

ALL'S WELL THAT ENDS WELL

Why the particular title of this writing? I know nothing about Shakespeare's play by this title, but I like the message it affords. There have been many men who have failed in life, yet who in the end succeeded, and their success simply relegated their failures as being tests that they overcame. Up to this point, in the eyes of men I might look like a failure. What we had hoped for and expected at Passover 2002 and 2003 did not fully come to pass. But, because of the incomparable truth I have seen, the undeniable way in which Yahweh has worked in my life to instruct, prepare, and uphold me in this work, and the absolute necessity of enduring to the end, I have to trust and hope that the end will indeed vindicate all that I have seen and done as I pursue the establishment of the second Remnant and its Elijah work of preparing the way for Yahshua. In fact, I have had so much to happen in my life, I have no other choice in what I do, as you will see in just one example in this writing. Thus, it is with hope that I say – if Jacob wrestled with Yahweh and prevailed and even lived, calling the place Peniel, saying, “I have seen God face to face, yet my life has been preserved” (Genesis 32:30), then as long as I have strength, so must I wrestle with Yahweh and hopefully prevail and equally my life be preserved in the end.

The purpose of this writing is to provide a report on the 2003 Passover and Pentecost events, what we learned, and what it might all mean. We also look at where we might be as the Remnant Bride.

I can very much relate to what my cousin, Wilbur Wright, who died the year I was born, wrote in 1900, precisely 100 years before the Remnant Bride began coming out of the body of Christ in 2000. "For some years," wrote Wilbur, "I have been afflicted with the belief that flight is possible to man. My disease has increased in severity and I feel that it will soon cost me an increased amount of money, if not my life." As with Wilbur, I too am conscious of my unusual and highly vulnerable state. I too am afflicted, but with the belief that a Remnant must likewise take flight and ascend alive, thereby killing the devil. (Wilbur ascended from Kill Devil Hill in December, 1903.) And equally, my affliction has ever increased in severity and has cost me everything.

By way of introduction to some of the things you will learn here, you will note from the Scriptures that Jonah, whose name means “dove” (as in the Holy Spirit), fled from Yahweh and went to a town named Joppa (meaning “beauty”), the same place where Peter healed Tabitha (whose name likewise means “beautiful”) and received the vision and instruction to not call unclean that which Yahweh has cleansed. From there Peter went to the house of Cornelius (whose name means “horn-bearing”), and the Holy Spirit was poured out on the Gentiles. Equally from Joppa, Jonah sailed toward Tarshish. But he did not make it there, but instead spent three days and nights in the belly of the great fish. After coming out of the fish, for forty

days Jonah preached judgment to Nineveh; but, Yahweh had mercy. **Most notably, in both the case with Jonah, as well as with Peter, their trips to Joppa resulted in each man learning the same thing – that Yahweh has mercy.**

NINEVEH, “THE GREAT CITY”

What do the following cities all have in common?

- Jerusalem
- Sodom
- Egypt
- Nineveh
- Babylon

Each one of these is seemingly different. Jerusalem is the city of David and was the place where the temple was built. Sodom was a key city of notoriety many many years before, and was identified with the oppression of the poor (Ezekiel 16:49) and corruption and was thereby consumed by fire. Egypt, west of Jerusalem (though itself not a city per se), was a place of bondage for the sons of Israel, who were delivered out of it by Moses. Nineveh, northeast of Jerusalem and the capital of Assyria, was equally a place of oppression and bondage for the ten northern tribes of Israel, as well as much of the people of Judah. And Babylon, even further east, was equally a place of bondage, more specifically for the tribe of Judah, some of Benjamin, as well as the Levites. So with so much diversity, what could be their commonality? This is a most important and revealing question, and the most direct answer to it can be found by beginning our search in the book of Revelation.

In Revelation 11:8 we find a very remarkable passage. In this sole passage we see Jerusalem directly identified with two of these cities, and uniquely implicated with the other two as well. This is the account surrounding the death of the two witnesses. Let us now read this passage, wherein certain key words will be in bold for the sake of notation.

And their dead bodies will lie in the street of **the great city** which spiritually is called **Sodom** and **Egypt**, where also their Lord was crucified.

First of all, quite clearly we see that Jerusalem is identified as spiritual Sodom and Egypt; so right away we see that the prophetic association of these three is that they are spiritually one and the same. Spiritually, Jerusalem = Sodom = Egypt. But what about the latter two – Assyria and Babylon?

We find here that Jerusalem is called “the great city.” In [The Issue – II, page 16](#), we point out that, first, “the great harlot” mystery Babylon is equally a spiritual testimony of something else – Christianity, which has played the harlot with the world for 2,000 years. But furthermore, we also note from Revelation that “the great harlot” is specifically identified as none other than “the great city” as well, the very term used here in Revelation 11:8 to identify Jerusalem, both sharing this common title. To help understand this, let us quote from page 16 of *The Issue – II*.

Thus we have seen that the breach church of Christianity is "the great harlot." The second matter to be considered here is - How is Christianity "the great city," as identified both

here and in other passages in Revelation? First, because the woman, "the great harlot" Mystery "Babylon the great," is Christianity. Here in Revelation 17:18 we specifically read - "And the woman whom you saw (i.e., "the great harlot" Mystery "Babylon the great" - vs. 5) is the great city." **In other words, "the great harlot" and "the great city" are unquestionably one and the same.** This fact that "the great city" is Christianity, brings a whole new insight to Revelation 11:1-13 concerning the testimony and death of the two witnesses, the two olive trees, the two lampstands.

Thus we see that Jerusalem = "the great city" = mystery Babylon. And not only have we introduced here who "the great city" in Revelation 11:8 actually is (mystery Babylon Christianity), but we have also introduced the reason for pointing out these five cities. But before we say anything about this, let us consider the other city we have listed as well – Nineveh.

The book of Revelation uses the term "the great city" a total of eight times in reference to Jerusalem or mystery Babylon, and three times the equal term "Babylon the great" is used. In Jeremiah 22:8, Jerusalem is once again identified as "this great city."

The identical term "the great city" is used four other times in the Bible, three times in the book of Jonah and once in Genesis. In all four cases, the reference is to the city of Nineveh. Also in Jonah, Nineveh is called "an exceptionally great city." The only exception to the use of this like term outside of Nineveh and Jerusalem/mystery Babylon, is in Joshua 10:2 where it is stated that Gibeon "was a great city." As the only exception, this makes the application of this title notably limited and quite specific.

If then from Revelation 11:8 we see that spiritually:

"the great city" = Jerusalem = Sodom = Egypt,

it is equally true then that since Revelation 17:18 specifically says that "the great city" is mystery Babylon, we can further add that spiritually:

Babylon = Jerusalem = Sodom = Egypt.

And likewise, which will be supported even further in this writing, by virtue of Nineveh's uniquely shared identification as "the great city," we can confidently say that spiritually:

Nineveh = Babylon = Jerusalem = Sodom = Egypt.

And now for the final conclusion, which gives important meaning to this entire comparison. As we saw in *The Issue – II*, page 16, mystery Babylon is Christianity. But, it has equally been seen in other writings here that Sodom, with the two remnant taken out under the covering of Lot (whose name means "covering"), is Christianity as well. And even more recently it has been noted that Egypt is in fact prophetic of Christianity.

Thus we find that the commonality of these five cities which are clearly associated with each other in their spiritual representation, is the fact that all five of them represent in various forms and testimonies - Christianity. Thus:

Nineveh = Babylon = Jerusalem = Sodom = Egypt = **Christianity.**

All of this has been set forth for two reasons – (1) for the simple purpose of presenting truth regarding the clear testimonies of the Scriptures, and (2) to present evidence that Nineveh is a prophetic spiritual representation of Christianity. Having laid this foundation, let us now proceed to the book of Jonah and see some confirming and revealing truth.

JONAH AND THE CITY OF NINEVEH

As has been said, the purpose of this writing is to present that which was learned and experienced through the delayed Passover and Pentecost of 2003. An interesting testimony developed that had threads of overlapping and uniting truth, which we will now cover. The testimony we find here with Jonah was in fact the culmination of those threads, and with its conclusion we will actually begin, the last development and consideration becoming the first, and the first actually becoming the last in this writing.

By way of introduction, it is most interesting that Jonah's name means "dove." It seems of little doubt that his name would cause him to have some identification with the Holy Spirit. But what correlation could this be? In Zechariah 4:6 we read the angel's answer as to the identity of the lampstand and the two olive trees – "Not by might nor by power, but by My Spirit." This term is often used to describe the work of the Holy Spirit in the church. And rightfully so, for Yahshua said that He would ask the Father and He would send the Holy Spirit to those who believe in Him – John 14:16-17. Thus we can conclude, and as you will see here, that Jonah is a testimony of the church, both Christianity and the Remnant.

In Jonah 1, verse 2, we read Yahweh's command to Jonah. Yahweh said - "Arise, go to Nineveh **the great city**, and cry against it, for their wickedness has come up before Me." One would imagine that Jonah would have been ecstatic about this command and opportunity. Nineveh was the capital of Assyria, and Assyria was a chief afflicter of the Jews. For Yahweh to notice and cry against their wickedness would seemingly have been a welcomed message to the prophet. Maybe Yahweh would judge them and relieve their pain? But what did Jonah do? Instead of welcoming this, he ran from his calling. "But Jonah rose up to flee to Tarshish from the presence of Yahweh. So he went down to **Joppa** (the place where Dorcas was raised from the dead), found a ship which was going to Tarshish, paid the fare, and went down into it to go with them to Tarshish from the presence of Yahweh." And there, Jonah went to sleep.

You probably know the story from here. Yahweh sent a great storm, a lot was cast and it fell to Jonah, he told the sailors he was running from Yahweh and for them to throw him into the sea, they rowed all the more instead, but in the end threw him into the sea and the storm was quieted, preserving them alive.

Now let us reflect on a similar instance where equally someone else slept in a boat and was awakened to still the storm and preserve the men alive. Can you identify this instance? Certainly the similarity of these two will be too obvious for this to not have relevant and revealing meaning.

In Matthew 8:23-27, Mark 4:36-41, and Luke 8:22-25, we read where Yahshua and His disciples were in a boat when an equally great storm came up that was threatening to sink them as well. Like Jonah, Yahshua was also sleeping through the storm, which is incredible that in both instances these two men were even able to sleep in such fierce storm conditions, making the prophetic message even more obvious.

Adding to the correlation of these two, you will recall that Yahshua even compared Himself to Jonah – Matthew 12:38-41 and Luke 11:29-32. And even as Yahshua had to be crucified at the hands of man, so Jonah specifically had to be cast into the sea of death at the hands of men. “Pick me up and throw me into the sea,” Jonah told the sailors. This would have stopped the storm; but despite his instruction, we read that instead the men rowed all the more in a desperate attempt to get to land. Finally, they threw Jonah into the sea and the storm ceased. So why didn’t Jonah just jump into the sea, whereas instead he waited for them to throw him in? Because as a fulfillment of Jonah, Yahshua had to likewise be delivered unto death at the hands of man – He too had to be cast into the sea.

Let us stay focused on where we are going with this. When these men threw Jonah in, the sea became still and their lives were preserved. How about with Yahshua when He was in the boat with His disciples and the equally threatening storm came up while He too slept? In these remarkably similar circumstances, He too was awakened and stilled the storm, preserving the men alive, looking as well to His work to preserve men alive who are at the point of perishing in the sea of death.

In Jonah we saw the work that had to be carried out by and through Yahshua. Concerning the event involving the disciples of Yahshua, we saw Him exercising the authority which He gained later by His own death, and possibly in a very real sense could have been paid intercessorally by Jonah (a first bird loss, second bird provision scenario). This raises an entirely new specter as to how the Holy Spirit dove in fact effected a first bird price paid in mankind, for the sake of the second bird work of the Son of Man. **This would raise all these living prophecy foreshadowings of Yahshua to a higher level of intercession – man, by the effectual prelude work of the Spirit, interceding for Yahshua, and Yahshua coming to complete the work of intercession for man. The Holy Spirit thus in fact through man prepared the way for Yahshua’s coming. This is remarkably incredible, tying the salvation work of man [by the Spirit] with God, and God with man.** Oh the marvel of this. But we must continue.

Moving forward this intercessional relationship, while looking at what Yahshua accomplished by His life and death, we cannot help but notice here the place the body of Christ, or Christianity, plays as well in this matter of salvation by following Him equally in both affliction and death for the sake of mankind.

It has been noted numerous times in these writings that as went Christ, so has gone the body of

Christ. Yahshua laid down His life for the salvation of mankind, and as the body of Christ, Christians have equally died for 2,000 years for the salvation of men. The salvation Yahshua opened by His work, is likewise being worked out in and through man. So, even as Yahshua became the Jonah and was cast into the sea, so for 2,000 years Christians have equally been the Jonah and cast into the sea of death. But there is more to this.

We have seen in the writing, [The Love Of Money, page 9](#), that with faith, there were two things that could be cast into the sea – Mount Moriah and the fig-mulberry tree. In both cases we saw that these two clearly represented, once again, the body of Christ, or Christianity, which makes immense sense. **If casting sleeping Jonah into the sea was a type of casting Yahshua into death, and as a result preserves alive those who did so, is it not obvious that we find evidenced here a people who by faith can equally cast the body of Christ into the sea and as a result likewise be preserved alive from the raging sea of death?** Very much so.

The sea of death has been raging for 2,000 years, taking men to the grave, and even now threatens a remnant who do not want to die in that sea. So what is our hope, what is our solution? Is it to row all the more, even as did the sailors on Jonah's ship? Oh, we can try harder to not die, but the only thing that will preserve us alive will be to have the faith to cast the body of Christ, Jonah, Mount Moriah, the fig-mulberry tree into the sea. Casting the body of Christ into the sea is the only thing that will deliver us from death. It is urged that you read *The Love Of Money* in order to understand this act from a personal standpoint; but from a corporate standpoint, **casting the body of Christ into the sea is the same as what we read in Matthew 24:22 where, "for the sake of the elect," the days of the church as we have know it must be cut short, lest no soul be preserved from death. Casting the body of Christ into the sea is the faith to cut those ill days short.**

This completes this first portion of our examination of Jonah; but this is not all, for we still need to consider this matter of Nineveh; and as you will see, Jonah's response to Yahweh's mercy is most interesting and revealing as well.

We have already seen that Nineveh "the great city," was spiritually Christianity. And even as we find in the testimony of Christianity Mark concerning yet another boat on a troubled sea, so we see here with Nineveh that Yahweh is going to have mercy on Christianity. Unique to Mark, Yahshua walked upon the troubled sea of death and intended to pass the fearful disciples by as they were once again threatened with death on the storm-tossed sea; but, He changed His mind and got into the boat with them and the wind stopped (6:48-52). Equally, we see testified with Babylon that while Yahweh had every purpose of utterly destroying that city, instead He had mercy and spared it. This, we find once again, is what Yahweh will do with mystery Babylon – He will equally have mercy on them. **And, this is precisely the message we find here with Nineveh.**

As of 1993, Christianity has been a work that is forty jubilees in duration. As we note in [The Issue – II, page 8](#), from the fall of Adam to Abraham at the age of nineteen is forty Jubilees, and from Abraham to the crucifixion of Yahshua and the beginning of the church is forty Jubilees, and from the beginning of the church to 1993 is forty Jubilees. In like testimony, we find that the "church in the wilderness" (Acts 7:38) was for a duration of forty years. And in further like testimony here in Jonah, we find Yahweh providing the same identifying number by allotting

Nineveh once again precisely forty days before He would overthrow them – “Yet forty days and Nineveh will be overthrown” (3:4).

Thus we see in each case a termination of the period of the church as we have known it at specifically the end of a forty-part period, or in chronological years this would be 1,960 years, or forty Jubilees of time. But, as we have seen, Yahweh is going to have mercy on the church and perform a work of grace instead – He is once again going to change His mind.

All indication, even in this short hour, is that He will perform a work within the ten years from 1993 to 2003 that will avert His plans of wrath for the church. There are numerous testimonies that Tabernacles 2003 is a pivotal point in time. (Read [The Passing Over Principle, page 3.](#)) This is why this writer continues to write – to set forth that which is, with hope, the work, in part or in whole, that restores all things and, as the Elijah work, averts the wrath of Yahweh and prepares the way for Yahshua’s return. All indication from the Scriptures is that a work must be performed by Yahweh Himself that changes everything in the church by His mercy.

This is the testimony once again seen here in Jonah. While Jonah preached his message of determined judgment, in the end Yahweh had mercy on Nineveh. The city repented and Yahweh thus repented of the judgment He planned.

And what was Jonah’s response to this? Here we find why Jonah fled to Tarshish in the first place. In verse 2 of chapter 4, we read Jonah’s response to Yahweh’s mercy – “Please Yahweh, was not this what I said while I was still in my own country? Therefore, in order to forestall this I fled to Tarshish, for I knew that You are a gracious and compassionate God, slow to anger and abundant in lovingkindness, and One who relents concerning calamity.” (We can all be glad for this!)

Jonah then went east of “the great city,” and there he built for himself a booth, and sat under it until he could see what would happen to them. This “booth” that Jonah built is the identical Hebrew word used for the feast of Booths. In intercessional reality, Jonah was in a prophetic Tabernacles booth position.

Yahweh then appointed a plant to grow up over this booth and Jonah, so as to be shade over his “head” (a prophetic head covering) to deliver him from his discomfort. In the natural, this is somewhat unusual, for Jonah had already built the booth for shade; thus, there must be more taking place here – something prophetic. This conclusion is even further evidenced inasmuch that God next appointed a worm at dawn to attack the plant and it withered. And when the sun came up, God appointed a scorching east wind and the sun beat down on Jonah and he became faint and begged to die – “Death is better to me than life.”

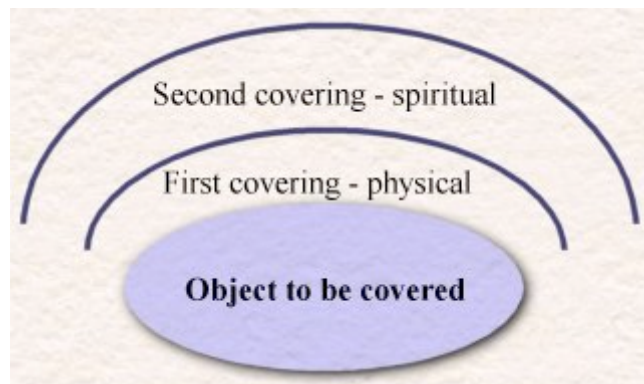
Since Nineveh is Christianity, who then is this Jonah who comes out from among them east of the city and builds a Tabernacles booth? There is only one work that comes out of Christianity in order to avoid its judgment and builds a booth, a covering – the second Remnant. “Come out of her (mystery Babylon Christianity), my people, that you may not participate in her sins and that you may not receive of her plagues; for her sins have piled up as high as heaven, and God has remembered her iniquities” (Revelation 18:4-5). Is this not the identical guilt stated for

Nineveh – “for their wickedness has come up before me.” But keep in mind that the second Remnant is inextricably joined to the first Remnant.

First, did in fact the first Remnant erect and enter under a Tabernacles booth of holding all things in common? Indeed they did, even as we read in Acts 2-5. And, did that booth survive? No it did not. Like the worm that destroyed the plant that grew up over Jonah and his booth, so Satan came and destroyed the covering that was over the first Remnant. Stephen was stoned, persecution erupted against them, and the first Remnant was disbursed, terminating their booth covering.

If we might digress here a little as well, it has been pointed out in the book and writing titled *Coverings*, that coverings are always in pairs – there are always two coverings. This matter concerning Jonah is no exception. First we read that Jonah built a booth, a Tabernacles covering, to protect him. This was the first or primary covering. Then Yahweh added a second covering over that – the plant – thus completing the necessary two-part covering. From the book *Coverings*, let us look at the graphics of this.

COVERING PATTERN IN GENERAL



But in this case, the object to be covered is Jonah, the first covering is the booth he built, and the second covering is the plant Yahweh appointed over him.

So what did Yahweh do when He removed the plant? As has been pointed out in *Coverings*, by removing the second covering, this of necessity resulted in the Jonah’s judgment, with the outcome that a scorching east wind and bright sun made him so faint that he wanted to die. So what happened to the first Remnant when Yahweh removed the covering from them? They too died?

But, we see from this account that this scenario with Jonah actually took place at the end of the probation period of forty days, or Christianity’s forty Jubilees, and more specifically looks to the time of the second Remnant. So where does this leave us today?

It would seem that the judgment and death of the first Remnant per the removal of their covering, would pay the price for the second Remnant so that that covering could be restored and not get

the worm. We see this more clearly in the two birds in the cleansing of the leper – the first bird dies so the second bird can ascend alive and escape death. But at this point, the second Remnant has also passed through a worm experience. We will explain this in the next section.

PASSOVER AND PENTECOST, 2003

I will not attempt to relate all that took place during the time of the regular Passover to Pentecost, 2003, but only the matters relevant to our desire to understand what Yahweh might be doing in this day per the church, including both the Remnant Bride and Christianity. Before these events, it was announced that the Remnant Bride would come together with the expressed purpose of establishing the garments of skin covering of holding all things in common (in contrast to Christianity's inadequate fig leaf covering of the tithe), as well as the one and twelve government.

Because of delays in some of the men arriving here for Passover, according to Numbers 9:1-12 we had to delay this event thirty days, or until the evening of May 15. As the delayed Passover approached, there were five men plus myself who had come together to hold all things in common. The significance of this number five became quite outstanding. Here are some of them.

- David selected five smooth stones from the brook in order to defeat Goliath.
- Abigail took with her five maidens in her appeal to David for his mercy for her husband, Nabal, a worthless man. And most significantly, Yahweh killed Nabal after ten days, the number of years added to 1993 as a grace period, leading to 2003.
- There were five wise virgins.
- The Philistines added five golden mice and five golden hemorrhoids to the ark of the covenant as a guilt offering when returning it to Yahweh.
- Five barley loaves and two fishes from the lad fed the Passover multitude of 5,000, with twelve baskets left over.
- Of the six who contracted anthrax at the time of 9-11, five of them died. Read [Upon What Foundation Will You Build?, page 6](#), and you will see the relevance of this – a heap of “anthrax” was laid by Yahshua whereupon He placed some fish for those who caught the 153 fish.
- David asked for five loaves of bread from the priest, who gave him consecrated bread with the condition that the young men had kept themselves from women (1 Samuel 21:3-6), the same requirement for the 144,000 in Revelation 14:4.
- I will share more about this later, but I miraculously caught five fish when Yahweh told me to “fish on the other side.”
- The one lady who came to the ranch we opened for women had five girls. These were the only ones to be there before the Spirit came upon me and we moved to Washington.

While each of these are quite revealing, one of the most outstanding and revealing testimonies here per our gathering is related to the first item – David's five smooth stones. Let us examine this.

One day as I was visiting with the brothers upstairs in our “dorm,” this item concerning these five smooth stones came up. Something very striking about this became apparent to me, especially in light of one of the brothers. It suddenly seemed evident that the stones were “smooth” because they represented not having hair, as this particular brother’s body evidenced. He, like the stones, was smooth. Thus it became apparent that the “smooth stones” were in fact a prophetic type of someone without the glory of Yahweh on them, pictured by not having hair or being smooth.

At first thought you might not see the connection, but I went to the Scriptures to confirm this possibility, and what I found was entirely confirming. The Hebrew word for “smooth” describing the five stones is the word “challuq,” which comes from the word “chalaq.” Both of these words contain the identical three Hebrew letters, just with different vowel points. In both cases they mean “smooth,” and are translated such. The first time this Hebrew word is used, which is in the “chalaq” form, is in Genesis 27:11 where we read – “And Jacob answered his mother Rebekah, ‘Behold, Esau my brother is a hairy man and I am a **smooth** man.’” Bingo! That was it! Clearly the distinction that these five stones had was that, like Jacob, they represented one who was lacking the glory of Yahweh upon them. (The second time this word was used was when Rebekah placed the skin of the kid on “the smooth part” of Jacob’s neck, which made him feel hairy like Esau, thus affording him the blessing – vs. 16.)

Did any of these five men gathering here for Passover and Pentecost have the glory of Yahweh upon them? Absolutely not! Experientially, all five of them were “smooth.” So, at least these five men qualified as five smooth stones taken from the brook (which contains a small amount of water, in contrast to a rushing river of the Spirit) in order to slay Goliath.

Another hope we had was that with five barley loaves provided by the lad, we could in time get the twelve apostles, or the twelve baskets left over, needed for the one and twelve government. But let me tell you another story that relates specifically to the number five and an absence of glory, and is so miraculous that it has often given me hope and encouragement to continue in the Remnant Bride quest.

One day in July, 1985, Yahweh spoke to me and told me to pray. I went into the living room, knelt down, and asked Him what it was He wanted me to ask or pray. His answer startled me so much that I immediately stood to my feet to evaluate what He had just told me. I will not use the man’s real name here, but He told me to ask for John’s wealth. The reason I stood to my feet was because John was worth several million dollars. I knew John, and we went to the same church. But in order to pray for his wealth, I had to know beyond any doubt that this was from Yahweh, and to see if I really had the faith to ask this.

To strengthen me, Yahweh brought up three incidences – “Didn’t I tell you such and such and it came to pass?” Three times He asked me this, and in each case the answer was the same – Yes, You did. “Therefore,” He said, “you can trust Me is this.” OK, I then had the assurance, but I was not certain if I was to pray specifically for John’s wealth, or for wealth equivalent to John’s. Concerning this He assured me that I was to pray specifically for John’s wealth, which I then knelt back down on my knees and made the request just the way the Spirit gave it to me – “Father, give me John’s wealth.”

That Sunday I saw John at church and he came up to me and asked if my family and I would like to go to his exotic game ranch outside of Waco, Texas, and spend the weekend. I accepted, and because of the prayer I had just prayed, took this to be Yahweh's sign that He was going to give me what I had asked, this being the first installment.

The next weekend, my family and I loaded into a van that had been given to the ministry to the poor I had begun, and headed out to John's ranch. Somewhere around half way, the van overheated. I pulled into a truck stop, and there was no water in the radiator. Suspecting a leak, I placed some stop leak in it and refilled the radiator with water. But, shortly down the road the van overheated again! "Oh boy, this is really a bad leak," I thought, so this time I placed two containers of stop leak in it. But that was not even enough! By the time we arrived at the ranch, it was boiling hot again. Three radiator's of water later, I decided to check the oil. What I found was nothing less than a miracle. There was not any oil in the motor! I added five or six quarts of oil to get it to the full mark, the amount placed in it when I drained it for an oil change. We had just driven a hundred miles with no oil in the motor, boiling out three radiator's of water! Looking back, it was a miracle that motor did not seize up! (I have no idea where that oil went!)

But that was not the only miracle in that already significant trip. I am a fisherman, and there was a pond on that ranch that had bass in it, so they said. One day I grabbed my rod and tackle box, and as I approached the pond, Yahweh spoke to me. Very clearly, He told me – "Fish on the other side." I looked across the pond, and surmised that that was a terrible place to fish. It looked like a place where the pond had been scraped out to make it deeper, so I knew there was nothing there to attract fish. But, right in front of me was a fisherman's dream. Deep water, plenty of cover for the fish, and there they were – big bass! Time and time again I cast into the "good" spot, but never got even a single bump. Trying different lures did not get any more action, so I thought – "Maybe He meant to fish on the other side of this 'good' spot." So around the pond I trekked, right past the place where Yahweh told me to fish.

At this new location, once again I tried to coax out the big one, or anything. But, time and time again my efforts got me not even the slightest bump. Now at the end of my own skill, I thought – "Well, maybe Yahweh knows what He's talking about" – so off I went to the place where He told me to fish – the "other side" (which was in fact the right side of the pond from where I had been standing).

Taking my standard top water lure, over my head and out onto the undoubtedly poor fishing area it went. But right away – boom, came the first hit! Reeling it in, I placed my first fish on the stringer. Now, cast number two went out – once again, boom, right away another strike and now the stringer held two fish. Cast number three yielded the same results – an immediate hit and fish number three was on the stringer. Three casts and three fish – incredible! But Yahweh wasn't finished.

Over my head went the lure and back out into the "poor" fishing area. Cast number four quickly yielded fish number four, and onto the stringer it too went. Cast number five went out and it too yielded fish number five. Now this was incredible – five casts and five fish, all in the "poor" fishing area! Then Yahweh spoke to me once again – "That's enough."

Well, according to my quick assessment of our needs for a meal, we needed one more fish. So, over my head once again went the lure and back into the same teaming waters for one final catch. But this time the lure came back alone. Back in again it went to the same area; but again – nothing to take home. Another cast, then another, until I had cast at least a dozen or more times back into this previously hot fishing area. But, as before in the other “good” places, I did not even get a bump. “Well,” I again drew the same conclusion, “maybe He knows what He’s talking about.” So I gathered up my five fish and went back to the ranch house (or mansion, as it was). Unquestionably, I knew Yahweh had worked a miracle in my life by fishing “on the other side.”

That’s not all there was to that most incredible trip, there were many other things that could be shared, but it’s enough to give you the information you need at this point. Why do I bring this up? Because it seems to be strikingly intercessional and prophetic. Even as the five smooth stones represented five men without the glory of Yahweh upon them, and even as I miraculously caught five fish by fishing “on the other side” at a ranch that the destination thereof was miraculously reached without any oil, **so it seems most fulfilling that I received five men here in my home to hold all things in common without the much needed oil of the Spirit.** Yahweh’s words – “That’s enough” – seemed to speak clearly for our gathering that the five men we had here (while others planned on coming) were indeed sufficient to accomplish all that was necessary. Thus I cannot help but feel that this entire gathering, though not providing us that which we thought and most desperately need, was fulfilled according to Yahweh’s will and purpose as foreshadowed by those prelude events per John’s ranch, and that intercessorally it has been and will be most effective.

But how about John and all his wealth for which I prayed? Here again we find highly corroborating events. After I prayed that prayer, John began losing everything he possessed. He lost his businesses, his investments, his ranch, even his own home. In the end, John lost everything he had. But how is his wealth now going to get to me? In Ecclesiastes 11:1 we read – “Cast your bread on the surface of the waters, for you will find it after many days.” This passage is often quoted for those who will give to the church, but it equally applies here. John’s bread was indeed cast upon the waters of mankind. Many people ended up getting all that he once possessed. But Yahweh told me to ask for John’s wealth, and the waters of mankind that received all of his wealth, can equally return it back to me as well. I believe this will happen, not because of my word, but because of Yahweh’s word, His prayer through me. His word never returns void, any more than did that lure I cast upon the waters at His command. All I need is another miracle – the miracle of the fulfillment of the Remnant Bride coming together to hold all things in common.

Furthermore, while John was a multi-millionaire, our gathering here was not without some fulfillment of this wealth. We six men (and for a couple of weeks in the middle there were seven, or one and six) came together with the purpose of having one purse, and placed all we had in that purse in order to hold all things in common. It is noteworthy, and undoubtedly significant, that the covering under which the Remnant Bride gathered was well in excess of a million dollars. One gentleman in particular was personally challenged by Yahshua’s instruction to the rich ruler to sell all and follow Him. For him this was the very choice he had to make, for he is wealthy (though he does not live in any regard extravagantly), and what Yahshua told His

disciples at that time when that rich man walked away, was decidedly proven in our gathering – “The things impossible with men are possible with God” (Luke 18:27). Yahweh proved true this very promise, and we look for a greater and expanded fulfillment of this to come.

I now wait for the complete fulfillment, even as the ranch was a promising in-part fulfillment and even as our gathering under the covering of holding all things in common was a promising in-part fulfillment. Yahweh asked me to pray that prayer for John’s wealth; it was not of me in any regard, and John’s wealth was in fact removed from him when I was told to pray specifically for it. While I have now experienced in-part fulfillment of this prayer, I wait for Yahweh to fulfill His word, even as it is written – “man lives by everything that proceeds out of the mouth of Yahweh” (Deuteronomy 8:3). (More on this in closing.) I wait for that which He speaks.

Regarding the question as to whether our gathering was successful, I believe this can be answered with an affirmative – Yes! Because of some of the stories and truths I share here that came out in our gathering, because of its seeming correlation with or even fulfillment of scriptures as well as events from my own life, because of Yahweh’s purpose in my life as an intercessor, I believe we have reason to be confident that He was accomplishing His work in us. We had five smooth stones to come together in order to defeat Satan and his corruption of Christianity. And, we miraculously did this without oil (as equally testified by the ranch trip). The first Remnant had the oil of Pentecost, and that made all the difference for them. But, we obediently came under this divine covering without the oil – five **smooth** stones.

We obeyed that which Yahshua taught, and we waited upon Him. But after Pentecost on June 8, each of the men began to return home, not regretting what we had done. At this time each has returned back to his work. In a very real sense, **it seems that we too had to identify with the first Remnant in their Jonah booth experience.** Even as the first Remnant lost their covering of holding all things in common, so we too lost our covering. Is this then the end? I do not think so, but the results and the plans, as always, are in the hands of Yahweh. There are still days before us before Tabernacles, 2003, or the end of the test of Carmel, or even beyond. What is most important is that we obeyed, and that we continue to seek Him and obey. Let us proceed a little further in this and see what more might be of significance in what took place and in what we learned.

CORNELIUS

Since the latter rain did not come at Passover, as had been expected, or at the seeming long shot of Pentecost, then when could the latter rain come? Could it come at Tabernacles instead? Or, as we are about to consider here, maybe it could come at a time in which there is not even a feast?

In the account regarding Jonah, we noted that his flight from Yahweh began by first going to a place called Joppa. From there, Yahweh took him on an unexpected route where he saw Him have mercy. Surely this association with Joppa and what took place afterward is not happenstance, especially when it comes to the entirely prophetic nature of the Scriptures?

In Acts 9:36-43 we find Peter being called to Joppa to pray for a woman named Dorcas, or Tabitha, who had died. There Peter was shown the tunics and mantles she had made while performing acts of charity. Peter knelt down and prayed, then turned to the body and said – “Tabitha, arise” – whereupon she opened her eyes and sat up.

It seems quite evident that we are seeing here a representation of the Bride. Joppa means “beauty,” and Tabitha has the same meaning – “beautiful.” So, Peter went to “beauty” to raise “beautiful” out of her sleep, wherein the Bride has been while in the body of Christ (the Lazarus coming out of his sleep), and is now opening her eyes to see. This is the one who had been making mantles, or coverings, as acts of mercy. (Tabitha’s coverings are not coincidental.) And while there in Joppa, Peter fell into a trance and, upon seeing a thrice manifested vision of unclean animals on a sheet (once again revealing the 3,000 years of the church), was likewise told – “What God has cleansed, no longer consider unclean” (Acts 10:9-16). To get on to the point here – via this message, Peter ended up going to the home of the centurion soldier, Cornelius, and while speaking to them, the Spirit of Yahweh fell upon them even as it had fallen on the day of Pentecost.

This might not be so striking, except for the fact of the meaning of Cornelius’ name. We have seen that the outstanding identification that repeatedly arises per Satan and his mark, even on Christianity, is the horn or the steeple. This horn is found most distinctly on Satan’s image engraved on Africa ([click here](#)); it was in the smoke image of Satan in the burning twin towers ([click here](#) and scroll to middle of page); it was testified in the 2000 elections in the contest between second-Remnant-representing Bush and Satan-representing Gore; it is found on the military hats of the Germans, who, with their two world wars (2,000 years) and the loss of the Third Reich/kingdom, prophetically represent Christianity; it is found in the “horned things” that the prodigal son ate while feeding the swine ([click here](#)); it is in fact nothing more than a thorn that the world was cursed to bring forth when Adam and Eve sinned; and in reality one can say that the horn is nothing less than the tower of Babel. Again, repeatedly we have seen evidenced that the horn represents Satan and Christianity. So, what does one conclude when they find that Cornelius’ name means “horn-bearing”?

What does all of this mean? There has to come a time when Yahweh has mercy on flesh man who is afflicted and marked by Satan, and cease calling us unclean, but rather clean. He must pour out His Spirit upon us, not based upon Law, but based upon mercy. The outpouring of the Spirit on Pentecost was based upon Law. This first outpouring was on a feast and thus fulfilled the Law. BUT, when the Spirit was poured out upon “horn-bearing,” or Cornelius, it was not on a feast and thus was based on pure mercy. This is what Yahweh is going to have to do for Satan-afflicted and marked man. **Therefore we find in this event a foreshadowing testimony that the latter rain could be poured out in much needed mercy and be given at any time.**

Taking out a bride is a direct result of having mercy on horn-bearing Christianity. Let us look at two testimonies that bear this out. While Yahweh planned wrath toward Babylon (remembering that Babylon bore the original horn – the tower), He had mercy instead. While He went ahead and put Babylon to sleep (the Medes and Persians did in fact come down and take over Babylon), the outcome was that by doing so He then called out a bride, a remnant, and took them to Jerusalem to restore the temple. This is the same thing that has to happen to the body of Christ.

While Yahweh has planned judgment and destruction on the body of Christ (it pleases Him to crush it – Isaiah 53:10), He will instead have mercy on it, equally put it to sleep, and take out a Bride and establish her in new Jerusalem to rebuild His temple. Thus the former physical testimony concerning Babylon, foreshadowed that which is to take place in spiritual mystery Babylon.

In a like physical picture, the Roman soldier planned wrath on Yahshua's natural body (upon whose head was a crown of thorns/horns) and came to it with that purpose – he was going to break His bones in order to kill Him. Bones speak of the source of life, insomuch that blood comes from the bones and life is in the blood; and to have broken Yahshua's bones would have testified that the Son of God did not have the power of an indestructible life, which He did, and so demonstrated by coming up from the grave. But because Yahshua had already gone to sleep, the soldier performed a work that was in fact the identical testimony of mercy – he took a sharp spear and pierced His side and out came water and blood. As pointed out in the writing titled [*Whose Coming Is Through Water And Blood*](#), this is the Bride coming out of the sleeping body of Christ, the same testimony we found in the remnant of Judah coming out of sleeping Babylon. And once again seen here even more graphically and clearer, the sleeping body of Christ is put to sleep and in Yahweh's mercy He takes from its side a bride.

Thus we say once again – as we see here that Yahweh had mercy on “horn-bearing” and gave him the Spirit of Yahweh strictly out of His mercy, calling clean that which is legally unclean, so when Yahweh has mercy on horn-bearing Christianity, the outcome will be that He pours out His Spirit on a people based entirely on mercy and not on law. The outcome of this, once again, is that since this is based purely on mercy, this outpouring can be at any time, even as testified by the outpouring of the Spirit on Cornelius.

While the men were here, the question arose – What is Jerusalem above? The answer to that question came out the next day. In Genesis 27:13 we find a statement that provides the answer. Here we read Rebekah's response to Jacob when she told him to go into his father and present himself as Esau so as to receive the blessing. But Jacob feared that he would be discovered and a curse would fall upon him. Rebekah then replied – “Your curse be on me, my son; only obey my voice, and go, get (the two choice kids) for me.”

Let me ask you a question: Who is it that you think of when you read this statement – “Your curse be on me”? Does this not ring quite clearly concerning the work of Yahshua? Indeed it does. Let us take this even further. Isaac favored Esau to receive the blessing, and legally he had every right to it; but, his wife Rebekah knew that that blessing had to go to Jacob (as it was so declared to her before his birth – Genesis 25:23), and she performed the work and led him in the way in order to receive it, which he did. Likewise, Adonijah had the legal right to reign in place of King David (outside of an obscure brother named Chileab), and “Yahweh father,” or Joab (for such is the meaning of his name), knew this and fully supported it. But once again, Bathsheba had a prior agreement with David concerning this and equally overturned that which seemed right according to the law and natural choice. Likewise, when Yahweh told Abraham that Sarah would have a son, noting his and her old age, he implored – “Oh that Ishmael might

live before You!” By law Ishmael was indeed Abraham’s first-born son; but as in the other cases, Yahweh was going to perform another miracle work by grace and give the birthright to another.

So in each case here we see that a work was performed or a choice was made that was not based on the Law, but rather on mercy. So once again we ask - What is Jerusalem above? **Jerusalem above is the work of God that is based upon mercy and not Law.** It is the Rebekah work or the Bathsheba work. **Jerusalem above is the feminine expression of mercy triumphing over judgment. It is actually in fullness the feminine expression of Yahshua – “Your curse be upon me”!** Jerusalem above is the righteousness of God coming to this corrupt earth when men do not deserve it, and furthermore, is even unlawful. This was the message given to Peter, who knew it was entirely unlawful for him to go into the home of a Gentile – “What God has cleansed, no longer consider unclean.” And once again, this is the work that Yahweh must perform for carnal man – He must no longer consider man unclean and go to his house, this earth, and give him what he does not deserve according to the Law. This is why it is entirely possible for the latter rain to come on man at any time – it does not have to be based on Law and can come outside the realm of a feast, as Yahweh has mercy.

In fact, there is something else most interesting and important to note about this. If Yahweh’s Spirit came on Passover, it would be a fulfillment of Passover. If His Spirit came on Pentecost, it would be a fulfillment of Pentecost. And if His Spirit came on Tabernacles, it would be a fulfillment of Tabernacles. But, if His Spirit came in mercy and not by the Law, and was poured out at any time irregardless of a legal feast, He could then accomplish all of the testimonies set forth in all of the feasts at one time, even as we find evidenced in the heavenly testimony covered in the writing [Ascending Alive](#). This could be most amazing and could indeed be accomplished only by removing the constraints of Law. And yet, by performing this act of mercy, He could unite Law and mercy and accomplish the entire Law of the feasts at one time.

Thus we see here the great difficulty of understanding Yahweh. He acts according to the Law; but, at some point He acts out of mercy, or as stated in Hebrews 7:15-28, out of an oath (as testified per David and his oath to Bathsheba regarding Solomon), and even in so doing thereby fulfills His Law. In the end, mercy triumphs over judgment. This is equally the difficulty of walking in His ways, for both law and mercy are necessary; and though law often has to labor alone, it is the coming together of these two that in the end is essential in order to bring forth offspring. (Read [The Conflict](#).) But oh the process of this eventual union is sometimes as difficult and unpredictable as relationships often can be!

ANOTHER SMOOTH MAN

We have already seen the significance of the five smooth stones as they represent men without the glory of Yahweh, i.e., no hair or glory. Of course stones do not have hair; but nonetheless, a smooth stone is equal to a smooth Jacob, who we know did not have hair like his elder brother, Esau. Yet there was another man in the Bible who was smooth, at least on the top of his head. Do you know who that man was? He was a prophet, the protégé of Elijah, who we know was, in undoubtedly intended contrast, a hairy man (2 Kings 1:8).

This was Elisha, and just after his forerunner had ascended alive and he had recrossed the Jordan and was departing Jericho, some lads came out from the city and mocked him. What were they saying? They cried out to him – “Ascend, you baldhead; ascend, you baldhead!” (2 Kings 2:23). Why would they say this so as to mock him? Because Elijah had just ascended alive, and they mocked him that he would not be able to do so. So what did Elisha do? He cursed them in the name of Yahweh and two female bears came out of the woods and tore up forty-two of them. From there he went to, of all places, Carmel, the very place where Elijah’s test with the prophets of Baal took place, and the test this writer has been addressing since the first of 2002.

We know that Elijah and Elisha represent the two-part Remnant, separated by the breach of the chariot of fire and the horses of fire. And we also know that the two Remnant parts are very much interchangeable in their representation, making it most difficult at time to discern the applicable prophetic message. But here we see a definite contrast of these two, notably drawn by these lads.

Before we consider what the message here is per the two Remnant, let us first resolve who these forty-two lads represent. To do so, it is obvious that we need to see where else the number forty-two is used.

First, we find it used in Numbers 35:6 where we read that the Levites were to receive six cities of refuge and forty-two other cities. This does not tell us very much at this point, so let us go to the next place where this number is used.

Following its usage here in 2 Kings 2:24, in 2 Kings 10:14 we find that forty-two relatives of Ahaziah, king of Judah, were taken captive by Jehu as he performed his cleansing of the land (all of this while Elisha lived; in fact, he had Jehu anointed). These men were taken captive at a place identified as “Beth-eked of the shepherds.” Beth-eked means “house of binding,” so the place where these men were captured was in fact “house of binding of the shepherds.” They were then killed by Jehu at “the pit of Beth-eked.”

We are getting some new information here, but let us continue. The final two places where the number forty-two shows up are in the book of Revelation. You may be familiar with them. We must be brief.

In Revelation 11:2, we read that the holy city was to be tread under foot by the nations for forty-two months. And in Revelation 13:5, the beast was given forty-two months to exercise his authority. Both of these are quite negative.

We know that the number forty per the kingdom of God has a distinct identity with the wilderness period in which Satan corrupts the kingdom and kingdom men die. It seems quite obvious from this examination of all the places where the number forty-two is used, that a similar message is applicable.

It has been pointed out on numerous occasions that the kingdom of God is a two-part work – the Remnant and Christianity. This seems to be the same message in the cities given to the Levites. Of course the Levites were the priesthood, which is what kingdom men have entered. In this

split of six and forty-two, once again we find this apparent Remnant and Christianity split. The Remnant are identified as 666 ([click here](#)), so it is apparent the six cities of refuge are the Remnant, leaving the forty-two to be a representation of Christianity.

As for the forty-two men captured at the “house of binding of the shepherds,” pastors alone in the kingdom obviously fill that place, and for 2,000 years these shepherds have been dying. (It is most striking that pastors stand in pulpits, and these men were killed in a pit.)

Finally, it is in fact the kingdom that has been corrupted for 2,000 years. Because of kingdom man’s mixture with the nations, one could well say that the “holy city” has been tread under foot for 2,000 years. Even as it is clearly stated in Daniel 9:26 (if one translates literally what is actually written and stated there) – “the people of the Prince (Yahshua – vs. 25) who shall come will destroy the city (Jerusalem, the holy city) and the sanctuary, and the end will come with a flood; and unto the end of the battle, desolations are determined.” What is this saying? It is saying precisely that which is being said in Revelation 11:2 and 13:5 – kingdom men, the “people of the Prince,” will wholly corrupt and destroy the kingdom of God here on earth. What else can one expect from carnal flesh man with a devil wholly corrupting him?

This destruction of the kingdom can only be overcome and terminated by the much needed latter rain, the “flood” of Yahweh’s Spirit upon the entire earth at the end of the 120 Jubilee probation, or 1993 (plus ten years). Thus verse 27 ends with this hope-filled conclusion – “and for the overshadowing of abominations, He (Yahshua) will make it (Jerusalem, the kingdom) desolate, even until the consummation (or, completion), and that which is determined (the latter rain flood) shall be poured out upon the desolate.” The latter rain poured out upon the desolate is essential in order to end the abominable acts against the kingdom that have occurred for 2,000 years.

We have already seen countless evidences that the gospels fall into the revealing pattern of – first Remnant, Christianity, second Remnant, and finally the pure kingdom, or Matthew, Mark, Luke, and John. Is it not most revealing that the term “abomination of desolation” is only found in first Remnant Matthew and Christianity Mark, the very period that Daniel and Revelation address here per the prophetic forty-two? But this term is strikingly absent from second Remnant Luke and pure kingdom John! This is indeed most revealing, especially in light of all that we are seeing here, and particularly since this abomination of desolation is performed by Satan, the beast who is given forty-two months to exercise his authority.

Thus we see with little doubt that forty-two is highly prophetic of Christianity, or the period of the corruption of the kingdom of God. Therefore, when forty-two lads came out and mocked Remnant-representing Elisha, saying that he would not ascend, as did his predecessor, we get a picture that Christianity is unbelieving concerning the catching up of the Remnant. But most strikingly here as well, why was his ascension tied to his bald head? Certainly this prophesies as well?

Once again we find the message of a Remnant work that lacks the glory of Yahweh – Elisha was smooth, having no hair. Thus the question arises – Can an Elisha Remnant ascend without the glory of Yahweh?

As was noted, the Remnant are interchangeable in their testimonies. On one hand, the lad's mockings would refer to the question of whether the first Remnant would ascend. The beast, who performs abominable things during these first 2,000 years of the church, would like to mock and say no. Did the first Remnant ascend alive? Not at all. They became the first bird that had to be slain, even though they had the promise that they would not die – Luke 9:27, John 6:50, and 11:26. Thus, for how many years has this forty-two lad period of the church been slain? For 2,000 years! And how many female bears came out and slaughtered the forty-two lads? It is not without meaning that there were two bears which slaughtered the lads, for the 2,000 years in which kingdom men have died. Thus we see that kingdom man has died for 2,000 years because the first Remnant did not in fact ascend alive.

And let us note here as well that with the slaying of the forty-two lads, Elisha went to Carmel. This is the very test this writer has been addressing, and it is being addressed now at the completion of 2,000 years. The time for the test of Carmel is at hand, evidenced in this prophetic account by these lads that were slain, the two female bears, and Elisha's ensuing trip to Carmel. With the slaying of the forty-two by the two female bears, or at the completion of 2,000 years of the corruption of the kingdom, we find evidenced here that the test of Carmel follows.

So who then must ascend alive? It must be the alternate Elijah who did have the hair, the glory – the second Remnant. But even so, through our Passover and Pentecost gathering, the second Remnant did not and are yet to receive any glory from Yahweh. In truth, our actions thus far have been more of an Elisha experience, and not an Elijah. And in practice, we too are equally mocked by Satan that we will not ascend. But, our hope is in Yahweh and in His faithfulness to His word and His plan of redemption for man. We cannot deny the truth we have seen, nor can we give up the hope of defeating Satan and preparing the way for Yahshua's return. Though Satan mock, all we need is the final and complete fulfillment of the two female bears, casting this old work into the sea, and destroying him who has the power of death and cease his mocking. Will we ascend? We must!

SAMSON AND A FRESH JAWBONE OF A DONKEY

In the days leading up to the delayed Passover, as we awaited some of the other brothers to arrive, I was personally going through a very difficult time. In fact, on March 31 Yahweh told me – “You're going through a difficult place. You're going through a difficult place.”

During this difficult time I felt that Yahweh wanted to give me something, and I turned to the Scriptures for that help. There was a piece of paper in my Bible and I turned over to it to see what was there, and began reading in Judges 15.

Here we find the account of Samson (who was definitely not a smooth man), who went to visit his Philistine wife and found out her father had given her to another man. In revenge, he caught 300 foxes, tied the tails of two foxes together, put a torch between the two, and in this manner released all the foxes into the wheat fields and burned the wheat and vineyards and olive groves. To counter this, the Philistines burned his wife and her father. So to avenge this, Samson slaughtered some Philistines, then went and stayed “in the cleft of the rock of Etam.” Etam

means “wild beast’s lair.” As has been cited numerous times from Exodus 33:17-23, clearly Christianity is the work that is hid in the cleft of the rock. And as has been noted concerning the beast which has performed the abomination of desolation in the kingdom for 2,000 years, this period of the kingdom is in fact the “wild beast’s lair” – the place where the beast has taken abode, even the place where the serpent abides in the midst of the tree of the knowledge of good and evil. Thus we find that when Samson went to “the cleft of the rock of the wild beast’s lair,” prophetically he was in Christianity.

The Philistines then went to Judah and camped at Lehi (meaning, “cheek or jaw bone”), seeking revenge on Samson. In order to escape harm, 3,000 men of Judah went down “to the cleft of the rock of Etam” to bind Samson and deliver him over to the Philistines. Samson agreed to this on one condition – that they not kill him. This they agreed to and bound him specifically with “two new ropes” and brought him up from the cleft of the rock and delivered him to the Philistines at Lehi.

Upon being delivered to the Philistines, the Spirit of Yahweh “rushed upon (Samson) mightily so that the ropes that were on his arms were as flax that is burned with fire, and his bonds dropped from his hands. And he found a fresh jawbone of a donkey, so he reached out and took it and killed a thousand men with it. Then Samson said,

‘With the jawbone of a donkey,
Heap two heaps,
With the jawbone of a donkey
I have killed a thousand men’” (14-16).

This is a very interesting and exceptionally dramatic account, but it meant very little to me at the time, and I did not gain insight into it until a few days later. On a very difficult morning for me, I went down to a park and ended up laying on a picnic table pondering my future. My eyes were closed as I lay there, when I heard in the distance in the tops of the trees a gust of wind coming towards me. It got closer and closer, and soon I heard it nearby and then felt the strong breeze blowing over me. Upon this experience, I thought of two things – (1) this is how the Holy Spirit could come upon us, but (2) it reminded me of what I had read concerning Samson, that “the Spirit of Yahweh rushed upon him mightily.” This sounded very much like the former rain where there was a rushing mighty wind, or possibly what the latter rain might be like. And as I lay there, Yahweh gave me insight into this account’s prophetic message.

To begin with, regarding the wheat harvest that Samson burned, wheat always represents Christianity. And, as we have already noted, it is remarkably evident that when Samson went to “the cleft of the rock of Etam,” or the cleft of the rock of the “wild beast’s lair,” clearly we are talking about Christianity once again and the abomination of desolation of the kingdom that has occurred for 2,000 years.

When the 3,000 men of Judah went to bind Samson, once again we find the precise number of years that the church was supposed to receive – 3,000 years. And equally confirming, we read in Hebrews 7:11-14 that the priesthood the church possesses is not according to the Law, i.e., of the

tribe of Levi, but is of the tribe of Judah, the very tribe that came to bind Samson. Thus, what we find here is precisely the 3,000 years given to the priesthood of Judah, or the church.

And what specifically was it that these 3,000 men were wanting to do? They wanted to bind Samson with “two new ropes.” Why did this passage even specify the number of ropes, or that they were new, except that the Spirit was prophesying? This passage could just as well have simply said that Samson was bound, or even that he was bound with ropes. But no, for prophecy sake the number of ropes and the fact that they were new was specifically set forth.

Once again (as with the two female bears), how many years has the church received thus far? Is it not 2,000 years? And is not the church a new work of the kingdom among man? Thus, what we see prophesied here is that the power and strength of Samson to defeat the Philistines/Satan was to be and has been bound for “two new ropes,” or for 2,000 years. But while the power of Samson to defeat Satan has been bound for 2,000 years, **there is a most important condition applied to it – do not kill Samson!** That vital power can be bound for 2,000 years, even as Satan gained the authority to enter the 2,000 swine; **but, it must be preserved alive for the right time, and obviously that time is now.**

Even as the Spirit of Yahweh rushed upon Samson and he broke the two new ropes, so the Spirit of Yahweh must once again rush upon a Remnant people and break the bonds that have held kingdom men captive for 2,000 years. Flax is used to make linen, the garment of priesthood, and the ropes that have held the Samson power in bondage must be broken and men must pass through the fire and, like Shadrach, Meshach, and Abed-nego whose bonds were burned away by fire, be released from their bonds. (Read [Upon What Foundation Will You Build?, page 6.](#))

Once those bonds are broken, men under the power of the Spirit must take up, and even become, the jawbone of the donkey and with their words proclaim truth that will slay 1,000 Philistines! (More on the jawbone in a minute.) How many years has Philistine Satan corrupted the church? For 2,000 years. How many years was the church supposed to have? 3,000 years. So how many years remain? 1,000 years. These last 1,000 years must be years that are restored and Satan must be defeated. Thus we see why Samson slew 1,000 Philistines – they represent the restoration of the next 1,000 years of the kingdom from Satan.

Thus we see the answer to the riddle Samson propounded (which Samson was good at doing).

“With the jawbone of a donkey,
Heap two heaps.
With the jawbone of a donkey
I have killed a thousand men.”

Here we have testified that the work of the latter rain will accomplish not one but two things. On the one hand it will cut the 3,000 years allotted to the church short to 2,000 years and thus “heap two heaps,” or 2,000 years. These are the “two new ropes.” These are the two loaves of leavened Pentecost bread waved before Yahweh, but could not ascend to Him as a burnt offering. These are the equal “two heaps” seen in 2 Kings 10:8 where the heads of the seventy sons of Ahab were heaped “in two heaps at the entrance of the gate (of Jezreel) until morning.”

The number seventy is always identified with Christianity, which is equally true with Ahab himself, and again looks to this same testimony of the death that occurs in Christianity for 2,000 years or “two heaps” of time in which kingdom men have been cut off from the kingdom by death.

Then of course the second thing is that the “thousand men” of the Philistines, or the removal of Satan in the next 1,000 years, must be performed by the latter rain power and the fresh jawbone of a donkey. This fresh jawbone will be the power of the Remnant to declare truth.

Let us add here some confirming testimonies regarding the donkey and its representation of the former and the latter rains. Saul, who is prophetic of Christianity, was looking for his father’s donkeys when the prophet Samuel called him to be king. And you will recall that it was the talking jawbone of a donkey that preserved the life of the prophet Balaam after he had narrowly escaped the edge of the sword on two previous occasions, or 2,000 years. The donkey preserved his life on the third occasion when the angel stood in a “narrow place where there was no way to turn to the right hand or the left” (Numbers 22:26). This is the narrow way Yahshua spoke of, and was addressed in the writing – [*Upon What Foundation Will You Build?, page 3*](#). Also, regarding the Ninevites with whom Yahweh equally had mercy and likewise delivered from judgment, in confirming and verifying like identification (for both testimonies speak of Christianity), Yahweh said they too “do not know the difference between their right and left hand, as well as many animals” (Jonah 4:11). Both represent the same period of the kingdom.

And this same donkey which endures, even as Samson endured though bound with the two new ropes, is seen in 1 Kings 13:24 when the lion slew the prophet who had listened to the old prophet in Bethel and ate with him. When the prophet of Yahweh returned, a lion killed him but did not kill the donkey. So, the first Remnant has been slain; but, the donkey yet remains alive, and it is this power that needs to equip, strengthen, and establish the second Remnant who will equally be preserved alive.

These are likewise the two donkeys seen in Matthew which were sought out and obtained by Yahshua’s disciples and made ready so as to bear Him up and bring Him into Jerusalem for His triumphal entry, the way being prepared by His disciples (in order that the rocks would not cry out for judgment). These two donkeys are the former and the latter rains that prepare a people for the coming of Yahshua – “so as to make ready a people prepared for the Lord” (Luke 1:17). Yes, the enduring donkey speaks of the former and the latter rains. And it is this empowered jawbone of a donkey that will slay Satan.

This same bondage and deliverance leading to a proclamation is seen in Ezekiel 3:24-27 and 24:25-27. In Ezekiel 3 we read:

The Spirit then entered me and made me stand on my feet, and He spoke with me and said to me, “Go, shut yourself up in your house. As for you, son of man, they will put ropes of you and bind you with them, so that you cannot go out among them. Moreover, I will make your tongue stick to the roof of your mouth so that you will be dumb, and cannot be a man who rebukes them, for they are a rebellious house. But when I speak to you, I will open your mouth, and you will say to them, ‘Thus says the Lord Yahweh.’ He

who hears, let him hear; and he who refuses, let him refuse, for they are a rebellious house.”

First, since 1994 after the Spirit of Yahweh came upon me, I have been bound in my house and have never been released to go out and proclaim the Remnant truth. My tongue has been stuck to the roof of my mouth and I have not been sent out to speak. Like Samson, I too have been bound and the fresh jawbone of the donkey has not yet been afforded me.

But this is true with the church as well. For 2,000 years the Remnant truth that will set men free has been withheld from it. Like Zacharias, who was made dumb from the time of the promise until John the Baptist was born and circumcised, so the Elijah message has been made dumb. Even as Yahshua told the twelve when He sent them out – “Greet no one along the way,” so for 2,000 years as we await the Elijah/Samson power to come, no one along the way has been greeted with the truth. Indeed, there has been a drought on the truth. Now we await the circumcision of the Elijah work so the tongue of the Zacharias can be loosed and be dumb no longer and prophesy. All of these testimonies speak of the same thing – **the effectual period of the fresh jawbone of the donkey in which men can declare truth.**

And might we add here, it is obviously prophetic when in this account Samson slew the Philistines at Lehi, meaning “jawbone,” where he found a fresh jawbone. This is an obvious double witness, even as we saw in the lad’s double statement to Elisha, and as pointed out in [“Gary, you have a beautiful face,” page 2](#), applies to the John pure kingdom of God.

Now for the next revealing passage in chapter 24 that speaks of the same release from dumbness, but adds a highly revealing statement.

“As for you, son of man, will it not be on the day when I take from them their stronghold, the joy of their pride, the desire of their eyes, and their heart’s delight, their sons and their daughters, that on that day he who escapes will come to you with (literally) **a causing to hear?** On that day your mouth will be opened to him who escaped, and you will speak and be dumb no longer. Thus you will be a sign to them, and they will know that I am Yahweh.”

Yahweh must yet perform something that provides a “causing to hear”! In all regard, this “causing to hear” must be the latter rain. The Spirit of Yahweh must rush upon the Remnant mightily, performing works that cause men to be able to hear and not go by their own intellect, breaking the bonds that have held men captive for 2,000 years, and finally release the tongue of the Remnant to speak “and be dumb no longer.”

THE FINAL MESSAGE OF THE SMOOTH PROPHET

Let us now consider a revealing testimony per the matter of intercession. One of the other accomplishments of this gathering was that the men read the book titled *Rees Howells, Intercessor* by Norman Grub. Rees was given to me by Yahweh as my example in the flesh. While these men were here, by reading this book and our exchange concerning it, they received a

priceless understanding of the work of intercession. It is highly recommended that you get a copy of that book and read it. There is not another book like it, and it will help you immensely to likewise understand the import of some of the things that are being said here and the things that are happening in the Remnant Bride and in all the church.

In 2 Kings 13 we read the final event in the life of our baldheaded prophet, Elisha, the one without the glory. Elisha became sick unto death, and Joash the king of Israel came to visit him and wept over him. Elisha told him to take a bow and some arrows, whereupon he placed his hands on the king's hands. He had him to open a window toward the east and to shoot an arrow. Having done so, Elisha told him – “Yahweh's arrow of victory, even the arrow of victory over Syria; for you shall defeat the Syrians at Aphek until you have destroyed them” (vs. 17).

Next he told Joash to take the arrows and strike the ground, and he struck the ground three times and stopped. At this Elisha became angry with Joash and said – “You should have struck five or six times, then you would have struck Syria until you would have destroyed it. But now you shall strike Syria only three times” (vs. 19).

What is an intercessor and what does this account have to do with intercession? **An intercessor is one who obtains results through natural means that are representative of the higher purpose for which he seeks to effect lasting results.** This is precisely what Joash was involved in here, and he did not even know it. Elisha had Joash in an intercessorial test that would determine all of his victories over his enemy, Syria. If Joash had known what he was doing, if he had gained essential insight from the fact that when Elisha told him that his first act of shooting the arrow out the opened window insured his victory over Syria at Aphek, then he would have indeed been more diligent in the second part of his intercession. But failing to recognize this, the king thereby determined his own limited successes against Syria.

This is a revealing example of what intercession is, how it works, and its decisive nature. Yahshua was the truest example of an intercessor, not just in His death, but in everything from His baptism and forty days of being tempted by the devil in the wilderness, to His drinking the sour wine as a Nazirite, completing His final intercessorial work and thus declaring – “It is finished.” By all of these natural acts that He performed, He identified with man and the kingdom of God in every way necessary so as to effect all things pertaining to the establishment and fulfillment of the kingdom.

But intercession does not end with Yahshua; for the power that was effected by Him, and the power that was effected by Joash, is equally available to us today and is in fact entirely essential in order to obtain everything that is from above. In one way or another, either by one's own intercessions (both knowingly involved or by the sovereign design and will of Yahweh, often even hidden to our own understanding) or by faith in the intercessions of another, the kingdom of heaven is manifested on earth to man.

One thing that was impressing me during this time of coming under the covering of holding all things in common, was that either by the presence of the number of men who were gathered here with me (during most of the time there were five men, but for two weeks there were six), or by the nature of there being five men plus myself, or five or six, these numbers were precisely the

numbers which Elisha said were necessary to thereby defeat the Syrians – “You should have struck five or six times.” I take hope that our numbers were intercessorally sufficient to entirely defeat our enemy, Satan (even five smooth stones).

But furthermore, how many times am I willing to go through natural intercessions in order to gain our much needed victory over Satan? I do not disregard any of these Passovers or any of my intercessions as of none effect. Who would have perceived, or even yet who would have despised, the significance of a man striking arrows on the ground? That which looked foolish in the natural, had immense conclusive results in the long run. Furthermore, who has even discerned the immense conclusive significance and results of the obscure act of Yahshua drinking sour wine on the cross? By this sole simple act, He identified with fallen man and the corrupted kingdom, making possible its complete restoration. My perception and my hope in all that has come about, both by acts of knowledge as well as when unknowing, both cooperatively as well as under compulsion, both by plan and by necessity, is that this is Yahweh’s work of intercession – striking arrows on the ground in sufficient quantity so as to fully secure our victory.

When is enough enough? Yahweh knows, and it is in Him that we trust.

I am called to be an intercessor; this is Yahweh’s design for me. It is by intercession that I learn, and it is by intercession that one gains vital authority. These two achievements are critical. So, based on what we have just learned through this time (which is presented in part here in this writing), as well as other critical intercessional marks of progress, I fully trust that Yahweh is indeed accomplishing His works through these events. We recently endured, we obeyed, we placed upon the Remnant Bride from Passover through Pentecost the garment of skin covering of holding all things in common. In 2001 we celebrated Passover here with no covering at all. In Passover 2002 we celebrated Passover here with the fig leaf tithe covering. And in 2003 from Passover through Pentecost, we were under the complete covering of holding all things in common. What Yahweh might perform now is in His hands, but we have interceded.

One of the more outstanding accomplishments during this time together was that nineteen of the writings were placed in book form and printed. This was in fact quite an achievement. In having accomplished this, one of the brothers, Peter Douglas, pointed out the following passage from Habakkuk 2:1-3:

I will stand on my guard post
 And station myself on the rampart;
 And I will keep watch to see what He will speak to me,
 And how I may reply when I am reproved.
 Then Yahweh answered me and said,
 “Record the vision
 And inscribe it on tablets,
That the one who reads it may run.
 For the vision is yet for the appointed time;
 It hastens toward the goal, and it will not fail.
 Though it tarries, wait for it;

For it will certainly come, it will not delay.”

How long must we wait for the vision of the second Remnant to be fulfilled, for the latter rain to come, and for the triumphal return of Yahshua to this earth in peace? That is to be seen; but for now I know I wait. And even as a priesthood of the tribe of Judah is not according to the Law but is by the mercy seen testified in Jerusalem above and by an oath, so I believe that Yahweh must overlook our complete inabilities and perform the vision according to His mercy and equally by an oath.

He says that the vision “will not fail,” even “though it tarries.” That being the case, I yet wait upon Yahweh, that He will renew us like the eagle so that we may “**run, and not be weary,**” that He will send His Spirit upon us like a rushing wind that breaks these bonds that have held kingdom man captive for 2,000 years, and that He will open our mouths so that we can accomplish all that must be done and said for His name’s sake and for the sake of His kingdom. Having placed at least half of these writings in book form, I wait for Him to begin **the race between Ahab and Elijah**, a race which Elijah must win, the race to Jezreel, the very place where Jehu heaped two heaps of the heads of Ahab’s sons. As an intercessor, I wait upon Yahweh with the hope that I/we might run.

“THE ACCEPTABLE YEAR OF THE LORD”

As was noted at the opening of this writing, the last noteworthy item became first, and now the first will be presented last. One of the things with which our attention was directed at the outset of our gathering was the following passage found in Luke 4:18:

“The Spirit of the Lord is upon Me,
Because He anointed Me to preach the gospel to the poor.
He has sent Me to proclaim release to the captives,
And recovery of sight to the blind,
To set free those who are downtrodden,
To proclaim the acceptable year of the Lord.”

While it is acknowledged that Yahshua did indeed fulfill this passage, it is evident with the breach of Christianity that there is a delay in what is promised here. This in no way diminishes that which Yahshua put into place, for He likewise said that an Elijah work must come that will “restore all things” – Matthew 17:11. Men, even kingdom men, are still captive to the flesh, and continue to be blind. If this were not true, then you would not see both ministers and laity doing the ill things that they do, and there would not be 22,000 denominations and sects saying 22,000 different things. The poor Remnant must yet have the gospel preached to them and the downtrodden set free. But most striking to us at this time was that there was to be the proclamation of “the acceptable year of the Lord.”

This statement demands the question that there must be a specific year in which this proclamation must be applicable. Every time the Greek word translated here as a “year” is used in the New Testament, it means specifically a year. So if there is a given year in which this

proclamation is to be made, then there must be a people who will know that year in order to proclaim it.

Some might argue that the acceptable year is any year; but if that were the case, it would negate the statement, for it speaks of a given year that is to be proclaimed. Based on everything we have seen, especially that which is stated in the writing [*The Passing Over Principle, page 3*](#), it remains evident that that acceptable year is 2003. But, there is very little of this year left and Yahweh would have to do something quite remarkable in the months ahead to fulfill this.

Another outstanding thing about these verses that seem to tie them to the second Remnant is not only what is stated, but what they do not state. This passage that Yahshua read is from Isaiah 61:1-2. But when reading Isaiah, Yahshua did not finish the passage. After the statement that we read here – “To proclaim the acceptable year of the Lord,” verse 2 of Isaiah 61 actually continues:

“And the day of vengeance of our God.”

But He quit short of this last statement in His reading. So let us ask – What work is it that must prevent the vengeance of God in the “great and terrible day of Yahweh”? Malachi 4:5-6 tells us that He must send Elijah, “lest (He) come and smite the land with a curse.” This is the Elijah work that prepares the way for Yahshua’s return to the earth and becomes the donkey’s jaw and cries out, lest the rocks cry out for judgment instead. Because of the Elijah work that Yahweh sends in order to restore all things, His wrath is averted and the latter part of this passage in Isaiah is not fulfilled, thus being cut short. And of course this passage, this promise, is found exclusively in none other than second Remnant Luke.

And to further confirm the hope for and application of this passage to the second Remnant, let us pick up in verse 2 and read the following promises through verse 9.

“To comfort all who mourn,
To grant those who mourn in Zion,
Giving them a garland instead of ashes,
The oil of gladness instead of mourning,
The mantle of praise instead of a spirit of fainting.
So they will be called oaks of righteousness,
The planting of Yahweh, that He may be glorified.
Then they will rebuild the ancient ruins,
They will raise up the former devastations,
And they will repair the ruined cities,
The desolations of many generations.
And strangers will stand and pasture your flocks,
And foreigners will be your farmers and your vinedressers.
But you will be called the priests of Yahweh;
You will be spoken of as ministers of our God.
You will eat the wealth of nations,
And in their riches you will boast.

Instead of your shame you will have a double portion,
 And instead of humiliation they will shout for joy over their portion.
 Therefore they will possess a double portion in their land.
 Everlasting joy will be theirs.
 For I, Yahweh, love justice,
 I hate robbery in the burnt offering;
 And I will faithfully give them their recompense,
 And I will make an everlasting covenant with them.
 Then their offspring will be known among the nations,
 And their descendants in the midst of the peoples.
 All who see them will recognize them (they will be glorified)
 Because they are the offspring whom Yahweh has blessed.

In summation of this entire writing, let us go to Revelation 3:8-11 and read Yahshua's assessment of the second Remnant, here seen as the church of Philadelphia (the first Remnant being revealed in Smyrna).

"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 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."

One of the things that is all too familiar to us is that up to now the Bride is of "little power." We are "smooth" stones, even a "baldhead." The work of the Remnant thus far has been without oil in the engine; and we are all too aware that what has been accomplished thus far without this much needed oil, has equally been a miracle.

So what are we to do? Do we quit because we have not gotten that for which we have looked to Yahweh to provide? In this state of "little power," we also read that Philadelphia "kept the word of (His) **perseverance**." So in this state of little power, are we to do anything less than persevere if we want to receive that for which we so desperately need? Indeed not! This perseverance is the hope of being kept from the testing that has been on the earth for 2,000 years, and we must hold fast so that no one take our crown.

We also read in Deuteronomy 8:2-5:

"And you shall remember all the ways which Yahweh your God has led you in the wilderness these forty years, that He might **humble you, testing you, to know what was in your heart**, whether you would keep His commandments or not. And He humbled you and let you be hungry, and fed you with manna **which you did not know**, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man

lives by everything that proceeds out of the mouth of Yahweh. ... Thus you are to know in your heart that Yahweh your God was disciplining you just as a man disciplines his son.”

For 2,000 years in this “church in the wilderness” that kingdom man has experienced, Yahweh has fed him manna which he has not even known its meaning. We read Yahweh’s word and we conclude certain things. As a man I am no different; but, I am called to obey that which I see and am led to follow. And as an intercessor, I am called to trust His work. But the bottom line of all of this is that in conclusion, Yahweh does this so that we live by everything that proceeds out of His mouth. Yahweh speaks everything into existence, and we must learn to trust in Him in what He speaks or does, in what we are given daily, and not in our finite understanding. Why does He do this? To humble us and to cause us to trust in Him. And this we must now do.

I cannot deny the truth of the two Remnant and the corruption of the kingdom of God for 2,000 years. I cannot deny what He told me in 1994 that what He did at the beginning of the church, He will do again at the end. I cannot deny that these are in fact the promised former and latter rains. I cannot deny all that has taken place in my life that confirms the way I am being led. I cannot deny what Yahweh has shown me in the Scriptures – this inner seamless garment of truth. And until I receive these things for which I hope and await, I look to Him that I might obtain the promise and not lose the crown. In Habakkuk, where we read about recording the vision so that those who read it may run, and that though the vision may tarry, it will not fail, and we are to wait for it, we also read the following concluding verses from Habakkuk.

Though the fig tree should not blossom,
And there be no fruit on the vines,
Though the yield of the olive should fail,
And the fields produce no food,
Though the flock should be cut off from the fold,
And there will be no cattle in the stall,
Yet I will exalt in Yahweh,
I will rejoice in the God of my salvation.
The Lord Yahweh is my strength,
And He has made my feet like hinds’ feet,
And makes me walk on my high places (Habakkuk 3:17-19).

While Elisha, the baldheaded prophet we oft examined here, in some ways represented the first Remnant, we have seen that in other ways he represented the second Remnant. This is the marvel of Yahweh’s testimony of the two-part Remnant. We have seen how this duality was evidenced when he crossed the Jordan and was taunted by the forty-two lads. We saw his witness to the importance of intercession in the closing of his life. Now, at the closing of this writing we will see his encouraging testimony of the same enduring power we saw evidenced in Samson, when he made the 3,000 men of Judah promise that they would not kill him – the power to break forth at the proper time.

The promise given to and the power inherent in the first Remnant is a force not to be ignored, not to be forgotten, not to be forsaken, not to be despised or dismissed. This writer has often pointed out the importance of the second Remnant building on the foundation of the first Remnant. The

effectual nature of the second Remnant to defeat Satan and death and to ascend alive, lies in the vital inescapable necessity of identifying with the first Remnant. This power of the first Remnant is clearly evidenced and testified in Elisha.

Immediately following the account of Elisha and the intercessional actions of King Joash, we read that Elisha died and they buried him. The account goes on to tell that one day the sons of Israel were burying a man when a marauding band of Moabites came, and in fear they hastily threw the man into Elisha's grave. When the man touched his bones, "he revived and stood up on his feet" (2 Kings 13:20-21).

There is no question that Elijah and Elisha represent the two Remnant. And there is only one message this prophetic event could foretell. There is only one hope today for those who are under the curse of death to come alive, to escape death, and to stand on their feet, on their kingdom rights, and that is to come into the place of an identification with the dead first Remnant, to be cast on the bones of Elisha. In their bones lie the governmental authority that will bring a second Remnant to life. As the first bird, they alone have the blood, which comes from the bones, that will assure the second Remnant that they will ascend alive and defeat death. Do I believe in the work of Yahshua? Unquestionably! But I also believe that the work He built when He was here, is the work upon which we must continue to build.

I do not look to Christianity to be able to deliver me from death; they have not been able to deliver anyone for 2,000 years. There is only one work that has both this authority and this promise – the second Remnant, built upon the work of the first Remnant.

May Yahweh fulfill His word!

ADDENDUM

From time to time I receive a question or comments from someone that evokes a response worthy of sharing with others. Following is such an example. The reason for adding this here is (1) because the information is worthy of other's access; but also, (2) the material concerning Lebanon and its associated words came out just before the men arrived here for Passover. Thus, I assign this to the Passover time. Do you know what Lebanon, Laban, bricks, the tower of Babel, and leprosy all have in common? You will be quite surprised at the answer.

I hope you appreciate the truth here. Carl's e-mail was sent in response to *All's Well That Ends Well*.

Dear Gary,

I had a look at your article on Africa which I found very interesting. There is however something I would like to mention about the Nile River. I see that you take the Nile as a river of death. I had the impression that the Nile was a life-giver as opposed to the river Jordan.

Why I have this impression is, because the Jordan originates in the Lebanon(white or pure, as was Adam in the beginning) mountains and becomes a raging torrent on it's way to the DEAD sea, as is the case with Adam's offspring and passing the cities of Sodom and Gomorra, Yahshua is baptised (which means to take out of or come out of) and thus taken out of this river on it's way to death. The stream is taking all who don't or won't or can't see, to death. The Ark of the Covenant never touched the water of the Jordan.

The Nile on the other hand flows from the desert (or deserted) area to the only life giving delta in that area and that area is situated directly to the west of the Dead sea. Does this open something for you? Can this have some meaning for us? What do you think? The reeds in the Nile where Moses was hidden and the banks of the Nile also have some significance. Reeds mean priests and what are banks?

Blessings

Carl

Dear Carl,

Thank you for writing. Your questions and comments bring up some interesting information, but also some puzzling questions.

First, let's look a little more at the Nile. The Nile as a testimony of death is seen insomuch that it was the place in which all the male babies were commanded by Pharaoh to be thrown, which of course meant their death. We find that Moses in an ark and Noah in an ark were the identical pictures – each overcoming death. In the case for both vessels, the same Hebrew word was used – “tebah.” In *The Love of Money*, I state – “There is no mistaking the fact that the ark that Noah built which was covered in tar, and the vessel identified with the identical word that Moses was in, which was likewise covered in tar, prophetically are one and the same.” So even as the flood was death, so also was the Nile.

Regarding the reeds you mentioned, please refer to the following writing that specifically addresses them. As you will see, they actually represent the cares of this world, evidenced in several ways, including Jonah when reeds were wrapped around his head while in the belly of the great fish. Once again, this is a negative connotation and cannot mean priests. Here is the link –

http://www.remnantbride.com/love_of_money/money.04.html .

I have not considered the matter of banks. I do know however that the 2,000 swine went down the “steep bank” to their death.

The matters you pointed out concerning the Jordan, specifically its destination at the Dead Sea, provoke some very inquiring questions. In the following writing, it is pointed out that the Jordan is a clear representation or testimony of the veil that separated the holy of holies and the holy place. This writing is at –

<http://www.remnantbride.com/ascending/ascending.10.html> .

This testimony of the Jordan as the veil also brings up the matter of Yahshua's flesh being the veil that was rent. Hebrews 10:20 tells us that Yahshua's flesh, the veil, was rent in order for us to enter into the holy of holies – “Since therefore, brethren, we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh” (19-20). And in type, we see this testimony of the veil insomuch that when the sons of Israel crossed into the promised land, the Jordan was equally rent, all the way to Adam – the waters piled up at Adam (Joshua 3:16). While spiritually by faith in the blood of Yahshua one does enter into a relationship with Yahweh, there has to be more. Though belief in Yahshua changes one's spiritual state and destiny, it has yet to change anyone's personal face to face abiding presence with Him.

It is evident that one does not pass through death to enter into the promised land. Death was the purpose of the preceding wilderness journey (Numbers 14:29, Deuteronomy 2:14), not the Jordan. It is erroneous to think that we die and go to heaven, the promised land. Paul said on two occasions (1 Corinthians 11:30, 15:51), and it is supported throughout the Old Testament, that one sleeps when they die. Zechariah 13:7-8 clearly states that during the first two parts, or 2,000 years, of the kingdom, men are in fact cut off from the kingdom by death. It is therefore evident that the way to the entrance of the promised land is to in fact overcome and defeat death. The ones who entered the promised land were those who had overcome the death of the wilderness, the very picture of the body of Christ that dies for forty Jubilees. In like regard, Elijah is a picture of the second Remnant, and he too crossed the Jordan, entered into the intercessorial holy of holies, and ascended alive.

How then could the Jordan represent Yahshua's flesh, the veil? We know that when His own body was struck, immediately thereafter came the former rain. Now His spiritual body must be struck, the body of Christ, and as a result come the latter rain. As you will see, these two rains are what bring one into the promised land. This twice striking of the Jordan as Yahshua's flesh was afforded important testimony when Elijah and Elisha each struck the Jordan, obviously picturing the latter rain (Elijah) and the former rain (Elisha). What I am going to say in this next paragraph is very important and a lot will be said, so be sure and read it very carefully and thoughtfully.

We see the like testimonies of these two rains in the two strikings of the rock at Meribah where the water came forth. As stated in 1 Corinthians 10:1-4, the rock was Yahshua. The first rock to be struck was the direct striking of Him. Today, though He is not here personally, His presence is here through His body (the body of Christ), and it is His body that is the second rock that must of necessity be struck. Striking the Jordan by Elijah and Elisha, and on two occasions striking the rock at Meribah, look to the same thing. And even as Yahshua's flesh was in fact rent by the spear that entered into His side and out came blood and water, so today once again the veil/flesh of the body of Christ must now be rent by piercing its side and taking out a Bride. Likewise, as

the Jordan was rent per the sons of Israel and out came a Bride, so the two-part rending of the Jordan by Elijah and Elisha afforded a two-part Bride testimony. (And might I say here, this second rending of the veil of the body of Christ does not nullify the veil of Yahshua's own flesh, any more than one taking up one's own cross nullifies the cross of Yahshua; in fact, the latter serves to verify and perpetuate the former.)

But what puzzled me most concerning the Jordan was that I had never considered the prophetic significance that it flows into the Dead Sea. This at first did not make any prophetic sense, but then I was reminded that men died following the former rain of Pentecost; thus, it is evident that the Dead Sea is a picture of that ensuing death. Even as Yahshua told Peter in John 21:19, so likewise has gone the body of Christ – “Now this (Yahshua said to Peter), signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, ‘Follow Me!’” As Yahshua went to death, so Peter followed Him to death; and as Yahshua went to death, so the body of Christ has followed Him to death.

In like revealing comparison, we see that the former rain indeed produced the first bird work of Leviticus 14:1-9, and ever since the church has gone to death. This is equally seen in the first striking of the rock at Meribah – it too was followed by the wilderness period of death. What we need now is the latter rain, the second striking of the rock that is followed by the second bird work of ascending alive, or likewise entering into the promised land.

Additionally, Sodom and Gomorrah were not near the Jordan, but as discovered by Ron Wyatt, are at the southern end of the Dead Sea (<http://www.wyattmuseum.com/cities-of-the-plain.htm>). Clearly, as we have seen in these writings, Sodom is a picture of Christianity, and was appropriately located here by the Dead Sea. Also, the word “baptize” means “to dip, to immerse, or to make fully wet.” I have never heard or read it to mean “to come out of.” But obviously it was most significant that both John and Yahshua were baptizing in the Jordan.

As for another subject, you stated that the Jordan originates in the Lebanon mountains. Actually, three rivers provide the headwaters of the Jordan – the Hasbani in Lebanon, the Baniyas in the Golan Heights, and the Dan in Israel, which has twice the water flow of either of the other two rivers. Much of Lebanon is actually drained to the Mediterranean by the Leontes River. Thus, it is only partially true that Lebanon is the headwaters of the Jordan, for it is only a small part. Furthermore, the largest contributor to the Jordan is the Yarmuk River of Syria and Jordan, south of the Sea of Galilee, which has over three times the flow of the Hasbani from Lebanon.

In addition to this, please allow me to share some interesting truth with you concerning Lebanon. I think you will find this quite revealing and intriguing.

Lebanon comes from the Hebrew word – “laben.” This word might sound familiar to you – Laban was the father-in-law of Jacob. Both Laban and Lebanon come from the Hebrew word “laben” (all of which of course mean “white”), and in the case of Laban, there is only one vowel point difference from its root word. What do we know about Laban? For one, he was a deceiver royale. But even so, it was from Laban that Jacob received his two brides – Leah and Rachel.

Let's look further at the use of this word. You would not know the following without studying the Hebrew word itself. When Moses came to Egypt to deliver the sons of Israel, you will recall that Pharaoh made them make the same amount of bricks, but they had to start gathering their own straw as well. It is quite interesting that they were in fact using this straw to make "labans." The word here for "brick" is "laban." So, the affliction of the sons of Israel in their bondage was that they had to make "labans," along with gathering straw.

And this is not the only place where these "labans," or bricks, were made. We find that the tower of Babel was equally made of "labans" burned by fire, with tar used for mortar. Thus we see that the tower of Babel that reached into heaven was fired "laban," united with tar.

Where else do we find "laban"? In Leviticus 13 we find this word used sixteen times as the key indicator of leprosy – the sore or hair became white, or "laban." Thus we see that the attesting sign of leprosy was this matter of the sore being "laban."

Thus far the testimony concerning "laban" is not looking too good. Jacob received his two brides through and manipulated by deceptive Laban. The affliction of the sons of Israel in their bondage in Egypt was that they had to make "labans," as well as gather straw for them. And even Babylon's tower was constructed of "labans." And even more disturbing is the fact that the sign of leprosy was that the sore or hair became "laban." So, we now have to wonder how positive a testimony we have here with Lebanon. Let us consider a few examples that support this doubt.

Lebanon marked the northern most border of the land of Israel. It was known for its cedar and stone, both of which were used to make Solomon's temple. And it was often used as a spiritual testimony as well – of Jerusalem (Ezekiel 17:3), of spiritual transformation (Isaiah 29:17), of spiritual restoration (Hosea 14:5-7). But this growth and restoration did not come without a price or ill consequences, and the restoration thereof was in fact needed because Lebanon went astray. I will be brief, but there are a few verses that we have to cite in order to see this departure.

In Psalm 104:16-17 we read – "The cedars of Lebanon which He planted, where the birds build their nests." Where else do we see the testimony of birds nesting in a tree? In Yahshua's parable of the mustard seed in Matthew 13:31-32 concerning the corruption of the kingdom of heaven. Birds speak of false teachings and demon spirits, and these birds gather in the cedars of Lebanon, the cedars of "white."

Furthermore, we read in Psalm 29:5 – "Yahweh breaks in pieces the cedars of Lebanon." And in Judges 9:15 and Isaiah 40:16 we see testified that He will indeed burn those cedars. And worthy of quoting here, we read from Zechariah 11:1-3:

Open your doors, O Lebanon,
That a fire may feed on your cedars.
Wail, O cypress, for the cedar has fallen,
Because the glorious trees have been destroyed;
Wail, O oaks of Bashan,
For the impenetrable forest has come down.

There is a sound of the shepherd's wail,
 For their glory is ruined;
 There is a sound of the young lions' roar,
 For the pride of the Jordan is ruined.

And in Ezekiel 31:3 we read:

“Behold, Assyria was a cedar in Lebanon
 With beautiful branches and forest shade,
 And very high;
 And its top was among the clouds.”

You will also note that, as pointed out earlier, the tower of Babel was equally “a tower whose top (reached) into heaven” (Genesis 11:4). Both of these speak of a work that is earth based, yet reaches up to God.

In the verses following what we read here in Ezekiel 31:3, several other revealing testimonies are presented. One, that Assyria, this cedar in Lebanon, is compared with the garden of God and its beautiful trees. And in verse 6, once again we find that “All the birds of the heavens nested in its boughs.”

But, in verse 10 we read that “its heart is haughty in its loftiness,” and as a result “they have all been given over to death” (vs. 14).

Now, having seen all of this concerning Lebanon, let us make one final brief notation, this concerning the use of the Hebrew root word – “laben.” Used sparingly like salt, there are two or three cases where “laben” is used as a testimony of purification. In Psalm 51:7 we read – “Purify me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.” The word “whiter” is the Hebrew word “laben.”

So what can all of this mean? This Hebrew word that means white, though quite sparingly seen as purification, far more prevalently is seen just the contrary – leprosy, bricks made in bondage and those that formed the tower of Babel. Laben himself was a deceiver and manipulator. Lebanon will indeed become righteousness, yet only after being chopped down and burned for their haughtiness. And with the fall of these cedars, “There is a sound of the shepherd's wail, for their glory is ruined.” Even so, the two brides of Jacob were obtained from Laban. Again, what can all of this mean? What is being said in this testimony concerning “white,” which is generally thought of as being pure? And what is this strange testimony of bricks in Egypt and the tower of Babel being called “white”?

This is a testimony of the kingdom of God given to man while in this earthly flesh and producing a work that is leprous. It is the efforts of earthly man to reach God, and is indeed a tower of Babel. It is man in bondage to this earth, to Egypt, laboring to produce the kingdom while gathering his own straw. It is indeed the garden of God, restored by Yahshua as a Nazirite and given to earthly man. It is the body of Christ, which places men under the mark of the beast seven in order to get not just one bride, but two – the two-part Remnant Bride. It is indeed

Lebanon with its high and lofty cedars in which the birds of the air come and nest and corrupt the kingdom; and because of kingdom man's own haughtiness, due in large to the vast success of Christianity and their sense that they are the impenetrable forest and that nothing could happen to them, men have continued to die for 2,000 years, necessitating that this shortfall work must come to an end. And when Lebanon falls, the pastors/shepherds will wail.

Thus you can see that even though Lebanon means "white," the testimonies of this word are not near so impressive per righteousness, as they are of the sorrowful corruption of the kingdom. But yes, after they are burned, even as it is equally written in Zechariah 13:7-9, only two chapters following the previously quoted passage – Lebanon/Christianity will be purified by fire and made truly white.

I know this is an extensive response to your questions and comments, but what you wrote was quite provocative. I hope this helps.

Blessings,

Gary