

# WHOSE COMING IS THROUGH WATER AND BLOOD

It is important that you take time at the beginning of this writing and thoughtfully read each of these verses. They all tie together; and as you read, see if you can determine their unique relationship.

In 1 John 5:6-8 we read:

This is the one coming through water and blood, Jesus Christ; not by the water only, but by the water and by the blood. And it is the Spirit who bears witness, because the Spirit is the truth. For there are three that bear witness, the Spirit and the water and the blood; and the three are in the one.

In John 19:33-34 we read:

but coming to Jesus, when they saw that He was already dead, they did not break His legs; but one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

In Genesis 1:6-8 we read:

Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." And God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. And God called the expanse heaven. And there was evening and there was morning, a second day.

In Genesis 1:27-31 we read in part:

And God created the man in His own image, in the image of God He created him; male and female He created them. ... And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

In Revelation 2:8-11 we read:

"And to the angel of the church in Smyrna write: 'the first and the last, who was dead, and has come to life, says this: "I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan. Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful

until death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death."""

In Revelation 3:7-13 we read:

"And to the angel of the church in Philadelphia write: 'He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this: "I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name. Behold, I will cause those of the synagogue of Satan, who say that they are Jews, and are not, but lie - behold, I will make them to come and bow down at your feet, and to know that I have loved you. Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell upon the earth. I am coming quickly; hold fast what you have, in order that no one take your crown. He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it any more; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name. He who has an ear, let him hear what the Spirit says to the churches."""

Finally, let us add here a picture of a lampstand or Menorah similar to that which was placed in the tabernacle, with the obvious exception that this lampstand has candles of various colors.



Have you figured out yet the unique relationship of these verses? Certainly the similarity of the first two passages is quite evident, in that they both address the subject revealed in the title - the water and the blood. And the first verse from Genesis likewise speaks of water. But you might be

wondering how the other verses in the first book of the Bible, Genesis, and the verses in the last book of the Bible, Revelation, fit into this. A hint regarding the relationship of these last four verses is that, of the seven days of creation, water was set forth in the second day and Adam was created on the sixth day. Likewise, of the seven churches in Revelation, Smyrna was the second church and Philadelphia was the sixth church. This may not mean a great deal to you yet, but you will soon see how all of these verses and the Menorah are in fact quite relevant to understanding what Yahweh has set forth here for us.

Let us begin with a most important look at 1 John 5:6-8. While all the other verses are valuable in understanding that which Yahweh is revealing here, it is this verse that is most telling and could even be said to be foundational to what we are seeing evidenced here.

For the sake of recall, let us restate this important verse:

This is the one coming through water and blood, Jesus Christ; not by the water only, but by the water and by the blood. And it is the Spirit who bears witness, because the Spirit is the truth. For there are three that bear witness, the Spirit and the water and the blood; and the three are in the one.

While I am not a Greek expert in any regard, I know enough to get myself around in it. But even more important, and that which is available to anyone, I know how to call and talk to people who are experts in Greek. Such is the source of the information about which I am going to share with you.

If you compare the above passage with just about any translation, you will notice that what is stated here is different from them. Why is this the case? Because many translations are influenced by theological bias. Translations deal with this verse strictly with a focus on the first coming and sacrificial death of Yahshua. Thus, instead of saying - "This is the one coming through water and blood," essentially all of them say - "This is the one who came by water and blood." Did you notice the important tense difference? The way we presented this verse here is actually free from any time restraints - "This is the one coming." This could mean His first coming, or it could mean another coming as well. It looks instead to simply a coming. But translators have bound this verse to a specific time - past tense. So, the question arises as to what was the intent of the original Greek writing? Was it to be bound in time, or was it to be free to find expression in any time? Here is where we have to turn to the Greek, and to those who know the language and unbiasedly analyze it.

The Greek word being translated "coming," or in the case of most translations, "came," is the word "elthon." The question raised here is - What is the correct tense? Is it past tense, as one might suspect from Bible translators? The answer to this question is - No. Actually the tense is what is called - aorist. Without getting bogged down in grammar, aorist means - "simple occurrence of an action without reference to its completeness, duration, or repetition." Another way of saying this is that the word "aorist" literally means - "a," or "lack of," and "orist," or "boundary." Literally, the word means "lacking boundary," which includes the boundary of time; and in this case, aorist means that time relationship does not matter. Thus of necessity, in order to

capture the true message clearly intended here, we have used the word "coming" in this statement, which is far more accurate than the misleading time specific word - "came."

What does all of this mean? It is a point that the church has entirely missed thus far? Why have they? Because they have not understood all that must take place, precede, and even prepare the way for the second coming of Yahshua! **Yes, Yahshua did indeed come through both water and blood at His first coming, "not by the water only, but by the water and by the blood." And since this is true with His first coming, it MUST be true with regard to His second coming as well, the former setting precedence for, necessitating, and foreshadowing the latter.**

Thus, the great relevance of this message is clearly established in the tense of the word John specifically chose here. If he had used the past tense, one would know that what was being said here related only to His first coming. **But, John intentionally used the aorist tense, meaning that His coming at any time again would of necessity equally be by the requirement of both water and blood.**

How is it that Yahshua comes into a person who receives Him? Is it not also by accepting the blood of the Lamb and by the waters of baptism? But this is only on the personal level, and both His first coming and His coming into the life of an individual by faith, point to the necessity that His second coming equally be through both water and blood. What can this now mean on a higher corporate level? What are these two specific works of water and blood that once again must provide the way for the second coming of Yahshua? We are now getting to the purpose of this writing, wherein we will begin to understand how all of these seemingly unrelated scriptures do in fact very importantly relate, providing a MOST important and even critical understanding regarding the soon coming of the Son of God.

## **WATER AND BLOOD/TWO AND SIX**

This is a most exciting and obviously important discovery in discerning that which is necessary and must precede the return/coming of Yahshua. Now that we know the stated requirement that water and blood must precede His second coming as well, all that is necessary is to discern specifically what are the water and the blood. Of course this cannot be that which preceded His first coming, for He cannot come again by natural blood and water as He did the first time as a baby. Like any other man, the Son of God came through these natural means necessary for the birth of all men. This in part is referenced when John equally stated regarding obtaining the right to become children of God, that they were those "who were born not of blood." In other words, this birth was equally not natural - preceded by blood, whether it be the blood that flows in a man's veins that is the well-spring of natural life, or the blood of a woman's cycle that prepares the way for the egg to come forth. The water, of necessity, must be the water of the womb, which broke forth just before Yahshua's first coming. Therefore we must conclude that regarding the second coming of Yahshua, there must of necessity be a fulfillment of water and blood that is carried out in the spiritual realm. But equally true, this has to be something that brings Him forth

even as did the water and blood at His first coming. What then is it that will precede Yahshua's coming this second time?

We begin to get a hint as to the meaning of this when we consider what the Scriptures say about water and blood. But outside of this revealing account here in 1 John, there are actually only two other places in the New Testament where water and blood are addressed together; but these two will be sufficient in helping us to discern what is being said here.

The most significant, important, and revealing account is the one in John 19:33-34 where we have already read - "but coming to Jesus, when they saw that He was already dead, they did not break His legs; but one of the soldiers pierced His side with a spear, and immediately there came out blood and water." The other account is found in Hebrews 9:19, which we will look at later (along with an account in the Old Testament).

So as not to delay our examination of this, let us get right to the point that, even as it has been stated in these writings many times, the blood and the water from Yahshua's pierced side is unquestionably the prophetic picture of the bride that is taken from the side of the body of the last Adam. Even as it was not good for the first Adam to be alone and he was put to sleep, his side was opened, and a rib was taken out, from which was fashioned for him a bride; so likewise, piercing the side of the sleeping last Adam with a spear pictured His bride coming from His side. But of course this literal blood and water that came from His side was a picture of that which was to be. The bride He would in fact receive would certainly be from His body, but of necessity this would be the body of Christ established in mankind. Clearly we see that the body of Christ must equally be put to sleep and a rib taken from its side. From this rib must be formed a separate and complete bride. This is the bride that is pictured by the subject blood and water. There can really be no mistake about this.

**Thus initially we can answer the above question as to what is the water and blood that brings forth Yahshua by simply saying that it is the Bride, the two-part Remnant.** But this in itself does not answer all the questions or afford sufficient affirmation of its validation. Let us look further at this.

We now raise the question as to why the bride is represented by both blood and water. This writer has stated before that the blood and water speak of the cleansing blood of the Lamb and the water of the Spirit. Generally speaking, this is true. **But what we find uniquely evidenced in the Scriptures is a far more revealing, important, and legally based reason for these two element's representation of the Bride.** Let us examine this testimony Yahweh has provided. We will now look at the next two verses in our original list of scriptures, these from the creation account in Genesis.

In the first chapter of Genesis, we find represented here these two elements of water and blood. On the second day of creation clearly we find the testimony of water, insomuch that the waters above were separated from the waters below by the "expanse." Here again let us read the verses from Genesis 1:6-8:

Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." And God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. And God called the expanse heaven. And there was evening and there was morning, a second day.

The identification of the second day of creation with water is rather obvious; and before we move on to the sixth day of creation, let us make a few revealing and worthwhile parenthetical comments about these waters and this "expanse." This will take several paragraphs to unfold, and will be the subject addressed in the remainder of this section.

The Hebrew word translated here "expanse," or even "firmament," is the word "raqiya," and comes from the root word "raqa." To better understand the Hebrew word used here, we turn to the root word and its meaning. "Raqa" means - to pound out or to expand by hammering into thin sheets or plates. Thus the expanse spoken of here in creation carries with it this connotation of sheets of metal pounded out with a hammer. This expanding by hammering thus produces this "expanse."

What then is this "expanse" spoken of here? In the book titled *Coverings*, we address the place that this "firmament" had in providing a second covering over the earth. When Adam and Eve sinned, this covering was removed and was replaced by the substitutionary covering of the ozone layer. But when looking at this further, there is more to this.

From Ecclesiastes 1:9 we understand that there is nothing new under the sun. Everything Yahweh performs is according to His divine patterns. Why? Because these are His ways; and they reflect His very person. These ways and patterns are those things that make up His very nature, His government. Yahweh is not capricious, therefore He is unchanging; and everything He performs reveals that which He is, as well as His order. The separation of the waters by the "expanse" is no exception. What is that unchanging pattern or way of Yahweh we find here in Genesis 1:6-8?

In Zechariah 4 we find the seven-branched lampstand separating the two olive trees, one tree being on each side of the lampstand. What is this lampstand? It is an "expanse," separating the two olive tree works, the "two sons of fresh oil." We know that these two olive trees represent the fresh outpourings of the Spirit to the church, or the former and latter rains. Thus, on this second day of creation we find the identical testimony. Even as the lampstand was an "expanse" separating the "two sons of fresh oil," so the "expanse" separated or divided the waters into two. And even as the outpouring of the Spirit is clearly pictured in the fresh oil, equally it is clearly pictured in the waters of the former rain and the latter rain. What then is the "expanse"? It is Christianity, separating the former and latter rain works of the Remnant.

Briefly we will look further at the meaning of this Hebrew word for "expanse," and then examine some revealing testimonies regarding it. We have noted that the Hebrew word used here for "expanse" has the connotation of plates of metal that are pounded out with a hammer. This would of course look to the metal used in the tabernacle and the temple in which the wood was covered by sheets of hammered gold.

Since Christianity is mystery Babylon (see *THE ISSUE - II*, [Page 16](#)), we thus find a commonality between Babylon and the "expanse." The "expanse" is hammered out plates of metal, while we read in Jeremiah 50:23 that Babylon is equally identified with the hammer - "How the hammer of the whole earth has been cut off and broken! How Babylon has become an object of horror among the nations!" Thus once again we see Christianity, which is mystery Babylon, identified with this hammered out "expanse."

Furthermore, in the comparison of the gospels we find that Mark is equally identified with the hammer. Among the meanings of the name, Mark, is the meaning - "hammer." Thus we find once again that Mark Christianity is the "expanse" of hammered gold. Let us now look at some other revealing testimonies regarding the "expanse."

In Hebrews 9:1-10 we read that the holy place, which is a "symbol (or shadow) of the time present," must be torn down so that the way into the holy of holies can be disclosed. What then was "present" at the time when Hebrews was written? Christianity was present, both then and today. Christianity is the "holy place" that must be torn down in order that the way into the holy of holies work of Yahweh can be revealed. What is the holy of holies? It is the Bride. Even as Yahshua had to die in order that the blood and water could flow from His side, even as the body of Christ must be put to sleep in order to take out a Bride, so in like picture Christianity as the holy place must be torn down in order to reveal the Bride or holy of holies. And this is precisely what we see again concerning this "expanse."

When can the latter rain come? To answer this, we must equally ask - What is the latter rain? As we have seen in *THE ISSUE - II*, [Page 11](#), the latter rain in its fullness is the flood that covers the entire earth following the 120 Jubilee probation, even as Noah's flood covered the entire earth following Yahweh's established 120 years probation for man (Genesis 6:3 and Jasher 5:8, 11). This is the hope for all mankind, a hope that is revealed in that which was prophetically declared concerning Noah - **"This one shall give us rest from our work and from the toil of our hands arising from the ground which Yahweh has cursed"** (Genesis 5:29). Clearly, this promise was in no wise fulfilled by the literal Noah. Noah did not bring rest for man from the toil of the ground that was cursed. Man died instead and the curse went on. Like so many Scriptures, this promise looks to a fulfillment that is to come later at a higher spiritual level - the latter rain! And what was it that triggered that foreshadowing natural flood? For one, it was the death of the longest living man on the earth - Methuselah.

Methuselah's name means - "when he is dead, it shall be sent." A chronological examination reveals that Methuselah died the year of the flood. Fulfilling the meaning of his name, when Methuselah died "it," the flood, was sent. And since that which has been is that which will be, and Noah's flood foreshadows the latter rain flood, it is rather obvious that in order for the latter rain to come, a "Methuselah" must first die! Who is that Methuselah? Even as Methuselah was the longest living man ever on the earth, Christianity is equally the longest duration work of Yahweh ever on the earth. And if Christianity received their entire 3,000 years as planned, they would be even more so the longest. Thus we find once again that in fulfillment of living prophecy, Christianity as a Methuselah must die in order for the latter rain to come and cover the whole earth - "when Christianity is dead, the flood shall be sent."

We have noted that Christianity is in fact the "expanse" that separates the waters of the former rain and the waters of the latter rain. And we have now seen four testimonies (the holy place, sleeping Adam, Yahshua, and Methuselah) that Christianity must die or be torn down in order for the concluding latter work to be fulfilled. Let us now add a revealing fifth testimony to this.

In the writing *Coverings*, [Chapter 3](#), we find that the "expanse" or "firmament" was in fact a second covering over the earth. In order for Yahweh to judge the earth, He first removed this covering and then brought the flood. Once judgment was effected, the "expanse" or "firmament" was replaced by the substitutionary covering of the ozone layer. Once again this foreshadowing event speaks to us in light of all that we are seeing and learning here. We find that even as the holy place must be torn down so the way into the holy of holies can be opened, and even as Methuselah had to die in order for the flood to come, and Adam had to put to be sleep in order to receive a bride, and even as the "expanse" had to be removed in order for the flood to come, so the "expanse" of Christianity must equally be torn down so that the flood of the Spirit can come.

Thus we see once again that **the tearing down of the "expanse" at the coming of Noah's flood is a divine testimony of the tearing down of Christianity at the latter rain.** What then will replace this covering? What is the substitutionary covering that must be put into place in order to avert further judgment? Of course it is the "new thing" - the woman encompassing the man (Jeremiah 31:22), or the Bride becoming the covering over the body. Is this a contradiction to that which was stated in the writing, *JOAB*, regarding Satan and his role as a substitutionary covering? Not at all, for patterns are followed even when involving similar subjects, as you will see here.

This mystery of how the body is first the covering of the Bride, and then the Bride becomes the covering of the body, is clearly set forth in 1 Corinthians 11:11-12 - "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." As Yahweh establishes His church, it is in fact a two-part work that will be highly interdependent, fulfilling what we read here. Does the Bride come from the body? Is she under the covering of the body for a period of time? Absolutely! But this truth does not nullify that the body must equally come from the Bride, even as nature tells us and as we read here in 1 Corinthians. When the Bride enters into immortality as the first fruits from man, she becomes the covering of the body until they too can be birthed into immortality. Thus as it is written - **For as the Bride originates from the body, so also the body has its birth into immortality through the Bride; and all things originate from God.**

In further examination of this matter of an "expanse," you will notice that the original expanse was an extended space or distance that separated two waters. Similarly, another name for an "expanse" separating two waters could be a drought, separating the waters of two rains. And this testimony is precisely that which we find once again per the church. Like the "expanse," a drought is equally a span that separates two waters. Let us briefly look at this per the testimonies of the Scriptures regarding Yahweh's droughts. Even as He created the "expanse," so He has equally ordained testifying droughts.



The second Remnant is the Elijah work that prepares the way for the Son of God. Thus it is quite telling that the account introducing Elijah begins with his proclamation that it would not rain except by his word. Quite significantly, this is the identical message per the two witnesses in Revelation. Like Elijah, they too had the power to stop it from raining. And equally like Elijah, they too represent the Remnant, in fact in a unique testimony both the first and the second Remnant. But more specifically, it is the first Remnant who had the power to stop it from raining, represented by both Elijah and the two witnesses. How long will it not rain? According to Elijah's testimony, it will be three periods of time (1 Kings 18:1), or the allotted period of the church of 3,000 years. Unless Yahweh does something to cut those days short, the latter rain will not come for another 1,000 years. Thus we see evidenced in both of these cases that Christianity is the drought of the Spirit between the former and the latter rain Remnants.

Another testimony of this "expanse" we are here seeing as a drought, is the equally testifying three year drought that came to Israel under David. In 2 Samuel 21, we find that this drought was caused by Christianity-representing Saul's attack on the Gibeonites. Why did Yahweh wait so long to avenge the Gibeonites, long after Saul was dead and even at the end of David's reign? Strictly for the sake of prophecy.

We have thus far seen five testimonies that Christianity must die, be put to sleep, or even be torn down, in order for the latter rain to begin - the holy place, sleeping Adam, Yahshua, Methuselah, and the "expanse." We are now getting ready to add a sixth.

In reading this account, we find that specifically seven sons of Saul had to die in order for this drought to end. Prophetically, why seven sons? Because as we have seen in *THE ISSUE - II*, [Page 5](#), seven is the number of Christianity and the mark of the beast that it receives. Thus, when Christianity-representing seven sons of Christianity-representing Saul were killed in order to stop the drought on the land, how much clearer repetitive testimony is needed regarding the death of Christianity in order to stop the drought of the Spirit? Rizpah, Saul's concubine, took sackcloth and spread it on a rock and sat there from barley harvest until water was poured out from heaven on her! Once again, how much clearer testimony is needed to evidence precisely that which we have been seeing and saying here? When mark of the beast Christianity dies, Yahweh has evidenced that He will send His rain.

And tying everything together that has been said in the preceding paragraphs, it is quite revealing that Babylon was itself an "expanse" or even "drought," if you would, between two waters. Babylon was a land located between two waters or two rivers, the Tigris and the Euphrates, once again vividly evidencing the "expanse" of mystery Babylon Christianity located between the two rivers of the former rain and the latter rain. This is most remarkable, especially insomuch that the Bride representative, Rebekah, was equally obtained from Mesopotamia (Genesis 24:10), or literally "Aram of the two rivers" (i.e. - Babylon), and specifically at Nahor, or "piercing." Thus the bride was taken from the land between the two rivers (the body of Christ, or Christianity) by going to "piercing." As has been said before, and once again dramatically evidenced here, the Remnant message is indeed one seamless garment of uninterrupted truth.

This concludes our comments regarding the "expanse" and the waters that were set forth on the

second day of creation. Let us now get back to the original intent of this writing and consider the significance of the sixth day.

## **WATER AND BLOOD/TWO AND SIX, CONT.**

As a reminder, we will once again repeat the verses from Genesis 1:27-31.

And God created the man in His own image, in the image of God He created him; male and female He created them. ... And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

On the sixth day God made the creatures that lived on the land. But most importantly, He made man in His own image. Of course He named this man Adam, which means "red."

We need to add something here that will now help make another part of our puzzle complete. In the Menorah pictured here, you will notice that there are seven candles. Many writers have equated these seven branches of the Menorah with the seven days of creation. In fact, this is the reason for the candle colors that are presented here as they are in this particular Menorah. Let us review these at this time.



The order of the colors seen here are - (1) ultra violet, (2) blue, (3) green, (4) yellow, (5) orange, (6) red, and (7) brown. Let us see the meaning for each of these colors. We will be brief.

Ultraviolet represents the first day of creation when supernatural light was created, which is the very nature of Yahweh (1 Timothy 6:16). We have already seen that on the second day the water was set forth, thus we see that the second candle is blue. On day three all the plants were created, thus the third candle is green. Day four brought the creation of the sun and the moon, or natural light, so the fourth candle is yellow. The fish of the sea and the birds of the air were created on the fifth day, represented by the orange candle for the color of the yolk of an egg. The red candle for the sixth day has an equally relevant meaning. This is for the creation of man, Adam, who on this day received life, and life is in the blood, which is red. Likewise, Adam's name equally means "red." Finally there is the seventh brown candle for the finished creation of the earth.

But for our study here, you will once again notice that the second and the sixth candles are respectively blue and red, the same colors and representations of the two elements that came forth from Yahshua's pierced side - water and blood! **Thus, very importantly, the piercing of Yahshua's side looked to these two days of creation - the second and the sixth, the waters separated by the "expanse" and the creation of man.**

At this point, let us now consider the final two passages in the introductory list. Like the two days of creation that provide testimony to the water and the blood, so the churches of Smyrna and Philadelphia tellingly occupy the numeric positions of second and sixth in a set of seven.

For several years this writer has known that the churches of Smyrna and Philadelphia represent the two-part Remnant. Of all the churches in Revelation, Smyrna and Philadelphia are uniquely united. First, they are the only two of the seven that are not criticized or warned regarding their actions. Ephesus (#1) left its first love. Pergamum (#3) held to the teachings of Balaam and the Nicolaitans. Thyatira (#4) tolerated the woman Jezebel. Sardis (#5) was asleep/dead. Finally, who does not think of evil when they hear the name Laodicea (#7)? That church was "wretched and miserable and poor and blind and naked," though they thought themselves to be rich. But in comparison to these, Smyrna (#2) and Philadelphia (#6) escaped any criticism.

Another remarkably distinguishing point even further sets them apart and unites them. As we see in reading the verses provided at the beginning of this writing, both of these churches had references to those who thought they were Jews, but were the "synagogue of Satan." Some in Smyrna were to be cast into prison by the devil; and they were all to have tribulation for ten days. But in dramatic contrast, in Philadelphia we find that Yahweh was going to cause the same synagogue of Satan to now bow down at their feet.

Here we find one of the most dramatic and telling evidences that these two churches represent the two-part Remnant. First, those here who thought they were Jews but were the synagogue of Satan, who imprisoned and caused tribulation on Smyrna, are in truth the breach period of Christianity which Satan has corrupted. Christians equally think they are spiritual Jews (Romans 2:28-29), and in a sense indeed they are; but, by their actions Yahweh instead sees them as the synagogue of Satan. Why? Because for 2,000 years Satan has accomplished the abomination of desolation in the temple of Yahweh, thus corrupting the kingdom of God. Because of Satan's presence in the church, Yahweh views Christianity as the synagogue of Satan. Isn't this quite simple and obvious? Thus we see that the Smyrna first Remnant was indeed overcome by this corrupt synagogue of Satan, or Christianity. This affliction of the first Remnant by Satan is

equally seen in the statement in Genesis 3:15 - "He (the first Remnant) shall bruise you (Satan) on the head, and you shall bruise him (the first Remnant) on the heel." Thus, Satan corrupted even the first Remnant, who lost the kingdom (Satan bruised their heel, or kingdom rights), and they all went to death!

But there is hope, for we find that the Philadelphia second Remnant will not suffer the same affliction by the synagogue of Satan church, but rather the synagogue of Satan will come and bow down at Philadelphia's feet (their restored kingdom rights). This truth is equally seen when the oppressive and deceiving brothers of Joseph came and likewise bowed down at his feet, even as revealed beforehand in his dream. Both of these speak of the same thing - when those in Christianity yield to the second Remnant.

Additionally, considering the thus far six examples that Christianity must die in order for the latter rain and the Bride work to come forth, you will notice the striking statement concerning the church immediately preceding second Remnant Philadelphia - "I know your deeds, that you have a name that you are alive, and you are dead. Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God. ... If therefore you will not wake up, I will come like a thief, and you will not know at what hour I will come upon you." This is of course the second coming of Yahshua in which the sleeping Sardis body of Christ church will not be prepared for His return, even as they are not prepared now. Thus we see here that Yahshua's statement that His coming would be like a thief in the night as found in Matthew 24:43-44 and Luke 12:39, is a message specifically to the body of Christ and not to the world. They think they are alive, but they are asleep and dead. Even as Paul said in 1 Corinthians 11:29-30 - they have not discerned rightly the body of Christ and its true state, and thus they die, they are asleep! This is the warning specifically to the body of Christ, but is not the case with the second Remnant, who is the Elijah company who prepare the way for His return.

Thus once again we find evidenced that Christianity just before the Philadelphia second Remnant is a Sardis - declared to be dead! This is now evidence number seven to this repeatedly revealed fact of Christianity's death/sleep or tearing down.

In closing this important two-part section, let us restate some important conclusions and telling evidences regarding these two Remnant-representing churches. Even as the water and blood testimonies of the Remnant are evidenced on the second and sixth days of creation, so these two Remnant-representing churches are equally the second and sixth churches in Revelation, both testimonies being numbered in a complete unit of seven. Thus here again we find the two-part Remnant identified in this same creation placement on the second and sixth of seven.

And why, we must ask, the position of the second and sixth, rather than the first and seventh, as one might expect? Certainly the Remnant are the beginning and ending works in the church? First, a first and seventh placement separated by a five would have caused the breach of Christianity to be represented by a number always associated with the Remnant - five. This could not happen. Also, for obvious reasons their placement here in Revelation clearly associates them with the second and the sixth days of creation, or the water and the blood. And of course the

sixth day completes Yahweh's creation. Thus we find that Yahweh causes all of these matters to once again weave together into one seamless garment of truth.

So we see the two Remnant are the water and the blood that come forth from the pierced side of Yahshua - the Bride coming from His side. They are thus equally represented (certainly for many even yet unfathomed reasons) by the second and the sixth days of creation, where we find the testimony of the water and the blood. And finally, they are the second and sixth churches in Revelation, the former being overcome by the synagogue of Satan, and the latter defeating it.

This writer knows that he is only beginning to see the marvelous truths evidenced here, and that there is much more to be revealed. But for now, in the next section we want to take this further and see more specifically and completely what is the fulfillment of these two particular elements of water and blood, even as they relate to the second and the sixth days of creation and the two Remnant. And of course all of this, most importantly, relates to the second coming of Yahshua and that which must precede His coming.

As we know, Yahweh does nothing new under the sun. Everything He does is in keeping with His patterns, no matter what level in life, including the spiritual (which is merely a fulfillment of the natural). At this point we are going to restate our basic conclusion, but from here what we share will not only support that which we have seen, but also expand upon it. **It is increasingly evident that the first corporate spiritual fulfillment of this second and sixth, water and blood, pattern among mankind (at the kingdom of God level) is indeed the two-part Remnant.** Let us now further see why this is true and what this might mean.

## **COMING THROUGH WATER AND BLOOD**

Let us here restate the scripture that is foundational to this study. Once again we read in 1 John 5:6-8:

This is the one coming through water and blood, Jesus Christ; not by the water only, but by the water and by the blood. And it is the Spirit who bears witness, because the Spirit is the truth. For there are three that bear witness, the Spirit and the water and the blood; and the three are in the one.

We have already seen multiple evidences that the water and the blood that is necessary to precede and even prepare the way for the coming of the Son of God is the two-part Remnant. Now being more specific, we will add further to this.

Although we find repeated and seemingly confusing evidences that the two Remnant are often prophetically interchangeable, we find here in these two elements that the first Remnant is more specifically attested to by the water, and the second Remnant is more specifically attested to by the blood. We will elaborate on this, but for now note this most important fact - **the water and the blood that must precede and in fact bring forth the coming of Yahshua, are specifically the establishment of both the first Remnant, the water, and the second Remnant, the blood!**

Christians surmise many false and misleading ideas regarding what must precede the return of Yahshua. Many place the evidence and hope of that soon return on the establishment of the nation called Israel; but that violent nation could never and will never bring forth the return of Yahshua. Many have likewise falsely ascribed the evidence that precedes and necessitates the return of Yahshua as being the establishment of the European Economic Community and the rise of some world leader or beast, both of which have never materialized as expected and never will. This too is folly and even gross error. Others falsely think that the Latter Rain Movement that has impacted the church since 1948 is that evidence, bringing new "truth" and experiences. But along with this movement is great error and it is a grave shortfall. The list of these false "evidences" goes on; but the fact is the Scriptures tell us exactly what it is that will precede Yahshua's return, His coming, and that is **the water and the blood!**

The first Remnant has indeed been established; thus the water has already come forth. But there is one remaining element that must be completed; and until it is, there is no way Yahshua can come. To emphasize this, the Spirit explicitly tells us in advance that His coming is **"not by the water only, but by the water and by the blood."** The first Remnant work of the water alone is not enough - "not by water only." If you want to know then what it is that immediately precedes the return of Yahshua, there is one thing - **THE BLOOD, THE SECOND REMNANT!** This indeed is unequivocally the Elijah work that for many reasons, as we see here, literally prepares the way for the return of Yahshua! Thus we read that His coming is **"not by the first Remnant only, but by the first Remnant and the second Remnant,"** emphasizing that the first work is incomplete without the required second. (For further affirmation of the relevance of these two works, read about their roles as the "restraining ones" in the writing - *The Promise*, [Page 2](#).)

Is it now time for the blood to be brought forth? Unfortunately, no it is not time. In fact it will be another 1,000 years before that blood will come, unless Yahweh cuts short the days of the church. Will He do this? Scriptures evidence He will. Even our very knowledge of this truth today evidences and gives hope that He will soon return. And this writer most certainly hopes with everything within him that He will soon return. What then must Yahshua do? Here is the exciting answer! Though it is not time for Him to come, or as we hear Him say at the wedding feast at Cana - "My hour has not yet come;" even so, from that which He performed at that wedding, we have hope that **once again He will turn the water of the first Remnant into the wine, into the blood, of the second Remnant!**

Evidence erupts at this point in the hope of what was just stated, making what took place at the wedding feast at Cana so extremely important, particularly since this was Yahshua's first miracle in kingdom John. Yes, it was at a wedding feast, even the wedding of the Lamb to the two-part Remnant Bride pictured here, from which we take hope. Both Remnant testimonies were evidenced at that wedding - the water of the first Remnant and the wine of the second Remnant. What is wine? Clearly it is blood, even as Yahshua declared at the Passover meal - Mark 14:23-24 and 1 Corinthians 11:25. Thus we see here at this wedding that in type Yahshua must turn the water into blood - the very two things that must precede and bring forth His coming and His marriage to the Bride.

Thus our hope, evidenced here by this first miracle in kingdom John, is that even though it is not the hour for Yahshua's return, because of the pressing of the second Remnant Mary, the Elijah

figure who equally prepared His way the first time with her own natural water and blood, **He will fulfill this living prophecy and once again at a higher level turn the water work of the first Remnant into the blood work of the second Remnant!**

Even the stated timing of this first miracle of Yahshua further evidences that the fulfillment of this prophetic miracle (just as all miracles are prophetic) is entirely relative to when Yahshua will perform this essential miracle just before His return, for we find that this wedding was specifically identified as being "on the third day."

When is it that Yahshua should return? The third day. But as we read in *THE ISSUE - II*, [Page 12](#), Yahweh must stack the eighth day of man, or His scheduled return, on the seventh day (the church's third day), thus causing all of these related events to be moved up 1,000 years. In net effect, this causes the church's days to much needfully be cut short, even as Yahshua declared in Matthew 24:22 - "And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short." Therefore, while legally the water would be turned into wine on the "third day," the message of Mary's insistence, as well as Yahshua's statement about it not yet being His hour, tell us that timing of necessity has to be altered and His coming must be chronologically advanced 1,000 years. Now at the end of 2,000 years, the end of the second day, this cutting of time short is indeed our great hope.

This now brings up a very interesting and important question - How is it that the two Remnant are represented by these two elements of water and blood? First, once again this writer does not claim in any regard to understand all there is to this, for undoubtedly Yahweh has a depth of truth here that is entirely awesome; but, there are a few things that are important that we can note. Once again, these amazing matters demonstrate that what Yahweh is opening the Bride's eyes to see and understand, is nothing less than a continuous seamless inner garment of truth.

Since Yahweh does nothing new under the sun, this makes it somewhat easier to understand His ways. We have already noted that the kingdom of God is a two-part work - Christianity and the Remnant. But Christianity has a relationship with the Remnant that ties them together as well. The church actually began as the first Remnant, and continued as such until the breach at the time of the stoning of Stephen. The first Remnant began as a pure work, but after the return of Yahshua to heaven, quickly became leavened. Thus the church that Christianity received was in fact an already leavened work. But as is true with leaven, once the breach began, it spread very quickly until it was "all leavened," all three measures (Matthew 13:33), or all three 1,000 year periods (if they were granted). What we find then is that this first 2,000 year period of the church is in fact the first part of the two-part kingdom and is synonymous with the tree of the knowledge of good and evil. This is the work of the kingdom that is mixed, even as we see evidenced insomuch that it is a tree of both "good and evil," and as testified by its very beginning insomuch that it is a Pentecost work of two loaves, 2,000 years, of leavened bread. So, what is now needed? The second part in the kingdom - the tree of life work!

While the water speaks of the first Remnant, the very beginning of the church, remember that Christianity has been under that beginning ever since. Thus, one could even say that Christianity has been under the water work, even the first bird work of Leviticus 14:1-9 (where we equally find the testimonies of the water and the blood), or even one could say that it has been under the

first touch work of Yahshua's two-part healing when kingdom man has only vaguely perceived truth - men as trees walking (Mark 8:22-26). What am I trying to say here? Simple. In order for things to change and for the coming of Yahshua to be made possible, we have to come out of this tree of the knowledge of good and evil work and come into the tree of life work. This is that which is evidenced in turning the water into wine. The Pentecost water work that began the church 2,000 years ago and has in a sense continued ever since, must be turned into a Passover wine or blood work (this is where Yahshua had His disciples to drink the wine, which was His blood). Since we know that wine is blood, and that the life of the flesh is in the blood (Leviticus 17:11), clearly Yahshua's turning the water into wine tells us that we will move from the tree of the knowledge of good and evil work (Christianity), into the tree of life work (the Remnant Bride).

How is it that we know the second Remnant is the tree of life work? In addition to that which we see here already, we know this also by the fact that the bride of the first Adam was given the name Eve, which means "life" or "lives." Thus even as there were two trees in the garden - the tree of the knowledge of good and evil and the tree of life - equally there were two people in the garden - the first Adam and Eve. Adam corresponds to the tree of the knowledge of good and evil, and Eve, his bride who came from his side and whose name means "life," corresponds to the tree of life. Thus we see that the body of the last Adam (the body of Christ) is equally the tree of the knowledge of good and evil, and Yahshua's Eve Bride is the tree of life.

SO, as the water of the first Remnant is turned into wine at the "wedding at Cana" by the insistent request of a Mary, the kingdom will pass out of the tree of the knowledge of good and evil work and enter into the tree of life work. Yahweh will thus complete the two-part Remnant by acting upon that which He began in the beginning, miraculously causing it to be something else, something new - wine, even life! By turning the water into wine, Yahshua thus establishes both the water and the blood works of the first and second Remnants that are required to precede and bring about His marriage and return. Thus we see the all important meaning of the water and the blood as fulfilled in the first and second Remnant.

## **OIL AND WINE**

Knowing that the "two sons of fresh oil" of Zechariah 4 are in fact the two Remnant that are equally represented by the water and the blood, this association of the second Remnant with both oil and wine/blood affords us increased hope and understanding regarding Yahshua's parable about the good Samaritan.

In Hosea 6:1 we read:

"Come, let us return to Yahweh.  
For He has torn us, but He will heal us;  
He has wounded us, but He will bandage us.  
He will revive us after two days;



He will raise us up on the third day  
That we may live before Him."

How is it that for two days Yahweh has torn us? Because for 2,000 years He has let Satan steal from, kill, and destroy kingdom man, even as He did so and foreshadowed with Job. For 2,000 years Satan has corrupted His kingdom, corrupted and afflicted kingdom man, and taken kingdom man to the grave, even as Legion took the 2,000 swine to their grave, the sea. For 2,000 years, or "two days," Yahweh has thus wounded kingdom man via Satan; and the hope is that now He will revive us and raise us up! This is precisely what the Samaritan did for the wounded man on the Jericho road, where upon further consideration we find that in fact Yahshua is the good Samaritan.

First, let us note that this parable is recorded exclusively in Luke 10:29-37, thus identifying it with the second Remnant. How long has it been that Satan has wounded and torn kingdom man? For two periods of time, or 2,000 years. Therefore, how many people came and passed by the wounded man, refusing to do anything about meeting his needs? Two men, for each 1,000 years of Christianity. And since these two men represent Christianity, what kind of men were they? The first was a priest and the second a Levite - both religious leaders. Thus we see that for 2,000 years religious Christianity (both Catholic and Protestant, priest and Levite) has done nothing to relieve the pain of men who have been afflicted by Satan, who steals, kills, and destroys. What must happen? He who has the oil and the wine must next come along!

We read in Hosea that after two days, Yahweh will bandage, revive, and lift us up. This is precisely that which the good Samaritan did for the wounded man after two others passed by. He "bandaged up his wounds, pouring oil and wine on them; and he put him (up) on his own beast, and brought him to an inn, and took care of him." What must Yahshua do to we who are the Bride and are stripped and beaten and half dead? He must pour upon us His oil and wine, performing His second work that in fact prepares for His return, and take us to an inn and care for us.

Thus once again we find the testimony of the wine of the second Remnant, and here more specifically in regard to our own GREAT need for the outpouring of that oil and wine after Satan has afflicted kingdom man for 2,000 years, and Christianity has done nothing to relieve it.

Yahshua then went on to say - "And on the next day he took out two denarii (one for each 1,000 year period) and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return, I will repay you.'" Will Yahshua return after pouring out the oil and the wine? He tells us here that this is precisely His plan. And whatever it costs to restore these wounded ones, He will repay in full. May Yahshua heal us in our affliction.

Thus we see here several testimonies that this parable relates specifically to our day. First, it is found exclusively in Luke, which is second Remnant. Second, 2,000 years of priest/Levite Christianity has passed by without relieving man's pain and affliction by Satan. And third, the oil and the wine relate specifically to the second Remnant. Let us now add a fourth testimony.

You will notice that Yahshua did not leave this man's journey to any generalities, but for accumulative prophetic reasons identified it specifically to be a journey from Jerusalem to Jericho. We know that Jerusalem is the kingdom of God, even the kingdom that is corrupted just as Jerusalem was corrupted. But what then is Jericho, the destination to which this traveler had set out? When reading the writing titled [\*Tabernacles and Devoted Things\*](#), one finds that Jericho relates specifically to the Remnant and the act of holding all things in common wherein all things are devoted to Yahweh (even as they were devoted to Yahweh at Jericho). This in many regards is the weakness of the second Remnant at this writing (August, 2002) - we cannot get to Jericho, to holding all things in common. Because of our affliction by Satan and our weakness, we cannot get there on our own. Yahshua must therefore come along and pour out the oil and the wine to make this possible and to personally take us there. Thus we find another clear evidence that this parable relates specifically to our time and the establishment of the second Remnant.

## CLEANSING THE HOUSE

Having now considered our primary list of passages relative to both the water and the blood, we will briefly look at some of the remaining scriptures that address both of these elements together. The only other New Testament passage with both of these together is in Hebrews 9:19 where we read:

For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop. And sprinkled both the book itself and all the people, ....

Here we see that blood and water were sprinkled for the purpose of cleansing. And this is not the only time we see this, for quite significantly in Leviticus 14:52 we see the same two elements mentioned in the cleansing of the house in which leprosy had broken out. In previous writings, we have pointed out that this cleansing procedure found here in verses 33 through 53, speaks specifically to the leprous condition that has existed in the church from its beginning, but more specifically applicable since the mid point of the 3,000 years allotted, or in the 1500's. This law states that if "the mark of leprosy" breaks out in a house, then the remedial act is to take out the stones that have the "mark," scrape the walls of their plaster, and throw all of this away in an unclean place. New stones were to be put in to replace the old, and the house was to be replastered. If the "mark" broke out again, then the solution was that the entire house was to be torn down.

Without a doubt, the "mark of leprosy," or the mark of the beast, broke out in the church early on, particularly with the events that occurred since the rulers Constantine and Theodois in the fourth century with the resulting vast dominion of the Catholic Church. To deal with this leprous "mark," Yahweh's law required that He first attempt to cleanse the house by performing remedial actions. Thus, in 1517 through Martin Luther and the Reformation, some of the stones of the house were removed and the walls were replastered. But did this solve the problem of the "mark of leprosy," the mark of the beast? No it did not!

We read in Revelation 17 that the beast from which this mark occurs has seven heads (vs. 7), and the seven heads are equally seven mountains or kings upon which mystery Babylon sits (vs. 9). Martin Luther and many since have noted that this beast is Catholicism, which, based in Rome, is literally located in the city that is built on seven hills. This is obviously most telling. But that which Luther could not anticipate was that the work he began in order to try to absolve that mark, would itself equally have the mark! What Luther and even others today do not see is that as long as there is the beast in the church, both Catholic and Protestant, inherently there will be the mark of the beast, even the mark of leprosy. Let us briefly examine this beast presented in Revelation 17.

In Revelation 17:8 we read:

"The beast that you saw was and is not, and is about to come up out of the abyss and to go to destruction. And those who dwell on the earth will wonder, whose name has not been written in the book of life from the foundation of the world, when they see the beast, that he was and is not and is present."

Of necessity, I am very likely about to completely challenge your existing theology. First, let it be understood that the beast spoken of here is Satan in the church. I would suggest to you that Satan's destiny of being "was and is not, and is about to come out of the abyss and to go to destruction," is his position of being here on this earth before the Son of God came (he "was"), of essentially being legally put away or defeated by the Son of God at His first coming (he "is not"), but even as the Legion of demons received the legal right of an extension from being put away by the Son of God and went into 2,000 swine, so Satan received an extension of 2,000 years to come "up out of the abyss" and to afflict the church. Satan "was," ... then he was "is not" by Yahshua's resurrection, ... and for the last 2,000 years he has roamed the earth, having "come up out of the abyss." What then follows for him? After his 2,000 swine/2,000 year extension, he must "go to destruction."

You will notice further in verse 8 that the sequence of this subject order is repeated, but with a different conclusion. For those whose name is not written in the book of life, it says they will wonder when they see Satan, that "he was and is not and is present." The first two parts ("was and is not") remain identically the same; but the third is different - "is present," in contrast to "is about to come up out of the abyss and go to destruction." Why? Let us consider this.

Are the names of the 2,000 swine period of the church written in the book of life? Obviously not, for the end for them was not life as promised by Yahshua in Luke 9:27 and in the opening verse of the Gospel of Thomas ("And He said, 'Whoever discovers the interpretation of these sayings will not taste death.'"), but rather it was indeed death. The 2,000 year period in which Satan has taken kingdom man to death, is the period spoken of here in Revelation 17:8. It is the period of the church when kingdom men look at Satan, and like the 2,000 swine, marvel that he is now "present," when in fact he was supposed to have come up out of the abyss "to go to destruction." But Satan did not go to destruction, as declared in the first statement, but rather received a 2,000 swine/2,000 year extension! Thus these whose names are not in the book of life (they all die) "wonder" or "marvel" at this! Christianity does not understand Satan in the least, and it is the Remnant who will reveal this deceiving one.

In the verse immediately preceding this, we read:

And the angel said to me, "Why do you wonder? I shall tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns."

This is what the angel is doing today as the latter rain of truth has begun - he is removing the wonder as to who are this beast and the woman. They are seven-headed mark-of-the-beast Christianity and the beast Satan who has taken kingdom man to death for 2,000 years. We no longer need to wonder who is this beast and why it is that he has had such authority over kingdom man.

In verse 11, we also read:

"And the beast which was and is not, is himself also an eighth, and is of the seven, and he goes to destruction."

Here again we see this same order, but this time with an insertion of some added information between the "is not" and the "goes to destruction." Let us lay all three of these out for your comparison.

1. was and is not,	and is about to come up out of the abyss	and to go to destruction
2. was and is not	and is present	
3. was and is not,	is himself also an eighth, and is of the seven,	and he goes to destruction

Here we find the explanation for the statement "is present" in verse 8. Where is he present? Obviously, he himself is "also an eighth, and is one of the seven." Thus we clearly see where Satan "is present." He has gone into the 2,000 swine/2,000 years of the church and reigns with the church. While Christianity is seen as the seven-mountain/seven-headed beast that is graphically pictured in the Rome church; even as we read here, Satan is in fact also an eighth king/mountain (the little horn spoken of in Daniel 7) that is "of the seven," of Christianity. But even as we read in the writing titled *JOAB*, this place of Satan actually works out for the good of Christianity in the long term. (For the astute, one will notice that it is prophetically very difficult to separate Satan's identity from the identity of Christianity. The two are often cast as separate, yet being one.)

Since Satan "is himself also an eighth, and is of the seven," and as we have seen is in fact the substitutionary covering or even substitutionary head of the church, when it comes time for the judgment of "the house," Yahweh only has to afflict this one who is the eighth head - Satan. **For the sake of seven-headed Christianity, sparing it from destruction, the eighth head "goes to destruction," even as it is written here.**

Thus we see from this that the time "present" (which is precisely the same phrase used in Hebrews 9:9 describing this same period of the church that must be torn down) is in fact the period of Christianity that is marked by the beast and has his united presence as the eighth king. And per this matter of Satan temporarily replacing Yahshua as head of the church, it is most striking that this head that "is of the seven," occupies the numeric place of Yahshua, who is often associated with the number "eight." Thus it is Satan as the eighth king or head who serves in the governmental place of Yahshua until he is removed and "goes to destruction."

Therefore, returning to the matter at hand - Did the Reformation of 1517 really solve the leprous condition of the "house"? Unquestionably not! The mark of the beast remains on the church as long as the beast remains. Thus there is only one legal solution according to the law of the mark of leprosy - tear down the house! This Yahweh will perform (even as we likewise read in Hebrews 9 that the holy place, the "time present," must be torn down), and evidence indicates that it is now time to perform this. In order for the mark of the beast to be corrected in the house, both seven-headed Catholicism and equally marked Protestantism must be torn down - and their fall will be in one hour, even as we read in Revelation 18:19!

But on the other hand, even as we have noted, it is equally evident that Yahweh is going to have mercy on the "house" as well, just as He had mercy on Babylon. Yahweh is not going to let the "house" have its full 3,000 years, which if He did it would be "three hours of darkness" after which it would be said - "My God, My God, why have you forsaken Me?" But instead, Yahweh is going to have mercy and cut those days short. Will He tear down the house? In truth - Yes. But not with the same results. Let us see.

Even though it was extensively prophesied that Babylon would be decimated and razed by the Medes, when the fulfillment came, their conquest was not with the complete wrath with which Yahweh planned and declared beforehand. Yes, He did send the Medes, but instead of the desolation of Babylon, He performed a takeover and change in government. This is precisely that which will take place in Christianity. Even as the King of Babylon, Belshazzar, was the only one killed when the city was subdued, so Satan, who has ruled in mystery Babylon Christianity for 2,000 years, will equally be "killed" and the corrupt city or house be subdued. Thus the eighth head will indeed "go to destruction."

While in fact there will be a much needed tearing down of mystery Babylon, it will not be with the violence that was planned or with which the church justly deserves for corrupting Yahweh's kingdom. Its tearing down will be with mercy, and there will of necessity likewise be a much needed change in government and headship or rulership, even as there was in Babylon.

This now brings us to our subject at hand. If the leprous house of Mystery Babylon Christianity receives mercy, and Satan, the true beast of the mark, is put away, then according to Yahweh's laws the now restored house must be cleansed; and here is where a unique message occurs in these passages.

In this law regarding the cleansing of leprosy, there are two common familiar elements - the water and the blood. In Leviticus 14:52 we read - "He shall thus cleanse the house with the blood

of the bird and with the running water, along with the live bird and with the cedar wood and with the hyssop and with the scarlet string."

First, may we point out here parenthetically that in this testimony, once again we see a correlation between wine and blood. Here the blood was sprinkled with the hyssop, and at the end of Yahshua's crucifixion, the wine of which He partook was likewise lifted up to Him on a branch of hyssop (John 19:29). Thus the blood and wine are one in relation to the hyssop.

We see then that even as there was cleansing with blood and water in Hebrews 9:19, equally we see that the cleansing of the restored house must likewise be by these two elements of the blood and the water. Knowing as we do that the blood and the water are clearly the two Remnant, we find again the testimony of the vital importance of the Remnant to Christianity by providing and fulfilling this essential cleansing. This two-part work of Yahweh is His blood and water that is used to legally cleanse the restored house in which the "mark of leprosy" broke out. **Once the mark of the beast is taken off of Christianity by the final putting away of Satan, Yahweh will cleanse the church with the blood and the water of the first and second Remnant as required by His law.** This tearing down of Christianity as the leprous house is now the eighth evidence that Christianity must be torn down or die; and as we see here, thereby removing the mark of the beast (7) that has been upon the house for 2,000 years.

## CLOSING

Two points remain as we draw to a close our consideration of the water and the blood that must precede the return of Yahshua. First, it is very worthwhile to note something pointed out in the writing titled *JOAB*, [Page 8](#). In it we considered the significance of the circumcision of Moses' son by his wife, Zipporah, whereupon she cast the child's foreskin before Moses' feet and declared - "You are indeed a bridegroom of blood to me." Herein we see once again the necessity of a blood work that must precede or prepare the way for the coming of Yahshua the deliverer. Moses was in every regard a picture of Yahshua coming to this earth to deliver us from our own Egypt. But as the deliverer, we find that a work has to be performed, a "bridegroom of blood" work that prepares the way for the Bridegroom. This cannot be Yahshua's own blood, for here we see that it is the blood of the son that is required and not that of Moses, the bridegroom, the deliverer. Even as we see that blood preceded the coming of Yahshua the first time, so of necessity it must be the case the second time as well; and here once again we see it as the "bridegroom of blood" work, the second Remnant, that prepares the way for the Deliverer. It is recommended that you read this select portion in *JOAB* if you have not already read it, for it is very worthwhile.

The second and final point to be considered here is taken from the key verse in this study where we read once again:

This is the one coming through water and blood, Jesus Christ; not by the water only, but by the water and by the blood. And it is the Spirit who bears witness, because the Spirit is

the truth. For there are three that bear witness, the Spirit and the water and the blood; and the three are in the one.

Thus we see that there are in fact three that bear witness. In addition to the two Remnant that precede the coming of Yahshua, we find also the witness of the Spirit, or the truth - "the Spirit and the water and the blood." Thus by simple comparison here, since we read that "the Spirit is the truth," it could also be said that the three that bear witness are - the truth and the water and the blood.

This writer marvels at all that I see and have been shown. It seems evident from this verse and from other scriptures such as the two-part healing of the blind man, that the latter rain is an increase in truth like unto the former rain. The former rain brought about some tremendous truth regarding Yahshua and the kingdom of God; but it was an in-part revelation. Even as the former rain was increased truth and revelation, so the latter rain will likewise bring increased truth and revelation. This is in fact the Manna from heaven that He is feeding us, His marriage supper of the Lamb. All of these testimonies tell us that the latter rain is evidenced by this third witness of truth; and it is truth that we are now receiving regarding the kingdom of God and such related matters. This is never more evident than in regard to the revelation of the two Remnant, something which has never before been revealed to man. Adding to this the understanding of the breach period of Christianity, for the first time blind man is only now beginning to "see everything clearly." This is the second touch, the completion of the second three-day period of creation (the first marked by the creation of trees). Thus we take hope that indeed a latter rain has begun, evidenced by the truth we are receiving.

Therefore, with the establishment of the second Remnant, the three witnesses will be present for the return of Yahshua - the first Remnant, who are waiting under the altar, the second Remnant, and vital truth. Yahweh will give man His manna of truth by the outpouring of His latter rain Spirit, in which we take hope even now. We rejoice in that which He is showing us now, and we look to Him to give us everything that is necessary, including the oil and the wine and being borne to Jericho, in order to fully prepare the way for the coming of Yahshua.

Amen!

PS - Of necessity we must add a ninth evidence per the requirement that the body of Christ must die or be put to sleep, for an eighth without a ninth is incomplete. This relates specifically to this matter of Moses' deliverance of the children of Israel out of Egypt - a foreshadowing of kingdom man's deliverance out of this world.

We have already noted the necessity for a "bridegroom of blood" work in preparing the way for the Deliverer. We also know that Yahweh does nothing new under the sun, that what He will perform in His kingdom is already foreshadowed in the natural. This is certainly most evident in the deliverance of the sons of Israel out of Egypt.

There were many miracles performed by Yahweh in order to get Pharaoh to let His people go, but in fact there was only ONE that was successful - the death of the first-born! We will now get straight to the point.

What, in truth, effects the deliverance of mankind from our Egypt? Was it not the work of the death of "the first-born among many brethren" (Romans 8:29), even Him who is "the first-born of all creation" and "first-born from the dead" (Colossians 1:15, 18)? Yes, it was indeed the death of the first-born, Yahshua, on our behalf that purchased our deliverance. And it was even the death of the first-born, Yahshua, that purchased our place as priests or Levites, even as the death of the first-born in Egypt purchased the rights that Yahweh later claimed through the sons of Levi - "on the day that I struck down all the first-born in the land of Egypt, I sanctified to Myself all the first-born in Israel" (Numbers 3:11-13, 44-51). As it is written concerning Yahshua - "Out of Egypt did I call My Son" (where He was hidden during what would have been His death - Matthew 2:15) - so was Yahshua called out of death to pay the price for mankind.

But of necessity this does not end here, for even as it went with the first-born Son of God, so it must go with the first-born Esau body of Christ. Even as Christ had to die in order for man to be delivered from Egypt, equally the body of Christ must die in order for the Bride and even all mankind to be delivered from this earth. Thus we find once again that there is only ONE miracle that must equally take place in order for Pharaoh to let Yahweh's people go - the death of first-born Christianity!