

Seedtime and harvest, seedtime and harvest, ...

*"While the earth remains,
seedtime and harvest,
seedtime and harvest ...
shall not cease."*

(Genesis 8:22)

This was the promise Yahweh made to man when He smelled the soothing aroma from Noah's burnt offering after leaving the ark. It is a promise which has had its natural fulfillment in that since the flood Yahweh has continued to provide man uninterrupted seasons of seedtime and harvest. These ongoing seasons of sowing and reaping, sowing and reaping, ... have provided man fruit from the earth to sustain his physical existence.

But for every natural promise, Yahweh has a higher fulfillment of that promise on a spiritual level. Paul declared - "the spiritual is not first, but the natural; then the spiritual" (1 Corinthians 15:46). For example, Yahweh created the heavens and the earth in six days; yet, His ultimate purpose is to create a new heavens and new earth, not in the realm we know now, but on the higher spiritual realm. For this reason, as addressed by Paul here in 1 Corinthians, man first occupies a body of this natural earth; but, there is the hope and the promise that man will someday put off this temporal earthly corruptible body, and put on an eternal heavenly-born incorruptible spiritual body. Thus, the natural gives way to and finds the higher fulfillment in the more perfect spiritual. The natural precedes and looks forward to the spiritual.

Therefore, when Yahweh promises to man that as long as the earth exists there will be "seedtime and harvest," we find in this promise a "way" of Yahweh that will equally find its higher fulfillment in the spiritual realm. In other words, Yahweh will use this very principle of "seedtime and harvest" **in order that He Himself will bring forth fruit from the earth, only into His higher spiritual kingdom.** By successive acts of sowing and reaping, sowing and reaping, ... , He Himself will harvest men into His higher kingdom.

This was the message of Yahshua when He said - "Behold, I say to you, lift up your eyes, and look on the fields, that they are white for harvest" (John 4:35). "The sower went out to sow his seed..." (Luke 8:5). "The one who sows the good seed is the Son of Man" (Matthew 13:37).

It should be understood here that **Yahweh's task is to take man from the earthly realm, and transform him entirely into the heavenly realm - from the natural into the spiritual.** Yahshua told an inquiring Nicodemus - "Truly, truly, I say to you, unless one is (literally) born from above, he cannot see the kingdom of God. ... That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit" (John 3:3 and 6). Many Christians mistakenly believe that what Yahshua spoke of here applies to the act of faith that makes them a Christian. But Yahshua was telling Nicodemus far more than how to become a "Christian." When He told Nicodemus that he needed to be "born from above," He was expressing the very transformation that Paul addressed in 1 Corinthians 15 - the need to receive an incorruptible body from above, the need to receive a body born not of this flesh but of the Spirit from above. To be "born from above" is to receive an entirely new body that is not of this earth, but is of the Spirit from above. **This is in fact the goal, if you would, of Yahshua - to cause men to be born from above into new incorruptible bodies, even as He possesses.**

How is this to take place? When will this take place? As of yet, no one but Yahshua has been born from above. Until one can enter into a degree of mobility identified by Yahshua in His answers to Nicodemus, then he is not "born from above." Yahshua said, "Do not marvel that I say to you, 'You must be born from above.' The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit." Only Yahshua has demonstrated this kind of transcendent mobility. While the disciples were hiding behind locked doors, suddenly He appeared in their midst! Like the Spirit, they knew not from where He came, or where He was going. Yahshua possessed unlimited and totally unrestrained mobility; He possessed a body which had been "born from above"! With this in mind - that the high purpose of Yahweh toward man is to place man into an incorruptible body that is born from above - let us now consider the scope of this objective.

There is no question that "many are called, but few are chosen" (Matthew 22:14), and that "the gate is small, and the way is narrow that leads to life, and few are those who find it" (Matthew 7:14). Yahshua was even posed the question - "Lord, are there just a few who are being saved?" And He said to them, 'Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able'" (Luke 13:23-24). But the question deserves being posed - Does the selection of Yahweh, even down to a small remnant, exclude Yahweh from an ultimate work of restoring His entire creation? Indeed it does not! In fact, it is this very "exclusion" or "selection" process which brings about His ultimate work of restoring all things. This is indeed the scope of Yahweh's work - to eventually bring all men into incorruptible bodies. "For as in Adam all die, so also in the Christ all shall be made alive" (1 Corinthians 15:22).

While this writing must broach this question regarding the scope of Yahweh's works, it is not its purpose to elaborate from the Scriptures on this matter of the restoration of all things (Acts 3:21). This writing certainly necessitates, however, that one recognize this scope as we consider

the application of this principle of sowing and reaping. In this principle, one sees not only the application of the issue of selection, but also the purpose of this selection as it relates to all of mankind, even all of creation.

Everything written thus far in this piece has been laid down to bring us to this one question - How can Yahweh's way of sowing and reaping bring all men into resurrected, incorruptible, born from above bodies? Let us see. But first before going on, let it be cautioned that this writing must be read very carefully and with deliberate contemplation, as it will be new information for the reader.

HOW IT BEGINS

To understand how this work of sowing and reaping does indeed effect this noted outcome, one must have an understanding of Yahweh's two-part Remnant. But here once again, neither can this writing address the establishment of a two-part Remnant, other than to point out that this chosen Remnant is produced at the beginning and at the closing of the church period before the return of Yahshua - the two book-end works accomplished by the former and latter rains, and will be the first from mankind to enter into their incorruptible heavenly-born bodies. No one up to this point in time (other than Yahshua) has done so; the "first resurrection" (Revelation 20:6) has yet to occur. It will be this two-part work of the set-apart Spirit that will be the first among mankind to gain this most important transition.

At this point we are getting ahead of ourselves, for we must begin at the beginning of this sowing and reaping process. Where do we see this beginning? There is only One who has been worthy of bringing man into incorruption, who having the power of an indestructible life could overcome death and restore not only man, but also the defiled kingdom of God. This One, of course, was Yahshua.

Yahshua was the first and, up to now, the only man to put on an incorruptible body that is not of this earth (His first body having been developed in Mary's womb and nurtured by the fruits of the earth). His new body is born from above - not restrained by the natural, not sustained by the natural, but from above, born of the Spirit.

Most importantly, what we find in Yahshua was that He was **the first seed** Yahweh planted on earth among men, springing up to immortality; and the harvest from that one seed was only the beginning. In time His solitary initiating work will bring forth much fruit. But herein we find a very important process that must be repeated. This process must be repeated in order for us to become like Yahshua by identifying with His works, and in order to likewise bring forth much fruit from the earth. Thus we can say:

**If Yahweh sowed His Son,
and we have witnessed this,
then He will repeat this process
in order to gain an ever increasing harvest!**

Now anyone knows that when someone plants one seed in the ground, he receives more than one seed in return. In fact, this is the beauty and power of sowing and harvesting, sowing and harvesting. Sowing and harvesting possesses the power of producing abundant increase. And while Yahshua Himself did indeed receive an incorruptible body, most importantly His life had been sown in the lives of 12, 72, 120, 500, and more during His time on this earth; and their transformed lives came forth as seed harvest. Did these thousands of initial believers receive at that time their incorruptible bodies? **No, because to obtain even greater increase, the harvest had to be resown!** Read this next paragraph carefully.

No farmer after obtaining his harvest from his first planting would then take all the seed to the mill and prepare it for consumption. No, the wise farmer would take the increase and place it back into the soil, preparing for an even greater increase! And this is what Yahweh did with those first believers who were under the former rain. This is a most important point to note, for the disciples fully anticipated that, based upon Yahshua's teachings, His return to set up His reign upon this earth was to be very soon, certainly within their lifetime. But, instead of harvesting these first disciples up to heaven to be glorified and prepared for reigning with Him, Yahweh sowed them into the earth. How did He do this? He did not translate these first believers to heaven to be born from above; but rather, He left them in their earthly flesh to be sown into the breach period of the church, or Christianity. The first former rain Remnant was left on this earth to live, influence, initiate, and even die, while the kingdom of God entered into the corrupt breach period known as Christianity. **The first Remnant was sown into Christianity in order to increase the harvest unto Yahweh.** This is the goal and work of Yahweh. Instead of harvesting a Remnant up to heaven, they were sown among carnal man in order to obtain an even greater harvest - Christianity.

And what was the outcome of the former rain first Remnant? They died, having been sown into Christianity. But even as Yahshua's outcome was secured, so is the outcome of the first Remnant. Even as Yahshua overcame the grave and was harvested up to heaven as first fruit unto Yahweh, so the first Remnant will be harvested; only, their resurrection had to be delayed until the seed harvest from Christianity could be gathered in. This seed harvest has taken 2,000 years!

In order to effect what Yahshua began - in other words, in order to bring a Remnant into incorruptible bodies - then the work begun by the former rain first Remnant that was interrupted by Christianity, must be completed. Once Christianity's period is brought to an end, what was begun under the former rain first Remnant will then be accomplished in full with the latter rain

second Remnant. The second Remnant will pick up where the first Remnant left off, completing what the first initiated. The Remnant are thus in fact two parts which, though interrupted by 2,000 years of Christianity, together comprise the whole of the "first resurrection." **These two alpha and omega parts will be the first from mankind to enter into heaven to receive immortal bodies** - the first part who, like Moses, enter in later after first falling short and dying, and who truly experience the promised "first resurrection;" and the second part who, like Elijah, enter in alive without suffering death. These are the two parts spoken of in 1 Thessalonians 4:15-18 and are seen in prophetic picture throughout the Scriptures, including the two witnesses - Moses and Elijah - who were glorified with Yahshua on the mount of transfiguration (Luke 9:28-31).

What we find then is that the first Remnant were delayed from entering into heaven for their heavenly-born new bodies and were instead sown into mankind, so that an even **greater** harvest among man could be accomplished.

Yahshua said that a servant is not greater than his master. Therefore, as Yahshua was sown among men in order to bring forth a harvest, even so men have to follow in that same purpose and equally be sown into mankind in order to bring forth a harvest. This is not only true individually, but as we are considering here, it is most importantly true corporately, a level in which Yahweh alone controls. The harvest from the planting of specifically the first Remnant, is the host of mankind found in Christianity. **So, the first Remnant became the seed that had to be planted and die, and Christianity became the harvest.**

Having been sown as seed, by following in the way of Yahshua, the Remnant are then qualified to be resurrected to heaven. At the first resurrection immediately before the return of Yahshua (Revelation 20:6), the two-part Remnant will be caught up to heaven as the first from mankind to receive their incorruptible bodies; viewing Him as He is, they become like Him. The now glorified Remnant will then return with Yahshua to earth to reign for 1,000 years.

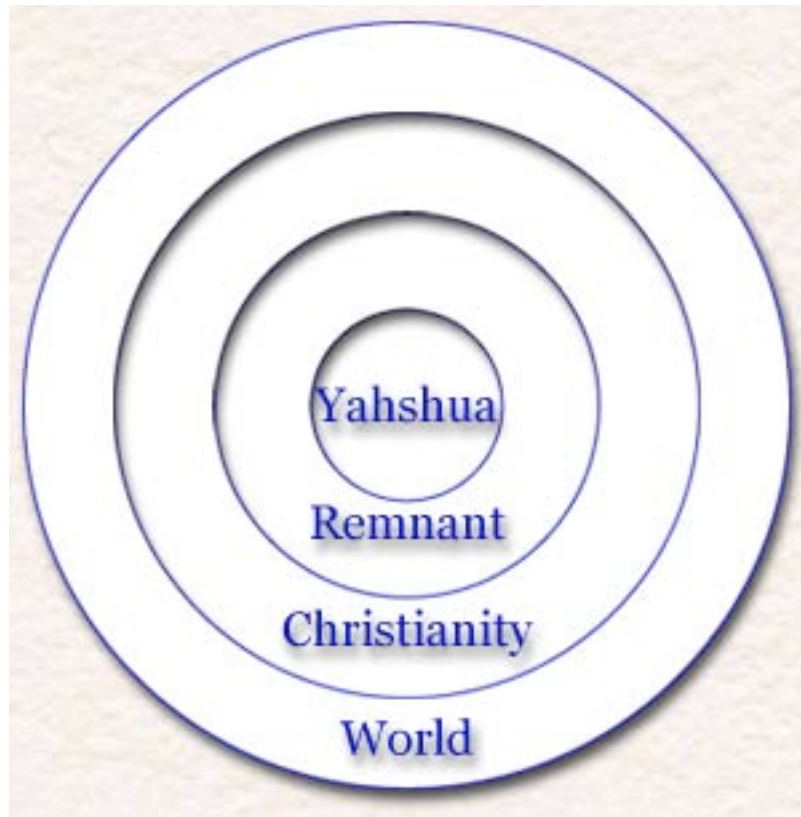
Now though, even as the first harvested first Remnant could not be brought up to heaven initially, but had to be planted into Christianity in order to increase Yahweh's harvest even further, Christianity, once harvested, must equally be planted into mankind. Keep in mind, this is a work entirely of Yahweh. Its scope is far beyond any man or organization. Men may think that Christians have been sown into the earth already, and in some degree that has been the case; but on a larger and much higher level, this has not yet been effected corporately. Christianity, like the first Remnant, is for now only the seed harvest that is gathered for planting. They still must be further sown among mankind before entering into incorruption. This will occur over the next 3,000 years. (More on this in the next writing.)

While the first resurrection immediately prior to Yahshua's return results in the first and second part Remnant's receipt of incorruptible bodies, the return of Yahshua to this earth initiates the planting of the seed harvest of Christianity. There will be a whole host of Christians still living in earthly bodies when Yahshua returns (Zechariah 13:7-9). These will be dispersed or sown into the world. Christians who have died in the last 2,000 years will not resurrect into incorruptible

bodies at this time, but rather will be "reincarnated," or return back into their earthly flesh bodies to equally be sown. All of Christianity must be sown into a place of corruption (even as the first Remnant was sown into Christianity), for the purpose of bringing forth an ever increasing harvest! Where will Christians be sown and what harvest will they then produce? The world!

EACH IN THEIR OWN ORDER

While Yahshua was sown in order to bring forth the fruit of the Remnant, the Remnant was sown in order to bring forth the fruit of Christianity. Then, Christianity will equally be sown in order to bring forth the fruit of the world. The outcome of this repeated process of sowing and reaping is an ever-widening circle of harvest. First Yahshua, then the Remnant, then Christianity, then the world.



Each successive planting results in an ever-increasing harvest. Yahshua is only one, the two-part Remnant is a small beginning, but with each increase the harvest becomes ever larger!

What must take place after Christianity is finished being sown into mankind over the next 3,000 years? Christians must then receive their heavenly-born bodies.

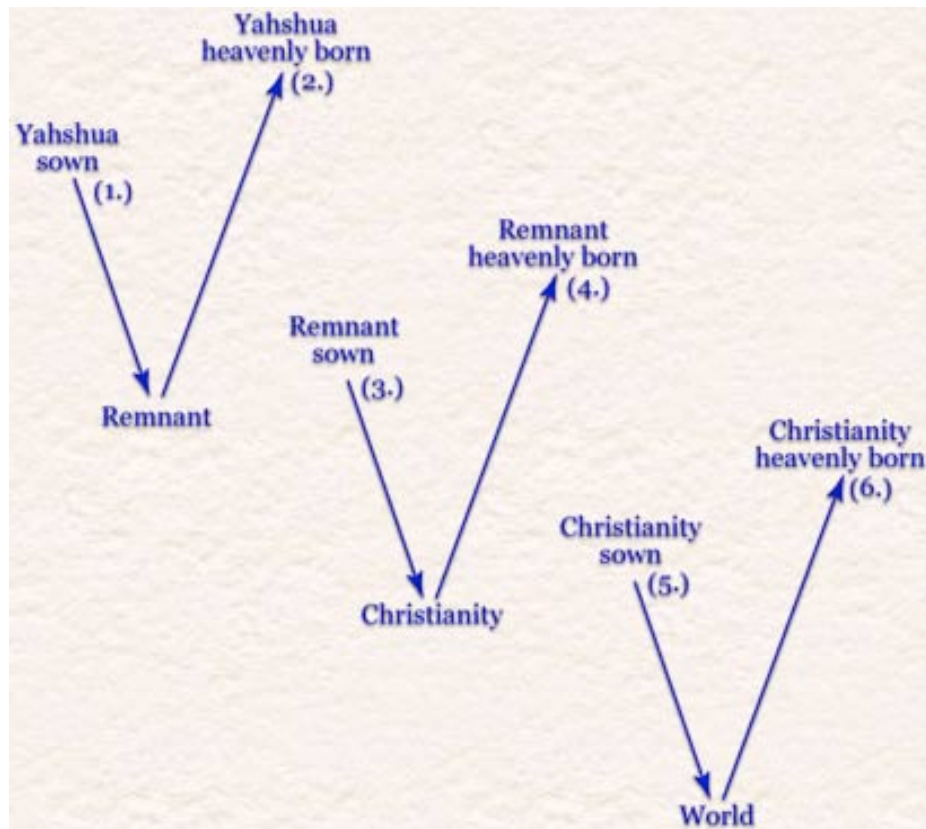
Throughout the Millennium and for 2,000 years afterward, Christians continue their labors while occupying earthly bodies. They will not receive their incorruptible bodies in the first

resurrection, and will remain seed for planting for the sake of the world. But, when it is time for Yahshua to harvest the world, it is Christianity that will then enter into their incorruptible bodies, even as the Remnant received their incorruptible bodies at the harvest of Christianity. Thus, sowing results in two things - (1) a harvest to Yahweh's increase in the heavenly born, as well as (2) seed to be sown.

When Christianity enters into incorruptible bodies, there will then be two companies who will have entered into these heavenly-born immortal bodies - the first resurrection two-part Remnant, as well as Christianity. This is the holy of holies and the holy place of Yahweh's two-part temple. But as a result of Christianity being sown into the world, the world will be saved, even as Christianity was saved by the Remnant's sowing, thus affording Yahweh His outer court. In each case, **the former is sown for the sake of the next:**

- Yahshua for the sake of a Remnant,
- The Remnant for the sake of Christianity, and
- Christianity for the sake of the world.

Let us illustrate this process in the following way. What we see in this illustration is that the preceding work is sown into the one that follows - Yahshua into the Remnant, the Remnant into Christianity, and Christianity into the world - with the outcome that at the harvest of the latter, the former "seed crop" is then caught up into heaven to be "born from above," having completed its intercessorial seed work, even as did Yahshua.



We find in the Scriptures that these various resurrections are enumerated in different ways. Sometime one resurrection is cited, sometime two, most often three, but sometime even all four. Let us see what we mean by this. We will begin with a reference to what Revelation 20:4-6 identifies as the "first resurrection" of man, but included is Yahshua's preceding initiating resurrection as well.

In 1 Corinthians 15: 20-24 we read, beginning with the first two verses:

But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead.

Thus we see that one man, Yahshua, was the initiating first man to enter into resurrection. He was the first fruits of resurrection. But the next verses do not address all of the resurrections that follow; instead, they only consider those who will be in the "first resurrection" - the resurrection of the two-part Remnant. These will reign with Yahshua for 1,000 years in the Millennium at His coming, and are addressed in these verses in such regard. Let us continue reading.

For as in Adam all die, so also in Christ all shall be made alive. But each in his own order: Christ the first fruits, after that those who are Christ's at His coming (the accompanying Remnant), then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.

The two-part Remnant will reign with Yahshua during the Millennium when He will sit on the throne of David here on earth, abolishing all presently existing "rule and all authority and power." So here in 1 Corinthians 15 we see the initiating resurrection of Yahshua, the first fruits, followed by those who accompany Him at His coming - the "first resurrection" two-part Remnant.

Though this verse does indeed identify the fact that resurrection must occur "each in his own order," the only resurrections cited here are those of Yahshua and the Remnant. But we know that resurrection is not limited to these only. We know there will be subsequent resurrections as well, and the Scriptures equally identify them. "Each in his own order" must extend beyond these first two resurrections in order for the immediately preceding verse to be fulfilled - "in the Christ all shall be made alive."

Obviously, with these two resurrections not all are "made alive," for there are a host of others who must equally join Yahshua and the Remnant into resurrection. In what order will they join them? In the order we have already addressed in this writing, and as we will now see confirmed in other revealing patterns as well.

We have already briefly mentioned one of these patterns - the two-part temple and its outer court. Here we see Yahweh's plan to establish not only the two-part temple of the two-part church - the Remnant's holy of holies, as well as Christianity's holy place - but also the outer court of the nations. In Revelation 11:1-2 we read:

And there was given me a measuring rod like a staff; and someone said, "Rise and measure the temple of God, and the altar, and those who worship in it (i.e., the tithe out of all mankind - the two-work church). And leave out the court which is outside the temple, and do not measure it, for it has been given to the nations."

The two preceding resurrections of the Remnant and Christianity, composing the two-part temple, must then be followed by the third resurrection of the nations, adding the outer court. The first two resurrections comprise the church, the kingdom of God, the bride and the groom, the olive trees and the lampstand, the works that are not by might nor by power but by Yahweh's Spirit. These are the two works measured here; and the nations were not measured, though obviously given a place around the temple/the church.

And as was just eluded by the identification of these two works as being the bride and the groom, this wedding of the two must also have its many guests. Though these guests are not measured as a part of the uniting bride and groom, they nonetheless must be brought into the temple proximity, and in time will enter into their own resurrection. The nations, though not a part of the temple, are given the rights to the outer court - "it has been given to the nations." In their own order, the nations will likewise enter into immortality, completing the temple area by adding the necessary outer court.

Another way Yahweh reveals His three-part resurrection is through the order of the feasts. The first resurrection is the unleavened Passover resurrection of the two-part Remnant. The second resurrection is the leavened Pentecost resurrection of the body of Christ. And the third resurrection is the Tabernacles resurrection of the nations. So we see Passover, Pentecost, and Tabernacles resurrections.

These three resurrections follow three distinct and feast appropriate harvests as well: the first resurrection Remnant barley harvest, the second resurrection Christianity wheat harvest, and the third resurrection nations grape harvest. The Remnant barley is separated from its chaff with light abrasion. On the other hand, Christianity wheat is more tightly attached to its chaff and must be beat in order to separate it. Then finally, the nations grapes must be crushed and trodden under foot in order to complete their harvest. Thus here we see barley, wheat, and grape resurrections.

A third pattern of these three resurrections are three livestock. First is the resurrection of the oxen, the two-part Remnant. Second is the resurrection of the sheep, Christians who are divided two-thirds and one-third in Zechariah 13:7-9. And third is the resurrection of the goats, the nations. So we find the oxen, sheep, and goat resurrections.

Another witness to this order is found in the great statue which Daniel not only told the interpretation regarding, but also revealed Nebuchadnezzar's dream about it. In this pattern, Yahshua's resurrection is included; so here we find not two, not three, but truly all four resurrections. The head of gold is the resurrection of the Head, Yahshua, who provides the gold of the kingdom. The second resurrection is the resurrection of the two-part Remnant, the breasts

and arms of silver (silver is identified with the Remnant). The third resurrection is the resurrection of Christians, the belly and thighs of bronze (the belly and bronze = Christianity). Then finally, the fourth resurrection is the resurrection of the nations, or the legs of iron and feet partly of iron and partly of clay (iron = nations). The like three are the breast, belly, and legs resurrections, or even the silver, bronze, and iron resurrections.

And let us recall the three resurrections we began this with - the holy of holies, the holy place, and the outer court resurrections.

Yahweh thus provides us consistent, repeated, testimony upon testimony of these three resurrections of mankind, each in their own order.

THE SAVIORS WILL ASCEND

That which will be pointed out now may be difficult at first for the reader to accept, but in truth it is merely an extension of the work of Yahshua, as seen in each of the above cases. Even as Yahshua was the Savior of mankind, through continued identification and intercession, each preceding seed harvest in practice becomes the "savior" of those into which they are sown. Thus, salvation on the higher and larger corporate level takes on the appearance of a chain - Yahshua linked to the Remnant, the Remnant linked to Christianity, Christianity linked to the world; each "link" doing its part in securing the following link. As Yahshua provided the example, each "link" will follow in like purpose, strictly by the design and work of Yahweh, effecting the acquisition of each succeeding work, one link securing or "saving" the next. When one thinks about it, Yahweh's requirement that we become like Yahshua dictates that this "saving" process continue in practice throughout mankind.



But one might object at this point that Yahshua is the only Savior of mankind. This is certainly true. 1 Timothy 4:10 tells us that Yahweh is "the Savior of all men, especially of believers." In Acts 4:12 we read that "there is salvation in no one else, for there is no other name under heaven that has been given among men, by which we must be saved." Apart from His work, no one would be saved. But the salvation of man through the atoning work of Yahshua in no way nullifies the principle of sowing and reaping, or the principle of identification and intercession, or duplication. These continuing works are in no way negated by Yahshua; but rather, are in fact thereby established, so that we might enter into those works which He accomplished before us! While salvation is provided to us in Yahshua, man becomes a participant in that work by identifying with Yahshua and His work - "If any one wishes to come after Me, let him deny himself, and take up his cross and follow Me" (Matthew 16:24). The cross is the work and process of salvation.

No one objects when someone says they are interceding for something or someone, or that they are an intercessor. Yet the Scriptures say that Yahshua makes intercession for us. But just because Yahshua makes intercession for us does not negate our role of being an intercessor for others. No one objects that we pray for others, yet we know that Yahshua first prayed for us (John 17:20). Equally so, though obviously more sensitive, Yahshua being the Savior of all men does not negate our role of being a "savior" for others.

Sowing and harvesting could not be a one time occurrence - sowing Yahshua and reaping the entire vast multitude. While one seed will produce an increase, and Yahshua is the essential first seed, **the greater increase comes when the seed harvest is then taken and likewise sown.** Yahshua could not be solely planted in order to immediately or directly gain a vast harvest; but, He had to be planted initially, first. In order to increase the harvest, however, it was essential that the sowing and reaping, sowing and reaping process continue. Yahshua alone initiated this process, and in so doing provided salvation to all men. But the process of salvation has to continue in order to gain an even greater harvest, as well as for men to needfully identify with Yahshua, His works, and His ways, becoming like Him, even in the work of salvation.

And let us note here more fully that this sowing and reaping process must be on a higher level than just the personal; it must also be corporate, on a level above man's ability to implement. On a personal level, we can die to ourselves and our wishes and follow Yahshua, laying down our lives for others. But on a higher level, Yahweh Himself will also fulfill this process by effecting it corporately - Yahshua having been sown for man and harvesting a Remnant, the Remnant is subsequently sown in order to obtain the harvest of Christianity. But as we have said, the sowing and reaping process does not end there. For even as Yahshua was sown to bring forth the Remnant, and the Remnant was sown to bring forth Christianity, so Christianity must be sown to bring forth the world, to bring the world as well into resurrected born-from-above incorruptible life.

As pointed out in the example of the chain, on each level the former becomes the "savior" of the next company - Yahshua, while truly providing salvation for all men, became the Savior of the Remnant, the Remnant becomes the "savior" of Christianity, and Christianity becomes the "savior" of the world. Each harvest follows in His work, becoming like Him, being sown for the sake of others - one "saving" the next.

This matter of the preceding group becoming the "savior" (with a lower case "s") of the next group should not be such a surprise or even offense to the reader. Remember, man is to become like Yahshua; and as it is written, if we are to share in His glory, we must share in His suffering (Romans 8:17, 1 Peter 4:13). Yahshua suffered for the salvation of others; likewise, men will suffer for the salvation of others. It is just that simple. Like Yahshua, we become intercessors for the sake of others. Each preceding group becomes the intercessor or "savior" for the next, even as performed initially by Yahshua.

In Obadiah 1:21 we see the establishment of these "saviors" into their heavenly position. Here we read:

The **saviors** will ascend Mount Zion to judge the mountain of Esau, and the kingdom will be Yahweh's.

Here we see that not the Savior, but "saviors," specifically plural, will ascend Mount Zion. Who are these "saviors"? First, they are the Remnant who will ascend Mount Zion, or Yahweh's place of habitation - heaven - and return to earth with Yahshua in incorruptible bodies to reign with Him for 1,000 years (Revelation 20:6). Then later, Christians will make their ascent up Mount Zion to receive their incorruptible bodies, having equally become "saviors" of the world. They too will then reign with Yahshua.

So we see that "saviors," in the sense of being plural, is not at all contrary to the Scriptures, but entirely supported by them. These "saviors" will ascend the mountain of Yahweh, having completed their works of intercession and salvation here on this earth, and will gain the right to reign with Yahshua.

Let us digress here at this point on the remarkable importance of this first group's ascent up Mount Zion - the Remnant bride. We find that second only to Yahshua, the Remnant are the first provision from among mankind in which Adamic men enter into incorruptible bodies, making it possible for all others to follow. Let us look at this further.

We have said at the beginning of this writing that the natural pictures are to be fulfilled by the higher spiritual; so, when we see a natural woman being taken from the side of a natural man (Eve from Adam), we can expect this to be fulfilled on the spiritual level as well. Thus, as we have indicated in other writings, we find that the bride of Yahshua will be taken from the body of Yahshua. What are we told concerning this bride? In Genesis 3:20 we read - "Now the man called his wife's name Eve, because she was the mother of all the living."

Even as Eve was given the distinction of being the mother of all mortal men, pertaining to the natural, likewise we see that the Remnant bride will equally be the "mother" of all men pertaining to the spiritual. When we observe the progression and linking of these works of Yahweh - Yahshua, the Remnant, Christianity, etc. - then we can well see that, yes, the Remnant really is the "mother" of all who will be born into incorruptible bodies. The Remnant is the first link to Yahshua that affords all other links to follow, thus "birthing" all that are after them. Of course this is why the Remnant is considered feminine, a bride - she will "birth," either directly or indirectly, all future spiritual offspring.

And while we are here, let us note that Eve means - "living or life." What was it we saw in *Two Trees In The Garden*, and in other writings here as well, but that the Remnant is the second work in the garden, or the tree of life work. And what again does "Eve" mean, but the identical name of the second work in the garden kingdom - LIFE? Eve, or LIFE, and the tree of LIFE represent one and the same work - the Remnant who will bring LIFE to all who follow them into resurrection. And most importantly, the life that the Remnant provide to all who follow, establishes the Remnant to more perfectly occupy and fulfill the unique role of being "the mother of all the living."

And before proceeding to the next and final section, let us say once again that the level of this entire work we are noting here is far beyond the abilities or orchestration of man. On the carnal level, one can seek to implement this principle of being sown by laying down one's life for others; but that effort is solely on our own human level and is even often corrupted. Christianity is a clear example how man corrupts the examples, ways, and teachings of Yahshua. But Yahweh will perform His works per this principle on a far higher level - at the corporate level of mankind, or a Remnant, Christianity, the world, and even one final important level.

THE CULMINATION

Up to this point in our explanation, sowing and reaping has brought two groups into incorruptible life - the Remnant and Christianity, the holy of holies and the holy place. And at this point the world has been saved by Christianity being sown into it. But how much of the world? The answer - the entirety of all remaining mankind!

After all Christians have been "reincarnated," or brought back into their original earthly flesh bodies to be judged, learn righteousness, and then ascend to be glorified; equally, every person who has ever lived will in time be "reincarnated" into their earthly bodies to likewise be judged and learn righteousness, and in time be glorified.

A person cannot be judged and purified in an incorruptible body that is from above. That body is then perfect, pure, and needs no remedying. Thus, judgment can only be effected while one is in this earthly flesh. Yahshua warned - "And do not fear those who kill the body (earthly), but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body (once again, earthly) in hell." It is a natural body that men can kill, and it is a natural body that is likewise thrown into a hell right here on this earth. That is why both Christian as well as non-Christian must return to this earth in their earth-flesh body - to learn righteousness. First Christians will be "reincarnated," followed by all the rest of mankind.

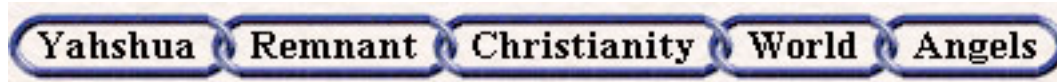
Keep in mind that at the time of the catching up of Christianity to Mount Zion, Yahweh will then have His complete two-part temple - the holy of holies , as well as the holy place. However, that structure is incomplete until He brings in the nations for His outer court. When the nations are brought in, then temple and court will be complete. What is a temple without a court, or a court without a temple? Or what is Passover and Pentecost without Tabernacles, or wheat and barley without grapes, or oxen and sheep without goats, or breasts and belly without legs, or silver and bronze without iron? All must be entirely complete.

But what of the world? Are they exempt from being sown? What else remains of Yahweh's creation into which they may be sown? The only other corrupted beings of Yahweh's creation to remain at that point will be the fallen angels, who yet know the salvation of Yahweh.

Heretofore the fallen angels, or Satan and the demons, have found open houses in the world. Worldliness has harbored demonic activity, often to its fullest. It is by entering worldly affairs or worldly cares that Christians experience demoniac encounters. And even as the world is given to demonism, so the world will be sown into demonism in order to save these fallen angels. When finally the work for the sake of the fallen angels is accomplished by the world, then once again we will see a third host of "saviors" ascend Mount Zion to receive their incorruptible bodies - the world. They too will have learned righteousness and be caught up to receive their born-from-above incorruptible bodies. The outer court will come in. All that will be left then is the restoration of the fallen angels.

At some time in the far distant future, Yahweh will restore all things (Acts 3:21), including the world and even fallen angels. As it is written - "... at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11).

The process He will use to accomplish this most marvelous work is by the ever encompassing power of sowing and reaping, sowing and reaping. In each continuous process, the ever-increasing harvest grows larger and larger - first Yahshua, then a Remnant, then Christianity, then the world, and finally fallen angels. The culmination thereof being the restoration of all things to the glory of Yahweh! Chronologically, the last are first, and the first are last in this great restoration.



While the second Remnant is among the last of carnal mankind under the curse (at the closing of the "sixth" day, or 6,000 years), they will be the first to enter into immortal life. The last will be first. However the angels, having existed and fallen first, will find their salvation to be last. The first shall be last. Yahweh's principles expressed by Yahshua will thus be fulfilled.

Herein lies the marvelous power of the sowing and reaping process - it is the power of Yahweh to restore the entirety of His creation, causing all men to follow Him as a "savior" for others, and providing in the end an entirely new heavens and earth!

For further reading on the restoration of all things, read [*Two Trees In The Garden*](#).