

RESURRECTION AND JUDGMENT

This is a highly revealing and thorough examination of resurrection and judgment, transforming all we have known or been taught regarding them. We begin with a look at the false usage of the word “resurrection,” even formerly used by this writer. Unfortunately, we are all influenced by the traditions and errors of men. But because of a Gospel contradiction, which we will examine here, this entire matter regarding resurrection came into question, requiring a careful detailed examination. Of course this also requires that we examine the great white throne judgment, as well as the lake of fire; and the place and effectual purpose of judgment and fire is examined as well, including the necessity to judge ourselves. May Yahweh remove the cobwebs of error that entangle us, and give us clear truth.

One of the most unique, revealing, and confirming truths pertaining to the Bride work is Yahweh’s revelation to us concerning the prophetic testimony and meaning of Bible contradictions. No one in the history of the church has ever seen this truth; and frankly they could not see it, for they have not known the truth regarding the two parts of the church—the Body and the Bride. Nor was it time for the marriage supper of the Lamb, whereby He provides us His never-before-seen truth from above, evidencing and preparing us for our marriage.

This understanding regarding Bible contradictions began when the Spirit came upon me in 1994 and started revealing the two-part Bride, and ever since has been confirmed and proven over and over and over again. In fact, there is an entire section of writings on Bible contradictions at the [Remnant Bride web site](#). If you are not familiar with these contradictions and their specific applications to the first Remnant, the Body of Christ, the second Remnant, and the Millennial kingdom, read [The Key To Their Understanding](#). What you are about to read now is even further evidence to this valid application of the Scriptures as revealing parables; and through this we find even more revealing truth, now regarding resurrection.

Recorded in Matthew, Mark, and Luke, Yahshua responded to a question from the Sadducees concerning the resurrection of the dead. The circumstance they set forth to Him was regarding seven brothers, each who died, and according to the law of Moses the wife was given to each of the seven men. The question they posed to Him was: In the resurrection, which one’s wife would she be?

We will examine Yahshua’s answer in each of these three Gospels, carefully comparing them in light of [The Key To Their Understanding](#). But keep in mind here that there are three separate transformations into immortality—first the Remnant, next the Body of Christ, and finally the nations. This can be examined in the writing, [Seedtime and Harvest](#). These are commonly called the three resurrections, which is the case even in that writing. But as you will see, the Scriptures only evidence two corporate

resurrections—the resurrection of the first Remnant, who are united with the second Remnant in the clouds, and the resurrection in which the rest of the dead are “reincarnated” for judgment while on this earth. Literally, they reenter into their natural bodies, even as took place in Matthew 27:52-53, where after Yahshua’s resurrection from the dead, “The tombs were opened, and many bodies of the saints who had fallen asleep were raised.” Granted, this writer in the past has joined the chorus of others to declare that there are three resurrections of man; but as you will see here, this is not the case. Again, cobwebs that entangle us.

Let us now examine Yahshua’s response to this question regarding resurrection, as recorded in the three Gospels. You will want to note the differences and similarities in each of these passages.

From Matthew 22:29-30 we read:

“You are deceived, not understanding the Scriptures or the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.”

From Mark 12:24-25 we read:

“Is this not the reason you are deceived, that you do not understand the Scriptures or the power of God? For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.”

From Luke 20:34-36 we read:

“The sons of this age marry and are given in marriage, but those who are considered worthy to obtain that age and the resurrection from the dead, neither marry nor are given in marriage; for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection.”

We will note and address five key differences here. First, only in first Remnant Matthew and Christianity Mark is it stated that they are deceived. Second, only in second Remnant Luke does it state that they will “obtain that age.” Third, likewise, only in second Remnant Luke does it state that “they cannot even die anymore.” Fourth, Mark speaks of “rising from the dead,” in contrast to Matthew and Luke which speak of “the resurrection.” And fifth, only in second Remnant Luke does it state that they are the “sons of God, being sons of the resurrection.”

Beginning with the first noted difference, again, only in first Remnant Matthew and Christianity Mark is it stated that they are deceived. This is not stated in second Remnant Luke. Why these noted differences? As we have seen in so many other examples and testimonies, the second Remnant are not without understanding or deceived regarding the Scriptures or the power of God. As already stated, we receive the marriage supper of the Lamb and are given food that is from above. With the much needed second touch (Mark 8:22-25), we are given eyes to see things clearly. And in equal testimony, Yahweh’s hand is removed and we see His back (Exodus 33:21-23)—what He has been and is indeed doing. We are no longer in the cleft of the rock, in hades, which means “to not see.” As equally set forth in another Bible contradiction,

once again, neither the Matthew first Remnant nor Mark Christianity know the day or the hour of Yahshua's coming, yet the Luke second Remnant is told, "Be on guard ...!" (Matthew 24:36, Mark 13:32, and Luke 21:34-35: See [The Great Tribulation, page 5.](#))

The purpose of the second Remnant is to complete what Yahshua began 2,000 years ago, effecting the Elijah work of the restoration of all things (Matthew 17:11) so as to prepare the way for Immanuel. In doing this, Yahweh gives us eyes to see and understanding that no man has ever known before, which is attested to in this Gospel comparison riddle. The seals of the book (Daniel 12:4) are opened for us—"seal the book **till the time of the end**"—so that truth which has been locked from the first Remnant and Christians, can now be seen and understood.

The second key difference in this Gospel comparison is that only in second Remnant Luke does it state that they will "obtain that age." In the writing, [The Best Is Before Us—The Latter Rain](#), we clearly see that the age that is to be obtained as spoken of here is the Millennial reign of Immanuel. Thus, quite affirmingly, the testimony here is that the Luke second Remnant are those who have the hope of being worthy to obtain the Millennial age. The first Remnant were early and did not obtain it. For the same reason, Christians have not and will not obtain it either, the vast majority of whom are sleeping. It is the second Remnant, those who "are alive and remain" (1 Thessalonians 4:17), who will obtain the Millennial Reign. Of course first the first Remnant will rise from the dead, then the two Remnant will be united as one in the clouds to ascend alive together. John 8:51 likewise states regarding the consummating second Remnant: "Truly, truly, I say to you, if anyone keeps My word, **he will surely not taste death into the age.**" And in John 11:26 we read the equal promise: "... everyone who is living and believes in Me **will surely not die into the age.**" Again, those who are alive and enter into the promised Millennial age are the Luke second Remnant.

Of course this leads us to the third key difference in these three Gospel passages: Only in second Remnant Luke does it state that "they cannot even die anymore." This is the fulfillment of the breached promise Yahshua made to His disciples: "For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds. Truly I say to you, there are some of those who are standing here who will not taste death unto seeing the Son of Man coming in His kingdom" (Matthew 16:27-28). But those standing there did die. They did not see Yahshua come in the Father's glory and with judgment, which will begin to be fulfilled in the Millennial Reign. The first Remnant and this promise breached, and will be fulfilled in the second Remnant who keep Yahweh's word and will not taste death into the Millennial age. We, as the promise-fulfilling Elijah company, ascend alive to meet the promise-receiving first Remnant in the clouds.

Now for the fourth distinction. In Mark we find that "rising from the dead" is spoken of, whereas in Matthew and Luke it is "the resurrection."

"For in **the resurrection** they neither marry nor are given in marriage ..." (Matthew 22:30).

"For when they **rise from the dead**, they neither marry nor are given in marriage ..." (Mark 12:25).

“... those who are considered worthy to obtain that age and **the resurrection** from the dead, neither marry nor are given in marriage ...” (Luke 20:35).

Clearly, Mark Christians do indeed “rise from the dead,” for they have died for two thousand years. But when examining Matthew and Luke, I became very troubled. Bible contradictions have proven to be extraordinarily consistent in their representative messages. This does not mean that every single difference in the Scriptures has to prophesy, anymore than every single star in the heavens fit into the signs in the heavens. Some differences are benign, while others are incredibly accurate parables; and this comparison was too revealing to ignore.

The testimonies here relative to Luke undeniably speak concerning the second Remnant, including the highly relevant testimonies regarding not dying and entering into the Millennial age. But, as to this matter of the second Remnant and “the resurrection from the dead,” this made no sense. I have always felt that if a single testimony relative to the Bride is ever contrary to the truth we have seen, it threatens the whole. Also, I have never allowed any compromise or the hiding of honest examination regarding what the Scriptures reveal; and regarding this matter of “the resurrection from the dead” in Luke, it deeply challenged and troubled me!

At face value, since the first Remnant died and the second Remnant does not die but ascends alive, the conflict was that Matthew stated, “For in the resurrection,” and Luke stated, “the resurrection from the dead.” It seemed that these should have been reversed, for the first Remnant are in fact the “resurrection from the dead,” and it seemed that the second Remnant would be strictly “the resurrection,” not from the dead, for they do not die. Again, this was VERY troubling. There were already so many other testimonies that this was clearly an intentional Gospel riddle regarding the resurrection, yet this did NOT fit! In the past I have come to other seeming inconsistencies, but when I have looked more carefully, every time I have discovered marvelous truth instead. However, this one seemed irreconcilably inconsistent!

Finally though, with further examination, something became quite evident, and once again the bitter became wonderfully sweet. In fact, it was from this required careful examination that the truth became evidenced regarding the incorrect statement of three resurrections.

The word used here in these three accounts regarding the dead is “resurrection,” the Greek word being “anastasis.” When one examines where “resurrection” is used in the New Testament (“resurrection” is not found in the Old Testament), **it is used exclusively regarding coming out of or from death.** Fourteen times the actual phrase “resurrection of [or, from] the dead” is used. This consistent correlation of resurrection with death is most important to note! Here are two examples from the Scriptures:

Women received back their dead by **resurrection** ... [Hebrews 11:35].

[David] looked ahead and spoke of the **resurrection** of the Christ, that He was neither abandoned to hades, nor did His flesh suffer decay [Acts 2:31].

This consistency in usage is likewise found with the word “rise,” or “anistemi.” In fact, anastasis (resurrection) actually comes from the root word, anistemi (rise). Here as well are two examples:

“Thus it is written, that the Christ would suffer and **rise** again from the dead the third day ...” [Luke 24:46].

For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will **rise** first [1 Thessalonians 4:16].

In fact, twice we find the simultaneous use of “resurrection” and “rise”:

“In the **resurrection**, when they **rise** again, which one's wife will she be” [Mark 12:23]?

Martha said to Him, “I know that he will **rise** again in the **resurrection** on the last day” [John 11:24].

In important contrast, ascending into heaven from a state of not being dead uses two entirely different words: to “ascend,” or “anabaino,” and “caught up,” or “harpazo.” Here are examples of each of these. Immediately after Yahshua had **resurrected** from the dead, He told Mary:

“Stop clinging to Me, for I have not yet **ascended** to the Father; but go to My brethren and say to them, ‘I **ascend** to My Father and your Father, and My God and your God’ ” [John 20:17].

Then we who are alive and remain will be **caught up** together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord [1 Thessalonians 4:17].

Of course this verse in 1 Thessalonians 4:17 is a contrast to its preceding verse 16 that we just read where the word “rise” is used regarding coming out of death. Thus we see that the terms “resurrection” and “rise” (the latter when used relative to this matter at hand) always speak of being brought out of death, and to “ascend” or to be “caught up” always describes going up into heaven from a state of being alive. **Never does resurrection refer to ascending alive into heaven.**

Therefore, the question arises: How is it then that this false terminology of three “resurrections” even became established? One can only conclude that it came from a misunderstanding and misapplication of Revelation 20:4-6, where we read:

Then I saw thrones [either the twenty-four elders mentioned in the preceding chapter, 19:4, as well as 4:4, or a larger Bride company], and they sat on them, and judgment was given to them. And I *saw* the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. [This is the first Remnant.] The rest of the

dead did not come to life until the thousand years were completed. [Obviously, this is the great white throne judgment, which will be addressed in the next section.] **This is the first resurrection.** [In other words, the first Remnant who were just mentioned.] Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

The focus here is clearly on the first Remnant, who are indeed those in the first resurrection. The mistake people have undoubtedly made is that since this is called the "first resurrection," they conclude that the other entrances into heaven into immortality are resurrections as well. They are not. There are in fact only two stated resurrections, and three ascensions or catching ups. (Regarding these ascensions and their timing, read [The Waltz of Life](#).)

While the resurrection of the first Remnant is the focus here, we see the more complete picture when reading 1 Thessalonians 4:13-17. Yes, at the first resurrection there are, of course, those who rise from the dead; but this passage in Revelation 20 does not specifically add the second Remnant, who are alive and remain so as to enter into immortality alive as promised and never die (John 8:51, 11:26, and the fulfillment of Matthew 16:27-28). However, it is worthy to note that they could well be seen in a reference to the twenty-four elders who sit on the thrones, as thrones are mentioned in these verses: "Then I saw thrones, and they sat on them, and judgment was given to them" (Revelation 20:4).

There is yet another testimony regarding the place of the second Remnant relative to the first resurrection and accompanying ascension. To begin with, let us read 1 Corinthians 15:20-23:

But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man *came* death, by a man also *came* the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death.

Thus we see that specifically regarding resurrection, Yahshua is called the first fruits. But this identification is not limited to Him alone. This might be expected since the resurrection of the dead in Revelation 20:4-6 is called the "**first** resurrection." How can it be called first when 1 Corinthians 15:23 says that Yahshua's is first? Because it describes the first in the process of man himself entering into immortality.

This matter of Yahweh's first-fruits work in man is evidenced in James 1:18, where we read:

In the exercise of His will He brought us forth by the word of truth, so that we would be a certain **first fruits** among His creatures.

James says that we are the first fruits harvest among Yahweh's creatures, the created. In "[Rightly Dividing the Word: The Deception of Worldliness](#)," we see that, like the book of Luke, the books of Hebrews through Jude prophetically attest to the second Remnant. Considering then this statement in James as prophetic of the second Remnant, it is the second Remnant who are the first fruits from man. And in fact this is not the only testimony to this.

In the book of Revelation, there are two groups of 144,000—the first in chapter 7, and the second in chapter 14. Here once again we see testified the two Remnant—the first Remnant in 7, and the second Remnant in 14. So, what testimony do we find evidenced regarding first fruits? In Revelation 14:4 we read:

These are the ones who have not been defiled with women, for they have kept themselves chaste. These *are* the ones who follow the Lamb wherever He goes. These have been purchased from among men as **first fruits** to God and to the Lamb.

Is this not entirely consistent with what we read in 1 Corinthians 15:23? "But each in his own order: Christ the first fruits, **after that those who are Christ's at His coming.**" Who are these who are alive at Immanuel's coming and are twice identified as first fruits? The second Remnant, those who ascend alive with the first-resurrection first Remnant.

Returning to our list of the key differences in the three Gospel accounts regarding the resurrection of the dead, the fifth difference is that only in second Remnant Luke does it state that those who are considered worthy to obtain the Millennial age "and the resurrection from the dead" are the "sons of God, being sons of the resurrection." Thus, the second Remnant are called the "sons of the resurrection." We see here that we are not that resurrection, but the sons thereof—by virtue of the first Remnant, and even moreso by Yahshua, as we just read: "For as in Adam all die, so also in Christ all will be made alive." We, the second Remnant, are sons of Yahshua's resurrection, even the first fruits.

Let us emphasize something here that is important to realize. We have seen that only the first Remnant resurrect from the dead at the sound of the trumpet of God. Thereupon, the two Remnant ascend alive. But again, both ascend alive only after the first Remnant resurrect from the dead. Technically, they first resurrect, then ascend alive. On the other hand we are not dead, thus there is no need for resurrection, and we ascend alive. As we read, "...the dead in Christ will rise first. Then we who are alive and remain will be caught up together **with them** in the clouds to meet the Lord in the air, and so we shall always be with the Lord." Thus we see that the first Remnant have to initiate both of our ascensions by their resurrection.

Returning to the message in Revelation 20 regarding resurrection, its focus is certainly the resurrection of the first Remnant; and this resurrection is actually highly unique in that, similar to Yahshua, they immediately ascend alive upon reentering into their bodies. And, very importantly, we are also told that the next resurrection will occur after the Millennial Reign: "**The rest of the dead** did not come to life until the thousand years were completed." But, this second resurrection will not be when Christians enter into immortality; so the use of the term "three resurrections" related to immortality is

entirely incorrect. With this now seen and addressed, let us come to a conclusion regarding the seeming confusion in the Matthew and Luke accounts pertaining to the resurrection of the dead.

We noted the very troubling dilemma whereby first Remnant Matthew 22:30 states, "For in the resurrection," and second Remnant Luke 20:35 states, "the resurrection from the dead." Again, upon first consideration it seemed that these should have been reversed, for the first Remnant are in fact the "resurrection from the dead"; and it seemed that the second Remnant would be strictly "the resurrection," not from the dead, for they do not die. However, what confused me was my old Christian usage of the word "resurrection." It was a holdover. I knew the second Remnant did not resurrect, and the term was really in regard to the first Remnant; but even so, I had not yet fully viewed that word exclusively regarding coming out of death. Therefore, I was failing to see that the use of "resurrection" in Luke could only apply to the first Remnant who die! The truth is, "the resurrection from the dead" specifically refers to the first Remnant, those who are "in the resurrection." Resurrection does not apply to the second Remnant at all, other than we meet the first Remnant in the clouds upon their resurrection. Therefore, we now see and understand the testimony in those two verses, and in a way which is most revealing. Let us continue with this matter of two resurrections, addressing more specifically the second resurrection.

THE SECOND RESURRECTION

In Revelation 20:4-6, we have seen that two resurrections are specifically identified: first, the resurrection of the first Remnant; and second, one that takes place following the Millennial Reign. Let us now consider this second resurrection.

In John 5:28-29, Yahshua spoke of two types of resurrection: "a resurrection of life" for those who did good deeds, and "a resurrection of judgment" for those who committed evil deeds. We can certainly say that the first resurrection was a resurrection of life. As you will now see, this second resurrection is a resurrection of judgment. In fact, it is commonly called the great white throne judgment. Concerning this resurrection, in Revelation 20:11-15 we read:

Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book* of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and hades gave up the dead which were in them; and they were judged, every one of *them* according to their deeds. Then death and hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

So is this the resurrection referred to in Revelation 20:4-6 that follows the Millennial Reign? Unmistakably so. Verse 5 tells us that "The rest of the dead did not come to life until the thousand years were completed." Furthermore, verse 2 states that Satan will be bound for that thousand years as well. Then verse 7 clearly continues, "When the

thousand years are completed, Satan will be released from his prison." Verses 8-10 then tell about his release for a short time to deceive the nations. He is then thrown into the lake of fire, and this immediately begins the account regarding the great white throne judgment, about which you just read. Thus, unmistakably, the events chronicled concerning the white throne judgment are the promised second resurrection of judgment.

Regarding this resurrection, first, who will be in it? There is only one answer that can be concluded. The first resurrection was the first Remnant. Who is left, and when do they come to life? Revelation 20:5 clearly states the answer: "**The rest of the dead** did not come to life until the thousand years were completed." "The rest of the dead" are just that—the rest of the dead, everyone except the first Remnant.

This completeness is confirmed in these verses addressing the white throne judgment. Verse 13 states: "And the sea gave up the dead which were in it, and death and hades gave up the dead which were in them" Clearly, this is the complete and total evacuation of the dead! The sea is death, and death itself gives up the dead. Furthermore, there is no mention of a resurrection of the dead after this. As has been stated, there are only two corporate resurrections: the first resurrection of the first Remnant unto life, and this second and final resurrection of "the rest of the dead" to judgment. At this latter resurrection, every remaining man, woman, and child, even those who died in the womb, from Adam onward, come out of death and are "reincarnated" into their mortal bodies. In this regard, Job declared: "As for me, I know that my Redeemer lives, and at the last He will take His stand on the earth. Even after my skin is destroyed, **yet from my flesh I shall see God**" (Job 19:26). Resurrection! Job, and everyone else, will see God in their flesh that was once destroyed. It will be as written in Job 33:25: "Let his flesh become fresher than in youth, let him return to the days of his youthful vigor."

Isaiah 26 provides one of the best descriptions of this second resurrection. First though, verse 14 tells of the state of the dead: "The dead will not live, the departed spirits will not rise; therefore You have punished and destroyed them, and You have wiped out all remembrance of them." Despite what Christians think, the dead do not die and go to heaven or hell. First, it is repeatedly stated that the dead in fact sleep (Ecclesiastes 9:5-6, 10; John 11:11-14, Acts 7:60, 1 Corinthians 11:30, 15:6, 18, 20, 51). Psalm 115:17 says, "The dead do not praise Yahweh, nor do any who go down into silence." And if the believer goes to heaven upon death, then why is death an enemy that has to be done away with (1 Corinthians 15:26)? Why do away with something that supposedly gets you to heaven? Furthermore, if the dead are walking around in heaven, then why is there even a need for resurrection from the dead and being caught back up to heaven? If they have truly been with Yahshua since their death, then why is it that they go back to this earth to then rise to meet Him in the air? This makes absolutely no sense! Christians do not think these things out.

It is essential for the earthly to ascend into heaven—the catching up—in order for their body to be transformed into the heavenly—a born-from-above body. This is most evident since the first Remnant have to first resurrect from the dead, returning to their earthly bodies, before ascending. Furthermore, why did Yahshua resurrect from the dead, recover His body, and with it ascend into heaven? He too had to possess His earthly body. And when He returned, that now-heavenly body still had the marks of

His crucifixion. One can never enter into a heavenly body apart from possessing their earthly body; and we have yet to see anyone take theirs with them at death. Every funeral and cemetery is a testimony that the dead are indeed sleeping without a body—they are silent. It is written, “the body without *the* spirit is dead” (James 2:26), and as long as that body is separated from its spirit, they sleep.

This critical necessity of having one’s earthly body in heaven was attested to when Michael the archangel came to get the body of Moses, and disputed with the devil to obtain it (Jude 1:9). Why did Yahweh need Moses’ body? So that Moses could stand on the mount of transfiguration with Yahshua. The dead do not have their bodies until resurrection, and without dispute the first resurrection, and certainly the second resurrection, have yet to take place. Until one’s respective resurrection, as repeatedly stated, every departed man, woman, and child sleeps. But someone might object: But our body goes back to the dust. Yes, but Yahweh also created Adam from the dust; and if He created him from the dust, He can recreate anyone else from the dust.

Furthermore, according to Christianity’s false concept of hell and the white throne judgment and the lake of fire, what does Yahweh do? He takes the unbeliever out of hell where he has been tortured ever since his death; He brings him before Him to confess that He is Lord (Philippians 2:10-11), thereupon actually qualifying him to be saved (Romans 10:9); and then He throws him into a lake of fire that adds even more torture! If the Christian is right, then the white throne judgment is entirely irrelevant, for the dead are already judged, and suffering! Again, Christians do not think through what they have been falsely taught and believe.

At the second resurrection, when the sea gives up the dead, and death and hades give up the dead, everyone who has ever been given life and died and were not in the first resurrection comes out of their sleep and are judged. This includes Christians who were dead. It includes all the Old Testament saints and believers. It includes the wicked. As Paul stated, “there shall certainly be a resurrection of both the righteous and the wicked” (Acts 24:15). Again, “the rest of the dead” come back to life to be judged. **If a person sinned in the flesh, it is imperative that they be judged in the flesh.** They MUST have a body; and as we have seen, resurrection is always relative to reentering into that body, including at the second resurrection. If Yahshua came back to reenter into His body, then all men must do likewise—but the latter to judgment.

A Christian might object that they are assigned to resurrect with everyone else. They have been told that they are the first resurrection; but this is not possible. The fact is, they have determined or been assigned to resurrect on this eighth day—Sunday. They even believe and teach that Yahshua resurrected on that day, when [it was in fact on a Saturday](#), the seventh day. What day do Christians call their day of rest, their sabbath? The first day of the week, which is the eighth day. What day is the eighth day? It is the day after the Millennial Reign, which is also the day after the Body of Christ has been in the grave, in death, for three days and three nights—three thousand years. On the other hand, the Bride is not in the Body, so they can resurrect on the seventh-day sabbath, and that is precisely what happens. But the Body, as stated in Revelation 20:5, resurrects with the nations on the eighth day: “The rest of the dead did not come to life until the thousand years were completed.” That which they teach and believe concerning a Sunday resurrection of Christ’s body, they will fulfill! They are the Body

of Christ. (Again, read [The Waltz of Life](#) to better understand Yahweh's timing regarding these three sabbath ascensions.)

This assignment of the Body with the nations and unbelievers is also addressed in second Remnant Luke 12:40-46. In verse 46, we read regarding the servant who labors in the Master's house (believers) in an unfaithful manner, and when the Master returns He "will cut him into two parts, **and assign him a place with the unbelievers.**" This is precisely the composition of the second resurrection on the eighth day. The afflicted Body of Christ was sown among the nations, the unbelievers, in order to die for them; and they will resurrect with them as well. Christians are assigned a place, even a resurrection, with the unbelievers. And literally, the Body of Christ will be cut into two parts (dichotomeo) by the Millennial Reign, just as the Remnant is cut into two parts by the Body. They are the two bronze mountains of Zechariah 6, even the two bronze pillars of Solomon's temple ("[Averting Yahweh's Wrath](#)").

Returning to Isaiah 26, you will recall that verse 14 spoke of the state of the dead. But in verses 19-21 we read one of the most exciting accounts and promises in the entire Bible:

Your dead will live; their corpses will rise. You who lie in the dust, awake and shout for joy, for your dew *is as* the dew of the dawn, **and the earth will give birth to the departed spirits.** Come, my people, enter into your rooms and close your doors behind you [in other words they die]; hide for a little while until indignation runs *its* course. For behold, Yahweh is about to come out from His place to deal with the inhabitants of the earth for their iniquity; and the earth will uncover her blood and will no longer cover her slain.

After the six thousand years of man when indignation (righteous anger) has finally run its course, the two resurrections of the dead take place: first the resurrection of the first Remnant, then one thousand years later the resurrection of "the rest of the dead." At the white throne judgment, the earth will give birth to the departed spirits and they will be cast into the lake of fire.

THE LAKE OF FIRE

In Isaiah 26:19-21, we read that "the earth will give birth to the departed spirits." This includes, and is even moreso, the second resurrection that leads to the great white throne judgment and the lake of fire. Verse 21 concludes this chapter, in part, with: "For behold, Yahweh is about to come out from His place to deal with the inhabitants of the earth for their iniquity" This is, of course, the great white throne judgment and lake of fire; and we have already seen that one of the first to be cast into that fire is Satan. In Revelation 20:10 we read:

And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night, to the ages of the ages.

Confirming the application of Isaiah 26:19-21 specifically to the second resurrection, we read in the very next verse, in chapter 27, verse 1, this identical event:

In that day [when the earth gives birth to the departed spirits] Yahweh will deal with Leviathan the fleeing [or, fugitive] serpent, with His fierce and great and mighty sword, even Leviathan the twisted serpent; and He will kill the dragon who *lives* in the sea.

Leviathan the twisted serpent who lives in the sea of death making sport (Psalm 104:26) is Satan. And, of course, being cast into the lake of fire is indeed called “the second death”: “Then death and hades were thrown into the lake of fire. This is the second death, the lake of fire” (Revelation 20:14).

So what is this fire? Is it endless torment, as most Christians believe? Let us examine this and see.

Despite what Christians think, this lake of fire is not their traditional hell. If it is, then how can hell be thrown into hell? “Then death and hades were thrown into the lake of fire.” Furthermore, in Matthew 10:28 we read Yahshua’s warning:

“Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.”

The body spoken of here that can be killed is of course our earthly body. But also, quite clearly, the body in the second part of this verse has to be the same body. Therefore, if we are not to fear the one who can kill this body, but the One who can throw this same body and soul in “hell,” there is only ONE place where this “hell” can be: right here where this subject body is obligated to be—on earth! If this hell was a place somewhere else where there is eternal torture, then how can an earthly body get there and survive? It cannot! Thus, any “destruction” of this body by God has to occur right here on this earth where it resides. (And if hell is literally “in the heart of the earth” [Matthew 12:40], and fire will literally consume this earth and a new earth is made [2 Peter 3:7, 10, and 13], will that mean hell will be consumed with literal fire and will now be made new as well?)

The Greek word for “destroy” used in Matthew 10:28 is “apollumi,” and can mean “to put out of the way, or render useless.” As you will see, that is precisely the purpose of the lake of fire, and that for ultimate good. Furthermore, the Greek word used here for “hell” is “geenna,” and is the place known as Gehenna. This was the garbage dump outside of Jerusalem where waste, and supposedly even bodies, were burned so as to prevent disease and foul decay. Thus, the purpose of Gehenna (this “hell”) was ultimately for good. Read [He Was Jealous With My Jealousy, page 2](#), to understand more about Gehenna.

The purpose of fire in the ways of Yahweh is for correction, purification, and justice, but never for torture and sheer punishment. Paul aptly forewarned:

Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it because it is *to be revealed with fire, and the fire itself will test the quality of each man's work*. If any man's work which he has built on it remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire [1 Corinthians 3:12-15].

There is no punishment in this fire, but rather testing and purification. We see the same regarding Shadrach, Meshach, and Abednego who equally passed through the fire. What was their outcome? The fire consumed that which bound them, but did not hurt them (Daniel 3:24-25). Also, the fourth man, Immanuel, was with them, just as He will be in the Millennium, which is brought through the fire.

Zechariah 13:9 tells us that those whom Yahweh brings through the fire are refined as silver and tested like gold. And the outcome of this fire is that they call on Him and He answers. He says to them, "They are My people," and they say, "Yahweh is my God." So once again, where is the punishment of Yahweh's fire? Yahshua said in second Remnant Luke 12:49 that He came to cast fire upon the earth, and that He wished it was already kindled. This will not be a fire that afflicts and annihilates, but will be like the fire evidenced on the day of Pentecost (Acts 2:3).

In Revelation 20:10, we read a description of what this lake of fire is: "the lake of fire and brimstone ...; and they will be tormented day and night, to the ages of the ages." First, you will notice that the lake of fire is for a period of given ages. This is not "forever and ever," as many translations wrongly present. "Ages of the ages" is a succession of ages, periods of time.

Also, this lake is described as being fire and brimstone. We have already noted that Yahweh's fire is not for torment, but for testing, cleansing, and purification. This value is emphatically confirmed in the other element—the brimstone. The Greek word for "brimstone" is "theion," and comes from the word "theios." This root word means "divine," and speaks of the divine nature of Yahweh God. "For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of *the* divine [theios] nature, having escaped the corruption that is in the world by lust" (2 Peter 1:4). Brimstone, or theion, actually means "divine incense," and bears this meaning "because burning brimstone was regarded as having power to purify, and to ward off disease" (Enhanced Strong's Lexicon). Thus, clearly, the purpose of this brimstone is equally to purify and to heal, even to make one holy, set apart unto Yahweh.

Revelation 20:10 also says that "they will be tormented." This certainly sounds bad, even contradictory to what was just seen regarding Yahweh's fire and brimstone. So, what do we find in the meaning of the Greek word translated "tormented"? It is the word "basanizo," and means "to test (metals) by the touchstone, which is a black siliceous stone used to test the purity of gold or silver by the color of the streak produced on it by rubbing it with either metal" (Strong's). Thus, once again we see that the lake of fire and brimstone is clearly not for the purpose of utter torment, but to examine each man so as to see how effective this purification process is, as well as determine his true value. This is, of course, the message of Zechariah 13:9, which we just noted: "And I will bring the third part through the fire, refine them as silver is refined, **and test them as gold is tested**. They will call on My name, and I will answer them; I will say, 'They are My people,' and they will say, 'Yahweh is my God.'" This is indeed the effect of the lake of fire.

Also, it is important to note here regarding this passage, that fire is not limited to the lake of fire following the Millennial Reign, but will be during the Millennium as well. This is undoubtedly the fire that Yahshua said He longed to kindle. Zechariah 13:7-9

tells us that two parts, or two thousand years, of the church would be cut off and die (and they have indeed died), and the third thousand-year period will experience their own fire: "And I will bring the third part through the fire"

This is the same fire spoken of in Malachi 4:1:

"For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze," says Yahweh of hosts, "so that it will leave them neither root nor branch."

The Hebrew word for "furnace" here is the same word used in Genesis 15:17 that is translated "oven." This is the oven/furnace that passed between the split covenant parts effecting the covenant with Abraham, and foreshadows the [Millennial furnace that separates the split parts of Christianity](#), the two bronze mountains. The certain relevance of this is that Malachi 4 addresses the Elijah who prepares the way for Immanuel. Thus we see once again that the Millennial Reign will be a time of Yahweh's refining fire.

We see then that fire actually begins in the Millennium and continues in the lake of fire following the second resurrection. Remember, **this is the pure kingdom of God that is being established on earth after six thousand years of the nations, Satan, and corrupt fallen man**. What else but purifying and testing fire could be expected during these two periods?

Now, some most interesting and provocative questions arise. First, into what kind of body are the dead birthed? Second, does that body physically die, as has been the case since the sin of Adam and Eve? In Genesis 2:17 we read: "... but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it, [lit.] to die you will die." And finally, what can this mean, "to die you will die"? Let us start with this latter question.

To die you will die. So could this mean that when you die, you die? Well, that is too obvious and redundant. This has to mean more. The reality is, **death is separation**. When Adam and Eve sinned, it caused a separation from God; thereby, in time it caused a separation from their own bodies. Thus, in dying spiritually ("To die"), they died physically ("you will die"). "To die *spiritually*, you will die *physically*."

This matter of separation by death is attested in several ways in the Scriptures. As we have already noted from James 2:26, physically, "the body without *the* spirit is dead." Death separates the spirit and the soul from the body. This we see in Ecclesiastes 12:7 as well:

[At death] the dust [our body] will return to the earth as it was, and the spirit will return to God who gave it.

So, did that verse say their spirits go to hell? No, it says they return to God. Of course another separation upon death is spiritual. This is precisely what we already saw in Genesis 2:17, and is attested to here as well:

Behold, Yahweh's hand is not so short that it cannot save; nor is His ear so dull that it cannot hear. But your iniquities have made a separation between you and your God, and your sins have hidden *His* face from you so that He does not hear [Isaiah 59:1-2].

We also see that death separates the two in the marriage covenant of two being one flesh:

So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man [Romans 7:3].

A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord [1 Corinthians 7:39].

And finally, death can effect separation from sin.

What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it? ... For the death that He [Yahshua] died, He died to sin once for all; but the life that He lives, He lives to God. Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus [Romans 6:1-2, 10-11].

... and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed [1 Peter 2:24].

Again, the effect of death is separation. Therefore, if the first death separates us from our bodies, which are the seat of sin (Romans 7:14, 23-24), what is it that the second death separates us from? Simple, **it is a purification process that separates us from the practice of sin.** More will be said about this.

The other two questions raised were: Into what kind of body are the dead birthed? And, does that body physically die? These are very important questions to address. First, the body of the second resurrection will be of this earth, birthed by the earth—"the earth will give birth to the departed spirits." The statement "mother earth" will be true in every regard at that time.

The dead will receive bodies that looked like them before they died, but in their prime, and completely healed and restored. This is indicated in Job 33:25: "Let his flesh become fresher than in youth, let him return to the days of his youthful vigor." It would seem that babies come back as babies and children come back as children to complete their growth processes.

Solomon wrote a most remarkable statement regarding life and death. He said, "So I congratulated the dead who are already dead more than the living who are still living. [This would not be true with Christianity's hell.] But better *off* than both of them is the one who has not yet been, who has never seen the evil activity that is done under the sun" (Ecclesiastes 4:2-3). Gratefully, that evil activity has its boundary, and the dead who sleep will arise to find that heaven has come to earth. The earth then will not at all be the way it is today, and most certainly not the way it was when others died.

Everything will have been dramatically transformed through the Millennial kingdom reign of Immanuel. Remember, there will be a thousand years in which God will have ruled, which will totally transform this earth—a new heavens and new earth!

Furthermore, have you ever gone to bed tired or sick, and awoke the next morning completely refreshed? When a messenger was sent to Yahshua with the news that Lazarus was sick (John 11), He replied (two days later), “Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep.” The disciple’s answer to this was, “Lord, if he has fallen asleep, he will recover.” We then read, “Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. So Jesus then said to them plainly, ‘Lazarus is dead’ “ Again, death equals sleep.

How many times have you heard, “All you need is a good night’s rest”? Sleep, and its effects, are in fact prophetic of what takes place when the dead resurrect. When they awake it will be a new day. They will be transformed, and everything will be more perfect on the earth than it has ever been. Can you imagine the wonder of what they will awaken to after Immanuel has ruled here for a thousand years?

So, what about death? Will it continue in the Millennium or thereafter? Physical death is the enemy of God (1 Corinthians 15:26), and it seems quite evident that death will be done away with—most certainly after the second resurrection, and seemingly so during the Millennial Reign as well. We are directly told that when Immanuel dwells among man, there will be no more death:

And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He [Immanuel] will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and **there will no longer be death**; there will no longer be mourning, or crying, or pain; the first things have passed away.” And He who sits on the throne said, “Behold, I am making all things new” [Revelation 21:3-5].

We have already seen that the sea is death, and verse 1 of this chapter states, “there is no longer *any* sea.” Again, that is not literal salt water, but death, where Leviathan the twisted serpent used to sport. “There will no longer be death.” This statement is on the other side of chapter 20 where there is the account of the great white throne judgment. But again, Immanuel will be on the earth for a thousand years before this second-resurrection judgment. And, during that time Satan is bound. In Hebrews 2:14 we read:

Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless **him who has the power of death, that is, the devil**

Since Satan has the power of death, is it not right to consider that when he is bound during the Millennial Reign, death will be bound and cease as well? With death put away, this would mean no one during the Millennial Reign or thereafter would die. Furthermore, when Yahshua came to earth, His repeated resurrections of the dead testified that death would be conquered.

Additionally, and this is most wonderful to see, we read in Ecclesiastes 1:9: “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.” When God planted two trees in the garden of Eden, He prophesied in doing so. The Garden was a revealing type of the kingdom of God that He would establish upon this earth. Therefore, we see that the kingdom will be, not one work, but two works—a tree of the knowledge of good and evil, and a tree of life.

The that-which-will-be fulfillments of these two trees are: the tree of the knowledge of good and evil is the Body of Christ, or Christianity; and the tree of life is the Bride, the two-part Remnant. These two works are equally attested in Adam and Eve. Adam is the Body of Christ that is put to sleep and its side is opened, and Eve is the Bride that comes out of the sleeping Body. Furthermore, “Eve” means “life,” and it is most telling and confirming that this tree of “life” is the female Bride, the Eve; and as you will see, through it comes life.

When Adam and Eve sinned by eating from the tree of the knowledge of good and evil, they were driven out of the Garden. We next read in Genesis 3:22-23:

Then Yahweh God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live perpetually.” Therefore Yahweh God sent him out from the garden of Eden to cultivate the ground from which he was taken.

From this statement we see that if Adam and Eve had eaten from the tree of life after they had fallen, they would have stayed in that fallen state and never died. They would have lived perpetually. How then does this apply to the fulfillment of the Garden, the kingdom of heaven, regarding which this entire account speaks? Yahweh will have mercy and give mankind the tree of life, the Bride. And what will be the outcome for those who still live in these natural bodies? **The same as would have happened to Adam and Eve had they eaten from that tree: they will not die!**

This most certainly explains why death would cease in the Millennial Reign, for the glorified Bride is the tree of life. When she returns with Immanuel, those who remain here on earth will eat of her fruit—they will eat from her truth and instruction while ruling and reigning with Immanuel. This is truly wonderful to see and understand!

Someone might then ask: How can there be a second death when it says that death is no more? The death spoken of relative to there being no more death is the death of our bodies. Again, death is separation, and no longer will we be separated from our bodies. This is most certainly true with the Remnant who will be in immortal, born-from-above bodies; but nor will those in the second resurrection who are reincarnated. The latter will remain in their earthly bodies until they ascend alive and receive their born-from-above heavenly bodies as well—first Christians, and then the rest of mankind ([*The Waltz of Life*](#)).

On the other hand, the second death will be ongoing as a purifying process. As we have noted, this death will not separate man from his body, but from practicing sin. This is the very principle we find in several passages—the death principle. In this regard, Paul wonderfully stated, “**I die daily**” (1 Corinthians 15:31). Such indeed will

be the second death. Furthermore he said, we are “always carrying about **in the body the dying of Jesus**, so that the life of Jesus also may be manifested **in our body**” (2 Corinthians 4:10), and “consider yourselves to be **dead to sin**, but alive to God in Christ Jesus” (Romans 6:11). Yahshua Himself said, “If anyone wishes to come after Me, he must deny himself, and **take up his cross daily** and follow Me” (Luke 9:23). Likewise He said, “Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; **but if it dies**, it bears much fruit. He who loves his life **loses it**, and he who hates his life in this world will keep it to life age-during [i.e., during that age]” (John 12:24-25). And Peter summarized this best when he wrote, “He Himself bore our sins in His body on the cross, so that we might **die to sin** and live to righteousness” (1 Peter 2:24). This is the very principle that will be in practice in the second death. It is the kingdom principle of death to self and made alive to God and righteousness, and this on a daily basis.

And let us note here that Satan is thrown into the lake of fire and experiences the second death as well. This, of course, has to imply that he too died once before, which he did when he fell (Ezekiel 28:12-19). His death, however, was obviously spiritual in nature, for he has never been separated from a body and slept as has carnal man. This then places a greater emphasis on this spiritual death and separation, rather than the natural. Furthermore, Satan equally needs to be taught not to sin and needs purification, obviously a LOT of it! But also, we are all satans, who likewise rebel and corrupt our own lives, the lives of others, and the kingdom as well. Satan and man are in apt company when it comes to the need for purification in the lake of fire.

FAITH, WORKS, AND RIGHTEOUSNESS

To better understand the Millennial Reign and second death, let us consider the uniqueness of the time period in which man has lived for the last two thousand years, even six thousand years, and contrast it to these two coming ages. We have noted before that in Millennial kingdom John, the word “faith” is never used. This might be surprising to you. Neither are there any parables in the book of John. Of course “faith” and parables are abundant in the other three Gospels (though less so in Mark). On the other hand, “love” is used more in John than in the three other Gospels combined. Why is John so unique regarding these testimonies, and what do they mean per [*The Key To Their Understanding?*](#)

As set forth in that writing, John represents the pure kingdom that is established in the Millennial Reign. The kingdom of heaven before this for the last two thousand years has been and is corrupted; and, of course it has been absent of the King. When Immanuel comes, the time of the nations will cease and He will establish the pure kingdom of heaven on this earth, ruling over the nations for the first time. When He came as Yahshua, He came as the Lamb of God, even in the female role as a servant, laying down His life for the world. When He comes in the Millennium, He comes as king, in the male role, thereby having the right to rule the world, and is the promised fulfillment of Immanuel, God with us.

For two thousand years, truth has been concealed in parables, evidenced by the numerous parables in Matthew, Mark, and Luke. Yahweh has not spoken clearly to man throughout this time for many reasons. The book has been sealed, for it has not

been time for the pure kingdom. Man, even kingdom man, leavens everything, and the full truth has not been given to him. But, this will not be the case when the true Light comes. He will not speak in parables anymore, but will explain all things clearly. This we see evidenced in the fact that there are no parables in John.

So, why is the word “faith” not used in John one single time? To answer this we ask: What is faith? Hebrews 11:1 describes the mechanics of faith, providing us understanding of what faith is and its purpose. We read in that verse that **faith substantiates things hoped for, it evidences things not seen**. The chapter then goes on to give a long list of examples of this. In clear testimony to this description of what is faith, verse 3 states:

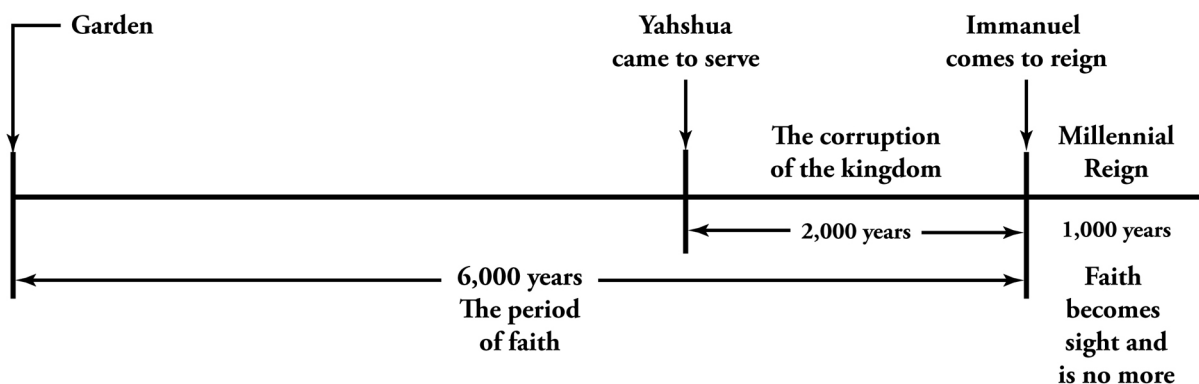
By faith we understand that the worlds were prepared by the word of God, so that **what is seen was not made out of things which are visible**.

Such is faith—it accepts and even pursues the unseen, which is NOT an easy task! Furthermore, verse 6 tells us:

And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

For six thousand years everyone who believed that Yahweh is God, and in the last two thousand years that His Son is Yahshua, has had to do so by faith. Even Yahshua was a man like us, and it still required(s) faith to believe in Him. Faith, seeing or accepting the unseen and acting in harmony with it, is the element that heretofore has qualified man to be a believer, and thereby be justified before God.

For six thousand years, man has been given the opportunity to be justified by faith. But when God comes to earth, every living soul will be a believer. It is hard not to believe in God when you are standing there looking eyeball to eyeball at Him. Therefore, the prospect of being justified by faith will elapse. Again, there is no faith in John. When Immanuel comes, it is neither needed, nor will it be possible to be justified by it. Thus, there will no longer exist the opportunity to become either a Christian or a Bride believer. The door will close. **The test of faith expires**. Everyone who did not believe by faith is relegated to the nations and will have their place in the tabernacle court (Revelation 11:2). On the other hand, believers will find their place as either the Holy of Holies Bride, or the Holy Place Body. But at the sound of the trumpet of God, everyone’s placement is sealed in the kingdom.



Given this change, by what then is a man judged in the Millennial Reign, and thereafter? He is judged by his obedience and behavior. Frankly though, there is little difference regarding the believer, for faith is indeed a testing trinity of hearing, believing, and acting. Faith is not just hearing and believing, anymore than we are a person on this earth possessing nothing more than a spirit and a soul. The only way we can be a living person is to have a body that our spirit and soul can possess, and through it give expression. In like regard, the only way a person can have a true expression of faith is to add works of obedience to their hearing and believing. In this regard, James said, "... faith, if it has no works, is dead, *being* by itself. But someone may *well* say, 'You have faith and I have works; show me your faith without the works, and I will show you my faith by my works.' You believe that God is one. You do well; the demons also believe, and shudder. But are you willing to recognize, you foolish fellow, that faith without works is useless? Was not Abraham our father justified by works when he offered up Isaac his son on the altar? You see that faith was working with his works, and as a result of the works, faith was perfected. ... For just as the body without *the* spirit is dead, so also faith without works is dead" (James 2:17-22, 26). If you have true faith, your actions—what you say, what you do, how you live, even how you look—will evidence it. If your life does not match your words, your faith is dead and useless!

When Immanuel comes, EVERYONE remaining on the earth will hear and believe. EVERYONE will be a "believer." But their difference is that they did not see the unseen and perform confirming works, which would have justified them. With the coming of Immanuel, judgment will then be based solely on one's actions. They will not be justified by faith, but in the fuller sense will be "justified" by deeds. In Isaiah 26 where we saw the state of those who sleep, and that "the earth will give birth to the departed spirits," we further read their means of achieving righteousness in the Millennial age and the lake of fire age:

... when the earth experiences Your judgments the inhabitants of the world **learn righteousness**. ... They see *Your* zeal for the people and are put to shame; indeed, **fire will devour Your enemies**. Yahweh, You will establish peace for us, since You have also performed for us all our works [Isaiah 26:9, 11, and 12].

This is in no way to diminish the essential work of Yahshua, but from Adam and Eve who paid the price of the loss of the Garden, to David who paid the price of his first-born son (2 Samuel 12), to the Jews who paid the price by being sent into Babylon, to the statement whereby Paul said that many who did not judge themselves were sick and some were dying (1 Corinthians 11:30-31), to the man Paul turned over to Satan for the destruction of his flesh that his spirit might be saved (1 Corinthians 5:5), there are sins that the only way they are reconciled is for us to pay the price for them. Hebrews 10:26-27 says that if you "sin willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries." The third-part Millennial fire and the second-resurrection lake of fire will most certainly provide this judgment.

Who would dismiss the necessity of disciplining children? When they do wrong, we cannot tritely say, "It's under the blood." No, children learn righteousness through discipline and correction; they pay the price. Yahweh is no different towards us. Sin necessitates judgment. We have noted that "love" is used more in kingdom John than

in the other three Gospels together. But love is NOT freedom to sin. In fact it is just the opposite. The message to the corrupt Laodicean church is, “Those whom I love, I reprove and discipline; therefore be zealous and repent” (Revelation 3:19). Likewise, in Hebrews 12:5-8 we read this warning:

... you have forgotten the exhortation which is addressed to you as sons, “My son, do not regard lightly the discipline of the Lord, nor faint when you are reprovéd by Him; for those whom the Lord loves He disciplines, and He scourges every son He receives.” It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

If you are going to read and accept the contract, folks—the Bible—then be sure to read the fine print as well! Do not just read and be lulled by the feel-good parts. This contract is not a free ride where you get all the benefits with no obligations. The fact is, some sins are forgiven by the work of Yahshua; but if you sin willfully or disobediently or even by omission, you have to pay the price! In the end, every man, woman, and child enters into immortality by the work of Yahshua who went before us and opened the way for us, restoring us to the Father. Our entrance was impossible otherwise. But, that does not mean that we are exempt from paying a price and are not obligated to be holy, even as He is holy (1 Peter 1:16). As it written in the fine print, “**By this we know that we are in Him:** the one who says he abides in Him is **himself (lit.) obligated to walk in the same manner as He walked**” (1 John 2:5-6). If we are exempt from personal responsibility, then He will have to retract much of the Scriptures, including the necessity of taking up one’s cross, dying to self, and passing through the narrow gate where the way is afflicted and few, few will enter (Matthew 7:14). As it is written, “Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap” (Galatians 6:7).

This is the very judgment man will know in both the Millennial Reign and the lake of fire; and make no exception, today as well! The difference upon Immanuel’s coming will be that more accountability and a focus on righteous behavior will prevail, for the pure kingdom of heaven will be upon the earth. All men will learn righteousness. And today, a small remnant, the [obedient people](#), will judge themselves, do what is right, and ascend alive.

The options of either choosing self-disciplined righteous behavior, or to have to learn righteousness from the external, is simply set forth by Yahshua in Mark 9:49-50:

“For everyone will be salted with fire. Salt is good; but if the salt becomes unsalty, with what will you make it salty? **Have salt in yourselves**, and be at peace with one another.”

What can this mean? Before saying this, Yahshua had just instructed that, “If your hand causes you to stumble, cut it off If your foot causes you to stumble, cut it off If your eye causes you to stumble, throw it out” And in each case He concluded that it is better to enter life without these, than having them to be cast into Gehenna, “where their worm does not die, and the fire is not quenched.” Yahshua tells us here that we either bring this salting fire into our own lives and judge ourselves, or He will—in these

remaining days, in the Millennial Reign, or in being cast into the lake of fire. We either salt ourselves and cease the rotting decay of sin, or He will eradicate it. It is our choice.

Concerning children once again, as a father to my five children, I used to give them this same option. I knew that it was far better for them to learn self-control and the pursuit of righteousness and things of value, than to obey just because I enforced it. Therefore, when I saw a problem beginning, I would tell them: This is what you are doing wrong, and you either correct it, or I will. The latter meant that I would spank them for the repeat of the offense. I did not spank them when I initially saw the wrong, but I pointed it out and expected them to correct it. One way or another, they were going to change; and it was far more valuable if they learned to practice self-discipline. To my memory, I cannot recall ever having to follow up with a spanking. This is precisely what Yahshua is saying to us: You either correct the problem, or I will! Do not let your salt become unsalty.

Let the rivers clap their hands, let the mountains sing together for joy before Yahweh, for He is coming to judge the earth; He will judge the world with righteousness and the peoples with equity [Psalm 98:8-9].

BIRTH—NATURAL AND HEAVENLY

Let us here address yet another related compelling matter. In light of the dramatic change whereby the time of determining faith comes to an end and everyone believes in the Son of God, beginning in the Millennial Reign, it is very doubtful that natural birth will continue. Anyone who would be born during this time onward would never have the opportunity to exercise determining faith. This is not a solely conclusive reason, for those who died prematurely, or even those who never seemed to be afforded the opportunity to hear and believe, were also excluded from faith. But to be placed in a time when faith was not even an option on the earth would be unique to all mankind.

With the coming of Immanuel and the pure kingdom of heaven that will be established in the Millennial Reign, the emphasis from there on will be the new heavens and new earth. Therefore, Yahweh will seemingly take all men whom He has created for six thousand years, and now train, perfect, and in time transform them into His image. The number six is in fact the number of earthly man, who was created on the sixth day, and it is fitting to complete the creation of mankind on the sixth "day" as well. God created the natural earth in six days and then rested. Therefore, it is quite fitting that at the completion of these six thousand years in which He has created mankind, He will equally rest from creating men.



Furthermore, we have noted in previous writings that fertilization of the human egg is nothing less than the testimony of Satan being cast down to the earth. This body of sin we possess which is from this earth comes to us by the serpent-looking sperm being cast down to the earth-looking egg. Therefore, will this shadow of bringing forth cursed offspring come to an end as well? If death ceases, and if Satan is bound, it seems that birth will also cease. Remember, under the Law of Yahweh the seminal emission of the male, the menstrual cycle of the female that makes ovulation possible, as well as birth itself, were all unclean acts, requiring time periods, washings, and offerings for purification.

Additionally, when the second resurrection takes place at the end of the Millennial Reign, if a woman had been married to, say, three different men, who each died, or vice versa, to whom would she/he be married? Though they will not yet be in immortal bodies that are neither male nor female, evidence is that birth in the flesh will not be taking place, but will be elevated towards the higher fulfillment of spiritual fruit, spiritual offspring. Remember, with the advent of Immanuel, the nations will no longer be ruling, and the focus and purpose in life will dramatically change! The emphasis will no longer be physical gain and pleasure, but now spiritual gain and value.

And let us note as well, when the Millennial Reign comes, the church will have already experienced the fulfillments of both the former rain (shemen) and the latter rain (shemen). [As has been noted](#), these two outpourings of the Spirit, the fresh oil shemen, are conjugal in nature and effects. These having been fulfilled, there is no reason for the natural foreshadowing testimony of intercourse to continue. This would be no more necessary than the need for a natural temple in Jerusalem or the sacrifice of a lamb. When the fulfillment comes, the natural testimony is replaced and done away with.

We have briefly considered natural birth, let us now turn our attention to Yahshua's resurrection and the matter of heavenly birth. This will occupy the remainder of this section.

We have already noted that the first Remnant must first resurrect from the dead, and then they and the second Remnant ascend alive together to meet Yahshua in the air. As addressed in the writing, [Ascending Alive](#), these are in heaven for fifteen days and thereupon fulfill Yahshua's instruction that we "must be born *from* above." This is the literal translation of John 3:3 and 7. Man has been born of woman thus far, but no one, other than Yahshua, has been born from above. Everyone up to now has gone to sleep. When the united two Remnant return with Immanuel, they will come as the promised "first fruits to God," the "first fruits among His creatures." They will be the first of mankind to be born from above, as Yahshua declared.

We know that Yahshua was from above; but, the body provided to Him by Mary was not from above but from this earth. It, like our own bodies, was from below. Its identity with the earthly was very much proven when He died on the cross and His body was buried in the tomb. Three days and nights later, of course, He resurrected from the dead, and on that day revealed Himself to various people. So, the question is: Was He immortal when He came out of the grave, or was He like Lazarus and all the others who had been raised from the dead?

Most Christians think that Yahshua was immortal at His resurrection. But was He really? Why would He be? At that point, like all the others that He Himself had raised from the dead, why would He be any different? He had not yet gone to heaven and restored man and the Garden kingdom through His [vow as a Nazirite](#). Nor had He gone to heaven to sprinkle His blood in the heavenly holy place. In fact, if He was immortal at His resurrection, He would have had no blood.

But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but **through His own blood**, He entered the holy place once for all, having obtained eternal redemption. ... Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us; nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own [Hebrews 9:11-12, 23-25].

Yahshua had to enter into heaven as a man, not only to take His blood before the Father; but most importantly, in order to prepare the way for us as flesh men. **In order for us to ascend alive in these mortal bodies, Yahshua had to precede us and do likewise.** For our sake, He had to go into heaven as a man. The first Remnant must be resurrected back into their earthly bodies, and we the second Remnant will most certainly be in ours. **Therefore, if we are to ascend alive in our mortal bodies, Yahshua had to do the same as “the first fruits of those who are asleep.”** Again, it was essential that He precede us in the same manner as we will ascend, preparing the way for us. He came as a man like us, living in a mortal body; and for this very reason He had to complete that process and ascend alive into heaven as a man with that earthly body. In every regard He prepared the way for us, even in ascending.

As you will see, not only did Yahshua clearly state His restored flesh existence to be the case, but three times He demonstrated it—twice before He ascended, and once immediately upon His return from heaven. When He arose from the dead and came into the midst of the apostles and others who gathered with them, they thought He was a spirit. “... He Himself stood in their midst and said to them, ‘Peace be to you.’ But they were startled and frightened **and thought that they were seeing a spirit**” (Luke 24:36-37). Yes, He had resurrected from the dead, but what kind of body was He in at that time? Was it already a born-from-above immortal body, or was it His resurrected flesh body? If it was born from above, then how could that be the case, for He had not yet ascended to the Father, as He had told Mary outside the tomb: “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God’ ” (John 20:17). And if He ascended that morning, then why did He ascend into heaven late that evening? “And He led them out as far as Bethany, and He lifted up His hands and blessed them. While He was blessing them, He parted from them and was carried up into heaven” (Luke 24:50-51). More on this shortly.

So, what kind of body was Yahshua in at His resurrection and into the evening? In Luke 24 He provides the first two testimonies as to His mortal state:

And He said to them, "Why are you troubled, and why do doubts arise in your hearts? [1] See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." And when He had said this, He showed them His hands and His feet. While they still could not believe *it* because of their joy and amazement, He said to them, [2] "Have you anything here to eat?" They gave Him a piece of a broiled fish; and He took it and ate *it* before them [verses 38-43].

What could be more natural in what Yahshua did so as to prove His resurrection into a mortal body? First He told them to look at the wounds on His hands and His feet, and even asked that they touch Him and see that He was a man just like them. He was just as much a man as was Lazarus who had likewise resurrected from the dead just a few days before. But even so, it says that out of joy and amazement they still could not believe, so He provided yet a second conclusive evidence: He asked for and ate some broiled fish. This Peter confirmed in Acts 10:41, saying that he was among those "who ate and drank with Him after He arose from the dead." It was evening, and they in fact shared a meal together, just as they had so many times before He was crucified. Most certainly, after the meal they all believed He was flesh.

How much more natural and compelling testimony did Yahshua need to evidence that He was still a mortal man who had come out of death, even as He had performed and demonstrated in raising others? But still today, most Christians think that He was spiritual here, despite His own concerted efforts to demonstrate otherwise. No, He had not yet ascended to the Father so as to offer His blood as an offering and to fulfill the eight-day process so that He would be the first to be born from above as He had instructed Nicodemus.

Believers throughout history have been like the Jews who elevated the coming Messiah so much that they could not accept that He would be a natural man of such humility and servitude. In like manner, Christians elevate Yahshua's resurrection so much that they cannot accept that He resurrected as a natural man. In body, He was a man just like us, even at His resurrection.

We have already noted that one of the critical reasons Yahshua had to be in heaven for eight days was to fulfill the requirements of the Nazirite vow (Numbers 6:10-12). But also, it is possible that He was not circumcised of His flesh, His earthly body, until that eighth day, as equally required by the Law (Genesis 17:12, Leviticus 12:3, Luke 1:59). Therefore, having prepared the way for us in His earthly body, which was critical, after those eight days in heaven whereupon He would have received His born-from-above immortal body, He could, and did, return to this earth.

Backtracking momentarily, in John 20:19-20 we find essentially the same post-resurrection account as that in Luke, less the meal:

So when it was evening on that day, one of the sabbaths, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace *be* with you." And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord.

Verses 24 and 25 then tell us that Thomas was not there at that time, but he was there when Yahshua returned after eight days. Let us continue in the John 20 account, verses 26-28, that address His return back to earth now in His born-from-above body.

After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace *be* with you." Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing." Thomas answered and said to Him, "My Lord and my God!"

Here we find the third testimony that Yahshua was in His mortal body throughout the day of His resurrection. What is the difference here in this account, versus the earlier accounts in John and Luke? We see that before Yahshua ascended into heaven in His mortal body, He told the disciples to simply look at His wounds. But, after He had been born from above into His immortal body, He now could tell Thomas to place his finger into His hands and his hand into His side. This was not possible when His body was mortal. Thomas had even stated this test beforehand (verse 25), and is yet another testimony designed and provided by Yahweh that, yes, "touch Me and see," He was in flesh like any man. "Have you anything to eat?" I am still a flesh man. But after eight days in heaven, He demonstrated the very thing that He had told Nicodemus—"you must be born *from* above." "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing."

Also, after Yahshua's true ascension and birth into a born-from-above body, it is noteworthy that when He later provided fish and bread to the disciples who had fished all night, He served it to them but it did not state that He ate any. "Jesus came and took the bread and gave *it* to them, and the fish likewise" (John 21:13). This is a clear and telling contrast, once again, to when He was still in His earthly body and ate the meal with them in order to prove its mortality.

And let us note here as well that just because Yahshua said "for a spirit does not have flesh and bones," it does not mean He did not have blood, as many have purported. He was simply telling them that He was a flesh man as well. This suggested absence of blood at that time is no more valid than to say that Eve was absent of blood when Adam likewise declared, "This is now bone of my bones, and flesh of my flesh" (Genesis 2:23). And if He had said He was flesh and blood, would that have meant that He did not have bones? This identification of man as flesh and bone is a like description mentioned several times in the Scriptures, including Job 10:11, Psalm 38:3, and Lamentations 3:4. And remember, according to Hebrews 9:11-12 and 23-25, He had to have His blood so as to bring it into the holy place.

Some might also read these accounts in Luke 24:31 and John 20:19 and object that by Yahshua's sudden appearance in the room, or even His like departure from the two men whom He met on the road to Emmaus, this proved that He was in a heavenly body: "and He vanished from their sight," and "Jesus came and stood in their midst." If that is the case, then one would also have to say that Phillip was in a heavenly body as well when "the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him" (Acts 8:39). If the Spirit could snatch Philip in his natural body away from the

Ethiopian eunuch, then He could well do the same for Yahshua in His born-from-the-grave natural body.

Let us also provide yet another evidence that Yahshua did not yet ascend to Yahweh on the day of His resurrection. As noted in the writing, [*The New Millennial Calendar*, page 10](#), the Jews' seventh-day sabbath during Unleavened Bread was the second chief sabbath when Yahshua resurrected from the grave on Saturday, April 4, 33 A.D. The following day, Sunday, would have been First Fruits where they had the wave sheaf offering. Very importantly, if Yahshua had ascended into heaven on the day of His resurrection to receive a born-from-above body, then He could not have been the First Fruits wave sheaf offering to Yahweh God. To be that offering He had to ascend on the day after His resurrection, and this is precisely what we find here. Also, this fact is quite essential in that, as we have seen in 1 Corinthians 15:20, Yahshua was identified as "the **first fruits** of those who are asleep." This He fulfilled with His ascension into heaven on First Fruits, the day after the sabbath. Let us now more carefully examine these events leading up to His ascension.

We have read in John 20:19: "So when it was evening on that day, one of the sabbaths, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst." It had to have been getting quite late in the day, for the two men who spoke with Yahshua on the road to Emmaus had already noted, "Stay with us, for it is *getting* toward evening, **and the day is now nearly over**" (Luke 24:29). They had just arrived to tell the disciples that they had seen Yahshua, when He came into their midst. How much time had elapsed from when they said this to Yahshua, to when they spoke to the disciples? The journey from Emmaus to Jerusalem was seven and a half miles. If they had run the entire distance, that would have taken them over an hour. So it was most certainly getting late by then.

According to Peter, Yahshua then ate and drank with them at that evening meal. We are also told that He taught them from the Law of Moses and the Prophets and the Psalms, and "opened their minds to understand the Scriptures" (Luke 24:45). This certainly would have taken a while as well. Then after all of this, He led them out to Bethany, which was about two miles from Jerusalem. Walking that distance would have taken about forty minutes.

Accounting for all of this, and in light of the Law of the First Fruits wave sheaf offering, by then it was certainly after sunset, making it the next day according to the Jewish calendar during that time. Remember, when the two men from Emmaus talked with Yahshua, even then they stated, "the day is now nearly over." In order to fulfill the law of First Fruits, He then ascended into heaven, as we read: "... He lifted up His hands and blessed them. While He was blessing them, He parted from them and was carried up into heaven" (Luke 24:50-51). Thus, all things considered, Yahshua finally ascended to the Father as He had told Mary to instruct the disciples.

Also, since He had to ascend that next day as First Fruits, this would explain why He delayed until about midday to show Himself to the two on the road to Emmaus; but more significantly, it was not until the evening that He revealed Himself to the disciples. Obviously He revealed Himself to them toward the end of the day so that He would ascend after its conclusion. And for your information, the moon would have

been a little less than full, so they would have had no trouble traveling, even at night if necessary.

Frankly, it is MOST naïve to consider that a grave could birth Yahshua into a heavenly body. That is absurd! How can a grave be the womb of heaven? It is not. The only way He could have been the first to be born from above into an immortal body was to go to heaven, be circumcised of His earthly flesh, and from heaven be birthed. The grave IS NOT a substitute for heaven, and cannot in any way birth the heavenly, anymore than Hagar could have birthed Isaac. There is a vast difference between being born from the grave and being born from above. Heavenly Jerusalem is the only one who can birth the heavenly, the immortal (Galatians 4:26-27). At best the grave is sheol, even hell, and prevails until heaven can birth man so as to descend here to earth to those who are in captivity to sin and death and in darkness (Ephesians 4:8-10). (Read "[Angels Will Bear You Up](#)" for more evidence regarding Yahshua's and our own ascension in earthly flesh, and who it is who actually carries us to heaven.")

So, with all of the compelling evidence that Yahshua resurrected into His mortal body, which He possessed throughout that day, and ascended alive after that evening, why is it that most Christians believe that He was birthed out of the tomb into immortality? Undoubtedly, a lot of this belief is tied to what Paul wrote in 1 Corinthians 15, particularly verses 42-44, which we read here:

So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable *body*; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*.

Based on this passage, one would assume that the transformation of the dead into an imperishable spiritual body is instantaneous; but clearly this cannot be and is not the case. So what was Paul speaking of here? Paul was given tremendous and vital revelation as a man; but in this passage, it was in general and not a complete account. In like example, in 1 Thessalonians 4:13-18 he was able to reveal that the dead in Christ rise first, and then he states, "we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air" Who knows what Paul was thinking when he said in a personal and specific way, "**we** who are alive and remain." Was he thinking at the time, as much of the New Testament was written, that Yahshua's return was imminent and he would be a part of the company—"we"? But there was one thing that Paul never foresaw, something that is only now being revealed in these last days, and that is that he and all of Christianity are a breach! Paul did not see this critical breach!

Yes, He saw the general principle that those who were dead would rise first, and that those who were alive at the time of Immanuel's coming would ascend alive. And he knew that it would be at the sound of a trumpet. As he stated in verse 15, these things he spoke "by the word of the Lord." But what Paul was not given understanding of was that the two companies that fulfill this are the "two sons of fresh oil," the two olive trees, even the two Remnant. Furthermore, he knew nothing concerning the legal necessity that [the Body of Christ be split as well](#), and would be split by the Millennial Reign. Undoubtedly when he wrote this, he thought that it applied to Christians, but it does not. In fact, as you will see shortly, he describes yet another distinctly different resurrection that he and all of Christianity will be in.

In 1 Corinthians 15, verses 51-53, Paul stated something that he called “a mystery.” Here we read:

Behold, I tell you a mystery; we will not all sleep, but we will all be changed in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality.

Clearly, this was a mystery that Paul did not know the full and complete conclusion thereof. He wrote these things by the Spirit, and was given just what he needed to know and say. This is the same in Ephesians 5:22-33, where in verse 32 he made the like statement, “This mystery is great; but I am speaking with reference to Christ and the church.” Here he sees that the church needs to submit to Yahshua as a wife submits to her husband. Christians take this and claim that the Body of Christ is therefore the Bride of Christ as well, when clearly they are not. Here again Paul could not fully see the fulfillment of this equally acknowledged mystery, as Christians to this very day also cannot see. They do not see that, as testified in Adam, the Bride is taken out of them, out of the sleeping Body. This is equally attested when Yahshua’s side was opened after He was also put to sleep, and out came blood and water. Like Christians today, Paul did not see the whole picture so as to understand that first the Bride enters into immortality, followed by the Body.

What we find in 1 Corinthians 15 is that Paul revealed **the general truth regarding resurrection**, but lacked the fuller expression of this truth, and, once again, an understanding of the specific fulfillments. For example, we read in verses 42-44, laid out here for clear comparison:

It is **sown** a perishable *body*, it is **raised** an imperishable *body*;
 it is **sown** in dishonor, it is **raised** in glory;
 it is **sown** in weakness, it is **raised** in power;
 it is **sown** a natural body, it is **raised** a spiritual body.
 If there is a natural body, there is also a spiritual *body*.

This is indeed true if one backs off to see the big picture, but it lacks essential specificity. All men will enter into the latter, but each in their own order (to be addressed in the next section). When we read these, there is something distinctly absent in this sown/raised comparison that would not have fit. In verses 40 and 47-49, Paul contrasts our present bodies with those that are to come which are “heavenly.” But in verses 42-44, the absence of the mention of the “heavenly” body is quite revealing. Once again we see that Paul could not understand the details of what he wrote here, but laid out the general truth that would not be more fully understood until the fullness of time. In verses 40 and 47-49 we read, again in comparative contrast:

There are also **heavenly** bodies and **earthly** bodies,
 but the glory of the **heavenly** is one, and the *glory* of the **earthly** is another.

The first man is from the **earth**, earthy; the second man is from **heaven**.
 As is the **earthly**, so also are those who are **earthly**; 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**.

That which is absent in verses 42-44 is to say that the dead are **raised** in the heavenly. They are not. In fact, it is clearly stated in verse 47 that “The first man is **from the earth**, earthy; the second man is **from heaven**.” Why are the words “heavenly” or “heaven” not in verses 42-44? **Because the dead are not raised in the heavenly**, and therefore this is entirely absent in those verses. The first Remnant are raised in the earthly, and then ascend into the heavens in these earthly bodies; but no one is ever raised from death in the heavenly, not even Yahshua Himself.

The question once again demands to be asked: **How can a heavenly body be obtained here on earth?** It cannot be obtained here. It is quite obvious that in order to obtain a body that is “from heaven,” it has to be obtained IN heaven. Would one go to heaven to obtain an earthly body? That is ludicrous to even ask. It is equally ludicrous then to believe that we, or even Yahshua, obtain a heavenly body from the earth, and even doubly ludicrous to think that we receive one from the grave. Thus, as has been stated, clearly Paul was talking in generalities in verses 42-44, and did not mix these statements with what he was seeing and saying in verses 40 and 47-49 regarding the heavenly. He had the facts, but rightly kept them separated, and could not and did not tell the whole story. Again, as Yahshua clearly stated, we **MUST** be born from above, and the only way to do that is to go to heaven with this body and redeem it for the heavenly, just as Yahshua, the first fruits of those who are asleep, testified. The heavenly body is obtained from only one place—heaven!

Therefore, the idea that Yahshua came out of the grave in an immortal body based on 1 Corinthians 15:42-44 is not accurate. To receive His heavenly body, He had to go to heaven to get it, and He did not do that until after the evening so as to be the First Fruits wave sheaf offering.

Furthermore regarding these verses, we also know that at the second resurrection the vast company of “the rest of the dead” come forth from the grave, and clearly they are not in born-from-above bodies. But, will they physically die? We have already seen that at that time “there will no longer be [physical] death” (Revelation 21:4). One could then say that, technically, they will be raised imperishable. Is this not true? The Greek word for “imperishable” is “aphtharsia,” and refers to perpetuity, or unlimited time. This meaning is evidenced in 1 Peter 1:23, where we read: “for you have been born again not of seed which is perishable but imperishable, *that is*, through the living and enduring word of God.” Thus, living and enduring describes imperishable, the very state of mankind upon the second resurrection.

This being the case, when Paul stated in 1 Corinthians 15:51-53 the mystery that “we will all be changed in a moment, in the twinkling of an eye, at the last trumpet,” it can rightly be questioned whether this is the first resurrection of the Remnant, or in fact the second resurrection of “the rest of the dead.” One has to ask here if there is an intended difference between “the trumpet” in 1 Thessalonians 4:16 where “the Lord Himself will descend from heaven with a shout ... and with the trumpet of God,” versus “the **last** trumpet” in 1 Corinthians 15:52? Is the **last** trumpet sounded specifically at the second and last resurrection? A comparison of these passages indicates this to be the case.

In Numbers 10:5-6 we see the testimony where a trumpet, or trumpets, are actually blown two times. In addition, in 1 Thessalonians 4:16 the first resurrection is identified not only with the trumpet, but with a shout: "For the Lord Himself will descend from heaven with a **shout**, with the voice of the archangel and with the **trumpet** of God, and the dead in Christ will rise first." This is the very testimony we find in these two soundings of the trumpet in Numbers 10:5-6:

"But when you blow a shout, the camps that are pitched on the east side shall set out. When you blow a shout the second time, the camps that are pitched on the south side shall set out; a shout is to be blown for them to set out."

These two shouts certainly seem to testify of the two resurrections. The first trumpet brings forth those who are on the east side, even the eastern gate that provides the water that heals the sea, as well as the coming of Immanuel (Ezekiel 43:1-4, 47:1-8). This most certainly testifies to the first resurrection. The second or last trumpet brings forth those on the south side who are the rest of the dead and will enter into the great white throne judgment.

There are in fact several noteworthy and revealing differences in these two similar yet distinctly different accounts, affording light and definition relative to the two resurrections. In addition to the testimony of two different trumpet soundings, you will notice that the first Remnant in 1 Thessalonians 4:16 is identified specifically as "the dead **in Christ**." However, in the last-trumpet account when not only Christians but "the rest of the dead" will resurrect, verse 52 merely states that "the dead" will be raised. This is an important distinction, for if it had repeated "the dead in Christ," then this could not have been the second resurrection, for the nations are resurrected here as well. Thus, appropriate to the second resurrection, the latter merely said "the dead."

Also, most significantly, in 1 Corinthians 15:51-53 Paul did not include the ascension of those who are alive and remain at Immanuel's coming as stated in 1 Thessalonians 4:15. They were just the dead. Neither were there two companies that are caught up together to meet Immanuel in the air. They were simply resurrected. Why would he not add these integral events except that the last trumpet was a resurrection separate from and later than that in 1 Thessalonians 4:13-17? The latter would instead be one large company of the dead consistent with the second resurrection of Revelation 20:13-14.

Furthermore, while the 1 Thessalonians 4:13-17 resurrection leads to being caught up to heaven, affording them their born-from-above bodies, Paul does not say that the last trumpet will catch anyone up to heaven. Instead, remaining on this earth, the perishable simply puts on the imperishable. And as we have seen, "imperishable" is the Greek word "aphtharsia," which means perpetuity, or unlimited time. In other words, their bodies do not die.

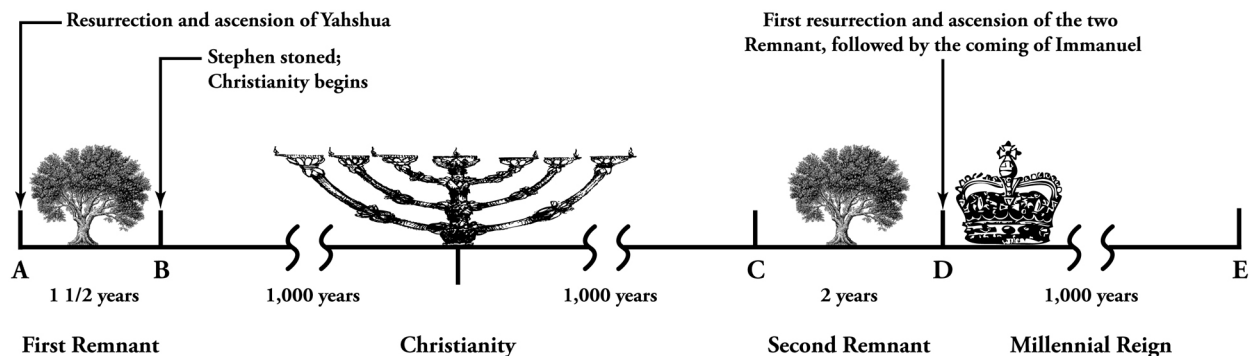
After two thousand years of the church, the vast majority of Christians are in the grave, asleep; and at the last-trumpet second resurrection they will indeed leave the grave to receive a body that will not die. And, of course, this is likewise true for the even vaster company of the nations who resurrect at that time as well. Then each in their own time, which we will address next, Christians and the nations will ascend alive into heaven in those bodies, which will thereupon be redeemed for the heavenly. They will each

follow in the way prepared by Yahshua, who was the “first fruits of those who are asleep.”

Thus we see that what Paul wrote here regarding the last trumpet finds far more consistent fulfillment in the second resurrection. This is precisely what he laid out and emphasized in that account, in contrast to the first resurrection of the first Remnant, who, along with the concluding second Remnant, ascend into heaven to receive their heavenly bodies. These will then return with Immanuel to rule and reign with Him for a thousand years. Thus we see that in both of these marvelous yet general accounts regarding the two resurrections of the dead, there is a great degree of definition that has to be and can be added, particularly with just comparison and understanding. The result is wonderful, confirming truth as to what Yahweh has done, is doing, and will yet do in the days before us and beyond.

SUMMARY OF EVENTS

Let us summarize the chronology of events we have seen thus far. Following is a chart of these events from Yahshua’s resurrection, through the Millennial Reign. This is followed by a more complete written description of this period.



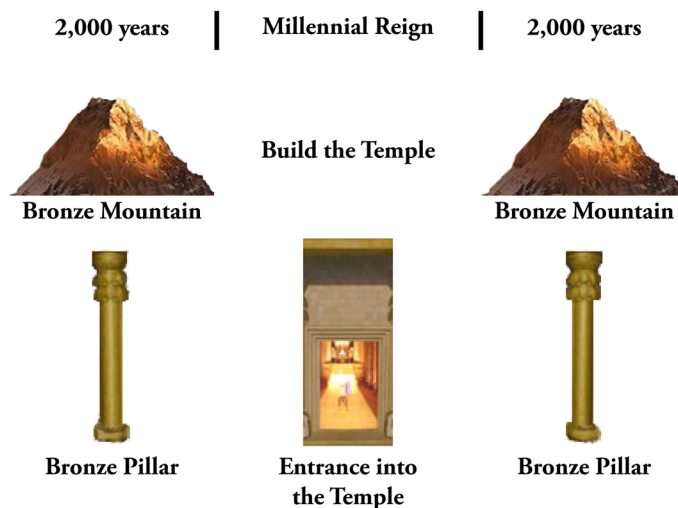
First, as the “first fruits of those who are asleep,” Yahshua resurrected from the dead back into His earthly body, before ascending into heaven on First Fruits (A). As written in Acts 2:31, “He was neither abandoned to hades, nor did His flesh suffer decay.” Most certainly, His flesh did not decay, but came back to life in the same state wherein He had laid it down, thereby preparing the way for all men who are asleep. What would have been the point of saying His body did not decay, if He did not arise in His earthly body?

Following eight days in heaven and being the first to receive a transformed born-from-above body, Yahshua returned to earth and appeared to many for the remainder of a forty-day period (Acts 1:3, 1 Corinthians 15:3-7). Thereupon, the first Remnant was established, and ended with the stoning of Stephen at Tabernacles, a year and a half after Yahshua’s crucifixion and resurrection (B). The first Remnant was then disbursed abroad, and the breach of Christianity began. Saul/Paul was raised up to begin this new work, and the Body of Christ began to be formed—the seven-branched lampstand that separates the two olive trees, the “two sons of fresh oil” Remnant (Zechariah 4).

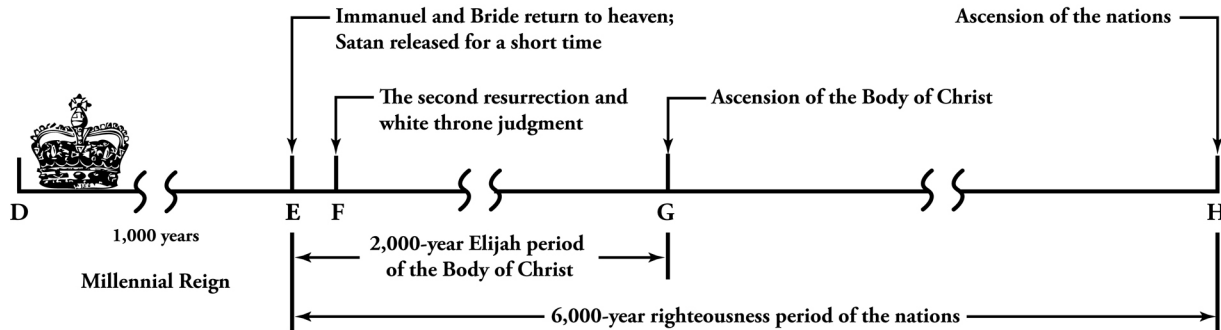
As attested by the two of three loaves of leavened Pentecost bread that Saul received (1 Samuel 10:3-4), plus many other like testimonies, Christianity's three one-thousand-year periods of time that were given to them are cut short to two (B to C), and today Yahweh will complete what He began in the first Remnant. He will send His Spirit as on the day of Pentecost, providing now the latter rain, and perform the Bride work that prepares the way for Immanuel. This is in fact the work Paul foresaw in 1 Thessalonians 4:15 when he wrote of those "who are alive and remain until the coming of the Lord," and should have a duration of [two years](#) (C to D).

When the second Remnant is formed and completes its Elijah work, as Paul continued to relate, "the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ [the first Remnant] will rise first. Then we who are alive and remain [the second Remnant] will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord" (D). As set forth in Revelation 20:4 and 6, the "first resurrection" will bring forth the first Remnant, who will be joined with the "first fruits" second Remnant, and together they will receive their born-from-above bodies in heaven and return with Immanuel to rule and reign with Him for a thousand years (D to E). This is the Millennial Reign where Satan is bound, the time of the nations (Gentiles) comes to an end, the tree of life is established on earth and men no longer die, and Immanuel builds His temple between the [two bronze mountains](#) of the two two-thousand-year periods of Christianity, thereby splitting them and making them clean as well.

One should realize here that as the Body of Christ, Christianity is obligated to three days and three nights in the grave, or three thousand years. Therefore, they cannot be in the first resurrection. As has been addressed, they are sown for the sake of the nations and will not resurrect until the second and final resurrection when "the rest of the dead" come to life after the thousand years of the Millennial Reign are completed (to be laid out as well). You will recall in Luke 12:40-46 regarding the servant who labors in the Master's house (believers) in an unfaithful manner, that when the Master returns He "will cut him into two parts, and assign him a place with the unbelievers." These two parts are these two two-thousand-year periods, the two bronze mountains of Christianity, separated by the Millennial period when Immanuel builds His temple. They are the two bronze pillars of Solomon's temple that one passed between in order to enter into the temple (1 Kings 7:15-22).



So, what takes place from here? Let us now lay out yet another chart for the purpose of examining Yahweh’s judgment of Christianity and the nations, as well as Satan. This, once again, will be followed by a more complete written description of this period.



The Millennial Reign will be the most important period or age in the history of all mankind. Everything pivots on it, as seen here.



The Millennial Reign will be the first time that God brings His kingdom to earth, when, as promised, He will personally rule and reign on this earth—Immanuel, God with us. We are told that this period is specifically for one thousand years, that Satan is bound during it, and that those in the first resurrection will rule and reign with Him.

But what might happen at the end of the Millennial Reign? As addressed in [The Waltz of Life](#), it is evident that Immanuel will then return back to heaven, taking His Bride with Him (E). When it says He will rule and reign for a thousand years, it is because He will rule and reign for a thousand years. When that period is complete, obviously He will return back to heaven.

Another evidence that Immanuel leaves is that Satan is released for a short time to deceive the nations (E to F). How could the nations be deceived with God ruling here on this earth? They could not be. Also, this is a repeat of what took place when He left following His resurrection. As soon as He left, the apostles committed the abomination of desolation by standing in the place of the Holy One and selecting a replacement for Judas (read [The Great Tribulation, page one](#)). Yahshua alone had the right to make that replacement, and the corruption of the kingdom began. Therefore, it is quite fitting that

as soon as Immanuel leaves at the end of the Millennial Reign, once again desolation immediately takes place.

We have no idea exactly how long “a short time” will be; but we do know that afterwards, as it is written, Satan is cast into the lake of fire, Immanuel returns, and “the rest of the dead” are brought forth from death—the earth gives birth to the departed spirits (F)! The Body of Christ will have completed its three days and three nights, or three thousand years, in the grave, and will resurrect on its first day of the week—the chronological eighth day. They have taught a Sunday resurrection, and they will experience a Sunday resurrection as Christ’s Body. Also, just as Christ resurrected back into His earthly flesh, so they will resurrect back into their earthly flesh. The difference for them is that Yahshua ascended alive the next day on First Fruits, and they will not ascend for two thousand years. They must complete the second-part [Elijah period](#) that is the second bronze mountain and second bronze pillar. Once completed, the Body of Christ will then ascend into heaven alive to receive their born-from-above bodies and return with Immanuel (G). Here again, read [The Waltz of Life, page 4](#).

Of course when they resurrect on their Sunday, with them comes “the rest of the dead.” This will be all men, women, and children who have died since Adam (with exception to the first Remnant), including Adam himself. It will include all the patriarchs and prophets as well. Again, the earth will give birth to the departed spirits.

Most Christians think that the patriarchs and prophets and others who believed enter into the kingdom of God at the time of the church. Many probably naively think they are already there. But the whole of the Scriptures and the ways of Yahweh do not evidence or support this. Keep in mind that **the kingdom of heaven, the church, did not begin until Yahshua’s crucifixion, resurrection, and return after eight days.** And most importantly, Yahshua Himself clearly stated that those from John the Baptist to Adam were not in the kingdom of heaven: “Truly I say to you, among those born of women there has not arisen *anyone* greater than John the Baptist! **Yet the one who is least in the kingdom of heaven is greater than he**” (Mathew 11:11). If no one was greater than John and he was not in the kingdom of heaven, then clearly the patriarchs and prophets were not in the kingdom either.

People do not realize how entirely discriminating and determining time is. For example, if you had lived in the time of Yahshua’s ministry, you could have walked up to Him and been healed of any affliction. But can you do that today? Not at all. So, were those who lived at that time better than you? Were they more spiritual than you? No, they simply had two advantages: time and place. Was Abraham in the church? No, for it had not yet begun. As it is written in Hebrews 11:13, “All these died in faith, **without receiving the promises**, but having seen them and having welcomed them **from a distance**, and having confessed that they were strangers and exiles on the earth.” That distance is the determining factor of time. Can they be in the first resurrection? Not at all. Why? Because they did not live during the time of the former rain. It is just that simple. Again, time is the great determiner and is entirely discriminating. It places people in opportunities, but at the same time it also excludes all others. Again, was John the Baptist and anyone before him in the church, the kingdom of heaven? Not at all. They died before it was brought to man.

Can you experience the original literal Garden? Can you walk with God in the cool of the day and eat from that tree of life? Of course not. Why? Because of time. But in like manner, neither could Adam and Eve experience the Garden's fulfillment. They died. Could anyone who has died be a part of those who do not die but ascend alive to meet Immanuel in the air? Of course not. They are not alive at the time of His coming. Therefore, when Christians complete the Elijah second period of their work and ascend alive, how could anyone be in it who was not a part of that work for the two thousand years before the Millennial Reign? They cannot be. It was and is a very specific work. Rather, those who were not alive at the time of that work are all in the nations category until they can later be added into the kingdom according to their faith and according to the will of Yahweh God.

Abraham had faith, but the timing of his life excluded him from receiving his born-from-above body until after the Bride-and-Body church is fully completed. Remember, everyone will eventually fit into one of three places in the kingdom: in the holy of holies Remnant, in the holy place of Christianity, or in the court of the nations. The two-part temple first has to be built, which is not complete until the Body of Christ enters into immortality following their concluding two-thousand-year Elijah period. Only then can others like Abraham and all who had faith be added in, and only at the end of the nations' own concluding second-part six thousand years (H).

It is evident that at the ascension of the nations to receive their immortal bodies, those who had faith prior to the kingdom of heaven being brought to man will then be placed into either the holy of holies or the holy place. What is not possible in lower dimensions, is possible in [higher dimensions](#). Thus, while time and their natural state have excluded their entrance into the forming and even formed kingdom of heaven, their entrance into immortality allows them to receive their placement and reward according to their faith and works.

Up until that time, two limiting factors have delayed their entrance into the holy of holies or the holy place fulfillments. First is the time required for completing those two works that brought the church into incorruptible bodies. As it is written, "And all these [patriarchs, etc.], having gained approval through their faith, **did not receive what was promised, because God had provided something better for us, so that apart from us they would not be made perfect**" (Hebrews 11:39-40). Second, there must be the passage of time required in order for they themselves to be able to enter into their own incorruptible bodies. Once both of these are effected, the discriminating fourth dimension of time is overcome. At the higher dimension of the incorruptible, they can now enter into the heavenly placement according to their faith.

Remember also that the law and way of Yahweh is that the first will be last, and the last will be first. We already see this being fulfilled in mankind. The kingdom of heaven did not come to man until four thousand years after the Garden. And even in the kingdom, the Millennial Reign will not come until the end of that two-thousand-year period. Thus, truly, the absolute last—the second Remnant—will be the first to enter into the incorruptible, along with the related first Remnant. And it is here that the tide changes. Next will come the Body of Christ into the incorruptible, and following them will be the rest of mankind. Truly, the first will be last into the incorruptible, and the last will be first into the incorruptible.

One other point here: it would seem evident that after the great white throne judgment, Immanuel would return back into heaven and leave the kingdom to the Body of Christ for the remainder of the two thousand years. In writing about any of this, all we can do is put the pieces together that we are given. The split Bride is exceptionally confirmed throughout the Scriptures, as well as even the split Body of Christ. The Millennial Reign is clearly addressed as well, and even the second resurrection of the rest of the dead is clearly set forth. And as we have seen, the great white throne judgment and the purpose of the lake of fire are evident when one lays aside the false wrath teachings and takes an honest look at the Greek words used there, the whole of the Scriptures, as well as the ways of Yahweh.

Also, Immanuel's return to heaven at the end of the Millennial Reign is quite obvious, the occurrence and placement of Satan's short release is evident, and the great white throne judgment is clearly placed in time. But the amount of time required for that judgment per Yahshua's presence is completely silent. Also, as addressed in *The Waltz of Life*, it seems evident that following their Elijah period, the Body of Christ would bring the return of Immanuel once again. Furthermore, it seems evident that a concurrent six-thousand-year period of the nations would occur in like pattern to the Body of Christ's concluding Elijah period. Based on what Yahweh performs for the Bride and the Body, it would be essential for the nations to equally be split by the Millennial Reign in order to make them clean as well. Time will tell with certainty how Yahweh will work all of this out, but He has given us some advance information. Today, we see enough so as to anticipate His works, especially for the next three thousand years. And one thing is most certain: Christianity's wrath and end-time teachings are completely false and entirely contrary to both the Scriptures and the ways of Yahweh God.

JUDGMENT

We have found in the Scriptures two specific primary periods of judgment and purification: the judgment in the Millennial Reign when Immanuel comes to this earth to kindle the promised fire, and the great white throne judgment following the Millennial Reign. Yet we would be remiss to not note and anticipate that even before these two judgment periods, there would of necessity be judgment and purification that comes upon the second Remnant who precede and prepare the way for Immanuel. For the sake of thoroughness, let us examine what the Scriptures tell us where "judgment" is specifically spoken of.

When we examine the passages regarding Yahweh's judgments, we find that some apply as general statements, some apply to the second Remnant, some apply to the Millennial Reign, some apply to the great white throne judgment, and some apply to both of the latter two. We will first consider these passages that apply in a general manner.

All will be judged by Yahweh, therefore the wise will live their lives with that judgment in the forefront of their minds, they will make preparations for it, and their dedication will be evidenced in their actions. Peter soberly warned, "If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay *on earth*" (1 Peter 1:17). But the foolish are shortsighted and

live for the day and for their own self-gratification and pleasures. When Yahweh clearly states that He will judge every one of us, we are wise to live in anticipation of that judgment. As it is written in Galatians 6:7, so should we heed: "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap." This is a very simple and exceptionally wise law to live by.

Following now are the passages that evidence a more general message regarding judgment. In each case we will be brief in comments and let the passage speak for itself. To begin with, though the word "judgment" is not specifically used in this first passage, the effectuating of judgment is clearly in practice. This is a passage we have already mentioned, and very much deserves repeating here. From Mark 9:43-50, Yahshua stated, "If your hand causes you to stumble, cut it off; ... If your foot causes you to stumble, cut it off; ... If your eye causes you to stumble, throw it out;" then He added:

"For everyone will be salted with fire. Salt is good; but if the salt becomes unsalty, with what will you make it salty *again*? Have salt in yourselves, and be at peace with one another."

If we fail to judge ourselves, salting ourselves with fire, then Yahweh will effect that correction. As Paul states, "if we judged ourselves rightly, we would not be judged" (1 Corinthians 11:31). These are words well spoken. Another passage that demands careful and circumspect application in one's life is the like instruction of the One to whom all authority has been given by the Father (Matthew 28:18). Again, the wise will be VERY careful to uphold this, lest they pile up guilt.

"Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. ... But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. For by your words you will be justified, and by your words you will be condemned" [Matthew 12:33, 36-37].

This is a very straightforward statement. Here now is a passage that many men, and most certainly women (who do not have the authority to teach), should have heeded and thereupon remained silent. James plainly warned:

Let not many *of you* become teachers, my brethren, knowing that as such we will incur a stricter judgment [James 3:1].

In the section, "The Lake of Fire," we spoke of the necessity to read the fine print in the contract. The passage in Hebrews 10 was mentioned, and is added here in full. Sadly, believers practice the very thing that Jude identifies—the grace of God being turned into a license to sin, or "licentiousness" (Jude 1:4). Paul declared in like regard in Romans 6:1-2: "Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it?" Far too many people are lulled into shameful error and deception regarding forgiveness of sin so as to cheapen it, and as this passage states, they insult the Spirit of grace.

For if we sin willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries. Anyone who has set aside the Law

of Moses dies without mercy on *the testimony of two or three witnesses*. How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? For we know Him who said, "Vengeance is Mine, I will repay." And again, "The Lord will judge **His people.**" **It is a terrifying thing to fall into the hands of the living God** [Hebrews 10:26-31].

This is a very sobering passage, calling every believer to accountability for their own actions. Again, "The Lord will judge His people." Furthermore, let us add this equally sobering warning from Yahshua that is given to the believer who knows the Master's will:

"And that slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes, but the one who did not know *it*, and committed deeds worthy of a flogging, will receive but few. **From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.** I have come to cast fire upon the earth; and how I wish it were already kindled" [Luke 12:47-49]!

This second group of verses applies to the judgment of the second Remnant. To begin with, we know that the book of Malachi more specifically addresses the Elijah work that averts Yahweh's wrath and prepares the way for Immanuel. In this regard, the Old Testament begins to close with the following calling that is made just before the coming of Immanuel:

Then those who feared Yahweh spoke to one another, and Yahweh gave attention and heard *it*, and a book of remembrance was written before Him for those who fear Yahweh and who esteem His name. "They will be Mine," says Yahweh of hosts, "on the day that I prepare *My* own possession [the Bride], and I will spare them as a man spares his own son who serves him." So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him [Malachi 3:16-18].

Then in the next and final chapter of the Old Testament, verses 1 and 5 conclude with the following regarding Elijah:

"For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze," says Yahweh of hosts, "so that it will leave them neither root nor branch. ... Behold, I am going to send you Elijah the prophet during the coming great and terrible day of Yahweh."

Obviously, that day of burning is the Millennial Reign where Immanuel kindles the fire that He promises. But, there is no doubt that fire will first be kindled amongst the second Remnant, purifying them, even as we saw in these preceding verses. As written in Revelation 19:7, the Bride must make herself ready, and that in truth and righteousness.

This purification of the second Remnant is most certainly confirmed in yet another clear and revealing testimony, here concerning Elijah himself. During the three-year drought proclaimed by him, he abided at two specific locations, identifying the two Remnant. The first-Remnant testimony was his initiating stay at the brook Cherith until it dried up. He then left there, passed through the breach, and went to second-Remnant Zarephath where a widow provided for him (1 Kings 17:1-10). Revealingly, “Zarephath” means “smelting place,” or “place of refining,” even “place of purification with fire,” and comes from the very word used in Malachi 3:3 concerning Elijah—a “smelter.” Following are verses 1-3:

“Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, he is coming,” says Yahweh of hosts. “But who can endure the day of his coming? And who can stand when he appears? For he is like a refiner’s fire and like fullers’ soap. He will sit as a **smelter** and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, so that they may present to Yahweh offerings in righteousness.”

The New American Standard (NAS), as well as the New King James (NKJ), wrongly capitalize the “h” in these verses in the pronouns “his” and “he.” On the other hand, Young’s Literal Translation made the correct distinction with the lower case “h.” As we have noted, the book of Malachi is concerning the Elijah, and not Immanuel per se. Thus, the correct identity of this person is the messenger, Elijah, who “will clear the way before” Immanuel. The Elijah “will sit as a smelter and purifier of silver.” In other words, he will purify the second Remnant, which is consistently identified as silver.

In addition, in John 14-16 Yahshua speaks of the former rain and the latter rain. More specifically, the latter rain is seen in chapters 15 and 16 (read [The Best Is Before Us—The Latter Rain, page 2](#)). As we see in chapter 16, the latter rain of the Spirit comes to convict the world concerning sin, righteousness, and judgment.

“But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin and righteousness and judgment ...” [John 16:7-8].

This work of the Spirit is also seen in that the Elijah comes as the Noah before the flood of the Spirit that will ever increase until it covers the earth. The Elijah is equally the preacher of righteousness (2 Peter 2:5).

The next period of judgment will be the Millennial Reign. Three passages that evidence a relevance specially to this period are found in Matthew and Jude. We have already noted that the promise to the first Remnant was that they would not die: “Truly I say to you, there are some of those who are standing here who will not taste death unto seeing the Son of Man coming in His kingdom” (Matthew 16:28). This promise will be fulfilled by the second Remnant who will live to see Immanuel come and judge men, holding them accountable for their every deed, as we read in preceding verse 27:

“For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds” [Matthew 16:27].

In Matthew 25:31-33 Yahshua also declared:

“But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left.”

You will notice that the distinction being made here is in regard to the nations—the goat nations and the sheep nations. This passage does not indicate that these will be individuals, but nations. This is quite fitting, for the nations have possessed the right to judge both Him (His crucifixion) and the kingdom for the last two thousand years. But now, He will come to judge the nations.

Next, in Jude 1:14-15 we read:

*It was also about these men [the “ungodly persons who turn the grace of our God into licentiousness,” verse 4] that Enoch, in the **seventh** from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”*

The remarkable evidence of this passage is that the “seventh from Adam” would speak to the seventh millennial period of mankind. This is where we are now. Of course the thousands of holy ones would be the Remnant. We know that there were at least five thousand in the first Remnant (Acts 4:4), and Revelation 7:9 simply tells us that the second Remnant will be a “great multitude ... from every nation and *all* tribes and peoples and tongues.” The latter is in clear contrast to the first Remnant who were located solely in Jerusalem.

Next, of course, is the great white throne judgment. As with the second Remnant and the Millennial Reign, we once again look at those passages that speak specifically to this event. Beginning in Hebrews 9:27 we read the simple statement:

And inasmuch as it is appointed for men to die once and after this comes judgment

This could only apply to the second resurrection, insomuch that at the first resurrection, the first Remnant immediately ascend alive. Next, in John 5:26-29 we read the words of Yahshua:

“For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is *the* Son of Man. Do not marvel at this; for a time is coming in which **all** who are in the tombs will hear His voice, and will come forth; those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment.”

In concluding this examination of specific passages regarding judgment, we find that some passages could apply to both the Millennial Reign and the great white throne judgment, and as you will see, even beyond when the angels are judged. Let us note here as well though, what you are reading in this section is not an exhaustive list of these passages dealing with judgment, but some of the more obvious accounts, primarily in the New Testament. We begin here once again with the words of Yahshua where we read His reply to Peter:

Then Peter answered and said to Him, "Behold, we have left everything and followed You; what then will there be for us?" And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel" [Matthew 19:27-28].

Of course the twelve tribes will be resurrected at the great white throne judgment; but as will be addressed in the next section, the regeneration begins with the advent of Immanuel and the Millennial Reign. Next are three passages from Paul, who aptly warned both Christians and the nations:

But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, who will render to each person according to his deeds: to those who by perseverance in doing good seek for glory and honor and immortality, age-during life; but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation [Romans 2:5-8].

Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God [1 Corinthians 4:5].

For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad [2 Corinthians 5:10].

We close this list with a passage that looks even beyond the great white throne judgment. In 1 Corinthians 6:2-3, we read:

Or do you not know that the saints will judge the world? Do you not know that we will judge angels? How much more matters of this life?

Addressed in [*Seedtime and Harvest*](#), in Yahweh's work to restore all creation, the last to be restored will be the angels: first the Bride, then the Body of Christ, then the nations, and finally the angels. They too will have to learn righteousness.

In closing this section, let us restate the words of Peter, who well knew the sobering and bitter taste of failure:

“If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay *on earth*” [1 Peter 1:17].

And again from Paul, let us pay heed:

“But if we judged ourselves rightly, we would not be judged” [1 Corinthians 11:31].

BORN FROM ABOVE, VERSUS BORN AGAIN

In John 3:3, Yahshua stated: “Truly, truly, I say to you, unless one is born *from* above he cannot see the kingdom of God.” And in verse 7, He reemphasized: “Do not be amazed that I said to you, ‘You must be born *from* above.’ ” We have addressed here that in order to obtain our heavenly body, we must follow in the way both preceded by and prepared by Yahshua and ascend alive into heaven in this earthly body, it be transformed, and we be birthed into the heavenly. Clearly, this is what Yahshua is instructing us here; and what He told Nicodemus confirms this.

Stated between these two verses and following, Yahshua explained what being born from above truly is. Nicodemus did not understand His first statement, and like most people thought in the realm of the natural. Recorded in verse 4, he asked: “How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?” Yahshua's reply sets up both the contrast and the essential inclusion of the natural birth and the heavenly birth:

Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit [verses 5-6].

Thus, the contrast here is water and flesh, versus Spirit and Spirit. In light of Nicodemus' question, obviously the water and the flesh speak of the birth of the natural body. So what is this birth of the Spirit? It is birth into a spiritual body. Thus we ask, what kind of body do we now have? It is a flesh body, birthed from below out of water. So do we yet have the second body, the spiritual body birthed from above of the Spirit? No.

What Yahshua said here is precisely what we have been seeing and saying regarding the necessity to ascend alive into heaven in the flesh. Why would He state that unless one is (1) born of water/flesh **and** (2) born of the Spirit, he cannot enter into the kingdom of God? Every man is born of water, so was this even necessary to say? But on the other hand, was He saying something here that indeed specifically relates to the requirements of entering into the kingdom of God? He did not need to say that the first criterion is being born of water, **unless something is obtained that is essential in order to enter into heaven**. What is it here that is essential? The answer: What was it that was essential for Yahshua to come back for when He overcame death? His born-of-water body! If He too was to enter into the kingdom of God, **the first criterion by His own words was that He had to have a flesh body that was born of water**. As we have seen, He did indeed have a flesh body, which He proved by eating flesh—the fish.

With that flesh body He ascended into heaven on First Fruits, and eight days later returned with the body that was born of the Spirit, such that Thomas could place his finger in His hand and his hand in His side. Therefore, as set forth here by Yahshua, BOTH criteria have to be met: born of water/flesh, and born of the Spirit.

This first criterion is confirmed in the first Remnant as well. If it was not essential to have a born-from-water body as Yahshua stated—“unless one is born of water ... he cannot enter into the kingdom of God”—then why is there the first resurrection whereby the first Remnant follow Him and rise from the dead equally into their earthly bodies? You will recall, as we have seen, resurrection explicitly refers to coming out of death and reentering into one’s earthly body. And again, as stated here by Yahshua, possessing a born-of-water body is essential to entering into the kingdom of God. And remember as well, Yahweh sent Michael to get Moses’ body. (Again, read [“Angels Will Bear You Up”](#) for more regarding this.)

So, what is this kingdom of God that Yahshua speaks of entering into? We will be brief, but the kingdom of God/heaven is seen in two different ways or forms. First, it is heaven, even the perfect kingdom that Immanuel will set up in the Millennial Reign. But keep in mind that, on the other hand, the kingdom was also given to man early, and for two thousand years has been corrupted (Matthew 13:24-33). These two forms of the kingdom are attested to in Zion. On the one hand, Zion looks to heaven where Yahweh is (Jeremiah 31:6); but on the other hand, it is equally the kingdom that man corrupts (Micah 3:10). Zion attests to the kingdom of God/heaven in both forms—the perfect and the corrupt. In like manner the kingdom is the Garden, both the perfect and the corrupted. Thus, on the one hand the kingdom can be the perfect kingdom that Immanuel sets up; but on the other hand it can be the corrupted kingdom that man has possessed since Yahshua left. That which He speaks of regarding being born from above, will first find fulfillment in the Millennial kingdom; for unless one is born both of water and the Spirit, they will not enter into that kingdom so as to rule and reign with Him.

This contrast of what the believer has possessed for two thousand years, versus that which is to come from above, is noted by Paul as well. In Philippians 3:20-21 he wrote:

For our citizenship is in heaven, from which also **we eagerly wait for** a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

Yes, for two thousand years men have had citizenship in heaven; but this does not mean they have been born from above yet. As Paul specifically stated, we still await that birth when our humble state will be transformed into conformity with the body of His glory. Yes, we have the earnest of the Holy Spirit (2 Corinthians 1:22, 5:5), but our body is not yet born of the Spirit. This is most obvious. Until we possess a body like Yahshua went on to describe to Nicodemus in John 3:8, it is obvious we have not yet been born from above:

“The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; **so is everyone who is born of the Spirit.**”

For two thousand years, no believer has fulfilled this where you do not know where they are coming from or where they are going; but in a spiritual body which is not bound by the three dimensions of space, this will be possible. This born-from-above body, as expressed here, will be able to appear and disappear at will. It can be at one location at one time, and a far distance away the very next moment. As it is written here, people will not know where we come from or where we are going. In verse 12, Yahshua continues to contrast these two distinctly different bodies—one that is from the earth, and one that is from heaven:

If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

He then clearly reaffirms what must take place in order to receive this born-from-above body—we must ascend alive into heaven:

No one has ascended into heaven, but He who descended from heaven: the Son of Man [verse 13].

In other words, no one has been born from above yet. Why would Yahshua draw these continual contrasts between a natural birth into earthly flesh, versus a heavenly birth into a body that is born of the Spirit upon ascending into heaven, but that He was indeed speaking of the very transformation Paul spoke of—the transformation of “the body of our humble state into conformity with the body of His glory”? This is the birth we must all have; not this struggling existence in earthly flesh solely with the earnest of the Spirit, not this “wretched man” that Paul loathed (Romans 7:24). Though essential as this present body is, it will be wonderful to follow in the way prepared by Yahshua and ascend into heaven with it and it be transformed into the heavenly. And again, as demonstrated and taught by Him, the only place a heavenly body can be obtained is, quite obviously, in heaven. “You must be born *from* above.” Let us address some other matters regarding this.

Briefly, some translations of John 3:3 and 7 say “born again” or “anew,” instead of “born *from* above.” But the only time the Greek word used here—another—is translated “again” in the NAS or the NKJ is in these two verses. In every other case it is translated “above” or “top” or the like. Young’s Literal Translation correctly translates this “born from above,” and even the NAS notes that the literal translation is in fact “born *from* above.” “Another” comes from the Greek word “ano,” which means “up” or “above.” “Again” is thus an erroneous and misleading translation. But even so, use of this word would not change whatsoever the purpose of this event in birthing our heaven-born body.

There is another place in the New Testament that uses this term “born again”—in 1 Peter 1:3 and 23, which we read here:

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be **born again** to a living hope through the resurrection of Jesus Christ from the dead, to *obtain* an inheritance *which is* imperishable and undefiled and will not fade away, reserved in heaven for you [verses 3-4].

... for you have been **born again** not of seed which is perishable but imperishable, that is, through the living and enduring word of God [verse 23].

You will notice that these two passages state that this “born again” experience is something the believer has already experienced—“has caused us to be” and “you have been.” So what does this mean, and does it conflict with that which is being stated in John 3:3 and 7?

First, in both of these verses in 1 Peter 1, a Greek word is used for “born again” that is different from those used in John 3:3 and 7. In John 3:3 and 7, the statement “born *from* above” is in fact two Greek words: “gennao,” or “born,” and “anothen,” or “above.” On the other hand, in 1 Peter 1:3 and 23, the respective phrases marked here in bold in fact come from one Greek word: “has **caused us to be born again**” and “**you have been born again.**” That one Greek word is “anagennao.” However, this word is actually composed of two words: “ana” and “gennao.” First, you will notice that “gennao” is the same Greek word used in John 3, which means “born.” So, a birth is in fact once again the subject here. Furthermore, we find that the prefix “ana” here means “again.” Undoubtedly the best definition of “anagennao” is from Liddell and Scott’s *Greek-English Lexicon* which translates it as: to “beget anew, regenerate.” Zondervan’s *Interlinear Greek-English New Testament* likewise translates these two verses: “**having regenerated** us to a living hope,” and “**having been regenerated** not of seed” Therefore, the translation “born again” would indeed be accurate.

We noted that “gennao,” meaning “born,” is the Greek word common to both John 3:3 and 7, and 1 Peter 1:3 and 23. Therefore, a birth process is in fact the subject of both sets of passages. However, as you will see, that which is being birthed in John 3 and 1 Peter 1 are distinctly and most importantly different.

We have already noted that in John 3, Yahshua clearly spoke of the birth that takes place in and from heaven when we are born from above in an immortal, incorruptible body. What then do we find is being born again, or regenerated, in 1 Peter 1? Quoting verses 3-5, let us concentrate on what this born again experience affords the believer:

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to **a living hope** ... to *obtain* an inheritance *which is* imperishable and undefiled and will not fade away, **reserved in heaven for you**, who are protected by the power of God through faith for a salvation ready **to be revealed in the last time.**

To begin with, “hope” is looking for something that does not yet exist. So, this new birth spoken of here in fact affords the hope of receiving something that is yet to come. And whatever this is, it is reserved in heaven for us, and will not be received until the last time. Thus, this new birth in 1 Peter 1 initiates hope for something which is to come.

This is quite different from that which Yahshua spoke of in John 3. In that passage, there is no mention of hope, and verse 8 tells us the outcome of that birth: “The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.” Has anyone yet been born from above? Only Yahshua. Every believer since Him has been operating

solely under the experience of 1 Peter 1: being “born again” or “regenerated,” but not yet being born from above.

Thus we see testified two separate works: the new-birth experience of the one who believes into Yahshua, and the eventual outcome of that faith leading to being born from above into an immortal, incorruptible body. Looking at the big picture, what do we see truly taking place? When Adam and Eve sinned in the Garden, they died. But as we addressed in section three titled “The Lake of Fire,” that death was in fact a two-step outcome. In Genesis 2:17 we read: “... but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it, [lit.] to die you will die.” When Adam and Eve sinned, they first died in their communion and relationship with Yahweh; and thereupon, they later died with the loss of their natural bodies. So, in dying spiritually, they later died physically.

Realizing the two works that are set forth in 1 Peter 1 and John 3—being born again and being born from above—do you see the parallel and even reversal of this two-step demise? We are told in 1 Corinthians 15:22 that “in Adam all die.” In other words, regarding this first step in our relationship with Yahweh God, we are dead. But, in 1 Peter 1:3 and 23 we are told that by believing into Yahshua we are regenerated, born again. In other words, through Yahshua we are made alive in our relationship with Yahweh. Thus, one problem is solved. But, there remains another problem. If the believer is no longer dead in their relationship with Yahweh, then why is it that they still die in the flesh? If in dying in their relationship with Yahweh one dies in the flesh, then the opposite should be true: in being regenerated/rebirthed in that relationship, one should be regenerated/rebirthed in their flesh and not die! Despite two thousand years of the born-again experience, no one has yet been born from above into an immortal, incorruptible body. Instead, they have all died. Let us restate this:

If in dying we died, then it is equally true that in being regenerated we will be regenerated!

Thus we see that complete regeneration is a two-step work, and its fulfillment is attested to in 1 Peter 1:3 and 23, and John 3:3 and 7. In the former, we find the promise that through the work of Yahshua we are born again, or regenerated, in our formerly broken relationship with Yahweh God. However, as we read in those verses, that rebirth is aptly with a hope for that which is “reserved in heaven” and “to be revealed in the **last time**.” Thus, the application of 1 Peter 1:3 and 23 is a critical beginning; however, it in fact looks to that which must be fulfilled in John 3:3 and 7: the rebirth/regeneration of our bodies which can **ONLY** take place in heaven—that which is “reserved in heaven.” And again, this does not and cannot take place when one dies, for then one sleeps and awaits resurrection back into earthly flesh. The born-from-above body that we are promised and all await, is received by following Yahshua and ascending alive into heaven in that body born of water, and there receive one’s born-of-the-Spirit body.

Another encouraging item for the Bride is that this message of regeneration is recorded in second Remnant 1 Peter. As addressed in [“Rightly Dividing the Word: The Deceitfulness of Sin,”](#) the books of the New Testament follow the pattern of the church: first Remnant—from Matthew through Acts 8; Christianity—from Acts 9 through Philemon; and the second Remnant—from Hebrews through Jude. Therefore, 1 Peter

affords not only the hope that the second Remnant will fulfill the promise of being born again in our spirits, but that we will be born from above “in the last time.” As we have seen, the second Remnant are the stated first fruits of mankind who enter into our born-from-above bodies.

We have thus seen that in 1 Peter 1:3 and 23 and John 3:3 and 7, Yahweh has provided a clear testimony to and description of this two-step regeneration of man. But wonderfully and equally clear, He has provided yet another testimony as well, a comparable second witness. Let us begin considering this by reading Titus 3:4-7, paying special attention to the word “regeneration”:

But when the kindness of God our Savior and *His* love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of **regeneration** and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to *the* hope of age-during life.

Thus, we find the same message found in 1 Peter 1:3 and 23—a personal regeneration leading to justification, restoring our relationship to Yahweh God, and equally providing hope for that which is to come. But of course in John 3:3 and 7 we saw a distinctly different message, a work that provides our being born from above into a born-of-the-Spirit body. So, what then is the second testimony that Yahweh now provides in this additional witness?

In Matthew 19:16-30, we read the account regarding the rich young ruler, followed by a question from Peter, and then Yahshua’s reply. You might recall that Yahshua told the rich man that there was one thing he still lacked in his deeds: “If you wish to be complete, go *and* sell your possessions and give to *the* poor, and you will have treasure in heaven; and come, follow Me” (verse 21). Of course the man walked away, and afterwards Peter said to Yahshua, “Behold, we have left everything and followed You; what then will there be for us?” Yahshua’s answer was the promise of being born from above and reigning with Him. Note the word “regeneration” once again.

“Truly I say to you, that you who have followed Me, in the **regeneration** when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel” [verse 28].

You will notice that this account has nothing to do with having a regeneration experience that looks with hope to the fulfillment of a promise that is yet to come. Instead, once again it has to do with being made complete, the very purpose of this second work—(1) in being regenerated (2) **you will be regenerated**. Thus, we see that this latter regeneration in Matthew 19:28 is specific to the Millennial Reign and the great white throne judgment when the Bride will be in their regenerated born-from-above bodies.

What do we find in the Greek regarding this word, “regeneration”? First, in both accounts the same Greek word is used, and in fact are the only two places in the New Testament where this word is found. Also, it is an entirely different word from those used in either 1 Peter 1:3 and 23 or John 3:3 and 7. Here, we find the word

“paliggenesia,” which is once again a combination of two words: “palin,” meaning “again,” or the prefix “re”; and “genesis,” meaning “origin, source, beginning,” and can even mean an “age” (*Liddell and Scott’s Greek-English Lexicon*). *Thayer’s Greek-English Lexicon* states regarding this word: “The word often used to denote the restoration of a thing to its pristine state, its renovation, as a renewal or restoration of life after death.” Thus the word means “regeneration, rebirth,” or as we read here from the NAS, “regeneration.”

Looking outside of the Scriptures, we find another helpful example of the use of paliggenesia. Philo of Alexandria was a Jewish philosopher at the time of Yahshua, as well as when the New Testament began to be written. Thus, his use of any Greek words should certainly be like in meaning and usage to those in the Scriptures. In “On the Life of Moses, II,” section 65, Philo addresses the account regarding Noah. Here we read that when Noah’s family and the animals were emerging from the ark, they “became leaders of the regeneration [paliggenesia], inaugurators of a second cycle, spared as embers to rekindle mankind”

This regenesis is certainly seen in part with our “washing of regeneration” in hope, but even more specifically in our “regeneration when the Son of Man will sit on His glorious throne.” There is a clear parallel between the regenesis that took place after the flood that came at the end of one hundred and twenty years as promised by Yahweh (Genesis 6:3), and the regenesis that takes place [at the end of one hundred and twenty Jubilee waiting periods](#). Even as at the flood there was a lifting up of the preacher of righteousness and his family that brought a regenesis on the earth, so there must be the lifting up of the Elijah and the Bride with the flood of Yahweh’s Spirit and the regenesis spoken of here in Matthew 19:28. Granted, Philo is not in any way Scripture, but the comparison is revealing and confirming as to what this word “paliggenesia” means, and can and does relate to.

Thus we complete this section on “born from above” and “born again” with assurance and wonder that Yahweh has provided not just one, but two testimonies, two witnesses, of this two-step regenesis or regeneration of man. First are the two testimonies of a regeneration in our relationship with Yahweh that was lost in the Garden attested to in 1 Peter 1:3 and 23 and Titus 3:4-7. Second are the two testimonies of a regeneration of our bodies whereby we are born from above into bodies born of the Spirit, so as to be able to rule and reign with Immanuel as attested to in John 3:3 and 7 and Matthew 19:28.

These two separate and complete witnesses are wonderful to see, and frankly have never before now been seen or understood. Once again we find that Yahweh is giving insight and understanding to His Bride—truth that continually evidences to be a seamless garment. For this we are most grateful, and look to Him to fulfill His word in these last days of immense culmination.

MISCELLANEOUS

Following are a number of items relating to what has been addressed thus far, and are added here as further support or association.

Smyrna and the second death

This first item could well have been placed in section three titled “The Lake of Fire,” but is added here because of its remarkable and confirming testimony. It should not be lost in the scope of the evidence in that chapter, and stands alone here to proclaim, “Yes, this is indeed truth!”

What we have long seen and has been written about for many years here at RemnantBride.com, is once again attested in this study. Again, Bride truth is a seamless garment, and our study regarding the second death affirms this all the more.

We have noted that the first resurrection is specifically relative to the first Remnant. They resurrect from the dead back into their earthly bodies; and they and the second Remnant ascend alive into heaven. And for many years we have been noting that within the seven churches in Revelation 2 and 3, two of them attest to the Remnant. (See [Whose Coming Is Through Water and Blood, page 3.](#)) Smyrna is the first Remnant, and Philadelphia is the second Remnant. We have noted in this writing that these two Remnant are obviously not in the second resurrection, and thereby not in the great white throne judgment and second death as well. And in this affirming seamless truth, this is precisely what we read in Revelation 2:11 regarding first Remnant Smyrna:

“He who has an ear, let him hear what the Spirit says to the churches. He who overcomes **will not be harmed by the second death.**”

If you have not already recognized this, Bride truth is amazing! It is consistent, from the Bible contradictions, to all that we have seen addressed in this writing thus far; and now we see this same affirmation when the promise to the first Remnant is that death will not hold them and they will not be in the second death. This is wonderful affirming truth! And as has been proven so many times in the course of the Bride, this truth defends itself.

The book of life

Now for another matter, and we begin with a question. What is the book of life, which is mentioned in Revelation 20:15 pertaining to the lake of fire? This is not an easy question to answer, for this matter lacks clear specificity. We will try to sort out the pieces.

First, it appears that the book of life is an account of those who are made righteous by true and living faith. In Psalm 69:28 we read: “May they be blotted out of the book of life and may they not be recorded with the righteous.” The book of life is obviously an accounting or record of the righteous. These would be from both the Old Testament and the New Testament. Beginning with the Old Testament, we read in Exodus 32:32-33 Moses’ appeal to Yahweh regarding the sons of Israel:

“But now, if You will, forgive their sin—and if not, please blot me out from Your book which You have written!” Yahweh said to Moses, “Whoever has sinned against Me, I will blot him out of My book.”

One must also conclude that there are distinctions as well within the kingdom of heaven, the church—the Body of Christ and the Bride. This is indeed the case. In Revelation 21:27 we find an account regarding specifically the Bride and the book of life. New Jerusalem here is “the bride, the wife of the Lamb” (21:2 and 9). Then in verse 27 we read that “nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb’s book of life.” Thus, one’s name must be written in the Lamb’s book of life in order to be in the Bride.

But additionally, there is a book of life that is assigned to the Body of Christ. We have noted that Smyrna and Philadelphia are the two Remnant. This means that the other five churches are the Body of Christ. In Revelation 3:5, we read concerning Sardis: “He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels.” Furthermore, Paul wrote to the believers in Philippi: “Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life” (Philippians 4:3).

These multiple books are also noted in Daniel 7:9-10, where we read of the judgment seat of Immanuel. But, we have seen that there are indeed two times of judgment when He sits upon His throne: the Millennial Reign and the great white throne judgment. So which book or books He opens at each time will undoubtedly be age specific.

“I kept looking until thrones were set up, and the Ancient of Days took *His* seat; His vesture *was* like white snow and the hair of His head like pure wool. His throne *was* ablaze with flames, its wheels *were* a burning fire. A river of fire was flowing and coming out from before Him; thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; the court sat, and the books were opened.”

These multiple books are seen in Revelation 20:12 as well:

And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.

Daniel 12:1-3 speaks of those who are “in the book,” and verse 3 has a most wonderful passage that speaks to the Remnant who rule and reign with Yahshua following the time of distress that has come upon the kingdom for two thousand years. Here we read:

Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.

It would also seem evident that those spoken of in Malachi 3:16 would address the Elijah Bride, where we read:

Then those who feared Yahweh spoke to one another, and Yahweh gave attention and heard it, and a book of remembrance was written before Him for those who fear Yahweh and who esteem His name.

This is the fear that second Remnant 1 Peter speaks to:

If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay *on earth* [1 Peter 1:17].

The only other passages in the Scriptures pertaining to the book of life that have not been mentioned are Revelation 13:8 and 17:8. Christians falsely believe that the beast spoken of in these is a man, their antichrist. But he is not a man, for this beast has been on the earth deceiving kingdom men for two thousand years. To learn more concerning the reality of this truth, read [The Great Tribulation](#). It is the second Remnant who are not ignorant of the true beast, and as evidenced in the church at Philadelphia, the synagogue of Satan will bow down at their feet (Revelation 3:9).

We have just looked at all of the passages concerning the book of life, and it most certainly seems that the first ones to be revealed from that book will and must be the tree of life, the Bride. Thereby, **the book of life yields the tree of life**. Once she is established on the earth in the Millennial Reign, then others can eat from her fruit and, as promised, not die as well. This, of course, would next bring the Body of Christ into heavenly bodies. And as we have seen, in their time the righteous of those preceding the kingdom of heaven—John the Baptist and all of those before him—will come into the kingdom temple as well.

The fire of Yahweh God

Also in section three titled “The Lake of Fire,” we noted that the purpose of fire in the ways of Yahweh is for correction, purification, and justice, but never for torture and sheer punishment. Yahweh’s fire is in fact for our ultimate good. In this brief account, we want to look at some of the examples from the Scriptures so as to see that the fire of Yahweh is not natural fire, but supernatural.

To begin with, in Hebrews 12:28-29, we read that God Himself is a consuming fire:

Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; **for our God is a consuming fire**.

Does this mean He is a literal fire? Of course not. But His nature is one that tests and purifies. We see this nature of God in the passage we just quoted regarding the book of life. You will recall from Daniel 7:9-10:

“I kept looking until thrones were set up, and the Ancient of Days took *His* seat; His vesture *was* like white snow and the hair of His head like pure wool. His throne *was* ablaze with flames, its wheels *were* a burning fire. A river of fire was flowing and coming out from before Him”

Could this be the fire that Yahshua said He had come to cast on the earth (Luke 12:49), or His baptism that would be with the Holy Spirit and fire (Luke 3:16)? And would these be natural fire as well? Of course not.

Even in the Old Testament, Yahweh's fire was not natural. In Leviticus 10:1-5, we read about the two unfaithful sons of Aaron. Verse 2 states that "fire came out from the presence of Yahweh and consumed them, and they died before Yahweh." When one reads this, they would think it was natural fire. But clearly it was not, for natural fire would have consumed their outer garments. But in verse 5 we read: "So they [two appointed men] came forward and carried them **still in their tunics** to the outside of the camp, as Moses had said." The fire did not even burn their outer garments.

This is quite consistent with what we see in the burning bush as well. In Exodus 3:2 we read: "The angel of Yahweh appeared to him [Moses] in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed."

There were some occasions when Yahweh's fire came that it completely consumed something to the extent that it no longer existed, but it was for the purpose of attesting prophecy. The challenge on Mount Carmel was to see which offering Yahweh would receive—the prophets of Baal's, or Elijah's. In 1 Kings 18:38 we read: "Then the fire of Yahweh fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench." But once again, this was not natural fire, for it even consumed the rocks and the dust.

And let us not forget the fire that led the sons of Israel through the wilderness: "Yahweh was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night" (Exodus 13:21). This too was simply the presence of Yahweh, who we are told is fire. And as well, obviously the "tongues as of fire distributing themselves" and resting upon each of those on the day of Pentecost was not natural fire, but the attesting work of Yahweh (Acts 2:3). This is the baptismal fire that we need today to prepare us for Immanuel's coming.

Would we all fit?

Have you ever imagined what it would be like for every person who has ever been created to come back to this earth at one time? The question thus arises: Would we all fit? The prospect of this taking place is not only a possibility, but a certainty! We have already read that at the second resurrection, all of those who died will resurrect: "**The rest of the dead** did not come to life until the thousand years were completed" (Revelation 20:5). This includes everyone who ever died—from Adam to the coming of Immanuel. The only exception will be those who lived in the Millennial Reign, as well as the first Remnant and the second Remnant who will already be in their born-from-above bodies.

At this present time, there are just under seven billion people on this earth. It has been estimated that since Adam, there have been one hundred and ten billion people created.

That is taking into account the decimating flood at the time of Noah that started mankind over again. Can the world sustain that many people?

Keep in mind that the world we live in right now has been cursed ever since the Garden, and that at Noah's flood the firmament was broken up, which had dramatic effects on the earth. If Yahweh removed the curse and restored the firmament, then undoubtedly these changes would be reversed, eliminating the marked seasons and the extreme temperature and rainfall variances. Possibly a mist could once again rise from the earth and water the whole surface, as it did before the flood (Genesis 2:6). This firmament change would certainly melt the polar ice caps, and the deserts would become habitable. Just exposing the land mass of the south pole would add a continent larger than the US (including Alaska) and India put together. In addition, if the firmament is restored, it could well mean the lowering of the oceans, exposing far more land than we have today.

Also keep in mind, and this is exceptionally important, the second resurrection takes place following the thousand year reign of Him who created this earth. Immanuel can well prepare this earth to accommodate one hundred and ten billion people, or more. The God who knows the end from the beginning and created the earth in six days, can well prepare an earth that will hold every soul He has ever brought forth.

Natural celibacy

We have noted equally in section three, "The Lake of Fire," that it is evident that death will be done away with beginning in the Millennial Reign. Furthermore, in section five titled "Birth—Natural and Heavenly," we note that it is very unlikely that natural birth will continue. As stated there, with the advent of Immanuel, the nations will no longer be ruling, and the focus and purpose in life will dramatically change! The emphasis will no longer be physical gain and pleasure, but now spiritual gain and value. So, we must ask the obvious question here: Will there continue to be copulation and the natural forces that drive it?

This question reminds us of what Yahshua said when He was asked by the Pharisees about divorce. In His answer He laid out a new law: that there is only one justification for divorce, which is fornication. "And I say to you, whoever divorces his wife, except for fornication, and marries another woman commits adultery" (Matthew 19:9). One group there who understood exactly what He was saying was His own disciples. We can be very grateful for their response, for it confirms quite clearly what He had just said. They replied, "If the relationship of the man with his wife is like this, it is better not to marry" (verse 10). They were saying that if there is no way out of a troubled marriage, other than fornication, then it is better to remain single.

Yahshua's answer to them was quite amazing. He did not reply at their level of thinking, but took this matter to the higher level of celibacy. In verses 11-12 He stated:

"Not all men *can* accept this statement, but *only* those to whom it has been given. For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are *also* eunuchs

who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept *this*, let him accept *it*."

This is the very truth that Paul taught as well, and went on to say that in this matter he thought he had the Spirit of God. In 1 Corinthians 7:32-35 we read:

But I want you to be free from concern. One who is unmarried is concerned about the things of the Lord, how he may please the Lord; but one who is married is concerned about the things of the world, how he may please his wife, and *his interests* are divided. The woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband. This I say for your own benefit; not to put a restraint upon you, but to promote what is appropriate and *to secure* undistracted devotion to the Lord.

In verse 38 he goes on to provide insight regarding a virgin daughter:

So then both he who gives his own virgin *daughter* in marriage does well, and he who does not give her in marriage will do better.

Then regarding a woman whose husband had died, he stated in verse 40:

But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God.

Therefore, by the testimony of both Yahshua and Paul, if one desires to seek the kingdom of God first, it is better to not be inhibited and distracted by marriage. Can we not suspect then that beginning in the Millennial Reign when natural birth will very likely cease and the focus on life will not be the natural and worldly gains but the kingdom of God, that Yahweh will fulfill this truth by assigning to man and woman natural celibacy? Will He not take from man the fire that flows in his veins and causes him to fall into and even unlawfully seek the pleasures of those sensual desires?

Personally, as well as relating the expressions of other devoted men, it would be a great relief to not possess that haunting distraction and temptation. That desire can burn within a man so that he cannot even think, and leads many to defilement of the temple they occupy. This is especially true today with so many unwanted exposures and easily accessed opportunities, with the packaging of sex in all forms of advertising, media, and entertainment. Even Christian women dress, paint themselves, and act in such manner as to lead men into the temptation of sin. Oh that the desire for women would be removed from men, and that women would not distract men and seek vanity in the way they present themselves to others. Sensuality today is hell, and taking this lust from both man and woman would be one great step towards heaven, affording people to "be holy both in body and spirit."

Also, personally, since my wife and family left me in 2003, as Paul stated, I have been able to serve Yahweh with far more undivided attention and uncompromised devotion. My focus and my time can far more be given to those things that have to do with the kingdom of heaven. The only other thing that would help immensely while in this

earthly flesh is to not have these hormones flowing in our veins. Well, there is another, and that is for righteousness to be sought by mankind and for the distractions and temptations that come through the eye gate be removed. OH, OH for the day when this world is ridded of the filthy deeds of corrupt men and women who market sex in every area of life! OH for the day when, as it is written, men seek and learn righteousness! Oh for the day when Yahweh would place natural celibacy on all so that they can more completely seek the kingdom of heaven!

Can these earthly bodies really enter into heaven?

We have noted that it is essential we ascend alive into heaven in our earthly body, so that it may be regenerated into a born-from-above heavenly body. The evidence for this is that the first Remnant have to first resurrect from the dead, returning to their earthly bodies, before ascending. Also, Yahshua resurrected from the dead, recovered His earthly body, and with it ascended into heaven as a forerunner for us. We noted that of the two requirements for entering into heaven set forth by Yahshua in John 3:5, the first was that we be born of water. Additionally, we noted that Yahweh sent Michael to get Moses' body.

In this section where we are adding even further support to truths, before continuing with the subject question, let us briefly add one more related evidence—Elijah and Enoch. These two men were provided by Yahweh to testify concerning the ascension of the Elijah Remnant. Not only Elijah, but Enoch as well, clearly ascended alive in their earthly bodies. You will recall from section 7 titled "Judgment," that in Jude 1:14-15, Enoch prophesied in the "seventh from Adam," looking to the sabbath Millennial Reign, saying, "Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." These are indeed the ascending Bride, and both Enoch and Elijah unmistakably demonstrated our ascent in these earthly bodies.

But even with all of these evidences, one might still wonder and even marvel how this corrupt earthly flesh could even be allowed into heaven? Yahshua took His earthly flesh there, but ours? This body of death? How can Yahweh allow this? The answer is found in Mephibosheth.

Prophetically, Mephibosheth is a most interesting individual. His name means "exterminating the idol," and he was also called Meribbaal, which means "contender with Baal." This is also the meaning of the additional name given to Gideon—Jerubbaal. Of course Gideon/Jerubbaal did indeed contend with Baal, as he tore down the altar of Baal that belonged to his father (Judges 6:25-32). Certainly, Gideon equally exterminated the idol. Both men are in fact testimonies of the Elijah and Remnant who contend with Baal Christianity.

Mephibosheth was the grandson of Saul, and the son of Jonathan. When Saul and Jonathan were killed, his nurse fled with him, whereupon he fell and became lame in both feet (2 Samuel 4:4). Several years later, after he was married, David enquired if there were any in Saul's house remaining. Yes, there was one—lame Mephibosheth. David ordered him to be brought to him.

When brought before David, Mephibosheth feared for his life. Why would he fear David? Possibly because he was a descendant of Saul, and kings sometimes killed former competitors. But in addition, in 2 Samuel 5:8 we find something else most interesting about David: his soul hated the lame and the blind, to the extent that it was said regarding him, "The blind or the lame shall not come into the house." Now, lame Mephibosheth was brought before this king who hated the lame. His fate seemed to be certain rejection, and possible death!

Was lame Mephibosheth rejected, killed? No, instead he was shown incredible mercy and favor. David told him, "Do not fear, for I will surely show kindness to you for the sake of your father Jonathan, and will restore to you all the land of your grandfather Saul; and you shall eat at my table regularly" (2 Samuel 9:7). This king who hated the lame and vowed to never allow them into his house, was now opening the way to lame Mephibosheth, and he would even eat at his table. Why? Because of the covenant David had made with Jonathan (1 Samuel 20:12-17). Thus, "Mephibosheth lived in Jerusalem, for he ate at the king's table regularly [as one of the king's sons]" (2 Samuel 9:11 and 13).

Does this sound familiar? Why would Yahweh allow lame and blind earthly-flesh man to come into His house? Because Yahshua prepared the way by going before us, and because of the covenant that was made with this "Jonathan." Yahweh would never allow the blind and the lame to ascend into heaven; but because of the covenant established by Yahshua, He allows what He had heretofore hated. Because of that covenant, this contender with Baal will be allowed to eat from the Father's table and ascend into His house to be born from above and made entirely new. "Do not fear, for I will surely show kindness to you for the sake of [Yahshua]."

Two become one flesh

What is marriage? As early as Genesis 2:24, we are told that "a man shall leave his father and his mother, and be joined to his wife; **and they shall become one flesh.**" This is of course repeated in the New Testament several times. So, what is it that makes the two into one flesh? It is consummation, the covenant whereby the male passes between the split covenant parts of the female, with the outcome of bringing forth offspring.

In Revelation 19:7 and 9, just after the judgment of mystery Babylon, we read of the marriage of the Lamb. Verse 7 states: "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." So, when this Bride who makes herself ready is taken into Sarah's tent, even as was the case with Rebekah (Genesis 24:67), what will be the outcome? The two will become one flesh. We already know what kind of flesh Yahshua has—that which is born from above. So what kind of flesh will we then have? That born-from-above one flesh as well.

We are also told in 1 John 3:2: "Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is." When we see Yahshua, when we are united with Him in heaven, we will see Him just as He is and thereupon be like Him.

One Bride brother wrote me, first restating that which is written in the writing, *The Soul*. There we see that man is a mirror image of God, which in fact means we are a reverse of Him, even a living soul. Because we are a mirror image, we are weaker, and in many ways opposite of Him. In a mirror, one's right hand is their left, and the left is the right—again, the opposite. This brother stated that when we see Yahshua, and thereupon become like Him, “for the first time, God the Eternal will behold Himself [in us] as He truly is! The reflection will be no more (at least for the first-fruits Bride); and just as a man and wife come together for the first time to consummate a marriage, so too will there be a consummation of something that has never happened before—the Eternal, I AM, Yahweh God Entity will truly become One with His creation, with His first-fruits Bride (which had come from within Him all along, but had to undergo a breach period of carnal existence).”

He went on to explain, “Eve came FROM Adam. She had always been a part of him, but had to come out separate from him in order to be rejoined to him as one, as husband and wife. Can we not then conclude that this exact scenario will happen on a much larger scale? Yahweh's creation was a part of Him from the beginning, came out separate from Him, and will be reunited with Him as one in order to produce the fruit of bringing the rest of creation into the heavenly dimension, ultimately culminating with God being ‘All in All.’ “ I suggest you reread this last sentence and meditate upon it. There is much truth in it.

We see then that first the Bride enters into the God image of the incorruptible, followed by the Body of Christ three thousand years later. And, it is the union of these two works into the God image that produces the offspring this brother speaks of. Offspring are the result of the one-flesh union; and attested by natural man, this is Yahweh's way of bringing forth offspring. These offspring will be the vast host of the nations who must learn righteousness and equally be born from above. Everyone born of water must come to the place that this brother spoke of, where “God the Eternal will behold Himself [in us] as He truly is!”

Conclusion

We have seen in this writing many truths related to resurrection and judgment. We have also sought to look at the big picture of what Yahweh is doing, as well as what He states He will do in time to come. We have sought to be consistent with His Word, as well as with His ways, including the replication of those ways. For example, if man is going to ascend alive in this flesh, then most certainly Yahshua had to go before us and ascend in like state so as to prepare our way. It makes no sense that He would come here as a flesh man, to not finish His course and leave in like manner as we are and will be at our ascension.

Furthermore, if the Bride must be split, for the same cause the Body of Christ must be split; and if the Body must be burned with fire in the third part, then the second Remnant must be purified with fire as well. And if the Bride and the Body enter into a heavenly state, then so must the rest of mankind enter into that same state—as the offspring of the union of the Bride and the Body. As it is written in 1 Corinthians 15:22, “For as in Adam all die, so also in Christ **all** will be made alive.” In both cases, all is all. And as it is written in 1 Timothy 4:10, “we have fixed our hope on the living God, who

is **the Savior of all men**, especially of believers.” Yes, as we have seen, He is indeed especially the savior of believers; but, of all men as well. Jeremiah 32:27 states, “Behold, I am Yahweh, **the God of all flesh**; is anything too difficult for Me?”

We saw at the outset that there are in fact two resurrections from the dead, and three ascensions with the outcome of being born from above. And this entire regenerative process is effected in large part by the salt of fire. Regarding all that is written here, the most important and relevant item today is this need for each one of us to judge ourselves, lest the salt lose its saltiness and we stand before God unkempt. This daily act on our part of holding ourselves accountable is what will endure most, and is the one thing we can and must apply today and every day. May Yahshua send His Spirit, that we may be baptized with the Holy Spirit and fire. May His Spirit cover and baptize the earth, even as it did in the days of Noah.