

PASSOVER

Are you aware that the Bible gives evidence to not one, but two distinct Passovers during the time of Yahshua's crucifixion, giving theologians a most troubling test on Bible chronology? There are parts of the Bible that absolutely will not go together chronologically, with some accounts even offering glaring contradictions. This matter surrounding the date in which Yahshua was crucified is one such case of immense unreconcilable difficulties.

Most chronological differences or contradictions in the Bible are merely passed over or even ignored by both the casual reader, as well as the ardent theologian. Under present beliefs in Christianity, the contradictions logically make no sense. For example, who could give an answer why in Matthew and Luke Yahshua cast out the moneychangers in the temple on the same day in which He triumphantly rode into Jerusalem on a donkey (or even two donkeys if you read Matthew, providing yet another contradiction), while in Mark He rode in on a donkey, looked into the temple, went to Bethany to spend the night, and then on the next day went again to the temple and at that time cast out the moneychangers (Matthew 21:1-13, Mark 11:1-17, Luke 19:29-46)? This occurred just before the Passover in which Yahshua was crucified. Then, of course, if you want another contradiction on this temple cleansing, in John, Yahshua performed His first miracle of turning water into wine at the wedding feast of Cana, then went to Jerusalem to observe that year's Passover and at that time cast out the moneychangers (John 2:13-17). Later in John when He rode into Jerusalem on the donkey, there was absolutely no mention of His cleansing the temple, as the other gospels record. To resolve this, most chronologists simply say He cast out the moneychangers twice; but with further examination of the Scriptures, one would have to say Yahshua made it a real habit of doing this, performing it not once, or even twice, but three times - two days right in a row! (But then, how does one explain that in Mark, it is specifically recorded that Yahshua only looked around the temple upon His triumphant entry and then left?)

There are many other contradictions as well, but they cannot all be addressed here. The reader may want to read the writing - *RIDDLES* - which brings up several of these contradictions, and addresses Yahweh's purposes for them. The purpose of this writing is to address this one specific divine contradiction regarding Passover and the crucifixion of Yahshua.

Up to now, every theologian has addressed the Bible's contradictions solely on the basis of how they can be chronologically resolved. The majority of these theologians believe that the Bible is truly the inspired word of God, yet they view these contradictions as if they are problems of mechanics that must be solved. But have you ever considered that

these contradictions are actually intentional, and that these differences are designed to say something to us concerning the plan and works of Yahweh? This being so, no longer would they have to be resolved chronologically (which in many cases is absolutely impossible); but instead, they would need to be searched and compared, prayed over and understood from the standpoint of what Yahweh is telling us in their differences. **If it is maintained that the Scriptures are under the authorship of the Holy Spirit, then frankly, it must equally be maintained that the contradictions within the Scriptures are likewise His authorship, are intentional, and contain hidden riddle meanings that wait to be understood.**

So in the example we just cited, the question should not be - How can each of these contradicting accounts be reconciled?; but rather - What is Yahweh saying in these differences? Considering the introductory example, why in Matthew was the temple cleansed on the same day Yahshua made His triumphal entry into Jerusalem? Why in Mark was the temple cleansed on the following day after Yahshua spent the night in Bethany? Why once again in Luke was the temple cleansed on the same day of His entry into Jerusalem? And then, why in John is the temple cleansed at the very beginning of the book, immediately following Yahshua turning the water into wine? These are the questions that must be asked, not the impossible task of how they can all be reconciled chronologically.

The key to understanding the answer to these greater questions requires an understanding of what each gospel represents prophetically. Since prophecy is not a matter of one's own interpretation, the only answer regarding the true representation of each of these gospels is wholly dependent upon Yahweh's design. And as one would expect, it is paramount that the representation be entirely consistent, both in representation and in interpretation!

And this is exactly what this writer has found when assigning specific works of Yahweh to the gospels (as well as in the Old Testament). This writer has already written on the four works of God represented in the four gospels, and that work can be read under the title - *The Key To Their Understanding*. In fact, it is truly incumbent that you first read [The Key To Their Understanding](#) in order to discern what will be presented here, as that writing lays out the pattern, significance, and meaning of these four often distinctly different gospels.

For the sake of review per that most important preparatory writing, it is highly supported that the gospel of Matthew represents the first [Remnant](#) of the church that was created by the former rain of Pentecost (recorded in Acts). This work was Jerusalem-based, was under the care of the twelve disciples, and its period extended to the stoning of Stephen (for reasons which are addressed later in this work). The gospel of Mark represents the ensuing and greatly extended period known as Christianity, having its origins in Antioch with Paul. The gospel of Luke represents a second Remnant that is to be equally formed by a rain (a special outpouring of the Holy Spirit), but this time the

latter rain. These two former and latter rain works fulfill the two-part work occupying the beginning and the end of the church. (A great deal is written on this web site concerning this two-part work, e.g., *The Promise!*) Finally, the gospel of John represents the perfected kingdom of God from above, versus that kingdom that has been defiled by carnal men for the last 2,000 years.

These are the four distinct works of Yahweh represented by the four gospels. Only by understanding the application of these four gospels to these four specific works, can one truly discern exactly what Yahweh is telling us in these numerous contradictions, as well as even the lesser differences and variations. With this understanding, let us now proceed to our study of the Passover contradiction relative to the crucifixion of Yahshua.

THE DAY OF YAHSHUA'S CRUCIFIXION?

First, let us lay out the age old problem. What we find when examining the gospels is that the first three - Matthew, Mark, and Luke - clearly state that the meal Yahshua ate with His disciples immediately prior to His crucifixion was the feast day Passover meal, while in contrast the gospel of John clearly states that Yahshua was crucified on Passover, and the preceding meal was nothing more than "supper." The following relevant passages are provided here so that you can see the problem for yourself. We will begin with the account recorded in each of the first three gospels.

Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do You want us to prepare for You to eat the Passover?" And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is at hand; I am to keep the Passover at your house with My disciples.'" And the disciples did as Jesus had directed them; and they prepared the Passover (Matthew 26:17-19).

And on the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples said to Him, "Where do You want us to go and prepare for You to eat the Passover?" And He sent two of His disciples, and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him; and wherever he enters, say to the owner of the house, 'The Teacher says, "Where is My guest room in which I may eat the Passover with My disciples?'" And he himself will show you a large upper room furnished and ready; and prepare for us there" (Mark 14:12-15).

Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." And they said to Him, "Where do You want us to prepare it?" And He said to them, "Behold, when you have entered the city, a man will

meet you carrying a pitcher of water; follow him into the house that he enters. And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?"' And he will show you a large, furnished, upper room; prepare it there." And they departed and found everything just as He had told them; and they prepared the Passover. And when the hour had come He reclined at the table, and the apostles with Him. And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God" (Luke 22:7-16).

These passages leave absolutely no question that the last supper Yahshua had with His disciples was clearly the Passover meal observed specifically on Passover, Nisan 14 (Exodus 12:6, Leviticus 23:5, Numbers 28:16). And if these were all the passages we had to consider, then there would be no problem; for these all corroborate the Nisan 14 Passover meal. But when we read the gospel of John, we get an entirely different scenario relative to when Passover occurred, and what the meal was that Yahshua shared with His disciples just before His crucifixion. Let us now examine these relevant passages from John.

Now before (or, prior to) the Feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. And during supper, the devil having already put into the heart of Judas Iscariot, the Son of Simon, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God, rose from supper, and laid aside His garments; and taking a towel, He girded Himself about (John 13:1-4).

We see here already that the last supper that Yahshua had with His disciples was "before" or "prior to" the Passover, and not during, as clearly stated in Matthew, Mark, and Luke. But this is not all the evidence in John that equally corroborates a Passover crucifixion, in contrast to the other three gospel's Passover meal. Let us continue examining the testimony of John.

They led Jesus therefore from Caiaphas into the Praetorium, and it was early; and they themselves (the Jews) did not enter into the Praetorium in order that they might not be defiled, but might eat the Passover (John 18:28).

When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the day of preparation for the Passover; it was about the sixth hour (an additional contradiction with the other three gospels which state that Yahshua was crucified on the third hour and there was darkness from the sixth to the ninth hours). And he said to the Jews, "Behold, your King!" (John 19:13-14)

For these things came to pass, that the Scripture might be fulfilled, "Not a bone of Him shall be broken" (John 19:36).

This last quote applies specifically to Yahshua's fulfillment as the Passover lamb, which according to John 19:14 was being prepared at the very time of His crucifixion. Exodus 12:46 and Numbers 9:12 record this specific law concerning the Passover lamb; and Yahshua's crucifixion specifically on Passover, according to John, was its fulfillment - they did not break His legs. This Passover crucifixion is confirmed by Paul when he states in 1 Corinthians 5:7 - "For Christ our Passover also has been sacrificed."

Now do you see the testy problems with which theologians have wrestled? Matthew, Mark, and Luke clearly state that Yahshua ate the Passover meal with His disciples, and was thus crucified on the day after Passover, or the first day of Unleavened Bread (Nisan 15). But, clearly John states that the meal with His disciples was merely a "supper" "before the feast of Passover," and that He was crucified on Passover (Nisan 14) as our Passover lamb. So which one is right? That question, again, is one theologians have wrestled with for many years. To give you a taste of how men have indeed wrestled with these contradicting dates, let us cite a few ways they have tried to resolve them. We will reference Harold W. Hoehner's book, *Chronological Aspects Of The Life Of Christ*, pages 81-90, which lists a few of these.

- Some prefer the Matthew, Mark, and Luke account over the John account. Concluding that these two differing accounts cannot be harmonized, they simply ignore John or force those passages into their own position.
- Conversely, some prefer the John account over the Matthew, Mark, and Luke account, and likewise ignore the other or force it into their position.

Other attempts are made to harmonize the two accounts, including the following.

- Knowing Yahshua would be crucified, He had His own private Passover early.
- Yahshua followed two different calendars - the Qumram and the official.
- There were too many lambs to be slaughtered, so the Pharisees celebrated the Passover on Nisan 13 while the Sadducees celebrated it on Nisan 14.
- Another suggestion was made that was so confusing it is not even worth trying to explain here.
- Once again, the "too many in town" idea fostered the opinion that the Galileans slew their lambs on Nisan 13, whereas the Judeans slew theirs on Nisan 14.
- Finally, there are different ways in reckoning a day. To quote Hoehner - "This is a puzzling problem that has set many pens in motion. It is beyond the scope of this chapter to go into a lengthy discussion of the reckoning of days."

As one can see, there have been many attempts, many pens have been in motion, to resolve this question concerning Passover and Yahshua's crucifixion. And the answers to which men have arrived are as divided and diverse as is the body of Christ, the "house divided."

But, as offered in this writing, what if Yahweh is saying something to us through these as divinely intentional and meaningful differences? (Intentional and meaningful in that there is a common author in all of these accounts - the Holy Spirit - and He makes no mistakes in His writings.) What we have provided to us here is a scenario in which by these two differing accounts, **Yahweh gives testimony to two Passovers, or in net affect He doubles Passover**. This is the unique complexity of Yahweh. By these two differing accounts He seeks to tell us something of utmost importance concerning Passover. Thus, instead of wrestling with these two accounts, trying to combine them into something which is impossible, or ignoring one or the other, both accounts need to be accepted for their differences and what Yahweh is testifying through their differences. (And once again, this is not an isolated occurrence; but the Scriptures are filled with these contradiction riddles that Yahweh uses to speak to us.)

It is profoundly amazing how Yahweh has used the foolishness of contradictions within His Scriptures (using that which has the appearance of being errors) to communicate to us. Paul declared that Yahweh in fact chooses the foolish things for the purpose that He may "shame the wise" (1 Corinthians 1:27). While men throughout the centuries have attempted to harmonize these subject verses, as well as other passages, the fact is they are looking for truth and answers in the wrong way. The answers are not found in harmonizing, but rather in discerning the riddles Yahweh is providing in the foolishness of these contradictions. When one understands this most unique design of Yahweh, then His word unfolds in a most wonderful and profound way, glorifying Yahweh for the magnificence of His design!

At this point, we could proceed and explain what this riddle of the contradicting two Passovers means; but, in order to truly understand what Yahweh is doing and saying here, we must expand the scope of this writing to include more than just a brief digest of why Yahweh would give a two or double Passover testimony at the death of Yahshua. In order to justly deal with this matter, we must examine more closely the importance of this highly significant feast as it affects or relates to the church. Yes, we know that Yahshua was crucified as the Passover lamb; but because of this unusual contradiction, we should be stirred to delve further into what He is saying to us. To help us understand, we must go back and examine the role that Passover played in the course of the Israelites when Passover and other laws were first instituted. This will be no small task; so, one will need to take what we have discussed up to now and hold onto it. We will incorporate this information together with other related information. But for now, let us look at the church and its relationship to Passover, as well as to Pentecost and Tabernacles.

"THE CHURCH IN THE WILDERNESS"

If one wants to understand how the feasts relate to the church, or vice versa how the church relates to the feasts, then one must consider the correlation of the journeys of the children of Israel where the feasts began. It will be unfortunate if the reader has relatively no knowledge of the feasts established by Yahweh. If so, one will have to reach much further to assimilate information. But then on the other hand, one who already has firmly laid out his beliefs based upon a knowledge of the Israelite's journeys, will have an even more difficult time seeing something different from what they have fixed in their mind. For you the novice, we must lay out some information, assuming that by the grace of Yahweh you can reach and obtain. Even for the more knowledgeable, because of limitations in space we will not be able to provide an exhaustive accounting of each and every item. The purpose of this next study is to extract from the big picture, thus necessitating that we not lose ourselves in too many details. With this said, let us now consider the feasts of Yahweh and the journeys of the Israelite children as they traveled to the promised land.

Paul aptly declared that these subject journeys happened as types of the church. In 1 Corinthians 10:6, after Paul referenced Moses and these Israelite journeys, he declared concerning them - "Now these things were types of us (literal translation)." And when Stephen gave his account before the Jewish leaders, noting the previous journeys of Moses and the sons of Israel, he referred to them as "the church in the wilderness" (lit. of Acts 7:38). And this is exactly what we have with this whole work of Yahweh to get the sons of Israel out of Egypt and into the promised land. They were a picture, or as Paul called them, a type of the church. Thus, if one wants to understand the course of the church, then simply look at this preceding illustrative type.

In the laws of Yahweh, there are three feasts that the Israelites were commanded to observe - Passover, Pentecost, and Tabernacles. "Three times a year you shall celebrate a feast to Me. You shall observe the Feast of Unleavened Bread (or, Passover); Also you shall observe the Feast of the Harvest (or, Pentecost) ...; also the Feast of the Ingathering (or, Tabernacles) ..." (Exodus 23:14-17). These are the feasts in which Yahweh orchestrated the entire journeys of the Israelites. This is most important to understand, especially when one sees that these ordained journeyings were a type or picture of what takes place in the course of the church! Even as the sons of Israel followed a pattern based upon the feasts in their journeying out of Egypt and into the promised land, **so the church will follow the identical pattern.** This is of great importance to note, and should be rather obvious, considering that the church began on Passover and Pentecost, the first two Israelite feasts. Let us now examine these most important historic events and see what we mean here.

The sons of Israel were led out of their bondage in Egypt immediately following the first ever Passover. Numbers 33:3 states - "on the next day after the Passover (i.e., Nisan 15,

the first day of Unleavened Bread) the sons of Israel started out boldly in the sight of all the Egyptians." Thus Passover initiated their deliverance from bondage.

The next feast ordered by Yahweh was of course Pentecost. What happened to the children of Israel at the time of that feast? With the fifty day space required between the Sabbath during Unleavened Bread and Pentecost, this places Pentecost into the third month of the ceremonial calendar. We read that this is exactly when the sons of Israel reached Sinai - "In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai" (Exodus 19:1). Verse three then tells us that Moses made His first trip up the mountain to converse with Yahweh. It was of course during this time that the sons of Israel received the Law of Yahweh - first verbally, spoken directly to all the people by Yahweh (Exodus 20), then later on tablets of stone which Moses brought down off the mountain (32:15-16). The Jews appropriately celebrate Pentecost as the giving of the Law, for so it was. The Laws of Yahweh were given to man during the time of Pentecost.

When Moses returned to the camp of the Israelites with the written law, 3,000 men were killed with the sword for their rebellion and sin (32:28). As poignant validation of this giving of the Law on Pentecost, we significantly find that the identical number of lives was subsequently added to the kingdom during the church's initiating Pentecost (Acts 2:41). On the first Pentecost, 3,000 men were killed; on the first Pentecost in the kingdom of God, 3,000 souls were added to the kingdom. This identical number and the same timing confirm that the giving of the Law was at Pentecost.

What feast was next? Third and final - Tabernacles. Since the sons of Israel departed Egypt via Passover and received the Law during Pentecost, would it not be expected that the next important event involving Moses and the sons of Israel would be on Tabernacles? And this is precisely what we find.

Passover is on the fourteenth and runs through the twenty-first of the first month. Pentecost is day-specific (Sunday) versus being date-specific, as are all the rest of the feasts. Pentecost is fifty days after the Sabbath that occurs during Passover or Unleavened Bread, causing it to always fall on the first day of the week (Sunday) on any given date during the third month of Sivan. Finally, Tabernacles is equally date-specific, and is celebrated on the fifteenth through the twenty-second in the seventh month of Tishri. What happened on Tabernacles?

The first Tabernacles that the sons of Israel would have experienced would have occurred during the period of the construction of the tabernacle, its furniture, and all the associated utensils. This construction took place during the last six months of that first year, beginning sometime around Tabernacles in the seventh month. Exodus 40:17 specifically tells us - "Now it came about in the first month of the second year, on the first day of the month, that the tabernacle was erected." But let us continue reading to see what happened next.

We next read in Number 9:1f that, "in the first month of the second year after they had come out of the land of Egypt," Yahweh spoke to them, saying, "Now, let the sons of Israel observe the Passover at its appointed time." They observed the Passover on the fourteenth of Nisan as spoken by Yahweh. Then we read in Numbers 10:11f that "in the second year, in the second month, on the twentieth of the month" the cloud was lifted from over the tabernacle and the sons of Israel "moved out for the first time according to the commandment of Yahweh through Moses."

For the next thirty-seven years there are no specific dates provided for any account. The next dated event occurred in the first month of the fortieth year when the Israelites came to the wilderness of Zin, Miriam died, and Moses struck the rock twice (Numbers 20:1f). But, as we leave off from our last date of 2/20, we can project, at least for a short period of time, what events took place and when.

On 2/20 the sons of Israel departed for the wilderness of Paran (10:12). Several events occurred immediately thereafter as recorded in Numbers 11 and 12. This then brings us to Numbers 13 where from the wilderness of Paran, Moses sent twelve men to spy out the promised land. The twelve were there for forty days (vs. 25), and when they returned they brought with them "a single cluster of grapes; and they carried it on a pole between two men, with some of the pomegranates and the figs" (vs. 23).

Of course you know what happened next. The people listened to the evil report of ten of the spies, rejected the good report of the two, and with regard to the two, prepared to "stone them with stones" (14:10). Had it not been that the glory of Yahweh appeared in the tent of meeting, the two would indeed have been stoned. Since the people refused to enter into the promised land, Yahweh determined that they would be sent back into the wilderness for another thirty-eight years (Deuteronomy 2:14), for a total of forty years (Numbers 14:34).

Upon hearing this, the people mourned greatly, and tried on their own to enter the land. They were defeated, could not enter in, and during the next thirty-eight years all but Caleb, Joshua, and those under twenty years of age died in the wilderness.

When, we must ask, did the sons of Israel reject entering into the promised land? The last recorded date that we have was 2/20. We know the spies were in the promised land for forty days. And we know the people had to travel from Zin to Paran. And there were several events occurring during that time as well that are recorded in Numbers 11 and 12, including Miriam's eight days required for her cleansing from leprosy. So, how much time had lapsed since 2/20? Two months, four months, or maybe six months? While we do not have specific dates to go by, there are events occurring during their time in the wilderness of Paran which provide substantial indication.

First, and very importantly, we see that the spies returned with a most important sampling from the promised land - a cluster of grapes. What does this tell us? It identifies

the time of the year as being specifically during the grape harvest. One cannot harvest grapes just any time of the year, so it lets us know what time of the year this was. When were grapes harvested? Grapes were harvested precisely during Tabernacles!

All three feasts are actually timed with specific harvests. The first harvest to come in was the barley. The barley harvest was specifically at Passover. When the 5,000 were fed by Yahshua during Passover, it was five barley loaves that were divided (John 6:4-9). Barley and the harvest thereof is associated with Passover.

In Exodus 9:31-32 we read that the flax and barley were ruined by the hail, but the wheat and spelt were not ruined, because they ripen later. The barley ripened first, at Passover, then came the wheat, at Pentecost. In fact, Pentecost is also called "the Feast of the Harvest of the first fruits" (Exodus 23:16). What was the harvest some fifty days after the barley harvest? It was the wheat harvest. We find then that Pentecost was during the wheat harvest.

Likewise, Tabernacles was called "the Feast of the Ingathering." So what was being gathered in? The grains were already in, so this feast had to be associated with yet another very important crop, and that was the grapes. The evidence of this feast being associated specifically with the fruit of the vine bears out by the daily drink offerings or pouring out the fruit of the vine that is unique to Tabernacles (Numbers 29:12f). Tabernacles was thus clearly associated with the grape harvest.

So, when we see that the spies returned bearing this enormous cluster of grapes from a valley which they named Eschol, meaning cluster, obviously they were in the promised land in the seventh month, or at the time of Tabernacles and the associated grape harvest. This would have been a span of five months from the last reported date of 2/20, which is entirely likely given the recorded events.

Another important testimony that the sons of Israel rejected entering into the promised land during Tabernacles, is from the mere fact that everything that Yahweh had taken the sons of Israel through up to this point was based precisely on the timing of the feasts. As we have said, they departed Egypt via Passover, they received the Law during Pentecost, now we see that they came up to the land of promise on Tabernacles. This would complete the divine cycle of the Feasts of Yahweh - Passover, Pentecost, and Tabernacles.

Since the last date Yahweh provided was 2/20, we know that the Israelite's rejection to enter into the promised land could in no way be during Pentecost. The spies were in the land for forty days alone. Just adding forty to 2/20 would place their return into the fourth month. Considering all the subsequent events which transpired, the very important testimony of the grapes, as well as the great importance of Yahweh's orchestration of their travels specifically on the feast schedule, there leaves little doubt that their rejection

of Yahweh's offer to enter into the promised land was specifically at Tabernacles. (We will provide other important evidence to this Tabernacles entry later in this writing.)

To further validate this "feast related" timing, as well as to add great light on Yahweh's dealings with the church (keeping in mind that these journeyings of the sons of Israel were a picture of the church), let us examine specifically when the sons of Israel did finally enter into the promised land. It should be realized that if the promised land was rejected at Tabernacles, the entrance of the Israelites into that land on another feast day would be MOST significant and revealing! And in fact it is!

When did the sons of Israel finally enter into the promised land? This question needs no extrapolation to answer. We are specifically told in Joshua 4:19 that, "the people came up from the Jordan (crossing the Jordan River into the promised land) on the tenth of the first month." What is significant about that specific date? In Exodus 12:3 we read that this was precisely the date in which the Passover lamb was to be selected in preparation for Passover. Next we read that on the fourteenth, Passover was celebrated by the children of Israel (Joshua 5:10). So, clearly we see that having failed to enter into the promised land the previous time at Tabernacles, following another thirty-eight years of wandering in the wilderness, they finally did enter in at Passover. This Passover entrance is one more firm evidence that their first opportunity was equally at a feast, which had to have been Tabernacles.

There is something extraordinarily important about all of this. These things did not happen to no purpose. Solomon declared - "That which has been is that which will be, and that which has been done is that which will be done. So, there is nothing new under the sun" (Ecclesiastes 1:9). As we have noted, these events involving the sons of Israel as "the church in the wilderness," bear direct, and may we say again, bear direct evidence as to what must take place in the church. The question to be answered then is - What are these events telling us concerning the church? The answer to this question is highly important!

We can conclude by this revealing prelude testimony regarding the church, that though delivered out of "Egypt" by the power of a Passover, the church's Pentecost fails to be sufficient to bring them forthright into the promised land at Tabernacles. The children of Israel had had their Pentecost, but one and one-half years later, when coming to the place to receive their promise, their Pentecost experience was insufficient to carry them into their inheritance. Instead, they had to return to the wilderness until they all died off. **This is EXACTLY what we have seen in the church!** Read the following carefully and thoughtfully.

After Yahshua died as our Passover lamb, bringing forgiveness of sins and restoring the kingdom of God as a Nazirite, the disciples and converts received the Pentecost outpouring of the Holy Spirit fifty days latter, with the evidence of 3,000 souls being added to the kingdom. But, was this Pentecost experience sufficient to bring man into the

"promised land"? No more than Pentecost almost 1,500 years earlier was sufficient to bring the prelude "church in the wilderness" into their promised land! Where do we specifically see this Tabernacles failure of the church to enter the promised land? In a most unique and highly important set of recorded events! Let us carefully consider the beginning church history.

Following Pentecost the church grew rapidly. The next accounting of souls in the kingdom was 5,000 (Acts 4:4). From there on we simply read - "And all the more believers in the Lord, multitudes of men and women, were constantly added to their number" (Acts 5:14). Many signs and wonders were being performed; they "were of one heart and soul; and not one of them claimed that anything belonging to him was his own; but all things were common property to them" (Acts 4:32). Great power and grace was upon them, and there was not a needy person among them. The unique nature of these beginning events was equally evidenced in that the entire beginning period was strictly limited to a Jerusalem experience (Acts 6:7). Those who wished to be a part came to Jerusalem, which in time fostered the complaint by some that the widows of the incoming Hellenistic Jews were being overlooked in their daily provision of food. This led to the selection of the seven to do, frankly, what the apostles should have been doing - that of serving tables. Once the seven were set up to do what the twelve should have done, only one brief verse later Stephen was drug before the Council. Chapter 7 of Acts records his defense. At the end of his testimony, the Jews drove him out of the city, and the false witnesses stoned him to death, their robes being laid "at the feet of a young man named Saul" (later to be Paul, the apostle).

When the stoning of Stephen occurred, this beginning church at Jerusalem, which had experienced an uninterrupted dramatic course of unifying events from its first day, immediately disintegrated! No longer was there the house to house experience they had known, no longer do we read of their passionate bond of holding all things in common, no longer was it passionately Jerusalem, but rather soon to be Antioch. What began in Jerusalem, was nurtured in Jerusalem, experienced and passionately felt in Jerusalem, came to a tragic end marked by one solitary pivotal event - the stoning of Stephen! Why? And not just why, but - when? Can we know when Stephen was stoned? To a great degree of probability - Yes!

Let us review again what transpired with the prelude "church in the wilderness" type or pattern. The Israelites received their Passover deliverance, even as did the church. They received their Pentecost, even as did the church. Finally, one and one-half years later they had their opportunity to enter into the promised land at Tabernacles, and failed. How about the church? Having followed the identical pattern laid out by the Israelites, why would we expect anything different for the church?

The prelude pattern with "the church in the wilderness" is most clear - **despite an initiating Passover and even Pentecost experience, these are not sufficient to bring the church into their promised land at Tabernacles.** The question before us then is -

Did the church have a Tabernacles opportunity one and one-half years later to enter the promised land, and there fail? And the answer is - Yes!

Even as there were problems in the "church in the wilderness" between Pentecost and Tabernacles (Numbers 11 and 12), so there were problems between the church's Pentecost and Tabernacles. First was Ananias and Sapphira. Their lying to the Holy Spirit was quickly dealt with. But another offense was not - separating the apostles apart as "clergy," and thus their unwillingness to serve the people in lowliness and humility as instructed by Yahshua (Luke 22:24-27). For this cause the church did not enter into Yahweh's promised land at that time.

When was the church's own determining Tabernacles? By the pattern of the prelude "church in the wilderness," (1) we know it should have been one and one-half years after Pentecost. Equally, (2) as we saw in the wilderness, any rejection of the promised land should have been marked by a radical change in the direction of the church. And also, (3) it should have been a test between good and evil witnesses. This is precisely what happened with the stoning of Stephen. Once Stephen was stoned, the pure and passionate beginnings of the Jerusalem-based church were over. The church was soon led by the man at whose feet the false witnesses laid their robes.

And what did the false witnesses do to the one who bore the good testimony? They did to him what the people intended to do to Joshua and Caleb - they stoned him. What was cut short in the wilderness by the glory of Yahweh in the tent of meeting, was accomplished by the false witness against Stephen - they carried out the stoning. Stephen saw the promised land, as well as "the glory of God, and Jesus standing at the right hand of God" (Acts 7:55), though the others failed to see. But on this occasion, the stoning was not to be halted. True to the original pattern, Stephen, the good witness, was undoubtedly stoned one and one-half years after Pentecost, once again specifically at Tabernacles. And equally true to the original pattern, the stoning of Stephen marked a radical change in the direction and experience of the church, including persecution and death.

Thus, even as "the church in the wilderness" was turned back to wander in the wilderness at Tabernacles, so the church began its period of wilderness wanderings at the stoning of Stephen at Tabernacles. While the "church in the wilderness" wandered there for forty years, the higher fulfillment of the church per se is not forty years but forty Jubilees, or 1,960 years. Therefore, the entirety of the church period thus far has been nothing more than one long and difficult wilderness wandering marked by death. How true this has been!

The vital questions thus remain:

When will the church enter into its promised land, and

What will its entrance bring?

The purpose of this writing is, of course, to consider the all importance of the Feast of Passover. We see in this highly important pattern of the church that Passover does in fact hold a most important place. "The church in the wilderness" began at Passover and entered into its promised land at Passover (having first experienced failure, though having experienced a Pentecost). And if we look closer at the Israelites and their bondage in Egypt, we find that this Passover initiating/Passover concluding pattern is actually a repeat of the identical pattern which the Israelites had JUST gone through, adding even greater credence and significance to this subject pattern. What do we mean by this? Let us see.

In Exodus 12:40-41 concerning the Israelite's exodus out of Egypt, we read:

Now the time that the sons of Israel lived in Egypt was four hundred and thirty years. And it came about at the end of four hundred and thirty years, to the very day, that all the hosts of Yahweh went out from the land of Egypt.

Did you notice the remarkably repetitive pattern here? Let us repeat a portion of that scripture quote - "And it came about at the end of four hundred and thirty years, to the very day, that all the hosts of Yahweh went out of the land of Egypt." What does this mean? It means that the Israelite's deliverance from Egypt was four hundred and thirty years PRECISELY TO THE **DAY** from when they went into Egypt; and based on this statement, that day was precisely the day immediately following Passover (even though the Feast of Passover had not even been set up at the time). In other words, to summarize this, the Israelites went into Egypt at Passover, and were delivered out of Egypt at Passover. This is the exact same pattern we see with the Israelites and their deliverance out of the wilderness - they went into the wilderness at Passover, and were delivered out of the wilderness at Passover. This is absolutely amazing! The patterns are identical! The latter wilderness experience is a repeat of the former Egypt experience. Obviously, there is a great deal to be learned from this Divine double pattern; but for now, let us add the true fulfillment of the pattern that so dramatically affects not only us today (since we live in the generation that will see the supreme fulfillment of these age developing patterns), but greatly impacts and will forever change all mankind.

The Israelites went into Egypt at Passover; and, were delivered out of Egypt at Passover

The Israelites went into the wilderness at Passover; and, were delivered out of the wilderness at Passover

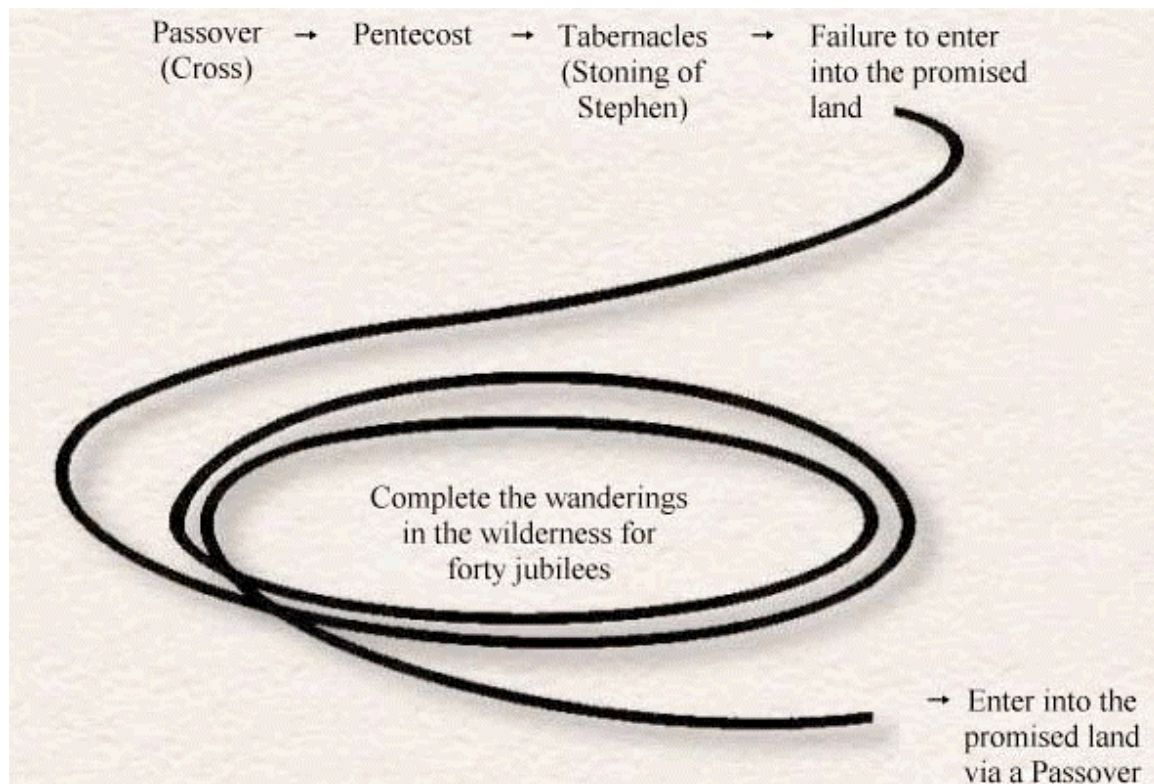
Now the GREAT fulfillment!

The church received the kingdom of God in earthly flesh (bondage and wilderness) at Passover; and, the church will be delivered out of their bondage and wilderness in the flesh at Passover

Is there anyone who can question or who doubts the immense importance of an upcoming Passover? In light of this remarkably duplicated pattern, foreordained and established by Yahweh, the one GREAT event to look forward to in the near future is not some cataclysmic holocaust and wrathful persecution of Christians fabricated by deceived men and the deceiver Satan; but rather, the next GREAT event will be a Passover that will deliver the church from their bondage and wilderness death and wanderings!

Once again directing our attention to the more complete picture of "the church in the wilderness," we note that the church entered into the journey that it has been on for 2,000 years by the sacrifice of Yahshua on Passover. And though receiving its Pentecost, it too failed to enter into its promised land equally at Tabernacles at the stoning of Stephen. It too was then sent into the wilderness to wander for the remainder of its forty Jubilees. Now, in keeping with the pattern thus far followed, **we can most surely anticipate that precisely at a Passover feast, Yahweh will bring the church into its promised land!** Let us present a visual picture of this.

The Church - Based Upon "The Church In The Wilderness" Pattern



This important pattern gives us the answer as to when the church will enter into the promised land, and that is at the time of a Passover. It also shows us what the church's experience has been for its tenure thus far - a wilderness of death following a Pentecost,

and a failure to enter into the promised land at a Tabernacles. But we still have not explained what this "entering into the promised land" means for the church.

First, it must be noted that the church's experience thus far is in no way what it is supposed to be or what it was called out to be, any more than "the church in the wilderness" was a representation of the promised land experience to which it was called out of Egypt to enter. Up to now the church has fulfilled "the church in the wilderness" experience. Therefore, one can in no wise expect that whatever this Passover experience brings us, it will in any way facilitate what the church has known for almost 2,000 years. Whatever Passover brings, it must totally and completely change the experience and the position of the church, even as a dramatic change took place in the church at the Tabernacles stoning of Stephen.

While many church people might take consolation and foster hope in this promised Passover, here is where a division is drawn. Christianity is a failure. It is fraught with immense weaknesses that have led to this failure, and they are based on two primary causes. First, Christianity is the kingdom of God, the holy things of God, placed into bodies that are of this cursed earth. This alone presents a very grave problem (equally proven by Adam)! The kingdom of God given to carnal man is a sorrowful mix of both the good of God and the evil of the flesh - good and evil - resulting in the defiling of the kingdom (equally proven by Adam). But even with this defiling good and evil of Christianity in earthly bodies, there is a second immense problem - Satan! Not only is the kingdom in the hands of defiled flesh, but Satan is present to purposefully effect the corruption of the kingdom. What chance in the world had the kingdom of God under these most unfavorable circumstances? None whatsoever! What must take place? The now defiled kingdom must be cleansed and the church brought into a state whereby the kingdom can be handled without its corruption. What will this take? Man must get out of these earthly bodies and be born from above. Up to now, this has not been accomplished, nor has it even been possible. Yahweh must take a people out of these earthly bodies and place them into incorruptible bodies that are born from above. This He will undoubtedly begin to accomplish on a Passover.

This is what it begins to mean for the church to enter into the promised land, to experience the ability to handle those things which Yahweh intended from the beginning - "He brought us out from there in order to bring us in" (Deuteronomy 6:23). And this requires something which Christianity has never been able to provide in substance - an imperishable, incorruptible body. Christianity can only offer a grave, the certain destiny for "the church in the wilderness." But Yahweh must perform a new work - the "promised land" work which He has planned from the beginning. This is the work which brings men into incorruptible, immortal life. This is the work which is not secured by the church's initial Pentecost, but is entered via a Passover experience.

Do you see the pattern Yahweh has laid out in "the church in the wilderness," and do you see in this pattern the great importance that Passover holds? Passover is certainly the

beginning point of the church 2,000 years ago; but most importantly, Passover is soon to be the church's entrance into the victory of "born from above" immortal and incorruptible life! Not only can we look back to a Passover in which we take hope in what Yahshua accomplished for us as the Passover lamb (read [Passover, the Promise for the First-born](#)), but we can also look forward to a Passover in which we will enter into the "promised land" which He intended for us from the beginning! Thus we begin to see the great importance of the Passover feast, perking our interest as to what it might mean for the Holy Spirit to have this unusual contradiction doubled Passover at the time of Yahshua's crucifixion. Knowing how important Passover is to the church should rightly perk one's interests as to the significance and meaning of this most unusual doubling of the Passover! What, we ask again with even greater wonder, is the meaning of this message that the Holy Spirit has given us at Yahshua's crucifixion? Why would there be a double Passover (not literally, but in this unique way presented in the accounts of the gospels)?

We have returned to the question brought up at the beginning of this writing, but hopefully possessing now an even greater wonder regarding its answer, seeing the vital importance of the Feast of Passover to the church. Keep in mind, the unique doubling of Passover by the differing accounts in Matthew, Mark, and Luke, versus that in John, is entirely intentional! The Holy Spirit made absolutely no mistake in doing this, whereby He wishes to tell us something most important about the works and plans of Yahweh, if we will seek Him for its answer. The question once again is - What is the Holy Spirit saying to us through this doubling of Passover?

DOUBLING PASSOVER

Now that we hopefully have a better understanding of the vital importance that Passover holds for the church, let us proceed with a further examination of Passover, specifically in regard to its doubling. An important question to ask here is - Are there any other testimonies in the Scriptures of a doubled Passover? In fact there are. Hopefully by examining these we can begin to understand why the Holy Spirit gave us this unusual testimony of the doubled Passover at Yahshua's crucifixion. One would expect or hope that what Yahweh attests to in this doubled Passover in the gospels, would be there to direct our attention to other evidences in the Scriptures that would provide a better understanding of what Yahweh is seeking to say to us. Let us now look at other testimonies of the doubling of a Passover.

The first testimony we will examine is, like the contradictions, a bit hidden; but the similarities are too close to not consider their importance. In the book of Esther we find what turns out to be a unique prelude testimony to Passover. The book of Esther is the account of events from which the Feast of Purim was established. Purim is different from the other three feasts in that it is "added;" it is not one of the original three feasts ordered by Yahweh. Purim is adjunct (along with the Feast of Dedication or Lights). What makes

Purim so interesting in this study is its similarity to Passover, specifically a doubled Passover. Let us look at this.

Of course Passover per se was to be observed on the fourteenth of the first month. The next seven days were more specifically called Unleavened Bread. Passover literally was a one day event. Strikingly similar to Passover, Purim was to be held in its original design on the fourteenth, but in the twelfth month. These two feasts are the only feasts held on the fourteenth. Pentecost is not held on a date, but on a day - Sunday. Trumpets is on the first day of the seventh month. Atonement and Jubilee are on the tenth day of the seventh month. Tabernacles begins on the fifteenth of the seventh month, and runs through the twenty-second. And the added feast of Dedication begins on the twenty-fifth of the ninth month, and like Tabernacles runs for eight days. So, as we see, Passover and Purim are the only feasts falling on the fourteenth.

Another interesting point concerning Purim and Passover is that Purim occurs at the opposite end of the months - the twelfth month. Of course when one repeats the month cycle, one could also say that Purim is in the month immediately before Passover. This offers a unique relationship between the two feasts.

If you know the account concerning Purim, you know that it was a feast that found its place on this date as a celebration that Haman's original plan to annihilate in one day all the Jews on the thirteenth of the twelfth month, was entirely and wonderfully turned around to provide great victory over the enemies of the Jews. Thus, the following day of the fourteenth was to be a day of celebration.

But a most unusual set of events were placed in motion which caused this feast to be extended to two days, resulting in a net doubling of the feast. When the thirteenth arrived, the Jews in all the country effected their deliverance by annihilating their enemies on that one day as provided by the king's edict. Equally, in the capital of Susa where our heroine Esther lived, who made this victory possible, five hundred men were killed, including the ten sons of Haman. But Esther was offered by the king another opportunity to make a request of him, and most uniquely she asked if the Jews in Susa could be granted another day according to the original edict in order that the "ten sons (of Haman) be hanged on the gallows" (Esther 9:13). This was a most unusual request. We were already told that the ten sons were killed on the thirteenth, and then they wanted to hang them on the gallows and needed another day according to the original edict to do so? On the fourteenth, three hundred additional men were killed in Susa.

Because of this added day of retribution in Susa, the people of Susa celebrated their deliverance on the fifteenth, rather than on the fourteenth with everyone else. This presented an interesting "contradiction," if you would, concerning when the feast was to be celebrated - the fourteenth or the fifteenth? To solve this problem, wise Mordecai simply doubled the feast, making it a double fourteenth-fifteenth feast rather than the original fourteenth only feast. So, Purim is celebrated on the fourteenth as well as the

fifteenth. Sound familiar? Is this not exactly what we have with the double Passover in the four gospels? What was originally scheduled as a fourteenth day of the month Passover feast, was extended by the King to be a two day fourteenth and fifteenth day Passover feast!

This account in Esther is a most revealing testimony regarding this doubling of Passover. It indicates to us why Passover was doubled in the accounts of the gospels - **in order that a greater and more complete victory might be won**. Victory was effected on the scheduled day and celebrated on the fourteenth; however, a greater victory, as well as testimony (the hanging of Haman's ten sons on the gallows), had to be effected in Susa. The meaning of Susa is - lily or white. Thus, the doubling of the edict by the king effected a greater victory and testimony for the sake of lily or white. What could this mean? We read in Song of Solomon 2:1-2 that the "lily of the valley" is the bride. Even as testified by Queen Esther, the bride of the king, this doubling of Passover seems to be for the sake of the bride, more specifically the bride of Yahshua. While we here begin to get a glimpse of why Yahweh would double Passover, we will refrain from expounding upon this until we look at some other examples. But let us note again that the testimony in this doubled feast on the identical days of the month as a doubled Passover, was for the sake of lily, or the bride, via a second request by Queen Esther. Let us now examine another testimony to the doubling of Passover.

Any doubling of Passover would have to be a unique account because it would exceed what the original laws of Yahweh required. The laws of Yahweh ordered that Passover be held in the first month on the fourteenth day, followed by seven days of Unleavened Bread. However, there was one unique legal exception to this. In Numbers 9:1-14 we read that if the originally ordered Passover could not be kept because the person was either "unclean because of a dead person," or had been "on a distant journey," then Passover could be held on the following month (the second month) on the same dates. Most significantly, this is the only feast that has this provision for being observed at a delayed time. King Jeroboam tried to institute what was a delayed Tabernacles, which was not legal. On the fifteenth of the eighth month (Tabernacles is the fifteenth of the seventh month), Jeroboam instituted a feast "like the feast which is in Judah, and he went up to the altar; thus he did in Bethel, sacrificing to the calves which he had made" (1 Kings 12:32-33). Yahweh sent a prophet to Jeroboam to show him His displeasure. (One can be most certain that Yahweh speaks through this, telling us something concerning the feast of Tabernacles and the church's failed entrance into the promised land via that feast.) But in contrast, a delayed Passover is entirely legal; and we would be wise to note that if Yahweh made this provision for a delayed Passover, He very much intends to fulfill it on the higher spiritual realm in His kingdom.

In 2 Chronicles 30:1 we read the account where King Hezekiah sent out letters to all Israel and Judah, "that they should come to the house of Yahweh at Jerusalem, to celebrate the Passover to Yahweh God of Israel." However, there was one point that made this request

most unusual. This Passover was not going to be observed in the first month, but rather in the second month; as they were obviously operating under the law of the delayed Passover. While it says that most of Israel "laughed them (the couriers) to scorn, and mocked them" (30:10), there were a great number who did attend the delayed Passover. Furthermore, the delayed Passover was so wonderful, "the whole assembly decided to celebrate the feast another seven days, so they celebrated the seven days with joy" (30:23). While delaying the feast was entirely legal, doubling the feast was and otherwise remains unheard of. But, this delayed Passover was in fact doubled. "So there was great joy in Jerusalem, because there was nothing like this in Jerusalem since the days of Solomon the son of David, king of Israel" (30:26).

Thus we find this most unique account of a doubled delayed Passover in the time of King Hezekiah. Granted, this is not a Nisan fourteen and fifteen doubling; but, in its full measure as the Passover feast, it is most certainly a testimony to the doubling of Passover. And may we point out here, the uniqueness of this occurrence lies in that, outside of Purim which we have already noted, there is not another doubling of any other feast in the entire Bible. And may it be noted again that Yahweh, having doubled this feast via Hezekiah and his reforms, tells us quite plainly that by doing so He will fulfill this double delayed Passover on the more perfect and higher realm of the kingdom of God. "That which has been is that which will be, and that which has been done is that which will be done."

So we now have added to our study a third witness of this doubling of Passover (two or three witnesses being required by Yahweh for His works):

- The unique doubling of Passover by the contradiction of the accounts in Matthew, Mark, and Luke versus John;
- The unique doubling of Purim on the same days of the month as Passover, only one month prior; and,
- The unique doubling of the delayed Passover by King Hezekiah and those who assembled in Jerusalem.

Note that in each of these cases, they were unique to the normal circumstances. Theologians for years have tried to harmonize these two Passover days in the gospels. Purim on the fourteenth as well as the fifteenth was instituted through the unusual lengthening of the order of the king for the sake of a work in Susa. And King Hezekiah's double delayed Passover was something which had never been seen in Jerusalem. What does this reoccurring common testimony of uniqueness tell us? That when Yahweh fulfills this double Passover work on His higher level of the kingdom of God, **it will equally be an entirely unique work!**

Two other testimonies should be noted here from these cited examples. First, once again this doubling of Passover is specifically for the cause of bringing forth the bride of Yahshua. Despite prevailing teachings today, the bride of Yahshua is yet to be formed.

Begun? Yes. But completed? No. For it is the latter rain, a double portion Passover, that will effect the establishment of His bride.

Also, we should note through this double delayed Passover by Hezekiah, that Yahweh's provision of a double Passover to the church will also be delayed. This we will see more clearly in the next section, but even as we find two rains in the Scriptures - the former and the latter - so there are two outpourings of the Holy Spirit; the second actually being "delayed" following 2,000 years of Christianity. (This is also testified to by Passover being in the first month and the double Passover testimony of Purim being in the twelfth and final month.)

With these observations concerning what a double Passover will mean for the church, the question before us then is - What will be the specific fulfillment of this double Passover to which Yahweh provides three witnesses? The answer to this will not fit into standard Christian doctrine, any more than Christians have discerned either the need for a double Passover or its testimony; nor will it be welcomed by the masses, any more than King Hezekiah's couriers bearing the message of the delayed Passover were welcomed - "they laughed them to scorn, and mocked them." For one to accept the message of a doubled Passover, one must be prepared to look for Yahweh to perform an entirely new and unique work, as new and unique as each of these testimonies He has provided.

THE DOUBLING PATTERN

To continue in our understanding of what this doubling means, in this section we will examine some cases in which Yahweh doubled other quantities. And quite revealing, these cases are expressed within a unique pattern that is common in all of them; a most important pattern which we have seen before in our studies on this web site regarding the kingdom of God. This should give us some additional idea how a doubled Passover fits into what Yahweh will do when He effects its fulfillment.

First, let us look at a man who three times was called - "a blameless and upright man fearing God and turning away from evil." This was the great man Job. We find in the first chapter of the book of Job that he was exceedingly wealthy. But Yahweh brought Job to Satan's attention and gave Satan the authority to afflict him, which in a very short time resulted in Job's loss of essentially everything! Following a period of severe testing and the ill attempts of his "friends" to comfort him, in the end Job's wealth and health were restored to him. Job 42:10 tells us the degree of that restoration - "And Yahweh restored the fortunes of Job when he prayed for his friends, and Yahweh increased all that Job had twofold." Sure enough, if you examine the wealth of Job before, and his wealth afterward, there was precisely a doubling of his original wealth. So we find this pattern: prosperous and wealthy Job, followed by a period of testing, loss, and death brought about by Satan, concluded by Job's restoration and the doubling of all that he originally possessed. This is

a wonderful and quite revealing testimony of this doubling process of Yahweh. Let us consider another confirming testimony.

When it was time for Elijah to be taken up to heaven, Elisha stayed with Elijah despite Elijah's continuous requests for him to remain at various locations. Elijah and Elisha crossed the Jordan River at Jericho, thereupon Elijah asked Elisha what he would have him do for him. "Please, let a double portion of your spirit be upon me," was Elisha's request. "You have asked a hard thing," answered Elijah. "'Nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so.'" Then it came about as they were going along and talking, that behold, there appeared a chariot of fire and horses of fire which separated the two of them. And Elijah went up in a whirlwind to heaven" (2 Kings 2:9-11). How many artists have you seen depicting Elijah going up in a chariot of fire? All of them? But look at this again. What place did the chariot actually play in this, and in what did Elijah actually ascend? First, it was a chariot and horses of fire that separated these two men as they walked; and then there was a whirlwind that caught Elijah up to heaven. Did Elisha get his request? Indeed he did. The mantle of Elijah remained for Elisha to take up; and an accounting of the miracles of Elisha reveals that he performed precisely double the miracles of his predecessor. Elisha did in fact receive a double portion of the spirit of Elijah.

But let us look at the pattern of these things that happened, even as we did with Job. The two were walking together east of the Jordan when a chariot and horses of fire appeared and separated them. Once separated, Elijah was caught up to Yahweh in a whirlwind, his mantle fell from him, and Elisha watched, thus securing the double portion of the spirit of Elijah. So we see once again this pattern: the Elijah single portion, then the separating chariot and horses of fire, concluded by the promise-receiving Elisha double portion. This is the identical pattern we saw with Job. Let us now consider a third witness Yahweh has to this highly revealing and important pattern.

This third testimony is different from the other two, yet its difference in fact makes it even more relevant to Passover, and even the double Passover. When one considers the Feast of Passover, the testimony it presents can actually be very different, depending on how one looks at it. We look at Passover and see it as a feast of blessing, providing deliverance out of our Egypt, or the world. Certainly the children of Israel would have remembered this feast as a most festive occasion, recalling their deliverance out of literal Egypt. But for Yahshua, Passover was to be the most difficult time of His life here on earth. We view Passover as a wonderful time; Yahshua faced it with great pain and sorrow. Thus, depending on the perspective, the feast has different meanings. This is true concerning the testimony of this doubling which we are here considering. We will now look at a doubling which considers as well the cost of the blessing.

We have already identified the role the sons of Israel played in representing the church; they were called "the church in the wilderness." Paul relates in 1 Corinthians 10:4 that in their representation of the church, they "all drank the same spiritual drink, for they were

drinking from a spiritual rock which followed them; and the rock was Christ." The rock that Paul was speaking of here was the rock struck by Moses in the wilderness which brought forth water, obviously representing the striking of Yahshua with the resulting provision of the living water. But actually, two rocks were struck in the wilderness; and both rocks were given the identical name (as though the two were in fact one).

In what was most likely the third week of the second month of the first year (during the time of a delayed Passover), the children of Israel came into the wilderness (less than two months out of Egypt) and journeyed to a place where there was no water for them to drink. There Yahweh told Moses to strike the rock of Horeb, and out of it would come water (Exodus 17:1-7). We read that they called this place Meribah, or contention (for they contended or quarreled with Yahweh).

But as we said, there was a second rock struck in the wilderness. The first rock was struck at their initial entrance into the wilderness; the second rock was struck at the end of their wilderness journeys.

In their final year of wanderings in the wilderness, in the first month (or the time of Passover), the sons of Israel came into the wilderness of Zin. There Miriam died; and once again there was no water. But on this latter occasion Yahweh told Moses to speak to the rock, and out would come forth water. But in anger with the people, Moses took his rod and struck the rock twice, "and water came forth abundantly" (Numbers 20:1-13). Once again, this separate location was equally given the same name as the first - Meribah. So, we have two rocks in the wilderness - one at the beginning of their journeys, and one at the end. Both places received the identical name - Meribah. So, if one said - "He brought forth water at Meribah," which Meribah is one talking about? Both places have the identical name.

Undoubtedly, the prophetic reason for this is that the two rocks are the same; different rocks in reality, but still the same. And it is most important to note that both rocks were struck at the time of Passover, albeit the first was a delayed Passover.

Paul tells us this spiritual rock was Yahshua, thus it is entirely appropriate that the rock was struck on a Passover, being a picture of the crucifixion of Yahshua. **This is most significant when we consider that the doubled Passover testified to in the gospel accounts, relates directly to this double striking of the rock at the time (and most likely on the precise day) of Passover.** When the double Passover crucifixion of Yahshua was occurring, 1,439 years prior at precisely the same time, the rock Yahshua was being struck twice with Moses's rod! The testimony and significance here is quite obvious.

And as we pointed out only a few paragraphs ago, the dichotomy of this sorrow and blessing in the same occasion (that of Passover) is seen in this striking of the rock. As the striking of the rock once at the beginning of the wilderness obviously brought forth water,

most certainly the double striking of the rock at the end of the wilderness specifically brought forth water "abundantly" - undoubtedly a double portion. While the circumstances of striking the second rock twice may have been negative (as with the slaying of the Passover lamb), the outcome for the recipient of this double striking is a double blessing. With this testimony of the double striking of the rock at Passover, we have here a clear and direct correlation of the resulting double blessing with that of the double Passover seen in the gospels. The double striking of the rock at Passover and the double Passover revealed in the gospels, are both testimonies to a double blessing to be experienced at a Passover.

There is so much that could be pursued at this point. The whole question of the crucifixion of Christ and the like crucifixion of the body of Christ (the two rocks bearing the same name) arises. But we cannot address this here, and must continue with consideration of the issue at hand. Once again we find the identical pattern we noted with Job and with Elijah and Elisha. Let's look at it. First, during the time of a delayed Passover a rock was struck once at the beginning of the wilderness, and undoubtedly water came forth as promised by Yahweh. Then the children of Israel wandered in the wilderness for thirty-nine years, and everyone twenty years of age and older died. Finally, at the end of their wandering, during the Passover precisely one year before entering the promised land, a rock was struck twice and "water came forth abundantly." Do you see the identical pattern we have seen before: a single strike/single blessing at the beginning, an extended wilderness delay period resulting in death, then the double strike/double blessing at the end, and these two blessings associated precisely with Passover? Whether it be Job, Elijah and Elisha, or "the church in the wilderness," the testimony is the same: there is a single blessing, and later a double blessing, with the two being separated by a delay period characterized by Satan, suffering, pain, and death.

Now that we have seen this pattern, to which Yahweh once again provides at least three witnesses, we can further consider the standing question - What is the specific fulfillment of this double Passover that we see at the conclusion of the pattern? Not just anything will fit in here. And keep in mind, the focal work of Yahweh is to establish His kingdom upon this earth - "Thy kingdom come. Thy will be done, on earth as it is in heaven." The kingdom of God has been upon this earth for nearly 2,000 years; but, it has been a kingdom which man and Satan have defiled from the beginning. Even as "the church in the wilderness" offered continuous problems to Yahweh, so has the church per se.

THE TWO PROMISED BLESSINGS

Because of space limitations, and since other writings by this writer have addressed this subject, we must keep our answer to this preceding question brief. The kingdom of God which Yahweh has provided to man has been defiled for 2,000 years. In order for Yahweh to solve this problem, He must have a people that will overcome the cause of the

corruption of His kingdom. The only way this is possible is to get them out of this earth-born flesh. He must get them out of the realm of the earthly-born, and bring them into the realm of the heavenly-born. Even as Yahshua told an inquiring Nicodemus - "You must be born from above" (John 3:1-15), the only solution to the corruption of the kingdom by the flesh is to get out of the flesh. Sorrowfully, this has not happened to anyone yet. No one has entered into the promised land of His perfect kingdom. Everyone who has believed in Yahshua up to now has died, or faces death. Being in the flesh, yet having the presence of the Holy Spirit, the church has had nothing more than what the children of Israel figuratively had while in the wilderness - an earthly flesh existence with the presence of God in the cloud by day and fire by night. But even with His presence, their experience was certain death in the wilderness. Yahweh must bring a people into the promised land of His kingdom in which men will not die. This will undoubtedly begin to be accomplished on a Passover, hopefully in the not so distant future. What will this effect? It will get a people out of this earthly flesh realm. And, it will be the fulfillment of this promised double Passover seen in this repetitive pattern. We then see specifically what the double Passover will bring - **deliverance from death**. Let us now look at this pattern and its true fulfillment.

There are at least two ways to look at this pattern that we have seen in the Israelite's deliverance from Egypt, their wanderings and death in the wilderness, and their entrance into the promised land. One way is to see it from the aspect of it being a fulfillment of a promise - He brought them out to bring them in. That was the promise; albeit that promise was interrupted by a lengthy and painful delay period. Some of the pattern examples focus on this aspect. Their message is promise oriented and show us that despite a lengthy and painful delay, He will fulfill what He initially began.

The other way of looking at this pattern is to perceive who or what these parts specifically represent in His higher and true fulfillment in the kingdom/the church. While this pattern must be worked out in men, there must be specific men in which it is fulfilled. It was a mixed multitude that came out of Egypt. They all wandered around in the wilderness, and everyone twenty years and older died in the wilderness. The only ones who entered were Joshua and Caleb and those nineteen years of age and younger at the time of their first opportunity to enter the promised land. Now, that is getting more specific. But, who specifically fulfills this pattern in the kingdom of God? Let us consider this.

The two blessings, both the former single as well as the latter double we reviewed in the last section, are the products of the former rain and the latter rain. The former rain was experienced specifically by those under the first Pentecost (and shortly thereafter). They had a most unique blessing, as we have discussed already in this writing. That blessing came for a year and a half, and as with "the church in the wilderness" ended with the stoning of the good witness, Stephen. At that stoning, the church shifted from a Jerusalem-based work to an Antioch-based work, and entered into their extended

wilderness period. The church has been in the wilderness ever since; and like the 2,000 swine that ran down the steep bank to die in the sea, so Christians have died for 2,000 years despite their possessing the kingdom of God. What must take place to end this? The latter rain!

The latter rain will be that work of Yahweh that will take a people up to heaven to be born from above, to receive imperishable incorruptible bodies. In truth, the promise of overcoming death made in the beginning by Yahshua (Matthew 16:27-28, John 8:51) will then be fulfilled - "He brought us out from there in order to bring us in." Thus we see, the two blessings or outpourings will fall on two Remnant - the former Remnant as well as a latter Remnant. These two Remnants and the breach period between them are most graphically seen in Zechariah 4. While the church frequently cites the passage in this chapter for themselves and their works - "'Not by might nor by power, but by My Spirit,' says Yahweh of hosts." - it should be noted that this promise is clearly given to accomplish a work that is nothing less than that which we have seen patterned thus far. Let us take time to look at this. This chapter in Zechariah is quite revealing, particularly in regard to the application of this subject pattern to a specific people.

Zechariah saw in a vision - "a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it; also two olive trees by it, one on the right side of the bowl and the other on its left side." So once again we see this identical pattern - an olive tree, followed by a seven-branched lampstand, followed by a like olive tree. When Zechariah asked what all of this was, this is when the angel answered with the oft quoted response - This is "'Not by might nor by power, but by My Spirit,' says Yahweh of hosts." Thus, the seven-branched lampstand as well as the two olive trees on either side are inclusively the work addressed here in this answer. And so it is with the church. The church seen here by Zechariah is composed of essentially three works - a former rain olive tree work, followed by the seven-branched lampstand work, then concluded by the latter rain olive tree work. All of these comprise the "not by might nor by power" work of the Holy Spirit.

The identity of these two olive trees as the former and latter rain works of the Holy Spirit is very explicitly confirmed by the angel explaining this vision to Zechariah. Zechariah asked what specifically these two olive trees were, to which the angel revealingly answered - "These are the two sons of fresh oil." What could be more descriptive of the former and latter rains? These are the two outpourings of the fresh oil of the Holy Spirit! This vision which Zechariah saw (who appropriate for today was one of two prophets urging the completion of the rebuilding of the temple following a delay period, fulfilling the same pattern of - foundation, delay period, completion) was a very clear picture of the pattern we have been examining, with its emphasis on those of whom it will be fulfilled - the former and latter rain "sons of fresh oil," separated by the seven-branched lampstand with its bowl above.

Thus we begin to have an understanding of the fulfillment of this pattern we have seen, here confirmed most clearly by this vision seen by Zechariah. On the day of Pentecost the former rain of the Holy Spirit began a unique and marvelous work of initiating among men the kingdom of God. But that unique Remnant work was cut short at the stoning of Stephen, and the breach period of Antioch-based Christianity began. This 2,000 year long period in which Christians continue to go to the sea of death, despite having the kingdom, will end with a second outpouring of the Holy Spirit - the latter rain. This culminating work of the Holy Spirit will effect what man has needed all along - it will bring a remnant into heaven alive (an Elijah or an Enoch in the seventh generation [per the seven-branched lampstand]) to receive incorruptible immortal bodies. These glorified ones will return with Yahshua to reign with Him for 1,000 years as promised in Revelation 20:6.

What could be clearer? Confirmed in the patterns we see in the unique doubles; confirmed in the vision of Zechariah; and quite frankly, confirmed in innumerable places throughout the Scriptures, the unique Remnant beginning of the church will find its final fulfillment in the latter rain second Remnant work in the church, being separated by the lengthy breach in which men have died in the wilderness and have been tormented and deceived by Satan. This long awaited and much needed latter rain will fulfill:

- The double Passover seen in the striking of the rock twice on Passover,
- The double Passover testified to in the gospels,
- The double anointing that Elisha received, and
- The double blessing of Job following his period of testing.

There are other passages that testify to the value of this double blessing, and the place that the latter rain Remnant will occupy in its receipt. We will provide a brief mentioning of just a few of these.

In Deuteronomy 21:17 we read of Yahweh's law concerning the first born - "But he shall acknowledge the first-born ... by giving him a double portion of all that he has, for he is the beginning of his strength; to him belongs the right of the first-born." The former rain Remnant was the first-born into the kingdom of God; and uniting them with the latter rain Remnant who will receive the promised double portion, these two "sons of fresh oil" will equally be the first-born into incorruptible immortal bodies from above, affording them the double portion "right of the first-born."

Hannah was the favored wife of the two wives of Elkanah. Because of his special love for her, he gave her a double portion (1 Samuel 1:5). Equally, because of the special love that Yahweh has for His latter rain Remnant (who complete the formation of the bride of Yahshua), they too will receive His favor over all men, being given the double portion of His Spirit.

Equally, in the laws of Yahweh we read that when the children of Israel were in the wilderness, they were to gather a double portion of manna on the sixth day (Exodus

16:1f). Every other day they were allowed to gather only the amount of manna they could consume in that day. If they gathered too much, Yahweh promised that it would become foul and worms would get in it (which happened to them). But on the sixth day they were to gather a double portion, and Yahweh promised that it would not go foul and worms would not get in it (which they did not).

Today is the sixth day of man, and soon to be the seventh. It has been 6,000 years since Adam, and man is soon to enter into the sabbath Millennial rest. Under the laws of Yahweh, man can now receive a double portion of the Spirit of Yahweh, without it going foul and getting worms. How many times have we seen the Spirit of God poured out upon men, and shortly thereafter the results begin to turn foul and get those little serpent worms (Satan) in it? Revivals have begun with such purity and marvelous wonder, only to go sour in time. According to the laws of Yahweh, those outpourings could not be kept overnight. Those that were went bad and Satan soon entered in! But, man has lived on those wonderful outpourings, and without them man in the wilderness would have starved.

What will make this double outpouring of the Holy Spirit so special? Man can now legally, at the end of the sixth day, receive the double portion of the Holy Spirit without it going foul and getting those little worms. The purpose of this double portion is to sustain man through the Millennial seventh day rest. The glorified two-part Remnant will be the provision for mankind in the seventh day; they will counsel, teach, rule, and reign with Yahshua for a thousand years. But that provision must be gathered in the preceding sixth day, which will soon be over. The latter rain will be Yahweh's double portion of the Spirit on the sixth day, provided in order to carry man through the seventh day rest.

Finally, in order to get a flavor of the immense importance of this double portion Remnant work, which will rule the nations with Yahshua in the Millennial reign, let us read from Isaiah 61:4-9.

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
Because they are the offspring whom Yahweh has blessed.

The entire book of Isaiah is overflowing with passages like this, telling of the wonders of His double portion Remnant, His double portion bride, His double portion first-born son, and their influence upon the nations of this world. In truth, Yahweh's work in bringing a remnant to immortality, is the beginning of the transformation of all mankind to the immortal life of being born from above.

OVERCOMING DEATH

This subject of immortality and its inherent relationship to Passover is of utmost importance, and our consideration of this matter as the conclusion of this entire examination provides a salient and worthwhile crescendo. All that we have covered thus far in this piece is laid out to bring us to this important closing section.

Throughout the centuries Christianity has failed to accurately assess the wholly ill nature of death in the kingdom of God. The church has been plagued with death for its entire tenure of 2,000 years. As evidenced by the Scriptures, the church up to this point is the period of the kingdom of God in which for 2,000 years its members all go to the sea of death. In Mark 5:13 we read that there were remarkably 2,000 swine which ran to the sea of death when Legion was cast into them. This miracle occurred as a prophetic testimony of the fate of those who have been a part of this 2,000 year period of the kingdom of God - Satan has entered in and they have all died. So very much could be written concerning this testimony, but once again we must limit ourselves to the subject at hand.

The kingdom of God was restored by Yahshua through His work provided at Passover. That restored kingdom was given to man; but the problem was it was given to man while man remained in earthly flesh. This offers some most ill and severe consequences! Giving the holy to the profane (carnal man) is an ill mix resulting in the defilement of the holy and the death of man (again, as with Adam). This is exactly what happened with the kingdom of God - very quickly it became defiled and men died. But you ask - How can the church be pictured as being possessed by Legion, or Satan? Because this is precisely what happened to the kingdom of God. Satan entered into the kingdom to defile and corrupt it. If the flesh were not enough, Legion's entrance into the kingdom insured

exactly what was testified to in this most dramatic account - all in the 2,000 year long defiled kingdom have ended up going down the steep bank to their deaths!

Let us further consider this most important matter of death. We will begin by asking - Who has the power of death? You may think that Yahweh has that power. At the highest level, since Yahweh is master over all things, this is true. But, the Scriptures also tell us precisely who has that power for now, and what death's relationship is to Yahweh. Reading from Hebrews 2:14 and translating this passage literally, we find that Satan "has the power of death." It is most unfortunate and very misleading that translators make this incorrectly read - Satan "had the power of death." This only demonstrates the very point concerning Satan's influence in the kingdom - he makes even the Scriptures to say what he wishes; he simply used a theologian to do it. The clear fact is that Satan, the enemy of man, has the power of death; and that death is equally Yahweh's enemy. 1 Corinthians 15:26 clearly states - "For He (Yahshua) must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death."

Satan has the power of death, and that death is Yahweh's enemy. So I ask you - If man has the kingdom of God, and death is the enemy to God and obviously to His kingdom, then why are these men who have His kingdom continuing to die? Clearly, something is amiss in the kingdom of God if men are dying in the kingdom. The problem is that Legion is in the kingdom, the one who has the power of death, and for 2,000 years he has continued to send everyone in the kingdom to the sea of death. This should not be so in God's kingdom; but it is, because the kingdom is defiled by man's earthly flesh, as well as the intrusion of Satan.

Do you understand that there is a problem in the kingdom while in it men still die? This should not be this way in God's kingdom; the enemy obviously having his way. The kingdom of God should not have death reigning in it! Death should be conquered! And how is it conquered? By dying? That is such a travesty of thought! How can death be conquered by death? Death is the victor over anyone's body when they go to the grave. Oh sure, men will resurrect; but when men enter into the kingdom of God here on earth and die having received the kingdom, something is very very wrong in the kingdom! If Yahshua were in fact reigning in His kingdom placed here on this earth, then men would no longer be dying in it. The point is, the enemy most surely reigns in a kingdom which befalls all its subjects to the grave. And as testified in the Scriptures, for 2,000 years Legion has taken kingdom-receiving men to the ill fate of death!

In most excellent and greatly needed contrast, what is the testimony and even the promise of Passover? The testimony and promise of Passover, Nisan 14, is established in the first Passover. Yahweh told Moses that the children of Israel were to prepare the Passover lamb (or goat) on Nisan 14, they were to take some of the blood and place it on the two door posts and on the lintel of their homes, and they were to eat all the lamb. The promise for this action was that Yahweh would "not allow the destroyer to come in to your houses to smite you" (Exodus 12:23). This is the greatly needed promise of

Passover - that the destroyer would not smite us, that death would not visit our house (our body).

On this first Passover this promise provided protection specifically for the first born. Passover was the promise that the first born would not die; and on that fateful night all households that partook of the Passover lamb escaped death. Passover is specifically the promise of deliverance from death. Let us further examine this "church in the wilderness" testimony to see what it has to say regarding the church per se and deliverance from death.

In Steve Jones' book, *Secrets of Time*, he devotes a considerable portion of his writing to the relevance of Yahweh's timing of events based on Jubilee cycles. Steve performs an excellent work in pointing out these Jubilee cycles, and draws one conclusion that is helpful to look at here. However before doing so, we must point out that his use of this same timing per the initiating of the 120 Jubilee cycle as it affects the latter rain is gravely flawed. This is addressed in the writing *The Issue II* on The Remnant Bride web site, beginning on page eight ([click here](#)). As we demonstrate in that writing, Adam did not fall until his seventh year, making the 120 Jubilee cycle a continuing uninterrupted stream of time leading to 1993 AD.

Despite this error, it remains very worthwhile to quote for you here a portion from this book. This will help you understand both what is a Jubilee cycle, as well as its implications in this matter of entering the promised land. Another relevant outcome of what Steve points out here is that it highly verifies that the children of Israel did indeed arrive at the promised land and refused to enter specifically at the Feast of Tabernacles. Let us now read from Steve's most revealing writing - pages 22-23.

So we can pinpoint the time the 12 spies gave their report. It was the fall of 2449 (i.e., 2,449 years from Adam), which was, by ancient reckoning, the tenth day of the seventh month. This was actually ten days into the next year, the year 2450, because the Hebrew calendar's New Year began in the fall.

It just so happened that that year - 2450 - was the Jubilee of Jubilees from Adam. The trumpet for the Jubilee was to be blown in the 50th year, on the tenth day of the seventh month. The 50th year was also the first year of the next Jubilee cycle. Because the 50th year overlapped the first year of the next cycle, a period of ten Jubilees is actually 490 years, rather than 500 years. And 50 Jubilees is actually 50 X 49 years, or 2450 years.

The point is that Israel was supposed to blow the trumpet and decide to inherit the Promised Land on the day that the 12 spies gave their report. It was a Jubilee of Jubilees, when every man was to return to his possession (Lev. 25:13).

When a man lost his land inheritance through debt, he had to "sell himself" until the year of Jubilee. That is, he became an indentured servant, or an employee of someone else, until he got his land back at the year of Jubilee, when he returned to his inheritance (Leviticus 25).

Adam was made of the dust of the ground, and yet his "land" was glorified with the light of God's presence prior to his sin. When he sinned, he lost that inheritance, and he became a debtor to the Law. He was then "sold" into bondage to sin. He became an indentured servant to sin. Nor could any man redeem himself by his own labor. He had to await the Jubilee trumpet.

And so the Jubilee of Jubilees has tremendous implications. If Israel had chosen to inherit the land at Tabernacles of 2450, they would literally have returned to the inheritance that they had lost in Adam - the redemption of the body (Rom. 8:23). However, this was not in the overall Plan of God. Nor was it in the *their* minds. Ten of the spies gave an evil report, and so God would not let them enter into His rest, His Jubilee (Heb. 3:11).

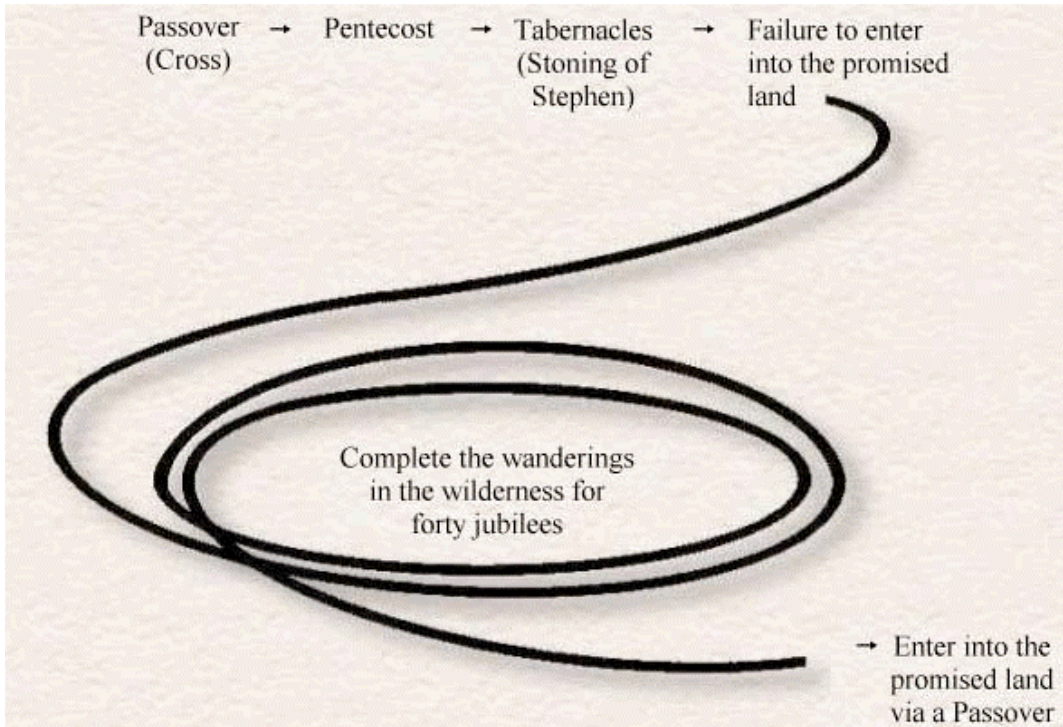
This whole scenario makes sense only when we understand its timing. The earth had waited 50 Jubilees for this moment, but when it came right down to it, the people did not have the faith to enter into God's rest and inherit on the Jubilee of Jubilees. And so God made them stay another 38 years in the wilderness (Deut. 2:14) before allowing them to enter Canaan.

Though the creation of Adam could not be the beginning point of the 120 Jubilee period that brings the latter rain, it is still most interesting and undoubtedly highly significant that fifty Jubilees from Adam's creation, the sons of Israel were given the opportunity to enter into the promised land, and failed! The point obviously being - fleshly man cannot enter into or effect the things of Yahweh. Adam was not able, and soon failed; and neither were the sons of Israel able. In every case, man has failed to effect the higher work of Yahweh.

Steve's account however does offer some phenomenal insight! Truly, as he said - "This whole scenario makes sense only when we understand its timing." Their opportunity to enter the promised land precisely at the Jubilee of Jubilees from Adam's creation is helpful in understanding what this whole matter means for the church. As we have seen thus far, what took place with "the church in the wilderness" is a foreshadowing and foretelling pattern of what has and will take place in the church. And, this Jubilee of Jubilees from the creation of Adam at the Israelite's failed entrance into the promised land, is most helpful in understanding what took place in the beginnings of the church, as well as what will take place at the church's final entrance into its promised land.

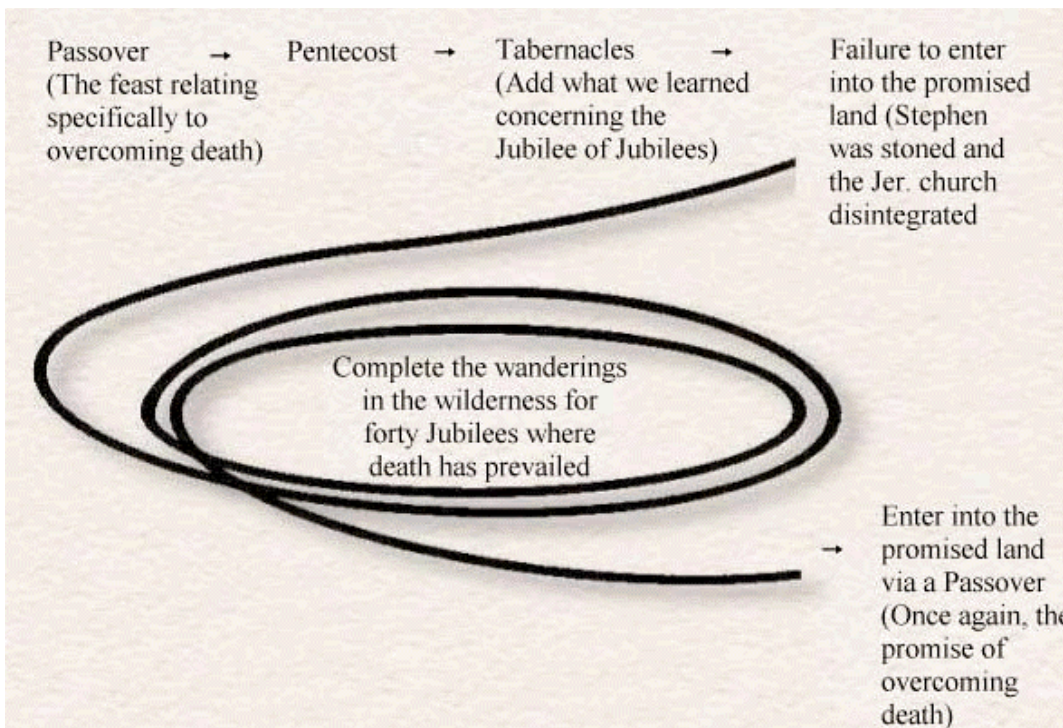
Let's review the pattern we see here.

The Church - Based Upon "The Church In The Wilderness" Pattern



Now let's restate this, adding some key elements we have learned.

The Church - Based Upon "The Church In The Wilderness" Pattern



Christians have never recognized the great consequential ills of death being in the kingdom of God. According to the above pattern and other scriptures as well, when Yahshua was slain as the Passover lamb, and likewise restored the kingdom of God, those first believers were given the Passover promise that the destroyer would not come into their houses (their bodies) to smite them. We see this confirmed in the prelude "church in the wilderness." When the children of Israel had the opportunity to enter the promised land on the Jubilee of Jubilees, to experience release from bondage to sin and return to man's original inheritance, their opportunity occurred, along with their failure, as a testimony of what was to be offered to the church, as well as to show its failure. The church, through the work of Yahshua, was offered Passover deliverance from death, as well as Jubilee - returning man to the inheritance he lost in the garden of Eden. But did the church have the ability to seize this opportunity? No more than did the prelude "church in the wilderness." In testimony of the church's failure, the witness, Stephen, was stoned by the false witnesses while the one who would father Christianity received their mantles at his feet. The church which had thrived under the former rain in Jerusalem, was dispersed to be replaced by an Antioch-based Pauline work.

The church had the opportunity to see and experience the restoration of the garden of God and return to the inheritance lost there; but, because of the weakness of the flesh and the presence of the serpent (the same two reasons for which the garden was defiled in the first place), the church equally failed. Death thus remained in the kingdom (even as it came to the garden), and would remain in the kingdom until the completion of the church's forty Jubilees in the wilderness, or 1,960 years. This wilderness period of the church has been characterized by death, even as the wanderings of "the church in the wilderness" were characterized by death. With this forty Jubilee delay period now completed in the church, it is time for Yahweh to bring the church into the promised land via, of course, a Passover; and not just any Passover, but a double Passover.

Now do you see why it is so significant that the children of Israel finally entered the promised land at Passover and not at Tabernacles? The specific promise of entering into the restored garden of God is revealed in the Israelite's first opportunity to enter the promised land at a Jubilee of Jubilees at Atonement, five days before Tabernacles. But, the feast that will in fact effect that promise is a later Passover (following the death wanderings). This entire foreshadowing testimony is most conclusive, and highly important for the church to understand. As we see here, the church had an opportunity to enter the restored garden of God, and in that restored garden men would no longer have died; death would have been put away. But, even as the Israelites failed, and even as Adam and Eve failed, so the church failed. The kingdom of God was defiled by the flesh and the serpent, and a long delay period began.

What is next for the church? Yahweh must now bring the church to the promised double Passover fulfillment. By doing so, He will accomplish what man failed to accomplish at the beginning of the church. The first Pentecost outpouring was only a legal single portion

of His Spirit. That Pentecost occurred at the beginning of the fifth day. Only a single day's portion could be gathered on the fifth day. Anything kept overnight became foul and got worms. But, we are now at the close of the sixth day, and a double portion Passover leading to a people's total deliverance from the flesh, Satan, and death by entrance into immortal incorruptible bodies that are born from above is legal! Yahweh will fulfill the Passover promise He made at the beginning of the church, as well as the Jubilee of Jubilees and Tabernacles promises seen in the testimony provided in "the church in the wilderness," and will bring a remnant in the church into immortal incorruptible bodies. Death will finally be conquered in the kingdom! Glory to Yahweh!

These preceding four paragraphs are very important, and get right to the point with little elaboration; therefore, it is suggested that you pause and reread them to try to more fully absorb what is being presented.

We see here the great importance of a Passover beginning, along with the Jubilee of Jubilees promises; and then when Yahweh indeed brings men into the promised land following a period of death, once again it is via Passover. Passover is specifically associated with the promise of there being no death; and while men failed to receive that promise at the outset of the kingdom of God, in time He will fulfill that promise by His Spirit. Thus, the next work Yahweh must accomplish is to send His latter rain and provide the Passover promise of the destroyer not entering our house. Men must be delivered from death; they must return to their inheritance of living in a curse-free body; they must receive bodies that are born from above, the first-born among men.

This writer thrills at these marvelous truths, revelations, and the promise concerning Passover and overcoming death! There are other testimonies relating to this which this writer would love to thoroughly examine here; however, in order to conclude this piece, we will only briefly mention two of these. These are presented so that you might understand how thoroughly this truth ties in with the whole of the Scriptures.

These two closing testimonies have been the subject of other writings by this writer, and directly relate to this matter of Passover. The content of those writings will only be briefly mentioned here, and it is recommended that you read them. One of those writings is a very important piece titled [*Two Trees in The Garden*](#). The kingdom of God is a two part work - first is the tree of the knowledge of good and evil work, followed by the tree of life work. The 2,000 year long swine period of the church has been the tree of the knowledge of good and evil work, equally inhabited by Satan, Legion, or the serpent (however you want to look at it, it is all the same defiled period of the kingdom of God), and is characterized by death. The tree of the knowledge of good and evil in the original garden testified to a mix of good and evil, it was inhabited by the deceiving serpent, and it led to death. This has been the experience of the church thus far. For 2,000 years the church has experienced the tree of the knowledge of good and evil period of the kingdom of God. What must come next? What is so desperately needed? The tree of life work!

Passover is the feast relating specifically to overcoming death, and will bring this promised and much needed tree of life work. Through this lucid testimony, one should begin to thrill at this most important and long awaited purpose of Passover - to deliver man from that which leads to death, and bring him into the tree of life work of the kingdom of God. This is the promised work provided in Passover, the much needed double Passover attested to in the Scriptures.

The second testimony relating directly to this matter of overcoming death is the offering of the two birds in the cleansing of the leper. Once again, this has been the subject of a previous writing and can only briefly be mentioned here, albeit a very valuable testimony.

In Leviticus 14 we see that there were two birds used in the cleansing of the leper - the first was slain and the second was released alive, once again attesting to this death/life issue. The first bird was to be slain "in an earthenware vessel over running water" (vs. 5). The second bird was to be dipped into the blood of the first bird, along with cedar wood, a scarlet string, and hyssop, and then released alive over an open field. The first bird was slain; the second ascended alive. What are these two birds? They are "the two sons of fresh oil," the former and latter rain Remnants. The first Remnant was the first bird - slain in their "earthen vessels," or their earthly bodies, over running water, or Pentecost. The second Remnant will be the second bird - they will not have to die because of the sacrifice of the first Remnant, but will instead ascend alive as an Elijah or as an Enoch at the end of the seventh generation.

Once again, the issue here is death, and the importance of death being overcome in order for the leper to be cleansed. Both birds were necessary, but it is most important to note that the second bird escaped death. The second Remnant is the second bird, and will ascend alive into heaven to be glorified with Yahshua. This is the testimony of Passover - overcoming death. And this is the appointed purpose of the second bird - to be released alive and not see death.

Oh the wonder of Yahweh's works; and oh the marvel of how Yahweh has hidden His works from man! But for now, we wait. We wait for Yahweh to perform the completion of His work - "Not by might nor by power, but by My Spirit." The tree of the knowledge of good and evil work in the kingdom of God has been growing for 2,000 years. The first bird was slain in its earthen vessel over running water. It is now time for Yahweh to perform the final work, to provide the final bird that must be set free alive. The tree of life work must begin.

Now, we wait for life. The wilderness death experience must come to an end, and incorruptible immortal life begin. This is the testimony and promise we find in Passover, with its ability to bring the church into the promised land. And this is not to be any normal Passover, but as we see testified in numerous ways throughout the Scriptures, it will be a double portion, a double Passover. This Passover will be sufficient to bring the church into its promise of immortal incorruptible life, when the Remnant will finally

occupy bodies not of this earth, but born from above. These will be the first-born among men who will escape death.

TIMELY ADDENDUM

Even as I try to close this writing, more comes to light. Let us consider two timely items which must be added here.

With everything said thus far in this writing concerning the great importance of Passover, an important point must be noted concerning the possible relevance and even prophetic testimony of the delayed Passover.

Because of the Law and various testimonies concerning the delayed Passover, it would be entirely possible, and even most likely, that Yahweh would fulfill the double Passover, not on a regular Passover, but during a one month later delayed Passover - one month after Nisan 14, or Iyar 14. Though we can only briefly mention this here, we find that the two Remnants addressed in this piece frequently exchange testimonies as though the two are in fact one. This is a most important point to remember. Although the first striking of the rock in the wilderness was during a delayed Passover, and the latter striking during a regular Passover, because the testimonies of these two Remnants are very frequently interchanged, the reverse could and very possibly will happen (i.e., first Passover, then later a delayed Passover). Yahshua was crucified on Passover, this being the first striking of the rock; thus it would seem likely that the second striking of the rock, bringing forth water "abundantly," would actually be at the alternately testified striking on a delayed Passover. We have had the Passover testimony at Yahshua's crucifixion; it now seems to be time for the remaining delayed Passover testimony.

The fulfillment of this awaited double Passover during a delayed Passover is entirely legal, would in no way alter the Passover testimony, and would fulfill the following outstanding prophetic events. In addition to the striking of the first rock in the wilderness, the following events occurred precisely during the time of the eight days of a delayed Passover (Iyar 14-21).

King Hezekiah's double delayed Passover following his restoration of the temple - celebrated with "great joy," "there was nothing like this in Jerusalem since the days of Solomon the son of David, king of Israel" (2 Chronicles 30).

On the fifteenth, the first day of a delayed Unleavened Bread (part of Passover), Yahweh promised the children of Israel - "Behold, I will rain bread from heaven for you" (Exodus 16:1-4).

On the seventeenth, Noah entered the ark and Yahweh began to flood the earth with water - "all the fountains of the great deep burst open, and the floodgates of the sky were opened" (Genesis 7:11-14). Once again we see the testimony of rain, very possibly relating to the latter rain.

On the twentieth, in the second year that the children of Israel had come out of Egypt and immediately following the construction of the tabernacle, the ark, and all the associated fixtures, "they moved out for the first time according to the commandment of Yahweh through Moses" (Numbers 10:11-14).

Now extending the Passover to include those days in which Hezekiah's double delayed Passover occurred (the 14th through the 28th), we find one additional testimony.

On the twenty-seventh, one year and ten days after Noah entered the ark and the flood began, "the earth was dry. Then God spoke to Noah, saying, 'Go out of the ark' So Noah went out ..." (Genesis 8:14f). Again we see the testimony of going out.

So what will Yahweh do? These events on delayed Passovers testify of a great rain from heaven and moving out for the first time according to the commandment of Yahweh, the very events which could be fulfilled on a higher level per the latter rain and bringing the Remnant bride out of the body of Christ. The period of the delayed Passover seems to be the most likely time for Yahweh to send His latter rain. And remember, since the former rain was specifically on a feast - Pentecost, or fifty days after Passover - one would expect that the latter rain would equally be on a feast - a delayed Passover. So, for now we must wait, listen, and watch for what Yahweh might either reveal to us beforehand, or what He might simply do. We wait.

Now for the second item. We are provided considerable well founded and persuasive evidence in Steve Jones' book, *Secrets of Time*, that Yahshua was born on the Feast of Trumpets, September 29, 2 BC, or 3,893 years from Adam (page 208). Certainly significantly, 1999 was the 5,893rd year from Adam. Simple math lets us know that 1999 marked precisely the 2,000th anniversary since the birth of Yahshua in 2 BC! But one other marvelous and essential event occurred in that year. A prelude and most important figure was born - John the Baptist.

Yahshua declared that John was Elijah, and what the people did to John would likewise befall Him (Matthew 17:10-13). But in those same verses, Yahshua equally declared that Elijah was still to come - preceding the return of Yahshua. Who will this Elijah be that will precede the second coming of Yahshua? To answer this question thoroughly would require writing an entirely separate piece; but for the sake of this writing and this unique and highly important moment in time, let us look at some hopeful and wonderful truths concerning John the Baptist's birth.

It is generally accepted that John was conceived five to six months before the conception of Yahshua. In Luke 1:24-26 we read - "in the sixth month (of Elizabeth's pregnancy) the angel Gabriel was sent from God" to Mary. With this information, and since Yahshua was born on Trumpets, or Tishri 1, we know the general time of John's birth. Without getting complicated, backing up five to six months from Tishri 1 places the birth of John sometime in the first month. Precisely five and one-half months would be Nisan 14, or

Passover. Before drawing any conclusions here, let us now consider the timing of John's death.

The time of John's death is clearly established in the Scriptures. Matthew 14 and Mark 6 record the events of John's death; whereupon we find that the disciples went to Yahshua and told Him what had happened to John. According to Matthew, this sorrowful news provoked Yahshua to withdraw to a lonely place; but the people followed Him. This was when Yahshua fed the 5,000. Now, John 6:4 specifically tells us that this took place at the time of Passover. So, we know that John the Baptist was killed specifically at Passover.

Now that we see when John died, let us look again at the time of his birth. Considering John's great significance as Elijah, his death at Passover, his birth in the first month of Nisan, as well as the great significance of Passover, it is most conclusive that John was equally born during Passover, or Nisan 14 through 21. Thus we see that John was both born during Passover, and died during Passover!

What can we conclude from this? John the Baptist was not only Elijah, but he was equally a picture of Elijah that must come before the return of Yahshua; and both his birth and his death are identified specifically with Passover, the time in which the Israelites entered into the promised land and the time in which the church will enter into its promised land of incorruptible life. This John the Elijah was thus clearly identified, both by his birth as well as his death, with the testimony and promise of Passover. John is an in-part representation of the coming fulfillment of the Passover promise of overcoming death.

The question arises then - Who will this Passover-identified Elijah be that will precede the return of Yahshua? It will not be one man, as was the prelude testimony, but will be a people - a host of men and women who, like Elijah, will not taste death but will ascend alive into heaven. Elijah, who will precede the return of Yahshua, will be the Passover Remnant addressed in this writing, and more specifically the promise-receiving second son of fresh oil Remnant.

April, 1999, marked a single most significant anniversary event. Exactly 2,000 years prior, following five months of seclusion and a three month visit by Mary, Elizabeth was cradling in her arms her newborn miraculously conceived and forenamed son, John. John's father, Zacharias, who had been mute during the entire period of Elizabeth's pregnancy, scribbling notes on tablets in a feeble effort to communicate, was speaking, having prophesied under the unction of the Holy Spirit concerning the great significance of his newborn son. Mary had returned home, and was expectantly awaiting the birth of her own miraculously conceived child.

Passover in April of 1999, marked the 2,000th anniversary of the birth of John the Baptist! Is it now time for the birth of the latter day Elijah second Remnant who will precede the return of Yahshua?

The number 2,000 is a MOST important number! Mathematician James Harrison ably reveals in his book, *The Pattern & The Prophecy*, that the number 2,000 is a highly determining "watershed number." Even as the Great Divide separates the waters of this nation to flow either east or west, so the number 2,000 has the same determining power to divide mathematics (as competently demonstrated by Harrison), **as well as time**.

The church, most significantly, is the only work or dispensation of Yahweh to span an entire 2,000 years. Even the period of all the patriarchs from Adam to Abraham was not even 2,000 years. The church, the kingdom of heaven on earth, is the only work of Yahweh to cross this great determining watershed number! Even so, Yahweh does nothing that He does not otherwise pre-evidence or forerepresent. Where then do we see evidence of this determining 2,000 year mark for the kingdom of heaven?

It is MOST significant that the Great Divide along the Rocky Mountains of America separates the United States, and even North America, into two-thirds and one-third portions. Look at a map and you will see this Divine division. Equally, the church's tenure is separated into like two-thirds, 2,000 years, and one-thirds, 1,000 years, portions. (Recall that Zechariah 13:7-9 specifically divides the kingdom two-thirds and one-third.) America is Yahweh's physical design and testimony that reveals and confirms these divisions within the kingdom (among other marvelous and revealing testimonies). The name America itself means "heavenly kingdom." The word "amer" is from the Saxon word meaning "heavenly." "Ric" means kingdom (recall the "Third Reich" or "third kingdom" of Germany). The "a" at the end makes the word feminine. Thus, America, even by its name, is the Heavenly Kingdom on earth. What is the Divine testimony Yahweh has provided concerning the division of this kingdom? It clearly is this - there is a marked division in the flow of water specifically at the two-thirds/one-third mark in the kingdom; or for the true kingdom of heaven, at the 2,000 year mark!

Drawing from further Scriptural evidence - as we have briefly addressed in this writing, this 2,000 year mark is seen in the 2,000 swine that went to their deaths in the sea. Additionally, this great divide at the 2,000 year mark is seen in the 2,000 baths of water in Solomon's sea recorded in 1 Kings 7:26, versus the 3,000 baths of water in the selfsame sea as recorded in 2 Chronicles 4:5. A most meaningful and insightful contradiction, once again we see the two-thirds/one-third, or more specifically the 2,000 year/1,000 year, structure of the church. (Note that despite being two entirely different "objects" - the place where the swine fled and the place where the priests bathed - both possess the common name of "the sea.")

When exactly is this Great Divide watershed number, testified to in both creation as well as in Scriptures, crossed by the church? If you date the church from the birth of John and

Yahshua (i.e., at the time of the sprouting of the young blade), it was crossed in 1999. And the first event to mark that crossing took place with the 2,000th anniversary of the birth of John the Elijah during Passover, 1999. The delayed Passover beginning May 1, 1999, was the first delayed Passover to occur on this side of this watershed 2,000.

We live in a most important period of time, and the events that will occur in the soon coming days and/or years will come as a great surprise to all Christians (who think they have eschatology figured out), and will forever change the course of all mankind!

For now, we await the birth of the preluding "John the Elijah" second Remnant, loosing the tongue of muted Zacharias to speak and to prophesy, and preparing the way for the return of Yahshua. Oh Yahweh of hosts, let your new double-Passover ascending-alive-dove tree-of-life work begin! Bring forth your Elijah! Amen!