

THE REVELATION OF THE MILLENNIUM

This was a most unique writing in that the first few pages were published, and then subsequent pages were continually added as more revelation and understanding unfolded. For this reason, one might think some statements in the former portions contradict the latter. But keep in mind, this is the like difficulty of the testimonies of the two Remnant, as well as Yahweh turning evil into good—reversing the curse.

First, let us ask some questions to get us to start thinking, to begin to ask other questions, to get us to look outside the box and ask for answers to things that take us well below the mere surface where the vast majority live each and every moment of the day. To get started, here are some intriguing related questions.

1. When Moses was told and shown at the burning bush that he would perform two signs that would cause belief, why did he later in Egypt perform the first sign but not the critical second sign?

These two signs were (1) the staff turning into a serpent and back into a staff, and (2) placing his hand into his bosom and it coming out leprous, then placing his hand back into his bosom and it coming out restored. In Exodus 4:8, Yahweh declared: "If they will not believe you or heed the witness of the first sign, they will believe the witness of the last sign." Then He added that if they did not believe these two signs, he was to take some of the water from the Nile, pour it on the ground, and it would "become blood on the dry ground." But not only was the second sign not performed, neither was this third sign performed, but instead the Nile flowed with blood. Only one of those signs declared by Yahweh was performed – the first regarding the staff. Clearly, there is a revealing parable here that takes us well below surface thinking.

Now for another question:

2. When Yahweh sought to kill Moses as he was on his way to Egypt, how could the circumcision of his son cause Yahweh to let him alone?

As Moses proceeded to go to Egypt to obey Yahweh and seek to deliver the sons of Israel, "Yahweh met him and sought to put him to death" (Exodus 4:24). But his wife, Zipporah, "took a flint and cut off her son's foreskin and threw it on Moses' feet," and said to him, "You are indeed a bridegroom of blood to me." Without a doubt, this too prophesies. How could this circumcision of his son by his wife change Yahweh's wrath against Moses, and what does it mean? What does it prophecy?

Finally, question three:

3. When Peter declared on the day of Pentecost that Yahweh would raise up a prophet like Moses who would restore all things (Acts 3:19-23), who was he speaking of?

The answers to all three of these questions point to one man – an Elijah, who must come and fulfill that which “Moses” was to have fulfilled, but did not.

When Peter spoke of the “restoration of all things,” there is only one man spoken of who can fulfill that work – Elijah. As Yahshua clearly stated, “Elijah is coming and will restore all things” (Matthew 17:11).

Moses stated that this man would be “a prophet like me from your brethren.” Yahshua was not “from your brethren”; for clearly, both John the Baptist, who had the spirit of Elijah, as well as Yahshua himself, said that He was from above and not of this world (John 3:13, 31). And regarding Elijah, once again we see his identity confirmed here: “Elijah was a man with a nature like ours” (James 5:17). Without a doubt, Peter was not speaking of Yahshua when he declared these things concerning a prophet, but of Elijah.

Who fulfilled the promise given to Moses that he would be hidden in the cleft of the rock on Mount Sinai and Yahweh would pass by (Exodus 33:17-23)? That promise was not fulfilled by Moses, but by Elijah (1 Kings 19:8-14).

When it was time for Elijah to ascend alive into heaven, to where did he journey as he traveled across the land of Israel and crossed the Jordan river? He went to the very area where his predecessor, Moses, had died – to the land east of the Jordan opposite Jericho. Elijah ascended alive where Moses had died!

And what two attesting men stood on the mount of transfiguration with Yahshua as He was glorified? Once again, it was the fulfilling pair – Moses and Elijah. Repeatedly we see that Elijah is the prophet who fulfills that which is given to Moses.

And all of this is equally proven and evidenced in questions 1 and 2. Let’s start with question 1.

1. When Moses was told and shown at the burning bush that he would perform two signs that would cause belief, why did he perform the first sign but not the critical second sign?

The answer to this seems quite evident, and lies in the same reason why the promise to Moses regarding Yahweh’s glory was not fulfilled by Moses. To get right to the point, Moses did not fulfill the second of the two signs because, prophetically, **there had to come one later who would do so – the Elijah.** Yahweh told Moses to do this (Exodus 4:21), but in prophetic testimony regarding a Moses work, its fulfillment would come later in Elijah.

What we find is that the Moses first Remnant in like manner began all the plagues that were actually evidenced by Moses. The 2,000 year period of Christianity is the period of these plagues, or could equally be said to be the “great and terrible wilderness,” or the “great and terrible day of Yahweh” in Malachi 4:5, or even the “great tribulation” of the book of Revelation. The fulfillment of the book of Revelation has been taking place for 2,000 years! This is the period in which wrath is carried out against the kingdom of heaven on earth, the church.

This truth is evidenced in the “**three** days journey into the **wilderness**” requested by Moses “that they [Christianity] may sacrifice to Yahweh our God” (Exodus 3:18). This

is the three days, or 3,000 year journey of the wilderness “great tribulation” church, that must be cut short to two.

Therefore, the first sign that Moses did perform in Egypt was fulfilled when the staff that was taken by Mark Christianity was turned into a serpent, as Satan has ruled over the church. But Elijah must now come and perform the second sign so as to cause men to believe. The first part of that sign was performed when the first Remnant became leprous in their hand, in their works. Now it is time for the second Remnant to form and to be healed of the leprosy that has afflicted kingdom men for 2,000 years, in their hand, in their works.

So what then is the answer to question 2?

2. When Yahweh sought to kill Moses as he was on his way to Egypt, how could the circumcision of his son cause Yahweh to let him alone?

What made Moses’ son so unique so as to be able to avert Yahweh’s wrath? In like manner, let us ask pertaining to Malachi 4:5-6: Who is it who prevents Yahweh from carrying out a like wrath against the land in the “great and terrible day of Yahweh”? Of course, once again it is Elijah. So who in type was Moses’ son. Can it not equally be said that as his son, **he too was a man like Moses?** Most certainly so. What then does this mean? What is being said? Once again, **Moses’ son prophesies of the fulfilling Elijah who averts Yahweh’s wrath.** As we have already noted, like unto Moses’ son, Elijah is “a prophet like me.”

Furthermore, what is it that we know regarding circumcision? It speaks of Yahweh taking full responsibility, even as he did so for Abraham with the resulting birth of Isaac, the promised offspring. (Read “[Circumcision](#)” in *Coverings*.) And as of 1994, when Yahweh declared Jubilee, this is what is evidenced for this time. The circumcision of Moses’ son by his wife and the foreskin being cast on, or applied to, Moses’ feet, evidences the work of Jerusalem above and that circumcision being applied to the kingdom rights, the feet, of the Moses first Remnant that will deliver them out of death, including the fulfilling Elijah. Even as it is written in Hebrews 11:40, in like manner, “apart from us they would not be made perfect.”

Additionally, even the promised third sign that Moses equally did not perform seems to speak of good as well. The commanded sign that was to have been performed was not what Moses performed. Yahweh instructed that water from the Nile was to be poured on the dry ground and it would become blood. Given the good of the second sign, it reminds us of Yahshua in the Garden where “His sweat became like drops of blood, falling down upon the ground.” And is it not also very revealing that this act by Yahshua is only spoken of in second Remnant Luke (22:44), when the Garden curse is to be reversed? Likewise, Zipporah’s words to Moses were – “You are indeed a bridegroom of blood to me.”

But instead of applying the blood to the cursed dry ground, Moses took his staff/rod of judgment “that was turned into a serpent,” and then caused the Nile to be turned into blood. Moses did not cause belief, but brought trouble and wrath. Thus we see that the Moses work begins the period of wrath, judgment, and tribulation with the serpent, and

awaits the fulfillment of good spoken of at the burning bush where Moses was told to take off his sandals and instructed to perform the signs that cause belief. Therefore, the promise-receiving Moses work looks to the promise-fulfilling Elijah work.

Let us now expand upon this some more. We noted that Moses did not perform the second sign, or even the third, so as to cause belief. And we also know that the signs given to Moses are in fact reserved for Elijah. Having said this, let us note that in Exodus 4:29-31, we read:

Then Moses and Aaron went and assembled all the elders of the sons of Israel; and Aaron spoke all the words which Yahweh had spoken to Moses. He then performed the signs in the sight of the people. So the people believed; and when they heard that Yahweh was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshiped.

As we have noted, though Yahweh would not perform the second and even third signs that cause belief before Pharaoh, He did evidently perform them before the Israelites. But you will also notice that Moses may not have even performed them, but Aaron did. We read in Exodus 4:10-17 that when Moses lamented that he was not eloquent in speech, Yahweh's anger "burned against Moses," and He declared concerning Aaron – "he shall speak for you to the people; and he will be as a mouth for you and you will be as God to him."

While Moses proclaimed all the signs of wrath before Pharaoh, we find that it was Aaron who spoke to the elders of the sons of Israel, and it seems even performed the signs that cause belief. Prophetically, this is quite consistent with a two-part Remnant. Evidenced here is that it is the second Remnant who declare Yahweh's message and effect the signs that cause belief, not the Moses first Remnant. Aaron certainly declared Yahweh's message, and apparently performed these signs, even though they were first given to Moses to carry out. Therefore, in type Aaron was the fulfilling Elijah.

Also, you will notice that the signs that cause belief were performed for the chosen ones who were to be delivered out of Egypt. On the other hand, though the first sign before Pharaoh was the beginning of the signs that cause belief, none of the others followed. Beginning with turning the Nile into blood, all the signs that followed effected a great and terrible period of affliction and torment. In [The Issue - II, page 16](#), and [Alls Well That Ends Well, page 2](#), we categorically find that Egypt is prophetic of Christianity. Therefore, all the plagues that came upon Egypt in order to get the chosen people out of it in the end, is the like "great tribulation" spoken of in Revelation, or the great and terrible day of Yahweh" spoken of in Malachi 4:5-6, or even the "great and terrible wilderness" spoken of in Deuteronomy 8:15, all of which apply to the period of Christianity.

Therefore, with the signs that cause belief performed for the remnant in Goshen, and then the signs of plagues performed on Egypt specifically in order to bring the people to the deliverance of Passover, we see testified the belief of the first Remnant, followed by the breach period of Christianity, then concluded by the Passover exodus of the second Remnant out of the body of Christ, even as it is written – "Come out of her, my people, so that you will not participate in her sins and receive of her **plagues**; for her sins have

piled up as high as heaven, and God has remembered her iniquities" (Revelation 18:4-5).

JOHN THE BAPTIST

Now that we see that Elijah is first a Moses, let us ask the critical and revealing question:

Was John the Baptist an Elijah or a Moses?

In Luke 1:17, the angel declared concerning John that he would go "in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord." But we have already seen that promises can be made to the forerunner, that are not fulfilled until later in another. For John to go "in the spirit and power of Elijah," did not say that he was Elijah, but that he would go in that spirit.

When Yahshua was asked if John was Elijah, in Matthew 11:14 He elusively stated, "**if you are willing to accept it**, John himself is Elijah who was to come." But quite significantly, you will note that Yahshua did not come right out and state that John was Elijah. The closest He came to this was in Matthew 17:12 and Mark 9:12-13, the latter which we quote:

"Elijah does first come and restore all things. And *yet* how is it written of the Son of Man that He will suffer many things and be treated with contempt? But I say to you that Elijah has indeed come, and they did to him whatever they wished, just as it is written of him."

And yet to make this of certain confusion, both of these passages were preceded with either the indication or the plain declaration that the coming of Elijah was something yet to take place. In Matthew 17:11, Yahshua first clearly stated regarding one who was still yet to come: "**Elijah is coming** and will restore all things." When He said this, John was already dead; so how could He say Elijah is coming if John was Elijah?

We see above that Yahshua was obviously willing to believe that John was Elijah; yet even so, He preceded with the qualifier – "And *yet* how is it written of the Son of Man that He will suffer many things and be treated with contempt?" In other words, He begged the question that if John was Elijah who restores all things, then how would it be that both He and John would be killed? Even in this passage, something is amiss. Something was going on that was not complete, or in fact was off time, premature; for Yahshua said that, even if John was Elijah, He would be rejected.

Clearly, a big part of the question was whether they could believe that John was the Elijah. For Yahshua said that if they were willing to accept it, John was Elijah.

Before we look at the outcome of not believing in John, let us add to this dilemma by seeing exactly what John had to say about this question. In John 1:21 when the priests

and Levites asked him straight forward, “Are you Elijah?,” he directly answered, “**I am not.**” So John himself plainly stated that he was not Elijah.

Clearly, in all of this, the question begs an answer: Was John Elijah? To answer this, let’s get back to this matter that Yahshua set forth – “if you are willing to accept it,”

What seed testimony did Yahweh give us regarding the consequences of not believing in Elijah? When Yahweh begins something, He always provides a seed testimony that tells the outcome. He did so in the original Garden of Eden as to what would happen in the kingdom of heaven, the church, as well as in America. Likewise, He did so per Judah, who afforded the tribe for the kingdom, in that we enter into priesthood through Yahshua, who was of the tribe of Judah (Hebrews 7:11-14). If you want to know what happens to the kingdom, look at the seed testimony of what happened to Judah’s three mixed sons (Genesis 38:1-11). And in like manner, we will now see that Yahweh provided a seed testimony as to what happened when John was not believed in, even by himself.

When John’s father questioned the feasibility of the promise made by the angel that Elizabeth would bear him a son who would go in the spirit and power of Elijah, the angel declared a most unusual consequence. The angel was not acting here out of emotions so as to punish Zacharias, for neither did Sarah nor Abraham believe when they were told the like message and there was not this strong consequence. No, the angel was operating out of government and foretelling prophecy.

“And behold, you shall be silent and unable to speak until the day when these things take place, because you did not believe my words, which will be fulfilled in their proper time” [Luke 1:20].

Thus we see prophesied that the consequence for not believing in John as the Elijah is a breach of extended silence, the inability to speak until the proper time. So when Yahshua said, “if you are willing to accept it,” **He was really pointing back to Zacharias and the consequence for not accepting John as the Elijah. And the consequence of unbelief regarding John and the “John” first Remnant was silence regarding the truth concerning the kingdom until the true Elijah was “birthed.”** In like testimony, this silence or lack of information is attested by Elijah’s first act of stopping it from raining for 3 (3 ½) years – foreshadowing the like drought on Yahweh’s word, Zacharias’ silence. And when Elijah is “birthed,” then Zacharias can speak and prophesy, and the rain can come!

“Zacharias” means “Yahweh will remember.” Yahweh will remember the promise He made to the Moses first Remnant. The waters of Gihon that travel underground in Hezekiah’s tunnel will emerge out at the Pool of Siloam, or the third-part Millennial reign where the eyes of the blind are opened with clay of spittle ([Shelah and Clay of Spittle, page 7](#)). Promise-receiving Zerah, the light, will be birthed after the breach is complete (Genesis 38:27-30). Even likewise, Yahweh’s back is finally seen after a period of being hidden in the cleft of the rock as He has passed by (Exodus 33:17-23). These all speak of the same thing – a fulfillment following an extended period of silence, lack, or being hidden. Like King Ahasuerus regarding Mordecai, Yahweh needs to remember what He began 2,000 years ago and fulfill it.

In testimony equal to the message concerning John, what was the consequence for the sons of Israel when they came up to the promised land at Tabernacles and did not believe so as to enter in? They were sent into the wilderness to wander for forty years and to die. What we will see is that **this opportunity to enter the promised land at Tabernacles, and yet failing to do so, was the same thing as the test of believing in John.**

This was clearly evidenced when Stephen was equally stoned at Tabernacles. While the Bible does not specifically say when Stephen was stoned, the wilderness experience where at Tabernacles they picked up stones to kill the two witnesses, was undoubtedly repeated with the stoning of Stephen, producing the like consequence – the wilderness wanderings for the church. Of course just before being stoned, Stephen even called that wandering period – “the church in the wilderness” (Lit. of Acts 7:38). Why? Because that is exactly where the church was about to go!

It is also most interesting that John was born at Passover, and died at Passover, yet the failure here was at Tabernacles. Likewise, it is quite telling that there are a host of Christians who think that Tabernacles will equally take them into the promised land and that they will ascend alive. If that was going to have happened, it would have happened by Tabernacles, 2003 (read [The Passing Over Principle, page 3](#)). Christians need to look back at what took place with the sons of Israel at Tabernacles, as well as Stephen, and reassess their pursuit – for they too will fail, and have already failed. The only way to enter into the promised land is through Passover, evidenced by the sons of Israel’s final entry at that time, as well as the birth and death of John at Passover. The spirit of Elijah is not Tabernacles, but Passover – overcoming death. Up to 2003, Tabernacles has been a proven failure, even death!

Thus we can conclude that while John had the spirit of Elijah, as he forthrightly stated, he was not Elijah. Instead, **he was a Moses, who leads into the wilderness!** And confirming his consequence as a Moses, let us see what the consequence was for Yahshua regarding John.

Did John prepare the way for Yahshua? Yes, he did indeed precede Him and prepared the way. But what then? If you want to know what John’s real ministry was and what it foreshadowed, then look at what happened to Yahshua immediately after John baptized Him, and look at Yahshua’s fate – He died! Elijah provides life; Moses provides death!

Where did Yahshua go after John baptized Him? The answer is certainly most revealing for the body of Christ. Mark 1:12-13 graphically tells us. Immediately after John baptized Yahshua, the very next verses read: “Immediately the Spirit impelled Him *to go* out into the wilderness. And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him.”

Is it not obvious that the wilderness Yahshua was in for forty days, is the same testimony of the wilderness the sons of Israel were in for forty years after their Tabernacles failure? And quite obviously, these are both types of the wilderness that the church would be in for forty Jubilee waiting periods, or from Pentecost to 1994 (with

the stoning of Stephen marking that fateful determination). When Yahshua was baptized by John and immediately was led by the Spirit into the wilderness with Satan and the wild beasts, this is exactly what happened to the church when it too followed the Moses first Remnant and after Pentecost was led by the Spirit into the wilderness. As went Christ, so has gone the body of Christ!

In like manner, where did Moses lead the sons of Israel with their like baptism in the Sea of Reeds? Into the wilderness! Yahshua's baptism by John, and the sons of Israel's baptism by Moses, were identical, with identical results.

Were the wilderness wanderings supposed to take place after leaving Egypt? No, Moses was supposed to have led them into the promised land. "He brought us out from there in order to bring us in, to give us the land which He has sworn to our fathers" (Deuteronomy 6:23). But did Moses "bring them in"? No. All they ever knew under Moses was a wilderness experience. In equal regard, whether it be John the Baptist or the first Remnant, they were supposed to lead men into the promised land; but instead, they led men into a wilderness with death and Satan. Such is the case with the first "Elijah." **They bring death instead!**

Thus we see again that the first "Elijah" is a Moses that leads into the wilderness. The second Elijah is the true fulfilling Elijah, the Joshua that leads into the promised land.

Where was John carrying out his work anyway? His location clearly defines his true work, even his fulfillment. In all four gospels, we are told that John himself was in the wilderness. In fact, when asked who he was, he forewarned that he was "the voice of one crying in the wilderness." This explains why, when directly asked if he was Elijah, John clearly stated – "I am not."

Mark 1:2-3 provides an interesting mix of Malachi and Isaiah. In introducing John, Mark states that he quotes Isaiah; but he is the only one who actually precedes the quote with a reference concerning Elijah from Malachi:

As it is written in Isaiah the prophet: [but from Malachi 3:1 he begins] "BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY; [then from Isaiah 40:3] THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.'"

Thus, though John had the spirit of Elijah, in fact he was not Elijah. But rather, he was "the voice of one crying in wilderness," which we have seen is clearly a Moses work which precedes and awaits the true Elijah, the prophet spoken of by Peter (and Moses).

As with Zerah, there has to be a scarlet thread that endures so as to keep the promise and the office of Elijah alive, and that is the office of the twelfth apostle. This is the like scarlet thread that was hung in the window of Rahab the harlot that insured that she and her family would overcome death (Joshua 2:12-21). And like the silence that was placed on Zacharias, she too was placed under an oath of silence by these two spies whereby she could not tell anyone about them. Such has been the case for 2,000 years

regarding the two-part Remnant. Nobody has known about them! That is, until now! Thereby, we know that the fulfilling John is birthed!

We just noted that the fulfilling Elijah is the Joshua that leads into the promised land. It is quite revealing as to the name of this Elijah – Joshua, which is actually Yahshua. They are the same name. In like regard, there is confusion as to who is the prophet in Acts 3:21-26. Most want to say that he is Yahshua; but in fact, as we have seen, he is a man, who actually stands in Yahshua's office and prepares His way. This is evidenced here with Joshua. He too was only a man, and when they crossed the Jordan he spoke with Yahshua, who came to him as "captain of Yahweh's host" (Joshua 5:14). So, if Joshua, who is clearly the Elijah, is Yahshua, then how could he be talking to Yahshua? Because he was not. He was a man, representing a man who would lead the way into the Millennial reign, the promised land – a prophet from among your brethren who stands in the office of Yahshua; a man like Moses; Elijah, who prepares the way for Yahshua.

MAKING TIME CLEAN

One of the incredible and highly confirming delights concerning Remnant Bride truth is its seamless nature. Principles and truths that are learned are repeated in other areas. This is often the litmus test of whether something is indeed true: Is the pattern of the conclusion replicable in other areas of life? Such is the case with what you are about to read.

We have just seen that Tabernacles is the Moses/John the Baptist shortfall, and Passover is the Elijah promised-land-entering, death-defeating fulfillment. When the world was created, it was created in the month of Tabernacles. Therefore, Trumpets would have been the first day of creation, which will be addressed in the closing section. Time was then reckoned according to Tabernacles as the first month. However, when Yahweh set forth Passover as the sons of Israel were about to depart from Egypt, He declared a very significant, noteworthy, and impacting change: "This month shall be the beginning of months for you; it is to be the first month of the year to you" (Exodus 12:2). Therefore, what had been the seventh month, now became the first month; and what had been the first month, became the seventh month. Yahweh in fact reversed them.

So once again let us ask another intriguing and highly revealing question:

Why did Yahweh reverse these two feasts, thereby reversing the order of time?

In order to answer this, let us bring in something of like order and purpose. We read that Joseph was taken captive into Egypt and was eventually elevated to being second only to Pharaoh. He was given an Egyptian wife and by her had two sons – Manasseh and Ephraim. These two sons then became two of the tribes of Israel. But there is an extraordinarily serious problem here that must be reckoned with.

Abraham had relations with an Egyptian as well, Hagar, and the son from that union, Ishmael, was rejected by Yahweh and had to be sent out away from Abraham. Later, Abraham married a Canaanite, Keturah, and they had six sons. But because these sons were a like mix between the father of promise and a cursed Canaanite who had the same lineage as Hagar – Ham – they too were rejected and had to be sent away.

And in like manner, Judah married a Canaanite as well and by her had three sons. What was the outcome of that equally Ham mix? A granddaughter of Melchizedek, Tamar, was given to the first two sons, and Yahweh killed both of them in complete displeasure with them. As mixes, they too were rejected by Yahweh; and Judah did not dare give Tamar to his third and final son. Otherwise, he too would have been killed!

Given this fact regarding Yahweh's clear and repeated rejection of these mixes with Ham, what now made the difference whereby equally mixed Manasseh and Ephraim could be accepted? Certainly, they should have been rejected for the same reason. What we find in answer to this is that they were split!

In Yahweh's law, in order for a mammal to be clean, it had to have two qualities – it had to split the hoof and chew the cud (Deuteronomy 14:6). In like manner, in order for Yahweh to make these otherwise unclean sons clean, He had to split them, and He did so with Israel.

We read in Genesis 48:13-14:

Joseph took them both, Ephraim with his right hand toward Israel's left, and Manasseh with his left hand toward Israel's right, and brought them close to him. But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, crossing his hands, although Manasseh was the firstborn.

Israel blessed them, and then we read in verses 17-19:

When Joseph saw that his father laid his right hand on Ephraim's head, it displeased him; and he grasped his father's hand to remove it from Ephraim's head to Manasseh's head. Joseph said to his father, "Not so, my father, for this one is the firstborn. Place your right hand on his head." But his father refused and said, "I know, my son, I know; he also will become a people and he also will be great. However, his younger brother shall be greater than he, and his descendants shall become a multitude of nations."

Therefore, by reversing these two cursed sons, making the latter greater, Israel legally split them and thereby made them clean. For this reason, although all other such mixes had been and were rejected by Yahweh, these two were received, even so as to become two rather significant tribes of Israel.

Can you now see that this is exactly what Yahweh did with time? Just as He did with Manasseh and Ephraim, He made the last – Passover – first, and the first – Tabernacles – last. **When Yahweh declared, "This month shall be the beginning of months for you; it is to be the first month of the year to you," in reality He was crossing His arms**

and reversing not only the order, but also the blessing on these two feasts. And by doing so He equally made time clean! But let us look at this some more.

When Yahweh created the earth in the month of Tabernacles, was the natural earth to be the perfect provision for creation? Absolutely not! The natural earth was weak, including natural man, and would fail and be cursed and become a thorn-infested, Satan-possessing experience – its own wilderness. In the beginning, the earth too had the promise, the Garden, even the spirit of Elijah, or the tree of life, but this would likewise fail. In like regard, was Moses, or even the first Remnant, the perfect work that would bring forth the much needed provision – the promised land? No, for in equal regard they would all fail.

Just as the Tabernacles-created earth is a failure that has to be replaced with the kingdom from above, the perfect, so Moses had to be replaced with Joshua, and the first Remnant has to be replaced with the second Remnant. For all three of these pairs, or even concerning Manasseh and Ephraim, it is as stated by the Moses John the Baptist, when he gave himself to the full resignation as recorded in kingdom John 3:30 – “He must increase, but I must decrease.” This is precisely the principle of splitting and reversing any two like works – the latter becomes greater than the former, the latter must increase and the former must decrease.

This principle is clearly evidenced in these two feasts, which we will now address. Of these two feasts, for which one was it ever afforded that it would be a double portion? Was this ever to be the case for Tabernacles? Not at all, but for Passover only. Passover is unique in that it could be celebrated in the first month; yet if anyone had been on a long journey or had been among the dead, it could be celebrated in the second month as well (Numbers 9:1-14). In truth, this would be like unto a double portion Passover.

But this was not afforded with Tabernacles. In fact, on the occasion where this was attempted to be implemented, it resulted in the two golden calves being erected in the land of Israel by evil Jeroboam that were an abomination to Yahweh (1 Kings 12:25-33).

In contrast, in like testimony to this just and legal right for Passover to receive the double portion, we read in 2 Chronicles 30 that following King Hezekiah’s restoration of the temple, they held a legal delayed Passover that was so wonderful they extended it a second seven-day period. Thus, they in fact literally had a double portion Passover!

As it is written, Yahweh does nothing new under the sun (Ecclesiastes 1:9), and we find the identical testimony in Job. As we see, Job was blessed with children and livestock. Then it was all taken away by Satan – Job thereby experiencing the same breach of the great and terrible wilderness with Satan in it, his own great tribulation. And in the end when Yahweh restored everything back to Job, He restored it all in double portion – the latter once again being greater than the former. Here again, Yahweh split Job and gave him the double portion in the end.

And let us also note that, of course, Elisha requested and received the “double portion of your spirit,” the spirit of Elijah (2 Kings 2:9), again the latter being greater than the former.

This Passover double portion is exactly what we can now expect from Yahweh for the second Remnant, the Elijah work, following the breach of the great and terrible wilderness. Everything points to the second Remnant being the Ephraim Passover double portion that is given to man, bringing man into the long awaited promised land and receiving the Passover promise of defeating death – the tree of life. And it is not without attesting significance that Joshua was of the tribe of Ephraim (Numbers 13:8, 16). Only now is Yahweh showing us these truths, as He opens the eyes of the blind at the Pool of Siloam, the third-part Millennial reign, by using clay of spittle.

What else makes Passover, or the spring feast, so unique from Tabernacles, the fall feast? To state up front, Tabernacles is lawless, and apart from law, everything fails and is rejected. Even as Yahshua declares to those who think they are doing His works but are not, His reply is – “I never knew you; depart from Me, you who practice lawlessness” (Matthew 7:23).

Both the first Remnant, and certainly the body of Christ thereafter, are workers of lawlessness. What is it that made Passover unique from Tabernacles? When Passover was held, it marked the beginning of a fifty day count that led to Pentecost. What is unique about Pentecost? It is the feast when the Law was given to the people at Sinai while they were in the wilderness. Therefore, Passover is not lawless, while Tabernacles falls short in that it is lawless.

While the first Remnant indeed received the Holy Spirit on Pentecost, remember, like John and Moses, they fell short and the glory is given to the second Remnant. The fulfillment of the law did not and could not take place in the first Remnant or in the body of Christ. In the case of both of those works, they were early. Even as Yahshua said regarding the fig tree that He cursed, it was not yet the season for fruit-bearing. Therefore, in keeping with the testimony of who and what they truly were – a Tabernacles work – they were in fact lawless, and therefore were rejected by Yahshua as the much needed and timely fulfillment. So, as it relates to the fulfillment of the kingdom, they did not enter into the promised land. The only way one can enter into the promised land is in harmony with Yahweh’s laws, and that is where we are now timewise – on the other side of the breach period of not only the church, but for all mankind. Only now is it Jubilee. (Read [The Nazirite Vow](#).) Therefore, only now is it legal to possess the land, to return to the land that was given to man in the original Garden (Leviticus 25:10), which was the foretaste of what was to be.

You will also recall that the prophet spoken of by Peter in Acts 3:22, who we have seen is Elijah, is not just a man like unto Moses by being a mere man; but very importantly, he is also a lawgiver like unto Moses. Moses too went in the spirit of Elijah, which is the spirit of the law, and as we have seen is evidenced in the Elijah Passover work.

Remember, despite what Christians blindly teach, who are equally a failed Tabernacles lawless wilderness work, it is the law of Yahweh that will give us success. The Scriptures tell us that the law is good and profitable (Romans 7:12, 16; 1 Timothy 1:8; Psalm 19:7 etc.). The law is the only way whereby Satan and death can be defeated and we can gain victory, entering into the promised land and ascending alive.

Before you get too upset about what was just said about these preceding works being lawless, and thereby rejected, let us consider the ultimate outcome of all of this. Anytime there are two works that are united to become one, which is the case in all of these pairs, there is the government of marriage that comes into play. Remember, marriage is based on government and is not relegated merely to a man and a woman. A man and a woman are simply natural expressions, or applications, or even prophecies of a spiritual truth. And remember, once we as created beings enter into immortal imperishable bodies, we become like the angels and are no longer in that government of male and female (Mark 12:25).

But even so, that will not change the ongoing effect of male/female governmental relationships or order in other aspects of Yahweh's works and His kingdom. For example, the two-part Remnant equally have a governmental male/female relationship. Likewise, the two feasts, Passover and Tabernacles, have a highly determining male/female relationship as well. But now here is where you may get confused. Paul noted in 1 Corinthians 11:9-12:

For man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake. Therefore the woman is obligated to have authority on her head, because of the angels. However, in the Lord, neither is woman independent of man, nor is man independent of woman. **For as the woman originates from the man, so also the man *has his birth* through the woman; and all things originate from God.**

There is one thing you soon learn about the two-part Remnant, and that is that often they flip in their testimonies. This we will see once again.

While Tabernacles came first and the man was created before the woman, regarding the feasts and time, here we have a case where the masculine has its birth through the feminine. The feminine is the weaker vessel who is easily deceived (1 Peter 3:7, 1 Timothy 2:11-14), which is characteristic of Tabernacles. Also, the law resides with the masculine, and Passover, with its law-receiving Pentecost, is definitely law. So what we see is that in the governmental relationship between the two Remnant and the two main feasts, the first Remnant is feminine and the second Remnant is masculine; and Tabernacles is feminine and Passover, with its Pentecost, is masculine. Likewise, in regard to the relationship between the earth and the kingdom of heaven, the earth is feminine and the kingdom of heaven is masculine. For example, in Isaiah 26:19 we read that "the earth will give birth to the departed spirits." Giving birth is clearly a feminine work. In fact, the earth is often called "mother earth."

Now, having noted this, one of the most important and necessary purposes of the male/female relationship is that of union, with the outcome of procreation. Let us see what this means with regard to these two vital and highly determining and revealing feasts.

What we find is that designed structure and order are critical regarding these feasts. Passover, in its design, is in fact a 1 and 7 pattern, or Passover followed by seven days of Unleavened Bread. On the other hand, Tabernacles is the mirror image of Passover and is a 7 and 1 pattern – the seven days of Tabernacles, followed by the eighth day

holy convocation. But also, the two feasts share another day in common. On the tenth of the first month, the Passover lamb was selected (Exodus 12:3); and on the tenth of the seventh month, two very significant events took place. Each year this was the Day of Atonement (Leviticus 16:29-34), and every fiftieth year, it was Jubilee (Leviticus 25:8-12).

By uniting the male/female works of Passover and Tabernacles, or placing Passover over Tabernacles in a conjugal relationship, then first the tenth days of selecting the Passover lamb and Atonement/Jubilee stack right on top of each other. But when you place Passover on Tabernacles, since Passover starts on the 14th and Tabernacles starts on the 15th, the day of Passover stands out alone. However, the seven days of Unleavened Bread and the seven days of Tabernacles stack right on top of each other. But this then leaves at the other end the eighth day holy convocation of Tabernacles also sticking out alone. Therefore, the union of these two would look like this:

Passover:	1—7
Tabernacles:	7—1

So what has Yahweh done when He combines/fulfills Passover and Tabernacles, uniting the two as one? He creates the identical thing He reveals in Zechariah 4 – the two olive trees on each side of the lampstand!

How many branches are on the lampstand? Seven. How many of the feast days stack on top of each other? Seven each. How many trees stand alone on each side of the seven-branched lampstand? One on each side. And how many holy convocations stand alone on each side of the stacked seven-days feasts? One on each side. Therefore, when Yahweh completes His work of fulfilling both Passover and Tabernacles, He will have completed the church, that which is not by might nor by power but by His Spirit. This is precisely how the angel identified this scene that Zechariah was seeing. This is the two-part holy convocation Remnant Bride, separated by the 2,000 year body of Christ, or the two periods of sevens, thereby entirely forming and wholly fulfilling the church.

Therefore, this could be identified as 1—7—1, or 1—7/7—1. The fact is that the union of Passover and Tabernacles into “one flesh” is the very thing that creates the complete church – the masculine body of Christ and the feminine two-part Bride.

THE RESTORATION OF ALL THINGS

We see then that Passover is now the beginning, the way for our entry into the Millennial reign, which began at Passover, 2004 (*Shelah and Clay of Spittle*). It is now our hope and anticipation that the second Remnant, the Bride, will be fully formed and will ascend alive to receive immortal incorruptible bodies – the first resurrection spoken of in Revelation 20:6: “Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.”

But keep in mind that the reason Yahweh had to reverse the feasts was because this entire 6,000 year work is otherwise unclean, an unacceptable mix. Up until Yahweh can perform a work that will take man to a higher dimension into the heavenlies, He has been limited to this mixed work that required reversing these two kingdom-affecting feasts in order to be made clean. But let us now ask another question:

When Yahweh begins a new work, forming the new heavens and new earth, the higher realm, what does this do to time, and how does it affect His feasts?

The answer: **The new heavens and new earth will be fulfilled according to the feast order originally set forth – first Tabernacles, followed by Passover – as time is restored to its original order.**

Consider the following. When was Yahshua born, evidencing the coming of this new heavens and new earth? Quite significantly, He was born on Trumpets. And in the six days of creation, what was created on the first day? Supernatural light was created, for the natural light of the sun and the moon was not created until the fourth day. Therefore we see evidenced that the beginning of the new creation will be with Yahshua's coming. This is very important to note, and is at hand.

And remember, everything when first created under the Tabernacles-first mode was all "good," as declared by Yahweh (Genesis 1). Only when Adam and Eve sinned was corruption/leaven added and it was no longer good. Instead, creation became like the tree from which they ate – good and evil, the very problem with Manasseh and Ephraim, and with all like mixes, including the church. Giving the pure kingdom to carnal man is a reproachable mix despised by Yahweh.

And in further consideration regarding Tabernacles as the first month, on what day is it indicated that the first Remnant will resurrect from the dead and the second Remnant will ascend alive into heaven to receive new incorruptible bodies? As stated in 1 Thessalonians 4:16-17, it will equally be at Trumpets: "For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the **trumpet of God**, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord."

Why do these highly significant events take place at Trumpets? **Because they speak of the beginning of the new heavens and new earth; and under that new and higher fulfillment, Trumpets will once again become the beginning. But this time it will not be a mixed work and will find its unfailing fulfillment.** Even as we have seen regarding Trumpets and Passover, or Moses and Elijah, or Manasseh and Ephraim, the true pattern is actually set forth in these examples. However, it is only because of mixed corruption that this order has to be reversed in order to make it clean. Even so, the original order tells us what would take place in an uncorrupted situation. Therefore, in the next work that is at a higher realm, **there will be no need to reverse these two feasts.**

Thus we see on the larger realm or scope the same pattern as evidenced in other Moses/Elijah pairs. This first 6,000 year period where time must be made clean by

reversing Tabernacles and Pentecost, is its own shortfall Moses type. It does not bring man into immortality, anymore than Moses brought the sons of Israel into the promised land. But the good thing about it is that because Yahweh reverses the order and the significance of the feasts, it at least leads into the next period, beginning with the Millennial reign, which affords the essential transformation into immortality.

In this next fulfilling period man enters into immortality, but now based on originally intended Tabernacles. Tabernacles could never work before, but led to death instead. It was like Uzzah touching the ark of the covenant and Yahweh killed him, whereupon the place was called Perez-uzzah – the breach of Uzzah, or the breach of strength (2 Samuel 6:6-8). **Under the reversed feasts, the strength of Tabernacles was our death!** Only now can Tabernacles lead to life, to “good,” as in Genesis 1.

But this first reversal period did provide one critical thing – Passover afforded the way into the next fulfilling period whereby Tabernacles then provides the Garden that it provided once before. But likewise, this provision is only possible because it is now Jubilee and we can return to our own land, the Tabernacles-provided Garden.

In like revealing testimony, as noted in [Two Trees in the Garden, page 4](#), the Remnant are indeed the first realm that leaves the first five dimensions of space (1, 2, & 3), time (4), and Christianity (5) – the five virgins who do not have sufficient oil. The Remnant begin the higher realms that have sufficient oil in order to pass through the night and enter into the marriage feast. To those who did not have sufficient oil and finally arrived, the same determination was made as when Yahshua stated, “**I never knew you**; depart from Me, you who practice lawlessness.” Here He likewise declares, “Truly I say to you, **I do not know you**” (Matthew 25:12). But once again, this is the absolute necessity of splitting something. As we have seen, the only hope for these “virgins” in any of these like pairs is to split them. These shortfall virgins will be able to enter in time if the ten are split five and five and reversed. But in the practical matter, as with Moses or Tabernacles, the first is a shortfall failure and is rejected – “I do not know you.”

Therefore, the only way for Yahweh to make clean the first five dimensions of space, time, and Christianity, is to split them from the latter five works, fulfill the latter, thereby making the former clean, and then bring the former in, even as we see evidenced on the mount of transfiguration where Moses and Elijah become one in the presence of the glorified Savior.

This is the same necessity for the two-part Remnant as well. Yahweh must first fulfill the second Remnant and establish them in the Millennial reign, before He can deliver the first Remnant who are cut off by death. Under the mixed system, which man has known for 6,000 years, it is always the latter work that is reversed to be made first, so that when fulfilled makes it possible for the former work to enter into the promise. Again, as it is written in Hebrews 11:40 – “apart from us they would not be made perfect.” Or as Yahshua declared, “So the last will be first, and the first last” (Matthew 20:16).

Additionally, in the higher realm where there is no male and female, there will therefore be no need to place one feast on the other. In order to perform the required

stacking, the two must be reversed so that they can both be legal firsts. Only when they are each legally the first can they line up on top of each other. Without this reversal, Trumpets and Tabernacles are always first, and Passover is always later, second.

Furthermore, the act of the union of male and female in copulation, though legal and necessary, is actually an unclean thing to Yahweh and requires cleansing. In Leviticus 15:18 we read: "If a man lies with a woman *so that* there is a seminal emission, they shall both bathe in water and be unclean until evening." Some insight into this might be gained by considering that when a snake-like sperm is united with an earth-like egg, it is comparable to the serpent being cast down to the earth. And of course the outcome is the creation of cursed earth-based offspring – "Behold, I was brought forth in iniquity, and in sin my mother conceived me" (Psalm 51:5). Therefore, the entire process of union for the purpose of procreation, though legal and necessary, is unclean, having like consequences as that of touching the dead (Numbers 19:11). So the entire process of that which Yahweh performs in the system of the mixed is unclean. Even so, of course, He has His purposes in effecting and using all of this. But, the mixed period is not the perfect, and the perfect is yet before us, even at hand.

Upon hearing this about Trumpets and Tabernacles affording the new heavens and new earth, the restored Garden, one could object that this is contradictory to what was just said about Tabernacles being a work unto death and would never bring one into the perfect. But not at all. When flesh man, which has included the church, tries to enter into the promised land at Tabernacles, it is a proven and demonstrated failure, an Uzzah. In this case, Tabernacles and Passover had to be and were switched, with entry thereby made at Passover. However, when the issue of corrupt and failing man is removed, then Tabernacles indeed becomes the true and only way for the new creation. But once again, the way whereby entry can be made so that Tabernacles once again takes its rightful place, is through the reversed and thereby exalted Passover.

It is highly significant that Moses marked the change of time wherein Tabernacles and Passover were reversed. Therefore, it is equally significant and entirely fitting that the prophet like him whom he declared would come – the Elijah who restores all things – marks the restoration of the feasts whereby Tabernacles takes its rightful and essential fulfilling place. Moses and Elijah are two critical benchmarks of changes in Yahweh's effecting of time – the first to make time clean in a mixed period, the latter to restore time to Yahweh's intended and fulfilling purpose. **Thus, when it is written that Elijah restores all things, a very critical part of that restoration is the restoration of the original feast order so that the new heavens and new earth can be formed.** And regarding this man whom Moses spoke of and the time of his coming and the blessing to all the people, Peter added, "For you **first** [we who live today, the last who are thereby first], God raised up His servant and sent him to bless you by turning every one *of you* from your wicked ways" (Acts 3:26).

In conclusion, there is another event that gives great attesting hope for today as well. On October 16, 2005, twelve people came to my home to celebrate the first ever feast held according to the Millennial Calendar. As addressed in [Trumpets, 2005](#), every indication is that the latter rain twelve apostles were established with highly significant intercessional curse-reversing order and purposes. Eight of the twelve were clear intercessional testimonies of the original Garden, which must now be created at the

higher enduring level.

Once again we must ask: Why were these twelve established on Trumpets? Everything points to the fact that they are the beginning government of the new heavens and the new earth. And frankly, this is quite encouraging, for no one planned that intercession and the establishment of the twelve. Yahweh simply performed it, and we recognized what He was doing and cooperated. The sovereignty of that work, as well as its timing, is quite significant.

Furthermore, it is noteworthy that the sons of Israel came out of Egypt on Passover, and one-and-a-half years later they came to the promised land at Trumpets/Tabernacles so as to enter in. And as likewise noted, this is undoubtedly the same pattern when one-and-a-half years after the Passover when Yahshua was crucified, Stephen was stoned and once again they failed to enter into the promised land. Therefore, it seems remarkably significant that one-and-a-half years after Passover, 2004, when the Millennial reign began, Yahweh established the latter rain twelve apostles on Trumpets. This would be a clear sign that we have now entered into the promised land, which we have indeed done so.

Additionally, there are two other testimonies that relate specifically to the establishment of the twelve apostles as a benchmark to entry into the promised land, the Millennial reign. First, when the sons of Israel came to the promised land at Trumpets, Yahweh told them to send in twelve men to spy out the land. Even though this was a failed attempt at entry; nonetheless, with the selection of the twelve, it establishes a pattern that entry into the promised land will be marked by the establishment of the twelve.

This highly attesting pattern was then repeated when, upon entering into the promised land at Passover, Yahweh likewise instructed that twelve memorial stones were to be placed in the camp in the promised land (Joshua 4:1-7). Even further credence to these representing the twelve apostles, and more specifically the latter twelve apostles, is clearly evidenced when Joshua, though not instructed by Yahweh to do so, also set up twelve stones in the Jordan (Joshua 4:9). These twelve stones, representing the former twelve apostles, were then buried in the waters of the Jordan, even as the first twelve apostles were buried into death. And significantly, these are the identical waters John used to effect the same testimony of baptism into death (Matthew 3:6). In fact, undoubtedly John would have placed some of those very apostles, those living stones, into those same waters. Thus, these two sets of twelve stones – twelve in the promised land and twelve baptized into death in the Jordan – represent the latter twelve and former twelve apostles who comprise the twenty-four elders who sit around the throne (Revelation 4:4).

Therefore, we have even greater assurance, encouragement, and hope that the establishment of the twelve at Trumpets was indeed a valid work, marking our entrance into the promised land, the third-part Millennial reign.

We see then three remarkable testimonies that the restoration of all things is taking place. First, time is being restored whereby Trumpets and Tabernacles can now return to being the first of the year and the new heavens and new earth can be created. Beginning on Trumpets, October 25, 2007, the new Millennial Calendar will begin,

actually cutting time short by six months. On May 3, 2007, the new year began based on Passover being the first of the year. However, Yahweh will cut time short by six months when on October 25, Trumpets will now, once again, be the first of the year.

Second, with the establishment of the twelve apostles on October 16, 2005, the government that Yahshua set up was restored – the concluding twelve apostles who, joined with the former twelve, make up the twenty-four elders who sit around the throne.

And third, the office of Moses has been restored with the fulfilling and concluding Elijah spoken of by Moses and Peter.

The indications are that the restoration of all things has begun!

BREACHING TABERNACLES

Upon completion of these four sections, I was quite aware that there was an obviously attesting account that spoke concerning this vital matter of Tabernacles, but I did not know what that message was. So originally this writing was the four sections, and this section was not included. However, immediately after posting them Yahweh opened my eyes to see its marvelous and confirming message, once again proving that which was stated at the beginning of section 3: One of the incredible and highly confirming delights concerning Remnant Bride truth is its seamless nature. Principles and truths that are learned are repeated in other areas. This is often the litmus test of whether something is indeed true: Is the pattern of the conclusion replicable in other areas of life?

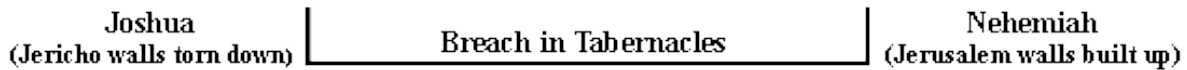
The book of Nehemiah gives the account of rebuilding the walls of Jerusalem. The walls were completed on the twenty-fifth day of the sixth month (of course relative to the calendar when Passover was the first of the year). Upon reading the law, they then began building booths as instructed for the feast of Tabernacles. In Nehemiah 8:17 we read a very remarkable statement:

The entire assembly of those who had returned from the captivity made booths and lived in them. **The sons of Israel had indeed not done so from the days of Joshua the son of Nun to that day.** And there was great rejoicing.

Considering what we have learned about Tabernacles, that it is the feast that effects the creation of the new heavens and new earth, this statement is obviously remarkably important and unquestionably highly prophetic. But, what could it mean? This was my question. And quite honestly, if you do not plow with the heifer, the Bride (Judges 14:18), you will not know the answer, nor could you ever guess it (just like with the contradiction riddles). Let us learn; and we will be brief and to the point.

First, after Joshua led the sons of Israel into the promised land, the prophetic Millennial reign, it is quite significant that what took place at Jericho was a testimony of Tabernacles. This is addressed in the writing, [*Tabernacles and Devoted Things*](#). And what

happened at Jericho? Most dramatically, the walls came down and only a scarlet-thread-evidencing remnant was preserved alive. This, Nehemiah declares, was the last period in which a Tabernacles was held until the one recorded here in Nehemiah, setting up a breach in Tabernacles. **Now, do you notice something quite remarkable? In the days of Joshua when the walls of Jericho were torn down, Tabernacles was observed; and now in the days of Nehemiah when the walls of Jerusalem were rebuilt, Tabernacles was once again observed!** At the former, walls were torn down; at the latter, walls were restored and built up, even the walls of Jerusalem. So now, what do you think Yahweh is saying in this? Clearly He is speaking, once again propounding a riddle.



Without a doubt, the message evidenced here is exactly what we have thus far seen evidenced regarding Tabernacles. The first Tabernacles is a failure and ends in death and destruction. More specifically,

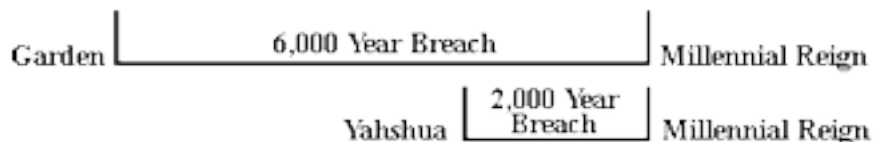
- (1) The original Garden created under Tabernacles was corrupted and brought death.

And in like testimony,

- (2) The restored Garden, the kingdom of heaven that Yahshua restored through the Nazirite vow, was in like manner corrupted, and at the stoning of Stephen Tabernacles once again marked failure and death.

Regarding the latter of these two, as it is written in Daniel 10:26, so it has been. Literally translated we read – “the people of the Prince [Christians] will destroy the city and the sanctuary [of spiritual Jerusalem].” Therefore, the Tabernacles identified with Joshua, in truth, evidenced both of these significant events where Tabernacles has meant a tearing down and the beginning of an extended breach.

Now, if these two marked the tearing down work of Tabernacles, what is the fulfilling building up that comes from this creation feast after an extended period in which it is not “celebrated”? We see that the breach in the final fulfillment of Tabernacles for good is both from the time of creation after the Garden was corrupted, as well as from the stoning of Stephen, and both extend until the Millennial reign when Tabernacles can now be fulfilled.



The question now is: What then do we see is the sign of the completion of each breach and the beginning of the Millennial reign? To answer this, what did we just see in the last section that evidenced that sign? The answer: The establishment of the twelve apostles, attested by the twelve who were sent into the promised land, and the twelve stones that were placed in the camp in the promised land upon crossing the Jordan. And what like sign do we see attested here in Nehemiah when Tabernacles is now restored after the long breach?

What was it that Nehemiah and the people had just completed? Their Tabernacles celebration marked the completion of rebuilding the walls of Jerusalem. And what does this look to? Clearly, it looks to the coming of the new heavens and the new earth that is afforded by the restoration of Tabernacles, the coming of Jerusalem above. And, how many foundation stones were laid for the wall of Jerusalem above? Revelation 21:14 tells us – “And the wall of the city had **twelve** foundation stones, and on them *were* **the twelve names of the twelve apostles** of the Lamb.”

What twelve apostles? Knowing that there are two sets of twelve apostles, one might suspect it could be either set. Certainly, all this account tells us is that their names are written on the stones, but which names? Given the association in the same chapter of the coming of the new Jerusalem and the new heavens and new earth, this certainly lends itself to the same testimonies seen in the twelve spies and the twelve stones in the camp.

In truth, the first walls, the first apostles, were a Jericho and were torn down, even as the twelve spies failed, or twelve stones were buried in the Jordan. They were too early, “before the time,” a Tabernacles out of season, and the same results of death and destruction came upon them. As we have seen, any attempt to fulfill Tabernacles before the time was an Uzzah. In Song of Solomon 8:8-10 we read:

“We have a little sister, and she has no breasts; what shall we do for our sister on the day when she is spoken for? If she is a wall, we will build on her a battlement of silver; but if she is a door/gate, we will barricade her with planks of cedar. I was a wall, and my breasts were like towers; then I became in his eyes as one who finds peace.”

Here we see that the first Remnant who had no breasts was neither a wall nor a door/gate. Their wall was torn down. But, the second Remnant whose breasts are like towers are in fact the wall. This is the enduring wall that is afforded with the coming of the new Jerusalem, along with its twelve gates (even as the wall Nehemiah built had twelve gates).

Now, add to this the amazing testimony of Tabernacles not being celebrated again until specifically the walls of Jerusalem were rebuilt, the evidence is highly compelling and revealing that, once again, it is the establishment of the twelve apostles that marks the beginning of the fulfillment of Tabernacles. Thus, in all three evidences –

- The twelve spies at Trumpets/Tabernacles;
- The twelve stones established in the camp upon entering into the promised land, followed by the testimony of Tabernacles;

- And now the clearly prophetic testimony of the walls of Jerusalem being rebuilt (with the concurring twelve foundation stones in Revelation), followed by the first Tabernacles since Joshua

– clearly, the establishment of the twelve apostles are the attesting evidence to the beginning of the new Tabernacles era.

With this in mind, let us now read Joshua 6:25-26, the very proclamation of Joshua upon the fall of the walls of Jericho:

However, Rahab the harlot and her father's household and all she had, Joshua spared; and she has lived in the midst of Israel to this day, for she hid the messengers whom Joshua sent to spy out Jericho. Then Joshua made them take an oath at that time, saying, "Cursed before Yahweh is the man who rises up and builds this city Jericho; with *the loss of his firstborn* he shall lay its foundation, and with *the loss of his youngest son* he shall set up its gates."

Who in type is Rahab the harlot, the one who hid "the messengers" and placed the scarlet thread in her window so as to preserve her and her family alive? She is the Remnant who come out of the dead body of Christ, affording particular testimony here of the second Remnant, the messengers. And who is it who rebuilds the Garden, the Tabernacles walls of Jericho? On the one hand it is Yahweh, who thereby loses His "firstborn," the Son of God. But on the other hand, one could also say that Yahshua rebuilt Jericho, the Garden, and it cost the life of the first Remnant, and even the body of Christ.

In either case, it is obvious that when Yahshua came early, "before the time," and restored the Garden, the consequence once again was the curse, death. Because of its timing, His early work was an attempt to rebuild the walls of Jericho. **Any attempt to establish the twelve and establish Jerusalem above, even to restore the Garden, while still in the time when Tabernacles and Passover were reversed, was a Jericho curse! Any attempt to bring forth the kingdom would result in death!**

The wall that had to be built was not that of Jericho, the first apostles, but the wall of the higher dimension of the new heavens and new earth new Jerusalem, the wall of the latter apostles. And this could only take place after Jubilee in 1994, in the Millennial reign that began at Passover, 2004. Any attempt to restore the Garden before then was, once again, an Uzzah Tabernacles work of death, which it effected in the kingdom of heaven 2,000 years ago, and has done so ever since!

But before we continue, let us point out that the testimony of a "failed" Tabernacles here in the promised land is only a failure in its prophetic testimony in relation to Nehemiah rebuilding the wall. Jericho indeed attests to the hope-filled fulfillment of Tabernacles in the promised land, the Millennial reign; but has a double testimony of tearing down in its relationship to Nehemiah as well. This is simply the intricate marvels of prophecy in action. Each of these prophecies must stand alone. And also, remember that the two Remnant are one, and often switch in their testimonies.

Furthermore concerning Tabernacles, in Zechariah 14:18-19 we read:

If the family of Egypt does not go up or enter [the celebration of Tabernacles], then no *rain will fall* on them; it will be the plague with which Yahweh smites the nations who do not go up to celebrate the Feast of Booths. This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths.

Most people when reading this think it will be fulfilled in the literal sense – literal Egypt and literal rain and literally traveling to some literal place where Yahshua will be. But this will not be the case at all. The fact is, this passage is a parable, just as Yahshua used in order to teach while here on earth, and has been in the process of being fulfilled for 2,000 years.

Have we not already seen that Egypt is Christianity? Have we not likewise seen that Elijah caused it to not rain for 3 (3 ½) years, and this is the breach period in the church until Elijah comes and the test of Carmel is won? Once again we see here this testimony of the drought that comes on Yahweh's word, but evidenced here more specifically because, **up until now, the church has not been able to enter into the Tabernacles provision. Up until now, the church has not been able to ascend alive, to "go up to celebrate the feast of Booths."** And for this reason, they have received no rain of truth, Zacharias has not been able to speak. But the mere fact that this truth is now being revealed is testimony that that drought has come to an end and we are in the Millennial reign, experiencing an ever-increasing degree of Tabernacles and its plague-ending rain.

And let us add here a compelling and confirming fourth evidence regarding the testimony of the latter twelve apostles. But first, we must lay out some very important and highly revealing truth.

The test of Carmel is the test of the Garden, as Carmel means "garden." It is clear that the Garden in fact testifies of the Bride, evidenced in Song of Solomon – "**A garden** locked is my sister, **my bride**," "I have come into **my garden**, my sister, **my bride**" (4:12, 5:1). Then you also have Abigail, David's bride, a profound picture of the second Remnant Bride, who was a "Carmelitess" (1 Samuel 27:3), meaning a "woman from the garden." **Thus, the Garden and the Bride are synonymous.** (David's earlier bride at that time, in testimony to the first Remnant Bride, was a Jezreelitess, the town Elijah raced Ahab to from Carmel. Fitting with the first Tabernacles, Jezreel means "to scatter," which is exactly what Yahweh did with the first Remnant at the stoning of Stephen at Tabernacles.)

So did Yahweh obtain His bride in the Garden of Eden? No, He did not. Therefore, we see that Yahweh lost the first test of Carmel in the beginning when Eve and Adam sinned, eliminating that possibility of a bride.

Next, when Yahshua came and restored the Garden and the first Remnant Bride was established, did Yahweh receive His Bride? Once again, no. Yahweh lost yet another test of Carmel. That work, like the original Garden, had to die as well. Like David who lost his bride, Michal, after obtaining her by providing the foreskins of two-hundred Philistines (1 Samuel 18:20-29; 25:44), so Yahweh's first bride was equally lost. (The two-hundred foreskins of the Philistines are the 2,000 years of Christianity that failed to produce the lasting bride.)

So when will Yahweh get His bride? When will He finally win the test of Carmel? He lost the test of Carmel in the original Garden. He lost the test of Carmel when the Garden was restored by Yahshua. So when does He win? (It is fitting to note here that even Yahweh God ordains failure, loss, and pain in His own life. Only a being with all knowledge would do such.)

The [passing over principle](#) is in effect here – Yahweh passed over the first, He passed over the second, and He takes the third (also attested in 2 Kings 1:9-16). This third and final victory in the test of Carmel is secured in the Elijah second Remnant, the second Remnant Bride. This we see in Elijah's test of Carmel in 1 Kings 18:20-40. And here, once again, we see the testimony of the initiation of that Carmel/Garden victory with the establishment of the twelve apostles. In verse 31 we read that after the prophets of Baal, or Christianity, had their chance, **Elijah first built an altar of twelve stones** "in the name of Yahweh." Thus, whether it be the twelve foundation stones upon which the wall was built, or these twelve stones erected upon which the offering was laid, the testimony is the same – the precluding establishment of the latter twelve apostles.

The outcome of Elijah's test on Carmel was that the twelve stones and the offering placed upon them, all ascended to Yahweh, giving testimony to the twelve apostles with the Elijah second Remnant ascending alive. **This is Yahweh's third and final test of Carmel, which now gives Him the much needed victory!** Thus, in this timely account we see a fourth testimony that the establishment of the twelve apostles evidences the long awaited and much needed restoration of the Garden, affording the fulfilling call to the second Remnant – "Come up here" (Revelation 11:12).

One final note regarding Tabernacles. You will recall that it was on the seventh day, and the seventh trip around Jericho, that the sons of Israel shouted and the walls of Jericho came down. (We are now in the seventh "day," the Millennial sabbath test.) We also read in 1 Thessalonians 4:16 that at the last trumpet Yahshua will descend from heaven equally "with a shout." Again, Jericho represents Tabernacles, though in failure. But even as we saw the testimony of its wall coming down and the wall of Jerusalem going up, so we see the like redemption of the Tabernacles shout. The shout at Jericho caused destruction, but the shout at the Tabernacles restoration causes ascension. The walls of Jericho came down at a shout, but the walls of new Jerusalem that are built upon the establishment of the latter twelve apostles go up at a shout.

In closing, when Yahweh created the earth and placed man upon it, it was all good. He walked with man and communed with him, affording man vital instruction. It was a world where Yahweh God and the kingdom of heaven prevailed. But when man sinned, that order was no more. Instead, the kingdoms of this world prevailed over the kingdom of heaven, which has lasted for 6,000 years. So what does this mean?

Once again the replicable ways of Yahweh are evidenced and followed. That which was supposed to be first, became last. That which was supposed to be greater in the earth – the kingdom of heaven – became the lesser. In fact, the kingdom of heaven became a death-causing Tabernacles experience, a Jericho tearing down, even a Moses-led death and wilderness-wandering experience. Like Yahshua who, during His suffering at the hands of Pilate, was clothed in a scarlet/purple robe and a reed was

placed in His right hand, so has been the fate of Christianity when seeking to rule and reign prematurely. It too brings death.

What we see then is that, once again, Yahweh crossed His arms and legally made the world clean by giving greater glory to the kingdoms of this world, and making the kingdom of heaven the lesser. Yahweh gave the nations the glory and the right to rule.

But gratefully, as we now see concerning Tabernacles, that time is likewise at an end. It is now time for the kingdom of heaven to have the greater glory, even as it was planned from the beginning, and for the kingdoms of this world to become the lesser. It is time for the kingdoms of this world to now submit to and serve the kingdom of heaven. It is time for Yahshua to reign in truth, returning the world to that which was lost in the beginning!

Blessed be the name of Yahweh! His truth endures forever!

On July 22, 2007, just two days after Page 5 was added, the following e-mail was sent out.

Dear Remnant Bride Inquirer,

Let me share one more extraordinarily hope-filled thing regarding Nehemiah and Tabernacles. But before I do, please allow me to share a conclusion I came to recently.

When I look at the world today, at the way people think, act, and dress, at their attitudes, their pursuits, it is often overwhelming to me in light of what needs to take place. In the writing that was just posted, the testimony that it is now time for a reversal of the kingdom of heaven and the kingdoms of this world gives me hope. But I realize that right now my life is so very different from others, and my pursuit is well beyond even the imagination. The task is overwhelmingly daunting, and recently I asked myself: In the midst of all of this discouragement, what then is my confidence?

There are three things that I take confidence in in my walk with Yahweh. First is **government**. Government is sure, certain, and formative and endures throughout time. It is structure that sets and secures things in their course. The second thing I take confidence in is **intercession**. Intercession is identification and secures authority, gaining legal rights. The third thing I take confidence in is the fourth dimension of **time**. Time is a higher dimension than the three dimensions of space. Look out your window at a tree and it is covered in leaves. If you long for the leaves of that tree to be on the ground, the fourth dimension of time will bring that. So what we see today is not forever, and time as a higher dimension can and will change things. We have to simply wait on time to effect it.

Therefore, as I look at what needs to be, these three are my confidence – **government**, **intercession**, and **time**. Now for the encouraging matter regarding Nehemiah and Tabernacles. Here again we will see hope in government and time.

If you have read here very much, or if you have read *The Curse of 1920*, two of the ways Yahweh marks time is in cursed time and in blessed time. Cursed time is marked in increments of 414 years. Blessed time is marked in increments of 490 years.

We just saw in *The Revelation of the Millennium* the significance of Nehemiah building the walls of Jerusalem as a testimony of the establishment of the walls of new Jerusalem in the Millennial reign. What I am about to share was pointed out to me by John Graham after he read this last writing. John is an avid student of the Scriptures and history, and he has long recognized that there is no greater year in the time of man than 2007.

Nehemiah built the walls of Jerusalem and held the prophetic curse-reversing Tabernacles in 3451 from Adam. Advancing forward 490 years, or one period of blessed time, would be year 3941, which would be 47 A.D. This was the time of the beginning of Paul's work. Advancing forward another three periods of blessed time takes us to 1517 A.D., or the beginning of the Reformation when Martin Luther nailed his Ninety-five Theses on the door on October 31. But John notes that that date is the 15th of the 8th month in the Hebrew calendar, which was when Jeroboam set up the false Tabernacles wherein he erected the two golden calves. The Reformation beginning on this date evidences Christianity's equally false attempt to fulfill Tabernacles. Their Reformation failed to establish the twelve apostles and bring the new Jerusalem, even as did Paul. As we read in [The Passing Over Principle, Page 3](#), Christianity's attempt to fulfill Tabernacles expired at Tabernacles, 2003.

Advancing forward a fifth period of blessed time takes us to 2007, the very year that Yahweh is opening the eyes of the Bride to see these marvelous truths, the very year we can now, and will do so, change our calendar so that Trumpets/Tabernacles gains its rightful place as the beginning of the year. **Truly, 2007 marks a new beginning!**

Five periods of blessed time after building the walls of Jerusalem and their celebration of Tabernacles, Trumpets/Tabernacles is restored to being the first of the year! Five periods of blessed time after building the walls of Jerusalem and their celebration of Tabernacles, the twelve apostles have been established and the new Tabernacles era is beginning! Five periods of blessed time after building the walls of Jerusalem and their celebration of Tabernacles, the Bride is entering into and fulfilling that which Christianity failed to accomplish. Five periods of blessed time after building the walls of Jerusalem and their celebration of Tabernacles, we have governmental hope for the establishment of the new heavens and new earth!

It is truly amazing what we are being shown right now, and our hope and confidence is that Yahweh will fulfill His word in this Tabernacles age and bring about in ever increasing measure His promised Jubilee. Thus, with John, we have great hope for what Yahweh will continue to do in blessed-time-fulfilling 2007!

Blessings,

Gary

Then, on July 25, 2007, the following e-mail was sent out.

Dear Remnant Bride Inquirer,

Well, here we go again! And I hope it never ceases!

You will recall in the last e-mail that five periods of blessed time (5 x 490, or 2,450 years) transpired between the building of the walls of Jerusalem in 444 B.C. and 2007 A.D., evidencing the beginning of the Tabernacles era in 2007. And, of course, this is precisely what we are seeing evidenced insomuch that in this very year Yahweh has shown His Bride not only the reason, but the necessity to restore Trumpets/Tabernacles to its place as the beginning of the new calendar. Thereby, Trumpets, October 25, 2007, will be the first day of the new Tabernacles era.

What is even more amazing and revealing about this is that five periods of blessed time are the same as fifty Jubilee waiting periods. In Leviticus 25:8-10 we read concerning Jubilee:

"You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, namely, forty-nine years. You shall then sound a ram's horn abroad on the tenth day of the seventh month [which is now the first month]; on the day of atonement you shall sound a horn all through your land. You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family."

Thus we see that one Jubilee waiting period was forty-nine years. Therefore, fifty Jubilee waiting periods would be 50 x 49, or equally 2,450 years.

What do we have then? From the prophetic and legal testimony of the establishment of new Jerusalem at Tabernacles evidenced when Nehemiah built the walls of Jerusalem, followed by Tabernacles, to its long awaited fulfillment in 2007, this fulfillment comes at the completion of a Jubilee of Jubilee waiting periods. Clearly, evidenced here is the testimony of entering into Yahweh's Jubilee!

In Leviticus 25:2 we read:

"Speak to the sons of Israel and say to them, 'When you come into the land which I shall give you, then the land shall have a sabbath to Yahweh.'"

Of course in the verses that follow are also the like instruction for Jubilee. Therefore we see that the promise and fulfillment of the sabbath and Jubilee are both relative specifically to entering into the promised land, which we have now entered into. But most interestingly, it is evident that Yahweh has marked time leading up to today so that we can immediately enter into sabbath and Jubilee upon entering into the land, and not some distant time in the future, at least for the Remnant. In fact, the Millennium is both the sabbath rest and Jubilee, especially for the Remnant.

Of course we already know that 1994 marked the coming of Jubilee 120 Jubilee waiting periods from the fall of Adam. But now we see an exceptionally relevant second testimony of Jubilee in 2007 following a Jubilee of Jubilee waiting periods.

And concerning this Jubilee of Jubilee waiting periods, quite significantly, where else have we seen this? When the sons of Israel came up to the promised land at Trumpets/Tabernacles and sent in the twelve spies! This attempt, of course, brought failure and death for them – a Moses wilderness, even their own tearing down of Jericho. What year was it that they came to this place of entering into the promised land? It was 2,450 years from the creation of the original Garden. So, 2,450 years after the creation of the Garden, the sons of Israel had their own test of Carmel at Trumpets/Tabernacles, and lost!

I would assume you have noticed the correlation here. Once again this 2,450 year period in which they had the opportunity to enter into the promised land, was in fact a Jubilee of Jubilee waiting periods, but this time from the original Garden, foreshadowing that which Yahweh is fulfilling today.

Garden → 2,450 years → Tabernacles entry into the promised land

Tabernacles after building walls of Jerusalem → 2,450 years → 2007

So what does this tell us? Déjà vu! What the sons of Israel failed to fulfill in 2450 from Adam, will be fulfilled in 2007. They failed to enter into the promised land at their Trumpets/Tabernacles after a Jubilee of Jubilee waiting periods. However, since Trumpets and Tabernacles can now henceforward be fulfilled, we today enter into the promised land with the completion of this Jubilee of Jubilee waiting periods. (This in no way discounts the like testimony and legal act at Passover, 2004, affording both a preluding Passover as well as fulfilling Tabernacles testimony.) And also noteworthy, this first attempt to enter a promised land a year-and-a-half after leaving Egypt, was actually the second Tabernacles on their new Passover-first calendar. Likewise, 2007 will be the second Tabernacles opportunity following a Jubilee of Jubilee waiting periods. Again, déjà vu!

Let us examine this further. Since there were 2,450 years from the creation of the Garden to that fateful Tabernacles for the sons of Israel, and there have been 2,450 years from that momentous Tabernacles held after the walls of Jerusalem were built to 2007, how many years was the breach period in-between? The year 2007 is 5,901 years from Adam. Two waiting periods of 2,450 years each would total 4,900 years. Therefore, the breach period would be 5,901 less 4,900, or 1,001 years. Thus, laid out this would be:

2,450 years → 1,001 years → 2,450 years

This would bring us to this highly significant and entirely determining year of 2007.

It is quite interesting that both of these numbers are divisible by seven – 2,450 is 7×350 , and 1,001 is 7×143 . If you considered the above pattern to be the pattern of the church with the two Remnant on each side of breach Christianity, then the uniting of the two Remnant ($2,450 + 2,450$) would equal 4,900, or 7×700 . If you added the entire

testimony together, the entire time of mankind since the Garden, it would be 5,901 years, or 7×843 .

It seems that one of the testimonies of this pattern is that the two Remnant representations speak of two ministry periods. If we lay out the divisions of 7, then we have:

350 → 143 → 350

The 350 could also be regarded as three-and-a-half, which testifies to a ministry period, even as Yahshua's ministry period was $3 \frac{1}{2}$ years. And as was addressed in [Shelah and Clay of Spittle, pages 4 and 5](#), the one who comes in Yahshua's office has a like fulfilling $3 \frac{1}{2}$ year ministry period. Thus we see testified here the two $3 \frac{1}{2}$ year ministry periods that are prophesied in Daniel 9:24-27, appropriately positioned on each side of a breach period.

Knowing that the number seven is the mark of the beast (read [The Issue – II, page 5](#)), you might have concern for the repetition of this number. But remember, Yahshua returns on the seventh "day," the seventh 1,000 year period. By coming early and stacking the eighth "day" on the seventh, He thereby reverses the curse on the seventh. Remember, we have seen that adding the eighth reverses the curse on the seven (see opening of [Tabernacles Pentecost, 2005, page 6](#)). This is, of course, evidenced by the seven Presidents who died on a twenty year election cycle, with the eighth, Reagan, reversing the curse. George W. Bush is the ninth, and the tenth will be Yahshua.

We have seen that Tabernacles is to bring forth the new heavens and new earth, yet up until now it has meant death. What was supposed to be a blessing, became a curse, an Uzzah. Likewise, entering into Yahweh's sabbath was supposed to bring rest, but instead it too became death. The seventh day is the sabbath, and attempts to enter into that sabbath rest have been a curse instead, just like when they failed to enter into that rest at Tabernacles. Therefore, with the restoration of all things, both the sabbath and Tabernacles return to being fulfilling blessings, and the curse is removed from the number seven. No longer will it be the mark of the beast, but the originally intended sabbath rest. Thus, Yahweh's redemption of the third part of the church, the Millennium, the seventh day, is critical in every regard.

So let us restate this significant fact, affording continuing substantial evidence to what we have been seeing. That which was foreshadowed when the sons of Israel failed to enter into the promised land following a Jubilee of Jubilee waiting periods from the Garden, will now be fulfilled with the completion of a Jubilee of a Jubilee waiting periods from the highly prophetic building of the walls of Jerusalem and celebration of Tabernacles. And we see that 2007 marks the completion of that waiting period, affording our entrance into the promised land and the new Tabernacles era. What has not been legal for 5,901 years, is now legal and can be fulfilled – the restoration of the Garden, the sabbath rest, Jubilee, the establishment of the new heavens and new earth!

What we are seeing here once again is government, law. And it is government/law that allows things to work and to be made possible. Therefore, this is a time for great hope and expectation! We watch with wonder in the days ahead!

Blessings,

Gary