

# THE SANDALS AND THE STAFF

## (ALONG WITH YAHSHUA SPITTING)

I trust you have read as a minimum the second writing in this series - [Bible Contradictions: The Key To Their Understanding](#). Without the foundation which that writing provides regarding Bible contradictions, you will not be able to understand this writing. *The Key To Their Understanding* gives you the framework on which this writing hangs, and is essential reading before you embark on this piece.

This writing which you are reading now is the first in a series addressing exactly what some of these Bible contradictions are telling us. This was the very first riddle and its answer that this writer discovered, opening up many other riddles and their answers as well. But of course any ol' answer will not work. This writer has found that the contradiction riddles which Yahweh has propounded reveal and uphold a most consistent finding, which the church up to now has failed to see. That finding is laid out in *The Key To Their Understanding*, and will be seen in this and other writings that follow.

In this writing, we will carefully examine the instruction of Yahshua when He sent out His twelve disciples. I have yet to find anyone who points out the specific contradiction found in these accounts; but clearly it is a contradiction, and it offers a most unique and highly revealing riddle, which we will now consider.

### THE SANDALS AND THE STAFF

One area of the Bible in which numerous contradictions arise is in the four accounts of the gospels - Matthew, Mark, Luke, and John. While many Bibles have a section, or even an entire separate book, on the "Harmony of the Gospels," actually there are numerous "disharmonies" in the gospels. The specific contradiction we will look at in this writing is a small but very important example of how revealing and meaningful these contradictions are. Most Bible contradictions are simply overlooked or ignored, and the Bible instructor simply selects the particular text which he or she prefers, ignoring the other contradicting account(s). But in this writing we will intentionally search out and explore a contradiction to see what it is that Yahweh is telling us in this highly unique form of communication. I believe you will find this most interesting, most revealing, and certainly new to your thinking. It will add an entirely new dimension to your view of God's word; and hopefully, it will add a new affirmation to the wonder of Yahweh and the preciseness of His word. Now for the select contradiction.

In Matthew 10:5f we read the subject account of Yahshua sending out His twelve disciples. Before doing so, He gave them specific instructions, including an unusual and significant list of items not to take with them; or maybe to take with them, depending upon the particular gospel. We know that Yahweh does not waste or confuse words, and what we find here is that there is a highly prophetic significance in His instructions. We cannot address all of the items mentioned, but will limit our evaluation and questions relative to only two of them - sandals and a staff.

Matthew records that the disciples were specifically not to take with them either sandals or a staff (vs. 10). However, the exact account in Mark records something entirely opposite. Concerning the two subject items, Mark 6:8 and 9 states - "He instructed them that they should take nothing for their journey, except a mere staff" and "to wear sandals." This is obviously a clear, and as we will see an entirely intentional, contradiction to the same Matthew instruction that says not to take these specific items! Is the text a mistake, an error, a lapse in memory on the part of Mark? Does it prove the word of Yahweh to be fallible? Not really, when Yahweh uses the foolish to shame the wise. In fact, as we will see, the truth is this contradiction highly confirms the word of God to be amazingly accurate and uniquely revelatory! Like with Nicodemus, man's problem is always that the finite mind cannot perceive the hidden things of Yahweh. These and other contradictions are there for a purpose, and the answers to their meanings must be revealed to us by the Spirit of God, the author of these contradictions.

Let us now look at the book of Luke and see what it records concerning this instruction of Yahshua. In Luke 9:3 we find once again that He directed the twelve not to take a staff, and does not even mention the sandals. The final gospel, the book of John, does not record this account at all. So to summarize our findings concerning Yahshua's instructions to the twelve, we find the following.

Matthew 10: 9, 10 - do not take sandals or a staff

Mark 6:8, 9 - take sandals and a staff

Luke 9:3 - do not take a staff and no mention of sandals

John - not addressed

So, what does all of this mean? To the casual reader, these differences would probably never be noticed. Is there a purpose in these differences? Very much so! As we know, Yahweh chooses the foolish, the weak, even the little things to shame the wise and the strong. Let us now see what these unusual differences hold for us. I think you will be very surprised.

## **THE SANDALS**

In Deuteronomy 25:5-10 we find that the law of Yahweh required that should a man die and have no son, his brother or the closest relative was to marry his widow and raise up a child in his

name. If the living brother or relative refused to take his responsibility, then the woman was to make it a public issue, take off his sandal, and spit in his face. (We will examine at the end of this sandal study the comparative accounts of Yahshua's spitting.) The brother was then to be known as - "The house of him whose sandal is removed."

The book of Ruth addresses the application of this law when recording Boaz's efforts to acquire Ruth. Boaz brought the matter of Naomi's land and Ruth before the elders and presented them to the closest kinsman redeemer, adding - "On the day you buy the field from the hand of Naomi, you must acquire Ruth the Moabite, the widow of the deceased, in order to raise up the name of the deceased on his inheritance" (Ruth 4:5). At this the kinsman then declined to redeem the land (because of Ruth), stating - "I cannot redeem it for myself, lest I ruin my own inheritance. Redeem it for yourself; you may have my right of redemption, for I cannot redeem it." The kinsman then took off his sandal and gave it to Boaz as a testimony of the legal transfer of his responsibility of redemption to Boaz. This freed Boaz to buy Naomi's land and marry Ruth. Thus the legal transaction was complete, sealed by the transfer of the sandal.

Now, why the sandal discrepancy in Matthew, Mark, and Luke? As you can see, the sandal has great significance. Let us now see what this means. Make sure and read this following portion with great care.

Yahshua, our brother, likewise died - He was killed. And during His time upon this earth He did not Himself establish the perfect kingdom of God - men in imperishable bodies, and the King reigning. In related fashion, there is a "fine" on this land as recorded in 2 Chronicles 36:3. It is - "one hundred talents of silver and one talent of gold." These represent the pure kingdom (one hundred talents of silver were used to build the one hundred sockets in the tabernacle - i.e., two Remnants from two Pentecosts or outpourings of the Holy Spirit, 50 each - Exodus 38:27) and the King (King David's crown was made from one talent of gold - 2 Samuel 12:30).

Yahshua came to earth to satisfy the fine on the land and bring forth the kingdom. The only problem was - to pay it He had to die! But that now created another problem. He died, and while He is gone, **we as His brothers are legally obligated to bring forth His perfect kingdom. We as His brothers are obligated to bring forth offspring in our Brother's name.** Oh we can make Christians out of men, but are they really in the image of Christ? Not at all. To begin with, Christ is (1) in a resurrected body, and (2) He is not ignorant and deceived as are Christians. 22,000 denominations and sects tell us that Christians are in fact confused about what is the truth, each thoroughly convinced they are the ones that are right. I am not trying to be harsh here; this is just the simple and obvious fact concerning flesh-occupied men in Christianity. Finally, (3) Christ perfectly reveals the Father.

This requirement of bringing forth offspring in our deceased Brother's name is thus no small task! 2,000 years of church history have shown that even though the kingdom of God has been provided to man by Yahshua, man, even Christian man, fails to possess the ability to perform at Yahshua's standards. We find then that earthly man is spiritually impotent to bring forth the perfect kingdom!

At first one might be highly impressed or inspired to think that he has been granted the great responsibility of bringing forth the pure kingdom of God. But as history has well proven, no man can do so; his offspring are a mixed Ishmael (part world and part man of faith) that does not fulfill the promised son. And once one takes the sandal, that commitment to bring forth offspring in the name of his deceased Brother is his responsibility, and he is then held legally accountable for that task! So the question is - Who has the sandal?

Now unfolds the truth in this matter as we see it revealed in the differences of the four gospels. To the Matthew first Remnant, Yahshua warned the twelve - "Do not take the responsibility of bringing forth the kingdom. Do not take the sandals." So the first Remnant gave up the sandals, declaring with Ruth's closest relative - "I cannot redeem it for myself, lest I jeopardize my own inheritance. Redeem it for Yourself (Yahshua, as pictured in Boaz); You may have my right of redemption, for I cannot redeem it."

Now frankly, this Remnant did actually think they were the prelude to Yahshua. They thought He would return any time. And actually they did much that was necessary to bring forth the kingdom. They are in fact the pattern for the second Remnant. They sold all, thus separating themselves from this world and qualifying for the position of the poor "corners of the field" (Leviticus 19:9-10 and 23:22) Remnant. But the point is, in their waiting they never tried to build a kingdom. They built no buildings, no churches, no temples, no schools. In fact, they were each financially poor! Silver and gold had they none. So they waited, Stephen was killed, the entire Jerusalem experience was dispersed, then others were killed, they all died, and Yahshua did not return.

So who is going to try to bring forth the kingdom? The first Remnant was directed in Matthew not to take that sandal-bearing responsibility. But in Mark, the gospel representing Christianity, Yahshua told the twelve - "Take the sandals." So Pauline Christianity, the body of Christ, took the sandals, and obtained the responsibility to bring forth the kingdom for its eldest Brother, Christ. First came the recognition of their kingdom by Constantine in 300 AD. Then they built their kingdom in Rome. In the 1200's, it became a kingdom that reached the highest goal of ruling the world - "the kingdom of the world has become the kingdom of our Lord, and of His Christ" (Revelation 11:15). But, that world-ruling kingdom was an evil, corrupt kingdom. And by the refining fires initially kindled by men's own bodies, a new move of the Spirit began the Protestant kingdom. It was markedly improved and had outbreaks of refinement, purification, and power; but actually, it too has never come near to being the perfect kingdom of heaven, as required by the older Brother. It too is still the product of a mixture of good and evil. The only temples Christianity has ever brought forth are what can generally be built with substantial financial indebtedness - stone, wood, and metal buildings that will perish and grow cold in time. Neither the members of this kingdom nor the leaders dwell together in unity; rather, they often give themselves to denominationally divisive and selfish means, and are frequently controlled by greed and fleshly lusts.

Many of its leaders fall into embarrassing s(c)andals, while other leaders disfellowship or stone those who disagree with them. Just as Yahshua said, this Mark kingdom (which has the mark of

the beast) is a mixture of good and evil (Matthew 13:24-33). Having been planted as a good seed at first, it has grown into a large tree in which the birds of the air reside. It is three pecks of meal, but the leaven of false teachings and corruption has leavened the whole amount. (Remember, characteristic of its beginnings, the church began on Pentecost; and Pentecost is the feast of leavened bread. The church is a leavened corrupted work which cannot ascend to heaven, even as leavened bread could never be offered to Yahweh as a burnt offering, which ascended to heaven as a savory sacrifice - Leviticus 2:11). The church kingdom with the sandals is the field bringing forth both wheat and tares. This church kingdom failed to be the kingdom that the "fine" on this earth demanded - a perfect kingdom of pure silver ruled by a perfect king. The church has failed to be perfect, and its leaders have woefully failed to be perfect caretakers and shepherds (as prophesied in the Scriptures concerning the shepherds). Even as was the first Remnant, Christianity is miserably incapable of bringing forth the kingdom; but the problem for them is that they have the legal responsibility to do so - they have the sandals - and they fail! And those sandals, like the Israelite's sandals during their forty years in the wilderness (Deuteronomy 29:4-5), have never, never, never worn out! Christianity is the church in the wilderness (Lit. of Acts 7:38), and they have the sandals that remain with them to the end. Having the sandals, Christianity has the legal responsibility to bring forth offspring in the deceased Brother's name, and they fail!

While Christianity possesses those enduring sandals, let us proceed now in our gospel comparison and see what the Holy Spirit's message is to the Luke second Remnant. In Luke we find that sandals are not even mentioned. Why not? Because Christianity has them, and the second Remnant that will be built on the example of the first poor Remnant will not possess them! The second outpouring of the Spirit will bring forth the second "son of fresh oil" that will come out of and be separate from Christianity and the world. They will not try to build any kingdom of wood, metal, or stone. They will break bread together, going from "house to house," loving His appearing. It is this pure last-day latter rain "fresh oil" work that is "Not by might nor by power, but by My Spirit," that will be the high priests in the everlasting kingdom with the only qualified King.

Even as Israel and the Jews failed to bring forth the kingdom (they killed the King), so Christianity will likewise fail. The Rock (Yahshua) that was struck by the rod of Moses (the Jews) which brought forth the first outpouring of the water of the Holy Spirit on Pentecost, has been struck once again to produce a second outpouring of the water of the Holy Spirit. Christianity has the sandals, and this is to their judgment. The law says that evidence must be presented by two or three witnesses (Deuteronomy 17:6), so (1) Israel and (2) Christianity have been the two witnesses that man cannot bring forth the "fine" on the land (even with the earnest of the Holy Spirit) - a perfect king and kingdom. Man, as always, must prove his utter inability to do the will of God - his best is like a filthy rag (Isaiah 64:6) - so that Yahweh might provide it by His power and mercy. Just as Israel and Christianity are the two witnesses to the failure of man, even so the two Remnant will be the two witnesses (Revelation 11:1f) of the mercy and power of God to bring forth His kingdom among men. They will be the two "fresh oil" witnesses from which Yahweh Himself will build a temple made of living stones. Hallelu-Yah!

Finally, the book of John, which reveals the pure heavenly kingdom, does not address the sandals, because by the time the perfect kingdom is established, our eldest Brother will have already returned and produced what the surviving brother, Christianity, failed to accomplish. "The kingdom of the world (will have in truth) become the kingdom of our Lord, and His Christ." The King and His kingdom will have come!

## **THE SANDALS, PART 2**

Before we get away from this matter of the sandals, let us examine some additional highly affirming testimonies to what we have just seen. Most significantly, we will first consider the only two men in the Scriptures who were directly told by God to remove their sandals. Two, again, is the number of witness, and the number of the two Remnant - the Matthew and Luke groups. The two who removed their sandals at the order of Yahweh were Moses and Joshua. Moses was instructed to remove his sandals at the burning bush in the wilderness of Mount Horeb (Exodus 3:5). Joshua, on the other hand, met a man upon entering the promised land who revealed Himself to be the "captain of the host of the Lord" (undoubtedly Yahshua). He too instructed Joshua, as with Moses - "Remove your sandals from your feet, for the place where you are standing is holy" (Joshua 5:13f).

Most significantly, both Moses and Joshua were prophetically preparing to bring forth "the kingdom" - Moses, just before the Israelites were to be delivered out of Egypt, and Joshua, just before they were to advance into the long awaited promised land (separated by the vast wilderness period). And both men were absolutely, woefully, totally, undeniably incapable of accomplishing the considerable tasks at hand! Thus Yahweh was going to assume absolute, full responsibility for their successes; so, as in Matthew and Luke, He directed them - "Take off your sandals. I will assume full responsibility for bringing forth this work." And He did.....And He will even today!

These are wonderful, marvelous, confirming, and encouraging testimonies the Holy Spirit has given us! (Sorry for the number of additives, but the import of the occasion necessitates them.) To the Moses first Remnant that began the work of Yahweh to bring His people into the true fulfillment of the promised land, and to the Joshua second Remnant who actually see the completion of this work while they are alive, the command to both of them as revealed in riddle form per the Matthew and Luke accounts is the same - "Take off your sandals. This is holy ground that you are standing on, and I will take full responsibility for the works I will accomplish for you." But to the church in the wilderness, or Mark Christianity, they possess the sandals that will not wear out, sandals that carry them from beginning to end through their wanderings. Do you see the remarkable significance that these sandals hold in this amazing testimony of the Israelite's journeys from Egypt to the promised land? Clearly, they are a picture of the church period; and the testimony of these sandals specifically before, during, and at the close of these journeys perfectly reveals the Matthew first Remnant, Mark Christianity, and the Luke second Remnant, or Moses' sandals removed, sandals that do not wear out, and Joshua's sandals

removed. Considering the clarity and value of this testimony, let us here momentarily elaborate on how these two men and their works further represent the kingdom Yahshua will soon bring forth.

The second Remnant as the Elijah will enter into the promised land alive. These are the Joshua and Caleb followers. Therefore we see this second man, who is not capable of bringing forth the kingdom, and who was equally instructed - "Remove your sandals." Joshua, as the second Remnant, entered into the promised land without dying. Moses, on the other hand, had to die first, even as the first Remnant had to die. But did Moses make it in? Absolutely! For as we have noted, he was on the mount of transfiguration with Yahshua, standing also with a man who did not die - Elijah. It is these two Remnant types (the second also evidenced in type as Joshua) who will receive the transforming glory with Yahshua - Moses, the one who had to die first to enter into Canaan, and Elijah, the one who did not die and represents the ministry that is the essential prelude to the return of Yahshua! I ask - Who then is willing to continue wandering in the wilderness of Christianity? May we instead be with those to whom Yahshua speaks - "Remove your sandals." Hallelujah! "I don't want those sandals, Yahshua. Call unto me! Here they are. I yield them to you. I cannot bring forth your kingdom. I am impotent! My trust must be totally and absolutely in you! Perform the work only you can perform." Amen!

And in this regard, may we note something here parenthetically. The exciting thing about our Brother, Yahshua, is that though the kinsman redeemer fails to bring forth the pure offspring in the deceased Brother's name, our Brother was not held in the grave, and He can and will return to bring forth what Christianity has failed to accomplish. Yahshua will bring forth the required and necessary incorruptible offspring.

There is another evidence of these two Remnants in this most important and revealing account involving the journeyings of the Israelites. Even as there were two instructions to remove sandals, one at the beginning and one at the end of the wilderness, and even as the rock was struck twice in the wilderness to bring forth water, once at the beginning as well as once at the end of these journeyings, as a third testimony, likewise there were two circumcisions for the Israelites, again, one at the beginning and one at the end of these journeys. (This pattern is replete, for Yahweh is very consistent in His testimony of what He will do at the beginning and at the end of the church period in establishing the "two sons of fresh oil" olive tree works.)

In Joshua 5:1-9, when the Israelites had finally crossed the Jordan, we read - "Make for yourself flint knives and circumcise again the sons of Israel the second time" (vs. 2). The first Remnant was represented by the first circumcison of the Israelites. The second Remnant was the second circumcison - "circumcise again the sons of Israel the second time" (vs. 2). This second circumcison occurred following the waters of the Jordan, just before taking possession of the promised land (even as the second Remnant will be introduced into the promised land by the second outpouring of the Spirit). These are the two Remnant parts that will be circumcised of their flesh; in other words, their fleshly bodies will be circumcised or removed. Instead of this earthly flesh, they will receive heavenly bodies that are born from above. (See [The Covering Bride](#).) The unbelieving church in the wilderness, or Christianity, has to die because of unbelief

and disobedience. The Moses first Remnant also died, but as pictured by Moses, they too will indeed enter into the promised land on "the mount of transfiguration," being glorified with Yahshua and the second Remnant in heaven.

Pray, my friend, for that Jordan crossing, the outpouring of His Holy Spirit, and that the second son of fresh oil will be circumcised of its flesh. Pray, as Zechariah also instructed by the words of Yahweh, and "Ask rain from Yahweh at the time of the spring rain - Yahweh who makes the storm clouds" (Zechariah 10:1). The spring rain is the latter rain (Joel 2:23). Now is "the time" for those rains to come - before the return of Yahshua. Let us be an Elijah and contritely pray, "crouched down on the earth" with our "face between (our) knees," seeking for the long drought to end, for the storm clouds to role in, and for the sky to grow "black with clouds and wind" and a "heavy shower" (1 Kings 18:41f). This should be our prayer! Come spring rains! And may the waters of the Jordan once again stand and rise up "in one heap" (Joshua 3:16), as His Remnant is called out of the wilderness to inherit the promised land.

Yahshua holds Christianity accountable for its failure to raise up a "son" in His name. They have taken the sandals, but Yahshua as the "captain of the host of the Lord" will call out a people at the close of Christianity to whom He will speak - "Remove your sandals from your feet, for the place where you are standing is holy."

## YAHSHUA SPAT

We must now parenthetically pause here and return to examine the portion of the law stating that should the brother refuse to fulfill his responsibility to take his deceased brother's wife and bring forth a son in his name (or as another option as seen in Ruth, to pass the sandal to the next of kin), then the brother's widow was to spit in his face. Did you know Yahshua spat during His ministry? Not only did He seemingly provide differing instructions concerning the sandals; but in related purpose, Yahshua was also very selective in where He spat. And again, it is very significant as to what gospel the spitting was recorded. Where Yahshua spat is phenomenally important, particularly in light of this related law, as well as the different representations of the four gospels! Let us briefly look at these accounts.

First, knowing what spitting means (i.e., failure to fulfill one's responsibility in bringing forth a son in the deceased brother's name - in the case of our brother Christ, bringing forth Christ-like offspring in the kingdom of heaven), and realizing that Matthew and Luke are written per the two Remnant who do not take the sandals (i.e., they do not take the responsibility to bring forth the offspring in Yahshua's name), would it not be appropriate and extraordinarily significant if Yahshua never spat in either of these books? As we have seen, they did not take the sandals; therefore they are legally released from that responsibility. Why would Yahshua spit in either of these gospels? Consistent with all we have discovered in these writings on Bible contradictions, this is exactly what we find! Yahshua bears no indictment against the two Remnant; for as we have seen, He clearly instructed the first Remnant not to take the sandals, but rather Christianity

took them, and the second Remnant does not even have the opportunity to possess them. So, since they did not take the sandals, Yahshua did not spit in Matthew or Luke. Then in what account would you expect Yahshua to have spat? Who fails to bring forth the Christ-like offspring in the kingdom? The Mark church that has the responsibility of the sandals! And this is exactly where we find Yahshua spitting - twice in Mark! We also find Yahshua spitting in John, the heavenly account, for good reason; and we will see why there as well.

Not only is it significant in what book Yahshua spat, but equally significant is specifically where He spat. Obviously the widow would be very specific in whose face she spat. She would not spit in just anyone's face, but only in the face of the one to whom responsibility lay. Likewise, Yahshua spat in the "face" of those held accountable for bringing forth the kingdom, or paying the "fine" on the land.

Let us first look at the accounts of Yahshua spitting in Mark. The first is found in Mark 7:31f. Here Yahshua went out from "Tyre and Sidon (for several reasons these active sea port towns of great commerce prophetically represent the world) to the sea of Galilee (a sea is prophetic of the host of people who all go to death - Leviathan sports in the sea, the 2,000 swine went to their deaths in the sea in Matthew and Mark [not so in Elijah Luke]), within the region of Decapolis." Decapolis (meaning - "league of ten cities") represents Christianity, evidenced by numerous numerological testimonies surrounding the number "ten," including the mystery Babylon harlot who sat on a beast with seven heads (the number of the branches of the golden lampstand) and ten horns. We cannot herein give a full account of these prophetic images, but let it be noted that this meaning fits right into the theme here of Christianity - a host of people out of the world who go to the sea of death. Of course this picture is located in the gospel that relates specifically to Christianity, and that is - Mark. We cannot do full justice in explaining the profound significance of either this miracle of Yahshua or the two others that we will briefly consider, for we are forced to only "skim" these accounts and "glean" some basic conclusions.

In Decapolis a deaf man with faltering speech was brought to Yahshua. To heal him, Yahshua first took him aside from the multitude and next spat (evidently on the ground, of Decapolis - i.e., in the face of Christianity), touched the man's tongue, and said - "Be opened." The man was healed! What does this mean? Why did Yahshua spit first? There is nothing said about Him making clay with His spit; He evidently just spat before He healed Him. What did spitting have to do with the healing? Frankly, it seemed to have nothing to do with it. But when one considers the significance of spitting, and that Christ spat twice in Mark and not in Matthew or Luke, there suddenly is great significance to His spitting. When Yahshua spat on the ground, He was saying - "Mark Christianity, you have not fulfilled your obligation in bringing forth offspring like unto Me. Therefore I attest to this fact by spitting in your face. And by healing this one, I attest to you that I will bring forth the hearing ones from among your deaf, and produce the perfect offspring in the kingdom."

Let us proceed to the next account in Mark where Yahshua spat. In Mark 8:22-26 it is recorded that Yahshua came to Bethsaida where a blind man was brought to Him. Significantly, Yahshua once again first led the man out of the city to heal him. Why? Bethsaida prophetically represents

Christianity. Andrew, Philip, and (most significantly) Peter were from Bethsaida (John 1:44, 12:21). (I regret that once again we cannot go into the significance of these; but it would be too consuming and thus distracting.) Not only is this account recorded in Mark, the gospel for Christianity, but as a double witness the miracle occurred in the matchingly prophetic town of Bethsaida, or Christianity.

Why would Yahshua first take the man out of Bethsaida to heal him? We see the similar thing in the other case of Christ spitting, in which He also first took the man aside from the multitude. Were these preparatory actions incidental? Or do they have a prophetic meaning, even as the spitting speaks? Obviously Yahshua was saying something by His actions, which are recorded for our understanding and benefit. Let us examine this miracle before we answer this question.

After taking the man out of the village, Yahshua then spat on His eyes, laid hands upon him, and asked him - "Do you see anything?" The man responded - "I see men, for I am seeing them like trees, walking about." Let us take this first portion of the miracle and examine it.

Was Yahshua's virtue of healing limited here? Did He have incomplete capacity to heal on this occasion? Or was this a "hard case"? Obviously not! Yahshua's virtue to heal is wholly sufficient, as demonstrated in every other case of healing before and after this. We must therefore acknowledge here that this two-part healing has a message in it, and indeed it does! Now let us consider some answers to these questions.

This blind man was brought out of Bethsaida (Christianity) because he represents the two-part Remnant. Though the Remnant are at one time a part of Christianity, they do not remain in it. Even as a bride was taken out of the first Adam, so a bride must be taken out of the body of the last Adam, the body of Christ. At one time the bride is a part of the body - a rib - but in time it is removed from the body to become its own essential and fulfilling separate identity.

In equal testimony, the Jews were in Babylon. Yahweh had commanded that they submit to, pray for, and become a part of Babylon (Jeremiah 29). But when the time became right, they were commanded to come out of Babylon. Even so a remnant must come out of mystery Babylon Christianity to rebuild the temple that has been torn down. With these most revealing parallel prophetic pictures, we equally see why the blind man was taken out of Bethsaida (Christianity, the apostate church built on Peter) to be healed, and why the deaf man was first taken out from among the multitude - because the bride will be taken out of the body. And the healing of this blind man was not just via one touch, but most significantly it was two-part.

Christianity's condemnation is seen once again by Yahshua spitting in the face (on the eyes) of the man from Bethsaida. Once again He was saying - "Mark Christianity, you fail to bring forth the perfect sons of the kingdom in My name. Thus I spit in your face; but I perform a two-part healing for this unseeing one whom I have brought out, as a testimony that I will bring forth the kingdom out of your failure by two seeing Remnants."

Why then was the blind man only partially healed the first time? Because the healing of the first Remnant was only partial. The first Remnant, though granted the gift of seeing many profound truths, did not see all things clearly. They thought they would witness the eminent return of Yahshua. They thought He would return in their lifetime. But they could not see that another 2,000 years had to go by, and that Yahshua would call out a second witness just before His return - a last days, Elijah, second son of fresh oil, latter rain Remnant. Thus, the first healing was only partial; but, that healing wonderfully insures that the second complete healing will come for the second Remnant. Let us look at this most important second healing.

Verse 25 tells us - "Then again He laid His hands upon his eyes; and he looked intently (or, saw clearly) and was restored, and began to see everything clearly." Such will be the case for the second Remnant - they will see everything clearly with the second touch of Yahshua's hand upon their eyes. This is what Yahshua will do in these last days. He will take many outside of Bethsaida Christianity and touch their eyes, this time His second time, so that they can see what He is actually doing in these last days. Frankly, with the smorgasbord of conflicting, confusing, and perplexing ideas offered by all the sects and denominations of Christianity concerning what will happen in the end times, it will be a long awaited and much needed healing. "Come touch the eyes of your people Lord Yahshua, that we might see all things clearly. We need Your touch! Touch our eyes now."

In conclusion, let us again note that the cause of Christianity's failure is evidenced here in Mark, the gospel representing Christianity, where Yahshua spat twice - once in relation to a man who was deaf, and once in relation to a man who was blind. This has been the weakness of Christian man for 2,000 years. He has been deaf and blind. He has neither heard nor has he seen the true works or the ways of Yahweh. This failure which Christian man has exhibited must be healed. And this Yahweh will perform for the last day's Remnant, which He will call out from Christianity.

The third time Yahshua spat was recorded in John. You may wonder - "Why John? Isn't John supposed to be a heavenly book? Why would Yahshua spit in the face of heaven?" Well, He didn't. What we find is Him spitting precisely in the face of earthly Jerusalem - a fitting contrast with John which represents the "new" Jerusalem. Let us examine this account.

In John 9 we see a lengthy record concerning Yahshua's healing of a man who was blind from his birth. This man was located specifically in Jerusalem where Yahshua was walking. We see here a testimony of earthly Jerusalem's ineptness from its "birth" (as was this man's blindness) to bring forth a heavenly kingdom. Jerusalem has never in the past, and will not today, bring forth a righteous kingdom - they are blind. It is earthly, and Yahshua's kingdom is heavenly. In fact, one of the reasons Jerusalem is with us today in the hands of the Jews, is to give testimony that the natural can never bring forth the heavenly. In contrast, it will be the new heavenly Jerusalem that will bring forth His kingdom on this earth, built of redeemed people, not earthly stones and violent real estate. Thus we find in verse six Yahshua once again spitting, this time in the face of Jerusalem, somewhere outside the temple.

There the disciples pointed out a blind man. Yahshua, at this very place (He did not remove him as in the other two cases found in Mark), "spat on the ground, and made clay of the spittle, and applied the clay to his eyes, and said to him, 'Go, wash in the pool of Siloam' (which is translated, Sent). And so he went away and washed, and came back seeing." Yahshua spat on Jerusalem, affirming its like failure to bring forth the kingdom; but in amazing symbolism also took the very clay thereof and used it to begin the miracle provision for the blind man. Who did the man represent at this point? The first Remnant. Why? Once again we see in this account a two-part work, here a two-part contact Yahshua had with this man - once at the beginning and once at the end, separated by the council of the Jews. This first contact in which Yahshua healed the man's eyes with clay reveals the healing of the first Remnant. Yahweh will use this Remnant, along with the latter, as a part of His new Jerusalem work; but first, the bodies of the first Remnant had to return to dust, and He will bring them back from the dust by His life to live again.

The man as the first Remnant did not fare too well within the religious system (Christianity). In fact, they kicked him out because they could not understand what had happened to him. Thus Christianity will reject the Remnant truth. What happened to the man? After being "called" out of the existing religious system with the "left foot of fellowship," even as David was "called out" of Saul's house by the "left spear of fellowship" (specifically two separate spears for the two Remnants), the man was sought out by Yahshua - "Jesus heard that they had put him out; and finding him, He said, 'Do you believe in the Son of Man?'" Here we now have the testimony of the second Remnant, preceded by the first Remnant and Christianity. This man's second encounter with Yahshua represents His return, in which He will first seek out the second Remnant, and encounter them face to face. While the blind man was healed during the first contact with Yahshua, there was still something lacking - he did not truly know the identity of the one who healed him. This revelation was reserved for the second occasion of Yahshua's encounter with him. On this second occasion when Yahshua sought him out, He forthrightly revealed to him specifically who He was. While on this earth, Yahshua revealed His true identity to very few people. This poor, helpless, and rejected man, representing both the first and second Remnant, was very significantly one of them, here representing Yahshua 's full revelation of Himself to the second Remnant, the Remnant that receives the second-part healing so as to see all things clearly.

The two-part Remnant reigning with Yahshua will not be the product of an earthly Jerusalem - a fleshly effort (Galatians 4:21f). But they will be the result of Yahshua's redemption and cleansing in the pool of Siloam (built by Hezekiah, which is also very significant), having their citizenship in Jerusalem above - the "John" citizenship.

I hope you have enjoyed and have been strengthened by this condensed comparative account of the spittings of Yahshua. You can be certain that they hold great significance. The Creator of this world did not go about spitting on it and recording it for absolutely no purpose. Now you see why. For it is He, not earthly Christianity, and not earthly Jerusalem (as the "kinsman redeemer" they were both held liable), that will bring forth the pure kingdom. Yahshua spit in their faces!

But, He also performed substantiating miracles telling us clearly that He will bring out and bring forth those rejected and glorified ones in His more perfect kingdom. Hallelujah!!!

## THE STAFF

Let us now proceed to our consideration of the second of the two subject items - the staff. And once again, in order for us to understand this apparent discrepancy in Yahshua's message to the twelve as recorded in Matthew, Mark, and Luke, one must first understand the meaning and significance of the staff. You will recall that in Matthew, Yahshua instructed His disciples not to take a staff; in Mark, to the contrary He said to take a staff; and in Luke, once again they were instructed not to take a staff. Let us now see what that staff represents.

The staff bears the symbolism of directing the course of others - whether they are sheep, goats, or people. It is similar (if not nearly synonymous) to the rod or the scepter. Frequently, the words "staff" or "rod" found in the Bible are actually translated from the identical Hebrew word. The staff/rod was and is the tool of a shepherd, a governor, or a king - one who had the power to exercise authority. Moses had a staff to lead the Israelites; Aaron had a budding staff to affirm his priesthood; Jacob crossed the Jordan with a staff (Genesis 32:10); and Judah ended up giving his staff to his daughter-in-law, Tamar (who bore Perez and Zerah - Genesis 38:18f). While the staff might appear attractive, in that one might possess authority, in the hands of anyone other than Yahshua that staff ends up biting like a snake. Moses cast his staff down before the burning bush and it became a serpent, from which Moses fled (Exodus 4:1-5). Moses would have done well to have kept away from that staff; but unfortunately he had to have it in his work. It was Moses' staff of authority that was used to strike the rock (of Yahshua - 1 Corinthians 10:4) the first time. But the use of that staff was troublesome in the end. With it once again Moses disobeyedly struck a rock (Yahshua) twice in order to bring forth water, causing Moses to be excluded from entering the promised land (Numbers 20:8-13). In the end, Moses' rod bit like a snake.

Prophecy concerning the tribe of Dan reveals that he would "judge (or, govern) his people." But the problem with that staff of judging is seen in the remainder of his prophecy - "Dan shall be a serpent in the way, a horned snake in the path, that bites the horse's heels, so that his rider falls backward" (Genesis 49:16-18). The staff of judging or governing in the hand of any man other than Yahshua Himself becomes a serpent and causes the rider to fall backward, even as Moses experienced.

Jonathan, though having carried out a valiant and mighty deed by defeating twenty Philistines, in the end received the death sentence because "he put out the end of the staff that was in his hand and dipped it in the honeycomb, and put his hand to his mouth" (1 Samuel 14:27). Though he was unaware of his offense; even still, the violation of his father's edict stood, and he later died with him in battle and never became king in his father's place. His staff too, used to obtain the honey, bit like a serpent in the end. While Moses' use of the staff caused him to not enter into the

"land of milk and honey;" similarly, Jonathan's use of his staff in obtaining honey caused him to fail in the end.

Likewise, we see the failure of Elisha's servant Gehazi. Though he possessed Elisha's staff, and even obediently laid it on the face of the Shunammite woman's dead son, his efforts were unsuccessful. He returned to Elisha and declared - "The lad has not awakened" (2 Kings 4:29-31). It was not long after that Gehazi also "falls backward," as he could not pass up the riches of Naaman which Elisha rejected. The staff bit like a serpent and Gehazi (Christianity) got leprosy - 2 Kings 5:15-27.

Another example of the hazard of that staff is a warning from 2 Kings 18:21. Though Rabshakeh was fatally wrong in his timing for the overthrow of Jerusalem, he did declare to Hezekiah one truth - "Now behold, you rely on the staff of this crushed reed, even on Egypt; on which if a man leans, it will go into his hand and pierce it. So is Pharaoh king of Egypt to all who rely on him." Who is it that you immediately think of whose hands were pierced? And who was it that was taken to Egypt to flee from Herod in order to escape harm (Matthew 2:13-15)? Though we cannot elaborate here, we find that what happened with Christ, happens to the body of Christ, or Christianity. (See [THE ISSUE](#) for further evidence of this.) The body of Christ leans upon the staff of the world, and that act seals their crucifixion death.

And one final quote here before we move on. Is it not significant to this study on the staff and the church when we find unique statements such as the following from Jacob - "for with my staff I crossed this Jordan, and now I have become two companies" (Genesis 32:10)? The cause for his division into two companies at the Jordan is equally revealing. His strategy was simple - if the first company was attacked and perished, then the second company would be able to escape alive (verse 8). This point in and of itself seems to bear little meaning, other than strategy. But in light of what we have been learning concerning the staff, and in light of other staff related examples we will briefly point out, these two companies - one sent out that might perish, and one to follow so that it might escape - bear great truth. Let us look at these related examples.

Moses equally took up his staff, and the Israelites were divided into two companies - those who died in the wilderness and those who entered into the promise land. The former perished and the latter escaped. Judah gave his staff unknowingly to his daughter-in-law, and he became two companies - three sons who died, and twin sons who would live to bear his name. The former perished and the latter escaped. Jonathan used his staff to obtain the honey and he likewise became two - the next ruling son of a king who died before becoming king, and his son Mephibosheth who ascended alive to the home of his beloved friend, David, who became king. Again, the former perished and the latter escaped alive.

Do you not see here the parallel with Mark Christianity that was told to take the staff? Mark Christianity took the staff, and equally it became two companies - those who likewise have perished in the wilderness without entering into the promised land, and those who in the end escape and enter in alive. These are the two companies seen by Zechariah - the olive tree company and the lampstand company. These are the Remnant who enter into the promised land,

and Christianity that perishes in the wilderness. "For with my staff I crossed this Jordan, and now I have become two companies." The staff which Christianity bears has the decided affect of dividing into two - one vast company that perishes, and one that escapes death.

One can clearly see the hazard and even the final ill consequence of bearing that staff. Therefore, to the two Remnants per Matthew and Luke, Yahshua warns - "DO NOT TAKE A STAFF." Though the sandals are not available to the second Remnant, the staff of ruling over and judging people is always available. Therefore He warns the second Remnant not to take it up. What is the venom in that serpent's fangs? What gives it it's power to kill? It is this law - As you judge, so you will be judged. When you go around judging people (even when you are right!) and carrying out actions against them to their exclusion, harm, or correction, that same judgment will come back on you. Any man in a position of authority over others has to bear that staff. This is the hazard of being a shepherd or pastor. The staff a man takes up for the "care" of his flock will in the end bite him like a serpent, and the rider is thrown backwards.

This is what happens to Christianity. Evidenced by the message of Yahshua in Mark, Christianity is instructed to "take nothing for their journey, except a mere staff." The staff of shepherding and ruling has been in the hands of Christianity for 2,000 years, and it bites like a serpent and they are thrown backwards. Christianity does not enter into the promised land, but for 2,000 years its people have died in the wilderness. According to Zechariah 13:8, they are "cut off and perish." In other words, they die without entering into the promised land. He who has the power of death, that is Satan (Lit. of Hebrews 2:14) the serpent, stings his venomous death. And, in accordance with the teachings of Christianity concerning the Sabbath - that it is the first day of the week and not the seventh - they will thus not enter into Yahshua's seventh day Millennial rest, but will labor in the flesh until their acclaimed first day Sabbath. What they have taught for nearly 2,000 years, they will get - their delayed or first day rest.

Frankly, there is only ONE who has the right to bear the staff, the only One who is both perfect in judgment and has the authority to cleanse sins - the Good Shepherd Christ Yahshua. In Genesis 49:10 we read - "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes" or "until He comes to whom it belongs." For now the staff has been taken up by the Mark church, the body of Christ, in order to rule over the flock. Even as the scepter or staff belongs to Christ, so that right has obligated the body of Christ to take up that staff. And even as that staff pierced the hands of Christ, so it has likewise pierced the hands of the body of Christ, and they too have died. They are the ones who likewise have the sandals, or the responsibility to bring forth the godly ones in the kingdom, thus obtaining the staff as well. Yahshua has given them the temporary right to try to rule; but oh that venomous staff! It is proven that there is truly only ONE who can perfectly bear that staff, the one who came under the law and fulfilled it without error. There is only ONE "to whom it belongs," who can use the rod and the staff to "comfort me" - Yahweh who is our Shepherd (Psalm 23).

## CONCLUSION

In answer to the objections raised by the Bible's critics concerning these contradictions, we suggest - Look again! Yahweh uses the foolish things to shame the wise. The words of God remain and are precisely just that - His marvelous, highly revealing, and wonderfully complex words which shame the wise and reveal, even in their contradictions, the mystery of all that Yahweh will do. Praise His holy name forever!

Therefore, students of the Bible, prepare to start reading the Bible in a whole new way. Those contradictions you find to be troublesome are God's hidden riddles - consistent hidden mysteries that speak truth as equally as does His overt words. To understand them though, as Samson proclaimed to those thirty men who found out the answer to his riddle (Judges 14:18), you will have to plow with the Master's heifer to discern them. The Bride of Yahshua will be the one who will know the answer to these riddles.

If for any reason this analysis appears to be an isolated circumstance to you, this, you will find, is not at all the case. As numerous as are the Bible's contradictions, so is the profound revelation from them. And not that we understand all His contradiction riddles; for if we did, we would be God. For His truth is so vast that we do well to grasp only a minute portion. And it is this portion that this writer is most grateful to begin to present in these writings.

The message we have seen confirmed here in this specific writing concerning the church in its three-part construction of Remnant-Christianity-Remnant, is not unique to this account only. This consistent application is repeated again and again with the same wonderful affirmation - the "two sons of fresh oil" and the central lampstand period. And not only do we find this affirming pattern in these Bible contradictions, but each contradiction holds specific and unique added information concerning these works of Yahweh. This we will see as we discover the wonderful affirming truths of Yahweh's contradiction riddles.