

THE BEST IS BEFORE US – THE LATTER RAIN

On the day of Pentecost when the former rain was poured out, Peter stood up and declared:

“For these men are not drunk, as you suppose, for it is *only* the third hour of the day; but this is what was spoken of through the prophet Joel:

‘And it shall be in the last days,’ God says, ‘that I will pour forth of My Spirit on all mankind; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my bondslaves, both men and women, I will in those days pour forth of My Spirit and they shall prophesy.

‘And I will grant wonders in the sky above and signs on the earth below, blood, and fire, and vapor of smoke. The sun will be turned into darkness and the moon into blood, before the great and glorious day of the Lord shall come. And it shall be that everyone who calls on the name of the Lord will be saved’ ” (Acts 2:15-21).

Do you think that what Peter said here, which was written by the prophet Joel, was fulfilled at that time? I always assumed so, that is until recently. To understand what Yahweh did at that time, what He has done for the last 2,000 years, and what He will do today, you have to understand the breach and its delaying affects.

Was John the Baptist the fulfilling Elijah? As addressed in [When Elijah Comes](#), clearly he was not. He stated so himself (John 1:21). Furthermore, was Mary the promised fulfillment of Isaiah 7:14, the virgin who would birth Immanuel? As addressed in [How To Untie A Donkey, page 3](#), she was not, evidenced in part by the simple fact that He was named Yahshua, not Immanuel. As addressed in that writing, and as strange as this may sound, Yahshua’s coming was an Ishmael work. Like Ishmael, He too was born of a bondwoman, a woman of this corrupt flesh, and He Himself was in this flesh. Though His work was essential for all mankind, it could not and did not provide that which man must have—the pure kingdom of God with Him reigning. The kingdom was [too early](#) when He came then, the nations still having the right to rule; therefore He returned back to heaven, and the kingdom was corrupted.

So, how would all of this have affected the first Remnant and what they did? As already stated, the promise had to breach—the breach of Christianity. What does this then tell us about Peter’s subject proclamation in Acts, quoting from the prophet Joel? It tells us that in their own way, the first Remnant was also a Mary, a John the Baptist, even a Yahshua. None of these, including the first Remnant, fulfilled that which had to

come later. Like the first bird in Leviticus 14:1-7, they all had to die; and the latter timely work, like the second bird that does not die, would fulfill the promise.

In order to see what was in fact being spoken of by Peter, how it must actually be fulfilled, and what this tells us regarding the days set before us, let us examine Acts 2 and Joel 2. In these passages we will see more fully the truth of what was just stated regarding the first Remnant, and equally impacted Christianity.

First, by Peter quoting from Joel 2, we can suspect that that chapter, and even the entire book of Joel, is relative to the church. This is indeed confirmed throughout that book, including the famed passage in Joel 2:23:

So rejoice, O sons of Zion, and be glad in Yahweh your God; for He has given you the early rain for *your* vindication. And He has poured down for you the rain, the early and latter rain as before.

Clearly, this is a specific reference to the former and latter rains of the Holy Spirit, the two sons of fresh oil in Zechariah 4:14, the former and latter works within the kingdom of heaven, the church. In fact, it is most appropriate that Peter referenced Joel 2, for it was the former rain that was being poured out at that very time.

But what else do we see attested in that chapter that tells us about the church? We certainly know that the promises Peter referred to could not and would not be fulfilled by them, but would find their fulfillment in the latter rain. Additionally, it is the latter rain that prepares the way for Immanuel. So is there anything in that chapter that places this fulfillment at this time, and is there anything in it that speaks concerning the breach? These are very important questions to ask. Let us start with the breach.

Joel 2 begins with this statement:

For the day of Yahweh is coming; surely it is near, a day of darkness and gloom, a day of clouds and thick darkness.

This is the very thing Peter referred to in his quote of Joel 2:28-32. In that quote in Acts 2:20 we read:

The sun will be turned into darkness and the moon into blood, before the great and glorious day of the Lord shall come.

In Peter's mind at that time, what, very likely, could this darkness have been that he was referring to when quoting that passage? In answering this, remember that (1) the purpose of his reply was to explain what was taking place on that Pentecost morning. But also, (2) he was turning the people to believe in Yahshua as the Son of God. After quoting the passage from Joel, Peter immediately addressed His crucifixion. And what had they just witnessed during that crucifixion, **but that for three hours the sun turned into darkness**. Surely this would have been on his mind and on the minds of others when quoting this—"the sun will be turned into darkness." They had just seen that take place.

But, was this the true fulfillment of Joel 2:31? **Or, were the three hours of darkness simply a testimony of that which would immediately follow?** Yes, like John, Mary, and even Yahshua, these events equally foreshadowed, for the true darkness and blood were in fact at hand, beginning to take place at that very time.

Joel 2:25 tells us that there would be a time when “the creeping locust, the stripping locust, and the gnawing locust” are sent upon the church. Verse 3 even compares this destruction to the original Garden, saying that, “The land is like the Garden of Eden before them, but a desolate wilderness behind them, and nothing at all escapes them.” What have we seen concerning the Garden of Eden? It is the kingdom. It is the same kingdom being spoken of here relative to the former rain and the latter rain—the church. And its desolation is from Yahweh, as it is written, “Alas for the day! For the day of Yahweh is near, and it will come as destruction from the Almighty.”

So, what is this devastation of the kingdom spoken of in Joel 2, as well as this darkness and the moon turning to blood that is stated to take place “**before** the great and awesome day of Yahweh comes,” before the coming of Immanuel? Clearly, it is the corruption of the kingdom that began as soon as the disciples [cast lots for Judas’ replacement](#). This corruption has continued for 2,000 years and ends at the glorious coming of Immanuel.

Let us consider more of the details regarding this. How long was the type of this coming darkness that would continue until Immanuel’s glorious coming? There were three hours of darkness when Yahshua was on the cross (Matthew 27:45). And how many “days” was the church to receive? Three days, or a legal [3,000 years](#). And at what hour did the former rain come? Peter tells us that it was at the **third** hour (Acts 2:15), foreshadowing the third day when the latter rain would come to truly fulfill these blessed promises.

Furthermore, how many sons from the Canaanite wife did Judah have? Three—two of whom Yahweh killed, and Tamar was withheld from the third (Genesis 38). And how many loaves of leavened Pentecost bread did Saul receive? Three men came with three loaves of bread, and they gave him two (1 Samuel 10:3-4). And how many parts of the sheep of the Shepherd were cut off and died? Two parts, and the third part is taken through the fire (Zechariah 13:7-9). And how many loaves of leavened bread were lifted up by the priest on Pentecost, but could not ascend to Yahweh as a burnt offering? Two loaves (Leviticus 23:17). But how many measures of meal were leavened, testifying to the leavening of the kingdom of heaven? Three measures (Matthew 13:33). And for how many days were the sons of Israel forbidden to even go near Mount Sinai, then on what day did Yahweh come down “in the sight of all the people”? Two days forbidden, and He came in their sight on the third day (Exodus 19). And how many days has Yahweh wounded us, and on what day does He revive us and raise us up to live before Him? Again, two days and then the third. Added here is this passage from Hosea 6:1-3 so that you can see the testimony of the church, evidenced once again by the latter rain.

“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. So let us know, let us

press on to know Yahweh. His going forth is as certain as the dawn; and He will come to us like the rain, like the spring rain watering the earth.”

Do you then see that the three hours of darkness while Yahshua was on the cross foreshadowed the 3,000 years that the sun would turn into darkness? This is most important. Yahshua clearly stated that He was the light of the world; and when He left, darkness would come and no one would be able to work (John 9:4-5). Therefore, just as we read here in Joel, when He left the sun turned into darkness.

This period of darkness is equally evidenced and prophesied when after the Passover Lamb of God was slain and the blood sprinkled on the doorpost and the lintel, the church immediately entered into darkness. They have gone into the house and in the darkness of night have eaten the Lamb with bitter herbs, with sandals on their feet and a rod in their hand, waiting for the dawning of the light, the coming of Immanuel.

Will it then be dark for another 1,000 years? When will the great and glorious day of the Lord spoken of in Acts 2:20 actually come? In Matthew 24:22 and Mark 13:20, we see that Yahweh has to cut the days short lest no flesh would be saved. This is clearly attested to in all the like passages that we just examined—the three parts cut short to two. Judah does not give Tamar to the third son, cutting death short to two. Saul did not get the third loaf of wheat bread. Two parts of the sheep are cut off and die, but not the third. There would be three measures of meal leavened, but they only get two. Yahweh forbade the sons of Israel to even come near Mount Sinai for two days, but on the third day He came in the sight of all the people. He wounds for two days, but bandages and lifts up on the third day.

Here now is a wonderful truth that equally confirms and even explains what Yahweh was planning, yet must also alter. On what day is a male child to be circumcised? In Leviticus 12:3, we read: “On the **eighth** day the flesh of his foreskin shall be circumcised.” What is circumcision? It is removing the flesh covering. This has many applications, from the natural on up. But the highest circumcision is when we are circumcised of this flesh, putting it off and entering into our immortal, incorruptible body. Does this happen when we die? No, of course not. When we die we go to sleep, as Paul clearly stated (1 Corinthians 11:30, 15:51). There are [three ascensions](#), often called resurrections—first for the Bride, second for the Body, then finally for the nations.

Remember, the church was given 3,000 years to effect the kingdom and its fruits. What you will now read is wonderful to see and to consider, and is highly confirming regarding Bride truth. If the Body of Christ had done its work and brought forth the required fruits of the kingdom, then they too after three days and three nights would have come out of the grave, ascended alive, and received their immortal bodies, even as did Christ. What day would that have been? There were four days (4,000 years) leading up to Yahshua. Adding three days (3,000 years) for the church would be a total of seven days. Therefore, they would have received their immortal bodies on the **eighth day!** This is the day they would have been circumcised of their flesh.

But, will or can that happen? Absolutely not! So what must take place? Very simple. Yahweh must cut those days short from three to two; pour out His Spirit, the latter rain, on the second Remnant; and complete that which Yahshua began 2,000 years ago with

the first Remnant. This is the Elijah work, who are the elect spoken of in Matthew 24:22 and Mark 13:20. These are the ones that because of them and through them Yahweh cuts the days short, prepares the way for Immanuel, and performs for the church what they have totally failed to accomplish. These are the ones whom “He will raise up on the third day, that we may live before Him.”

How does He do this? As addressed in [The Waltz of Life, page 3](#), He stacks the eighth day of circumcision on the seventh day, and performs the circumcision of the Bride work “early”—they put on immortality. But the amazing and highly affirming matter to note here is that once again we see that the church was supposed to get 3,000 years, taking them to circumcision on the eighth day, but only gets 2,000 years. What then happens to Christians? Also addressed in *The Waltz of Life*, the Body of Christ will receive their circumcision on the next higher level eighth day, stacked on the seventh as well.

So, if the sun turning into darkness is Yahshua leaving this earth and returning to heaven, then what is the fulfillment of the moon turning into blood? In the original creation, we see that both the sun and the moon were created on the fourth day (Genesis 1:16). But actually, they were not called the sun and the moon in that verse, but the greater light and the lesser light.

God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; *He made* the stars also.

On what “day” then was it that Yahweh created the Greater Light, Yahshua, on the earth? On the fourth day of mankind. But, did He rule the day? No. He was too early for that, and the “sun” turned into darkness. (Read [The Waltz of Life](#), specifically [page 3](#), and you will see that He does begin to rule the day on day four, only at a higher level.) So then, what was the lesser light that was equally created on the fourth day that, according to Joel, would turn into blood?

In Zechariah 4, we see the “olive tree → lampstand → olive tree” pattern of the church; and we know that this is in fact the Bride, followed by the Body, and concluded by the Bride. We have seen that the Bride is a split work, and is in fact the two cherubim split by, but covering, the ark of the covenant. It is most confirming that the two cherubim in Solomon’s temple were made of olive wood, overlaid with gold (1 Kings 6:23, 28). These are the two olive trees of Zechariah 4.

Furthermore, Exodus 25:10 tells us that the ark of the covenant that “split” the two cherubim was made of acacia wood. What is acacia wood? It comes from a tree that attests to the curse in that it brings forth great thorns. In fact, it is concluded that the crown of thorns that was placed upon Yahshua’s head was made from the acacia tree. ([Click here](#) to see the tree and a crown of thorns.) Thus we see testified in Solomon’s temple once again the church—olive wood cherubim Remnant → acacia wood Christianity, weighed down with the thorns/cares of this world → olive wood cherubim Remnant.

What does this have to do with the moon turning into blood? We read in Ezekiel 28:14 that Satan is identified as the “anointed cherub who covers.” He is in fact the bride who is replaced by the split Bride—the two Remnant. But the fact is, the fulfilling Bride did

make a brief appearance in the first Remnant before Satan took his place as cherub. Even as the Greater Light was created on the fourth day, the lesser light was created on that day as well, and that by Yahshua—the first Remnant. But what happened to the lesser light, the moon? The Remnant breached, they died, and the bride turned into the “anointed cherub who covers,” Satan. Thereupon, Joel 2:31 was fulfilled and **the moon, the Bride work, turned into blood, Satan**. Like Yahshua, the first Remnant was too early. Only now can the second Remnant Bride be formed and the moon turn back into the true light.

Thus we see that part of what Peter spoke from Joel was indeed fulfilled: The sun did turn into darkness and the moon did turn into blood. But the fullness of the blessing aspect had to breach, and will be fulfilled today in the latter rain. Like Mary, John, and Yahshua, they too were too early, before the time, and the promise had to breach and be fulfilled at the fullness of time with the second Remnant.

“And it shall be in the last days,” God says, “that I will pour forth of My Spirit on all mankind; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my bondslaves, both men and women, I will in those days pour forth of My Spirit and they shall prophesy.”

Also from Joel 2:18, 19, and 21, we read regarding the latter rain and the coming of Immanuel:

Then Yahweh will be zealous for His land and will have pity on His people. Yahweh will answer and say to His people, “Behold, I am going to send you grain, new wine, and oil, and you will be satisfied *in full* with them; and I will never again make you a reproach among the nations. ... Do not fear, O land, rejoice and be glad, for Yahweh has done great things.”

So may it be today.

[MORE ON HOW TO UNTIE THE DONKEY](#)

In the writing, [How To Untie A Donkey](#), we saw that the latter rain comes by the work of the Elijah, even as the former rain came by Yahshua. This was particularly evidenced by the conjugal nature of the release of the shemen, the fresh oil. These are the subject former and latter rains, establishing the two sons of fresh oil, the two Remnant. But most importantly, Yahshua was erected on the cross, some forty-nine days later the former shemen was released to the first Remnant Bride, and they were impregnated, resulting in the birth of the Body of Christ. Today, the Elijah must be erected, lifted up for good and not evil, the latter shemen released to the second Remnant Bride, impregnating them with the results of the birth of Immanuel. Once again we see that the outcome of the former rain was a shortfall, and the latter rain brings the fulfillment. The former births a flesh work, the latter births that which is from above.

We also saw that for legal reasons, undoubtedly Judas and Peter had to have been sent to untie the donkey(s). What is significant about the donkey? It equally testifies to the

release of the former and latter rains; and it is the donkey, the latter rain, that brings the triumphal coming of Immanuel as King. So what then is significant about these two men? Judas was of the tribe of Judah (Judas and Judah are the same Greek word), and thereby had the legal right to untie the donkey's colt from the choice vine (Genesis 49:11). Peter, on the other hand, had the legal rights to loose on earth that which has been loosed in heaven (Matthew 16:18-19). These two attest to the rightful authority to release the shemen; and as we noted, both men look to the fulfilling Elijah.

To help understand this better and provide even more supporting evidence to these matters, let us examine a most important account—the very words of Yahshua regarding the former and latter rains. In John, chapters 14 through 16, Yahshua laid out exactly what we have been seeing regarding these two rains and loosing the donkey. To begin with, in John 14:10-11, He told the apostles:

“Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.”

Thus we see that Yahshua has authority from the Father because He is in the Father and the Father is in Him, and the works that He does are from the Father. After establishing this relationship, He then adds others into this union and effectual outcome. In the next three verses, 12-15, He now states:

“Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater *works* than these he will do, because I go to the Father. Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do *it*. If you love Me, you will keep My commandments.”

So, the Son does the will of the Father; and if those who believe in Him do His will, then they are added into this relationship with its affirming evidence. And why do we bring this up? Because this statement from Yahshua has an unmistakable correlation to that which follows regarding the former and the latter rains. Keep in mind here, the rain falls at two different times. And, even as there were twelve apostles at the time Yahshua said this, there would be another twelve apostles at the time of the latter rain. **Therefore, when Yahshua addressed the outpouring of the Spirit, He would need to testify of both of these works.** This is very important to realize. People read this account in John 14-16 and think that He was only talking about the day of Pentecost. But that cannot be the case. As stated, there are two outpourings, and He had to speak of both, which He did. Let us see this.

In the very next verses in John 14, verses 16-17, Yahshua then states:

“I will ask the Father, and He will give you another Helper, that it may be with you into the age; *that is* the Spirit of truth, whom the world cannot receive, because it does not see it or know it, *but* you know it because *it* abides with you and will be in you.”

There are two points to note here first. To begin with, the pronoun “He” is not present in the subject Greek text, though added in most translations. Second, most translations say, “that He may be with you forever.” This is a tragic and entirely misleading translation, characteristic of the breach. The Greek word here for “forever” is “aion.” It is literally an age and DOES NOT have the connotation of being eternal in duration. Furthermore, the two Greek words preceding aion are “eis ton,” which accurately translated is “into the,” or “into the age.” Following is an example where these same two Greek words “eis ton” were translated correctly. Located just two chapters later, the identical phrase is used, only with regard to the world:

Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born **into the** [eis ton] world [John 16:21].

Eis is repeatedly used in the Scriptures to indicate “into,” such as:

“... **into** the wilderness” [Mark 1:12].

“... **into** all the truth” [John 16:13].

“... **into** the fire” [John 15:6].

Thus again, the phrase “eis ton aion” literally reads, “into the age.” Having established this, one must now ask the important question: What age? Here is where we begin to see how both rains are laid out in what Yahshua said in these three chapters, and what the Spirit is saying to us today. Our examination at this point is going to take some time to develop; but, in order to understand what is being said here, it is critical that we understand what is meant by “into the age.” Let us see.

Very helpfully, we find in the following passages that there are two ages that transpire in the church—the age that was present when the Scriptures were being written, and one to come at the completion of that age.

“Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in **this age** or in the **age to come**” [Matthew 12:32].

Jesus said, “Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, but that he will receive a hundred times as much now in the **present time**, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the **age to come**, age-abiding life” [Mark 10:29-30].

And He said to them, “Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive many times as much **at this time** and in the **age to come**, age-abiding life” [Luke 18:29-30].

Jesus said to them, “The sons of **this age** marry and are given in marriage, but those who are considered worthy to attain to **that age** and the resurrection from

the dead, neither marry nor are given in marriage; for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection" [Luke 20:34-36].

These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly *places*, far above all rule and authority and power and dominion, and every name that is named, not only in **this age** but also in the **one to come** [Ephesians 1:19-21].

Then we find in another passage simply a statement per the present age, though describing the age that follows:

"For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously, and godly in the **present age**, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus ..." [Titus 2:11-13].

Obviously, the age spoken of during the time they wrote these things, which is the time of Christianity, must come to an end. When does the age of Christianity come to an end? Already we see in the last quote an indication as to its end—at "the appearing of the glory of our great God and Savior." Matthew 24:3 tells us essentially the same thing, where we read:

As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what *will be* the sign of Your coming, and of the **end of the age**?"

Then in this final passage, we find simply a reference to the age to come:

For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the **age to come**, and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame [Hebrews 6:4-6].

These are incredibly revealing passages, and there are even more! We have already seen that the accurate translation of the Greek phrase "eis ton aion" is "into the age." It is very helpful that this specific phrase is used elsewhere in the Scriptures, and we will now examine them as well. This will give us even greater insight into what the church truly is relative to these two ages. And keep in mind, we are examining all of these in order to understand what Yahshua was saying when He told the disciples, "I will ask the Father, and He will give you another Helper, that it may be with you **into the age**." Let us now examine these other passages where this identical phrase is used, providing clear and much needed understanding. And as you will see, all but two of these verses were written by John, the writer of the book we are examining regarding the two outpourings of the Spirit. This gains even greater significance since three of these verses deal with not dying, and Yahshua stated concerning John, "If I want him to remain until I come, what *is that* to you? You follow Me!" (John 21:22). In the John kingdom the elect do not die. Here now are the verses using "eis ton aion."

Seeing a lone fig tree by the road, He [Yahshua] came to it and found nothing on it except leaves only; and He said to it, "No longer from you shall there be fruit **into the age** [eis ton aion]." And at once the fig tree withered [Mathew 21:19].

Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave to sin. The slave does not remain in the house **into the age** [eis ton aion]; the Son remains **into the age** [eis ton aion]. So then, if the Son frees you, you will be free indeed" [John 8:34-36].

"Truly, truly, I say to you, if anyone keeps My word, he will surely not taste death **into the age** [eis ton aion]" [John 8:51].

"... and everyone who is living and believes in Me will surely not die **into the age** [eis ton aion]" [John 11:26].

The world is passing away, and its lusts; but the one who does the will of God lives **into the age** [eis ton aion] [1 John 2:17].

Are you seeing that **this phrase "into the age" is relevant specifically to the age that was to come?** Here are two more like attesting passages; but they include another use of the word aion, yet in the form "aionios," meaning "age-abiding." We already saw the use of this latter word in two passages above—Mark 10:29-30 and Luke 18:29-30. In them is the promise of age-abiding life in the age to come—"and in the **age to come**, age-abiding life." Let us now see what else the Scriptures say regarding this age to come.

"Truly I say to you that all sins shall be forgiven the sons of men, and whatever blasphemies they shall have blasphemed; but whoever blasphemes against the Holy Spirit has not forgiveness **into the age** [eis ton aion], but is guilty of **age-abiding** [aionios] sin" [Mark 3:28-29].

"... but whoever drinks of the water that I will give him shall not thirst **into the age** [eis ton aion]; but the water that I will give him will become in him a well of water springing up to **age-abiding** [aionios] life" [John 4:14].

Thus we see that not only is there age-abiding life, but also age-abiding sin. What then can all of this mean? Before answering this, let us now lay out the events that characterize these two distinct ages clearly spoken of in these passages. We will begin with the first age, that being the age of the church that is essentially the period of Christianity—the two parts, or 2,000 years of the church that we addressed earlier. From all the above passages we see that the age of Christianity is characterized by:

- Houses and brothers and sisters and mothers and children and farms, along with persecutions
- Ungodliness and worldly desires, requiring the decision to live sensibly, righteously, and godly
- Looking for the blessed hope and the appearing of the glory of our great God and Savior, Yahshua
- The world that is passing away, and its lusts
- Fig tree Christianity has born no fruit and will not enter into the age

Now let us lay out from these passages the qualities of the age that follows, which is brought into contrast with the preceding age.

- Age-abiding life
- The first resurrection from the dead, of whom will neither marry nor are given in marriage; and they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection
- The appearing of the glory of our great God and Savior, Yahshua
- The slave of sin does not remain in the house, but the Son remains; so then, if the Son frees you, you will be free indeed
- Keeping His word, we will not taste death
- Everyone who is living and believes in Him will not die
- The one who does the will of God lives
- We shall not thirst, and the water that He will give us will become in us a well of water springing up

Do you see what is being laid out here in all of these passages? The first age spoken of is the age of Christianity. It is a shortfall death work; and what one does in that age can determine whether they will enter into the next age. So what is that age? It is the age of the Millennial reign of Immanuel, when those who ascend alive in the first resurrection will rule and reign with Him for a thousand years, and as specifically promised will never die. Only now, after 2,000 years of Christianity, can these promises concerning this age even be fulfilled. Because of timing, everyone before us has died and gone to the grave—they sleep. But today, we have the opportunity to be the [obedient people](#) and fulfill the promise that those who keep Yahshua's word will enter "into the age" and not taste death.

These are those who will be age-abiding. This is the Millennial age that men have looked to for thousands of years. Those in the entire Old Testament have all reckoned time with the hope of the awaited age of the Messiah. Throughout the centuries everything focused on this, and even moreso in the church period. The apostle's question to Yahshua focuses on this day when they asked, "Tell us, when will these things happen, and what *will be* the sign of Your coming, and of the end of the age?" There is a longing for the end of the age that man has been in for 2,000 years, and the beginning of the Millennial age. And this is precisely the time Yahshua was speaking of when He told those same apostles, "I will ask the Father, and He will give you another Helper, that it may be with you **into the age.**" Thus we see that, once again, He was not speaking of the former rain here, but the latter rain.

Keep in mind once again that the former rain actually looks to the true fulfillment in the latter rain. And remember, the kingdom came early and the true fulfillment had to breach. There is no question that the Holy Spirit was with the church for those first 2,000 years, but what you are about to learn evidences that there was a very important distinguishing difference in what was promised by Yahshua regarding these two rains. Everything we have learned in this section has been laid out to get us to this next consideration. Let us continue.

In John 14:16-17, this three-chapter-long address regarding the former rain and the latter rain began with Yahshua's opening statement:

“I will ask the Father, and He will give you another Helper, that it may be with you into the age; *that is* the Spirit of truth, whom the world cannot receive, because it does not see it or know it, *but* you know it because *it* abides with you and will be in you.”

We have seen that the age spoken of here where the Helper, specifically the “Spirit of truth,” will be given is the fulfilling Millennial age. For clarity sake then, one could restate the first part of this passage: “I will ask the Father, and He will give you another Helper, that it may be with you into the [Millennial] age.” This is indeed Yahshua’s goal and purpose; but, He also knew that He was early and the church was early, and that the outpouring of the Spirit would breach. Even so, He set this forth at the very outset of what He was saying here, yet it was a promise specifically for the latter rain in the Millennium.

Equally important to note, we see that Yahshua set forth here the purpose of the outpouring of the Spirit in the latter rain: To provide the “Spirit of truth, whom the world cannot receive, because it does not see it or know it, *but* you know it because *it* abides with you and will be in you.” Did the first Remnant apostles know the Spirit of truth? Only slightly; for again, it would breach. Let us continue and you will see in the verses and chapters that follow the two distinctly different outpourings of the Spirit.

In verse 16, you will notice that the word “give” is used, indicating a right to possess—“He will **give** you another Helper.” But following this initial statement regarding the intent to give the Spirit of truth, another word is used when actually fulfilling the former and latter rains. This is first seen in John 14:26, where we read Yahshua’s additional statement:

“But the Helper, the Holy Spirit, whom the Father will **send** in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

There are three important things to note here. First, it says here that the Holy Spirit is being sent, but not specifically the Spirit of truth. Second, specifically the Father sends the Holy Spirit—“whom **the Father** will send in My name.” And third, the Greek word here for “send” (#3992) is a different word from “give” (#1325), as we read in verse 16—“He will **give** you another Helper, ... the Spirit of truth.” There is a distinct difference between giving something to someone and actually sending it. And remember, you have to factor in the breach. Why are these distinctions so important? Let us see.

It is quite interesting that upon telling the apostles what we just read, Yahshua then changed locations. One would never know this were it not recorded, for the subject matter indicates no change whatsoever. But in verse 31 of John 14, Yahshua says, “Get up, let us go from here.” This is a very strange thing to add at this point, for it seems wholly irrelevant from the message; but, when we examine what Yahshua next says about the Holy Spirit, there is indeed a change.

We have already seen that it says that the Father would send the Holy Spirit—“whom **the Father will send** in My name.” Now in John 15:26-27, this changes. Here we read:

“When the Helper comes, whom **I will send** [#3992] to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will testify about Me, and you *will* testify also, because you have been with Me from the beginning.”

So does the Father send the Spirit now? No. Now it is the Son who is sending the Spirit, not the Father. Also, the passage in John 14:26 before they changed locations stated that the “Holy Spirit” would be sent. But now, you will notice that the “Spirit of truth” is being sent. This is what was promised to be given at the beginning of this entire account—“He will give you another Helper, that it may be with you into the [Millennial] age; *that is* **the Spirit of truth**” (John 14:16).

What else do we see on this side of the change in location? Yahweh gives not just one testimony of specifically Yahshua sending the Spirit of truth, but a double-portion of the Spirit of truth in that this is repeated in chapter 16. In verses 7-8 and 12-14 we read:

“But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, **I will send** [#3992] Him to you. And He, when He comes, will convict the world concerning sin and righteousness and judgment.

“I have many more things to say to you, but you cannot bear *them* now. But when He, **the Spirit of truth**, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose *it* to you.”

What is one of the outstanding qualities of the second Remnant? They have eyes to see all things clearly. The first Remnant was a Leah, who had weak eyes, which was followed by the blindness of Christianity. Not so with the second Remnant. They are sent into the [Shelah](#) third part Millennial period of the church, and their eyes are opened. Paul saw some of what we are seeing, but it was unlawful for him to even speak of it ([The Third Heaven](#)). But today, Yahshua has sent the Spirit of truth, and for that reason we are seeing things that no man, or even the angels have ever seen. Why now? Because it is all a matter of right timing and right government.

Further confirming that this is relative to the latter rain and the second Remnant, is that the John-the-Baptist message of the Elijah who prepares the way for Immanuel is specifically to repent, the kingdom of heaven indeed being at hand. Elijah is equally the preacher of righteousness (2 Peter 2:5), the Noah, convicting the world concerning sin and righteousness and judgment, preparing the way for Yahweh’s Spirit to cover the earth.

So then, do you see the two rains of the Holy Spirit spoken of here, separated by Yahshua’s most unique statement, “Get up, let us go from here”? The former rain was understandably not that which was promised to be given by the Father—the Spirit of truth. They indeed received the Holy Spirit, and it was sent by the Father. But the latter rain, promised in John 14:16 for the Millennium, is the Spirit of truth, is sent by Yahshua, and is even stated here twice.

I hope you see these highly important and revealing differences. Again, in the former rain the Holy Spirit is sent by the Father, but in the latter rain the Spirit of truth is sent by Yahshua in double portion. Now, once again, how to untie this donkey?

As noted in the opening of this section, just before Yahshua began speaking concerning the former and latter rains in John 14:16, in verses 10-11 He told the apostles:

“Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.”

Again, we see that Yahshua has authority from the Father because He is in the Father and the Father is in Him, and the works that He does are from the Father. After establishing this relationship, He then added others into this union and effectual outcome. In the next three verses, 12-15, He then stated:

“Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater *works* than these he will do, because I go to the Father. Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do *it*. If you love Me, you will keep My commandments.”

As we noted, the Son does the will of the Father; and if those who believe in the Son do His will, they are added into this success and its affirming testimony. But most important to note here, in the very next verse He makes the promise regarding the latter rain in the Millennial age—“I will ask the Father, and He will give you another Helper, that it may be with you into the [Millennial] age; *that is* the Spirit of truth.” Is it not obvious then that what was just said is related to this matter of the latter rain? Does not Yahshua here look to the time of the post-breach obedient people who will prepare His way? Very much so, and this is our hope today.

So what can we see in this regarding the latter rain and how to untie this donkey? As we are seeing, this is what the entire discourse in these three chapters in John is all about.

We have seen in [When Elijah Comes](#) and [How To Untie A Donkey](#) that, evidenced by both Judas and Peter, it is the Elijah who must untie the latter rain donkey, preparing the way for the coming of Immanuel. One of the evidences of this is that even as Yahshua was lifted up on the cross and some forty-nine days later came the shemen, so it is that when the Elijah is lifted up, in equal regard the shemen of the latter rain would follow. Therefore, the question is raised here: Who then untied the former rain donkey? It is rather obvious that the answer to this would most certainly be Yahshua. But, let us look at this more closely and see its evidence.

We have already seen in John 14:16 that Yahshua ascended to the Father and asked that He send the Helper. We have also seen that the former rain was then sent by the Father. Therefore, can we not say that in this case Yahshua untied the donkey? Indeed so. This is testified in John 14:26, where we read: “But the Helper, the Holy Spirit, whom the Father will send **in My name**, He will teach you all things, and bring to your

remembrance all that I said to you.” Thus, it was in the name of Yahshua, who made the request, that the first donkey was sent. Yahshua untied the donkey.

But then in this progression, we now find Yahshua being the one to send the next donkey.

When the Helper comes, **whom I will send** to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will testify about Me” [John 15:26].

Therefore, does it not seem that what He was saying in John 14:10-15 concerning the continuation of this effectual relationship to those who believe, would apply more specifically to the release of the Spirit of truth—the latter rain? Indeed. If the Son asked the Father to send the Helper, and the Father sent the Holy Spirit in the Son’s name, and this process was then extended to man; does it not seem that the Elijah would then ask the Son for the latter rain, and that He would send it? The Son asked the Father, who sent the former rain; and the Elijah asks the Son, who we see sends the latter rain. In John 14:13-17 we read regarding this very process, as well as His instruction to even make this request:

“Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater *works* than these he will do, because I go to the Father. **Whatever you ask in My name, that will I do**, so that the Father may be glorified in the Son. **If you ask Me anything in My name, I will do it.** If you love Me, you will keep My commandments. I will ask the Father, and He will give you another Helper, that it may be with you into the [Millennial] age; *that is* the Spirit of truth.”

Again, do you see the synergy in these verses—the clear relationship between Yahshua and those who request the latter rain in the Millennial age? Asking “anything” in His name is certainly tied to asking for the latter rain that not just the Elijah is to make request for, but every Bride member who is a part of the corporate Elijah. Yahshua instructs us to ask, and we do so.

Now the final question is: When does the Millennial age specifically begin? At the time of this writing, the answer to this is yet to be proven. There is hope that legally the Millennial age began at Passover, April 25, 2009, according to the New Millennial Calendar. (Read the blog posting, “[Passover, 2009](#).”) But also at this time, we have to see what Yahweh might do in my trip to Britain. Everything is dependent upon what Yahweh evidences in the days before. We the Bride are in the place of seeing Yahweh’s back ([The Promise, page 3](#), Exodus 33:20-23), what He has done and is doing; and when we see Him fulfill the next step of this walk, we will then know more accurately where we are in His work. We are immensely grateful for what He has done in the Bride and what He has shown us up to now; but wherever we are in His work, we can most certainly ask now for Him to establish, equip, and fulfill His promised Bride and its latter rain. This we do.