

In Jeremiah 31:9, a most unusual statement is made by Yahweh. He declares, “Ephraim is My firstborn.” Was he literally the firstborn? No. But since Yahweh flipped him and Manasseh, Ephraim took that legal place. **This is the identical pattern for the church.** Let me ask you: Who was created first, Adam or Eve? Adam, of course. Yet, when we look at the kingdom, and even know that the body of Christ has to be put to sleep and the Bride taken out, was not the first Remnant Bride actually born first? Indeed so. But we have already seen that the firstborn status went to Christianity. So, the legal status of the church for the last 2,000 years has been that which is set forth in the original Garden—first the Adam, then the Eve. It is the same as Jeremiah 31:9—Christianity is My firstborn. In fact, they have no idea whatsoever that they are truly not the firstborn. In fact, they think they are the only begotten, period.

But what has to happen? The Zerah first Remnant may have made an appearance so brief that no one noticed or even understood its separate identity, and there was not even any indication whose arm first came out of the womb at the time; but with the Perez breach now completed, the true first-begotten son, the Zerah, can come forth—the Remnant. Thus the now familiar pattern is:

Remnant → Christianity → Remnant

It is most significant that not only was Manasseh split by the flip with his brother, but he was also split another time and way as well—by the veil of the Jordan River. Manasseh itself was a split work—half east of the Jordan, and half west of the Jordan (Joshua 12:6, 13:7). Why is this important? Because though one can look at the original state of Manasseh and Ephraim as Manasseh → Ephraim, the reality is that the flip took

place so that the covenant pattern could be fulfilled and Manasseh ultimately evidence this same split pattern:

Manasseh -> Ephraim -> Manasseh

This is quite obvious, is it not? It is the way of Yahweh, and He provides all the testimonies to this if one has the eyes to see them. So, what then does this tell us about England and America? These two will have to follow the same pattern. America, like Christianity, has become corrupt and is poised for utter failure. Spiritually, it is shamefully pathetic! If America receives many more years, it will be like the three hours of darkness on the cross and the cry, "My God, my God, why have you forsaken us?" What then is the answer? The same pattern as the church: **To cut America's days short and go back to Manasseh, England.** Like the first and second Remnant, Yahweh must finish the work in England that He began there, having now split it to make it clean.

England -> America -> England

One of the things that makes England so unique is that to this day it continues to have a throne that is documented to have its origins going back to King David. There are many articles on the web, as well as books, that address this. In 1996, the famed Stone of Destiny, Jacob's pillar stone, also called the Coronation Stone, was returned to Scotland from England. This is the stone upon which kings in the line of David have been coronated since before the time of Yahshua. (Quite interestingly, [1996](#) is when Yahweh had mercy.)

In Psalm 89:3-4 and 35-37, we read Yahweh's promise to David regarding the throne that comes from him:

"I have made a covenant with My chosen; I have sworn to David My servant, I will establish your seed forever and build up your throne to all generations. ... Once I have sworn by My holiness; I will not lie to David. His descendants shall endure forever and his throne as the sun before Me. It shall be established forever like the moon, and the witness in the sky is faithful."

It is to be realized that prophecies have levels of fulfillment, the highest fulfillment being in the realm of the heavenlies. However, Yahweh also has promises that He will fulfill in the natural realm as well—both in the personal and in the nations. Promises such as this, as well as the promises He made to Abraham regarding his offspring, evidence to have both natural and spiritual fulfillments. We are wise to recognize both of these. Regarding the promise to David concerning his throne, history evidences that Yahweh is keeping that promise in the natural. Today, we see clear testimony that the throne in England has preserved the throne of David to this very day, and even for this day's hopeful highest fulfillment.

I have been asked many times: When Immanuel returns, from where will He reign? Up until now the only answer I saw was that it would be here in America. Clearly, evidenced by its very name ("Amer," or "heavenly," and "ric," or "kingdom"), America is the kingdom of heaven at the nations level. However, what I failed to see is the very

thing Christians fail to see. Since all they see of the kingdom is Christianity, they think they are the only answer. This is the same mistake I was making. All I saw to the kingdom of heaven at the nations level was America, so I thought it too was the obvious answer. But even as there are the two Remnant that are before and after Christianity, so England has gone before and will undoubtedly follow after America. **Therefore, even as the Remnant receive the rights to the heavenly kingdom and will rule and reign with Him for one thousand years, so England has the rights to the throne of David and Immanuel will rule and reign from that throne.** Thus, in its highest fulfillment as once foreshadowed by England, the sun will never set on His kingdom.

In like regard, concerning the promise to Abraham that “all the families of the earth will be blessed” by his descendants (Genesis 12:3, 22:18), I followed the accepted answer that in the natural this is fulfilled through America. Yet, now seeing the truth of the heavenly kingdom applied to the nations, it is obvious that there is more to this. This promise to Abraham is not fulfilled in America alone, but rather in “England → America → England,” with Immanuel being that greatest fulfillment of this blessing in ruling out of England.

For what reason did America pull away from England? It was over the issue of taxes. They rejected the king over “unfair” taxes. This is of course precisely what took place when Solomon died. It was a type of that which was to be. Rehoboam of Judah set up a plan of taxation so burdensome that the other ten tribes of Israel revolted and under Jeroboam did precisely what America would do later—they split away. When Rehoboam made plans to squash the rebellion, Yahweh told him that this was from Him and not to attack them (1 Kings 12:23-24).

So, was America’s revolt from England from Yahweh as well? Indeed it was; but even so, one can be certain there are ill consequences for America, even as there were for Jeroboam and Israel. They went after other gods, and Yahweh ultimately rejected Jeroboam and determined to uproot and scatter them from the land (1 Kings 14:14-16).

It has always been a troubling unanswerable question for me how America could rebel against England and not suffer consequences for it. The only thing I could resolve was that like Judah and Israel, Yahweh was in it. But even so, America’s actions were rebellion, and it seemed contradictory that this could happen without consequences. But now we see there are indeed consequences.

As we see in the “England → America → England” pattern, America is in the place of the Body of Christ. Did Christianity rebel against the first Remnant, even against the apostles? Without question, yes! In a most glaring testimony of rebellion, in Galatians 2 Paul outright rejected the apostles, four times dissing them as merely “reputed”—in verse 2, twice in verse 6, and again in verse 9. In verse 6 we read his shameful disrespect:

But from those who were reputed (what they were makes no difference to me; God shows no partiality)—well, those who were reputed contributed nothing to me.

Reputed? Reputed? These were the very men whom Yahshua Himself selected, the men who will judge the twelve tribes of Israel (Matthew 19:28), and will sit around the

throne with Immanuel, and Paul dissed them as mere “reputed” apostles? “What they were means nothing to me”? That is shameful rebellion! God shows no partiality? Did Paul forget about Jacob and Esau—Yahweh loving Jacob and hating Esau before they were ever born (Romans 9:11-15)? Oh, and of course, they contributed nothing to Paul. Then in verse 9, he added that they were “reputed to be pillars”? Reputed? They were more than reputed; they were and will be the pillars of the church, and that without Paul! Oh, and yes, this Peter upon whom Yahshua built the first Remnant, Paul gloated that he rebuked him openly; and if that was not enough, now in this letter to the Galatians he tells everyone else about it.

What is the problem that continually exists in the church? It is the repeat of Paul’s leaven. Have a conflict with others in the church? There is one continuing solution propagated by Paul: What they are means nothing to us! Reject them, go start your own group, your own denomination, and write a letter about them putting them down and elevate yourself. Paul rebelled against the apostles, and the church has reaped rebellion.

There is no question here that we see the leaven of rebellion thoroughly kneaded into the church that has been leavened ever since. Oh, but you say, this is God’s word. It must be truthful. Paul must have been right. How could anyone read this and even begin to think that what Paul did and said here is anything less than blatant disrespect and rebellion? Truthful? Yes, this is the word of God, and Yahweh recorded Paul’s rebellion in it to insure that we saw the leaven that would bring the failure of Christianity, resulting in His choice to go back to those whom Paul outright shamed and rejected—the Remnant.

So what about America, the kingdom of heaven at the nations level? It rebelled against the king of England who sat upon the throne of David. It rejected the king, even as in many ways Christianity has rejected the King, and it too is reaping rebellion. The Curse of 1920 was nothing less than the fruit of rebellion. Women have rebelled against men, wanting to be equal to them. The women’s rights movement is the most destructive force on the face of the earth today. Jazz, rock, and rap came out of the lower bowls of America with the heart of rebellion. As addressed in the book, [The Curse of 1920](#), jazz music had [six ever-degenerating sons](#): music, adversary, contentious, contentious, forsaking, and sinking down into the mud. Contentiousness, rebellion, is at the very heart of this music, and it has led to the destruction of people’s lives and this nation.

We here in America have reaped what we sowed. We rejected England over taxes, and now we are destroying ourselves with our own self-imposed excessive taxes. Like Paul, like Jeroboam, we rebelled. And because of this, we are now rejected, even as Christianity is rejected. Yahweh will return back to where He began. In the church, He will return to the Remnant; and among the nations, He will return to England. Christians will not rule and reign with Immanuel in the Millennial Reign, and He will reject America and rule and reign out of England—on the throne that rightfully belongs to Him.

The question begs to be asked now: How does this affect the outpouring of the latter rain? If the rib was taken out of the side of sleeping Adam, **it seems evident that Elijah must come out of America and go to England.** In like testimony, we saw that the donkey had to be untied at Bethphage and taken to Immanuel for the benefit of arriving

at the Mount of Olives. We now see that America has the same governmental place as the Body of Christ, and here is what might be possible. Since all of our intercessions have been effected in the Body of Christ, America, this is likely why we have not been able to receive the outcome that we must have. Yes, we are indeed speaking of two separate levels; but at some point, even as Immanuel, the heavenly, must come to this earth, to the nations, so there may be a required correlation between the outpouring of the Spirit and being in England.

Again, while all of our intercessions have been valuable, this would explain why we have not yet been successful. Think about it. Let us conclude that Immanuel is coming to set up His kingdom and rule on the throne of David specifically in England. Does it not then make sense that it is imperative that the Elijah who steps into that office before Him **MUST** do so in England as well? Absolutely! How could he stand in that place in the nation that is going to be passed over? How could he be lifted up in the nation that is going to be passed over? I trust that all that we have done for the last fifteen years in seeking to untie the donkey will be effectual. But quite obviously, the donkey has to be taken out of Bethphage, out of the house of unripe figs, out of America, in order to get the fulfilling results. We must get to the Mount of Olives, to the second Remnant, even quite possibly to England where the fresh shemen can be poured out.

In regard to the office of Elijah actually being that of Immanuel, we find a most interesting Bible contradiction evidencing this. We have noted in Matthew, Mark, and Luke that two disciples were sent to get the donkey(s) for Yahshua. In John, which is the restored kingdom of God, the Millennial Reign, this is not the case. We read in John 12:14 that Yahshua **found His own donkey**. When you realize that the office of Elijah and Immanuel are one and the same, surely Immanuel does indeed find His own donkey—through Elijah.

Now for some personal testimonies. In the mid 80s, a board member of the ministry to the needy that I began invited me to his church where a guest prophet would be there. I accepted and my family and I went. This man's practice was to call upon people and prophesy to them. That evening he picked me out of a rather large crowd, asked me to stand up, and said two things to me. First, he told me that the money was coming. I knew very well what he could be speaking about, for we had just begun an effort to save \$70,000 in order to purchase land on which we were going to build an apartment facility for the needy. Sure enough, as the man declared, the money did come in—\$72,000.

The fact that he was seemingly correct about that always made me wonder if the second part of that prophecy would come true. This has always been something that I have held lightly, for how was I to know whether he was really speaking from Yahweh? Also, the second prophecy was so incredibly unique and farfetched that it was most certainly nothing one could or would want to manufacture. Next he told me that people would not accept my teachings and I would have to move to another country. Wow! That was unique! I wondered at the time what that unpalatable teaching could even be. The only thing then that I thought people would reject was that I believed in death to self. That was certainly not popular. So, I placed the second part of the prophecy on the shelf.

In 1994, when the Spirit came upon me and began revealing the incredible truths regarding the Bride, I soon began to experience the reality that there was not just one truth that people would not accept, but an ever increasing number. I could now write two pages of things that people will not accept. However, I was certainly not looking to self-fulfill any prophecy, particularly one of this magnitude and impact.

While writing *How to Untie A Donkey*, two men from the United Kingdom, unknown to each other, began communicating with me. One of them suggested coming here to the US to meet me, and I replied that it would be better if I went there. That way I could meet the other man, and others as well. From that exchange, another Bride brother here in the US and I began talking about this, and he brought up the teaching about Manasseh and Ephraim being England and America. From that conversation the windows of heaven began to open, and what you just read began to unfold. The prospect that I might have to move to England certainly brought the past outstanding prophecy to the forefront. Whether it will be fulfilled is yet to be seen. But I do know that the first part was fulfilled, and the \$72,000 that came in is the number of the Remnant, elevated to the heavenly level. Yahweh alone knows what will take place, but He definitely has my attention on this. I did not seek this door, it opened on its own at a most appropriate time—when writing myself into truth on how to untie the donkey.

There was a second thing that elevated this consideration of England, and even later an interesting third. When the Spirit came upon me in 1994, I was aware that America was restored Israel (which is appropriate in itself—Jeroboam's Israel) and had come out of England. It is quite interesting that at that time I had actually wondered if I would need to move to England. In fact, immediately after these Bride truths began to be given to me, my family and I drove to my father's home and I told him what had happened to me. He wanted to know what I was going to do, and the one thing I was wondering about at the time was the possible legal need to move to England. Even then I anticipated that I had to be in England in order to receive the latter rain. But as are the ways of Yahweh, this as well had to have its own breach, and for fifteen years I have sought this fulfillment here in the US.

Today, it looks like the breach is over and once again Yahweh has before me this leading to go to England, but this time with a far more confirming and profoundly more meaningful purpose and destiny. The difference between 1994 and now is night and day. Today, after fifteen years of America rejecting these teachings, as well as effecting the separation of my wife and children from me, it appears that it is time to go with Yahweh to England.

Finally, when I was sharing this with yet another Bride brother, I realized something that is humorous yet revealing in its testimony. In 1993, we had built the home for women and children and moved in. In 1994, the construction was finally complete enough that we could begin bringing in residents. We received our first call regarding a lady and she moved in, along with her five young girls. She stayed for about a month, and despite knowing that what she was doing was wrong, she left. Shortly after that was when the Holy Spirit came upon me, and the purpose for my life totally changed. On August 7, Yahweh told me to move to Washington State, and on September 1 we arrived in Washington. So what is so unique about this? The name of the one resident that preceded the outpouring of the Spirit upon me was Bonnie England! "Bonnie" is Scottish for "beautiful." Beautiful England!

So, what am I to conclude from these matters regarding England and all that we are seeing? It certainly gives me cause to walk this out and see what takes place. And may I add that the names of the two men in England who began this attention to their country are Peter and Paul, the very names of the two men who were involved in the transfer of the kingdom two thousand years ago. Is this Yahweh as well? All things are from Yahweh, but we will see what He in fact does. It is certainly time for the kingdom to return to whom it belongs, in both realms—the nations and the heavenly. Oh, and let us note that the one who is presently on the throne is Elizabeth II. Elizabeth was the mother of John, the foreshadowing Elijah. Today on the throne on which Yahshua will undoubtedly sit is now Elizabeth 2.

At the time of this writing, with hope and thanksgiving in Him I am walking out plans to travel to England. And once again I find myself asking, “Are we there yet?” I do hope so.

“And blessed *is* she [the Bride] who believed that there would be a fulfillment of what had been spoken to her [them] by the Lord” [Elizabeth, Luke 1:45].