

OUR DESPERATE NEED FOR YAHSHUA'S RETURN, NOW

Patterns are an immensely interesting and revealing thing. Why so? Because they reveal the government of Yahweh. Government is order, and patterns are divine order. And, since government or patterns reveal the ways of Yahweh, then we begin to see the person of Yahweh, even His actions and, most hopefully, His plans for the future, both distant and immediate. As it is written – “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.” Or – “That which is has been already, and that which will be has already been, for God seeks what has passed by” (Ecclesiastes 1:9 and 3:15). Why does He do this? Because these past works are His ways, His government, His patterns, His foretelling evidences and testimonies, even intercessions whereby men can identify with things that will be fulfilled centuries later, and by these participating intercessions have the legal right to benefit from the ultimate fulfillment.

In the writing titled, [*The Hope of the Remnant in 2004*](#), we saw a most amazing and revealing and repeated and obviously quite significant pattern. It was the pattern most readily described as the eight-and-one pattern. The six attesting applications we examined were:

- The Remnant Bride's nine days of intercession in 2002,
- Mankind's first 9,000 years,
- The nine trips up Mount Sinai,
- The Remnant Bride's nine years from 1996 through 2004,
- The nine Presidents of the US, beginning with the first seven who died in office every 20 years, and
- The first nine years of my walk with Yahshua.

However, we pointed out that this nine-part pattern evidenced itself as a seven-and-two pattern as well. There were seven US Presidents who died, followed by Reagan escaping death, and George W. Bush being the ninth. This pattern was equally evidenced in my first nine years – seven years of loss, followed by an eighth-year promise and an added ninth-year fulfillment.

Since writing that, further examination reveals that the seven-and-two pattern is evidenced in a most unique way in the other testimonies as well. This is what is so thrilling about Yahweh's patterns – they are so very consistent, and in each case reveal some most unusual, attesting, and confirming truths. Let us re-examine the nine trips up Mount Sinai.

We already know that Moses went up Sinai a total of eight times. We have also noted that Elijah went up Sinai the ninth time, actually fulfilling the promise given to Moses relative to the eighth trip. But, most interestingly and again most tellingly, **did you know that Moses was only to have gone up Sinai, not eight times but, once again, seven times?** Indeed! Let us see where this is attested and, most importantly and revealingly, why it was to be only seven.

When Moses had come down the mountain following his seventh trip, Yahweh told him – “Depart, go up from here, you and the people whom you have brought up from the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your descendants I will give it’” (Exodus 33:1). It is most significant that if this instruction had been followed, Moses would have only made these seven trips up Sinai, this trip being his last. But, as we will see, because the sons of Israel repented and Yahweh changed His mind, He added an eighth trip for Moses.

So what, once again, is the pattern? Not only is Elijah’s ninth trip up the mountain an added event, but in fact, so is Moses’ eighth as well, all because of Yahweh’s mercy and man’s repentance.

It is important to note that this did not take place just circumstantially, but to reveal truth and the ways of Yahweh. Someone who might look at this as being only circumstantial, does not see that this precise pattern is repeated by Yahweh, even as we have already seen here, and evidences even greater confirming and revealing truth.

For what reason did the people repent? When Yahweh told the sons of Israel to go into the promise land, He was, you might say, fed up with them, especially after what had happened with the golden calf while Moses was on the mountain the sixth time. We read in Exodus 32:35 that even after the 3,000 were slain, Yahweh continued to smite them “because of what they did with the calf which Aaron made.”

But that which distressed them about this awaited departure was that Yahweh said – “I will send an angel before you.” So what did this mean? It meant that Yahweh was not going to go in with them, only the angel! Thus He added – “You are an obstinate people; should I go up in your midst for one moment, I would destroy you. Now therefore put off your ornaments from you, that I may know what I will do with you.”

The sons of Israel did just that. In fact, it says they “stripped themselves of their ornaments from Horeb (Sinai) onward.” Equally, Moses sought Yahweh and, most significantly, His ways, “that I might know You,” he said. Because of this, Yahweh repented and told Moses – “My presence shall go with you, and I will give you rest,” to which Moses reaffirmed – “If Your presence does not go with us, do not lead us up from here.” What an amazing, love-filled, and completely devoted commitment on Moses’ part. He was saying – I would rather stay right here in this wilderness where we are, than to go into the promised land without You. Have you ever been willing to stay where you are in a state of great difficulty and want, and not go into some blessing, if it meant you would not have communion with Him? That is devotion, proving one’s relationship with Him to be desired above all else on this earth.

Thus we see that because of the ill actions of the sons of Israel, Yahweh was not going to go with them, and Moses’ trips up the mountain would have been limited to seven. These seven trips, once again, are equally evidenced by the seven US Presidents who died in office every seven years, and my own seven years of loss. But let us now take this testimony one step further in our revealing examination.

When we look at the history of mankind, we see that the last 2,000 years of the church have been the fifth and sixth “days” of man. It has often been stated, and a writing has been devoted to this fact, that the church was supposed to receive 3,000 years for its complete ministry period (read [The 3,000 Year Church Period](#)). But, what would happen if the church did indeed receive this full tenure? The intercession of Yahshua and the testimony of Peter, to say the very least, tell the story.

If the church as we have known it receives another 1,000 years, it would be the three hours of darkness that Yahshua went through on the cross, and at the completion thereof cried out – “My God, My God, why have You forsaken Me?” It would be the same as when Peter denied Yahshua three times before the completion of the foreordained time, before the cock crowed. For 2,000 years, the church has in fact been a Peter, who by its carnal corrupt actions and teachings has denied Yahshua. A third 1,000 years would culminate with one more denial, and even a curse, before the fateful crow of the cock.

Most tellingly, Peter cursing and swearing at Yahshua’s scourging is found only in first Remnant Matthew 26:74 and Christianity Mark 14:71, the 2,000 year period of the church; but there is no cursing in second Remnant Luke. However, we do read in Luke 22:61 that when the cock crowed, Yahshua “turned and looked at Peter.” This personal gaze was unique only to second Remnant Luke, and hopefully speaks of the insight and understanding the second Remnant is receiving at this time regarding this matter, or even the acknowledgement of Yahshua’s attention to this determining problem now and its closure.

Equally telling, in Christianity Mark the issue is not just the cock crowing, but more specifically and unique to the other accounts, the cock was to and did crow “twice” (Mark 14:30, 66-72). Obviously this has a message, and it can be assumed that these two crowings speak of these two 1,000 year periods which Christianity will in fact receive.

Adding one more confirming testimony regarding the prospect of the church receiving another 1,000 years, Christianity would be in the same state evidenced when its main teacher, Saul/Paul, was “three days without sight” because scales covered his eyes. These are the very scales that clearly have covered the eyes of the church now for two “days.” Paul’s experience was a foreshadowing seed testimony of the church’s own certain destiny and blindness.

That which is going to be said now is very important. **When Yahshua cried out at the end of three hours of darkness, “My God, My God, why have You forsaken Me?,” it was the very same thing that was said after Moses went up the mountain the seventh time, “My presence will not go with you!” It was – “My God, my God, why have You forsaken Me?”**

And most importantly, in both instances note when this was said – **at the end of three hours, which is identical with the third 1,000 year period of the church, which coincides with the end of the seventh “day,” the seventh period of mankind, the seventh trip up the mountain. That which took place at the end of Moses’ seventh trip up the mountain, which coincides with the next 1,000 years of mankind, is a very clear testimony of what would happen IF the church received its third 1,000 year period. It would be – “My God, my God, why have You forsaken me?” It would be Yahweh so fed up with the church, that He forsakes it!**

So what is Yahweh going to do? Mark 13:20 tells us that if Yahweh does not go ahead and cut the days of the church short, no flesh would be saved. He must therefore cut the church's days short by 1,000 years, or as we see so clearly and remarkably testified in the equally telling **three** sons of Judah (our priesthood in Yahshua is through Judah) – not give Melchizedek Tamar to the third son (the third 1,000 years of the church), and for Yahweh/Yahshua to perform now the necessary work Himself. He must bring forth the two-part Perez/Zerah Remnant. He must come early and, as Yahshua so often testified, labor on the Sabbath, the seventh “day.”

This is the same testimony seen throughout the Scriptures. Without going into much proof, though there is an abundance, King Saul is a clear testimony of the church. And as a testimony of Saul's right to reign, how many loaves of Pentecost bread did he receive from the man who was bearing three loaves (1 Samuel 10:3-4)? Did he receive all three? No more than Christianity will receive its full 3,000 years. Saul was not given the third loaf of bread, but received only two, just as Saul Christianity will not be given its third 1,000 year period, but likewise receive only two. It is abundantly evident that for the cause of prophecy concerning the church, Saul's unique three-loaves/two-loaves testimony took place, and speaks clearly to us today.

Thus we see in Moses' eight trips up the mountain, that Yahweh must have mercy. While these trips do not lay out for us the stacking of what is the eighth day on the seventh by Yahshua coming early, they do tell us something MOST important, and that is – **what would happen if He did not come early!** The answer – **His presence would not be with us! This is the presence of Yahshua that, for many reasons, we SO VERY DESPERATELY NEED here on this earth!**

Thus, by Yahshua making a commitment to cut those days short, He adds the all important eighth and ninth “trips” up the “mountain of Yahweh,” the eighth and ninth “days”! Otherwise, once again we see that those “trips”/those “days” would be cut short to seven!

Imagine if you can what the world would be like if Yahshua does not go ahead and bring His presence to this earth now, and mankind would have another 1,000 years of corrupt Christianity, followed by the absence of His presence! Can you imagine what that would be like? It would be a life, if you could call it that, without Yahshua ever returning to this earth! Frankly, that is too horrifying to even think upon, and I do not believe the world would even survive His delay! As it is written – “No flesh would be saved.” But, that is precisely what will happen if Yahweh does not have mercy on us and send His Son early in order to accomplish what the church has failed to perform for 2,000 years (the displeasing two sons of Judah, even the 2,000 swine). The church MUST realize that it has been worshipping a golden calf! (More on this later.) Yahweh, have mercy upon us!

What will this extension of mercy mean for Christianity? It means they will get the two “trips” added to their tenure – the eighth and the ninth – bringing them into resurrection (see [The Issue – II, page 11](#)). Thus, as was pointed out in *The Hope of the Remnant in 2004*, this nine-part pattern, which we now see more clearly to be a seven-and-two pattern, is a remarkably revealing representation of the 9,000 years of mankind's journey towards entering into immortality, a culminating experience for the church in the Elijah ninth “trip.”

With this seven-and-two pattern, we see that 2,000 years will be added to Christianity. This will in fact be the 2,000 years in which Christians, who are now asleep in the grave, will be “reincarnated,” or re-enter their earthly bodies, to be judged and to learn righteousness. And more specifically, why does Yahweh repent and give Christianity another 2,000 years? Because He performs an early work, 3,000 years early (at the end of 6,000 years of mankind, instead of 9,000), and calls out a Remnant into immortality. Even as the kingdom of God was given to man 2,000 years early (as the demons noted, it was “before the time” – Matthew 8:29), so the first resurrection of the Remnant will be “before the time” of the resurrection at the culmination of 9,000 years – an early down payment once again. Yahweh is always changing time.

Thus we now see a MOST revealing and telling and obviously critical testimony from this MOST important pattern. But this is not all we can learn from this testimony from Moses. Let us see more.

OVERLAPS ONCE AGAIN

Let us once again lay out this nine-part pattern over the history of mankind and see what we can learn about Yahweh and His ways. Any time we look back in time, remember, we are seeing His-story, even His-ways. Therefore, we are wise in doing this; and as we lay the nine-part pattern over history, we find that it reveals something quite remarkable about Yahweh, but also raises a most interesting question.

The great events within mankind per Yahweh bringing the kingdom of God to this earth, which is His goal, can be summarized as follows:

Yahweh created man, who fell. He regretted making man and brought the flood. Abraham, the father of faith, was brought forth, and from his seed came many offspring, including the twelve tribes of Israel. Following bondage in Egypt, they were placed in the promised land. Saul was made king, followed by David, followed by Solomon. The temple was built by Solomon, and many kings followed in a divided Israel. The temple was torn down, rebuilt, and the Jews continued to offer sacrifices. Yahshua was born and was crucified, providing the kingdom of God to man. The church began, and has been a corrupt work to this day.

That is pretty much the account of man in a quick panoramic view. But let us now lay out the nine-part pattern over this, and in relation to it see specifically what and when all of this happened. Remember, Yahweh is government, and He performs everything in order and with meaning, a meaning we as carnal mortals more often either completely miss or misinterpret.

Insomuch that mankind has now completed 120 Jubilees of time, completed in 1993 ([The Issue – II, page 8](#)), and as many now rightfully anticipate, it is time for Yahshua’s return and for mankind to enter into his Sabbath rest, we can assume that today is very near the completion of six “days” of mankind. Using Steve Jones’ most excellent accounting of time laid out in his book, *Secrets of Time*, we find that 2004 marks 5,898 years of time since mankind’s creation with Adam. Simply for the sake of having a reference point, if we use this hypothetical year and

number, we find that by dividing 5,898 by 6, or the six “days” of mankind, we come up with six periods of time with 983 years per period. I realize this is quite simplified, but it at least gives us some general measure of time in “days.”

For our purposes here, it matters little if we change this by as much as even ten years, insomuch that spreading ten years out over nearly 6,000 years changes little the benchmarks of events along the way. For example, six years difference would change the completion of the first “day” of time by only one year, the second period by only two years. So, when we look back at events that were taking place when each of these “days” was completed and man passed into the next day, a few years today makes little difference as far as the distant past is concerned.

But you might object – Gary, you have been saying that the days were 1,000-year-long “days,” not 983 years. Keep in mind, even as we have noted here and in many of the other writings, Yahweh always changes time; in fact, He consistently cuts time short. He does this for mercy’s sake. Even as men’s lives have been cut short from as much as over 900 years, to now 80 or so, so He is cutting time short for mankind. And even though He cuts chronological time short, He still regards the duration as being legal time. For example, in *The Issue – II* we noted that forty Jubilees was a legal time of 2,000 years; but Yahweh stacks time so that while it may be a legal 2,000 years, it is in fact a chronological 1,960 years. So, when we talk here about a 1,000 year “day,” we are in fact talking about a legal “day” that, in reality, is somewhere around 983 years. Let us now take this figure at hand and see where each of these six “days” fall. You will find that this is very revealing.

- The first day would end when Enoch was 361 years of age, or four years before he was taken up alive to be with Yahweh, followed just 69 years later by the birth of Noah.
- Day two, or 1,966 years after Adam, would end when Abraham was eighteen years of age.
- Day three, or 3 x 983 years (2,949 years), would end just one year after Solomon had completed his house, eleven years following the dedication of the temple.
- Day four, or 4 x 983 years (3,932 years), would end just five years after Yahshua’s crucifixion and Pentecost.
- Day five, or 5 x 983 years (4,915 years), would end in 1021 AD with nothing of great significance.
- Day six, or 6 x 983 years (5,898 years), of course leads us to today, or 2004 AD.

Did you notice that in the history of man per the kingdom of God, especially in the period leading up to Yahshua and the church, these events that marked the end of one day and the beginning of the next are remarkably significant?

- Four years before Enoch was taken up alive to be with Yahweh.
- Abraham was eighteen years of age.
- One year after Solomon had completed his house, eleven years following the dedication of the temple.
- Five years after Yahshua’s crucifixion and Pentecost.

These are extremely key and pivotal events. In each case – Enoch’s ascension, Abraham’s life, Solomon and the temple, and most certainly the life of Yahshua – these events were key indicators and evidences of the significance of the coming “day.” Day two, preceded and initiated by Enoch and his ascension, was the day the ark was equally lifted up, preserving eight people alive. Day three, immediately preceded and initiated by the life of Abraham, was the period of the increase of the offspring of Abraham. Day four, immediately preceded and initiated by Solomon and the temple, was the period marked by the kings of Israel and the temple. And of course day five, immediately preceded by Yahshua’s work and the beginning of the church, was the growth of the church that has continued for 2,000 years.

But there is something else here, something very consistent that we need to note. Did you notice that all of these significant events tied each of these “days” together? In every case, **none of these events began after the “day” change, but before!** Enoch walked with God before the first day’s end. Abraham was born just before the second day’s end. Solomon was king and built the temple just before the third day’s end. And Yahshua came and performed His work to begin the church just before the fourth day’s end. Thus, what we find once again is **Yahweh stacking or overlapping time and events so as to tie all of these days and events together.** Here again we see these attesting divine overlaps.

But, something unusual happens in the last two “days.” First, there is no outstanding event at the end of the fifth “day,” which might be understandable since the church was supposed to get 3,000 years. (Actually, the significant event for the church was relative to its tenure of 3,000 years, insomuch that right in the middle of that time, or in 1517 AD, the Reformation began, dividing and cleansing the church.) And as noted in *The Hope of the Remnant in 2004*, the sixth “day” of mankind was comparable to Moses’ sixth trip up the mountain, which was dramatically marked by the culmination of Moses returning and judging the people. This, we noted, was comparable to Yahshua’s return from the mountain (following 40 Jubilees, or Moses’ 40 days without food or water) and Him judging His people. While 3,000 were slain when Moses returned, this is the precise number of those who entered the kingdom on the day of Pentecost. Yahshua must return from His mountain after 40 Jubilees and judge His sinful leavened 3,000-year-promised Pentecost church (which will be cut short to their two Pentecost loaves).

But, there is one noticeable discrepancy. Using 2004 as the end of the sixth “day,” would mean that, barring His imminent return, that return would fall on the seventh day. Thus, one can assume one of two things. Either the sixth day is not yet complete, which seems evident for several reasons; or, His return foreshadowed on the sixth day will actually be overlapped into the seventh day, as we see in a reverse manner per the events in the first four days. This would be what one might expect since the church was really supposed to get 3,000 years, but for mercy’s sake the eighth day must be stacked on the seventh. Thus, the conclusion of Moses’ sixth trip would foretell what would indeed take place as a result of the sixth “day.” Either way, it makes for an interesting question, and obviously we will have to wait and see what unfolds.

But however and whenever Yahshua’s return may come, there already exists at the end of the sixth day a divine overlap per His return – the beginning, though it be small and obscure up to now, of the Elijah second Remnant who must go before Yahshua and prepare the way for the seventh day Sabbath of His presence. And as we have noted before that the fire Yahshua said He

longed to cast on the earth (Luke 12:49) must first be kindled in the Remnant ([Upon What Foundation Will You Build?, page 6](#)); equally stated, His judgment that will burn and purify the “third part,” or the third 1,000 years, of Christianity (Zechariah 13:8-9), will begin in the Remnant at the end of the sixth “day.”

Whatever the specific end of the sixth “day” might be, according to His law Yahweh cannot harvest His Nazirites on the Sabbath (lit. of Leviticus 25:5 – “and your grapes of Nazirites you shall not gather” on the Sabbath), in other words on the seventh day. Therefore, whatever He does, it seems required that He harvest the Remnant in the first resurrection immediately before the beginning of the seventh “day.” Thus, with this yet unfulfilled, plus the undeniable fact that mankind has NOT yet entered His Sabbath rest from the curse that has been on man for 6,000 years, it can certainly be said that we have not yet entered into the seventh “day.”

THE KINGDOM OF GOD

When our eyes are someday fully opened, we will see the incredible extent in which Yahweh’s patterns are fulfilled. They are His paint brushes in which He creates His masterful works on the canvas of time. If we had the eyes to see the details of that brush, we would find that no matter what color He used, we would recognize it as the brush of the Master. Such is true with this marvelous pattern that we see mankind following. While we dare not make something into that which it is not, we are wise to recognize the value of something for what it truly is – His ways.

What is it that Yahweh is truly seeking to establish on earth? Is it the natural kingdom that has predominated mankind for 6,000 years? Obviously not! The kingdom that Yahweh seeks to establish on this earth is not this natural kingdom, but the kingdom of heaven. “Thy kingdom come. Thy will be done, on earth as it is in heaven.” This is what Yahweh is bringing to man.

Of course this kingdom began when Yahshua came to this earth and walked among man, performing everything intercessorally necessary in order to not only show forth but also effect the kingdom. The Spirit of Yahweh was given to man as a part of the beginning of that kingdom; but of course since the kingdom was given to carnal man, it has thus far been an entirely mixed and corrupted work that has to be cleansed.

In regard to this duplication of patterns, it is most interesting that **this pattern for mankind since Adam that we have been considering, is also the pattern for the kingdom of God.** The kingdom had its own beginning in “day” five of mankind. Therefore, if one takes the pattern we see for mankind and lays it out over the period of the church, with “day” five of mankind being “day” one for the church, we find some most revealing and confirming truth. Let us see.

As with mankind wherein “day” one was a rather uneventful period, in equal regard was “day” one of the church, which included the dark ages. Yet “day” two of mankind was far from being uneventful, but highly determining. It included not only Enoch ascending alive, as well as Noah and his family ascending alive in the ark, but also at its very end the birth of the father of faith –

Abraham! These are events we should see equally fulfilled in this second “day” of the kingdom. Let us consider the first pair – Enoch and the flood.

What are we looking for today as we come to the completion of this second “day” of the kingdom of God, even the completion of the probationary period of 120 Jubilees? The very thing we see promised in the second “day” of mankind – the flood of His Spirit that will cover the earth and cause a remnant to be lifted up from this earth alive and defeat death. We are looking for an Enoch work, even an Elijah work, that will walk with Yahweh and be no more in these earthly bodies. Thus we see that what took place in “day” two of mankind, attests to what should take place in “day” two of the kingdom of God.

And as we have seen that patterns replicate truth, we should find the same sequential testimonies equally evidenced in the like pattern of Moses’ trips up the mountain. What was promised and what took place relative to the second trip up the mountain? Yahweh came to the people in a “thick cloud” (Exodus 19:9 and 19:16). Other than in 20:21 per the fourth trip (to be covered later), this was the only time in these trips in which we find this manifestation of Yahweh as a “thick cloud,” and here per this second trip cited twice. Like the flood on the second “day,” does this not sound like the latter rain as well? Indeed! But this is not all, for regarding the hope of the Remnant, there are three other interesting testimonies.

What do we find in Revelation that is unique to the second Remnant 144,000, something that we have addressed quite frequently and with much regard here at The Remnant Bride? In Revelation 14:4, we read that they “have not been defiled with women.” This is the like testimony we find in 1 Samuel 21:4-5 where, as the only instance in all the Bible, a select company was allowed to eat the consecrated bread who were not of the Levitical priesthood. They were of Judah, or at least David, their leader, was, foreshadowing the priesthood of the tribe of Judah that we have in Yahshua – Hebrews 7:11-28.

But the sole issue, the sole criteria, that gave them this most unusual right to eat the consecrated bread, was precisely the identifying quality of the 144,000 – “the young men have kept themselves from women.”

Once again, as we look at this second trip up the mountain which corresponds to today, and as we look to and take hope in Yahweh to call out and set apart a Remnant holy unto Him and His first resurrection purposes, we find this identical requirement. In Exodus 19:15, we find Moses’ command as the people prepared for Yahweh to come on the third day in this “thick cloud” – **“do not go near a woman.”**

As we have considered in such writings as [The Conflict](#), [Joab](#), and the writings concerning the curse on America, this abstention from being defiled by women is the set apart purpose of refusing to give in to the weaker element of temptation and being easily deceived. Attested in the 144,000, in David and the consecrated bread (of truth), and now equally attested here per Moses’ second trip up the mountain corresponding to the second “day” of the church, we take hope that the latter rain will in fact make it possible for a people to not be defiled by the weaker feminine element of being easily deceived. This is a most important and crucial hope.

Additionally regarding the Remnant and this second “trip” up the mountain, we find another testimony specifically associated with ascending alive. We are told in 1 Thessalonians 4:16 that Yahshua Himself will descend from heaven “with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first.” This is of course the same message of 1 Corinthians 15:52, where we read – “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 shall be changed.” Is it not quite revealing that per this second trip up the mountain, we equally find that Yahweh descends with “a very loud trumpet sound”? Indeed, as it evidences the sound of the trumpet testified in 1 Thessalonians 4 and 1 Corinthians 15. (More on this trumpet later.)

And finally, one will notice the testimony of fire – “Yahweh descended upon (the mountain) in fire.” We are told in second Remnant Luke 12:49 that Yahshua came “to cast fire upon the earth,” and added, “how I wish it were already kindled.” We have noted in the writing, [Upon What Foundation Will You Build?, page 6](#), that the fire that burns the “third part,” or third 1,000 year period, of the church, must be kindled in the second Remnant. Here again we see evidenced per this second trip that fire is indeed kindled on the second “day.” (More on this later as well.)

Thus we find attested in numerous conspicuous ways per both the second day of mankind, as well as Moses’ second trip up the mountain, precisely what we both need and take hope for in this day – the outpouring of His Spirit in the latter rain, resulting in the first resurrection of the two-part Remnant, and even the kindling of Yahshua’s desired fire.

The other significant point we noted regarding this second “day” was Abraham’s birth. Of course it was his birth that began the patriarchal line of Abraham, Isaac, and Jacob, the twelve tribes, and all that followed. So what can we likewise expect at the end of this second “day” of the church? A like “birth” of a work, of a people, who are born from above, who will equally begin the promised work, and whose offspring will ever increase until they become as numerous as the stars in heaven and will be a blessing to the earth. This is the promised beginning of a work whose offspring will be those who receive their incorruptible bodies as well. This is the birth, the obscure beginning, of the first resurrection Remnant Bride that, like Abraham, has been created at the end of the second “day” of the church, and from this day forward will prosper until the entire earth is filled with her promised offspring.

1996

This next point is unique in that its testimony is relative to the third “day” of the church, but because of the actual year in which the event took place per the number of years from Adam, points to and corresponds to a time that is at the end of the second “day” (another unique divine overlap). This material is set off in its own section because it is so important, so revealing, and relates specifically to other preceding writings.

We have noted in recent writings the significance of 1996. As pointed out in [Cursed Time and Blessed Time, 1920 and 1996](#), we find that 1996 marked the year in which Yahweh decided to have mercy on America and on the church. What is the church? The church is many things –

the redemptive body of Christ, the Bride which brings forth offspring, the two-part temple, but also includes negative testimonies such as the ark of the covenant in Dagon's temple for seven months, and the like. One of the negative testimonies of the church is that it is the tower of Babel. Christianity is an earth-based work that, like the original tower, has reached "into heaven," but is an abomination to Yahweh and must be torn down. This has been the state of the church now for 2,000 years, or two "days," and as with the meaning of its name, Babel, it too has been confusion with its 22,000 divided denominations and sects.

So when was the tower of Babel torn down? In what "day"? Using our hypothetical date for the end of the second "day" and the beginning of the third, or 1,966 years from Adam, we find that the tower fell precisely thirty years into the third "day." This would indeed foreshadow that Christianity would be torn down in the third "day," which is what has been stated in these writings many times before.

Christianity is the "impenetrable forest" that must come down and the shepherds/pastors wail (Zechariah 11:2-3). It is the tree represented by the like testimony of Nebuchadnezzar, king of Babylon, that was cut down because of its pride (Daniel 4:11-17). This tree reached into the heavens and was visible to the ends of the whole earth, or vast Christianity. It is the great harlot of Revelation 17 and 18 whose destruction comes in one hour. And in a more recent testimony, it is the Twin Towers of the seven-building World Trade Center on Church Street whose zip code is 10048 that came down in "one hour." These are the two towers, or 2,000 years, of worldly Christianity that must equally, suddenly, and totally unexpectedly come down.

BUT, keep in mind that in all of this, Yahweh is going to have mercy. He had mercy on Nebuchadnezzar and restored him to his reign (after grazing with the beasts for seven years). He had mercy on Babylon and did not destroy it as He so very clearly stated He would (throughout Isaiah and Jeremiah 50 and 51). And, He will have mercy on mystery Babylon Christianity as well.

Therefore, it is most striking, and undoubtedly both significant and revealing, that the tower of Babel was destroyed in the year 1996 from Adam, precisely the same year He has chosen to have mercy on the church, but in 1996 AD! This is the message we have seen in the recent writings on America. While Yahweh would have judged the church in 1996, instead He has chosen to have mercy; and as testified by the remarkable correlation in the same enumerated year, this averts the forewarning event that occurred in 1996 from Adam – the destructive fall of the tower of Babel.

It seems most significant that not only was the tower of Babel torn down in 1996, the same year in AD in which Yahweh had mercy, but the beginning of the test of Carmel in 1948 AD corresponds to 1948 from Adam when Babylon began to be built and Abraham was born. These two years – 1948 and 1996, both from Adam as well as AD – are obviously very important in the government and works of Yahweh. It is also quite interesting that from 1948 to 1996 is even 48 years.

In *Secrets of Time*, Steve points out that in the same year as the fall of the tower of Babel, Peleg, a grandson of Shem, died. What could be so significant about this? Surely these concurrent

events have prophetic meaning. We find that Yahweh was indeed providing another revealing and hope-filled testimony.

In Genesis 10:25 and repeated identically in 1 Chronicles 1:19 we read concerning Peleg:

And two sons were born to Eber, the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan.

It has been noted in these writings that the trinity of the Scriptures is a three-part representation or expression of prophecy, government, and practical, including history. All the truth of the Scriptures will fall into one of these three categories. And, the most important message of the Scriptures is prophecy. All the names of people, places, and things prophesy. All the Bible contradictions are there for the specific purpose of prophesying. Unusual statements such as, "He killed a lion in a pit on a snowy day," or the reason for Esther's unusual request for, not one but, two dinners with the King, or the law that you cannot cook a kid in its mother's milk, and ad infinitum, all prophesy. This unusual, almost parenthetical, statement regarding Peleg equally prophesies – "for in his days the earth was divided."

Peleg's name even means – "to divide." (His brother's name, Joktan, means – "he will be made little.") "Peleg" is actually the same Hebrew word that is translated – stream(s). Why? Because a stream or a channel is a divided area or a cut in the ground. Here are a few examples of the places in which the Hebrew word "peleg" is used:

- And He will be like a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither; and in whatever he does, he prospers (Psalm 1:3).
- There is a river whose streams make glad the city of God, the holy dwelling places of the Most High (Psalm 46:4).
- The stream of God is full of water (Psalm 65:9).
- Behold, a King will reign righteously, and princes will rule justly. And each will be like ... streams of water in a dry country (Isaiah 32:1-2).

Most of these writings are devoted to revealing the problem associated with the church, and the governmental truth of the kingdom of God, but limited attention is given to the great excellence of what is to come. This next verse gives a taste of that wonder that is about to break upon us. It is somewhat lengthy, but well worth reading. And remember, the much needed and awaited fulfillment of these passages is not at all in their strict natural sense, but will be fulfilled in the prophetic sense per the kingdom of God (e.g., the sun cannot literally get seven times brighter/hotter here on earth). In Isaiah 30:18-26 we read:

Therefore Yahweh waits to be gracious to you,
And therefore He waits on high to have compassion on you.
For Yahweh is a God of justice;
How blessed are all those who wait for Him.

O people of Zion, inhabitant in Jerusalem (i.e., the church), you will weep no longer. He will surely be gracious to you at the sound of your cry; when He hears it, He will answer you.

Although the Lord has given you bread of privation and water of oppression, He, your teacher will no longer hide Himself, but your eyes will behold your Teacher. And your ears will hear a word behind you, “This is the way, walk in it,” whenever you turn to the right or to the left. And you will defile your graven images, overlaid with silver, and your molten images plated with gold. You will scatter them as an impure thing; and say to them, “Be gone!” Then He will give you rain for your seed which you will sow in the ground, and bread from the yield of the ground, and it will be rich and plenteous; on that day your livestock will graze in a roomy pasture. Also the oxen and the donkeys which work the ground will eat salted fodder, which has been winnowed with shovel and fork. And on every lofty mountain and on every high hill there will be streams running with water on the day of the great slaughter, when the towers fall. And the light of the moon will be as the light of the sun, and the light of the sun will be seven times brighter, like the light of seven days, on that day that Yahweh binds up the fracture of His people and heals the bruise He has inflicted (also Hosea 6:1-3).

We have noted that “Peleg” actually means “to divide.” There is another use of a form of this word – pelag – that is equally interesting. In Job 38:25-27, Yahweh answered Job “out of a whirlwind” at the completion of his period of suffering and just before Yahweh restored him double. Prophetically, this is the Elijah period (who ascended in a whirlwind). Here we read:

“Who has cleft (pelag) a channel for the flood,
Or a way for the thunderbolt;
To bring rain on a land without people,
On a desert without a man in it,
To satisfy the waste and desolate land,
And to make the seeds of grass to sprout?”

But, you ask, what does all of this have to do with Peleg and the statement – “for in his days the earth was divided”? Let us see.

Again we point out that the chief purpose of the Scriptures is prophecy, and here with this most unusual statement we see precisely that. Why would Peleg die when the tower of Babel was destroyed, or in like association in Isaiah 30:25 – “streams (peleg) running with water ... when the towers fall”?

When you put all of this together:

- the earth being “divided;”
- pelegs or streams of water, God’s water, that yields fruit and makes glad;
- a “cleft,” or pelag, “for the flood;”
- even the splitting of the rock at Meribah at the beginning and at the end of the wilderness that equally provided water;
- along with all of this specifically relating to the fall of the tower of Babel, even the fall of “the towers;” and
- that when the hoof of an animal is equally split or divided, it is a part of making that animal clean,

one gets the distinct impression that the message being presented here is that with the fall of mystery Babylon Christianity, there will once again be the splitting of the rock (the first time at Pentecost with the striking of the rock Yahshua Himself, the second time by striking the rock, the body of Christ). And this will once again bring forth the water, the much needed flood, the latter rain, which will provide all the marvelous promises about which we just read:

- yielding fruit and trees that will not wither;
- water that makes glad the holy city of God, the kingdom of God;
- the stream that flows when the King reigns righteously;
- we will weep no longer;
- we will be led into truth;
- our wounds with which He has afflicted us will be healed; and
- our eyes will behold our Teacher.

Not only does the splitting of the rock of the body of Christ bring forth waters of refreshment and life, it produces cleansing for the world. When the tower of mystery Babylon falls, we will be healed and see our Teacher.

It seems most probable that the fall of the Twin Towers on 9-11-01 is a vivid testimony of precisely what is getting ready to happen – “there will be streams (peleg) running with water ... when the towers fall.” These are the streams we so VERY VERY desperately need now!

So, per the fall of the tower of Babel in 1996 from Adam, should we have seen the latter rain in 1996 AD? No, and here is why – in truth the tower fell in the third “day.” In 1996 through my Jonah experience, I learned that Yahweh would have mercy on the church. Thus, it was quite fitting for the fall of the tower of Babel to be on the very year that I learned of the mercy He would extend. This is especially significant in light that in 1948 from Adam Babylon began to be built. Thus, it is our hope that what we see here is a foreshadowing promise that the mercy we find so clearly evidenced per 1996, will in fact bring forth the fullness of the latter rain that covers the earth, affording the Millennial reign of Yahshua in the third “day” (the chronological seventh “day” of mankind). Here we see once again a very great and compelling significance to the year 1996 when Yahweh chose to have mercy on America and the church.

THE KINGDOM OF GOD, CONTINUED

Following “days” one and two, or the first 2,000 years of the church, the next “day” for the church would of course be “day” three, the “day” in which we expect Yahshua’s return. Most notably, this is the precise day set forth in the events per Moses’ second trip up the mountain. Yahweh instructed Moses – “Go to the people and consecrate them today and tomorrow, and let them wash their garments; and let them be ready for the third day, for on the third day Yahweh will come down on Mount Sinai in the sight of all the people” (Exodus 19:10-11).

For what reason would Yahweh specifically enumerate three days per His coming to the people? Why did He specifically give them two days, and then come on the third? Of course the answer

once again is that Yahweh acts according to specific patterns that foretell what He will do in the future, especially in regard to His kingdom on earth. There can be only one reason He set this forth – because this is the testimony, the pattern, for His coming to this earth “in the sight of all the people.” He will come on the “third day” of the church. Thus, while these three specific days may have taken place relative to Moses’ second trip up Sinai, we find here a prophetic statement that confirms everything we have been saying. The first two “days,” or 2,000 years, of the church, are the prelude days that prepare it for the third “day” in which Yahshua will come down “in the sight of all the people.” This is the revelation given on the second trip, a revelation in which we now at the close of the second “day” take hope.

This promised third day is the message found in numerous testimonies, including Hosea 6:1-3 where we read that Yahweh will revive us “after two days; He will raise us up on the third day that we may live before Him.”

Therefore, as we look at Moses’ third trip per se up the mountain, do we see evidenced the Millennial reign of Yahshua? The answer to this is really – no. Instead of His coming to the people, we find evidenced the unapproachableness of Yahweh – “The people cannot come up to Mount Sinai, for You warned us, saying, ‘Set bounds about the mountain and consecrate it.’” To this, Yahweh made a concession and on this third trip told Moses to go down and come back up again with Aaron.

But did Moses then return to the mountain on the fourth trip with Aaron as he was instructed? Absolutely not! We find here as an amazing living parable or riddle per these third, fourth, and fifth trips up the mountain, that trip three actually becomes a wash; in itself it really becomes in a sense a nothing trip. Let us examine this.

First, we have already noted that if Yahweh gave the church their third “day,” it would be an utter failure and would mean destruction for the church and man. Thus, as presented in the writing, [Intercession, page 2](#), Yahshua’s return “early” means that Moses’ fourth trip up the mountain must be stacked on the third trip, even as the fourth “day” must be stacked on the third “day.” This is evidenced as a most unusual parable. Did Aaron return with Moses on the fourth trip as instructed? No! So when did he go up the mountain? On the fifth trip. Thus, by stacking the fourth trip on the third, this makes Aaron’s trip up the mountain in fact on the next trip, even as Moses was instructed. (If you do not understand this, read [Intercession, page 2](#).)

It is most interesting that by stacking the fourth trip on the third, not only does it solve the problem of the unique riddle, but it also places two trips together that are immensely similar in their testimonies.

Immediately following Moses’ return from trip three, we find Yahweh Himself speaking the Ten Commandments to the people (Exodus 20:1-20). To this the people objected – “Speak to us yourself and we will listen; but let not God speak to us, lest we die.” If Yahweh gave the church its third 1,000 years, this would indeed be their response. They could not bear the personal presence of Yahshua. But even as we see that immediately following trip three was the beginning of the revelation of the Laws of Yahweh, in the fourth trip up the mountain we find it likewise being devoted entirely to this same purpose.

In the next four chapters of Exodus we have an account of Moses' fourth trip, wherein we find an extensive discourse on Yahweh's laws concerning various matters, including slaves, violence, retribution for damages, restitution, the feasts, and various other matters. All these things Moses wrote down, and returned to the people and related to them.

Thus we see that both trips three and four were specifically devoted to the revelation of the laws of Yahweh. In fact, it is significant that these two trips alone were unique from all the others in this common purpose. Why? Because the two will become one, in chronology and, as evidenced here, in purpose. So what is this emphasis on the law telling us? When Yahshua returns and restores mankind, He will remove the curse from the earth and man, and restore it from its previous lawless state. He will in a true sense make man and creation law-abiding, setting up His restored kingdom as King of kings. In the end He will place Christians into incorruptible bodies, and on their hearts write His laws. Thus we see uniquely testified in both of these trips the establishment of Yahweh's laws.

While examining "days" or trips four and five, something came up in this study that puzzled this writer. I ignored it for a while, but realized that there could indeed be a message here that I was missing. Regarding trip two, we noted the relevant messages of the "loud trumpet" and the "thick cloud." But for the sake of thoroughness, as well as consistency of application, we have to examine whether there was another place in these trips where these two testimonies appeared. Being honest with pictures and testimonies, if they did appear elsewhere, they too would have to speak the same message. If Yahweh came as a "loud trumpet" or a "thick cloud" in another trip, then the testimony would have to speak of the same thing in that trip as well. An examination of all the trips does indeed reveal that each of these two did appear in one other instance.

In Exodus 20:18 we see that Yahweh again appeared on the mountain with the sound of a "trumpet," though not a "loud trumpet." And in Exodus 20:21 we see that God once again appeared as a "thick cloud." In both of these expressions concerning Yahweh's appearance – the "trumpet" and the "thick cloud" – these two occasions were the only other times they appeared per the Sinai experience.

This second occasion for the "trumpet" took place per trip three. But we now have a problem here. We have noted that the law requires that Yahweh cannot harvest His Nazirites on the Sabbath, and a resurrection on this day, which is the Sabbath of mankind, would be unlawful. So what can this mean? Let us see.

Per trip two we noted that this "loud trumpet" speaks of the first resurrection of the Remnant. Regarding this, we read in Exodus 19:19-20 – "When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder. And Yahweh came down on Mount Sinai, to the top of the mountain; and Yahweh called Moses to the top of the mountain, and Moses went up." This is remarkably similar to 1 Thessalonians 4:16 where we read that Yahshua will equally "descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first." Now in comparison, let us see what took place with the second occasion of the trumpet that sounded on the third trip.

In 20:18 we see that when Yahweh appeared to the people with the sound of the trumpet, in stark contrast “they trembled and stood at a distance.” This is a remarkable difference to the second trip where we read that when the trumpet sounded louder and louder, “Moses went up.” Could this not be telling us the outcome of two possible resurrections? Very likely.

The first resurrection of the Remnant at the end of the second “trip,” should indeed effect the resurrection that Moses’ response suggests – ascending up the mountain to be with Yahweh. But when Christianity would hear the trumpet per the third trip up the mountain, or third 1,000 years, what would be their response? They would not and could not ascend alive at that time, thus we see that their response would be to tremble and stand at a distance. Therefore, appropriately there is no resurrection here.

How about the thick cloud? We have already noted the testimony of the latter rain per the thick cloud and trip two, so why is there a thick cloud per the fourth trip? If you stack the fourth trip on the third as we have been noting, this would mean that this testimony of the latter rain would extend into the third trip, or the Millennial reign. And this is precisely what we have been saying. The latter rain that begins with the second Remnant, must have its fullest expression in the Millennium where it must cover the entire earth. Thus we see the unique testimony of the latter rain, the thick cloud, beginning in the second “day” of the church, and extending into the third, all of this because of Yahweh’s mercy in coming early. Thus, both of these testimonies regarding the “thick cloud” seem to speak quite clearly, providing a continuation of consistent divine riddles affording Yahweh’s truth.

Following the Millennial reign of Yahshua should be the resurrection or “reincarnation” of believers into their natural bodies in order to learn righteousness. As it is written in Isaiah 26:18-19, so it shall be. While the first 2,000 years of the church have meant death and a failure to bring forth the Son of God, their corpses will not remain in the grave, as we see here.

We were pregnant, we writhed in labor,
 We gave birth, as it were, only to wind.
 We could not accomplish deliverance for the earth
 Nor were inhabitants of the world born.
 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.”

The restored kingdom of God will be established on this earth. What Christianity has failed to perform, Yahshua must return and accomplish. As promised by Yahshua, following the Millennial reign He will have prepared a place for Christians so that where He is (on this earth), there they may be also (pure kingdom John 14:2). In truth, the church that has gone to sleep for 2,000 years, that has not been able to “accomplish deliverance for the earth,” will be brought back to this earth in its restored state with the Light of this world reigning here. This is equally stated in Job 33:23-30, where we read:

“If there is an angel as mediator for him,
 One out of a thousand,
 To remind a man what is right for him,
 Then let him be gracious to him, and say,
 ‘Deliver him from going down to the pit,
 I have found a ransom;’
 Let his flesh become fresher than in youth,
 Let him return to the days of his youthful vigor;
 Then he will pray to God, and He will accept him,
 That he may see His face with joy,
 And He may restore His righteousness to man.
 He will sing to men and say,
 ‘I have sinned and perverted what is right,
 And it is not proper for me.
 He has redeemed my soul from going to the pit,
 And my life shall see the light.’
 Behold, God does all these oftentimes with men (three resurrections),
 To bring back his soul from the pit,
 That he may be enlightened with the light of life.”

Chronological “days” or “trips” four and five for the church will be the days in which Yahweh brings Christians up on His mountain, into His restored kingdom to see the “light of life.” These are the only times in which Moses ever took anyone up on the mountain with him. On trip five (which with the overlap would be chronological trip or “day” four), Aaron, Nadab, Abihu, and the seventy elders (seventy always represents Christianity) went up the mountain and they “saw the God of Israel” and “they ate and drank.” On trip six (which would be chronological or “day” five), Joshua went up on the mountain with Moses. Here Yahweh gave Moses the stone tablets upon which were written the ten commandments. This is precisely what Yahweh must do for all men – write His laws on our hearts. And we see here the promise that He will write those laws on the hearts of Christians, particularly when He makes a body for them that, like those tablets, is made by Yahweh Himself.

And having noted the consistent testimonies concerning the trumpet and the thick cloud, in Exodus 19:18 per the same highly significant and attesting second trip up the mountain, there is another element that is repeated during these trips, and that is – fire! First, when is it that we have said that Yahshua must kindle the fire upon the earth that He promised? We have noted that this fire must begin in the second Remnant. Of course this is the fire that is testified per trip two up the mountain. And once again, it is interesting that the only other time Yahweh appears on Sinai as fire is in trip six. In Exodus 24:17 we read – “the appearance of the glory of Yahweh was like a consuming fire.”

Trip six would be chronological trip five, the period when “the earth will give birth to” Christians, and they will be cast into the lake of fire to be purified. As stated in Revelation 20:13, this is the same testimony where the sea (or death) gives up the dead (“the earth will give birth to” them) and they are judged “according to their deeds.” Death and Hades will be thrown into the lake of fire. This is the “consuming fire” that is spoken of here in trip six, or

chronological five. Christians will enter into purification, which is the purpose of Yahweh's fire. Hebrews 12:28-29 states – “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.” Note, believers are being addressed here, and this fire awaits them, as well as all men.

This is the fire that Moses entered when he went up the mountain the sixth time and was given Yahweh's instructions concerning building the tabernacle, the picture of that which is heavenly. And this is the tabernacle that Yahweh will complete at the end of this sixth, or chronological fifth, “trip” of the church.

With the completion of these five “days,” this concludes the formative 5,000 year period of the church, the tabernacle or temple of Yahweh. The holy of holies Remnant will have been completed, followed by holy place Christianity. After this will be the addition of the outer court that has been given to the nations (Revelation 11:2).

Following the completion of these five formative “days” or “trips,” Yahweh will thus begin dealing with the remainder of mankind, even as Moses came down from the mountain and dealt with the people at the end of the sixth trip (the chronological fifth with the subject stacking). The first resurrection of the Remnant will have been effected, as well as the second resurrection of Christians; it will then be time to prepare mankind for the third resurrection. This is the next trip up the mountain in which Yahweh equally changes His mind concerning mankind as a whole and decides to go with them as well. Why does He do this? For the same reason He changes His mind for the church when the Remnant work is established; but this time it is not just because of the work of a remnant, but because of the establishment of the entire two-part church. The Remnant was a promise for the church-whole, while the church-whole will be a promise for the whole of mankind.

THE SPECIFIC CAUSE(S) **FOR YAHWEH TO CHANGE HIS MIND**

There remains one final item that demands being addressed. While the great hope of the church is that of entering into the promised land, we find Yahweh testifying in this living prophecy involving the sons of Israel that there is this decided possibility that He will not go in with us, which undoubtedly would be the absence of His Son. Thus, we find a very grave consideration laid out here; and if we are wise, we will examine this testimony and the church to see what this means for us today.

It is incumbent that we not continue Pollyanna along as though things will not change, and think we will simply join all of those before us and die and “go to heaven.” This journey of the sons of Israel is a testimony of and specifically to the church. In 1 Corinthians 10:6 we read that these things happened “as examples for us.” Given this revealing prophetic example, this seventh trip up the mountain should cause us to have great concern and wisely inquire of Him.

We read earlier that Yahweh proclaimed regarding going with them – “should I go up in your midst for one moment, I would destroy you.” Wow, that is a strong and decisive statement! Even so, He repented of this and did in fact go up with them, and did not destroy them. What outstandingly significant event could have taken place that would have caused Yahweh’s attitude and actions to change so dramatically? That which Yahweh stated was a remarkable indictment; and to think that He did go and did not destroy them, makes one wonder what outstanding thing changed Him so much. Not only did He go with them, but following all their years in the wilderness after refusing to enter into the land, and then entering into the promised land, He never destroyed them. Whatever this was, it has to have significant meaning for us today.

We saw in the first section what this would mean for the church – if Yahshua does not cut the days short and return early, the church would enter the future without Yahshua’s return, without His presence. But we have also seen the hope of this being changed, even as Yahweh changed His mind regarding the sons of Israel, saying that His presence would go with them. In the spirit of wisdom, it is therefore incumbent that we look at this further and see specifically what Yahweh asked of them and what was their response, as well as Moses’ response.

Think about this for one moment. What are some of the things that Yahweh could have asked of the sons of Israel in order for them to show forth their repentance and cause Him to repent of His own actions? Whatever it would be, one can be most certain that it would have specific meaning for us today.

First, why did He even ask something specific of them? He could have just told them to repent. Like Nineveh, they could have put on sackcloth and ashes. Or Yahweh could have told them to do this very thing. But no, He did not ask this of them.

He could have told them to offer a sin offering; but this He did not do either. So what specifically was it that Yahweh asked the people to do as He considered whether He would go with them? As you might recall, He told them – “put off your ornaments from you, that I may know what I will do with you” (Exodus 33:5). Thus we read – “When the people heard this sad word (that He would not go with them), they went into mourning, and none of them put on his ornaments.”

What could this mean for us today as we prepare to enter into the promised land of His Millennial reign? What is it that we too must perform so as to get Him to repent and provide His presence with us? **To know what we must do, we must understand what it means for us today to put off our ornaments.**

First, where is it that we have seen before this issue involving ornaments regarding the sons of Israel? In the seventh trip up the mountain when Yahweh first told Moses that He would send an angel before them, it is then added – “Then Yahweh smote the people, because of what they did with the calf which Aaron had made.”

From what was this golden calf fashioned? We read in Exodus 32:2-4 that the people took off their ornaments, their gold rings, and gave them to Aaron, and from these he fashioned the golden calf. Thus we see a seemingly obvious reason why Yahweh asked for the removal of

these ornaments – to demonstrate their repentance regarding the golden calf. But again, what does this mean for us today? How has the church formed its own golden calf from its rings or ornaments?

In Exodus 32:8, we read Yahweh's indictment against them – “They have quickly turned aside from the way which I commanded them.” What has the church done, even quickly in its early formation, that has produced an object of worship that is an idol? I think most would agree that from its beginnings, the church has taken the gold, the possessions, of the people and created buildings and programs and icons and relics and in fact worshiped them. Just look back through church history and see the extravagant emphasis on the building instead of the people. Both then and today, they build temples and churches that become golden calves of worship, as though the buildings made with human hands are hallowed. Like an idol, they even attribute reverence to these places.

Almost the total amount of money that is given to churches goes to building and maintaining those buildings and their paid staff. And it is in these things that people begin to take pride and pleasure and to revere. They too have worshiped the created rather than the Creator, and despite how some have tried to avoid this, it is an inevitable and natural trap. No matter what the group, the measure on one's spiritual success eventually becomes the size and grandeur and significance of one's edifice.

From its outset on the mount of transfiguration, the church has had the same response to a divine experience – the desire to build tabernacles to Yahshua. Peter's response then, and the church's response today, is a building program. They want to take the money that is to be given to God and build an edifice, one that men can point to and say that this is God. But while Yahweh stopped Peter from this folly then, it has not since been abated in the church. Men and women provide the money that makes their lives ornate, and the Aaron priesthood throws it into a pot and out comes a calf, even as Aaron retorted to Moses (32:24). The church's buildings and programs and worship services and media outreaches, all become a golden calf in which men take pride. Who could dare say that if Yahshua was here in the last 2,000 years that this is the way He would have built His kingdom? No, this is the way carnal men seek to build the kingdom, and it is a golden calf that is worshiped.

It is evident that this command to put off our ornaments is precisely what was demonstrated when His coming presence was heralded by His disciples just before Passover – His triumphal entry. There should be little question that this prophetic testimony spoke clearly of what must take place immediately preceding Yahshua's return to this earth as King of kings – there must be an Elijah work that prepares His way.

But what specifically was it that they preformed in order to prepare His way? And what specifically does this hold for us today? His disciples laid down their garments and palm branches before Him. We have already noted in the writing, *Prepare the Way*, that these actions clearly speak of the covering of holding all things in common. It is giving up one's possessions in order to become His disciple, even as He so clearly stated – Luke 14:33. It seems quite evident that putting off one's ornaments and laying down one's clothing and palm branches, testify to this matter of giving up our earthly glory in order to prepare the way for Yahshua's

return. Once again, even as that which was used to build the golden calf had to be put off so that Yahweh would know what He would do with them, so today that which has built our golden calves of worship must be put off so that Yahweh will know what to do with us.

Today as we stand at the place in which we hope for Yahshua's return, we too must offer the same sacrifice to Him – laying down our glory, our possessions, that have built the golden calves of the church over the years. This evidences to be the clear message that Yahweh has for us today.

The other thing that brought Yahweh to repent and go with the sons of Israel into the promised land, was Moses' own heart and appeal to Him. In 33:12-23 we find a most intimate conversation between the two of them. In fact, it was the following request by Moses that immediately preceded Yahweh's change of mind:

“Now therefore, I ask You, if I have found favor in Your sight, let me know Your ways, that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people.”

Yahweh thus responded – “My presence shall go with you, and I will give you rest.”

This request by Moses has a personal meaning to this writer. For several years, every night I would pray, “Let me see things the way You see them, let me hear things the way You hear them, and let me feel things the way You feel them.” It has often been my declared request and purpose to know Yahweh's ways, no matter what the cost. And, it seems evident that Yahweh is in fact at this time showing us His ways. I believe that the things we are seeing regarding the Remnant Bride and the church, are Yahweh's intimate revelation of knowing Him and His ways. Even the conversation that followed between Yahweh and Moses attest to this divine revelation. Let us see.

One of the most quoted passages per Remnant truth has been Exodus 33:18-23. Here Moses had just asked to know the ways of Yahweh, Yahweh repented, and then He gave him this promise – that He would cause Moses to stand with Him on the rock, then hide him in the cleft of the rock and cover him with His hand until He passed by, and then remove His hand and let him see His back.

This is a MOST incredible testimony regarding the church. Just before giving this promise, Yahweh preceded it by saying – “I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.” This is the very passage that Paul quoted in Romans 9:15 in his defense regarding Yahweh's choice in building His church. Unquestionably, what Yahweh told Moses here was a very clear and continuing description of the church, those whom He chooses and shows compassion. And as we have addressed before, what specifically is that description?

The first Remnant were highly unique insomuch that, as it was promised here, they personally stood on the rock with Yahshua, thus fulfilling the first part of this promise. Next to come was the breach, the period of the church in which Yahweh hid them in the cleft of the rock and placed

His hand over them so they could not see Him as He has passed by. This very accurately describes breach Christianity for the last 2,000 years – Yahweh’s hand has been over them and they have had no idea what He either has been doing or what He will do. All one has to do is to look at the church’s false wrath end-time teachings or the false teachings about an eternal hell, to get an inkling of their absolute blindness. As provided in another like testimony, they are the afflicted body of Christ whose eyes have equally been blindfolded (Mark 14:65 , Luke 22:64).

But then, after this time, after the first Remnant and following the breach period, it is promised that Yahweh will perform a new work – He will remove His hand and let us see His back. This is the work of the second Remnant, and this is why we are seeing at this present time these amazing things regarding the kingdom.

It has been noted that Elijah’s trip up Sinai was the concluding and promise-fulfilling (per 33:21-23) ninth trip up the mountain. Let us now look at this and add some things that have not yet been revealed in any of these writings.

In 1 Kings 19, we read the account of Elijah’s subject fulfilling trip. First, we note once again that this is the identical mountain upon which Moses ascended – Sinai, or Horeb. (This unique tie between these two men is further remarkably evidenced insomuch that Elijah traveled across Israel and crossed the Jordan, so that he would ascend alive precisely where Moses had died.) Also, Yahweh had Elijah to fast the identical fast of Moses – forty days and forty nights without food or water. (Moses, Elijah, and Yahshua are unique in that they are the only three in the entire Bible who did this.) Now let us examine the fulfillment of the promise of Exodus 33:21-23.

Moses was to stand on the rock with Yahweh. Likewise, Yahweh told Elijah – “Go forth, and stand on the mountain before Yahweh.” Thus, fulfillment # 1!

Moses was to be hidden in the cleft of the rock with Yahweh’s hand over him so that he could not see as He passed by. The true Mount Sinai is actually in Saudi Arabia where the Bible said it is, and is today called Jabal al Lawz, or as known by the local Bedouins, the “mountain of Moses.” Inspiringly, on that mountain is a solitary cave that the Bedouins call “Elijah’s cave.” This is the cave/cleft that we read Elijah entered specifically as “Yahweh was passing by.”

As He passed by, there were three violent things that occurred that we are told “Yahweh was not in.” In like regard, Yahweh has not been in all the wrath and fighting and separation that has taken place in the 2,000 years of the church, which is promised 3,000 years, or the three violent acts. As it is written, so it has been – “And from the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force” (Matthew 11:12). Thus in this period of violence and blindness while Elijah is hidden in the cleft of the rock, we find fulfillment # 2 – the breach!

Finally, a gentle blowing called Elijah out of the cave, and like an awakened Lazarus coming out of his tomb, he wrapped his face in his mantle and came out. Here in this concluding act, we should find evidenced this second Remnant testimony of seeing Yahweh’s back. So do we find this?

Seeing Yahweh's back is seeing what He has done and what He is doing, even seeing what He is about to do. This is precisely what Elijah saw. Yahweh in truth then told Elijah the future. He was to go and anoint Hazael king of Syria, he was to anoint Jehu king over Israel, and he was to anoint Elisha as prophet in his place. None of these men, in fact no one at the time, knew of these coming changes; so Yahweh was indeed showing Elijah what He was getting ready to do, what changes were coming. Thus, he showed him His back, or fulfillment # 3!

This is the hope of the second Remnant, the Remnant Bride. Following the work of the first Remnant who stood on the rock with Yahshua, and the very long breach period in which Christianity has been hidden in the cleft of the rock with its works that Yahweh is not in, it is time for Yahweh to complete this testimony of the church, those with whom He has shown compassion according to His own counsel, and reveal to the concluding second Remnant His truth that has been hidden. Just as it is written – “In the last days you will clearly understand” (Jeremiah 23:20). These are the things we need to understand today so that what has been written regarding the Elijah work may come to pass – “so as to make ready a people prepared for the Lord” (Luke 1:17).

Thus we see the two things that cause Yahweh to repent and go with the sons of Israel into the promised land. First, the people put off their ornaments, which we have noted by the testimony of the first Remnant example, as well as the example and teachings of Yahshua, is holding all things in common. Second, Moses expressed a desire to know the ways of Yahweh and to know Him, that he might find favor in His sight. This is the heart and cry of this man, and this is the heart and cry of the Remnant Bride. We are willing to give up everything for the joy and the hope of knowing Him and His ways, and hope in this critical time to find favor in His sight. With these two determining elements, it is our hope that Yahweh will repent in this day and send His Son, even NOW!

May Yahweh pour out His latter rain upon us!