

# THE PASSING OVER PRINCIPLE

In 1980 Yahweh took me through His university in which He began teaching me His divine principles. He showed me that the most basic principle was that **you reap what you sow**. From this principle springs forth all other principles. There is the **tithe principle**, which includes Paul's statement that those who use this world should be as though they do not make full use of it (1 Corinthians 7:31). There is the principle of **judgment**, wherein as you judge so you will be judged. There is the principle of the **second mile**, going beyond that which is required of you. But most importantly, there is the principle that is called the **passing over principle**. In this principle we see that **Yahweh passes over the first, He passes over the second, but He takes the third**. Let us now look at this principle.

It was most interesting that when Yahweh began to teach me this divine principle, He revealed it to me from my own life. Later I taught these truths in a Sunday School class, but I could not find any examples from the Scriptures that validated this; but nonetheless, I knew it was true. Now, as you are about to see, that which Yahweh taught me from my own life, is in fact very true, is soundly supported throughout the Scriptures, and **is an exceptionally determining factor in what Yahweh has done and is about to do**.

Let us begin this examination with a testimony from the earliest beginnings of mankind. Adam and Eve had three sons - Cain, Abel, and Seth. Did Yahweh accept Cain? We know that when Cain and Abel presented offerings before Him, Abel's offering from the firstlings of the flock was "regarded," or literally "gazed upon," by Yahweh, but Cain's offering from the fruit of the ground was not "regarded," or "gazed upon." Yahweh thus passed over Cain and preferred Abel.

But even though of these two men Abel's offering was "gazed upon," Yahweh in fact passed over Abel as well in bringing forth mankind. Cain became angry at his brother and slew him, thus per the choice of Yahweh, Abel, of necessity, had to be passed over as well.

Next, Seth was born, and upon his birth Eve declared - "God has appointed me another offspring in place of Abel; for Cain killed him" (Genesis 4:25). And most importantly, we read in Genesis 5:3 that Seth was a son to Adam made "in his own likeness, according to his image." This is the son of promise from whom came the line of the patriarchs and the Son of God. Thus we see at the very outset of mankind, Yahweh passed over the first, Cain, He passed over the second, Abel, and He took the third, Seth, to establish His line of blessing to all mankind.

But not only did Yahweh begin mankind with the application of this dynamic divine principle, He equally began the origin of the promise of faith with it as well - the patriarchs Abraham, Isaac, and Jacob. Already we see the pattern of three parts, or three men. Yahweh spoke to Abraham and told him that He would be the father of "a multitude of nations" (Genesis 17:4-5). Even his name, Abram, meaning "father of exaltation," was changed to Abraham, meaning "father of a multitude." So let us ask the question - Was Abraham then used to directly fulfill or show forth the signs of this fulfillment? The answer is - no. Abraham had two sons during the

time of Sarah - one the promised son, Isaac, and one the son of the flesh, Ishmael. So was Isaac then used to express this fulfillment? Once again the answer is - no. Though receiving assurance from Yahweh of the fulfillment of this promise (Genesis 26:2-4), Isaac had only two sons - once again the son of promise, Jacob, and the son that was likewise rejected, Esau. So when would Yahweh finally begin to bring forth the nations He had promised to Abraham? Here again we see Yahweh's passing over principle as He passed over the first, He passed over the second, and He took the third.

The third patriarch was Jacob, and it was through this third individual that, according to His ways, Yahweh began to fulfill the promise that He made to the first, Abraham. Jacob was the beginning fulfillment of the promise of the "multitude of nations." As the very foundation of these many nations, Yahweh fulfilled His promise to Abraham and gave Jacob twelve sons, from which came the twelve tribes of Israel. Due to Yahweh greatly multiplying them, in time the sons of Israel began to outgrow their land and many went out to settle in other countries; but more particularly, He took the vast majority of them into captivity in Assyria, and afterwards sent them out and disbursed them across the Caucasus mountains into all of Europe. In truth, from those first twelve sons/tribes through Jacob, Yahweh fulfilled His promise made to Abraham and reaffirmed to Isaac, and they became the many Anglo-Saxon nations of Europe and eventually America.

Thus, in keeping with His ways, Yahweh passed over Abraham, He passed over Isaac, and He took the third, Jacob, and fulfilled His promise. Jacob became the third-part fulfillment of the "multitude of nations" by the birth of his twelve sons. This is the **passing over principle**, and it is a principle that Yahweh performs over and over and over and over continually, because it is His ways.

Not only did He apply this principle at the beginning of man and at the beginning of the work of faith, He equally applied it at the beginning of the twelve tribes. If you take Levi out (who was the chronological third-born son, but was set apart from the twelve to Yahweh as payment to Him for not taking the lives of the first-born in Egypt during Passover), Yahweh passed over the first-born son, Reuben, for his failure; He then passed over the second-born son, Simeon, for his failure; and He took the third son, Judah, and gave him the right to reign. Thus, as with third-born Seth, it was out of Judah that came forth the Son of God, the Savior of the whole world. Once again, Yahweh passed over the first, He passed over the second, and He took the third.

For your benefit, let us note a few other revealing examples of this way of Yahweh. There are two testimonies we address in *The Issue - II* concerning the relevance and application of the 120 Jubilee period. These are the 120 years of Moses' life and the 120 year reign of the three kings - Saul, David, and Solomon.

We see that Moses' life was divided into three parts - forty years in the house of Pharaoh, forty years in the wilderness as a shepherd, and forty years as the deliverer of the sons of Israel. Obviously, while Moses was in Pharaoh's house, he knew that he was a Hebrew, for we read in Exodus 2:11 that he struck down an Egyptian for beating "one of his brethren," a fellow Hebrew. In effect, we see here Moses performing what Abraham performed with Hagar in bringing forth Ishmael - attempting in the flesh, though even possibly unknowingly on Moses' part, to fulfill the

promise of Yahweh. Because of his place in Pharaoh's house, like a well placed Esther it would seem to have been the perfect opportunity to deliver the sons of Israel from their bondage in Egypt; but, the passing over principle dictated otherwise. Indeed, Moses was the man who would fulfill this, but we have already begun to see that Yahweh passes over the first; so, He passed over this first period of Moses' life and did not deliver the sons of Israel.

Before we look at the second period, we need to note another way of considering that which Moses, in the smallest way, attempted to accomplish in this first period. When Moses delivered the Israelite by killing the Egyptian, he in fact sowed a small seed that, after being buried, would sprout forth later to become the much needed and fruitful harvest. The sowing of that small seed brought the immediate death of this first hope-filled period of his life, and he had to flee out of Egypt.

Once planted, that seed ushered him into the second forty year period of his life; but even it would be passed over as well. In this second period, Yahweh once again performed an in-part fulfillment for Moses, insomuch that He brought him into the very place where he would later bring the sons of Israel. There he shepherded a flock, even as he would later shepherd the flock of the sons of Israel. But finally, in accordance with the ways of Yahweh, that period too was passed over, and in the third forty year period of Moses' life, Yahweh fulfilled the purpose for which he had been born - to be the deliverer of the twelve tribes of Israel. Thus, once again we see the divine passing over principle in action.

Let us now look at the second of these two 120 year period testimonies - Saul, David, and Solomon. Yahweh was going to bless the sons of Israel and fulfill His promise to them to give them all the land of promise and cause them to be secure in that land. Up to now, "every man did what was right in his own eyes" (Judges 17:6 and 21:25), and Yahweh gave them judges to deliver them. But, they wanted a king over them, so even though the timing was premature, He gave them Saul as king. But was Saul the king of promise? No. Following in the same pattern as Moses, Saul had to be passed over. Saul reigned for forty years and his reign was marked by tremendous failure and conflict.

After Saul, for the next forty years David reigned as king; and even as the second period of Moses' life was a step toward Yahweh's fulfillment, so David's reign was likewise. But, there were two major shortfalls in David's reign - he was a man of war and was not allowed to build the temple of Yahweh, and the boundaries of the land of Israel continued to be far short of that which Yahweh had promised to them. In keeping with the ways of Yahweh, we see that having passed over the first, Saul, He then passed over the second, David, and with the third, Solomon, would fulfill His promises.

King Solomon was in every regard the fulfillment of the promises to the sons of Israel relative to that geographic area. It was solely during his reign that the sons of Israel occupied all the land "from the river of Egypt as far as the great river, the river Euphrates," as promised to Abraham (Genesis 15:18). Likewise, it was the only time in which the sons of Israel were at peace with those outside their borders and did not experience the threat of war. Furthermore, it was in Solomon's reign that the magnificent temple of Yahweh was built, the work David specifically

could not fulfill. Yahweh thus once again fulfilled His promise in the third part, evidencing one more significant testimony confirming the passing over principle.

I trust you are beginning to see this divine and oft repeated pattern. It is one that Yahweh follows continually. And as has been said, it is a principle that He first revealed to me from my own life; and if Yahweh opened your eyes to see, it is a pattern that would undoubtedly be revealed in many ways in your own life as well. Let me give you an example of this pattern from my life. While I cannot remember what the specific events were whereby Yahweh first revealed this truth to me, I can relate another personal example.

When the Vietnam War broke out and many young men were being drafted and sent off to war, I was called to appear for a physical. When I went to our family physician for a back x-ray, it was found that I had a spinal weakness called spondylosis. Basically, spondylosis is a condition in which as the child develops in the womb, a vertebra fails to form completely and it leaves a crack, a weak area, in it, presenting a very vulnerable and, later, troubling condition for the spine. This was the case with my lowest vertebrae. When the doctor found this, I immediately had to quit the heavy construction job at which I had been working during my college years. Furthermore, he said that by the age of 45, I would have to have back surgery to repair the condition. If I did not take these precautions, my spine could come crashing down on that weak vertebrae and I would be paralyzed. When I took this doctor's report with me to the military physical, they gave me a classification whereby old men and women would go to war before I would. They absolutely did not want me, and this condition kept me out of Vietnam.

In 1971 when I gave my life to Yahshua, one of the things that He spoke to me was that He healed my back. I rejoiced in this, but the big test for this healing came shortly thereafter. I got a job at a hospital, but as with the military, they x-rayed every potential employee to check if they had spondylosis. I did not know this was what they were looking for at the time; so when I went in, all I knew was that they would x-ray me. The report came back and they wanted to x-ray me again. "Possible spondylosis," they said. So, back to the x-ray table I went a second time. Once again the report came back - "Possible spondylosis," and they wanted to take a third x-ray. So, in I went for the third x-ray. But this time as I lay there on that cold table, in full and complete faith I said within myself - "Why are you looking for that which God can heal with the touch of His little finger?" The third report came back - "No spondylosis." Thus Yahweh healed the spondylosis that I had x-rays before showing that it was there, fulfilling the promise He had given to me beforehand.

Did Yahweh fulfill His promise in the first x-ray? No, He passed over it. Did He fulfill His promise to me in the second x-ray? No, once again, consistent with His ways, He passed over it as well. Then did He provide His promise in the third x-ray? Indeed He did, for the ways of Yahweh are to pass over the first, to pass over the second, and to take the third. Today, I am ten years past the age in which I was to need surgery; I have worked construction and performed hard labor, and have never had any problems with my back. Yahweh once again fulfilled His word via His passing over principle.

Let us now look at yet another example. And as has been pointed out already, once you find a principle or pattern of Yahweh, it is forever repeated in the Scriptures, throughout history, and throughout life. You are in store for a big treat in this next testimony.

## LATTICE-BREAKERS

In 2 Kings 1, we find a most interesting account pertaining to the representative whom the second Remnant must fulfill, and that is Elijah. The account opens with a king of Israel by the name of Ahaziah, the son of infamous Ahab, the corrupt king of Israel and husband of Jezebel. Quite prophetically and uniquely, Ahaziah became very ill by falling through the lattice in his "upper room." Already we see here a very telling similarity with the account in Acts where the disciples were gathered together in the "upper room" when Pentecost came. So noting this similarity, why the unique testimony that he fell through the lattice? And frankly, this is only the beginning of this account's uniqueness, for shortly you will witness even further unique and revealing prophetic testimony.

The Hebrew word used here for the "lattice" through which Ahaziah fell is the word "sebakah" (#7639), which more literally means "to intertwine or weave." Quite revealing, this word has the same meaning as the Hebrew word "sukkah" (#5521). "Sukkah" likewise means "to intertwine or weave." What is "sukkah"? It is the word for the Feast of Booths, or the Feast of Sukkah! It is in fact Tabernacles!

So while the disciples in the upper room received their Pentecost, there was a problem - Was that Pentecost experience sufficient to get them into the Tabernacles experience of ascending alive? In the wilderness journeys of the sons of Israel, we know that their Mount Sinai Pentecost experience was indeed not sufficient to get them into the promised land at Tabernacles. We read in *The Issue - II* that the sons of Israel came up to the promised land the first time specifically at Tabernacles, and there they failed to enter in because of unbelief. Thus they too fell through the lattice of Tabernacles and, like Ahaziah, likewise died (in the wilderness). We therefore see that the sons of Israel in the wilderness and Ahaziah in his upper room, both tell the same story - **failure to come under and maintain the covering of Tabernacles leads to certain death!**

Who else do we find falling through the lattice? In the literal sense, there was only Ahaziah, but from the standpoint of prophetic testimony and fulfillment, we can name at least three individuals and an entire vital group. Achan was a lattice-breaker, for as we find in the writing, [\*Tabernacles and Devoted Things\*](#), he too came short of honoring Yahweh's claim to the devoted things of Jericho, or honoring Tabernacles, and he was stoned and his possessions passed through the fire.

Two other lattice-breakers were Ananias and Sapphira. They too would not keep the covering, the Tabernacles weaving, of holding all things in common, and likewise went to death. This is the death Achan went to, the death Ananias and Sapphira went to, the death the sons of Israel went to, and the death Ahaziah went to when they each fell through the lattice/weaving/Booth of

Tabernacles. But most sadly, there is yet another death that took place for the identical reason - the death of the first Remnant!

Most notably, even the upper room Pentecost-Spirit-receiving first Remnant became lattice-breakers. When Stephen was stoned, no longer were they gathered together in Jerusalem holding all things in common, but were disbursed and went back to their old ways of laboring by the sweat of their brow. They too fell through the lattice of holding all things in common and equally died.

And for 2,000 years, Christians have blindly and sadly fallen through the same hole in the lattice that was opened by the first Remnant. Following in the ways of the failure of the first Remnant, Christians have failed to restore the lattice/Booths/covering of holding all things in common and continue to fall through that gaping hole. Today, this is the hole in the lattice through which you too will fall if you will not restore the lost Tabernacles covering of holding all things in common. You will join them in their death if you do not come under this essential Tabernacles booth. It is a proven truth that **spiritual rights are gained through identification, and the only way one can participate in the Tabernacles resurrection is to FIRST gain that right by identifying with it through the booth of holding all things in common.** Even as Yahshua's "in type" water baptism preceded and effectually secured the legal fulfillment of sacrifices and offerings, which was later openly performed at the cross, so the booth of holding all things in common is an "in type" act that secures the fulfillment of our Tabernacles (at Trumpets) ascension. **Spiritual fulfillment can never be obtained without first obtaining it by like identification.**

This testimony of the lattice-breakers is a highly important message that cannot be minimized, but for the sake of the writing at hand, let us now look further at this account regarding Ahaziah and see even further evidence regarding the **passing over principle.**

In Ahaziah's fatal state, he sent messengers to inquire of Baal-zebub as to whether or not he would recover. Yahweh sent an angel to Elijah for him to intervene with a message, and he stopped the messengers and told them that the king would die. When the messengers returned to the king and described the appearance of the one who had spoken to them, a description that was most interesting, the king knew it was the prophet Elijah.

It is here that the account picks up both in drama and prophetic pattern. King Ahaziah sent "a captain of fifty with his fifty" to go and get Elijah, who was sitting on the top of a hill. "O man of God, the king says, 'Come down,'" commanded the captain. To this Elijah declared that if he was a man of God, let fire come down from heaven and consume them. It did!

So, the king sent another "captain of fifty with his fifty," and he likewise called out to Elijah, but even more emphatically - "O man of God, thus says the king, 'Come down quickly.'" Once again Elijah answered that if he was a man of God, then let fire come down from heaven and consume them. Once again, it did!

So what did the king do next? He sent the "captain of a third fifty with his fifty"; but this captain was now getting a little wiser and had some important knowledge. He went to Elijah with humility, bowed down on his knees, and pleaded - "O man of God, please let my life and the

lives of these fifty servants of yours be precious in your sight. Behold fire came down from heaven, and consumed the first two captains of fifty with their fifties; but now let my life be precious in your sight." An angel of Yahweh then spoke to Elijah to go down with him to the king, which he did.

We see here a couple of things, really three. First we find the pattern we have been seeing all along, and that is that Yahweh passes over the first, then He passes over the second, and He takes the third. But also to be noted here, especially in light of the testimony we have already seen regarding the Pentecost-receiving upper room gathering and the Pentecost-receiving sons of Israel in the wilderness, we find the obvious testimony once again of Pentecost. Clearly the emphasis in this prophetic event is the "captain of fifty with his fifty," and fifty is the number associated with Pentecost.

Christianity is a Pentecost work, and was supposed to receive a full 3,000 years. So what we are seeing here with these three captains "of fifty with their fifty" is a clear testimony of the three-part (three 1,000 years) period of Pentecost Christianity. **And most importantly, like all the other three-part patterns, it too will fulfill the passing over principle.** What does this clear testimony hold and what is Yahweh showing us? Let us see.

It has been stated before in these writings that one of the purposes of the kingdom of God is to bring forth the Son of God. Therefore, any effort to do so would clearly be an Elijah work. Thus we must ask concerning this 3,000 year or three-part period - Was the first 1,000 years of Christianity able to produce the Elijah and bring forth the Son of God? Just like we have seen in all of these examples, the first part may have the promise, but it is a failure in its purpose. So we find that the first 1,000 years of Pentecost Christianity were passed over per this fulfillment. And in testimony to this inability, the first attempt to bring down Elijah by the Pentecost captain was likewise a miserable failure.

So then, was the second 1,000 years of Pentecost Christianity able to produce the Elijah and bring forth the Son of God? Once again, in accordance with the pattern of the passing over principle, it too was a failure. Therefore, in like testimony to this inability, despite the heightened emphasis of the second Pentecost captain, he too was an equally miserable failure in bringing down Elijah.

What then is left? What is now in store? Though the first call to bring forth the Elijah work was a failure, as well as the second call, it is the third call that brings him forth. Once again then we see Yahweh passing over the first, then passing over the second, and taking the third.

So what does all of this mean? Remember, the entire purpose of this living prophecy/parable is this matter of bringing forth the Elijah. Who will succeed in bringing forth this Elijah? Christianity has failed for 2,000 years, and if they were given another 1,000 years to themselves, they would equally fail. The only hope for the kingdom is for Yahweh to cut time short and establish the Elijah second Remnant, even the Bride that must come out of Christianity, the body of Christ.

Since the "captain of a third fifty with his fifty" brought back Elijah, does this mean somehow that Christianity can accomplish this? Every other testimony evidences their failure to do this, and the only way Christianity participates in this is that the Bride comes out of them. You will notice here that this third Pentecost captain bowed down before Elijah. This is precisely the same message found in Revelation 3:9 where we read regarding the sixth church of Philadelphia - "Behold, I will cause those of the synagogue of Satan, who say that they are Jews, and are not, but lie - behold, I will make them to come and bow down at your feet, and to know that I have loved you."

As has been stated in other writings, Philadelphia is the second Remnant, while Smyrna (the second of the seven churches) is the first Remnant. In this regard, we find that in stark contrast, Smyrna was to suffer death from the synagogue of Satan. Christianity is the synagogue of Satan, and while it kills the first Remnant (remember, death is a prophetic and legal statement, and is thus not concrete; more on this later) and takes over the kingdom, after 2,000 years it will bow down before the second Remnant, even as we see here in Revelation 3:9 and as seen by the third Pentecost captain. Likewise, this is the same message wherein the eleven brothers of Joseph bowed down to him as well. In each case it is Pentecost Christianity bowing down to the Elijah second Remnant.

And might we ask here - When will this humbling posture and awareness by Christianity finally take place? When the second Remnant is taken out of this earth as the Elijah on Trumpets, Christianity will remain here to enter into their Day of Atonement when they will begin to realize that they were wrong and will repent of their sins. Even then they will bow in their hearts before the Remnant, but will surely do so as well in practice when we return with Yahshua.

Since Elijah comes down in the third part of the church, does this mean that the Elijah work will take 1,000 years to bring forth the Son of God? No. Let me ask you a question - How long was the actual Pentecost work that began the church? It was indeed very brief. Pentecost was in fact only one day, and the former rain itself was for only a year and a half. Despite this very brief beginning, the entire work that followed was therefore identified by it. Pentecost itself may have been a brief experience, but because of this beginning, in the long term this initial experience identified the entire period thus far as 2,000 years, or two loaves, of leavened Pentecost bread.

In similar regard, there must be something that happens at the juncture of the second part and the third part of the church that changes it into an effectual Elijah period. That "something" is the establishment of the Elijah work of the second Remnant. With the advent of the second Remnant Elijah, this changes the third part of the church to be identified as the third part Elijah period. Keep in mind that Yahshua said Elijah must restore all things (Matthew 17:11), and there will be much that must be carried out beginning in the Millennial period of Yahshua's reign.

And might we add here as well - concerning that third captain of fifty who did get Elijah to come down, it is very important to note that his success was due only to the fact that he was wise enough to look back at the experiences of the first two captains of fifty with their fifty and see their failure. "Behold fire came down from heaven, and consumed the first two captains of fifty with their fifties;" he recounted, "but now let my life be precious in your sight." In like regard,



where are the wise ones today who will equally look back at the last 2,000 years of Pentecost Christianity and see that they likewise have failed to produce Elijah, and that they too have all gone to death? Wake up someone! If the last 2,000 years of Christianity have failed to bring forth Elijah, what makes you think Christianity can and will today? It is a miserable failure, and the only way Elijah will come is to put the body of Christ to sleep (even as this happened to the first two captains) and take the Elijah, the Bride, out of that failed work. "That which has been is that which will be." Where are the wise and discerning captains today?

Thus we find yet another prophetic testimony of the passing over principle in this account regarding Elijah. But even more importantly, **by examining this we begin to see how each of these testimonies reveal what is in fact that which must take place in the kingdom of God, the church!** Yahweh has passed over the first 1,000 years of the church, and He has passed over the second 1,000 years of the church, but He will take the third 1,000 years per the successful Elijah work. Even as we read in Hosea 6:1-3, for two "days" Yahweh has torn and wounded the church, but on the third day He will bandage it and raise it up.

This is equally testified in Zechariah 13:7-9 where we read that two parts of the sheep of the Shepherd will be cut off and die, yet the third part of the sheep will pass through the fire and be refined as silver and tested as gold. They will then call on the name of Yahweh, and He will call them "My people." We find then in these two passages the identical pattern - passing over the first two parts of the church, and then taking the third part and carrying out His promised fulfillment. This third part is that which is in store for the next 1,000 years; **but, this transition CANNOT take place unless there is a change, a work that alters what has been going on for the last 2,000 years. This essential change is the advent of the lattice-restoring, Elijah-fulfilling second Remnant.**

## **NUMBERING OUR DAYS, PART 1**

Let us now take the passing over principle and look at what Yahweh is doing on the larger scale. This will be most interesting and revealing! As has been pointed out, the ways of Yahweh are consistent, whether they are being expressed at the lowest personal level, or at the at-large corporate kingdom of God level. Therefore, the passing over principle will find expression in a person's life, in the nations, in history, and in the kingdom.

We have already seen that whatever Yahweh does, He often performs it per the passing over principle. When this principle is seen in highly significant events such as the first three sons ever born, or the three patriarchs of faith, or the three sons of Israel, one can be assured that this same determining principle will be in force per the kingdom of God. We have already seen that the kingdom, the church, is equally divided two-parts and one-part, and is subject to this divine principle. But even on a larger scale than this, we once again see the passing over principle in highly determining application. Let us now look at this.

The birth of Abraham, the birth of the twelve sons of Israel, the calling of the sons of Israel out from Egypt, the giving of the Laws of Yahweh, the dealings of Yahweh with the Israelites up to John the Baptist and the baptism of Yahshua, obviously marked a most significant period of time. For our convenience we will call this period the **pre-church period**. This was then followed, of course, by the **church period**. But let us now look more specifically at the timing of both of these periods before we draw some important conclusions per the passing over principle. Brace yourself! What you are getting ready to learn is only possible by an entirely awesome and orderly God!

Steve Jones, in his book *Secrets of Time*, aptly points out that at the age of thirty, Yahshua was baptized by John on the Day of Atonement in October, 29 AD. His baptism into the waters of death fulfilled Daniel's 70 weeks laid out in Daniel 9:24-27, wherein by His baptism, the sacrifices and offerings that had been required by Yahweh were, according to His recognition, legally fulfilled. Therefore, Yahweh no longer needed or recognized the old and insufficient sacrifices of animals. Also, six months prior, or in Passover of that same year, equally at the age of thirty, John the Baptist began his Elijah ministry of preparing the way for Yahshua. These two events thus marked a very important year. Let us now perform some math per Yahweh's timing of events.

We equally find in Steve's valuable accounting of time that Abraham was born 1,948 years from Adam's creation, or 1948 from Adam. This is a very important date that corresponds precisely to today's test of Carmel between Christianity and the Remnant, which equally began in 1948 AD and is completed in 2003 AD. And most strikingly, we find that 2003 was the very year in which Abraham entered into the promised land, only in years from Adam. Multiple evidence, all of which cannot be elaborated on here, confirms that the test of Carmel will be completed at Tabernacles, 2003. What we are getting ready to see now is indeed some of the most striking and conclusive evidence to this fact. We will see that this Tabernacles should indeed mark the transition ending the period of Christianity and ushering in the Millennial reign. Let us lay out for your comparison these remarkable and revealing similarities between Abraham and the test of Carmel.

<b>1948</b> years from Adam - Abraham was born	----->	<b>2003</b> years from Adam - Abraham entered the promised land
<b>1948 AD</b> - the test of Carmel began	----->	<b>2003 AD</b> - the test of Carmel ends and the Remnant enter the promised land

Let us now examine more closely these two periods of the pre-church period and the church period which lead to the third-part Millennial reign.

We have already stated that Abraham was born 1,948 years from Adam, and that John the Baptist began his ministry at Passover, 29 AD, preparing the way for Yahshua's baptism six months later on the Day of Atonement, 29 AD. We find that these two events were actually 3,923 years from Adam. While we do not know for certain what time of the year Abraham was

born, we do know that Yahshua was born around Tabernacles, and probably was in fact born on Trumpets. If we may, let us therefore consider that Abraham, the father of faith and thus the precursor to Yahshua, was likewise born in the seventh month around Trumpets or Tabernacles.

We have already stated that John and Yahshua began their ministries 3,923 years from Adam. Now let us consider how many years from Adam that Tabernacles, 2003, will be, the time in which we have been saying that the period of Christianity is completed and the Millennial reign of Yahshua will begin. Calculating this we find that it will be 5,897 years. What does all of this mean? Let us now see!

Considering that Abraham was born around Tabernacles, 1,948 years from Adam, and counting the number of years to the beginning of this very significant time in which John's ministry began in Passover, 3,923 years from Adam, we find that this accounting of the duration of the pre-church period comes out to be precisely 1,974 years and six months. To make sure you understand this, here we see it laid out mathematically.

3,923 - years from Adam to when John began his ministry at Passover  
 -1,948 - years from Adam to when Abraham was born at Tabernacles  
**1,974 years and six months**

Now let us calculate the duration of the next period of time, or the church. Beginning from this same critical transition date of Passover, 3,923 years from Adam, and counting to the completion date of the test of Carmel in Tabernacles, 2003, or 5,897 years from Adam, once again we find that this calculates out to be precisely 1,974 years and six months! To make sure you understand this, we will lay this out mathematically as well.

5,897 - years from Adam to the completion of test of Carmel in Tabernacles, 2003  
 -3,923 - years from Adam to when John began his ministry at Passover  
**1,974 years and six months**

**Thus, quite remarkably, both the pre-church period and the church period up to the Millennial reign, are precisely the same in duration - 1,974 years and six months!**

This information is one more outstanding confirmation to that which we have been saying regarding Tabernacles, 2003, and the test of Carmel. But let us now briefly see how this relates to the passing over principle.

What we find laid out here is in fact once again three periods of time:

- The pre-church period of 1,974 years and six months,
- The church period of 1,974 years and six months, and
- The Millennial reign of 1,000 years.

This totals to be a chronological time period representative of 5,000 years, which we saw in [The Issue - II, page 11](#), is in fact a legal 6,000 years which, by Yahweh's grace, is reduced to 5,000 years. Now, applying what we have learned about the passing over principle, we once again

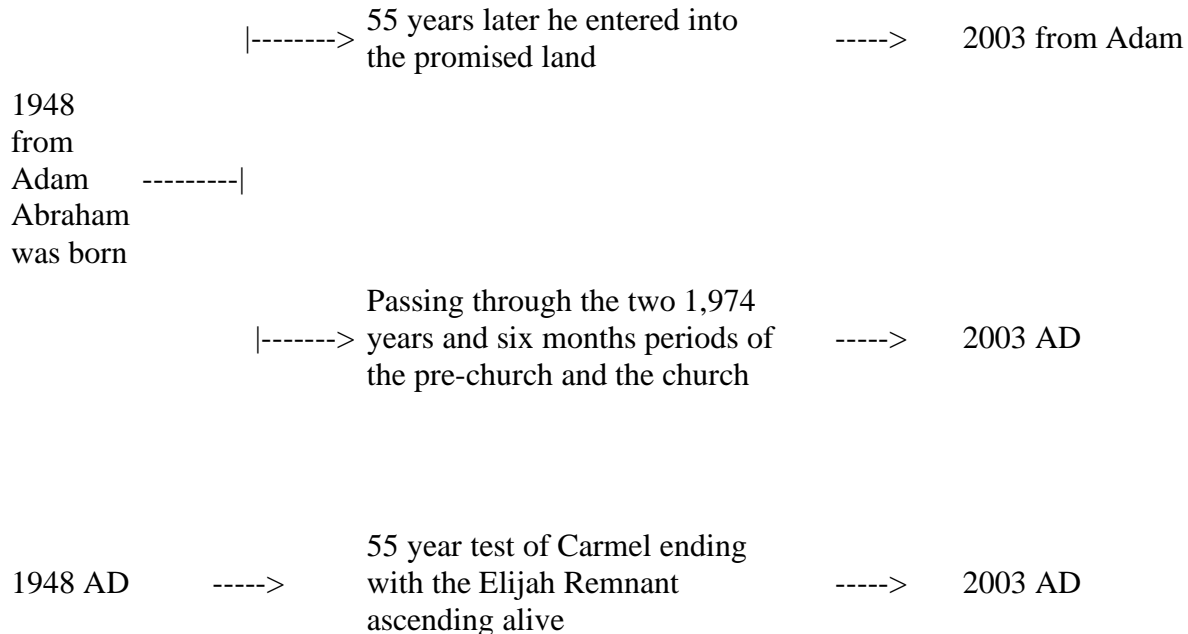
find, only on a much larger scale, that **Yahweh passes over the pre-church period, or what is basically called Judaism; He then passes over the period of the church that is called Christianity; but finally, He takes the third part, or the period of the kingdom for which the Remnant have prepared the way for Yahshua's return, ushering in His Millennial reign.**

Beyond any doubt, we now know two things regarding Christianity. **First, according to Yahweh's oft proven passing over principle, Christianity is as much a failure as we have already seen the pre-church period of "Judaism" to be.** Like Cain and Abel who were cut off by rejection and death, like Abraham and Isaac who did not fulfill the promise to become many nations, like the first two sons of Jacob who were passed over for their sins, like the first two forty year periods of Moses' life that did not fulfill the deliverance of the sons of Israel, like Saul and David who were men of failure and violence and could not build a house for Yahweh or inherit all the land promised to Abraham, **so both "Judaism" as well as Christianity did not inherit the full promises of Yahweh, did not enter into the first resurrection into immortality, and will not reign with Yahshua in the Millennium.**

**Second, we now have substantial evidence as to the precise length of the period of the church known as Christianity. Like its predecessor, it too will be precisely 1,974 years and six months.** The church began with the Elijah ministry of John the Baptist, preparing the way for Yahshua six months later per His baptism by John. As we find from Daniel's 70 weeks, legally Yahweh fully accepted His baptism into the waters of death as the cessation of all animal sacrifices and offerings made by man, fulfilling "all righteousness" as Yahshua declared (Mathew 3:15). Three and a half years later, He then carried out by His physical death that which He had already legally secured at His baptism. After His resurrection, He breathed on the disciples, saying, "Receive the Holy Spirit" (John 20:22), and on the day of Pentecost the Holy Spirit came upon the church in the form of the former rain.

But as we see here, even as Yahshua's death in the waters of baptism preceded His death on the cross, and even as Yahshua's breathing on the disciples preceded the rushing mighty wind of Pentecost, so the ministry of John the Baptist was in fact the relatively silent yet entirely legal beginning of the church period known as Christianity. And now at the end of its designed period of time, this corrupt and short-fall period must likewise be passed over and will end on Tabernacles, 2003.

**And finally, the likelihood that the duration of both the pre-church period and the church period are precisely the same, not only to the year but to the month as well, goes far beyond the possibility of chance.** It goes without saying that this kind of accuracy is only possible by sovereign divine design, and provides tremendous evidence to a major and decisive happening at Tabernacles, 2003. Likewise, the chance that the concluding year of the church period we know as Christianity (2003 AD) falling precisely on the year that Abraham entered into the promised land (2003 from Adam), makes the likelihood of this being anything other than divine design an impossibility. Add to this that which this writer has been declaring since January, 2002, that the test of Carmel between Christianity and the Remnant will be completed in Tabernacles, 2003, makes this a most incredible and confirming testimony. To make sure you understand what has just been said, let us lay out this remarkable concurrence.



As an appropriate conclusion at this point, what we are reporting here is the fulfillment of that which was spoken to Moses just before he went up on the mountain to be glorified (Exodus 33:17-23). After the first Remnant stood on the rock with Yahshua and the breach period of Christianity has transpired, wherein Yahweh has placed His hand over the church for 2,000 years so they could not see, He is now removing His hand and we, the second Remnant, are seeing the "back" of Yahweh - the marvelous works He alone has performed and is even now performing! These things that you are reading are the "back" of Yahweh, and are both marvelous to behold and provide critical vital truth for the Elijah! Yahweh be praised that He is causing us to now see His wonderful works!

## NUMBERING OUR DAYS, PART 2

This now brings us to a very important testimony that ties in with that which we have already seen in the three attempts by lattice-breaking Ahaziah to bring forth Elijah. What in fact was the specific event that ended the pre-church period? Clearly, it was the Elijah work of John the Baptist. Once John began his ministry, the church began and the pre-church period ended. What does this tell us today? It undoubtedly foreshadows that **once again the third-part Millennial reign of Yahshua will equally be initiated by the Elijah ministry.**

What does this mean for us today? From all testimonies, it is evident that the days remaining before us up to Tabernacles, 2003, are in fact the final period for the preparation, establishment, and work of the Elijah company. In truth, in another picture, it is equally the Bride making herself ready. The Elijah company is not yet fully established. The Bride is still very much a rib at this writing and must be fashioned and formed. The days up to Tabernacles, 2003, will see that Bride fashioned and the Elijah company go forth.

Two things, actually three, must now take place. As was pointed out in the current events report on [January 1, 2003](#), no prophecy can be fulfilled without the element of Law. In this regard, first, **we cannot be a lattice-breaker** - we must come under the covering of Booths, or holding all things in common (read [Tabernacles and Devoted Things](#)). Without the divine covering that Yahshua personally provided to the first Remnant, we are naked before Yahweh and will perish, following in the ways of the sons of Israel in the wilderness, or Ahaziah, or Achan, or Ananias and Sapphira, or the first Remnant, or the ways of Christians for the last 2,000 years.

The second Law requirement is that **we must establish the government of the one and twelve**. This was covered in the writing [The Love of Money, page 14](#). Unless we do this, we will suffer the same fate that the first Remnant suffered once Yahshua, the One, was removed and did not replace the missing twelfth disciple, leaving a corrupt government of eleven to cast lots and provide what only Yahshua had the right and wisdom to set forth. Without the one and twelve government, totaling thirteen, or the number of Yahweh, the first Remnant soon failed and Christianity began without any unifying government over it (it is lawless).

Thus we see here once again the passing over principle. Yahshua passed over the first Remnant (though like Abraham, they too first had the promise); He has passed over Christianity, the afflicted body of Christ; and He will take the second Remnant. But, in order for this to happen, the second Remnant absolutely **MUST** come under the covering of holding all things in common, as well as establish the government of the one and twelve. These were the two specific things that Yahshua administratively accomplished when He came. He led His disciples into holding all things in common, and with Himself as the vital "one," He appointed the twelve. Thus, as has been pointed out in other writings, the establishment of the twelve latter rain apostles, along with the twelve apostles Yahshua personally appointed (including this writer in the replacement of Judas), provides the twenty-four elders around the throne of the One, Yahshua.

While there have been many who have sought to obey the words and example of Yahshua and the example of the first Remnant and hold all things in common, one critical element has always been lacking - **they have never possessed the essential second requirement of the government of the one and twelve!** This government is reserved for the second Remnant alone. It is, in effect, the "royal jelly" that changes a common worker into a queen. Without this "royal jelly" of Yahshua's one and twelve government, all other works, even when holding all things in common, remain ineffective and resigned to being, at best, a body work only.

These two co-existing elements of **correct government** and **correct covering** set the Elijah company apart from all other works since the stoning of Stephen (along with essential and vital truth). Like the two requirements necessary in order for a beast to be "clean" (Leviticus 11:2-8), or even the two witnesses who were required for something to be evidenced as true (Deuteronomy 17:6; 2 Corinthians 13:1), so these two elements of **correct government** and **correct covering** are equally essential.

A swine could have the nicest and prettiest cloven hooves that have ever walked the face of the earth, but without the second witness of chewing the cud, he remains nothing more than an unclean swine. One witness could have been the most convincing witness to ever take the stand,

but without the second witness, the proof of truth was not established. So it has been since the stoning of Stephen regarding all other efforts to hold all things in common. They could be the best run commune that has ever existed on the face of the earth, and have the sincerest intentions, but without the second requirement of the one and twelve government, they are of no effect.

The Essenes held all things in common while Yahshua walked this earth, but they did not have the divinely provided one and twelve government, and were thus passed by. It was not just holding all things in common that was the answer, or ever has been the answer; but the lacking effectual key has been to possess the second part of the divinely established one and twelve government.

Having one element without the other is like a man without a woman, or a woman without a man. Fruitfulness demands both. And pertaining to the two Remnant, both **divine covering** and **divine government** are essential, for it is the co-existence of these two elements that brings forth fulfillment and fruitfulness.

Thus we see the vital necessity of uniting the one and twelve government with holding all things in common - to make the work "clean," to afford the two witness, and to effect fruitfulness. This is indeed that which is legally required for the Elijah company second Remnant in order to prepare the way for Yahshua and to ascend alive.

Finally, the third thing that must take place in the days before us is the resulting **gathering of the Elijah company, the fashioning of the Bride**. This company must come together and, in ever increasing activity as a whirlwind, ascend alive as the Elijah.

Obviously, with the period of Christianity coming to a close so soon, this leaves very little time for the Elijah company to form and to carry out its work while we yet remain here in these corrupt earthly bodies. But keep in mind that John the Baptist had only six months of ministry, from Passover to Tabernacles, in order to prepare the way for Yahshua, which is precisely the time we have. Once Yahshua came to John to be baptized, his work was finished and six months later he was beheaded at Herod's birthday party.

Such was the case with the "John" first Remnant. They too had to die, and in fact ended up only preparing the way for the body of Christ. But the second Remnant must and will be the fulfillment of the ministry of John and prepare the way for Yahshua's final return to this earth to be King of kings. The first Remnant failed to bring forth the Son of God (they were the little sister who had no breasts and were not the door for Yahshua's entrance - Song of Solomon 8:8-9), in order that the second Remnant would not fail (the sister whose breasts are like towers and she becomes in His eyes one who finds peace - 8:10).

This leaves the question as to whether the second Remnant prepares His way from now to Tabernacles, 2003, or as one might conclude from the success of the third captain of fifty with his fifty, does so in a third-period fulfillment. The answer to this question is quite evident. The second Remnant formed during 2003 must become the Elijah company who fulfills the living prophecy in Luke 19:29-40 wherein the "disciples" of Yahshua (those who give up all their possessions - Luke 14:33) lay down their garments (their earthly possessions) and their branches

(their personal glory) in order to prepare the way for Yahshua. If we do not do this, then the stones of wrath will cry out! Everything evidences that this is in fact that which is necessary to effect the return of Yahshua on the great and holy eighth day of Tabernacles, 2003.

It is impossible that we would prepare His way in the Millennial reign. If He did not return with the Remnant after our fifteen days in heaven in order to be glorified, then once again, what good would be a shortfall government? If the twenty-four elders came back without Yahshua, the all important One would be missing, and the acclaim would go to the twenty-four. This personal absence of Yahshua is what got the disciples into trouble in the first place, and is the very intent of Satan - to always displace or replace Yahshua. (By Satan the disciples cast lots to replace the office that would one day be elevated to the "one" position belonging to Yahshua. More on this later.) In the spirit of Satan, there are a remnant of Christians who falsely teach the usurping idea that they will become the "overcomers" and "Christ through them" will bring forth the kingdom of God. Garbage! There is only one hope for man, and that is Yahshua alone! Without the One being in the midst of the twenty-four, even the twenty-four would fail. Look, if angels fell by trying to replace Yahshua, so would even immortal glorified man. We have one hope and one hope only, and that is the personal reign of Yahshua and humbly serving Him who alone is worthy. He alone is the answer to the ills of mankind, and not any group of "overcomers" in any form, either earthly or glorified, can in anywise establish His kingdom reign on this earth.

Even as Moses had the wisdom to appeal to Yahweh when He said that He would not go with them into the promised land, so we are equally desperate and entirely dependent upon His personal presence, and of greatest necessity must join with Moses in sober recognition and likewise say - "If Your presence does not go with us, do not lead us up from here! For how then can it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, may be distinguished from all the other people who are upon the face of the earth?" (Exodus 33:2-17) This appeal to Yahweh was made by Moses just before he went up on the mountain the eighth and final time to return in glory; and in like regard, the second Remnant entirely and wholly rejects the false Christian idea that in any state, glorified or otherwise, we can enter into the promised land without Yahshua's personal presence.

We can never place any confidence in ourselves apart from Him, even confidence in a glorified self. It has been proven for 2,000 years, even 6,000 years, that life without His personal presence is futile and full of error. Above all else, we are desperate for His presence, and nothing is sufficient in any form, even a glorified form, to replace Him. I will not return to earth without Yahshua's personal presence, and will enter into the service of Him only, who alone is worthy to sit upon the throne, to rule, and to be praised. I will not usurp Him in His right alone to rule. Only when I hear these words Yahweh spoke to Moses regarding his refusal to enter into the promised land without Him, will I then be content - "I will also do this thing of which you have spoken; for you have found favor in My sight, and I have known you by name." Yahweh then went with them. May we too as Yahshua's Remnant Moses equally find favor in His sight, that He too will go with us.

In the days before us leading to Tabernacles, 2003, we have the similar period of about six months as the Elijah company to prepare the way for Yahshua. The period of the church we



know as Christianity comes to completion on Tabernacles, 2003. The test of Carmel will be fulfilled and the Elijah company will ascend alive to return fifteen days later (read [Ascending Alive](#)) with the King of kings, whereupon it will be declared - "The kingdom of the world has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever." And then it adds - "And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God" (Revelation 11:15-16). Thus we will worship Yahshua in His presence here on this earth.

Now in closing this section, someone is undoubtedly going to object - But the Bible says that no one can know the day nor the hour of His return, not even the Son of God nor the angels. Let us look at this more carefully.

First, we read in Psalm 90:12 - **"Teach us to number our days, that we may apply our hearts unto wisdom."** Then verse 13 goes on to clarify what days need to be numbered for this needed wisdom, which we read - **"Do return, O Yahweh; how long will it be? And console Your servants."** Thus we see that the days that need to be numbered in order to have wisdom are specifically the days that lead to the return of Yahshua!

We have just seen that Yahweh has undoubtedly numbered our days - 1,974 years and six months from the ministry of John the Baptist. Why would Yahweh reveal to us the number of days to His Son's return? Even as it says here - so that we can apply our hearts unto wisdom and get prepared, so that the Bride can make herself ready (Revelations 19:7), so that day would not come upon us "unawares" (second Remnant Luke 21:34), and most importantly, so that an Elijah company can prepare the way for Yahshua's return.

Did not those who were laying down their garments and branches to prepare the way for Yahshua know the time of His arrival? Indeed they did; that's why they were out there heralding - "Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel." And furthermore, did not Elijah know the time of his ascension as well? Absolutely, even as we read in 2 Kings 2. Is there any doubt then that the true Elijah fulfillment must and will equally know the time of their ascension and the time of the return of Yahshua? The Elijah is even now being given the ability to "number our days," as well as see and understand many other critical life-giving truths.

But then what about the verses that say - "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone"? To answer this question, let us compare the message found in each gospel. As has been conclusively demonstrated many times, Matthew is a message written to the first Remnant, Mark is a message written to Christianity, and Luke is a message written to the second Remnant. So then, what is it that these gospels speak to us on this issue of knowing the timing of the return of Yahshua, or having the wisdom to number our days? The account that immediately precedes this subject statement is the parable Yahshua told concerning the fig tree putting forth its leaves. So, let us use this as a reference point and see what is said.

In Matthew 24:32, Yahshua begins telling the parable of the fig tree, which is concluded with the statement in verse 35 - "Heaven and earth will pass away, but My words shall not pass away."

Then immediately in verse 36, He makes the statement we have already quoted about not knowing the day or the hour. In Mark we find the same thing. In Mark 13:28, we once again find the parable of the fig tree, concluded with the statement in verse 31 regarding His words not passing away. And then likewise, immediately following in verse 32 is the statement concerning not knowing the day or the hour. Now, how about Luke?

Once again in Luke we find the parable of the fig tree. In Luke 21:29 Yahshua begins the parable, and equally in verse 33 He makes the statement regarding His words not passing away. Then what? Instead of the message we find in first Remnant Matthew and Christianity Mark, in second Remnant Luke we find that it is decidedly missing! Yahshua then says - "Be on guard, that your hearts may not be weighed down with dissipation and drunkenness and the worries of life, and that day come upon you suddenly like a trap."

There is no mistaking that the message that no one will know the day or the hour of Yahshua's return IS NOT the message that applies to the second Remnant, but is in fact strikingly missing! The repetition of this otherwise intact message in all three gospels makes this distinct deletion quite telling and noteworthy. And in kingdom John when the Son of God will already be here on earth, none of these accounts are even mentioned. Did the first Remnant know the day or the hour? Clearly not. Does Christianity know the day or the hour? Clearly not! The knowledge of the return of Yahshua, the ability to number the days of His return and to act in wisdom, to not be "unawares," but instead to be the expectant Elijah, even those who lay before Him their garments and branches, is reserved strictly for the Luke second Remnant to whom Yahshua specifically did not say we would not know the day or the hour. The Elijah must know, for we must go before Him to prepare His way and herald His coming!

**Teach us to number our days,  
that we may apply our hearts unto wisdom.  
Do return, O Yahweh; how long will it be?  
And console Your servants.**

## **HUMILITY - THE WAY OF YAHWEH**

**"For everyone who exalts himself shall be humbled,  
and he who humbles himself shall be exalted."**

There cannot be enough said regarding this matter of humility as Yahshua spoke of here. In 1980 when I was studying Yahweh's principles, this principle was identified as the **abased to be exalted** principle. Only recently Yahweh showed this man some things regarding this that thrill me, and they relate to yet another application of the passing over principle. Let us now look at them. This is very exciting, highly revealing, and very important.

We have already seen that the passing over principle applies to the church in a number of ways, yet amazingly they all harmonize.

- Yahweh passed over the pre-church period, He passed over the church period, and He will take the Remnant Millennial period.
- Yahweh passed over the first part of the church (the first 1,000 years), He passed over the second part of the church (the second 1,000 years), and He will take the third part of the church in the Millennial reign (the third 1,000 years).
- Yahweh passed over the first Remnant, He passed over breach Christianity, and He will take the second Remnant.

Though we could find the expression of the following truth in any of these three applications, it is this third testimony that we want to concentrate on now. And the specific example from the Scriptures we will look at to help us see this truth, and more, is the first sons among mankind - Cain, Abel, and Seth.

We find that the first few chapters of Genesis are incredibly prophetic per that which Yahweh will perform in His higher kingdom. It is as though He took all the information needed to foreshadow all that He would do in His kingdom, and condensed it within the beginning years of mankind. This testimony concerning Cain, Abel, and Seth is no exception.

If we lay out this passing over pattern once again over these three men, examining them per the three works within the church, we find the following: Cain = the first Remnant, Abel = Christianity, and Seth = the second Remnant. Surely your first response to this is puzzlement, especially in relating the first Remnant to Cain. But, you are going to be surprised at all that Yahweh is giving testimony to here.

Undoubtedly, your first question would be - Since Cain killed Abel, how could the first Remnant kill Christianity? Earlier I said that death is not concrete, but rather is a prophetic and legal statement. Let us see what we mean by this.

Who killed King Saul? First, 1 Samuel 31:4 tells us that Saul killed himself. His armor bearer refused to kill him per his command, so we read that Saul then fell on his own sword and died. "And when his armor bearer saw that Saul was dead, he also fell on his sword and died with him."

Second, 2 Samuel 1:10 tells us that a young Amalekite saw Saul who was wounded, and Saul beckoned him to kill him because of his lingering life. The young man obeyed him and killed him and took the crown from his head and the bracelet and brought them to David. For this, David killed the young man.

Third, 2 Samuel 21:12 tells us that the Philistines killed Saul. So then who killed Saul? It appears that three different people killed him! The answer is that which has been stated in the writings under Bible contradictions. Things do not have to make practical sense in the Bible; but, they must make prophetic sense! Obviously, Yahweh is more concerned about His prophetic message than He is in providing historical accounting. **The greatest value of the past is in its ability to direct us into the future**, and Yahweh uses the accounting of the past, even in seemingly foolish contradictions, as important and revealing riddles that afford rewards for the understanding.

We will address Saul's death, but two other examples of this prophetic nature of death are the riddle contradictions of who killed Ahaziah and Josiah. In 2 Kings 9:27 we read that Ahaziah was shot by the men of Jehu at Ibleam, and wounded "he fled to Megiddo and died there." Likewise, king Josiah went out to do battle with Pharaoh Neco of Egypt, and Neco "killed him at Megiddo. His servants then drove his body in a chariot from Megiddo, and brought him to Jerusalem and buried him ..." (2 Kings 23:29-30). But in 2 Chronicles 22:9 we read that Ahaziah fled south to Samaria (which was south of Ibleam), was brought to Jehu (who was either at Jezreel where he next killed Jezebel or at Ibleam), and was put to death. According to 2 Chronicles then, Ahaziah was killed in Jezreel or Ibleam, and never went to Megiddo. And concerning Josiah, we read in 2 Chronicles 35:23-24 that he was wounded and brought "to Jerusalem where he died." Thus we see that both of these men prophetically were killed twice, at completely different locations, their deaths equally providing a prophetic riddle.

Furthermore, in like and confirming testimony, in 1 Samuel 17 we read the thorough account where David killed Goliath. However, in 2 Samuel 21:19 we equally read that Elhanan killed Goliath. Thus we see once again prophecy prevailing over the practical, so that there is the testimony that Goliath was killed twice as well, by two different men.

In each of these cases, we find once again that death is both prophetic and a legal statement. So, why was Saul killed by three different parties? Because Saul is a very clear testimony of Christianity, and Christianity is legally killed three different ways. Let us now see these ways.

Even as Saul killed himself, likewise Christianity kills itself by its own ill actions. This testimony is seen also in Eli falling backward and killing himself, or Haman being killed on his own Pentecost fifty gallows, or even Judas hanging himself and his belly bursting open.

But even as the Philistines killed Saul, so we find that Satan equally kills Christianity. And finally, the third cause of death for Christianity is that which we want to address here more fully per Cain killing Abel.

Even as the young Amalekite killed Saul and gave his crown and bracelet to David, so the young first Remnant killed Saul Christianity. Both the Amalekite and the first Remnant were deceived into thinking that they were doing something good, but for each of their actions they suffered death.

But this three-party death of Christianity was equally the case with Yahshua's own death. As we have seen before in these writings - as went Christ, so has gone the body of Christ.

Who killed Yahshua? Legally, the first Remnant killed Him through His own disciple, Judas. But, also the Jews killed Him, or His own Judah brothers. Thus we see the testimony that Christianity kills itself. But also, the Roman government killed Yahshua, thus the third testimony that Satan killed Him. So in either testimony, whether it be Yahshua Himself or the body of Christ, there are three who are responsible for death (just as three killed Saul).

This now brings us to the clearest testimony of that which we are saying here regarding the first Remnant killing Christianity. We know that Adam and Eve were clear creation testimonies of

the two-part kingdom of Christianity and the Remnant Bride, or the body of Christ and the Bride. Of course even as the Bride comes out of the body of Christ, so Eve came out of Adam. BUT, there is an equally revealing and interesting testimony here as well.

We see that even as the Amalekite thought that he was doing a good thing by aiding Saul in his death, yet he suffered death himself for it, so Eve thought she was doing something good by eating from the fruit of the tree of the knowledge of good and evil and then gave it to Adam to eat, and both of them likewise suffered death for it. It is most telling that the prophetic Bride representative was responsible for the death of Adam. Equally, we see that the first Remnant ate from the tree of the knowledge of good and evil kingdom of God, and then turned around and gave the corrupt fruit to the body of Christ, Christianity, and they too ate from it and they both died. Thus we see that Christianity was equally killed by the first Remnant Bride. (This responsibility on the part of the first Remnant is likewise seen in their part as the lattice-breaker that opened the hole through which Christianity has been able to fall.)

Now that we have seen that indeed the first Remnant in their own way was legally responsible for killing the body of Christ, we see more clearly the testimony of Cain killing Abel. And while there are many other testimonies in the Genesis account regarding Cain being the first Remnant, let us briefly look at two of these.

First, we have seen in other accounts that in like prophetic evidence, Christianity kills the first Remnant. (This might at first seem confusing to you, but both are equally true.) Once again, this is only legal (testified by Saul/Paul being party to those who stoned Stephen). What was the curse placed on Cain for killing Abel? One, he was to be "a vagrant and a wanderer on the earth," and two, he was marked so that anyone who killed him, vengeance would be taken on him sevenfold (Genesis 4:11-15).

We have already stated in *The Issue - II* and in other places that the mark of the beast on Christianity is the number seven. From where did they receive that mark? From legally killing the first Remnant and coming under the sevenfold curse of Cain. Thus, after Yahshua swept clean the house of God, casting out Satan, and then left and stayed in heaven, Satan returned and found the house swept and in order and went and got "**seven** other spirits more evil than itself" (Luke 11:24-26). By what legal authority did Satan have the right to do this (for he cannot do anything unless it is legally allowed)? From the curse of Cain. Satan could thus go before Yahweh and by legal precedence have the right to go and get the "seven other spirits more evil than" himself. These seven spirits came via the testimony we see here regarding Cain - the first Remnant was killed by Christianity and thus received the curse of the mark of the beast.

The second testimony is - even as Cain was sent out from the house of Adam to "wander on the earth," so with the stoning of Stephen the first Remnant were sent out to wander on the earth. They were not the ones who would ascend alive, so they had to leave Jerusalem and were sown into Christianity in the world. Thus we see in two very important ways how Cain was a prophetic representative of the first Remnant.

With the testimony of Cain and its prophetic and intercessorial relationship to the first Remnant now made evident, the second part to this passing over sequence is readily understandable. Even

as the body of Christ is put to sleep so that the promise-receiving Bride can come out, so Abel was put to sleep so that the promise-receiving third son could take his place. When second-Remnant-representing Seth was born, Eve declared - "God has appointed me another offspring in place of Abel; for Cain killed him" (Genesis 4:25). Here we see the clear position of the second Remnant - they are the work that is "in place of" Christianity, which has been killed, put to sleep, for 2,000 years.

We will not say much here about Seth representing the second Remnant, other than to point out that he was the one through whom came the lineage of Yahshua, even as the second Remnant are those who bring forth Yahshua, and that he was "a son in his (Adam's) likeness, according to his image." Likewise, we will be the work that is made into the image of Yahweh Father.

Now that we have said all of this, let us return to that which was set forth at the beginning of this section - to consider the vital place of humility. As you will see, all of this thus far is information we need in order to understand the ways of Yahweh per this matter of humility.

We find in the Scriptures three highly relevant and attesting representatives of the second Remnant. One is Jael, who is possibly the best testimony of the second Remnant regarding its death blow to Satan - the tent peg to his temple that goes even into the earth to remove the curse from the ground via Adam's fall.

The second dramatic and clear testimony is that of the Rechabites. While we find that there were three men who were placed under the Nazirite vow and were failures on different points (Samson, Samuel, and John the Baptist), representing the failure of three-part Christianity, in contrast there were the Rechabites who, representing the second Remnant, were not failures in their equal vow and received the Remnant promise to "not lack a man to stand before Me always" (Jeremiah 35:19).

The third person is once again a woman, she who saved the life of Moses. Following the burning bush, Yahweh came to Moses to kill him, and the only thing that kept Him from doing so was the intercession of Moses' wife, Zipporah, who circumcised their son and placed the foreskin at Moses' feet. Yahweh thus let Moses live. Once again we see the Elijah work that averts the wrath of Yahweh, even the work of the second Remnant.

So what could all three of these have in common, other than they all represent the second Remnant? First, each one was a wanderer on the earth. The Rechabites were under a vow to not only not drink wine, but to also live in tents and wander about as shepherds. Jael was equally a wanderer, who invited Sisera into her tent to sleep. And Zipporah was a wanderer, Moses joining with them in their shepherding. (You will recall that the angels revealed the birth of Yahshua to the wandering shepherds as well, even as the angels are revealing truth to the Remnant now that will lead us to Yahshua - Luke 2:8-10.) Why were all three of these wanderers? Most dramatically, they were wanderers because they were all Kenites, and the Kenites were the descendants of Cain. "Kenite" is the Hebrew word "Qini," and comes from the Hebrew word "Qayin" or Cain; thus Kenites are actually Cainites. And as we find, these descendants of Cain were cursed to be "a vagrant and a wanderer on the earth." Most interestingly, each one of these second Remnant representatives were descendants of Cain!

Before we draw any conclusions from this, let us look at another most interesting and revealing testimony. Even as Cain was the first graphic example of corruption in the land after Adam and Eve were sent out of the garden, so Judas Iscariot was the first graphic example of corruption in the kingdom of God. Satan came to him and his actions led him to be identified as "the son of perdition," or destruction or loss (John 17:12).

Judas held the office as the one who had the purse. As Yahshua's disciples held all things in common, Judas was responsible for the well-being of the entire group. But, for thirty pieces of silver he betrayed Him, and afterwards went out and killed himself, vacating his office.

It has been pointed out in these writings that the selection of Matthias by the eleven to replace Judas by casting lots, was just one more act of corruption performed by the first Remnant disciples. When Yahshua came back to be among them after His resurrection, if He had wanted that position to be filled at that time, He would have done so. But instead, by the flesh (like Abraham with Hagar or Moses killing the Egyptian) they took actions into their own hands and filled it. **Without the all important government of the One being there, falsely adding a twelfth to the then eleven did nothing to solve the problem. In fact, it only pointed to the fact of the vital necessity of the presence of the One.**

So what were Yahshua's plans? Here we begin to see the incredible way of Yahweh and humility, taking the one seated at the back of the room and moving him to the head table.

The way of Yahweh is to choose the despised and rejected; the poor and crippled and blind and lame; the foolish things of the world, the weak things of the world and the despised, even the things that are base and are not; the unseemly members; the lame Mephibosheths; even those who are not His people; these are the ones whom Yahweh chooses to exalt. Thus we see in the ways of Yahweh His performing this with the office of Judas. **Yahshua took an office that had been abused and become despised and even forsaken, and almost 2,000 years later has exalted it to the highest place where it occupies the very position of Himself, in the "one" position of His government of thirteen!**

This is absolutely incredible how Yahshua takes the despised place of Judas, and elevates it to the position of Himself! But, this is in fact the very way of Yahweh. He exalts the base to the highest position; and when He warns man that He does this and for man to seek the lowest seat, He does this because **this is the very way that He Himself takes.**

It is an overwhelming thought that the One who had the power to create the entire universe with His very words, and could blow man away with such awesome power that man would shrink back in weakness and fear and death, chooses instead to humble Himself and present Himself and His message in weakness and foolishness. THAT blows me away! You may take this for granted, but it is an entirely awesome thing that Yahweh chooses to humble Himself and work through the foolish to shame the wise, to work through the weak to shame the strong. Yahweh Himself chooses to come to man in weakness and foolishness.

Look at the way He came to this earth in His Son. He came in weakness, to the point that He even died at the hands of man. He humbled Himself to the point that man was even able to kill

God. This is incredible! Yahshua first humbled Himself by leaving heaven and coming to this corrupt earth; but, He went the second mile and even humbled Himself as a man, even to the point of death. Incredible!

This is the testimony we see with Cain as well. Who would Yahweh choose to represent and, in truth, provide the intercessorial authority for the second Remnant to destroy Satan, but the first great failure in mankind after leaving the garden - Cain! After being the murderer of mankind, even so Yahweh chose Cain's place (as with Judas) to become the deliverer for mankind! Incredible!

The prophetic and intercessorial position the second Remnant must adopt today is that of Cain, those who are wanderers, those who are Rechabites, those who are lowly shepherds, those who do not own the property and possessions of this world (the very two things the first Remnant sold - Acts 2:45). One must humble himself to become a cursed Kenite if he wants to defeat Satan (as a Jael), to prove himself faithful (as a Rechabite), and to appease the wrath of Yahweh (as a Zipporah). One must humble himself, give up all his possessions, obey Yahshua's command regarding what one must do to be His disciple (Luke 14:33), become the very least of this world, recline at the last place, if he expects to be exalted to the head table in immortality. All others, even as Yahshua said concerning those from John (the first Remnant testimony) until now, take the kingdom by force instead with their wealth and power. The second Remnant will not be this way, but will be like the first Remnant and become poor and weak in this world. Thus the words of Yahshua will be fulfilled - "Blessed are you who are poor, for yours is the kingdom of God" (Luke 6:20). This was the very first statement of Yahshua in His beatitudes, and must become first priority in your life.

Incredibly, this is the way Yahweh pursues, this is the way Yahshua pursues, and this is the way you must pursue if you want to walk in their ways, to find favor with them, and to enter into their presence. There is only one way that you will be exalted into a glorified body with Yahshua, and that is to humble yourself and become poor in spirit, as well as poor in this world, taking the legal position of a Kenite. He who humbles himself will be exalted.

Let us close this section with a revealing comparison of the gospels per this matter of humility. It is most striking that even as the word "law" is never used in the gospel of Christianity Mark (it is a lawless work), so the word "humble," or any form of it like "humbles," is not used in Mark. Four times the word "humble," and its associated forms, is used in first Remnant Matthew. In second Remnant Luke it is used six times. And, it is not used in kingdom John either, for it is evident that by then the humble are exalted.

But most telling about this is the placement of the statement found at the opening of this section - "For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

It has been pointed out that the latter rain is to be a double portion of that which the first Remnant received. As the ones who receive the second touch from Yahshua, we are already being shown some marvelous truths and understanding that the first Remnant never saw. But even as there is the testimony of receiving a double portion, there is a price for this as well. For



example, in Matthew and in Mark, the disciples left their nets and those things that were at hand. However, in second Remnant Luke, very consistently testified with both the fishermen as well as with Matthew, they "left everything." Such is the greater commitment seen in this matter of humility.

While of course the subject statement by Yahshua is not found in Mark, it is found once in Matthew (23:12); but tellingly, the identical statement is found, not once but, twice in Luke (14:11 and 18:14). Thus we see the testimony that if we are to expect the double portion of Yahweh's Spirit, we must be willing to double humble ourselves.

As has already been noted here, this is precisely that which Yahshua did. First He humbled Himself by coming to this earth; but, He further humbled Himself by dying on the cross. Yahshua likewise double humbled Himself.

But further impacting is the fact that first Yahshua humbled Himself by coming to this earth and dying, but then came again as the body of Christ and once again humbled Himself unto death through the body. Thus both through His own life, as well as through the life of the body of Christ, Yahshua double humbled Himself.

This double humbling is the message seen in the passing over principle, which clearly reveals to us why the passing over principle is in practice. The first passing over is Yahweh's first work of humbling man, the second passing over is His second work in humbling man. Having been twice humbled, man is then ready to receive the promise of Yahweh. BUT, this is only after being twice humbled. AND, this is precisely that which the second Remnant must expect if we are to likewise receive the promise of Yahweh. That promise cannot come until we too as the Luke group are willing to be twice humbled in our lives, both individually, as well as in the Remnant Bride. We must go the second mile, giving up all we possess, if we are to be His like disciple. May Yahweh accomplish His works and His ways in our lives that we may be acceptable and pleasing to Him. And may we always seek to go the second mile and be double humbled.

## **THE PRICE OF FAILURE**

This recognition of the double humbling of Yahweh is an appropriate place to now consider this next point - the necessity of looking like a failure. We just saw that the purpose of the first two passing overs was to bring a double humbling in one's life, or in the life of a work. Let us look at this briefly in regard to what we have seen already.

Cain certainly was a failure, and Abel in his own way was a failure, insomuch that he died and never brought forth offspring to mankind. Abraham was a failure from the standpoint that he was not able to bring forth the many nations; nor was Isaac. Reuben was clearly a failure, as he was passed over for laying with his father's concubine (Genesis 49:3-4). Likewise, Simeon was a failure, for he slew innocent men and was passed over (Genesis 49:5-7). The first forty years in Moses' life was a failure, ending with his effort to deliver an Israelite, that led to being a

fugitive from Egypt. His second forty years was a failure, for though he was in the wilderness, he did not have the sons of Israel with him. Without any doubt, Saul was a failure, and when it came to fulfilling the promises of Yahweh, David equally came short.

In every case, the first two parts were shortfall periods that, per that which Yahweh was to accomplish, were periods of apparent failure. Knowing what Yahweh was planning to accomplish, in each of these first two parts, if one assessed the situation while it was near completion, one would come to the opinion that of itself it was a failure. A critic could have looked at Abraham's life at its end and scorned that he had never become a multitude of nations. I am certain there were many people alive at the time of Abraham with far more children who could have jeered him concerning the promise he had been given. In Hebrews 11:13 we read that Abraham died "without receiving the promises," and you can be well assured that death without receiving a promise makes one have the appearance of being a HUGE failure.

Let us look at this concerning Yahshua. He came to earth to set up His kingdom and to reign on this earth. So, did He succeed? No more than did any of the other first works seem to succeed. It was a time of humbling and the appearance of loss and failure, providing His critics more than ample reason to despise His teachings and His claims. How about His second work; was it a success? His second work to bring the kingdom of God to the earth was His body on this earth - the body of Christ. Remember, His body is here, as though He Himself were here. But, was His body successful in bringing forth the kingdom reign on this earth? No, it too was a time of humbling and failure. Satan was never put away and His body has once again gone to the grave. This was the second failure to bring forth the pure kingdom of God; and as such, they were both times for humbling.

Thus we see that the work of Yahshua Himself has equally gone through this two-part humbling that thus far has the appearance of failure. Despite the songs sung by Christians about His kingdom reign being now, Yahshua does not yet reign on this earth. The closest it has gotten in the last 2,000 years is a scarlet/purple robe, a crown of thorns, and a reed in His hand - the state of the body of Christ. Thus far His works have been the necessary two-part failures that must humble man and prepare him for the third-part fulfillment - the Millennial reign of Yahshua!

Up to now we have considered this process at the more corporate level; let us now look at it on a more personal level, with personal applications. This humbling process seen in the passing over principle is equally seen in the process - death, burial, and resurrection. The first period is the death period, and once getting through that period, one is hoping for the exaltation period, the time of deliverance! BUT, instead of deliverance comes yet another time of loss - the burial period!

When I went through a very difficult time with my second daughter, Rebekah, a couple of years ago, I died! But was that to be the end? Not at all, for after death comes burial. In excruciating agony, I went out to the same place behind my home where I had hurt so much with that death process, and I prostrated myself on the ground before Yahweh and said to Him - "You have taken me very low, but if you want to take me yet lower, I give you that right to do so." I did not say this because I knew this divine principle, I did this because I had to be willing to be taken wherever Yahweh wanted to take me, even if it meant into further pain and baseness. We see

then that **the path to resurrection is preceded by the two passing over parts - death and burial!**

Let us look at yet another personal testimony of this principle. I do not know how many times I have gone through various intercessions that looked like death or failure. When I was seeking to build a facility for the poor back in Dallas, I went through four different efforts in apparent failure before I received the fifth provision of a ranch home for women and children. All the others before this were deaths, and even this fifth one became a death as well.

Let us now take this dynamic passing over principle even further in its highest purpose and application, examining the revealing truth that **the six days of creation were two tandem periods of passing over.** We will see how this works and how it applies to the last several years of my own life leading up to today.

Day one of creation was the creation of divine light; and after day two with the separation of the waters, came the third passing over fulfillment day of the creation of life - vegetation, trees. This provided the first three-part passing over period.

Then the second passing over period began equally with light on chronological day four, which would be day one of this next three-part period. The second day in this period brought forth the birds and fish. But the ultimate fulfillment for creation was the third day (the chronological sixth day) in which man was brought forth. Finally, with the completion of these two tandem passing over periods, creation was complete.

Quite revealingly, the apexes of these two three-part periods (days three and six) were evidenced in Yahshua's healing of the blind man. When Yahshua touched him the first time, he saw men as trees walking - day three of creation when trees were brought forth. But neither the trees nor the first healing touch were sufficient, so Yahshua completed the "six days of creation" in his life and touched him a second time. And what did this then bring forth? The final purpose of creation - seeing men clearly. (And you can be well assured that the inadequacy in this man's healing was not due to an inability on Yahshua's part, but strictly because this healing was prophesying.)

**Thus we see here that the way of Yahweh in the long term of any of His creation works, is to take man through, not one but, two tandem passing over principles, and only then is His work truly complete.** This has many applications that I wish we could explore and unfold (including the incredible, revealing, and confirming testimony of Moses' eight trips on Mount Sinai); but for the sake of time, we cannot. But, one can be assured that Yahweh will fulfill this divine principle per His kingdom, so that even the Millennial reign is not the end, but a "man as trees walking" partial fulfillment. **Yahweh then has one more three-part passing over period in which to take the church (more specifically, Christianity) in order to get it to the place of seeing all things clearly.** This is the two-part process through which Yahweh takes a man, the church, and even mankind.

Per my efforts to get a home for the poor, we see this same double or tandem passing over principle. Yahweh's reason for performing this in my life, as you will see, is at least two-fold -

(1) to provide intercessory authority so that He can accomplish His will for this man and for the Remnant Bride, and (2) to give us insight so that we can see and understand (which is vital to truth and life).

My first two attempts to get some apartments led nowhere. These attempts died. The third-part "men as trees walking" attempt was indeed an in-part success. This was an effort to buy some land that a man would sell us for \$70,000. I did not have the money, but through the thrift store we had, along with financial donations, after two years we had saved \$72,000. So, we experienced success to a measured degree. The only problem was that the people in the area did not want us to build there, so the owner then refused to sell us the land. From that point on, the very means that had provided the \$72,000, began to quickly reabsorb it; and shortly it was all gone. Yahweh even passed over the first seeming fulfillment (even as the man seeing "men as trees walking" was not a sufficient healing, nor the trees a sufficient creation).

The next attempt began the second of the two tandem passing over periods. It was in every way a more elevated effort, involving very successful and wealthy businessmen, as well as congressmen and other government officials (including a couple of visits with George W. Bush). In this attempt, I sought to obtain a large apartment complex named Trinity Place. But, its first position in this second three-part period, very painfully, necessitated that it too be passed over. We did not get it either.

Then in early 1992 we were offered the opportunity to build the ranch for women and children. It was our first success toward a home for the poor. With the help of many volunteers, we opened Sonshine House Ranch in 1994.

But you will notice something quite obvious here. This seeming fulfillment was the second event in this second three-part period of the passing over principle. Therefore, despite its seeming fulfillment, because of its placement in this passing over cycle, it too was not to be Yahweh's chosen facility for the poor. So when the Spirit of Yahweh came upon me in June, 1994, Yahweh told me to walk away from everything we had built up to that point; which we did. Yahweh obviously had another work that was to be the true "sixth day" final fulfillment. What would it be?

As we see in the prophetic two-part healing of the blind man, the first healing foreshadowed that which was to be. The first "men as trees walking" healing identified the goal of the second "men" stage, though also stating the present "tree" stage. Yahweh often uses the testimony of trees to represent men. So the trees created on the third day were an in-part prophetic representation of the men He would create on the sixth day. Thus if we look at that which Yahweh provided on this chronological third opportunity, we should have some idea as to what He will provide in complete fulfillment on the sixth opportunity. I hope you understand what was just said, for it is important in order to understand what is about to be shared.

The third opportunity to provide a place for the poor brought forth the miracle provision of \$72,000. The land was actually \$70,000, but Yahweh gave us \$2,000 as well; so we received the 70 plus 2 thousand testimony. Is there any place in Scriptures where we see this 70 and 2? Yes, in Genesis 46:27 we see the 2 sons of Joseph and the 70 persons of the house of Jacob who came

to Egypt. Uniquely, in Luke 10:1 and 17 we read of the 70 whom Yahshua sent out, yet in some manuscripts the number was 72, or the 70 and 2. (My thanks to Peter Douglas for pointing these out.) But most revealing, we want to look at Numbers 11 and see its remarkable testimony. And here we must be brief in our explanation.

At Yahweh's instruction, Moses set apart 70 men to help him lead the people. As instructed, he called the 70 men to the tent of meeting and there Yahweh took some of the Spirit that was on him and placed it upon them and they prophesied for a while. But word came to Moses that two of these men, Eldad and Medad, had remained in the camp and continued to prophesy while the others there with them had ceased. Thus in just one more example that Yahweh's word does not have to make practical sense, but must make prophetic sense, we see that the stated 70 brought before the people were in fact 70 and 2, since there were two others still in camp prophesying.

Thus we see the prophetic testimony that those who are to be set apart to lead the people, who will in fact receive from the Moses some of the Spirit that rests upon him and will prophesy, and as attested in Luke 10 are equally anointed so as to effect the fall of Satan, are in fact identified as the 70 and 2. So when Yahweh gave this man the 70 and 2 thousand dollars (thousands are the elevation of a number to the heavenly level) as the fulfillment of the first passing over period, He was in fact **providing a testimony to that which must be fulfilled at the completion of the second and final passing over period - the corresponding sixth day.** And what will that be?

For twelve years I labored to provide a home for the poor; now I am about to be given the ultimate fulfillment of that purpose. I thought that purpose had been fulfilled at the Sunshine House Ranch; but Yahweh knew that effort was, of necessity, a shortfall, as beautiful as it was. The ultimate fulfillment of this longstanding purpose in my life was elevated to the higher fulfillment of the kingdom of God; and it will be a place for the poor all right, but it will be for those who by double humility not only give their lives to Yahshua's service, but follow His teachings and give up all of their possessions and become His disciple - the poor who are promised to receive the kingdom of heaven. Thus in fulfillment of what is written in Numbers 11, these poor will be the prophetic 70 and 2 who are given the Spirit of Yahweh in order to prophesy and lead the people. (This is not a literal number, but only prophetic.) It will be the people who will now see all things clearly, even as we are seeing these marvelous truths today. It will be the 70 and 2 who are sent out to effect the fall of Satan. It will be the second Remnant. (More on the 70 and 2 testimony later in this writing.)

Thus we see here one more example of Yahweh's application of the passing over principle, but now in tandem. And to what is it that these tandem passing over principles lead? As testified in the days of creation, they lead to the seventh day Sabbath rest. And this is precisely that for which this sixth work for the poor will lead. The establishment of the second Remnant leads into the Millennial rest. Even as we see Yahweh coordinating the various applications of the passing over principle that we have thus far considered, so as to each converge at and find fulfillment at the one common place with the second Remnant and the Millennial reign, in Yahweh's wonder He has coordinated in my own life the fulfillment of the double passing overs to lead to precisely the same fulfillment of the Millennial reign of Yahshua. As has been said before, Yahweh is highly legal, orderly, and entirely awesome. All that He performs, He does so that He will receive the glory and not us. Yahweh is the only one worthy of the expression - awesome!

In each case as I sought for a place for the poor, I looked like a failure. This was not so evident at first, but by the time the land purchase failed, it looked like I was in a failure mode. The \$72,000 I had was soon all gone and I closed the thrift store (which was two stores by then). The following attempt to get Trinity Place was quite a sizable effort, and when it failed, once again I looked like a failure. Immediately thereafter is when the opportunity opened for the ranch, and it was completed in two years. But even it was not the ultimate fulfillment, though it was a seeming fulfillment of sorts; so when the Spirit of Yahweh came upon me in 1994 and an earthquake took place in my beliefs, I was instructed by Yahweh to walk away from it. If I had ever looked like a failure, that was definitely the time for it. Everything that I had worked for for twelve years, I simply walked away from at Yahweh's direction. When it looked like I had finally succeeded, I left it all. In the eyes of everyone, I made a terrible and costly and foolish mistake, and everyone thought I had been deceived by Satan. But I knew better! I knew Yahweh was continuing to lead me, and nothing could compare with the truth I was receiving. Nothing!

Now, with continuing undaunted determination, I seek to establish His gathering place for the poor Remnant Bride. This is the fulfillment of the long journey this man has been on to help the poor, to provide the "corners of the field" that is for the needy and the stranger (as this man taught on the radio for twelve years - Leviticus 19:9-10; 23:22). But today, now I see it is not only the corners of the field that apply to this work, but the corners of Yahshua's garment with the blue tassels that brought healing (Matthew 9:20, 14:36; Numbers 15:38), and the corners of a man's beard that could not be removed (Leviticus 19:27, 21:5), and the corners of the temple in Ezekiel that the angel measured and where there were the boiling pots (Ezekiel 46:21-24). The promise regarding each of these corners is a promise to the poor Remnant. And the sixth and final provision for this gathering of the poor Remnant, is the culminating fulfillment of all these years of waiting and laboring and loss. They have been the high price to pay so that now Yahweh can have His completed Remnant Bride.

This brings us to another personal experience per the passing over principle and the price of looking like a failure. After I walked away from everything in 1994, in 1996 I returned to Texas from Washington state where I had moved, and in obedience to Yahweh's clear leading, I set out to identify twelve men whom I knew were to be the twelve latter rain disciples. This was the same time when I went to Georgia for my Jonah experience. (Read, [His-story Of The Remnant, page 2.](#)) I went to each of these men and shared with them about Yahweh's wrath that He planned for the church, and that they were called to be one of the twelve. Obviously, when Yahweh did not carry out His wrath in Georgia, I once again looked like a huge failure, and there were no men to join me as His disciples. Thus this attempt failed; it was passed over!

Then at Tabernacles, 2001, there were precisely twelve people who committed to tithing to the Bride. As Passover, 2002, approached, all twelve of these were making plans to come to Washington to be presented as Yahshua's twelve disciples. Of these twelve, six were men and six were women. Then at the last moment, five of the women backed out; and though there were in fact twelve men there at the gathering, obviously this was another apparent failure. This was the second attempt to establish the twelve that was passed over.

Do these two failures discourage me? Not at all! If I have to look like a failure to do the will of God, to walk in obedience to Him, to walk in and learn His ways and thus gain the authority to receive His promises, then I will most gladly look like a failure! Like David who scribbled on the gate like a madman while saliva drooled down his beard in order to be delivered from death, I too will look like a mad man if I must in order to be delivered from death. Instead of these two shortfalls being discouraging failures, they are passing overs that provide me even greater confidence, encouragement, and authority that through them I have gained the right to receive the third true fulfillment - the twelve apostles of the required one and twelve government of the Remnant. If at any time I had cut short my efforts to get a place for the poor because I had failed, then I would not be where I am today; and I cannot quit now on any of these present-day issues. Failure is simply the price one pays for receiving the reward. All that matters is that we obey, and we leave the results and the future to Yahweh.

Now that I have failed twice to set up the twelve disciples, it lets me know that I am on the right track, that I have the hope of Yahweh's fulfillment. Yahweh is leading, otherwise there would not be these passing overs. In fact, He specifically warns us that "an inheritance gained hurriedly at the beginning, will not be blessed in the end" (Proverbs 20:21). If those first men had drawn near to me, then it would not have been blessed in the end. Instead, I had to look like a failure, and not once but twice - a double humbling! If a failure I must be in order to walk with Yahweh, then a failure I will be. Just give me the promise in the end and I will be happy. There is a price to pay in obedience, and if Yahshua had to look like a failure, then so will we. This is simply His way. (And by the way, we do not have to try to fail in order to help Yahweh out; it comes often enough on its own without us trying.)

Such is the purpose of the principle of passing over. It comes so that we might enter into and thus benefit from Yahweh's requirement of the double humbling. It could well be said that nothing good comes from Yahweh without the fulfillment of this principle. One must humble oneself to be exalted, being willing to look like a failure; there is no substitute. And we find that not only must we be humbled once, but twice. There must first be death; and after death follows burial; and only then can one enter into resurrection. Any other provision is an inheritance gained hurriedly at the beginning that has no longevity.

## **THE TWELVE SONS OF JACOB**

Let us now look at one more remarkable and very revealing testimony of the church and the clear and oft repeated pattern it follows. In Genesis 29 and 30, as well as 35, we read about the births of the twelve sons of Jacob. Jacob, of course, had two wives - Leah and Rachel. Leah was the wife Jacob received by Laban's deception, but the wife of his desire was Rachel, the one for whom he had to labor a second time in order to receive her.

In fulfillment of the ways of Yahweh, Rachel's womb was closed until the proper time for her to bring forth the concluding offspring. We will lay out in visual form the birth order of these twelve sons, but first let us give a written account. We find that the first four sons were born by Leah. Yahweh then closed her womb, and the next four sons were born by the maids of these

two wives. First, Rachel's maid brought forth two sons, followed by two sons from Leah's maid. That then ended the maid period of birth. Next, Leah's womb was opened once again and she brought forth two more sons. Then finally, in great fulfillment to Jacob, Rachel brought forth two sons - Joseph and Benjamin.

Let us now look at the pattern here. First we will set forth some abbreviations.

Leah = L

Rachel = R

Leah's maid = LM

Rachel's maid = RM

Thus we see the following birth order by the mothers:

**L-L-L-L / RM-RM-LM-LM / L-L-R-R**

The pattern here is both clear and highly consistent with the ways of Yahweh regarding His church. Here is what we see once again:

### **First Remnant / Christianity / Second Remnant**

But likewise, not only is the pattern the same as what Yahweh evidences in many other ways regarding His kingdom work, but so is the message. In fact, we will find some new and helpful truth here.

First, most strikingly, we have been seeing and sharing in these writings that Christianity is a breach period that is under a substitutionary covering. In the writing, [The Covering Bride, page 4](#), we have said that a man's wife is his covering in his nakedness. In the above pattern we see Yahweh's testimony once again that the breach period of Christianity is under a substitutionary covering. **While Jacob's true coverings were his two wives, most strikingly the period of the separating breach was a time in which the coverings that substituted for them were applied - the wife's maids.** These substitutionary covering maids attest to Christianity's period of like coverings.

What are some of the fulfillments of this diminished and "in place of" covering in Christianity? First, one has been the substitutionary covering of the tithe. The true garments of skin covering is the covering Yahshua, the Son of God, came to earth to place upon man, and that was to hold all things in common. But with the stoning of Stephen, that essential covering was removed and the church went into the breach period where the substitutionary covering of the fig leaf tithe was next applied. The tithe is indeed a covering, though like the loin-covering fig leaves, it is only temporary and inadequate.

Another ill consequence of this breach period is the fact that the covering per the church's location in this world was removed and replaced by a substitutionary covering. The church was begun on this earth by the personal presence of Yahshua. With His presence, He was the personal head and thus the governmental covering of the church. However, it was not time for



Him to reign, and when He left to go to heaven and did not return, that personal headship, of necessity, went with Him and was thereby removed, requiring that there be another earthly substitutionary covering placed over the church in His stead. With the King gone, the next in line of authority was the prince and god of this world, Satan. In the writing, [Joab, page 5](#), we explain the purpose of Satan in this role. Thus we see here a second fulfillment of this period that is marked by these substitutionary maid coverings. Satan is the substitutionary covering per the personal absence of Yahshua; and upon His return to this earth, he will be put off, or put away. (The necessity of this personal covering Yahshua alone affords is just one more reason why He must personally return to this earth in the Millennium, and not, according to some Satan-inspired teachings, come "in His saints.") Let us go on.

Clearly, the first Remnant was a Leah, and the second Remnant is a Rachel. Even as Leah had "weak eyes" (Genesis 29:17), so the first Remnant equally had weak eyes. Like the man whom Yahshua touched and he saw men as trees walking, so the first Remnant could not and did not see all things clearly. They were a Leah. Thus we see why the first four sons representing the first Remnant were all from Leah - L-L-L-L. It is the second Remnant who receive the second touch and see all things clearly, even as we are beginning to see today.

Likewise, the first Remnant is not the beloved wife; but rather, the beloved wife is the one who will indeed birth forth the pure kingdom of God, the Rachel whose womb is finally opened in the end! Like the second sister in Song of Solomon, unlike her first sister who had no breasts, she is the second Remnant whose breasts are like towers and becomes in Yahshua's eyes "one who finds peace" (Song of Solomon 8:8-9).

But why is it that Leah then had the first two sons in the post-Christianity place of the second Remnant - L-L-R-R? First, because the second Remnant **MUST** build upon the foundation of the first Remnant. The first work in the period of the second Remnant is to restore the foundation, or rebuild the altar, that was built by the first Remnant. But there is yet another very important legal reason revealed here as well.

It has been noted that Yahweh has set forth and established this man as the twelfth disciple in place of Judas. What did this legally accomplish? For one, Yahweh repaired the breach caused by Christianity. By Him taking someone today and giving him the office vacated by Judas, **He literally continues today the ministry of the original twelve**. He repairs the breach by legally uniting the former work with the latter work, continuing what He began 2,000 years ago.

We see this same picture in the testimony of the 70 and 2. This is most interesting. While the 70 had stopped prophesying, a young man brought message that Eldad and Medad (who were of the 70) were continuing to prophesy in the camp. Joshua wanted Moses to "restrain them," but Moses said - "Are you jealous for my sake? Would that all Yahweh's people were prophets, that Yahweh would put His Spirit upon them" (Numbers 11:26-30).

Even as the 70 were divided 70 and 2, so that the 2 were prophetically removed from the 70 and continued to prophesy, **equally the first Remnant twelve have a man removed from them who is continuing to prophesy after they have quit!** This is the replacement for Judas who is established today and is speaking concerning these marvelous things we are being shown. And I

concur with Moses - "Would that all Yahweh's people were prophets, that Yahweh would put His Spirit upon them!" And He will!

This man is the Eldad and Medad who, though one of the original twelve, continues to prophesy after they have ceased. And even as they prophesied in the camp, as the "sharp spear" (the meaning of "Gary"), this man speaks to the camp of Christianity.

And may we note here parenthetically that the Hebrew word for Cain ("Qayin"), who was the father of the second-Remnant-representing Kenites or Cainites, is also translated "spear." "Cain" actually means "spear." Thus we see one more telling reason why the Kenites/Cainites were the prophetic second Remnant - they are the "spearites" who enter into the body of Christ and take out a Bride. And equally and dramatically relevant, those who reject the message of the second Remnant will receive the same fate as promised to the one who killed Cain - "vengeance will be taken on him sevenfold" (Genesis 4:15) and they will remain in Christianity with the mark of the beast seven and die the second death of Revelation 20:6, 14, and 21:8! Now back to that which we were saying regarding Eldad and Medad.

In like picture of these two adjunct "prophets," as the representative of the first Remnant, this man is the two births of first Remnant Leah that occur at the outset of the period of the second Remnant - L-L-R-R. Like a Leah, as early as 1994 I did not see all things clearly, though I marveled at that which I had begun to see. Even as Yahweh showed me then, the grain was not yet mature in the ear - the truth of the Remnant was not yet mature to my hearing. But over these eight years, Yahweh has matured these truths; He is completing the healing of my blinded eyes so that I can see things like what I am sharing with you now; and He is opening your own blinded eyes to see as well.

As the representative of the first Remnant, Yahweh has used this man to perform the Leah work that must take place first in the period of the second Remnant, preceding the essential concluding favored Rachel work. Thus, per my legal representation of the first Remnant, the second Remnant began as a Leah work as I labored alone for six years; but, beginning in 2000, we have begun passing into the Tcej gn period when the Joseph and Benjamin births take place - the development of the Bride "whom Yahweh will increase" (the meaning of the name of Joseph) and "the son of My right hand" (the meaning of the name of Benjamin)! But also, though the Bride work is a Benjamin - "the son of my right hand" - since 1994, it has often been a Ben-oni to me - "the son of my sorrow." This too is His sovereign design.

And by way of another revealing matter to note, even as there is the unique L-L-R-R testimony in the position of the second Remnant, we find a most unique and obviously prophetic testimony at the point of juncture between the testimony of Christianity and that of the second Remnant, or the end of the births by the two maids and the beginning of Leah's renewed viability. Let us see.

Once again we find something here that is so extraordinarily unusual, that there is no question that it is intended as prophecy and not just some tritely inserted almost humorous point in history. And, its location specifically here at this vital and telling transition confirms even further the prophetic relevance of this entire highly intact testimony regarding the church.

We read in Genesis 30:14-24 that Rachel wanted some of Leah's son's mandrakes. Leah objected that Rachel had taken her husband, and now she wanted her son's mandrakes as well. Thus Rachel made a bargain with her that she could lie with Jacob that night for the mandrakes; so Leah met Jacob coming in from the field that evening and told him that she had hired him with her son's mandrakes. Leah then had her fifth son, who was followed shortly thereafter by the final sixth.

This unique testimony regarding the mandrakes is the sole event marking the end of the prophetic period of Christianity vis-à-vis the substitutionary covering of the maids, and the restoration of the true covering vis-à-vis the period of the second Remnant. What then is this MOST unique story telling us? Clearly there is a prophetic message in it, and once again it lies in the meaning of a word.

"Mandrake" is the Hebrew word "duday," which comes from the Hebrew word "dod," which means "beloved." Thus in the mandrakes we find the testimony of the beloved, and we find it solely initiating the period of the second Remnant.

Actually, we have already seen in this writing this testimony of the beloved in association with the second Remnant. We saw that Eldad and Medad, the two who continued to prophesy in the camp when the 70 had ceased, are clearly associated with the time and work of the second Remnant. Looking at their names, we find that Eldad means "whom God loves," and Medad means "beloved or highly esteemed." Thus do we find once again, this time in double testimony, the identification of the second Remnant as the beloved.

This testimony of the second Remnant as Yahshua's beloved second Bride is likewise, of course, seen in Rachel being the beloved bride of Jacob. But also we find this same testimony concerning Solomon, who we saw in *The Issue - II* clearly represents the Remnant. Solomon had another name that was given to him through the prophet Nathan "for Yahweh's sake." Yahweh's name for him was Jedidiah, which is the only time in all the Bible that this name is used, and it means "beloved of Yahweh," for "Yahweh loved him." (Possibly to your surprise, Solomon is the only man in the entire Bible of whom it is stated that he loved Yahweh.) Thus we find another related testimony that the Remnant is the beloved of Yahweh.

One final testimony to this, which has been pointed out before in these writings, is the apostle John, who rested his head on Yahshua's bosom. John is the apostle of whom it is written that he was the one "whom Jesus loved" (John 13:23, 19:26, 20:2. and 21:7, 20). This is the second Remnant who place their head on Yahshua's breast and receive truth that others long to know, the John work that, at the crucifixion of the body of Christ, is entrusted with the Mary ministry to bring forth the Son of God, or the Elijah ministry.

Thus we find numerous testimonies that the second Remnant is the beloved of Yahshua, even the favored Bride, and is thus the fulfillment of the testimony of the mandrakes that uniquely appears at the beginning place of the second Remnant. Many more testimonies like this could be provided, but this will suffice here.

While we find this unique testimony concerning the mandrakes, there is yet another most interesting testimony provided between Leah's last two sons and Rachel's two sons. We find that between these two, Leah gave birth to the only daughter in all of these births. Thus, at the juncture between the developmental Leah part of the second Remnant and the final Rachel part, the only female was born - Dinah, whose name means "justified."

At this juncture within the second Remnant L-L-R-R, we find the testimony that the work that follows the developmental Leah period is that which is truly "justified by faith." The second Remnant's association with and even fulfillment of the promises initiated with Abraham is evidenced in several ways. To begin with, as we have seen, the test of Carmel corresponds precisely with Abraham's life (1948 to 2003), and the two 1,974 years and six months periods from Abraham's birth equally point to a completion and passing over fulfillment via the second Remnant in Tabernacles, 2003.

Other identifications of the second Remnant with Abraham include the nine periods of 430 years from the promise given to Abraham, to 1994 when the Spirit of Yahweh came upon this man and revealed the Remnant truth (addressed in [The Issue - II, page 13](#)), as well as Yahweh's own message to this man per guarding the covenant parts (which has not been addressed).

One of the specific teachings that Yahweh has opened to the second Remnant is the truth of the trinity of faith, and its specific application to the second Remnant insomuch that our hearing and believing must be consummated by the action of coming under the covering of holding all things in common. (As with the passing over principle, the purpose of hearing and believing is to get us to the vital and fulfilling third element of faith - acting. Without the fulfillment of this vital third element, faith is dead and useless.) Here at this important juncture between Leah and Rachel is the evidence of consummated and completed faith, the very faith the Remnant must implement in order to prepare ourselves as Yahshua's Bride and receive the promises given to Abraham. This is the covering of holding all things in common.

All in all, clearly Dinah's birth and the testimony of her as a female bride and her name meaning "justified," attest to the establishment of the second Remnant beloved Bride, **the one who in final and ultimate fulfillment of the promises given to Abraham, will be justified by faith.** Thus we find in these twelve sons of Jacob some most marvelous, revealing, and instructive truths regarding the church.

## **AN INHERITANCE GAINED EARLY**

In this section, let us lay out some additional information revealing Yahweh's divine order for the church. This will be most helpful to you, and there is an especially exciting testimony here that you will enjoy concerning the second Remnant.

Ishmael was the first son of Abraham who came through a natural birth by Sarah's maid, Hagar, an Egyptian. Likewise, Moses' first forty years was in fact an Ishmael, for in like regard it too resulted in his birth out of Egypt. And in like testimony and purpose, we find that it was

essential for Yahshua, who fulfilled all things, to be "birthed" or come out of Egypt. Recorded only in first Remnant Matthew 2:13-15, we read that an angel spoke to Joseph and instructed him to take the Child and His mother to Egypt. There they remained until Herod died, whereupon they left Egypt and traveled to Nazareth. This all took place so that the word of Yahweh might be fulfilled - "Out of Egypt did I call My Son."

Another obvious testimony to this Egyptian birth is of course the birth of the sons of Israel out of Egypt. They too came out of Egypt in a like first Remnant testimony, which was followed by the breach period in the wilderness, and was then concluded by their second Remnant entrance into the promised land.

What is Yahweh telling us in this? Clearly, the first Remnant is a work that is birthed out of Egypt. This may not seem to be of great importance to you, but you can be most certain that to Yahweh it is an essential and highly relevant point. If it were not, then it would not have been so necessary for each of these consistent testimonies to occur, including the "birth" of the Son of God out of Egypt.

And having said all of this, let us specifically note the testimony provided to us through Abraham. While the first Remnant was an Ishmael born out of Egypt who received the promises of Yahweh, they could not receive the promises that are to be fulfilled in the second Remnant, the Isaac. In Genesis 17:20-21, we read Yahweh's answer to Abraham regarding his two sons - "And as for Ishmael (the first Remnant), I have heard you; behold, I will bless him, and will make him fruitful, and will multiply him exceedingly. He shall become the father of twelve princes (the twelve apostles who will reign over the twelve tribes), and I will make him a great nation. But My covenant I will establish with Isaac (the second Remnant), whom Sarah will bear to you at this season next year." Such it is with the first and the second Remnant. While the first Remnant was clearly an Abraham work, it could not receive the full promises of Yahweh. That fulfillment had to come later through the second Remnant.

What is Christianity? It is the continuation of the Ishmael work that had to precede the Isaac work. The first 2,000 year period of the church is a Pentecost work that is often prophetically identified by the donkey. Thus we read that Ishmael was to be "a wild donkey of a man" (Genesis 16:12).

When Hagar conceived, Sarah despised her and treated her harshly. Hagar fled, and in her grief an angel went to her and told her she would have a son and his name was to be Ishmael, "because Yahweh has given heed to your affliction" (16:11). Ishmael means "God hears."

We see from this testimony concerning Ishmael that Yahweh gave the kingdom of God to man early because He gave heed to man's affliction - "God hears." Even as Ishmael was an early provision to Abraham, in like regard and testimony the sons of Israel wanted a king too early and He gave heed to them as well and gave them Saul (1 Samuel 8). Both of these point to the time in which "God hears" and gives the kingdom of heaven to man early. This prematurity is equally evidenced by the message of Legion when he/they asked Yahshua - "have you come to torment us before the time?" Yahshua's coming was early, and these demons knew it, for it was not yet time for His kingdom reign.

Thus we see here another reason for the passing over principle - **Yahweh has a perfect timing for His fulfillments, and the first two provisions are in fact premature, early, before the time, but nonetheless necessary in order to get man to where he needs to be at the right time.** These first two occasions that are passed over prepare man for the perfect provision at the perfect time. Thus Yahshua had to come early, before the time, in order to plant a seed here on earth (an Ishmael or a Saul) so that it could die, be buried, and at the proper time emerge to bring forth the promised and timely tree of life and fruitfulness. According to the ways of Yahweh, this entire passing over process was essential for establishing the church.

And furthermore regarding this issue of timing, please allow me to add - What would it have done for this man to have received his inheritance in 1982 when I began the ministry to the poor? That was even before the end of the 120 Jubilees and was premature per kingdom timing. What if I had received my inheritance in 1994 when the Spirit of Yahweh came upon me? That too would have been too early, for there must be a ten year waiting period from 1993 (when the 120 Jubilee period ended) to 2003. Thus the time up to now has been a waiting, death, and preparatory period that leads to the precise timing for Yahweh's blessing - 2003.

Certainly it is quite evident that timing is critical, and that an inheritance gained too early will not be blessed in the end. Per this truth, we have seen that this was in fact the very fate of the church in its beginning. Let us now look at a parable Yahshua told that specifically addressed this. Once again your eyes are getting ready to be opened to the Scriptures in a way you have never seen them before. Yahweh is giving us sight, and this next truth is marvelous to behold!

In second Remnant Luke 15, Yahshua told a number of parables concerning His not abandoning those who are lost. The church has read this and applied it solely to the lost in the world. But it has a meaning that is far more specific. He told about leaving the ninety-nine sheep and going out and finding the one that was lost. He told about the woman who had ten coins, and upon losing one, swept the whole house to find it. Then He went on to tell a far more extensive parable, which we will now examine.

A certain man had two sons, the younger of which went to his father and, as we have been considering, wanted his inheritance early. His father gave it to him, and upon receiving it he went out and squandered it, in the end going to the swine to tend them and feed them the carob pods. But in time "he came to his senses" and returned back to his father, who was overjoyed to see him and had compassion for him, and embraced him and kissed him, placed the best robe on him, and put a ring on his hand and sandals on his feet and killed the fatted calf, and they all ate and made merry.

With healed Remnant eyes, do you see what is being said here? The first Remnant received their inheritance early - the kingdom of God in power was received before the time. But what happened to them? The kingdom was squandered by fleshly man and soon entered into the swine period of the church, or the 2,000 swine (2,000 years) who have all run down into the sea of death. The church up to now is the period of the kingdom in which they fill their bellies (the belly is always prophetic of Christianity - the belly of the whale, the bronze belly of Nebuchadnezzar's statue, Judas' belly that burst open) with the carob pods that swine eat. Let us see something quite revealing and confirming about these carob pods.

We continually note that the Remnant message is a seamless garment of truth. What we will see here is no exception to this. The carob pods that the young man was joining the swine in eating, were actually the same food John the Baptist was eating. The Greek word translated locusts ("akris"), or the food John was eating, has the identical meaning of the word for "carob pod" used here per the prodigal son ("keration"). In both instances, the marginal note in most study Bibles will provide the same alternate rendering - carob. Therefore, some say that John was actually eating carob and wild honey. But whatever they each ate, once again the prophetic message prevails in importance. For either of these Greek words, the literal meaning of both of them is identical. In either case, they literally mean - "pointed or horned"!

So why was John the Baptist eating "horned things" and "wild honey"? Why wasn't John just eating honey, instead of wild honey? The Greek word for "wild" used here is "agrios," which also means "savage or fierce." So literally John was eating "horned things" and "savage honey." Are you getting the picture? Add the fact that this diet is recorded only in first Remnant Matthew 3:4 and Christianity Mark 1:6, the picture should be getting clearer for you.

The first Remnant was in every regard a John the Baptist. Like John, they too had the Elijah spirit; however, they were not allowed to bring forth the Son of God per se (they were not the door of Song of Solomon 8:8-9), but prepared the way for the body of Christ instead. Like John, in the end they too lost their Head. Like John, they too had to decrease so that the body of Christ could increase. And equally like John, they too ate "horned things" and "savage honey," which was passed along to the body of Christ. What were these "horned things" and the "savage honey" that the first Remnant ate? They were the teachings of the one with the little horn, Satan, and the kingdom of God that has been "taken by force" from the time of John the Baptist until now (first Remnant Matthew 11:12). From the time of the first Remnant to now, the church has been feeding on the teachings of little-horned Satan, and violently taking the kingdom of God by force!

So, when we see the young man going in among the swine and eating some "horned things" as well, once again we see the identical consistent message - the period of swine Christianity where the teachings of Satan, the horned one, are being devoured. Why do kingdom men eat these "horned things"? Because the King is not here to feed them the true manna, the truth on which the Remnant Bride is beginning to feed. For the last 2,000 years, the application of Proverbs 27:7 has been apparent - **"to a famished man any bitter thing is sweet."** For 2,000 years there has been a drought on the kingdom of God, so any bitter thing has seemed like life to them, when in fact it has meant their death. The "horned things" and the "wild honey" which they eat lead to one fate, the same fate to which they led John the Baptist - the loss of one's Head and death!

But, that is not the end of the story! For this young Remnant man gets tired of eating "horned things" with the swine, and seeing the futility of it finally comes to his senses. What then does he do? Knowing that his father has much more to offer than this place with the swine, he leaves the swine and returns to him in humility and contriteness.

The second Remnant is the son who sees the folly of being in swine Christianity and goes to the Father in humility, knowing that He has much more to offer, and desires only to serve Him. And what is the Father's response to the second Remnant? All we have to do is read this account and

we will know. This is the wonderful part! His father saw him and had compassion for him, and embraced him and kissed him, placed the best robe on him, and put a ring on his hand and sandals on his feet and killed the fatted calf, and they all ate and made merry! Such is Yahweh's reception to the second Remnant after its period among the swine. He is overjoyed at our final fulfillment! Yahshua leaves the ninety-nine to find the one; He sweeps the house entirely to find the one lost coin. This Yahshua does so that He can find His second Remnant! And, He joyfully welcomes home the son after being among the swine, and favors him with His best!

But once again notice two things per what we have seen here - the folly of receiving an inheritance too early, as did the first Remnant and Christianity, and the necessity of being led into a time of humbling.

Returning to this testimony that we opened with concerning Abraham and his two sons, what then do we see concerning the testimony of the second Remnant? It is the work that, in revealing pattern, when Abraham heard about Isaac (the promised second Remnant), he asked that first Remnant Ishmael, and the church that followed, would be sufficient - "Oh that Ishmael might live before You" (Genesis 17:18). But noting what we have thus far seen, this is entirely impossible. The preceding works could not and cannot be accepted.

Furthermore, we find testified that the second Remnant is the work that when Sarah heard about it, she laughed (Genesis 18:12-13). How could God bring forth another separate work this late in the church? Like Sarah, most people laugh in unbelief about the prospect of another separate work beginning; and like Abraham, they want the old Ishmael work of Christianity to suffice. But Yahweh knows that a new work **MUST** come forth - the miracle-born Isaac second Remnant work, even the prodigal son that must return home. This is the promised work that is finally brought forth at the proper time.

## **IN NEED OF A MIRACLE**

Earlier in this writing we noted the important testimony the Kenites consistently reveal per the second Remnant. Jael, Zipporah, as well as the outstanding Rechabites were all Kenites, and we have seen how each one represented in their own way the second Remnant.

So let us now ask another question. What do the Kenites and the son of promise, Isaac, have in common? The answer - both of them were miracle provisions! But you might inquire in puzzlement - How were the Kenites a miracle provision? Let me ask you a question - From where did the Kenites originate? As we noted before, they are the descendants of Cain. So, how then can there be Kenites in the Bible when we read that the flood killed everyone on the face of the earth except for Noah and his family? Cain was before the flood, and it is obvious that all his descendants would have been wiped out with the flood. But we know otherwise, for the Kenites are the descendants of Cain. What is the answer to this? Like we have said before - the Bible does not have to make practical sense, but it **MUST** make prophetic sense! This is just one more of those cases in which the prophetic message prevails over the practical. In fact, the practical is there for the specific purpose of serving the prophetic.



Thus you see why we just said that the Kenites were a miracle provision, for the only way they could have made it beyond the flood was prophetically by a miracle. Why did Yahweh do this? Because the Kenites were in a prophetic and intercessorial position of the second Remnant; and various testimonies, including this one, consistently bear evidence that the second Remnant will be a miracle work.

The Kenites were a miracle; second-Remnant-representing Isaac was a miracle; even Mary, as the second Remnant Elijah picture, brought forth the Son of God only because the Holy Spirit overshadowed her and a miracle occurred. Likewise, John the Baptist, upon whom was the spirit of Elijah, was a miracle birth, revealing the necessity that the second Remnant Elijah must be a miracle work.

Each one of these testimonies bears the same truth. And this is the same message we see in Yahshua's response when He said that it is as hard for a rich man to enter into the kingdom of God as it is for a camel to go through the eye of a needle. To this His disciples questioned who then could even be saved. Yahshua then stated concerning this impossibility - "With men this is impossible, but with God all things are possible" (Matthew 19:26).

I see this impossibility going on right now with men and women. Even when they believe and marvel at these truths concerning the second Remnant, they yet struggle and even faint at the act of actually obeying the words of Yahshua and giving up everything (Luke 14:33). Once again we witness the stark reality that the second Remnant will not and cannot come into fulfillment without it being a miracle work of Yahweh. That which is impossible with man, must be made possible with God.

In like testimony, even as King Hezekiah (the king who held the delayed double Passover) so uniquely and prophetically expressed to Isaiah when Jerusalem was surrounded by the armies of Assyria, so it is with the second Remnant - "**for children have come to birth, and there is no strength to give birth**" (2 Kings 19:3). This is precisely where some of the Remnant Bride are right now. They are children that need to be birthed, but there is not the strength to birth them; thus they wait in the womb. And there are many more who need to hear and be birthed as well.

The truth of the Remnant Bride message has gone out and the enemy, Satan, has encamped about some, threatening, as did the Assyrian army, that their doom is at hand. But through Isaiah, Yahweh answered fearful Hezekiah - "Do not be afraid (the same words Yahshua said when He told His followers to "Sell your possessions and give mercifully," Luke 12:32f) because of the words you have heard, with which the servants of the king of Assyria have blasphemed Me. Behold, I will put a spirit in him so that he shall hear a rumor and return to his own land. And I will make him fall by the sword in his own land" (19:6-7). Our trust is in Yahweh and His miracle provision for the birth of the Remnant children.

This work must be a miracle Isaac, Kenite, Mary, an Elizabeth-birthed work, or even a besieged Hezekiah. Yahweh must perform a miracle, or the second Remnant will not happen. We have removed our sandals, and are not even worthy to unlatch Yahshua's; for it is He alone who has the authority and the power to perform this work. Our need for a miracle/miracles is evident, and we press on in faith, looking to Him to perform His word. We do not wait back, but in faith

we step out on the water and trust Him to cause us to walk over the sea of death to join Him where He is.

This writing now brings us to our present day. The second Remnant first began to form at Passover, 2000. In 2001, a handful of men came together for the first time as the Remnant Bride to celebrate the eight days of Passover. Then in 2002, three times the number of men and several women came together as the Bride to celebrate Passover. On this second occasion, Yahweh showed us that we were to celebrate nine days. Moses went up on the mountain eight times, but in fulfillment of the promise made to Moses in Exodus 33:17-23, Elijah later went up on the same mountain for a ninth time. (This is the same pattern of the 70 and 2, where we equally see a promise made to one, but a removed remnant fulfilling it - once again the Elijah. We are also now in the ninth year of the Remnant Bride work which began in 1994 when the Spirit of Yahweh came upon this man.)

As you might recognize, the Remnant Bride has now celebrated two Passovers together. While the first was marked by miracle testimonies, and the second was indeed an intercessional period, neither possessed the power nor the fulfillment the Remnant Bride must experience. In each case the Bride was either uncovered or inadequately covered, though we had anticipated that the last Passover would provide the power to perform this covering. In the eyes of man, once again we could be viewed as failures per these two gatherings. But as you have seen here, this is in fact the way of Yahweh, and our past failures encourage us that the fulfillment is now before us. "An inheritance gained hurriedly at the beginning, will not be blessed in the end," and our hope even now is that Yahweh will perform that work that He alone can accomplish in this upcoming third Passover.

Passover, 2003, begins on the evening of April 15. Of course the Remnant Bride will once again gather here in Washington for this event. But, this Passover we will gather together fully covered. Remnant Bride members are already initiating selling all their possessions, even as Yahshua required in order to be His disciple, and will be here at that time to hold all things in common. The first time the Remnant came together, we were totally uncovered. The second time we came together, we were covered under the partial covering of the fig leaf tithe. At this Passover, we will gather under the adequate garments of skin covering of holding all things in common.

Another relevant testimony to what we have experienced since Passover, 2000, and what we can expect in Passover, 2003, is found in Isaiah 20. Before we look at it though, let me share something personal. One time the Holy Spirit asked me to ask for an example in the flesh for my life. I thought He would tell me that my example would be a pastor that I highly esteemed at that time; but upon my solicited request to Him, His answer to me was a man named Rees Howells, whose life is recorded in a book titled *Rees Howells, Intercessor*. As revealed by the book's title, Rees was a true intercessor; in fact, you will not be able to fully understand what I am about to say without reading the book.

On pages 119-120, we read the following regarding Rees - "The Lord then told him that he must be open to be taken by Him into any position (of intercession) that the prophets or apostles took. 'I saw how the iniquity of the nation was laid upon Ezekiel,' he said, 'but I wasn't afraid of being

tested in food like him. Neither was I afraid of Jeremiah, but I was afraid of Isaiah! There was never a prophet like that man, of royal blood, and one of the greatest statesmen and writers, but I saw how the Holy Ghost humiliated him in what He called him to do (Isaiah 20). The only comfort I had was that by starting to read in Genesis, it would take me about two months before I reached him!"

The intercession to which Rees was referring was when Yahweh had Isaiah to go naked with his buttocks uncovered and barefoot for three years. And though Rees never seemed to have entered into that intercession, following after my Spirit-ordained example in the flesh, I have had to go through it, and am, in fact, in it right now as I write this! How is this so? It is an intercession that Yahweh has placed on me and all the Remnant Bride since Passover, 2000!

We cannot go into all the testimonies from this chapter in Isaiah, but most certainly since Passover, 2000, the second Remnant has been both naked and has removed its sandals. "Go and loosen the sackcloth from your hips, and take your shoes off your feet," instructed Yahweh. This issue regarding the sandals is a Remnant issue, evidenced in many ways, including when Yahweh gave an equal command to both Moses just before he delivered the sons of Israel from Egypt, and to Joshua when they had just entered into the promised land - the two-part Remnant testimony. (Read [The Sandals and the Staff](#).)

Since Passover, 2000, the Remnant Bride has been in an Isaiah intercession in which we have had to go about both naked with our buttocks uncovered and barefoot. This has been a state of immense vulnerability, uncomfortable exposure, trust, obedience, and endurance. It has been a time of unseemly appearance and even weakness. This obedient act by Isaiah aptly explains the intercessional walk of the second Remnant for the last three years, even in this time leading up to Passover. With exception to the weak and insufficient loin covering we had for a brief six months, it has been a time of complete nakedness. And these three years are the precise period of time that Isaiah went about uncovered. Passover, 2003, marks the end of the Isaiah period of three years of nakedness when the Remnant Bride will come under the adequate garments of skin covering of holding all things in common.

The reader cannot know how much Rees Howells' testimony has meant to me over the years. It has meant life and truth and hope and comfort and inspiration and joy to me; and it gives me a great sense of fulfillment and hope that, like Elijah who later fulfilled the promise given to Moses in Exodus 33:17-23, this man has been led into the very intercession Rees feared. Rees seemingly never got to Isaiah in his intercessions (his equally prophetic "two months" delay), but as with other fulfillments, it was given to another. I/we in the Remnant Bride have successfully been led through it! Once again we see Yahweh completing in the latter, that which He began in the life and work of the former, while the two are separated by a breach. It is the pattern of the removed Elijah who fulfilled the promise given to Moses, or the removed Eldad and Medad who prophesied after the 70 had quit. For me personally, it is a great satisfaction to know that I have fulfillingly walked in that which my ordained example in the flesh did not and could not enter.

Passover, 2003, thus marks the completion of the three years of nakedness for the Bride work. When we come together at Passover as the covered Bride, the time of that intercession will be fulfilled!

Intercessorally, in these last three years we have passed through the 3,000 year period of the church. Yahweh has taken us through this three year period of weakness and seeming failure so that we can stand in the place of its failure; and by Yahweh now delivering us, this opens the way for the first Remnant's and Christianity's own deliverance. **This is the power of intercession.** As we learned in [\*Seedtime and Harvest, ...\*](#), the former work must enter into intercession for the latter work, so that when the former is saved, it insures the deliverance of the latter. Yahweh has caused us to be weak for three years, so that others can be made strong. He has humbled us, so that others can be exalted.

As Remnant Bride members sell their possessions and move here in the days leading up to Passover, we will gather together for the first time as the covered Bride. Everything points to the fact that within the months of February through April, or even a delayed Passover in May (if we must), we will begin to witness the culminating fulfillment of the Remnant Bride. Exactly how this will happen and precisely when, we will have to watch and see. As was just stated, we have removed our sandals and this is a work that only Yahweh can perform, **though we must obey and do all we must do to cooperate with, further, and implement His works as His willing vessels.**

We will have to see how this all transpires, but we know pattern-wise that we are positioned to receive all the promises of Yahweh pertaining to the second Remnant Bride. Even our two previous Passover gatherings point to, affirm, and opportune this, as well as the dramatic testimony of Isaiah 20.

We are in need of a miracle, and both intercessorally as well as prophetically, we are at the right place and the right time to receive it.

## **"IN THE SIGHT OF ALL THE PEOPLE"**

The premier issue in this entire writing has been the coming of Yahshua, and the passing over principle is the sterling testimony as to when He will come, and why the timing thereof. We have already seen many testimonies of this principle, but undoubtedly one of the most relevant and succinct testimonies there is to His coming per this principle is found in Exodus 19:10-19. It was on this occasion in which Yahweh announced that He Himself would come down to the sons of Israel "in the sight of all the people," and that His coming would follow this highly specific and now recognized pattern. And what testimony could be more relevant and possess clearer association to the coming of Yahshua, than this foreshadowing coming of Yahweh? One can be most certain that His testimony and instruction here were not in any way happenstance or an isolated event; but rather, were foretelling of that which must take place regarding Yahshua's coming down to this earth "in the sight of all the people" as King of kings.

Previously only parenthetically stated in this writing, we will now briefly introduce this outstanding truth that Moses' trips up Mount Sinai followed the creation pattern of two tandem passing over periods, accurately revealing the "creation" of the church. Thus, prophetically and intercessorally, the first three times Moses was called up on Sinai, correspond with the first three

1,000 year periods of the church. Therefore, the second time Moses went up, corresponds with where we are right now - at the end of the second "day," or the second 1,000 year period. And, what Yahweh instructed Moses on this second time is most revealing for us as the Remnant Bride.

As Yahweh removes His hand from our eyes and we begin to see His back side, one of the things He is showing us is indeed His passing over principle. We find that by discerning this truth, we understand when the return of Yahshua will take place - at the end of the two "days" of the pre-church and the church period, or the two "days" of the 2,000 years of the "two parts" of Christianity, or even the two "days" or two works of the first Remnant and Christianity. And we find that by knowing the number of days in the pre-church period and the church period (1,974 years and six months each), we can actually even number our days before the return of Yahshua. **Would it then be of no surprise that when Yahweh called Moses up on the mountain the second time (or in the church's second "day"), that He would reveal to Moses the passing over principle per nothing less than the order for determining and preparing for His personal coming?** This is precisely what we find.

While Moses was on Mount Sinai the second time, Yahweh instructed him:

"Go to the people and consecrate them **today and tomorrow** (the first two days of the passing over principle), 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**" (vss. 10-11).

This is precisely what we have been seeing throughout this entire writing - Yahweh passes over the first "day," He passes over the second "day," and He comes down on the third day "in the sight of all the people"!

And continuing in equally prophetic testimony, it was indeed at Yahweh's **third-day coming** that a loud trumpet sounded and immediately thereupon Moses was called up to the top of the mountain for the **third time**, both of these converging to complete one clear testimony regarding the third 1,000 year period of the church. This third-trip-initiating trumpet call is precisely that which must take place with the second Remnant - upon Yahshua's coming, the last trumpet will sound and call the second Remnant up to the top of the mountain to be with Him on the third day, even initiating the third "trip," the third 1,000 year period. And we know from this and other testimonies that this third day/trip is when Yahshua indeed personally returns and sets up His kingdom, His Millennial reign. (Oh for the joy and benefit of examining all of these trips and how they speak concerning the church; but, this will have to be reserved for another time.) But keep in mind per this six day creation pattern, that the Millennium is simply the third day for Christianity, and must be followed by the fourth, fifth, and culminating sixth days as well (the total of which will be cut short to five by stacking day four on day three, affording some most incredible testimonies per Moses' trips up the mountain).

Why is it that Yahweh is now showing us these things? The answer to this is manyfold, but as we see evidenced here - it is to prepare us for His coming. Like the much wiser third captain of fifty with his fifty, we can now look back (at Yahweh's back side) and discern some things that

are critical for our success in obtaining the Elijah spirit/work. Yahweh told Moses that the "today and tomorrow" periods were to be a time to consecrate themselves to Yahweh and to wash their garments. While this is true per the larger picture as we have witnessed on several counts, this must be true for us today individually as well. Like a wise captain, we must equally use this time to consecrate ourselves and wash our garments in preparation for Yahshua to "come down ... in the sight of all the people." As we are equally urged in Psalm 90, since Yahweh has now given us the ability to number our days, we must apply our hearts to wisdom. And what is this wisdom?

First, it is the wisdom to hear, believe, and act, to follow the path of faith that leads, first, to coming out of the camp of Christianity, even as the sons of Israel were led "out of the camp to meet God"; but also, to obey Yahshua's command concerning what is required in order to be His disciple - giving up all of one's possessions (Luke 14:33), coming under the covering of holding all things in common.

Second, we must have the wisdom to establish the one and twelve government - to set forth the twelve apostles, to lay the twelve stones of Elijah's altar so that the offering that will ascend to Yahweh can be placed upon them. As we have seen, these are the two critical governmental requirements for the second Remnant that are essential in order to defeat Satan and ascend alive.

Finally, Moses added an item of instruction to the people at that critical telling time of preparation that is equally critical and telling for us today as we face the test of proving that there will be "faith on the earth" when Yahshua returns (this question asked only in second Remnant Luke 18:8). Moses instructed:

**"Be ready for the third day; do not go near a woman" (vs. 15).**

What could this mean for us today? Clearly, it is a very important statement, for we find in Revelation 14:3 precisely the same implication for the second Remnant where the 144,000 "have not been defiled with women." The two groups of 144,000 in Revelation are the two Remnant, and here we find the like identification that they too did not "go near a woman." Why? Because prophetically they are those who are equally approaching the "third day" in which Yahshua comes.

What does all of this mean? First, it has absolutely nothing to do with literal women per se, but that the second Remnant cannot be defiled by the weak misplaced feminine mercy that is in contrast with masculine law. You can read about this vital truth in the writing, [\*Joab\*](#). There you will see more fully what is meant by this prohibition against being defiled by women.

Prophetically, having relations with women as presented in these two testimonies is not gender related at all; but rather, is to follow the weaker easily deceived, and from the standpoint of the world, more attractive and pleasing to the eyes course. This course can be chosen by either male or female. It is the course that Eve pursued and Adam followed after, thereby initiating the 120 Jubilee probation period that ended in 1993. In revealing parallel testimony, it is equally the course set forth at the beginning of the original 120 year probation period that Yahweh gave to man. In Genesis 6:1-4, we read that "the sons of God saw that the daughters of men were good,

and they took wives to themselves." While we cannot go into this now, these "sons of God" were the righteous line of Seth (Genesis 4:25, 5:3) who had relations with the "daughters of men" for the same reason Eve ate from the tree of the knowledge of good and evil - they looked good.

Thus we see that both of these 120 part probation periods began with this identical matter of giving in to the weak feminine easily deceived "delight to the eyes" course, the very course the second Remnant CANNOT follow. As seen in this instructive message from Moses just before the coming of Yahweh to "not go near a woman," as evidenced in these like Genesis accounts concerning Eve's temptation and the attraction of "the daughters of men," and in regard to the testimony of the second Remnant 144,000 in Revelation 14 who "have not been defiled by women," the second Remnant cannot have relations with the weak feminine way that, while looking good to the natural, leads to being deceived and corrupted. The 120 Jubilee probation period may have begun that way, but today it CANNOT end that way. The Elijah company must do otherwise and thereby "restore all things"; we must do that which is right and not be "defiled with women."

The question then remains for you - Are you "ready for the third day"? The only readiness that will be acceptable to Yahshua is for Him to come to this earth and find the Abraham faith being fulfilled in you. That specific faith has already been sufficiently elucidated here, and there is no need to repeat it. It cannot be made more clear.

Are you "ready for the third day"?