

DEATH AND THE PASSING OF CHRISTIANITY

"You are gods ...
you are sons of the Most High."

Men have lacked a true concept of the significance of death and sickness in the kingdom of God, as well as the great necessity that there be those who truly conquer death. Death has prevailed for 6,000 years since Adam, including even 2,000 years in the kingdom of God. When and how will this curse be stopped?

In Psalm 82 we read a most unusual statement providing a most uncomfortable idea. Giving credence to such ideas as Adam-god theology adopted by the Mormons, the statement found in Psalm 82 - "I said, 'You are gods'" - finds little expression or place in Christian teachings.

Yahshua cited this specific statement when responding to the Jew's objection to His claim - "I and the Father are one" (John 10:30). Upon taking up stones to stone Him, He asked - "I showed you many good works from the Father; for which of them are you stoning Me?" "For a good work we do not stone You," they replied, "but for blasphemy; and because You, being a man, make Yourself out to be God." "Has it not been written in your Law," responded Yahshua, "'I said, you are gods'? If he called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"

Of all the isolated statements in the Scriptures, it is interesting that Yahshua cited this verse and that this event and His response were recorded for us in the New Testament. We cannot so much address here the idea specifically identified in this statement, but rather will look at its relationship within Psalm 82, examining that which, in context, is associated with this matter of being gods.

The entire statement found in Psalm 82:6 reads - "I said, 'You are gods, and all of you are sons of the Most High.'" Christians, of course, are much more comfortable with the second part of that statement - "all of you are sons of the Most High." Being "sons of God" through faith in

Yahshua is pleasingly acceptable. Paul makes several references to this specific relationship with God, including Galatians 3:26 where he plainly states - "For you are all sons of God through faith in Christ Jesus."

So, exactly who in Psalm 82 could be referred to or addressed here? When the passage stated - "I said, 'You are gods, and all of you are sons of the Most High,'" as Paul clearly identified, obviously it is talking about those who through faith are in Yahshua, i.e., of course Christians. Through faith in Yahshua one becomes a son of the Most High. But this passage in Psalm 82 relates some distressing information concerning the sons of the Most High, and this is what we want to consider in this writing.

Like anyone today, we do not like to hear news or information about our family which is not in the best light. We love to hear praises and accolades concerning the good things about the family, but on the other hand wish to avoid or skirt those things which do not fair so well, especially if the reports are in an area in which our family claims to excel. But, in order to have lasting truth, it is entirely best if one looks at the family honestly. It is far better in the long run to walk in truth than to make claims that simply cannot be the case. As Paul stated - "For we can do nothing against the truth" (2 Corinthians 13:8) - and thus it is best to seek truth, even when truth is not so flattering or when it comes into conflict with our favored ideologies.

These passages in Psalm 82 afford one of those honest looks at the sons of the Most High. By taking an honest look at it, we can learn some very important information concerning Christianity and the kingdom of God. Following is the verse we have just considered; but we will also include each verse both preceding it and following it in order to see its entire honest message.

They do not know nor do they understand;
They walk about in darkness;
All the foundations of the earth are shaken.

I said, "You are gods,
And all of you are sons of the Most High.
Nevertheless you will die like men,
And fall like any one of the princes."

The last verse of this passage is the statement we want to deal with in this writing, but it is the preceding verse that would rub many Christians the wrong way. Christianity likes to think that they are the bearers of truth, and in fact they are on the right track of truth; but even so, they as the sons of the Most High are in fact still blind. Even a blind man can tell you truth concerning his surroundings, but he has his limits; likewise, so does Christianity. As the sons of God still in this cursed flesh, as it is written here in Psalm 82, they do not know nor do they understand; they walk about in darkness!

If the church were not blind, then one must ask the obvious question - Why can't it agree within its own borders as to what is truth? 22,000 divisions within Christianity, each passionately and confidently claiming to have the truth, are clear evidence of its blindness. If Christians were not blind, seeing all things clearly, then they would agree upon those things relating to the King and the kingdom with which they make claim to represent. Their failure to be able to do so is sure

evidence that they as sons of the Most High are in fact blind; they do not know nor do they understand, even as written here in the Psalm. (2,000 years of flawed, corrupt, and often brutal church history equally supports the reality of this darkness.)

It is to the advantage of Christians that they acknowledge their blindness. Yahshua told the religious men who refuted their own blind state with the question, “We are not blind too, are we?” - “If you were blind, you would have no sin; but now you say, ‘We see’; your sin remains” (John 9:40-41). The church has continued to remain in its sins of division and Phariseism for 2,000 years.

But this is not the point of this writing, nor is this observation being made as a malicious or critical attack. We must understand that this 2,000 year long period of the church is a highly flawed and often corrupt period of the kingdom of God (declared beforehand by Yahshua in Matthew 13:24-33 and, once again, obviously confirmed in 2,000 years of church history, including an honest look at the church today). This corruption and shortfall of the church leads us to the point of this writing: to consider the other half of this statement concerning the sons of the Most High - “Nevertheless you will die like men, and fall like any one of the princes.”

As was just stated, this 2,000 year period of the church, including today, is a shortfall. It is imperfect, it is corrupt, and it is marked by the curse. What was the curse on man? That in the day in which man ate from the tree of the knowledge of good and evil, he would die. Adam man ate from the tree of the knowledge of good and evil 6,000 years ago and died; church man has eaten from the tree of the knowledge of good and evil kingdom of God for 2,000 years, and Christian man has died (see *Two Trees In The Garden*). Even though prophesied in the Scriptures, it should be noted that for men to continue dying while possessing the kingdom of God, evidences that something is afoul in the kingdom. Psalm 82 says - “all of you are sons of the Most High. Nevertheless you will die like men.” Why is the word “nevertheless” in that statement? Because the question must arise - **Why are the sons of the Most High dying like men?** The sons of the Most High, the sons of God, should not be dying. Death is reserved for those under the curse. Death is a consequence of the enemy of God getting the upper hand (1 Corinthians 15:26). Death is a part of a kingdom that has been conquered by Satan (lit. of Hebrews 2:14 - Satan “has the power of death”).

But all three of these associations with death are evidenced within the kingdom of God. First, Christians still die as under the curse. Second, the enemy, the prince of this world (Ephesians 2:2, 1 John 5:19), has the upper hand, even in the kingdom of God, attested to by the discord and division within the kingdom, by the corruption of the teachings and the actions of those within the kingdom, and finally, bringing us to the third point, evidenced by the fact that the sons of the kingdom in the end are conquered by the enemy in death. Yes, Christians are sons of the Most High, nevertheless they die like all other cursed, deceived, and carnal men.

This should not be this way! The sons of the Most High should not be overcome by the curse, by the enemy! The sons of the Most High should have everlasting life. Yahshua said - “Truly,

truly, I say to you, if anyone keeps My word he shall never see death” (John 8:51). Where are those who will never see death as promised by Yahshua? All men in total thus far in the kingdom of God have in fact in the end seen death! Where are those who will fulfill this promise, lest Yahshua never would have made it?

It should be obvious that sickness and death within the kingdom of God are contradictory to the kingdom, as well as to the King of the kingdom (who delivered everyone who came to Him from sickness and death). The “nevertheless” in the statement in Psalm 82 is a statement identifying that something is contrary. You are sons of the Most High, nevertheless you die like men. Dying like men is not an appropriate end for the sons of the Most High. Something is wrong when the sons of the Most High, the sons of God, are dying like mere men. The death of the sons of God in the kingdom of God, though foreknown by God, is in fact contradictory and inferior to what should be occurring in the kingdom. Why do the sons of God still die? Moses provided an answer to this question, relating particularly to death in general.

Not found in Genesis or in one of the books of the law, but found in the Psalms we read a prayer of Moses which relates why men die. Beginning in verse 3 of Psalm 90 we read:

You turn man back into dust, And dost say, “Return, O children of men.” For a thousand years in Your sight Are like yesterday when it passes by,
Or as a watch in the night. You have swept them away like a flood, they fall asleep; In the morning they are like grass which sprouts anew.
In the morning it flourishes, and sprouts anew; Towards evening it fades, and withers away.

Men have been swept away by death like a flood for 6,000 years; nonetheless, He continually replenishes man - sprouting forth in the morning, yet withering away in the evening. And beginning in verse 7 we read why Yahweh continues to bring man to death.

For we have been consumed by Your anger, And by Your wrath we have been dismayed. You have placed our iniquities before You,
Our secret sins in the light of Your presence. For all our days have declined in Your fury; We have finished our years like a sigh. As for the days of our life, they contain seventy years, Or if due to strength, eighty years, Yet their pride is but labor and sorrow; For soon it is gone and we fly away.
Who understands the power of Your anger, And Your fury, according to the fear that is due You?

We read here that man has been consumed by death because of the anger of Yahweh. Our iniquities are placed before Him and He continues to afflict man with the pain of death, even the sons of the Most High. One would think that when Yahshua brought forgiveness of sins, Yahweh’s anger would be satisfied and men would no longer die because of His wrath. This should have been the case; but, men continue to transgress, even the sons of God. Yahshua

promised that those who keep His word would never see death. **Obviously there has not been anyone yet to keep His word, since all men up to now have in fact died.**

Psalm 99 provides some answer as to how Yahweh provides forgiveness through Yahshua, yet still holds us accountable for our actions. In verse 8 we read:

You were a forgiving God to them, And yet an avenger of their deeds.

As the sons of God, Christians neither order their personal lives nor the affairs of the kingdom as representatives of their Father. Rather, they are a mix of both the good of the Father as well as the evil of both their flesh and Satan. This mix of good and evil requires an avenging of their deeds, even when forgiveness is provided through Yahshua. And one must keep in mind here that the forgiveness and mercy of God will prevail. There may be discipline for the moment, but the sacrifice of Yahshua will in time bring us all to a perfect state and relationship with the Father.

But for today, and the way it has been in the kingdom for 2,000 years, the sons of God die when in fact it is a curse for them to do so, even a testimony of their failure to keep the words of Yahshua, and is evidence that our iniquities remain before Him leading to His wrath. Someone can quote Psalm 103:10-14 all day long (our transgressions are removed from us “as far as the east is from the west”), **but so long as the sons of God die, so long as death is the end of every man, then without question Psalm 90 prevails - “we have been consumed by Your anger,”** an anger that has not ceased for 6,000 years, despite the kingdom period initiated by Yahshua some 2,000 years ago.

Considering this, the question that demands to be resolved should not be the inappropriateness of death in the kingdom of God, a rather obvious conflict when one honestly ponders this lingering curse in the kingdom, but rather - How long must this “nevertheless” fate continue, and what will bring its end? We will consider these important questions in the remainder of this writing.

John the Baptist and Yahshua came into this world precisely 2,000 years ago as of the year of the writing of this piece, 1999. Can there be any hope, any significance to this point in time? Depending on where Yahweh marks time, of course; but as we will see, the completion of a period of 2,000 years is exceptionally important!

2,000 YEARS

At this time we will cover four points showing the significance of a 2,000 year period, particularly a 2,000 year period of the kingdom of God. The study of time in 2,000 year increments will be most revealing in answering these two posed questions. First we will back off and look at time since Adam, seeing how the kingdom of God fits into the scope of all time.

Time since the creation of Adam has been marked by significant events at each 2,000 year increment. 2,000 years from the creation of Adam is marked by the most significant occurrence - the life of Abraham, the father of the faith. 2,000 years from Abraham is marked by - the coming of Yahshua and the beginning of the kingdom of God here on this earth. So from Adam to Abraham was 2,000 years; and from Abraham to Yahshua and the church was 2,000 years. Now, 2,000 years from Yahshua brings us to today. In fact, as pointed out, 1999 is precisely 2,000 years from the birth of John the Baptist and Yahshua. So here on the larger scale we see the great significance of a 2,000 year time period.

A second point that should be noted about a 2,000 year period of time is, as we see in this first point, the completion of 2,000 years of time brings a watershed event. Prior to Abraham we see the period of the early patriarchs. But at the 2,000 year mark, Abraham became the key figure in Yahweh's work, and his life marked a complete change in what Yahweh performed for the next 2,000 years. During that second period of 2,000 years, Yahweh's focus was upon calling out the people of Abraham, Isaac, and Jacob (yes, and even Ishmael).

But, at the end of this 2,000 year period, another watershed event occurred - the birth of Yahshua and the establishment of the church in the kingdom of God. At this pivotal point, once again the works of Yahweh were made new. No longer was there the period of the early patriarchs, no longer was there the period of the sons of Israel, but now we see Yahweh perform the period of the church. So we must ask - What is next? As this 2,000 year period of the church draws to a close, what great watershed event will now take place that will once again alter the works of Yahweh? But keep in mind, whatever the event, Christianity as we have known it for 2,000 years will have completed its course. Whatever Yahweh performs at this decisive transition point will be new; and good and evil Christianity, as we have known it, will be relegated to its own period which it has occupied for the last 2,000 years.

Paul, writing in the third period of 2,000 years, regarded the Laws of Yahweh given under the second period of 2,000 years as the "old covenant" (2 Corinthians 3:14). This "old covenant" by the time of the writing of Paul was just over 1,500 years old. Hebrews 8:13 tells us that "whatever is obsolete and growing old is ready to disappear." While the Law was 1,500 years old when it passed away, Christianity is now 2,000 years old, 500 years older than the "old covenant," and of necessity is equally ready to disappear. The watershed number of 2,000 years has lapsed for Christianity!

Now that we have looked at these first two related points regarding the great significance of 2,000 years of time, let us refocus on the purpose of this writing before proceeding to the two additional relevant points.

Paul editorially declared concerning the Law given in this second period of 2,000 years - "And I was once alive apart from the Law; but when the commandment came, sin became alive, and I died" (Romans 7:9). It is evident that the Law or the commandment did not deliver man from death; men continued to die. But let us now honestly ask the question - Has Christianity

delivered man from death? No; as with the Law, it has not. The promise of Yahshua that those who keep His word shall never see death has not been fulfilled by Christianity.

Thus we have had for 2,000 years a most unique period. Christians have possessed the kingdom of God, they have been the sons of God through faith in Yahshua, nevertheless they die like men. Is this period of time thus acceptable to Yahweh; and will the church as we have known it for 2,000 years remain into the millennium? Not at all. How can Christianity, which has produced corruption and death in the kingdom for 2,000 years, be acceptable to Yahweh and continue or even be rewarded by giving it the millennial reign with Yahshua? That is ludicrous! Christianity, like the other 2,000 year periods, is obsolete and 2,000 years old and ready to disappear.

Let us continue with our examination of this 2,000 year phenomenon of Yahweh, but more specifically now the 2,000 years of Christianity. We will see how Yahweh views this period.

The establishment of the kingdom of God on earth among men is the single most important occurrence to men and to God. Man desperately needs the kingdom of God, and Yahweh purposes to provide it to man. For the first 2,000 years of mankind, the kingdom of God did not exist, other than in the brief days in the garden of Eden before man's fall through Adam and Eve. Nor did the kingdom of God exist among man in the next 2,000 year period. The kingdom of God was defiled in the original garden and had to be restored by Yahshua through the vow of the Nazirite (addressed in other writings). Yahshua restored the kingdom of God through that vow and by the power of an indestructible life. The restored kingdom was then given to man in the church; but, even as the kingdom was defiled in the garden of God, man once again, along with the aid of the deceptive serpent, quickly defiled the kingdom. Nonetheless, though a defiled kingdom (as foretold by Yahshua - Matthew 13:24-33), the kingdom of God has now been among man for almost 2,000 years.

What testimonies do we see concerning this 2,000 year long kingdom? We will here address two of them. Both of these testimonies relate specifically to the subject of death, giving us some idea as to the importance of this issue to Yahweh. Death is to be the last enemy of Yahweh to be abolished, and the failure of its eradication under this first 2,000 years of His kingdom is a paramount issue.

The first of these two testimonies of the kingdom is found in the first three gospels, and has been cited numerous times in previous writings. Much could be said here, but because this point has been previously addressed, our comments will be limited to a brief explanation of the relevance it lends to the subject at hand.

The 2,000 years of the kingdom of God leading to the death of those in the kingdom, is evidenced by the swine into which Legion was cast. Even as the tree of the knowledge of good and evil possessed within it the serpent Satan, and therein led to the death of those exposed to this scenario, so these swine were possessed by Satan Legion, equally resulting in their deaths. In both of these cases, death was effected via Satan, he who, of course, has the power of death.

The remarkable significance of this occurrence recorded in the first three gospels, is the number of swine into which Legion entered. Mark 5:13 tells us that Legion was cast into the amazing and highly significant number of 2,000 swine! Once this possession occurred, these 2,000 swine went rushing into the sea to die. What do they represent? Clearly, they are the 2,000 years of the good and evil kingdom of God man has witnessed, into which Legion has entered, defiled, and even led the sons of the Most High to their death like any other man. One might then obviously ask - Why do swine, which are an unclean animal, represent the inhabitants of the kingdom of God? The answer to this reveals once again the truth concerning the Scripture's remarkable characterization of the kingdom of God known thus far by carnal man. We can answer this by examining exactly what it was scripturally that made the swine unclean.

Swine split the hoof just like any other clean animal. In its feet it is just like the clean sheep or the cow. But the problem with the pig is that it too is a mix; while splitting the hoof, it fails to chew the cud - a most essential requirement!

So we ask again - Why do these 2,000 swine represent the 2,000 year period of the kingdom of God? One, for their number - 2,000; and second, because even as the swine was unclean for being a mix, so the kingdom of God has been that mix of both good and evil, and as such is equally unclean. (More on this later in this work.) Third, even as Satan was cast into the swine, so Satan has entered into the kingdom of God church. The outcome of all of this is of course, fourth, the unclean mix who have been entered by Satan all come to the same fate - death! These 2,000 swine that received Legion because Yahshua came "before the time," clearly foretell the corruption of the 2,000 year period of the kingdom of God that receives Satan and leads to death. (This statement found in Matthew 8:29 that Yahshua had come "before the time" evidences that He did in fact come early, 2,000 years early, to set up His kingdom. This "before the time" arrival of Yahshua has led to the scenario which has been witnessed in the kingdom for these 2,000 years - Satan, having not yet been bound, has found his place in the kingdom given to earthly fleshed man, and he brings the sons of the Most High to their death. All of this is foretold by this miracle of Yahshua's "before the time" encounter with the demons and the 2,000 swine.)

In this account, providing us a remarkable testimony of the 2,000 year period of the good and evil kingdom of God that sees the sons of the kingdom dying like mere men, you will notice specifically where these 2,000 swine went to their demise - into the sea. This point leads us to, as well as affirms, the next and final testimony we will review regarding death. This point has not been addressed to any length in previous writings, thus we will here elaborate on what we find to be this most important and unusual, yet most conclusive testimony regarding the 2,000 year period of the kingdom of God and the resulting death of its inhabitants.

Throughout the Scriptures, Yahweh has extensively used symbolism to communicate truth. The Passover lamb was a symbolic representation of Yahshua and His sacrifice for sin. We are told specifically that the tabernacle was a picture, symbol, or representation of that which is heavenly. The dove, the lion, the fig tree, leaven, each have their symbolic representation(s) of those things which Yahweh, in riddle form, is equally communicating to us. Yahshua's use of

parables in which items and people represented in cloaked form different elements of truth, is a clear and oft repeated example of the use of symbolism.

One item providing frequent testimony or symbolism by its representation in riddle form of a specific truth is the sea. Based on what you know about the Scriptures, can you surmise what the sea most frequently represents? The Red Sea was divided in order for the fleeing sons of Israel to pass through, while the army of Pharaoh was killed in it. There is unquestioned symbolism in this account. The quail that Yahweh gave the complaining sons of Israel to eat came “from the sea,” resulting in the wrath of Yahweh and a plague and death (Numbers 11:31-35).

It is in the sea we find Leviathan the “twisted serpent,” the “dragon” (Isaiah 27:1), or clearly Satan. And it is in the sea Leviathan Satan has been “formed to sport in” (Psalm 104:26).

The four great beasts in Daniel’s “vision by night” came up from the sea (Daniel 7:1f). And it was upon the sea that He who has the power of an indestructible life walked, and in Matthew drew from it him who in fear was sinking. It was from the sea in which Yahshua declared that His disciples would draw out men - they were to be fishers of men.

If you have not already surmised from these few examples what the sea represents, I think you will agree when pondering these and other examples that the sea is symbolic of **death**. It is Satan, the “twisted serpent” and “dragon,” who has the power of death, and in death he certainly makes sport. Equally though, it is Yahshua who has the power of an indestructible life, and He walks upon the sea of death, drawing from it a sinking remnant in Luke. And as we have seen, it was the sea into which the 2,000 swine entered, representing the death of the sons of the Most High for 2,000 years. Yes, there are repeated testimonies throughout the Scriptures that the sea is symbolic of death.

Now, with this understanding we find a most unusual name given to a piece of furniture in Solomon’s temple, as well as a most unusual riddle associated with the description thereof. In the tabernacle in the wilderness there was a piece of furniture called the laver. Its function was to contain water in which the priests were to wash their hands and feet (Exodus 30:17-21). In Solomon’s temple, this function of washings for the priest was carried out in a much larger vessel (as everything in Solomon’s temple was larger or more numerous). The name of this like vessel was rather unique, and as we have said is quite revealing, as you will see.

Solomon called this vessel - “the sea.” This is the identical Hebrew word used to identify the vast body of water called the sea. By assigning this name to this vessel, prophetically it identified this piece of furniture in Solomon’s temple with death: sea = death.

Affirming and even expanding this truth is the riddle-propounding description of this “sea.” In 1 Kings 7:26 we find that the volume of this sea of death was 2,000 baths, the very watershed number that has been the subject of this study. This volume alone is of course significant, representing, we will find, the 2,000 year period in which the priests of the kingdom, the sons of

the Most High, die like men. What makes this description such a riddle though is that this same vessel described in 2 Chronicles 4:5 had a volume of, not 2,000 baths but, 3,000 baths! So why the contradiction? Is this a mistake in the Scriptures?

Unfortunately, this question relating to the numerous contradictions in the Scriptures has come up so much in these writings, we can only say here that the Holy Spirit makes no mistakes in His authorship of the Scriptures. (Read *Riddles* and *Key To Their Understanding*.) When 1 Kings 7:26 records the sea of death as containing 2,000 baths, while 2 Chronicles 4:5 records the identical vessel as containing 3,000 baths, the Holy Spirit is saying something to us in these differing volumes. What is He saying? Let us examine this.

First, notice here that these two volumes relate to the identical vessel. Though there may be a discrepancy or change in capacity, the subject - the vessel - is the one and same vessel. We are addressing something here then that is equally one and the same, singular, though changing in "capacity."

While we see that this 2,000 bath sea represents the 2,000 year period of the kingdom of God, it is of course recognized that this kingdom period is not the only 2,000 year period. There is also the 2,000 year period of Adam and the early patriarchs, followed by the 2,000 years of the sons of Israel, beginning with Abraham and the promise to him. These two periods were then followed by the 2,000 years of the kingdom of God. The total of these three consecutive 2,000 year periods is, of course, 6,000 years. Based on the Scriptural testimony that 1,000 years is as one day to Yahweh (2 Peter 3:8, Psalm 90:4), these 6,000 years are simply six days to Yahweh. We know that Yahweh has ordered time to be based on six days of labor followed by a day of rest, the sabbath or seventh day; thus, the next 1,000 years of time still before us would equate as Yahweh's rest period or His sabbath. So what makes this period of the kingdom of God the sure fulfillment of this 2,000 bath testimony?

During this "week," or 7,000 years, there is only one of the three 2,000 year periods which could add another 1,000 years. The first 2,000 year period was closed with the birth of Abraham, beginning a new period of 2,000 years. Equally, the next 2,000 year period was closed with the birth of Yahshua and the establishment of the kingdom of God on earth. This third period is the only period still open; and frankly it is the only period which could have added to it another 1,000 years (based on the seven day work week). An added seventh or sabbath day to the kingdom of God period of the church, thus completing a full week, would bring the church period to the consecutive sum of 3,000 years - the opposing 2 Chronicles number for the volume of Solomon's sea. Thus we have the answer to this riddle concerning the contradicting volumes for Solomon's sea - 2,000 or 3,000 baths? These two volumes represent the changing period of the church - 2,000 years tenure versus 3,000 years tenure; they are the two "volumes" of the one and same vessel - the kingdom of God.

At this point, what needs to be said here cannot receive extensive elaboration because it is not the subject of this piece. The ways and patterns of Yahweh reveal that the church was to have had 3,000 years in order to complete the establishment of the kingdom of God on this earth - the

3,000 baths. Briefly stated, a 3,000 year period would bring the tenure of the church through the seventh day rest up to the first day of the next week, which Christianity calls their Sabbath or rest day, that is Sunday. Thus, if Christianity received the full 3,000 years tenure, this would bring them into their rest on the first day of the next week, their "Sabbath."

But the church cannot receive their final allotted 1,000 years. Under the Law, the seventh day is the true sabbath, not the first day; and most importantly, any extension of Christianity another 1,000 years would only extend death and corruption. Herein is the remarkable and revealing testimony of Solomon's sea. The kingdom of God was supposed to be 3,000 years long, or as seen in 2 Chronicles, the sea was 3,000 baths. However, the kingdom as we have known it will not receive its 3,000 year tenure, but will be cut short to 2,000 years, or 2,000 baths as seen in the opposing volume of the sea in 1 Kings. These contradicting volumes of Solomon's sea testify to the alteration of the years of the kingdom of God - cut short from 3,000 years to 2,000 years. (There is much more evidence to this which will not be covered here, but can be read by [clicking here](#).)

Having seen this, there is yet another part of the testimony of this great vessel that is most important for this study. This second part goes hand-in-glove with these numbers 2,000 and 3,000, augmenting and affirming what we have already seen and learned. In addition to the unique riddle of the contradicting volumes, we find the associated testimony of the unique name of this vessel - the sea - and its symbolism - death. Here associated with these contradicting numbers, we find testified the specific and important truth concerning death.

As has already been noted, death should not be a part of the sons of the Most High; nevertheless it is - they die like men. This is a very real and grave problem associated with the kingdom! For this and many other reasons, it is not profitable for Christianity to receive its full 3,000 years; thus, according to the righteous and merciful acts of Yahweh, death in the kingdom will not be allowed to extend to the full measure of 3,000 years, but rather will be cut short to 2,000 years. This is the marvelous testimony of the contradicting volumes of this vessel in Solomon's temple called the sea - the 3,000 year period of the kingdom of God in which all men would go to the sea of death, will wonderfully and mercifully be cut short to a 2,000 year period of the kingdom of God leading to the sea of death. This is the message of the two "volumes" of the one "sea."

We have seen four points concerning the significance of 2,000 years of time. History up to now has been divided into three 2,000 year periods. Thus, at the transition of each 2,000 years, a significant watershed event has occurred: the life of and promises to Abraham, the birth of Yahshua and the establishment of the kingdom of God church, and today the transition to the sabbath rest. This last 2,000 year period of the kingdom of God on earth has been what the Scriptures reveal to be the swine period, a time in which Satan has entered 2,000 years of the good and evil kingdom of God and led the sons of the kingdom to the sea of death. Finally, these last 2,000 years are also identified in the Scriptures as a time cut short. The contradiction concerning the volume of Solomon's sea reveals a 3,000 year period of death cut short to 2,000 years, a most welcomed change.

MOSES AND ELIJAH

This issue of the death of the sons of the Most High, the death of the inhabitants of the kingdom of God, and cutting short this death from 3,000 years to 2,000 years, brings a far greater understanding and meaning to the awaited arrival and purpose of Elijah. As the promised forerunner of the return of Yahshua as reigning king over the whole earth, Elijah serves a far greater and exceptionally more important purpose than what has yet been perceived. When one brings into focus the issue of death in the kingdom of God, the possibility of one coming who would ascend alive into heaven and not die is highly important!

The question that must be raised here is - Who is this Elijah? Yahshua declared that “if you care to accept it,” John the Baptist was Elijah (Matthew 11:14). The angel of God declared to Zechariah, the father of John, that his son would be a forerunner going before Yahshua “in the spirit and power of Elijah” (Luke 1:17). But John died, Yahshua was crucified as the lamb of God, He ascended to the Father, and He will return to earth to set up His kingdom. Before He comes, the awaited Elijah will precede Him; and as stated by Yahshua, he “will restore all things” (Matthew 17:11).

The most critical part of Elijah restoring all things is specifically related to the subject of this writing. As the original precluding figure testified, this forerunning Elijah preceding the return of Yahshua will not die but will ascend alive unto the Father, making his work a critical departure from the curse that has been on this earth for 6,000 years. This most important act will be the linchpin that finally releases all humanity from the power of death. Thus, as we can see, **the coming of Elijah before the return of Yahshua is far more than just the sole appearance of a man on the order of John the Baptist; the coming of Elijah will mark the pivotal beginning of the putting away of the enemy death!**

Now, to answer the important question of who this Elijah will be, let us look at the testimony provided to us in the gospels. Yahshua declared that He will “come in the glory of His Father with His angels” (Matthew 16:27). Where do we see this glorious return of Yahshua pictured? In the sole occasion in which Yahshua was glorified. If you want to see in picture form what it will be like when He returns in the glory of His Father, then look at the precluding occasion when He was glorified on the mountain. Further evidence as to the validity of this testimony is the fact that when Yahshua returns, we know that He will cast Satan out of the earth and throw him into the abyss (Revelation 20:1-3). So, when Yahshua came off of the mountain after being glorified, likewise He next cast the demon out of the boy who had been afflicted from childhood (Mark 9:21). This act of casting out the demon immediately following His glorification and return from the mountain, is an attesting picture of Yahshua’s glorification in heaven (on THE mountain) and His return to this earth to cast out Satan, who has afflicted man since his childhood.

Noting the clear prophetic importance of these foretelling events, let us back up and look more carefully at the glorification of Yahshua on the mountain. Here we find standing with Him two men, one being Moses and the other the one who is the present focus of this writing - Elijah. Since this glorification of Yahshua on the mountain and casting the demon out of the young man

are undoubtedly a foreshadowing picture of His glorification and return to earth to bind Satan, one should ask who these two were that were with Him and were glorified with Him. Oh yes, we know they were Moses and Elijah; but who will they be when Yahshua returns in the glory of His Father? This question is most important when one considers that this same Elijah will precede His return and restore all things.

Moses and Elijah will not literally return with Yahshua. This is now the period of the kingdom of God, restored and instituted by Him, before which anyone up to and including John the Baptist remain separate (Matthew 11:11). So the important question remains - Who will be this Moses and this Elijah who will be glorified with Yahshua on the mountain?

The most interesting and significant comparative point about these two men is that the former Moses, though possessing the promise, died without receiving the promise. Elijah, on the other hand, possessed the land and ascended alive without dying.

Uniquely tying these two men together in another important way, we find that both men ended their lives upon this earth at precisely the same place - Moses being called to "Mount Nebo, to the top of Pisgah, which is opposite Jericho," there to die (Deuteronomy 34:1-5), while Elijah was led on a journey taking him across the Jordan at Jericho to the place of Moses' death (2 Kings 2:1-6). One man's body was buried there east of the Jordan at Jericho, later to be retrieved by Michael the archangel following a dispute with him who has the power of death (Jude 9), and the other man ascended alive there, not suffering the pains of death. No, these two pre-kingdom men per se will not be glorified with Yahshua just before His return; but rather, **these two men prophetically represent two groups of people who will be united as one, and will reign with Yahshua at His return.**

For space reasons, it is not feasible to elaborate on who these two Moses and Elijah kingdom-occupying groups of people will be. But by discerning who they are will, however, answer the question as to who this Elijah who defeats death will in fact be.

Throughout the Scriptures two important forthcoming witnesses are testified to. Here at the transfiguration on the mountain we see these two as Moses and Elijah. But relative to the important kingdom of God period, the fulfillment of these two witnesses must be limited to those who are after John the Baptist. According to the Scriptures, there is one two-part work or promise that could produce these two witnesses - the former and the latter rains.

The church has already received the former rain on the day of Pentecost when the 120 were gathered in the upper room. This provided a very unique Jerusalem-based work, extending up to the stoning of Stephen, during which all things were held in common (Acts 2-6). But, it must be recognized that this outpouring was only the former portion of rain which must be followed by a promised latter portion; the latter having not yet occurred at this writing. And even as a unique work was accomplished under the former rain (Acts 2-6), so once again the latter rain will produce an equally unique and outstanding work.

These two works of the Holy Spirit are prophesied in the book of Zechariah. The Holy Spirit is frequently identified with the anointing of oil. In Zechariah 4 we see the two-part testimony of these two outpourings of the Holy Spirit in the descriptive phrase - "two sons of fresh oil" (4:14). This most unique phrase described what Zechariah saw in his vision as being two olive trees, one on each side of a lampstand of gold with seven spouts. What we have identified here are two separate works of the Holy Spirit taking place at the former and the latter periods of the seven-branch lampstand church (or, Christianity). These two olive tree works, separate from the central lampstand, are identified as the "two sons of fresh oil" because of their formation by the two outpourings of the Holy Spirit in the former and latter rains. Once again, the church has experienced the former rain, and it awaits the coming latter rain. When this rain comes, it will produce a completing work identified here in Zechariah 4 as the concluding son of fresh oil.

Herein lies the identity of these equally paired witnesses Moses and Elijah. The first son of fresh oil we see is the Moses witness. The first believers under the former rain received the promise of the reign of Yahshua in His kingdom, fully expecting and proclaiming His return; but as with Moses, the promise was not fulfilled. These former believers under the first Pentecost outpouring had to die without receiving this promise, even as did Moses. These believers are the Moses witness testified to on the mount of transfiguration, and were the first sons of fresh oil.

But of course there were two witnesses on the mountain with Yahshua who were glorified with Him, and there were two sons of fresh oil. The second son of fresh oil is the Elijah witness that will not die but ascend alive into heaven, gloriously and victoriously overcoming the power of death. This Elijah witness will be the second son of fresh oil, being the recipient of the latter rain.

Thus we see that Elijah is not and cannot be a solitary man entering the kingdom of God from a prelude and thus far removed 2,000 year period; but Elijah will be a host of people who are the product of a second outpouring of the Holy Spirit just before the return of Yahshua - the latter rain - and will ascend alive into heaven, defeating death! Let us look at another foreshadowing and highly confirming testimony of these two witnesses.

CLEANSING THE LEPER

These two Moses and Elijah witnesses are equally seen in the two birds that were used in accordance with the Laws of Yahweh for the cleansing of the healed leper. When Yahweh is going to perform a work as important as His kingdom and overcoming death, He will indeed provide several prelude testimonies as to the means whereby it will be accomplished. We add this testimony to once again highlight this most important matter of ascending alive and overcoming death, as we will see in these two cleansing birds.

In Leviticus 14 we read the Law of Yahweh concerning the cleansing ceremony for a leper who has been healed of his leprosy. Before examining this, keep in mind that these Laws and procedures were prophetic foreshadowings to be fulfilled on a greater and higher level in the

kingdom of God. This is evident when one considers the numerous prophetic fulfillments relating to Yahshua. But not all foreshadowings relate specifically to Yahshua. When one examines these two cleansing birds having to do with the healed leper, this two-part testimony must foreshadow another work of Yahweh relating specifically to man who has been “healed” of his leprous sin. Note, this cleansing process was for the one who was healed of his leprosy, denoting the man whose sins are removed in Yahshua. This cleansing provided in these two birds was in addition to healing.

We have here the testimony of a unique two-part work, a work which, in pattern, is identical to the Moses and Elijah testimonies, and specifically relates to this matter of overcoming death. Let us now examine this foreshadowing cleansing process.

Two birds were used in the cleansing of the leper. The first was to be slain “in an earthenware vessel over running water,” its blood being collected in the vessel. Then, the second bird was dipped into the blood of the first bird, along with cedar wood, a scarlet string, and hyssop. The hyssop was used to sprinkle the blood of the first bird onto the healed leper. The leper was then pronounced clean; and concluding this part of the process the second bird was released alive over an open field. Thus, we see the prophetic procedure of the two birds for the cleansing of the leper - the first was slain in an earthenware vessel (i.e., one formed from the dust of this earth) over running water, while the second was dipped into the blood of the first bird and released alive over an open field. The Moses/Elijah testimony is most evident here.

The first bird that had to die was the Moses bird. It was slain in an earthenware vessel over running water because it foreshadowed those in their earthen vessels who were a part of the first Pentecost outpouring of the Holy Spirit, the running water. These first believers had to die in their role as the first bird. In fact, many of those first believers were similarly slain for their faith.

The second bird is the Elijah bird. This is the bird that escapes death and ascends alive into heaven, as did Elijah. This second bird foreshadows the second part of the two-part work of Yahweh in establishing His kingdom upon this earth. It is the second olive tree seen in Zechariah 4; and as we just noted, it is equally the Elijah work that ascends alive into heaven. This second bird is the latter part of a two-part work of the Holy Spirit, and will be established and fulfill its purpose with the outpouring of the Holy Spirit in the promised latter rain. Those under this rain will equally ascend alive into heaven, overcoming death, as foreshadowed both by Elijah and the second bird.

Death is our enemy. Death is effected by him who possesses its power - Satan. And death will first be overcome by the Elijah group that completes the kingdom of God period men have known for nearly 2,000 years, ascending alive into heaven and not suffering its pains. These ascended ones, this Elijah group, will then be with Yahshua on “the mountain,” along with the Moses group which as the first bird had to be slain in their earthen vessels though possessing the running waters of Pentecost, and the two-part group will receive the glory of Yahweh, obtaining for the first time incorruptible immortal bodies born from above and not of this earth. The catching up of these latter rain recipients, uniting them in heaven with the former rain recipients,

and glorifying them both in incorruptible bodies, will fulfill the first resurrection promised in Revelation 20, affording man for the first time the great transition from earth-born man to heaven-born man. Having overcome death in the Elijah group, this united two-part remnant will return with Yahshua, and he who has the power of death, that is Satan, will be cast into the abyss (even as testified when Yahshua descended from the mount of transfiguration and cast the demon out of the young man).

Paul clearly declared - "For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, 'Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?'" (1 Corinthians 15:53-55). As of yet, no man has received their imperishable immortal body. They could not have because the promised first resurrection has not yet occurred. The first resurrection will provide to mankind the glorified ones for whom "Death is swallowed up in victory." This promised and long awaited and, to say the least, much needed victory will come about through the work of Yahweh in the Elijah group. Through their ascension, death will finally be conquered. Once again, this is why we say that the establishment of an Elijah preceding the return of Yahshua who will ascend alive into heaven is so significant. Elijah must "restore all things," as declared by Yahshua. The greatest restoration of this Elijah will be in overcoming death, restoring man to the precursed period of the garden of God. This is the work of the second Remnant.

So, what Yahweh did in the days of Pentecost, He will do again. Acts 2-6 will once again be a living experiential reality. In truth, what He began 2,000 years ago, He will now finish, sending His Spirit to gather and prepare a people to defeat death by ascending alive into heaven to be glorified, along with the Moses remnant, with His Son. Then returning with Yahshua, the Moses/Elijah witness will reign with Him to establish His much needed and long promised kingdom here upon this blind and afflicted earth.

THE TREE OF LIFE

In this writing we have characterized or identified the present kingdom of God as having the rather obvious quality of being both good and evil. As one would expect, this good and evil kingdom is pictured in the original garden of God, the original kingdom of God, in the tree of the knowledge of good and evil in which Satan did abide to deceive man. This tree is, of course, the tree leading to death, even as men in the kingdom have thus far been equally led. But, there was another tree in the garden kingdom, and that was the tree of life! Let us point out here that if the good and evil kingdom man has known for 2,000 years is characterized by one of these trees in the garden of God, then obviously the other tree likewise characterizes or represents a second work that is to occur in the kingdom.

One can receive a more thorough address on this matter by reading *Two Trees In The Garden*; but briefly, we find that even as the work of Yahweh seen in Zechariah that was “Not by might nor by power, but by My Spirit” produced both the olive trees as well as the lampstand, so the kingdom of God will be a two-part work - the tree of the knowledge of good and evil work, as well as the tree of life work. These two precluding testimonies found in the opening chapters of Genesis and Zechariah 4 describe the same thing - the two-part kingdom of God, the work of His Spirit, the restored garden of God in which there are two trees, the lampstand and the olive trees.

For 2,000 years of the kingdom of God, men have experienced the tree of the knowledge of good and evil work. What will be the tree of life work? When Yahshua is glorified with His Moses and Elijah two-part remnant and death is conquered, Satan likewise being thrown into the abyss, the kingdom of God will no longer be as it has been for the last 2,000 years; but with the glorification of a two part remnant and their work on this earth with Yahshua in the Millennial reign, will come the tree of life period or work. This second work in the kingdom of God will finally bring what men have needed for 6,000 years - true everlasting incorruptible life, the tree of life!

Some would wish to say here that the tree of life work is when all Christians are resurrected, but this idea is not possible for numerous reasons. For one reason, the tree of life work cannot be mixed with the tree of the knowledge of good and evil work. These are two separate works, and any attempt to bring Christianity into the Millennial reign is to place a new patch on an already 2,000 year old garment. **The new must be entirely new, and of necessity must be separate from the old.** This fact is the very point raised by Paul in his argument concerning the previous period of the Law versus the new period of the kingdom of God; and that which applied to the weak (through the flesh) Law, applies to weak (through the flesh) Christianity now. If it was true then, it is just as true today at the completion of another 2,000 year period. The tree of life work must be a new and separate work of Yahweh among men. For just as the church came out of Judaism 2,000 years ago, so the tree of life work will come out of Christianity - the bride of necessity comes out of the body (the body of Christ).

This important testimony of the two trees in the garden is simply one of numerous evidences characterizing the drama that has been and is yet to unfold in man’s great need for conquering death. The warning of Yahweh to Adam concerning death at the very onset of the garden of God, set forth the focal drama of the struggle of all mankind; and overcoming death is the focal issue arising at the end of this 6,000 year long curse upon man, a curse that has even continued in the kingdom of God, something that should not be. Nevertheless, the sons of the kingdom have died like men. This death in the kingdom, along with the now completion of this third period of 2,000 years, bringing man to the sabbath or seventh day rest, evidence one great need - the outpouring of the Holy Spirit in the latter rain that will complete the work Yahweh began 2,000 years ago and establish the second son of fresh oil, the Elijah group that will ascend alive into heaven, conquering death, and ushering in the sabbath rest due to mankind. This great work in the kingdom of God will be the tree of life!

O Yahweh, send us Your Spirit and establish Your Elijah, Your tree of life second Remnant!

HOPE DEFERRED

In Proverbs 13:12 we find the following illuminating passage:

Hope deferred makes the heart sick,
But desire fulfilled is a tree of life

For 2,000 years men have experienced the first part of this passage - hope deferred. Starting with the first believers under the former rain Pentecost, to the present, men have hoped for and often anticipated Yahshua's return, the setting up of His kingdom, and deliverance from sin and death. But for 2,000 years He has delayed His coming, has left men under the curse of sickness and death, and even allowed the defilement of His kingdom. The deferring of this hope we have of deliverance from this curse and corruption, causes men's hearts to grow sick and weak. For 2,000 years men have known the promise of His coming and man's deliverance, only to experience the day to day sorrows and pains and testings of a life far far far inferior to that which is to come from above. For 2,000 years men have not had the pure and perfect truth that is from above, but rather have received from mere men teachings that are refined and processed through their own flesh, as well as influenced by the lying deception of Satan.

History abounds with sincere and searching men who have fervently believed that what they understood, practiced, and taught was the truth and leading of God's word; yet with time it was shown otherwise. Every generation has held to their customized beliefs, confident that they are right, only to be revealed in latter generations to have possessed error. Why should this generation today be any different? As we read in the opening of this writing, the sons of the Most High "do not know nor do they understand; they walk about in darkness." How great is their darkness? Dark enough that they are not only in error; but equally destructive, they are deceived so that what they believe to be true, is in fact the word of God processed by the flesh under the influence of Satan. Once again we make the unmitigated point - How can Christianity have the pure truth from above, when they cannot agree among themselves? Every person, including the one reading this, believes they know the truth, they have risen above error, that others are wrong, when in fact they too do not understand Yahweh, His ways, His works, His plans, and they walk about in darkness. The result of this general state of error is that men's hearts are sick.

This writer has a dog, a new dog at this time. The dog is one year old and has never lived on a farm, where this writer lives. On a farm are all kinds of items which lie around for dogs to eat, many items which are in fact not good for the dog; nevertheless, they want to eat them. On a farm there are various animals, other than a dog, and all of these animals make their own deposits around the farm. When these animals first consume the feed and grass offered on this farm, it is most palatable and profitable, to all the farm animals, including the dog, if he so wished to partake of it. But, once the farm animals process this feed and grass, the end product they produce has been altered and no longer retains the profitableness it originally possessed. Our new farm dog has not learned this yet; so, on three occasions he has sought to ingest some of the farm droppings - first from the goats, then even his own, and then from a horse. On each

occasion, our new farm dog has come into the house only to forthright deposit onto our carpet the contents of his stomach, including the cause for his newly acquired discomfort. He is slowly learning that previously nutritious and palatable food that has passed through the processing of one of God's earthly creatures, is altered and laced with discomforting byproducts; the consumption thereof leading to sickness. What, one might ask, does this story have to do with our topic? A great deal, as we will see.

Though this may seem a bit untasteful, it is sorely relevant. Even as our farm dog is learning that food processed by another of God's creatures is not profitable and even nauseous, so men in the kingdom of God learn likewise. No, men are not eating literal dung; but they do eat that which in the beginning was profitable, but once processed by the flesh becomes unprofitable. Carnal men, men of this earth in carnal bodies, take the word of God, process it according to their own understanding and experiences, add some of Satan's own deceptive ideas, and then feed that word to others. In truth, men are thus eating dung - the processed and altered words of God. Once again I ask - How can the decisively divergent and often conflicting teachings of the church, with all of its 22,000 denominations, be presenting the unprocessed and pure word of God? Oh yes, each one of them believe they have the truth, even most confidently, passionately, and often piously believe they have the truth; but they all cannot! And what is the source of their differences? Digesting the word of God with the carnal flesh and feeding the resulting dung to others. Thus comes to truth the scripture - "Hope deferred makes the heart sick;" and as our farm dog learned, one of the causes of that sickness is the diet of dung that carnal men are left to consume.

Please understand here, this is not an attempt to be unduly critical toward the church; it is simply an honest look at the woeful and most impossible and even highly deceptive limitations that exist for man in his earthly carnal state, even carnal man that has come to gain the precious kingdom of God. The unfortunate and detrimental state of kingdom-occupying man is that he is woefully plagued with the deception and limits of this earthly flesh and Satan. It is an impossible situation, really. The only true hope of man is to get out of this flesh and receive a body that is not of this earth, one which, in contrast, is born from above, immortal, and imperishable. Only then is man fully qualified and equipped to offer the true unaltered words of God to other men, void of their own self processed dung.

While bringing up this subject of food and the process of digestion, we find another creature of God whose means of digestion did in fact please Him. This is of course the cow or the goat or the sheep that chewed the cud. These animals that do so were called "clean." Do you know what chewing the cud is? For an animal to chew the cud means that it has the ability to regularly and systematically bring its food up from its stomach, chew it, then swallow it again, all for its own good. Our farm dog lacks that ability; and when it brings up the contents from its stomach, it does so because there is something wrong. Our dog, according to the laws of God, would thus be considered "unclean."

There of course was a second requirement that determined the cleanness of an animal; that being whether it also split the hoof. As we pointed out earlier in this writing, it is the absence of the

requirement of chewing the cud that disqualifies the swine from being clean. Yes, the swine is clean on the one count of splitting the hoof; but, it lacks the second necessary quality of chewing the cud. What can Yahweh be saying to us in these unclean swine, especially when we find that the 2,000 swine represent the 2,000 year period of the kingdom of God when its inhabitants all go the sea of death? One can be certain that Yahweh is speaking more to us here than merely providing an account of one of Yahshua's miracles. This miracle is as much a living prophecy as were many, if not most, of the accounts in the Old Testament; it speaks a message as hidden and as real as any one of the many parables of Yahshua. What is He telling us?

First, as we have noted before, a focal issue in this account concerning the swine is this matter of death - all of the 2,000 swine went into the sea of death. But this matter of death, we find, arises in another highly enlightening and attesting way. What, one would ask, is the significance of these two requirements for cleanness? Surely, and most certainly, Yahweh established this Law of cleanness concerning the swine with prophetic intentions (as are all the Laws and ceremonies). So what is the prophetic message that Yahweh has in this Law?

We will not deal here in this writing with the prophetic significance of splitting the hoof, for which the swine qualified for cleanness. Instead, we will limit our examination to this matter of chewing the cud.

Even as we saw with the cleansing of the healed leper, cleansing or being clean is a picture of acceptableness to Yahweh, allowing for men to be taken up to Him on the "mountain," or heaven, where He dwells. This quality of chewing the cud is one of those vital issues to Yahweh which causes a man to be clean before Him - ushering him into heaven to receive his immortal imperishable body that is born from above. What is it Yahweh is telling us in this requirement of chewing the cud, the ability which the church has failed to possess, making it an unclean mix? The answer to this is seen in the mere process involved in this physical practice.

What, we ask again, is chewing the cud? It is the ability of an animal to take in food, to bring that food up again, and return it with positive and beneficial purposes. The clean animal has the power to take in its food, and the power to resurrect it for positive purposes. This, we see here in picture form, is the power of resurrection - the power of descending and ascending!

The church has not of yet had this power. In its first 2,000 years, every man in the kingdom of God has gone to the grave, has descended, and has been held there by death. They have lacked the power of resurrection, the power to ascend out of the grave, the power of an indestructible life, and are thus qualified as unclean. Yahshua had that power. He had the power to lay his life down, and the power to take it up again (John 10:18). Yahshua had the power of rumination. And He has been the only man to possess that power; He alone is the only man to be clean.

No man in the church has had that power of an indestructible life; therefore, Yahweh has viewed the church as unclean. In fact, furthermore the Law considers men as unclean who even touched the dead (Leviticus 21:11, Numbers 6:6, 9:6). The continuation of death in the kingdom for 2,000

years is an unclean act, qualifying or characterizing the possessors of the kingdom to be swine - having split the hoof, yet lacking the power of resurrection.

This unique power of an indestructible life that Yahshua possessed and man lacks, is testified to at His crucifixion. In John 19:31-34 we read that because the day of His crucifixion was the day of the preparation of the Passover, the Jews had the legs of those being crucified broken so that they would go ahead and die. When the soldiers arrived, they found that Yahshua was already dead, so they did not break His legs; this, as recorded, was so that the Scriptures might be fulfilled - "Not a bone of Him shall be broken." But this act was more than the fulfillment of prophecy; for in it we see the power inherent with Yahshua - the power to lay His life down, and the power to take it up again.

Why weren't Yahshua's bones broken, other than for the fulfillment of the Scriptures? We can answer this by noting the significance of bones. What is the purpose of bones? Like government, they support our structure. But also, and most essentially, they are the source of the blood that flows in our veins. And what is the meaning of blood in the Scriptures? In Leviticus 17:11 we read - "For the life of the flesh is in the blood." The bones represent the power or source of life. Thus, since Yahshua had the power of an indestructible life, it was paramount that His bones were not broken, providing testimony to the resurrection power which He alone possesses. Yahshua defeated death, the grave could not hold Him, and He ascended to the Father - His "bones" were unbroken.

But there were two others who hung there with Him, who in pattern, we find, were like unto Moses and Elijah. Both of these men hanging to the right and to the left of Yahshua died; but in a fashion lesser than that testified on the mount of transfiguration, we still see a similarly characterized distinction between these two men. The former man did not understand the import of the moment; but the latter with greater understanding cried out, "Jesus, remember me when You come into Your kingdom!" Yahshua responded to that man - "Truly I say to you today, you shall be with Me in Paradise" (Luke 23:43). Though the legs of both of these men were broken, testifying that they neither had the power of an indestructible life, the power to lay their lives down and to pick them up again, the power of rumination, the promise was still given to the latter Elijah type witness - "Truly I say to you today, you shall be with me in paradise."

This power of an indestructible life, this power of rumination, has not resided with the church for its 2,000 year tenure; thus, this period of the church has been characterized by Yahweh as being unclean like swine - possessing a quality of cleanness on one point, but still failing to possess the power over death. The grave still holds every Christian; though being the sons of God, nevertheless they all die; and none have had the power to ruminate or resurrect back to life. This is the great weakness of Christianity - it cannot defeat the enemy death!

Though being gods, as the Scriptures proclaim, they nevertheless lack the power of an indestructible life which the Son of God possessed. Thus, they go to the grave and remain there. What must take place is that the latter witness, who has the promise of being with Him in paradise, must appear; not as a solitary man, but, like the coming Elijah, as a host who are called

out under the power of the latter outpouring of the Holy Spirit, the latter rain. It is this witness host who, like the one hanging there with Yahshua, in and of themselves are like every other person in the church - their legs are broken and they too would go to death. But possessing the promise of the Elijah, they in their day - "today" - will instead be with Him in paradise. This is the work of the second Remnant.

Yes, for 2,000 years man has experienced the agonies as well as the blindness of hope deferred, with the result of a sick and often pained heart. And most surely, that which is needed and expectantly due is the tree of life, the second work in the kingdom of God that will deliver man from the curse of death and the bondage and great limitations of these earthly bodies. The tree of life work is the work of Yahweh that finally comes following the long period of the good and evil work of the kingdom of God in which man's hope has for 2,000 years been painfully deferred. While one could certainly recount many good and greatly received experiences that have come from serving Yahweh, consider the agonies of the deferment of this blessed hope of deliverance from the pains of this earth. The agonies of death, the slow or even unexpected separation from loved ones; the tragedies of divorce or disputes and conflicts; the pain and drain of sickness, both in one's own cursed flesh, but often even more painful when in the body of one we love; the hurt of disappointments that come to us from relationships with others; the gnawing pains of hunger and war, of hatred and insult; the sorrows of sin that stalk us like a relentless beast, seeking to spring upon us at the most unsuspecting or weakest moment, waiting, waiting in darkness, ever stalking; the sorrows of passion that lead us astray, causing us to stumble and become lame; the pain of watching loved ones grow old, their loss of faculties, of sanity, of physical strength, of mental prowess, wasting away until there is only the frail shell of what used to be a strong and accomplishing individual. Yes, hope deferred makes the heart sick; and men have experienced this sickness for 2,000 years in the kingdom of God.

Still we wait; we wait for desire fulfilled, the tree of life. When the tree of life comes, there will be no more sorrows; all tears will be wiped away. The pains of death will cease. Sickness will no longer reside in our bodies. Confusion, wars, hatred, conflict will pass as the Prince of Peace reigns upon this earth. Yes, the fulfillment of the tree of life is most needed; and it will be fulfilled in the second Remnant who, under the latter rain, will be the Elijah, and as promised will restore all things, providing for mankind the restored garden of God. This tree of life will be the hope-filled beginning of the transformation of all mankind, Yahweh's creation, when "desire fulfilled" will longingly and finally come to man.