

Trinities

In all the ways and patterns of Yahweh God, there is one that is outstanding above all others, and that is the revealing, replicable, effectual, and even diverse pattern of the trinity. Stating it simply, among all the determining ways of Yahweh, the trinity is king! And let it be noted here that because there is an oft repeated affirmation and application of each trinity, this writing goes for depth and not breadth of applications. Here you will see the amazing wonder of Yahweh's ways, as well as how He reveals vital truth from such simplicity. And, this writing is definitely for the hungry seeker, and not for the casual observer. For the experienced reader of Bride truth, the first sections may be necessary review. But keep reading, for soon you will discover new truth all the way to the end—particularly the concluding section.

The mere fact that God Himself is a trinity, insures that throughout His creation that pattern will be repeated over and over again. But what makes this more interesting and even complicated is that the pattern of the trinity exists in variations of both order and outcome. To begin with, for God, and in most other cases, that trinity follows a very distinct descending order: first and foremost is the Father, followed by the fulfilling and obedient Son, and concluded by the effectual Spirit. For the sake of identification and comparison with the other trinities addressed here, we will identify this order/pattern simply as 1 – 2 – 3.

And in order to more fully understand this prevailing trinity of God and its fulfillments, it is very important to note that within it, the first two parts, the Father and the Son, are alike, while the third part, the Holy Spirit, is distinctly different. To better represent this, we will identify this order as 1 & 2 – 3, with 1 and 2 being alike, and 3 being different. Thus we see:

Father & Son – Spirit

In order to help you better understand the application and even fulfillment of this trinity, let us look at other trinities that follow the same 1 & 2 – 3 pattern. First, even as man was made in the image of God, so a spiritual man is an equal trinity. (Man made as a [living soul](#) actually flips 1 and 2.) That trinity is:

Spirit & Soul – Body

Here again, there are two alike—the spirit and the soul—and one distinctly different—the body.

Very much like this trinity is the trinity of [true faith](#). Here again we see two alike and one different:

Hearing & Believing – Acting

One cannot literally see a spirit or a soul, but the body is uniquely visible to the human eye. Likewise, one does not see the first two parts of faith—hearing and believing—but that faith is visible/evidenced when a person acts. In like truth, in James 2:26 we read that “faith without [third-part] works is dead.” Equally, a person without the third part of that trinity—a body—is dead.

Let us look at another 1 & 2 – 3 trinity like unto God. In Proverbs 3:19-20, 4:7, 5:1-2, 14:6, and 24:3-4, we see the trinity of the mind of God. It is:

Wisdom & Understanding – Knowledge

Here again, true knowledge is a product of wisdom and understanding. You will notice that each of these trinities identified thus far demonstrate and demand that the order cannot be reversed. In other words, acting without first hearing from God is mere presumption and is useless. Likewise, beginning with knowledge does not produce true understanding. The reality is, false knowledge leads to false understanding. Proverbs 14:6 clearly states: “knowledge is easy to him who has understanding.”

In like order and consequence is the trinity of music. That trinity is:

Melody & Harmony – Rhythm

Godly music is that which follows this order. Just as the Father is preeminent and all glory goes to Him, so the melody is to prevail. And just as the Son glorified the Father, so harmony is to glorify the melody and not distract from it. And finally, the Spirit takes no glory to itself, and neither can rhythm. Also, most telling, you will note that rhythm corresponds to the third part of man—the body, the flesh. Music such as rock or rap or any of the variations of these that accentuate the rhythm, or beat, is in fact carnal, fleshly, and excites and arouses the flesh. As with seeking knowledge or the flesh first, heavy-beat music is completely contrary to God’s order (even when accompanied with Christian lyrics).

Another important and revealing 1 & 2 – 3 trinity is the three feasts of Yahweh, whereby the sons of Israel were required to go up to Jerusalem. First there is the spring feast of Passover, followed by a count of forty-nine days to the spring feast of Pentecost; and then third is the latter fall feast of Tabernacles. Thus we see again two spring feasts that are alike, and a fall feast that is different:

Passover & Pentecost – Tabernacles

And we must also note that the clear testimony and pattern of the kingdom of heaven that comes down to man which was given to Moses while on Mount Sinai—the two-part tabernacle and court—was likewise a 1 & 2 – 3 trinity:

Holy of holies & Holy place – Court

THE PASSING OVER PRINCIPLE

Let us now examine this same 1 & 2 – 3 trinity, but with an outcome that is quite different from what we just saw. This is the Passing Over Principle. This principle is addressed in its own writing titled, [The Passing Over Principle](#). The principle is quite simple, whereby God passes over the first, He passes over the second, and He takes the third. Thus we see the like trinity pattern:

Passes over first & Passes over second – Takes the third

There are many applications of this principle as seen in the Scriptures, the chief of which is within the design and fulfillment of the church itself. Frankly, this should even be expected. Not only is it the trinity pattern of God Himself (with obviously different outcomes for the parts), but this outcome of passing over the first two parts for the third is clearly set forth and foretold in the Scriptures. We will examine this, but let us begin by setting forth just a few of the other Passing Over Principle 1 & 2 – 3 testimonies.

Let us start “in the beginning” with the creation pattern, and we must be brief. To understand this better, [click here](#). Within the six days of creation, there is actually a repeat of two threes, even two like trinities. The first three days were:

Light & Split waters – Trees

The second three days were:

Light & Habitation of the two areas – Man (and creatures)

As addressed at the above link, trees and man represent a like fulfillment: men as trees walking, and then completed man (Mark 8:24). Thus, within the six days of creation we twice see this 1 & 2 – 3 trinity.

Moving forward to the next great event in the history of mankind, we see the same Passing Over Principle trinity in the patriarchs. Here we find:

Abraham & Isaac – Jacob

So, how is it that Jacob is the fulfillment? In the testimonies thus far, light and Abraham marked the beginning of God’s promise. In the case of Abraham, the promise was that he would become many people. But, he brought forth only one son of promise through Sarah, and Isaac brought forth only two sons. Thus the greatest and most impacting fulfillment came with the third—Jacob, from whom came the twelve tribes.

Now let us take just one step further—these twelve sons themselves. No matter whether you take the first three of these sons, or even the first four, there is the same 1 & 2 – 3 trinity. First-born Reuben and second-born Simeon were, once again, passed over, and Yahweh chose third-born Levi for priesthood as a substitute for all the first-born sons preserved alive in Egypt. Thus we see:

Reuben & Simeon – Levi

As priests though, Levi was thereby not counted as one of the twelve tribes and had no inheritance with them; and here again, the right to rule was given to the next son, Judah. Thus we see in this Passing Over:

Reuben & Simeon – Judah

Next, taking one more step further in time we find the same 1 & 2 – 3 trinity, now in the one who delivered the sons of Israel out of Egyptian captivity—Moses. Moses died at the age of one hundred and twenty, and his life was divided into three precise portions of forty years each. The first forty years were in Egypt. The second forty years were as a shepherd. And the third forty years were in the fulfilling work of leading the sons of Israel out of Egypt and to the Promised Land. Thus we see:

Moses in Egypt (40) & Moses the shepherd (40) – Moses the deliverer (40)

The next significant step in time takes us to the first three kings of the sons of Israel. Here again, by Yahweh's attesting design these three ruled for an equal total of one hundred and twenty years. And likewise, each king served for forty years. The first king was Saul, who was rejected for his disobedience. The second king was David, who was rejected from building the temple because he was a man of war. And the third king was Solomon, who built the temple, was called the son of God, his throne was to never end, and it was the height of the glory of the sons of Israel. Thus we see this 1 & 2 – 3 Passing Over trinity:

Saul (40) & David (40) – Solomon (40)

Adding yet a third forty and forty and forty 1 & 2 – 3 trinity, very briefly (for this will be addressed later), Moses went up Mount Sinai for forty days and forty nights without bread and water. Then again he went up Sinai for forty days and forty nights without bread and water. But as you will see, it was Elijah's trip up Sinai for forty days and forty nights without bread and water that was the fulfillment. Thus we have:

Moses (40) & Moses (40) – Elijah (40)

So, how about among the prophets? Do we see there a telling 1 & 2 – 3 trinity? Indeed so. We just saw Elijah as the fulfilling third part of one of these trinities, but he evidenced a like trinity all to himself as well. In 2 Kings 1:9-15, King Ahaziah sent "a captain of fifty with his fifty" to get the prophet Elijah who was on the top of a mountain. But Elijah called down fire from heaven to consume them. King Ahaziah then sent a second captain of fifty with his fifty, and once again Elijah called down fire from heaven to consume them. The king then sent a third captain of fifty with his fifty, but this time the angel of Yahweh told Elijah to go with them. Thus we see again two parts, followed by the third fulfilling part:

Fire consumed the fifty & Fire consumed the fifty – Elijah goes with the fifty

And let it be noted here, it is MOST fitting and affirming that Elijah is so repeatedly evidenced in this fulfilling third part, for that is precisely when his true fulfillment takes place—in the third part of the church! This you will now see.

Regarding this two-part fire and its third-part absence, they look to a most important fulfillment, which will be addressed in the next section. Actually, there were three times Elijah called down fire from heaven: twice here, and once on Mount Carmel (1 Kings 18:38). The latter was when Yahweh accepted his offering. Despite the fact that chronologically it took place before what we see here, we have a most revealing trinity as well:

Fire consumed the fifty & Fire consumed the fifty – Fire consumed Elijah's offering

The next two testimonies are exceedingly remarkable 1 & 2 – 3 Passing Over Principle trinities that provide clear and vital understanding as to how this pattern finds its greatest fulfillment in the church. These are two incredibly revealing witnesses to the identical fulfillment and even truth.

In Zechariah 13:8-9, we read a starkly obvious testimony regarding the church. Verse seven precedes with the very statement Yahshua quoted before going to the cross: "Strike the Shepherd that the sheep may be scattered; and I will turn My hand against the little (lit., decreased) ones." Clearly, verses eight and nine that immediately follow are the church—the sheep—and reveal what was to be its fate when God turns His hand against them. We read in those two verses:

"It will come about in all the land," declares Yahweh, "that **two parts** in it will be cut off and die; but the **third** will be left in it. And I will bring the third part through the fire, refine them as silver is refined, and test them as gold is tested. They will call on My name, and I will answer them; I will say, 'They are My people,' and they will say, 'Yahweh is my God.' "

Thus we see the trinity of the church:

First part cut off and die & Second part cut off and die – Third part left in and taken through fire for refining

Before we address the meaning of this, let us look at the second testimony, the second witness that says essentially the same thing—once again with the identical 1 & 2 – 3 trinity pattern. In Hosea 6:1-2 we read:

"Come, let us return to Yahweh. For He has torn us, but He will heal us; He has wounded us, but He will bandage us. He will revive us after **two days**; He will raise us up on the **third day**, that we may live before Him."

Here again we see the identical truth. The two parts that are cut off and die in Zechariah 13, here have been torn and wounded for two days. And the third part that is left and taken through the fire for refining, is here the third day wherein they are healed, bandaged, revived, and raised up.

Torn and wounded, day one & Torn and wounded, day two –
Healed, bandaged, revived, and raised up, day three

So what is Yahweh telling us in these two remarkably similar passages? All of these trinity testimonies we have seen thus far point to one highly determining period and work. There is no work on the face of the earth that is more important than the church—the kingdom of heaven on this earth. But what people do not see or understand is the government or even the true fulfillment of the church. It too will and must follow this 1 & 2 – 3 pattern of God and Creation, being fulfilled according to the Passing Over Principle.

And as well, it must follow according to the work of Yahshua, who came to this earth from heaven to lay His life down for all mankind. When He came, He too was cut off and died. They struck the Shepherd. But MOST importantly, we are told in Zechariah 13:7 that just as the Shepherd, Yahshua, was struck, so would His associate be struck! “Awake, O sword, against My Shepherd, **and against the man, My associate.**” Who is His associate? The answer is quite clear: as went Christ, so goes the Body of Christ. As addressed in [The Issue, page 3](#), all the affliction that Christ bore at the hands of His enemies, the Body of Christ has born for two parts, two days, or 2,000 years. The associate that is likewise struck is the Body of Christ.

Finally, we find this same 1 & 2 – 3 pattern in the tabernacle in the wilderness, which Hebrews 8:5 tells us, “serve[d] a copy and shadow of the heavenly things.” And, the church is the fulfillment—the kingdom of heaven that has come to earth.

Just as the Body of Christ has occupied the first 2,000 years of this kingdom, so the holy place was 2,000 cubic cubits in size. And just as the third part of the church—the Millennial Reign—is 1,000 years in duration, so the holy of holies was 1,000 cubic cubits in size. Thus we see in the tabernacle Yahweh’s testimony of the church:

1,000 cubic cubits holy place & 1,000 cubic cubits holy place – 1,000
cubic cubits holy of holies

So what specifically does the third part (the final 1,000 years) hold—the part that is refined with fire, healed and bandaged, and is the holy of holies; the part that is the culminating fulfillment in this Passing Over Principle trinity pattern? Let us see.

THE MILLENNIAL REIGN

To begin answering this, let us look at yet another 1 & 2 – 3 like pattern, this time from the words of Yahshua Himself. In Luke 13:32, He replied to the Pharisees when they told Him that King Herod wanted to kill Him: “Go and tell that fox, ‘Behold, I cast out

demons and perform cures today and tomorrow, and the third day I reach My goal.' " Thus we see again the pattern:

Cast out demons and perform cures, day one & Cast out demons and perform cures, day two – Reach goal, day three

First, we know this could not have been and was not relevant to the days immediately before Him, but was instead prophetic, and more specifically prophetic of the church. Here again we see the first 2,000 years of the church, and the promise that on the third day, the third 1,000 years, He would reach His goal.

To further answer this question regarding the third day, let us turn to yet another affirming 1 & 2 – 3 Passing Over trinity. In Exodus 19:10-11, when the sons of Israel had been led out of Egypt and were before Mount Sinai, Yahweh declared: "Go to the people and consecrate them **today** and **tomorrow**, and let them wash their garments; and let them be ready for the **third day**, for on the third day Yahweh will **come down** on Mount Sinai **in the sight of all the people.**" Thus we see the trinity:

Consecrate the people, day one & Consecrate the people, day two – Yahweh come down in their sight, day three

Are you now getting a clear, well defined view of what this third day is? There is no question that it is the Millennial Reign when Immanuel comes down from heaven in the sight of all the people, purifies them with the fire He said He longed to kindle (Luke 12:49), bandages them from Satan's and the world's afflictions, and raises them up. It is the fulfillment of Solomon, when He builds His temple upon this earth, and His throne will never end. It is the day He reaches His goal.

And most importantly for us at this time, the Millennial Reign is the third-part period when Elijah comes off the mountain and prepares the way for Immanuel—initiating the Millennial Reign. It is the "third day" looked to by Hosea, whereupon in 6:3 it is concluded:

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

It is in fact the spring rain—the latter rain within the Millennial Reign—that establishes the Elijah and the Elijah company, so as to prepare the way for Immanuel's coming. And let us also pick up here what we learned about the trinity wherein three times Elijah called down fire from heaven. You will recall, that trinity is:

Fire consumed the fifty & Fire consumed the fifty – Fire consumed Elijah's offering

The first two fires devoured men unto death, which is what has been the fate of kingdom man for 2,000 years. As we read in Zechariah 13:8-9, they have been cut off and have died. But we noted that there was a third time when Elijah called down fire from heaven: at Mount Carmel, where the results were clearly quite the opposite (1

Kings 18:38). And again, although chronologically that event was earlier, because of its clear message and there being three instances when he called down fire, it still testifies. In fact, Elijah is the only prophet who called down fire from heaven. Also, a chariot of fire and horses of fire separated Elijah and Elisha before he was taken up in a whirlwind (to be addressed later). And in Malachi 3:2-3 we read concerning the fulfilling Elijah, identified here as [Yahweh's messenger](#):

But who can endure the day of his coming? And who can stand when he appears? For he is like a refiner's **fire** and like fullers' soap. He will sit as a smelter and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, so that they may present to Yahweh offerings in righteousness.

Thus, Elijah has the unique distinction of being the **prophet of fire!** And, let it be noted that the "offerings in righteousness" are the acts of the Bride, who is clothed in "righteous acts" (Revelation 19:8).

At Mount Carmel, that fire fell upon, yes, an "offering" that Elijah presented to Yahweh: an ox, placed upon an altar of twelve stones, and twelve pitchers of water were poured upon it. The fire of Yahweh then came down and consumed the ox, the twelve stones, the twelve pitchers of water, and more (1 Kings 18:29-39). Oxen speak of the Bride, and twelve speaks of the [latter-day twelve apostles](#). This is the latter-day Bride that ascends into heaven. Therefore, once again we see the trinity pattern of the church: the death of the Body of Christ for 2,000 years, then in the third 1,000 years the catching up of the Elijah company. This is followed by their return with Immanuel, where they reign with Him. (For more understanding, read [Ascending Alive](#).)

In Matthew 24:22 (and Mark 13:20), we read the words of Yahshua regarding cutting time short. He stated:

Unless those days had been cut short, no flesh would have been saved; but through the elect those days will be cut short.

What is this time that He is cutting short? The preceding verse tells us that it is "great tribulation." In the writing titled, [The Great Tribulation](#), we very clearly see that that tribulation has been taking place for 2,000 years, and would continue yet another 1,000 years unless what Yahshua said here takes place: the "days" must be cut short, from three to two!

So, what is it that cuts those days short? We see in the above verse that that cutting short is accomplished "through the elect." In addition, in Malachi, which is the book that reveals the Elijah, we read in the closing two verses:

"Behold, I am going to send you Elijah the prophet in the presence of the coming **great and terrible day** of Yahweh . . . so that I will not come and smite the land with a curse" (Malachi 4:5-6).

As addressed in [The Great Tribulation, page 4](#), it is indeed the Elijah who prevents Yahweh from continuing the great and terrible day, even the great tribulation—the church for the last 2,000 years.

Therefore, it is through Yahweh sending the Elijah, as well as through the elect Elijah company, His Bride, that the great tribulation will be cut short from three to two. The Millennial Reign of Immanuel and His Bride will then fulfill what kingdom man has failed to accomplish for 2,000 years.

Before leaving this section, let us look at two more amazing testimonies of the 1 & 2 – 3 Passing Over Principle with a revealing third-part Elijah and Millennial Reign fulfillment. For the sake of this writing, we will have to be brief; however, there will be links to writings that provide far more information if you want to study this more fully.

What we will look at first is the very important and revealing testimony of the exodus of the sons of Israel from Egypt and their time before Mount Sinai. You may know that they departed from Egypt at Passover, and later when Moses came down from Mount Sinai with the tablets and broke them, it was at Pentecost—thus the like 1 & 2 feasts. We will briefly examine that count to Pentecost, and beyond. And by the way, this is a condensation of a lot of information; so if you get lost, keep reading. A helpful summary will be provided at its conclusion.

To begin with, in Deuteronomy 16:9-10 we read that the count to Pentecost is a straight forty-nine days:

“You shall count seven weeks for yourself; you shall begin to count seven weeks from the time you begin to put the sickle to the standing grain. Then you shall celebrate the Feast of Weeks to Yahweh your God with a tribute of a freewill offering of your hand, which you shall give just as Yahweh your God blesses you.”

However, in Leviticus 23:15-16 we see something quite different. Here we read that, first, seven complete sabbaths were to be counted out, **and then** a count of fifty days was to follow, for a total of forty-nine and forty-nine, or ninety-eight days.

“You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to Yahweh.”

You can learn more about this by [clicking here](#). These two counts are noted because they relate to the journey to Mount Sinai where on Pentecost Moses came down the mountain with the tablets. At the above link, you will also find that at the completion of the Deuteronomy 16:9-10 forty-nine-day count, the sons of Israel were still traveling and not even at Mount Sinai. Next we find that Moses’s sixth trip up Sinai when he was there for forty days and forty nights without bread and water, would have brought him down the mountain on Pentecost following the two periods of forty-nine days from Passover according to Leviticus 23:15-16. This is confirmed as well in that at that Pentecost 3,000 were slain with the sword (Exodus 32:28), and on the day of Pentecost following Yahshua’s crucifixion the Spirit was poured out and 3,000 came into the kingdom (Acts 2:41).

In addition, at a Remnant Bride blog posting [found here](#), you will see that after Moses’s seventh trip up Sinai, Yahweh told him that He would not go with them into the

Promised Land. In Exodus 33 the people then repented, and Yahweh thereupon declared that He would go with them. In chapter 34 Moses is then sent up Sinai for the eighth and final time. For a second time he was there for forty days and forty nights without bread and water. As addressed in the above link, when he came down he did so at the completion of yet a third forty-nine-day count.

So we see that there was a forty-nine-day count in travel, plus another forty-nine-day count which led to Moses coming down Mount Sinai, breaking the tablets of the Law, and judging the people, whereupon 3,000 were killed. This unquestionably attested to the like death for 3,000 years, or three days and nights in the grave. Then after Yahweh decided to indeed go with them, a third forty-nine-day count brought Moses down from the mountain with a remarkable difference. Thus we see clearly attested here as well, Yahweh cuts time short and goes with us into the Promised Land—He sends His Son in the Millennial Reign!

Therefore, we can understand why when Moses came down following this third forty-nine-day count, he brought with him the new tablets of the Law, which he now did not break, and his face shined brilliantly. Instead of there being a curse, this time Moses brought a blessing: “Behold, I am going to make a covenant. Before all your people I will perform miracles which have not been produced in all the earth nor among any of the nations; and all the people among whom you live will see the working of Yahweh, for it is a fearful thing that I am going to perform with you” (Exodus 34:10). Here again we see yet another attesting 1 & 2 – 3 Passing Over Principle trinity:

Forty-nine days travel & Forty-nine days resulting in judgment and death – Forty-nine days resulting in fulfillment and blessing

Once again, the two parts lead to death, which are followed by the fulfilling third-part Millennial Reign. Now let us examine the second testimony, and we will begin with this same period. This was referenced in the opening section, but will now be addressed more fully.

We already see that there were two periods of forty days and forty nights that Moses spent up on Mount Sinai without bread and water. And based on what we are learning concerning this highly important Passing Over Principle trinity, it would be most significant if Yahweh sent yet a third man as an Elijah type equally up Mount Sinai for a like time period without bread and water! And this is exactly what we find—sending Elijah himself!

In 1 Kings 19 we read that Elijah fulfilled an exceedingly important promise given to Moses. In Exodus 33:18-23, just before the eighth trip up Sinai, Yahweh told Moses that he would stand on a rock beside Him, and then be hidden in the cleft of a rock. Yahweh would then pass by, remove His hand that had covered him, and Moses would see His back. So, did that happen on the eighth trip? No! In Exodus 34:5-6, Yahweh stood with him, and passed in front of him; but there was no hiding in the cleft of the rock or seeing His back.

However, in 1 Kings 19:9f we DO see the fulfillment of this, but by Elijah! Yahweh led him to Mount Sinai wherein he too went forty days and forty nights without bread and water. There he entered the cleft of a rock, a cave, the very thing Moses never did. At

the end of the forty days and nights, Yahweh told him, “ ‘Go forth and stand on the mountain before Yahweh.’ And behold, Yahweh was passing by!” Here we now see Yahweh fulfilling that which He promised to Moses—He passed by while Elijah was hidden in the cleft of the rock. Elijah then came out of the rock and the voice of Yahweh came to him, providing him specific instructions as to what he was to do, even what He was doing—His back! Thus, Moses was the promise-receiving eighth (trip), while Elijah was the promise-fulfilling ninth (trip)!

We see then the following 1 & 2 – 3 Passing Over trinity (“forty days and forty nights” = “fd&fn”):

Moses on Sinai for fd&fn & Moses on Sinai for fd&fn – Elijah on Sinai for fd&fn, completing and fulfilling the promise to Moses

Based on this 1 & 2 – 3 pattern, as well as the fact that Moses had gone up Sinai for eight trips before this, and Elijah was the fulfilling ninth, once again we see the 2,000 years of the church (remember, Moses did not enter into the Promised Land), and the Millennial Reign where Elijah comes and prepares the way for Immanuel. Also, in Acts 3:19-21, we find that the prophet like Moses is most certainly the fulfilling Elijah, the ninth. You can read the truth concerning this by [clicking here](#).

With so much clear, profound, and repetitive evidence, without question the first two parts of the church are cut off and die, remaining in the grave, while in the third part Yahweh cuts time short and sends Elijah, who prepares the way for His Son, Immanuel. In this third part, Immanuel, with His Bride, will rule and reign upon this earth, providing the much needed fulfillment which the church has failed to provide for 2,000 years. Yahweh God will not forsake us, but go with us into this Promised Land!

THREE DAYS & THREE NIGHTS IN THE GRAVE

We have already seen that Yahweh’s pattern for the church is of course the 1 & 2 – 3 trinity. But a trinity we have thus far not addressed since a brief mention of it at the opening, is the straight 1 – 2 – 3. This is the pattern we find in Yahshua’s three days and three nights in the grave: “for just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth” (Matthew 12:40). Thus we see:

One day/night in the grave – One day/night in the grave – One day/night in the grave

We have already seen that as went Christ, so goes the Body of Christ. So let us ask a most important question: What would be the outcome if the Body of Christ was likewise in the heart of the earth for this entire three-part period?

To begin with, they would be instead three parts that are all cut off and die! And most importantly, since they as earth-based men do not have the power of an indestructible life (as did Yahshua), the fateful ramifications of that would be incomprehensible! They would forever remain in the grave! If Yahweh did not cut those three parts short to two

and come and deliver man, they would be three hours of darkness as foreshadowed by Yahshua, whereupon it would be, "My God, my God, why have You forsaken us?"

They would be three days of being torn and wounded, if He did not cut those days short to two. They would be three days of blindness foreshadowed by the founder of Christianity, Saul/Paul, whereupon scales would blind the Body of Christ, if He did not cut those three days short to two. They would be three days of darkness as came upon Egypt in the ninth plague, a darkness so great that it could be felt, if He did not cut those days short to two. And they would be three days and three nights in the grave in death and darkness and no power to resurrect, if He did not cut those days short to two. Man would thereby remain forever in the grave, just as they have been for 6,000 years! As Yahshua stated, "no flesh would be saved"!

We have seen what indeed cuts those days short: the Elijah and Elijah company, the elect. But let us look some more here at this specific testimony of cutting the time in the grave short from three to two. To introduce this we will first see that in the Scriptures Yahweh speaks to man in riddles or parables.

In 2 Chronicles 4:5, we read that the bronze sea with its twelve bronze oxen that was in the court of Solomon's temple "could hold 3,000 baths" of water. Yet, in 1 Kings 7:26 we read that that same bronze sea "could hold 2,000 baths" of water. So, is the Bible flawed? Is it corrupted? The same vessel cannot be two different sizes. Either the Bible is flawed and cannot be trusted, or Yahweh God is saying something to us in a parable. And in fact, as addressed in [The Key To Their Understanding](#) and [other like writings](#), Yahweh is indeed speaking to us in a riddle, a parable. The reality is, these two seemingly conflicting volumes of the same vessel tell us what we have already been seeing: that He will have mercy and cut the time of Christianity short from 3,000 baths/years, to 2,000 baths/years.

Seeing this quality of Yahweh to propound riddles, which His Son evidenced as well in that He continually spoke in like parables, let us consider yet another contradiction riddle/parable that He will cut time short—more specifically, this three-part period in the grave. This is a matter that has caused Christians consternation and conflict, even making them come up with some most unusual ideas in order to try to make two contradicting statements mesh, when in fact they do not.

To begin with, we saw in Matthew 12:40 that just as Jonah was three days and three nights in the belly of the sea monster, so the Son of Man would be three days and three nights in the heart of the earth. That is quite straightforward. Is it not? Three days and three nights are just that: explicitly three days AND three nights in the grave.

But, Christians teach that Yahshua was in the grave for essentially two days: Friday evening to Sunday morning. There are several passages that speak of Yahshua being raised up on the third day. So they say Friday evening, Saturday, and Sunday morning are three days. But even if counted that way, obviously there are no three nights. Therefore, they come up short. If you read [The New Millennial Calendar, page 4](#), you will see that Yahshua was in fact in the grave for the three days AND three nights: crucified on Wednesday, dying around 3:00 p.m., and resurrecting on Saturday morning, the [sabbath](#). Thus, He was in the grave Wednesday afternoon and evening and Wednesday

night, Thursday day and night, and Friday day and night, and rose Saturday morning—three days and three nights.

So, what is Yahweh telling us in this riddle that the Body of Christ believes in two days in the grave, when in fact it was a complete three days and three nights? It tells us once again that He will cut time short from three days in the grave in darkness and death, to two days.

Furthermore, adding to this already replete, profound, and consistent evidence regarding cutting time short, you will recall that 2,000 swine went to the sea of death when Legion entered into them. As has been addressed [in these writings](#), without question those 2,000 swine clearly evidence the 2,000 years when kingdom men all go to the sea of death.

And, in a most significant testimony of three periods cut short to two, let us look at King Saul, who is an exceptionally clear testimony of Christianity. First and most importantly, both King Saul and Christianity were early, [before the time](#). At this link, you will find that the demons that went into the 2,000 swine made this very point. And second, the common names of the founder of Christianity, **Saul**/Paul, and that of King **Saul**, attest to this common identity.

With this commonality noted, in 1 Samuel 10:3-4 and 9 we read that, as a testimony that Saul would become king, three men came walking toward him, one carrying three loaves of bread. They greeted him and then gave him not three but two loaves of bread. Thus Saul, a clear type of Christianity, received two out of three loaves of bread.

Based on the timing of this being at the wheat harvest (1 Samuel 12:17), which is Pentecost, one can presume that the bread was leavened wheat bread. And how many loaves of leavened wheat bread did the priest wave before Yahweh God on Pentecost, but it could not ascend to Him as a burnt offering (Leviticus 2:11)? Of course two loaves, the same as what Saul was given. Without question, these are the two leavened loaves, or 2,000 years, of the leavened church given to man that cannot ascend to God—they are cut off and die! And as testified by King Saul, they will not receive the third loaf, the third 1,000 years.

In addition, in like prophetic testimony, later King Saul chose 3,000 men for battle, dividing them 2,000 for himself, and 1,000 for Jonathan. So, who do you think was successful in battle? You're right. Jonathan, with the third-part 1,000 men, gained victory over the Philistines; but not Saul with his 2,000.

Furthermore, in a unique but highly affirming testimony in 2 Samuel 8:2 regarding David, we read that when he defeated Moab, he "measured them with the line, making them lie down on the ground; and he measured **two lines to put to death and one full line to keep alive**. And the Moabites became servants to David, bringing tribute." We are told that David was a man after Yahweh's own heart. Certainly we see the reality of this in that He does the same with the church: He measured two parts that are cut off and die, and the third part He preserves alive and purifies, and they call upon Him. Today we can be glad He will have a "**full line**" in the third part.

And by far one of the most telling and complete prophetic testimonies there is concerning the two parts of the church that are cut off and die, and the third part that does not die, is Judah and his three sons (Genesis 38). If you want to know the pattern of the church, all you have to do is look at the father of the tribe from which Yahshua came—Judah. As went Judah's offspring, so has gone the church. Just as the church is a three-part Passing Over Principle trinity, so were the three highly attesting sons of Judah.

First though, we need to note that these sons were a mix of Judah and Canaanite (Genesis 38:2). Governmentally and prophetically this is a problem. Prophetically, it represents the mix that kingdom man is—the flesh and the spiritual, the earthly and the kingdom of heaven. As you will see from the fate of Judah's three mixed sons, so has gone kingdom man for 2,000 years, and even 3,000.

Just as the first part of the church is cut off and dies, so was the fate of the first son of Judah. He was given Tamar, the granddaughter of Melchizedek, to be his wife; but he was evil in Yahweh's sight and He took his life. Tamar was then given to the second son, who wasted his seed on the ground in order to not raise up offspring for his brother. Therefore, Yahweh took his life as well. This is precisely what has happened to the church for 2,000 years: they have been displeasing to Yahweh and have spilled their seed on the ground and not brought up offspring for their Brother. And thus equally they have died!

Because of the death of these first two brothers, Judah would not give Tamar, the granddaughter of Melchizedek, to the third son. Otherwise, he too knew that, literally, no flesh would have been saved. Thus we see the testimony:

First son of Judah killed – Second son of Judah killed – Third son of Judah not given to Tamar

This is precisely what Yahweh has done for 2,000 years, and what He will do today—He will not give the third part of Christianity the kingdom of heaven, but Immanuel will return to bring forth the offspring that up to now has failed to be produced.

And let it be noted here, even as we addressed at the beginning of this section about the 1 – 2 – 3 trinity of the three days and three nights in the grave, we see again the fateful outcome if Yahweh does not cut those days short to two. Just as the death of all three sons of Judah would have eliminated the lineage to Yahshua, it can be concluded that giving Christianity another 1,000 years would mean that Immanuel would never return to this earth and all men would forever remain in the grave! Again, it would be, "My God, my God, why have you forsaken us?"

And finally, we note that the three-part 1 – 2 – 3 failed church is equally the kingdom of heaven Yahshua spoke of in the parable wherein three measures of flour were leavened by a woman until they were all leavened. But what He did not tell us in that parable is that Christianity does not and cannot receive the third measure of flour, otherwise the outcome would be the tragic corruption and loss of the entire kingdom! Therefore, as we see in all of these clear and consistent testimonies, Yahshua must cut time short, send Elijah, establish the elect, take them to heaven, and they return with Immanuel to rule and reign on this earth. Thus, that cut-short trinity must now be:

One day/night in the grave – One day/night in the grave – The Millennial Reign of Immanuel with His Bride!

Yahweh thereby delivers man from perpetual destruction and death!

THE TRINITY OF POWER/AUTHORITY ON THE EARTH

For 6,000 years a trinity has prevailed upon and even over this earth, including over the church, the kingdom of heaven, for the last 2,000 years. This trinity is the trinity of power or authority on the earth under Satan and fallen man.

We have noted that the 2,000 swine Legion entered into, and thereupon all went to into the sea of death, are a type of the church that has gone to death for 2,000 years. Let us briefly look further at this.

During Bible times, a legion was a Roman army unit of 6,000 men. So, when Yahshua asked the unclean spirit in the possessed man what his name was—and you can be most certain this would be prophetic—he answered, “Legion” (Luke 8:30). What then could this mean? The answer is in the math.

When Yahshua came to this earth, He came at the very end of 4,000 years from Creation. So we ask a most important question here: Who has had authority over this earth since the fall of man? This answer is in the law. In Exodus 21:2, we read that a Hebrew could be placed into slavery for six years, but in the seventh year he had to be set free. In like manner, ever since the fall of man in the Garden, for 6,000 years Satan has had the authority to rule over him and this earth. This is particularly evidenced in that he and the nations had the authority to kill the Son of God. Pilate said to Yahshua just before His crucifixion, “Do You not know that I have authority to release You, and I have authority to crucify You?” But Yahshua answered, “You would have no authority over Me, unless it had been given you from above” (John 19:10-11).

This is the authority Satan was given and has possessed, whereupon in Yahshua’s temptation in the wilderness he could offer Him “all the kingdoms of the world.” Satan declared to Him, “I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish” (Luke 4:5-6). Thus we see that he is “the ruler of this world” (John 12:31, 14:30, and 16:11), even “the god of this world” (2 Corinthians 4:4), and “the prince of the power of the air” (Ephesians 2:2). The totality of his control is summarized in 1 John 5:19, which concludes, “the whole world lies in the evil one,” and in Revelation 12:9, he “deceives the whole world.”

So, when the demons said they were 6,000, they were in fact making a legal statement as to their rights to 6,000 years. How do we know this for certain? Again, it is in the math. Yahshua came at the end of 4,000 years; so that left 2,000 years remaining for Satan. Thus, He was in fact early; and this was precisely the response of the demons. They asked Him, “Have You come here to torment us **before the time?**” (Matthew 8:29.) What would that time be? Clearly, that would be the seventh-day Millennial Reign when Satan no longer has the authority to enslave man, and is bound (Revelation 20:2). Therefore, when Legion (6,000) at 4,000 years asked to go into the 2,000 swine, he

was in fact seeking and receiving affirmation that he would get the remaining 2,000 years—giving him the right to complete his rule, and take even kingdom man to death. Kingdom man would thereupon be cut off from the kingdom here on this earth and die.

So we now ask: What is the trinity of power during Satan's 6,000 years whereby man rules upon this earth? There are three major sources of power in the world, and they follow the 1 & 2 – 3 trinity of God. That trinity of power is:

Government & Money – Religion

The first, government, is of course man's civil government. Second, the power of money is particularly evidenced today in the entire banking system, including those that print money, such as the Federal Reserve. Of course 1 & 2 are always alike, and government and the banking system work in concert as well. Even so, #1, government, rules over #2, banking. The reason politicians love government is their power to control money. It is written, "The love of money is the root of all evils" (1 Timothy 6:10). Money is not the root, as we see here, but the love of it; and government provides that root. The predominant motivation in government today is the ability to control and obtain money—both affording power.

Religion is the third-part power on the earth. It indeed influences the former two, but the reality is that civil government and money have far more influence on and over religion. One example of this is what we have already seen, in that government had the authority to kill the Son of God. Under Satan's and fallen man's order, government has the authority to rule over religion. Muslims have made efforts to alter this so that religion is preeminent, and that is indeed what needs to take place. However, as in all the efforts of man up to now, it results in corruption and death.

So, how is it that religion needs to become preeminent and be for good? There is only one answer. When Immanuel comes to this earth to rule and reign, this trinity via fallen man that has been in effect for 6,000 years, has to be changed. So, one might then ask: If religion is to rule and be first, does the trinity laid out above simply reverse course, as we see here?

Religion – Money & Government

No. Keep in mind, in a 1 & 2 – 3 trinity, 1 & 2 are alike, they are one. So for religion to be first, the 3 moves to the first position, while the 1 & 2 remain in their order, in effect becoming 3 – 1 & 2. But with 3 becoming first, we see a new trinity, one we have not addressed yet, now with the order, 1 – 2 & 3. Thus we see the following essential change in the trinity of world power:

Religion – Government & Money

What has been accomplished here? First, religion now rules. If this had been the trinity in place 2,000 years ago when Yahshua came, He could have set up His throne, and government could not have killed Him. But this was not the case, and government had a legal right to rule over Him. But when Immanuel comes in the seventh day, He will have the authority to rule and Satan will be bound. He will be King of kings, and will

have the legal right to reign over all the governments of man throughout the world. And note again, this was not possible before the seventh day. (And let it also be noted that when all men enter into immortality, this trinity will no longer exist, for it is only for man in his earthly state.)

What else do we see taking place here? Let us ask: Has the order of the trinity of world power we have known for 6,000 years, been the pure order or a cursed order? Obviously, it has been a cursed order, cursed ever since the corruption of the Garden when God once walked with man. Before the fall, there was the trinity: Religion – Government & Money. That being the case, how can Yahweh God now remove the curse on man and the world and restore that momentary original trinity? Introduced for the first time ever in [The Revelation of the Millennium, page 3](#), we see that He has to split the present trinity and flip it. (Remember, split hooves can make an animal clean [Leviticus 11:3].)

If you read that writing, you will see the example where Israel blessed Ephraim and Manasseh by crossing his right and left hands when blessing the two. In that manner he flipped their order, making the first last and the last first. He had to do this, for in having an Egyptian mother they were unclean. We already saw this uncleanness in Judah's three sons, and clearly see the same with the like union of Abram and the Egyptian, Hagar. Their son, Ishmael, was not acceptable to Yahweh because he too was a mix. This was the same state of the two sons of Joseph. Therefore, Yahweh had to split them and flip them, which He did when Israel crossed his hands for the blessing. This is the same thing He has to do with man's 1 & 2 – 3 power trinity. To make it clean, He has to split it and flip it. Therefore, 1 & 2 – 3 has to become 3 – 1 & 2, or in fact the restored 1 – 2 & 3.

Do we see Yahweh elsewhere performing the same split and flip of this 1 & 2 – 3 trinity? Indeed so. Addressed in [Making Cain Clean](#), we find the example of three whom you have undoubtedly heard of:

Shem, Ham, and Japheth

This specific order is exclusively used when identifying these three brothers, occurring six times in the Scriptures. However, based on Genesis 5:32 and 11:10, Genesis 10:21 is best translated, "Japheth the elder." Also, Genesis 9:24 explicitly states that Ham is the youngest. Therefore, their true birth order was:

Japheth, Shem, and Ham

So we see the same thing, but in reverse, where the first (Japheth) was made last, again without changing the order of the other two.

Later we see yet another birth order that is split and flipped, but here according to what we have been seeing whereby the last becomes first. During the captivity in Egypt, Amram, the grandson of Levi, fathered three children. In their birth order, they were:

Miriam, Aaron, and Moses

Miriam was unique in that she was a prophetess (Exodus 15:20), and she arranged for Moses to be nursed by his mother. However, the flip is most obvious, as Moses became the greater of the three.

Moses, Miriam, and Aaron

Of course as a woman, she could not govern or be in the priesthood, as was Aaron. It is interesting that their death order was once again Miriam, Aaron, and Moses.

Furthermore, we have already seen the trinity of the three feasts:

Passover & Pentecost – Tabernacles

However, addressed in [The Revelation of the Millennium, page 4](#), we see that at Creation, Tabernacles was actually first. In fact, Creation took place in the month of Trumpets/Tabernacles. But, that first place was later evidenced to have been changed when the sons of Israel came out of Egypt and were told that Passover was the beginning of the months (Exodus 12:2). However, in truth this change took place in the Garden with the fall of man. Today as we enter the Millennial Reign, as addressed in that writing He has to flip the feasts in order to make them clean—thereupon restoring Tabernacles to being first. Thus we see the same essential split and flip:

Tabernacles – Passover & Pentecost

Also, noted in [The New Millennial Calendar](#), when Tabernacles became last, its outcome became death! Just as death has prevailed since the Garden, when the sons of Israel tried to enter into the Promised Land at Tabernacles, instead of bringing life it brought failure and death! And this has been the same outcome by moving religion to last—it meant death to the Sons of Israel, it meant death to the Son of God, and it has meant death to the first 2,000 years of the church that have been cut off and have equally died. (More can be read about this significance regarding Tabernacles at [The Revelation of the Millennium, page 5](#).)

Therefore we see that two trinities were changed, even corrupted, at the fall in the Garden:

Religion – Government & Money

Became

Government & Money – Religion

And

Tabernacles – Passover & Pentecost

Became

Passover & Pentecost – Tabernacles

Given what is being addressed here, please allow me to make some personal comments and assessments. Since June, 1994, for almost eighteen years I have pursued the

outpouring of the Holy Spirit in the latter rain, which is critical for preparing the way for Immanuel—as critical as the overshadowing of the Spirit was to Mary in bringing forth Yahshua. The hope of that fulfillment began with Pentecost of 1995. Many times since then we have had hope for this. Soon it became obvious that the latter rain could not come at Pentecost, for that feast had already been fulfilled with the first Remnant, producing the leavened period the church has known for 2,000 years (two leavened loaves). In 2003 we held all things in common from Passover, through a delayed Passover, and to Pentecost. In 2005 we saw the necessity of adding a Pentecost to Tabernacles, which you can read about by [clicking here](#). But still, there has been no latter rain. In December, 2009, I wrote a piece titled [How to Untie a Donkey](#), examining not only what we have done and learned through this quest, but what might yet be necessary in order to obtain it. The fact is that we have been lead through many intercessions in pursuit of the latter rain, and I do not regret any of these or the price that has been paid since 1994. Intercessions are always of value, providing authority and gaining vital understanding.

With all of this, at this time I have no certainty how and when the latter rain will come. It is in Yahweh's hands. But through all of this, one thing seems clear and quite evident: that the period of the establishment and work of the Bride will be a [two-year period](#) that will take place from Trumpets/Tabernacles to Trumpets/Tabernacles, the completion thereof bringing the [catching up of the Bride](#). When those two years will take place is to be seen. But with Passover and Pentecost—the first two like parts of the feast trinity—beginning the Bride and the Body, it will be third-part Trumpets/Tabernacles that completes the Bride.

As testified by the sons of Israel, the first Remnant entered the Promised Land, the kingdom of heaven, at Passover with Yahshua's death. And the attempt at entering that same land by the Israelites at Trumpets/Tabernacles that failed, must today give way to success. Here are four reasons why.

First, when the sons of Israel came up to the Promised Land that first time at Trumpets/Atonement/Tabernacles, it was in fact at a Jubilee. Jubilee occurs after a count of forty-nine years, with the fiftieth year being Jubilee. Jubilee is when each returns to his own property, and each returns to his own family (Leviticus 25:8-10). If you count fifty Jubilee waiting periods from Creation (or, 50×49 years), that comes out to 2,450 years. This would be a Jubilee, or even a Pentecost, of Jubilee waiting periods. Quite significantly, that count is exactly when the sons of Israel came up to the Promised Land at Tabernacles. Thus, 2,450 years following the Creation would mean, potentially, that a trumpet would have been blown at Atonement and Jubilee declared! What is this telling us? It tells us that when the Bride enters into the Promised Land—into immortal, born-from-above bodies—at a Trumpets, we will have our Jubilee. We will return to the property we lost 6,000 years ago, and be united with our first Remnant family.

Related to this is the second reason for a fulfilling two-year Trumpets/Tabernacles to Trumpets/Tabernacles second Remnant period. We just noted the testimony of a trumpet being blown at Atonement to mark a Jubilee. The only other feast day where a trumpet is blown is, of course, Trumpets, which precedes Atonement and Tabernacles. Getting to the point, in 1 Thessalonians 4:16 we read that a trumpet is blown, initiating the ascension of the second Remnant, who meet the resurrected first Remnant in the air

([Resurrection and Judgment, page 5](#)). This blast of a trumpet at the Bride's ascension, and the feast of Trumpets with its like blast, as well as the blast of a trumpet at Jubilee on Atonement, all coalesce into this one common event. Therefore, since the Remnant ascends at Trumpets, and since they have a two-year ministry period, obviously this necessitates the initiation at Trumpets/Tabernacles, and the fulfillment at Trumpets/Tabernacles.

The third significant consideration is the testimony regarding the two ways to enter into the Promised Land: through Passover, or through Trumpets/Tabernacles. You will notice that Passover requires a baptism into death—entering through the Jordan River. But there was no baptism into death at the Tabernacles entrance—no river. The first-bird (Leviticus 14:1-7) first Remnant had to die, so they made the Passover entrance. But the second-bird second Remnant does not die but ascends alive, thus there is no river baptism at the Tabernacles entrance.

Fourth, the first Remnant breached at Tabernacles when [Stephen was stoned](#), ending a year-and-a-half ministry period. It would thus be most fitting for the second Remnant to then pick up at Tabernacles to complete the remaining two years of the [covenant with the many](#).

So what is the requirement for us today in this seventh day? That we believe and obey, even as it is specifically and relevantly written in Hebrews 3:18-19 and 4:1, 4-11:

And to whom did He swear that they would not enter His rest, but to those who were disobedient? So we see that they were not able to enter because of unbelief. Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

For He has said somewhere concerning the seventh day [the Millennial Reign]: "And God rested on the seventh day from all His works"; and again in this passage, "They shall not enter My rest." Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, "Today if you hear His voice, do not harden your hearts." For if Joshua had given them rest, He would not have spoken of another day after that. So there remains a Sabbath [seventh-day] rest for the people of God. For the one who has entered His rest has himself also rested from his works, as God did from His. Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience.

I know this can be a personal injunction to enter His rest on a daily, even moment by moment basis. But, obviously there is more to this in that it refers more specifically to the seventh-day Millennial Reign. Thus, the greatest fulfillment of this rest is the Bride's entrance into heaven at Trumpets/Tabernacles to receive their immortal, incorruptible bodies, and to return with Immanuel to rule and reign with Him in the promised seventh-day Millennial rest. That is the hope and anticipation we rightfully have at this transition period from the sixth to the seventh day, as well as with the amazing truth we are now seeing—things that have never before been seen.

With this transition, we will see the essential and long awaited reversal of the curse that came upon man at the fall in the Garden, whereby:

Passover & Pentecost – Tabernacles

Will be restored to

Tabernacles – Passover & Pentecost

And

Government & Money – Religion

Will be restored to

Religion – Government & Money

Oh for these wonderful and essential changes!

THE COVENANT PATTERN

Let us now look at yet another very important trinity pattern. In fact, this is the pattern that was originally going to be the subject of this writing, preparing us for the new and revealing examination in the next section. But it was soon evident that the writing needed to be expanded in order to look at trinities in a broader scope. The trinity we see here follows the pattern whereby the first and the last are alike, and the center is distinctly different. Therefore, in this case we cannot use the “&” to identify the likeness of the two, and will simply give this the identity of 1 – 2 – 1, with the 1s being separate items, but alike.

Like the 1 & 2 – 3 pattern, this 1 – 2 – 1 pattern is repeated throughout the Scriptures. Also, this pattern is so incredibly tied to one particular type of effectual fulfillment or application, that we can actually name it. That application is most clearly set forth in Genesis 15:9-18, where we see the covenant that Yahweh made with Abram. You can read that passage if you need more details, but Abram split four different animals in half, placed the parts opposite each other, and a smoking oven and burning torch passed between them. Thus we see the 1 – 2 – 1 pattern:

Split parts – Oven and torch – Split parts

So, what can we accurately name this pattern? Clearly, it is the Covenant Pattern. And as noted, this pattern is repeated over and over again. Why so? Because Yahweh God is government, and government is effectual, enduring, and essential replicable order. By contrasting these three qualities of government, you can better see their absolute necessity. That contrast would be: failure, a shortfall, and lawlessness, not to speak of haphazard. The former produces life, and the latter produces death. So, let us look at some more of these divine effectual Covenant Patterns.

A most important and even vital fulfillment of this pattern is the church. Zechariah 4 clearly lays out that pattern. That is:

Olive tree – Lampstand – Olive tree

Of course the two olive trees are the former and the latter works in the church: the two-part Bride. As stated in that chapter, they are the “two sons of fresh oil,” established by the former and latter rains of the Holy Spirit. And of course these two works are split by the Body of Christ, which is seen here in the lampstand with the bowl that is over it. So, let us now lay out that Covenant Pattern fulfillment. It is:

Bride – Body of Christ – Bride

Here again, this is a Covenant Pattern whereby God makes a covenant through the church. But in addition, and most importantly, He repeats this pattern using these two parts—the Bride and the Body—to effect an even more significant covenant that is moreso on the order of Genesis 15.

In Zechariah 6, we see the testimony that the Millennial Reign is established between the two 2,000-year periods of Christianity (ref., [The Tale Of Two Pillars](#)). How is this moreso a fulfillment of Genesis 15? Because in Zechariah 4, one item passes between the split parts. But in Genesis 15, as well as in the fulfillment we see in Zechariah 6, two things pass between the split parts. In Zechariah 6 the split parts are two bronze mountains, and that which passes between them is the temple. The temple is the Millennial Reign, when the Bride rules and reigns with Immanuel. These two are the fulfillments of the smoking oven, which is the Bride, and the burning torch, which is Immanuel. Granted, in Zechariah 6 all we see attested is the temple. But it speaks of Immanuel building His temple and reigning on this earth with His bride. Thus we see the testimony:

Bronze mountain – Temple – Bronze mountain

And the fulfillment is:

2,000 years of Christianity – Millennial Reign – 2,000 years of Christianity

Also addressed in [The Tale Of Two Pillars](#), that which is testified in the two bronze mountains with the temple between them, is clearly repeated in Solomon’s temple where in order to enter the temple, one had to pass between nothing less than two bronze pillars. So, the two bronze mountains are prophetically the same as the two bronze pillars, and in both testimonies the temple is the Millennial Reign. Thus we add:

Bronze pillar – Temple entrance – Bronze pillar

Let us return to the testimony we see in Zechariah 4 where the Body of Christ passes between the split Bride, and add yet another affirming trinity.

Paul wrote, “the spiritual is not first, but the natural; then the spiritual” (1 Corinthians 15:46). This is certainly true with the natural types we have thus far seen: the covenant with Abram and Solomon’s temple. But we also see that at the very beginning, at Creation, God laid out another natural Covenant Pattern, and it continues to this day.

What did He do? He designed the man and the woman so that when the one-flesh union of the two is effected in consummation, it testifies that it is indeed a covenant, even a blood covenant. Just as we have seen thus far, particularly in Zechariah 4, the male passes between the split parts of the female. And, Yahweh provided in the woman the hymen so as to attest that the union of a man and a woman is a blood covenant—by the shedding of blood when the veil/hymen is rent. (Even if the hymen is already rent, the blood testimony that Yahweh provided still remains.) Thus we see the Covenant Pattern:

Female split part – Male part – Female split part

And let us look at yet another blood covenant, one with which you are most familiar. When you read it, you will know exactly what it is:

Thief – Yahshua – Thief

Yes, it is the crucifixion of Yahshua; and His crucifixion was identical to the Zechariah 4 “Bride – Body of Christ – Bride” covenant, as well as the consummation covenant between a man and a woman. Just as a rent veil and blood mark that consummation covenant, so a rent veil and blood marked the covenant effected by Yahshua on Passover when slain between two covenant parts—the two thieves.

Let us here expound further upon this “Bride – Body of Christ – Bride” covenant, so as to see what the Scriptures tell us about the church—what it truly and more completely is. The first few testimonies are addressed in a writing that is a favorite—[The Promise](#). That writing is actually devoted to this very pattern and would be helpful to read in order to gain further insight. After this first testimony we will be rather brief in our analysis of the other like testimonies; so if you want to know more or understand them better, read *The Promise*.

We will begin with that which has already been mentioned in section three. In Exodus 33:18-23, we saw that just before the eighth trip up Mount Sinai, Moses was given the promise that he would stand on a rock beside Yahweh, and then be hidden in the cleft of a rock. Next, Yahweh would pass by, remove His hand that had covered him, and Moses would see His back. We also noted that while Moses began the natural fulfillment of this promise, it was in fact Elijah who more so fulfilled and certainly completed it. What we have not mentioned though is that this too was a natural testimony that would be fulfilled spiritually—first the natural, then the spiritual. Here we see the pattern:

Stand on the rock beside Him – Hide in the cleft of the rock – Bring out of rock and see His back

So what is the spiritual fulfillment? This is once again the church! The first Remnant stood on the rock, Peter, with the Son of God literally standing there with them. Then Yahshua left, the first Remnant work ended, and yes, the Body of Christ was hidden in the cleft of the rock. Let us briefly expound upon this so as to affirm that this is precisely what the Body of Christ is. Here again, as went Christ, so goes the Body of Christ. (To read more about this, read [“Hidden In the Cleft.”](#))

In Jeremiah 13:1-7, Jeremiah was told to take a linen waistband to the Euphrates River and equally hide it in the cleft of a rock. When he went back and dug it up, the “waistband was ruined, it was totally worthless!” So, where else was linen hidden in the cleft of a rock? Yahshua’s body was wrapped in linen and placed in the cleft of a rock, in a tomb carved in a rock. But, did His body remain there and the linen likewise become worthless? Not at all! After three days and three nights, He overcame death and came out of the tomb, out of the rock. But, does the Body of Christ, which is obligated to 3,000 years in that rock, have the like power of an indestructible life? Not at all. And as we have seen, if Yahweh does not cut those days short, no flesh would be saved. Just as Jeremiah attested, their linen kingdom work would be worthless!

Therefore, as we have seen, Yahweh has to cut cleft-of-the-rock Christianity short, and complete what He began 2,000 years ago by establishing the second covenant part Bride work. This is the third part of the trinity that comes out of the sleeping Body of Christ, out of the cleft side of the rock, and sees Yahweh’s back—what He is doing. This is the Elijah work that prepares the way for Immanuel.

Next, in a briefer account—but even so, remarkably revealing and significant—in Genesis 38:27-30 we read about the birth of the twin sons of Judah by Tamar. We have already noted that if you want to know the pattern and outcome of the church, all you have to do is look at the father of the tribe from which Yahshua came—Judah. As went Judah’s offspring, so has gone the church. We have already seen that the three sons from his Canaanite wife clearly evidence the 3,000 years of the church: two were cut off and died, and the third escaped death by not receiving the granddaughter of Melchizedek, Tamar.

So, what was the solution for keeping this lineage to Yahshua alive? By deceit (yet fulfilling the Law of kinsman redeemer), Judah laid with Tamar, and twins that were not the corrupt and unacceptable mix were born. If the three mixed sons represent the three parts of failed Christianity, then what did these two equally prophetic sons of Judah represent? The testimony is clear.

At the time of their births, the first son extended his hand out and the midwife tied a scarlet thread on it, identifying him as the firstborn. But, he then drew his hand back into the womb, and the second son was born. However, that son was breach, and was thereby named Perez, or “breach.” Then the son with the scarlet thread was born, and he was named Zerah, meaning “light.” So we see the pattern:

Zerah – Perez – Zerah

And with the meaning of their names, that would speak:

Light – Breach – Light

What was Yahweh foreshadowing, again the natural preceding the spiritual? The answer is obvious. The first Remnant “light” came forth, but did not continue, and the light was withdrawn. Next came the breach, Christianity—the breach cleft-in-the-rock experience and period. Then finally comes the fulfillment of that which began 2,000 years ago and light returns—evidenced even by all that you are reading here. When before has this kingdom truth ever been seen? And confirming this present light, in the

Gospel comparisons relative to [Bible contradictions](#), the Gospel of Luke speaks of the second Remnant. “Luke” means “light”—the second Remnant light.

By the fact that only Zerah’s hand came out the first time, and that “light” is identified with the Luke second Remnant, as well as the two anointings of the blind man that brought full sight with the second touch (Mark 8:23-25), and that Yahweh’s back was revealed after the cleft, so we see that the second Remnant are the ones who see all things clearly. This now leads us to yet another attesting trinity:

Leah – Jacob – Rachel

We read in Genesis 29:17 that of Jacob’s two wives, “Leah’s eyes were weak.” This was certainly the state of the first Remnant—they had weak eyes. And Rachel was Jacob’s beloved wife, who was “beautiful of form and face.” This is the beloved second Remnant.

And if you go to Song of Songs 8:8-10, you see the like testimony. There we read: “We have a little sister, and she has no breasts; . . . and my breasts were like towers; then I became in his eyes as one who finds peace.” Thus we see the same revealing and affirming testimony regarding the two-part Bride:

Sister with no breasts – Groom – Sister with towering breasts who provides peace

Now for a most intriguing and helpful testimony. In 2 Thessalonians 2:6-7, we read in a literal translation: “And you know what the thing restraining is, so that in his time he [the man of lawlessness] may be revealed. For the mystery of lawlessness is already at work; only the restraining one will do so until it comes out of the midst.” This passage is agreed to be one of the most difficult passages to understand in all the Scriptures. But as we have seen thus far, by examining one of Yahweh’s revealing prophetic trinity testimonies, we can understand what this is telling us. Also, read [The Great Tribulation, page 6](#), which thoroughly addresses this matter.

First, in order to understand what Paul is addressing here, all we have to do is read verse 1 of that chapter: “Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him” So, we already know this has to do with Immanuel’s coming and the catching up of the Bride. Therefore, is it not clear that that which “comes out of the midst” is the Bride? It is just that simple. And of course the Bride returns with Immanuel. Therefore, verse 8 then confirms this with the statement: “Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end **by the appearance of His coming.**” Thus, the Bride is the “restraining one” that “comes out of the midst.”

Now for the revealing and confirming prophetic testimony. And remember, the natural precedes the spiritual. After the Medes and Persians captured Babylon, Darius the Mede reigned as king. The next king was Cyrus. Then after Cyrus was Darius the Persian. Thus we have the 1 – 2 – 1 trinity:

Darius – Cyrus – Darius

So you ask: What is so significant and relevant about this? The question at hand has been: What is the “restraining one”? Most importantly, the name “Darius” means “restraining one.” What then does “Cyrus” mean? It means “sun,” or possibly “to humiliate.” Therefore, with the meanings of these names we have the following 1 – 2 – 1 trinity:

Restraining one – Sun or to humiliate – Restraining one

Therefore, we see the same thing we have seen over and over and over again—that the church is a trinity, and in the Scriptures Yahweh God evidences in His revealing and affirming like trinity patterns, truth after truth after truth regarding it. It is His consistent repetitive way. And now, we see that the two Remnant are indeed the restraining ones; and that the mystery of lawlessness, which as stated was already at work when Paul wrote those words almost 2,000 years ago, will be exposed with the coming of Immanuel. Again, to more fully understand this read [The Great Tribulation, page 6](#). It is a most valuable writing.

Finally in this section, here are two additional revealing testimonies of the 1 – 2 – 1 church:

Elijah – Chariot – Elisha

In 2 Kings 2:9-12, we see Elijah and Elisha east of the Jordan walking along and talking, when there appeared “a chariot of fire and horses of fire which separated the two of them. And Elijah went up by a whirlwind to heaven.” Most people strangely think that Elijah went up in the chariot. But no, the fiery chariot separated them.

Here again we see the two Remnant separated by Christianity. The Remnant are indeed the Elijah, but it is the second Remnant who complete the work and prepare the way for Immanuel. However, Elisha died, and Elijah ascended alive. So regarding that testimony, in the way we think reading left to right, it would be more fitting to lay this out as:

Elisha– Chariot – Elijah

But on the other hand, the second Remnant receive the double portion of the Spirit, so in that case the first stated order would be more appropriate, for Elisha asked for and received a double portion. Certainly, these two men flip back and forth in their testimonies. But in the end, the two are in fact one. Eli – jah and Eli – sha, when united become Eli – Yahshua.

Briefly, this double portion is seen in Job as well. We read that before his affliction by Satan he had “X” amount of fortune. Then after his affliction he had 2 X amount of fortune (Job 42:10). Like Elisha, he received a double portion. Thus we see here:

X fortune – Afflicted by Satan – 2X fortune

And one of the most important things to note in this highly prophetic trinity account is that just as Christ was afflicted by Satan, so the Body of Christ is afflicted by Satan. We

often say, as went Christ, so goes the Body of Christ. Well, it can equally be said, as went Job, so has gone the church—Bride and Body. The first Remnant were afflicted and died, as well as the Body of Christ. And remember, even as Christianity was supposed to have received 3,000 years, so Job had three “friends” who accused and afflicted him. Clearly, these three afflicting friends were a type of 3,000 years of Christianity.

Before closing this section, in light of what was just addressed where the second Remnant type is the fulfillment, let us see how these former and latter Remnant works consistently testify to a like death/life contrast. Of course an important testimony and even fulfillment of this pattern is the death of the first Remnant, and the ascending alive of the second Remnant. This death/life truth is seen over and over again in the Scriptures and in the ways of Yahweh.

- The most important fulfillment of this is Yahshua Himself. When He came as a man 2,000 years ago, He came as the Lamb of God and died. That is the vital former work. And having been faithful in that role, He is qualified to then come as the Lion and rule and reign on this earth as Immanuel, or God with us.
- For the sake of this list, we see that in like testimony Elisha died, and Elijah ascended alive.
- Another highly revealing testimony is of course the two birds used in the cleansing of the healed leper. In Leviticus 14:1-7, we see that the first bird was slain over an earthen vessel over running water, and the second bird was dipped into the blood of the first bird and then released alive over an open field.
- In similar regard, in Leviticus 16:7-10 we read of two goats that were offered on Atonement. One goat was killed, and the other goat, the scapegoat, was taken out into the wilderness and released alive.
- Though both thieves on each side of Yahshua in fact died, it is noteworthy that the latter was promised, “today, you will be with me in paradise” (Luke 23:43).
- We have already seen that when the sons of Israel first came up to the Promised Land, it produced death. And the second time they came to it, it produced victory and life.
- One example we can all relate to and experience is this body we live in that is from this earth. For 6,000 years this first body we possess has resulted in death. However, the second body, that which is from above, like the second bird will not, and even will never die.
- Elisha laid on a dead lad, and though the lad became warm, he was still dead. Then Elisha laid on him a second time and the lad sneezed seven times and opened his eyes and was alive (2 Kings 4:32-35).
- Of course we recall the two times Yahshua laid His hands on the eyes of the blind man. The first time he could see men as trees walking about. The second time he could see everything clearly (Mark 8:23-25).

- And here is yet another testimony/fulfillment, which you will have to read more about [here](#) and [here](#). In fact, we will lay out the pattern so that you can see the complete work. Again, it follows the pattern of the church. Here it is:

Judas – Satan – Elijah

If you will read the above links, you will see that, of course, Judas dies, and the Elijah does not die and performs the fulfilling third-part work.

- Moses died east of Jordan opposite Jericho (Deuteronomy 34:1, 5), and Elijah ascended alive east of the Jordan opposite Jericho (2 Kings 2).
- And let us note that in fact death prevails before the Millennial Reign, and life prevails during and after it ([click here](#)).
- Although Esau moreso represents Christianity, still the passing of the rights of the former to the latter, Jacob, attest to what we are seeing here.
- And another two brothers, here representing the two Remnant, are Joseph and Benjamin—the two sons of Rachel, the beloved. Joseph was a type of the first Remnant who died, not literally but figuratively—in the pit, and believed to be dead by his father. And the major issue with Benjamin was that Jacob did not want to lose him to death as well. Also, like the first Remnant, Joseph made it possible for Benjamin and the others to be delivered from loss and were highly blessed, especially Benjamin.

It is most appropriate to close this section with Joseph and Benjamin, for you will see in this next section that Benjamin affords some amazing truth regarding this highly unique and important Covenant Pattern 1 – 2 – 1 trinity.

SITTING ON HIS RIGHT AND HIS LEFT

As we have just seen by way of several examples, the first will be last, and the last will be first. Man has yet to perceive or understand how oft applied and profoundly impacting this truth is in the ways and works of Yahweh. And undoubtedly, man not only has much more to learn regarding this, but also to experience. What we will examine now was the one item that initiated this entire writing. Upon first seeing this, it was all this writing was to entail, introduced by the preceding section. But as previously stated, the need to examine more concerning Yahweh's trinities became evident. And fittingly, now at last, let us look at that which was initially first. It is an amazing and revealing truth!

In Exodus 25, we see Yahweh's clear instructions regarding yet another vital 1 – 2 – 1 Covenant Pattern. The immense value of this pattern is evidenced in the fact that its representation was the sole piece of furniture in the holy of holies, which could be entered into only once a year by the high priest. And most importantly, as noted at the end of section two, the holy of holies evidences the Millennial Reign, when Immanuel dwells among man. This relevance is forthrightly stated in verse 8 of Exodus 25: "Let

them construct a sanctuary for Me, that **I may dwell among them.**" In affirming attesting truth, as you will see, it was above this Covenant Pattern in the holy of holies that Yahweh Himself dwelt. This of course was the ark of the covenant, with the mercy seat and two cherubim that cover it.

The ark was made of acacia wood and was two and a half cubits long and one and a half cubits wide, and was overlaid with pure gold, inside and out. There were four gold rings attached to the four feet of the ark; and two poles of like construction to that of the ark were placed through the rings, and the poles could never be taken out (verses 10-15). In verses 17-22, we read concerning the mercy seat and two cherubim:

You shall make a mercy seat of pure gold, two and a half cubits long and one and a half cubits wide. You shall make two cherubim of gold, make them of hammered work at the two ends of the mercy seat. Make one cherub at one end and one cherub at the other end; you shall make the cherubim of one piece with the mercy seat at its two ends. The cherubim shall have their wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be turned toward the mercy seat. You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you. There I will meet with you; and **from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you** about all that I will give you in commandment for the sons of Israel.

For your benefit, following is a representation of what the ark of the covenant with the mercy seat and two cherubim might have looked like (though it seems both wings would have somehow been over the ark):



Do you see the extraordinarily important Covenant Pattern in Yahweh's design here, upon which He Himself occupied? It was:

Covering cherub – Ark of the covenant – Covering cherub

And, in so much that the natural testimony reveals the true spiritual fulfillment, let us address the fulfillment.



Clearly, the ark of the covenant in the holy of holies looks to the throne upon which Immanuel will sit during the Millennial Reign with the two Remnant—one on His right and one on His left. This is what the mother of James and John eluded to when she petitioned: “Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left” (Matthew 20:21). But in truth, the two Remnant occupy that place. Thus we see:

Bride – Immanuel – Bride

In the Millennial Reign Immanuel takes the place of the Body of Christ, which is essential. Even as it is true—as went Christ, so goes the Body of Christ—which meant their affliction and death, in equal regard it will someday be true—as went Immanuel, so goes the Body of Immanuel. Undoubtedly, on the other side of the Millennial Reign the Body of Christ will have the right to rule. Here again, just as Yahshua’s first coming as a man had to be a death work, giving Him the right to come again and rule, so the Body of Christ’s 2,000-year death work will give them the right to rule on the other side of the Millennial Reign. (Read “[Yahweh’s Desire For His Church.](#)”) But as we have seen, during the Millennial Reign Immanuel will reign with His two-part Bride. “From between the two cherubim which are upon the ark of the testimony, I will speak to you” (Exodus 25:22). This is pictured in the above image where Immanuel sits upon the mercy seat with the two covering cherubs on His right and on His left.

Having just noted that the two cherubs provided the covering for the ark, you will find at [The Raven, part 2](#), that Satan is called “the anointed cherub who covers” (Ezekiel 28:14, 16). And as you will also read there, he has in fact been the covering of Christianity for 2,000 years. However, he is not a split work made clean; and his time in

that role comes to an end and he is replaced by the two cherubim that cover—the split two-part Remnant Bride. This is what you see here—the Bride becoming the covering over the Body of Christ. And this will most certainly be true in the Millennial Reign when the Bride rules and reigns with Immanuel for a thousand years. It would be most beneficial for you to read [part 2 of *The Raven*](#).

Also evidencing this order in the Millennial Reign is Revelation 24:4 where we see Immanuel sitting upon His throne, and around Him are twenty-four elders. As addressed in the [select portion of *Sending Out the Twelve*](#), those twenty-four are the twelve former-rain apostles whom Yahshua chose when He was here, as well as the twelve latter-rain apostles who are established in the concluding Elijah work that prepares His way. Thus, the twenty-four elders encompassed around Immanuel would be the twelve and twelve Covenant Pattern with Him in the middle. This is in fact the same pattern evidenced in Jeremiah 31:22, where it is written: “For Yahweh has created a new thing in the earth—A woman will encompass a man.” Thus we see:

Former twelve apostles – Immanuel – Latter twelve apostles

Having established that the two covering cherubs are the two Remnant who sit on His right and His left, let us also look at yet another most revealing passage regarding the ark and mercy seat. In Leviticus 16, we read about the sacrifices and rites that were to take place on Atonement. Keep in mind, Trumpets was on the first day of that month, followed by Atonement on the tenth, then on the fifteenth was the beginning of Tabernacles, which ran for seven days, and was concluded by the eighth great day on the twenty-second. Thus, all these events are associated with the third-part fulfilling Bride work (versus the Passover/Pentecost two-part Body of Christ work).

On Atonement, first a bull was offered as a sin offering for the high priest and his household, as well as a ram for a burnt offering. The priest would then go into the holy of holies and perform the following:

And he shall take of the blood of the bullock, and shall sprinkle with his finger on the front of the mercy seat eastward. And he shall sprinkle at the front of the mercy seat seven times from the blood with his finger [Leviticus 16:14].

This particular translation is from Green’s Literal Translation, which here reads the same as Young’s Literal Translation, less the King’s English. Next, a goat was slain as a sin offering, and the scapegoat was released in the wilderness, both of which were for the people. Verse 15 then states:

And he shall kill the goat of the sin offering which is the people's, and shall bring in its blood to the inside of the veil, and shall do with its blood as he has done with the blood of the bullock, and shall sprinkle it on the mercy-seat, and at the front of the mercy-seat.

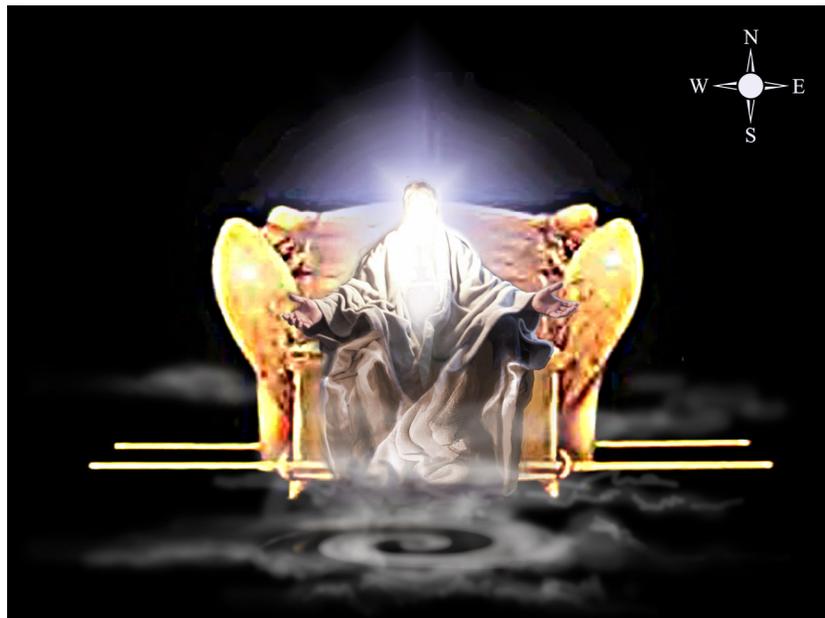
But one needs to ask some most important questions here: In both instances, why did the high priest sprinkle the blood only on the east side of the mercy seat, and at the front, or if you would at the middle of the mercy seat? Why did he not sprinkle it on the west side as well? And why did he sprinkle it in the middle seven times? One can be MOST certain all of this prophecies. And the only way we can know the answers to

this prophecy, is in examining this in light of the Covenant Pattern we have seen Yahweh apply over and over and over again with highly impacting and meaningful consequences. And in fact, it was this specific matter that sparked this entire writing.

To begin to understand this, let us ask another question: What direction did the tabernacle and the three temples face? In every case they faced eastward (Numbers 3:38, 2 Chronicles 5:11-12, and Ezekiel 47:1). This is most consistent with the ways of Yahweh, for at Creation in Genesis 2:8 we read: "Yahweh God planted a garden toward the east, in Eden; and there He placed the man whom He had formed." So concerning the tabernacle or temple, when anyone walked into it, they walked from east to west.

Now for another question: Was the ark of the covenant diagonal in the holy of holies, or was it along the same lines of the tabernacle or temple? Clearly, it was in line with the tabernacle/temple. First, we read that blood was applied on "the mercy seat eastward." So lengthwise, it was stationed east-west. Also, in Solomon's temple, we see that "the poles [of the ark of the covenant] were so long that the ends of the poles could be seen from the holy place" (1 Kings 8:8). With the poles extending into the holy place, again the ark had to be placed east-west.

Now, the next question is: Since the mercy seat is indeed a seat, which way would Immanuel sit on that seat? Facing north or south? There is very little question that He would be facing south. It is interesting that the Hebrew word for "south" has the root meaning of "right." This is quite logical in that when one faced to the east, the south was to the right. Likewise, the north implies to the left. In Joshua 19:27 where it says, "then it proceeded on **north** to Cabul," that Hebrew word is actually "left." In regard to facing to the south, or to the right, it is most compelling that the right hand of God is exclusively mentioned. There is never any mention of His left hand. So for Immanuel to face to the left, or north, is truly unthinkable. Also, the south is generally thought of as light, whereas the Hebrew word for "north" means "hidden." Therefore, we can confidently conclude that when Immanuel would sit on the mercy seat, He would be facing south, and His left hand would be to the east, and His right hand would be to the west.



So, what is the meaning of all of this? What conclusions can be drawn from all that Yahweh is saying here in these natural testimonies that have their fulfillment in the spiritual? Seeing His back, what has He done and what is He doing? Remember, this is the Covenant Pattern of the kingdom of heaven, and we will first examine this in regard to the church.

Let us recall the Covenant Pattern we have at hand here. It is:

Covering cherub – Ark of the covenant – Covering cherub

But now we know another piece of information—the directions associated with this. Thus we add:

Covering cherub (west) – Ark of the covenant – Covering cherub (east)

And of course the fulfillment of that natural testimony relative to the church is:

Bride – Body of Christ – Bride

And, let us now apply the added identifying information:

Bride (west) – Body of Christ – Bride (east)

Now, let us add yet another piece of information. We read that on Atonement, blood was sprinkled on the east side of the mercy seat, and seven times at the middle. None was sprinkled on the west side. So, marking in red the parts of the mercy seat that received blood, we see:

Covering cherub (west) – **Ark of the covenant** – **Covering cherub (east)**

And let us note, the central portion was sprinkled seven times. Seven times? Do we know of any other Covenant Pattern where the central portion was identified with the number seven? Of course we do, and here it is:

Olive tree – Lampstand – Olive tree

Yes, the lampstand was seven-branched. Thus we see once again the seamless nature of Bride truth. The Body of Christ, Christianity, is continually identified with the number seven. (Read [The Issue – II, page 5](#), for further evidence.) So, let us now take this truth we have seen concerning the ark of the covenant, and apply it to Zechariah 4. Thus we have:

Olive tree – **Lampstand** – **Olive tree**

And of course the fulfillment of all these natural testimonies is the two-part Bride, split by the Body of Christ. So let us now apply the same testimony, keeping the same east/west directions established in the holy of holies:

Bride (west) – **Body of Christ** – Bride (east)

What then are we seeing? The evidence is conclusive. In Zechariah 13:8, we saw that two parts, the first 2,000 years of the church, are cut off and die. These 2,000 years incorporated two of the three works (the Passing Over Principle): the first Bride to the east, as well as the Body of Christ. Both have died! Then, in keeping with the Passing Over Principle, the third part does not die but ascends alive into heaven.

Therefore, do you now see why Yahweh had the east side of the mercy seat, where the first covering cherub was stationed, sprinkled with blood? It was because the first Remnant would be a sacrifice unto Him in their death. And do you see why He had the central portion of the mercy seat sprinkled with blood seven times? Because the Body of Christ would be a sacrifice unto Him with their death as well. And finally, do you see why the west side of the mercy seat where the second covering cherub was stationed, was not sprinkled with blood? Because we, the second Remnant, do not die, but ascend alive.

Keep in mind when examining the above patterns, the Hebrews read from right to left, not left to right as we do. Also, most importantly, this is the course of the sun through the day—east to west. In fact, in Matthew 24:27, we read the words of Yahshua in a literal translation: “For as the lightning comes forth from the east and shines unto the west, so will be the presence of the Son of Man.” What we have just learned brings new meaning to this passage. Why did Yahshua say His presence is specifically identified with first the east, and then the west? Frankly, if this statement was just a matter of suddenness, there would have been no reason to give the east and west. He could have just said, “like lightning.” But no, He identified His presence specifically as being in the east and in the west. And what lightning have you seen travel east to west? Lightning is random. Is it not evident that those two specific directions are indeed the two times in which His presence is upon this earth—first with the first Remnant, and second at His coming at the time of the second Remnant? Here again we see the seamless truth of the Bride—seeing Yahweh’s back!

Let us look further at the testimony of the east and the west. Of course the east denotes the morning, and the west denotes the evening. Most revealing, burnt offerings were required each day at both of those times, whereupon in like manner and testimony Yahweh promised to meet them at the doorway of the tent of meeting (Exodus 29:38-43)—His presence. Relative to His presence with the two Remnant, the morning offering would be at the beginning of the church with the first Remnant. Regarding the evening offering, that would be with the second Remnant.

It is interesting that the Hebrew’s day began at evening, even as the Day of Yahweh, the Millennial Reign, begins at evening in association with the second Remnant. In further affirming testimony, in 1 Kings 18 we read the account of the test of Carmel between the prophets of Baal and Elijah. From morning to evening the prophets of Baal attempted to get their god to receive their offering by fire, but failed. Then in verse 36 we are told

that at the time of the evening offering, Yahweh God received Elijah's offering by fire. This is the evening offering of the Elijah second Remnant Bride who ascends alive.

In equal testimony regarding the second Remnant, in Genesis 24:11 we read that the Bride type, Rebekah, watered Eliezer's camels in the evening; and it was likewise in the evening when Isaac (the type of Immanuel) was out in the field meditating when Rebekah was brought to him (verses 63f). Upon receiving her at evening, he took her into his mother's tent, a type of Immanuel taking the Bride into Jerusalem above, the mother of us all.

Furthermore, there are several matters whereby a person was unclean until the evening (Leviticus 11:24-28; 15:5-7; 17:15; Numbers 19:19). This is the evening purification we, the church, even the Bride, need today.

And as our final testimony regarding the evening, we note in Matthew 16:1-3 that the Pharisees and Sadducees came to Yahshua, testing Him, and asked Him to show them a sign from heaven. But He replied to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' And in the morning, 'There will be a storm today, for the sky is red and threatening.' Do you know how to discern the appearance of the sky, but cannot discern the signs of the times?"

We must ask again: Was Yahshua equally telling us something regarding the two Remnant relative to the morning and the evening? First, with the red sky, possibly we see the scarlet thread testified to. Furthermore, quite relevant to what we have thus far seen evidenced, He relates the morning sky to being "threatening" or "sorrowful"; and in contrast, the evening sky is, literally, "calm" or "good." Then He asks, "Can you not discern the signs of the times?" If we are discerning this correctly, what Yahshua was saying relative to these two "signs of the times," is that at the "morning" the scarlet-thread-possessing first Remnant at the time of His first coming as a man, came at a time that was threatening and sorrowful, and He Himself was killed and the Remnant were killed and scattered. In contrast, at the "evening" the scarlet-thread-possessing second Remnant at the time of His second coming as a glorified man, are established in a time of and have an outcome that is calm and good and we do not die but ascend alive.

In conclusion to all these testimonies, let us repeat the Covenant Pattern we see here regarding the church:

Bride (west) – **Body of Christ** – **Bride (east)**

With all we have seen being so clearly established, let us conclude this portion with an equally clear and certain testimony specifically regarding the two sitting on the right and the left of Immanuel. To begin with, we have already seen the testimony of the twenty-four elders on each side of Him. However, these were laid out according to our left-to-right thinking. Let us now more correctly lay them out right to left, adding the notations of the right and left sides of Immanuel, who sits upon the mercy seat:

Latter twelve apostles (His right) – Immanuel – Former twelve apostles (His left)

Now, expanding this beyond merely the twenty-four elders, this would be the same pattern for the first and second Remnants:

Second Remnant (His right) – Immanuel – First Remnant (His left)

Adding as well the testimony of the ark of the covenant, we see that the first Remnant sits on Immanuel's left, which is the east (the side of the mercy seat that was sprinkled with blood), and the second Remnant sits on His right, which is the west (the side that was not sprinkled with blood).

Second Remnant (His right/west) – Immanuel – First Remnant (His left/east)

Knowing all of this, let us now see this clear and telling witness regarding the two Remnant. In Genesis 35:17-18, we read regarding the birth of Benjamin by Rachel: "When she was in severe labor the midwife said to her, 'Do not fear, for now you have another son.' It came about as her soul was departing (for she died), that she named him Ben-oni; but his father called him Benjamin." "Ben-oni" means "the son of my sorrow," in contrast to "Benjamin," which means "the son of my right hand." Therefore, we see that "the son of my sorrow," evidenced with death, becomes "the son of my right hand," the place of authority and reigning.

This is precisely what we have seen in the repetitive testimonies of the two works whereby the first dies and the second secures the fulfillment or victory. Yahshua was one such example of this very revealing, consistent, and profound truth. With His first coming He too was a man of sorrows, acquainted with grief, and He died. But the second time He comes, He will rule as King, essentially at the right hand of God—the Son of My sorrow, becoming the Son of My right hand.

In further revealing and noteworthy testimony, we read in Judges 3:15 and 20:15-16 that the Benjamites were left-handed. So, what could this mean? This is most revealing. Regarding the one who sits on the right hand of God, if they extended their hand to Him, then their left hand would touch or take His right hand. Thereupon, their strength would be in their left hand. Thus we see it most fitting that "the son of My right hand," would be one who is left-handed! In further testimony, Judges 20:16 adds that with that hand the Benjamites could "sling a stone at a hair (not a hare, but a hair on a hare) and not miss." Thus their left hand was immensely capable—once again a testimony of being at the right hand of God. This is the "son of sorrow" first work, that gains the right to be the "son of the right hand" second work. And of course this is the testimony of the east and west sides of the ark of the covenant—the former receiving the blood, and the latter escaping that death. And is it any surprise that the tribe of Benjamin camped to the west of the tabernacle (Numbers 2:18 and 22); and that Judah, the tribe of Yahshua and the Body of Christ, camped east of the tabernacle (Numbers 2:3)?

This writing is filled with truth regarding the ways and works of Yahweh God; and in closing this section, we will briefly share a most unique and revealing aspect of those ways. We have already noted that Hebrew reads right to left. But it was the Greeks who changed reading to where it was left to right. These opposites cannot be mere happenstance, and you will now see these differences in the ways of Yahweh.

Consider this: we see that Yahshua sitting on the mercy seat in the holy of holies would mean that His left hand would be east, and His right hand would be west. Now, if someone came and stood before Him, which direction would their right hand be located? Just the opposite. Their right hand would be east, and their left hand would be west.

The question concerning this reversal phenomenon came up while writing this section, whereupon two natural but very prophetic testimonies came to my attention that evidenced just the opposite: that the right was loss and death. This puzzled me greatly, and I wondered how right could now be loss? The answer is found in 2 Corinthians 3:18. Here we read: "But we all, with unveiled face **beholding as in a mirror** the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the spirit."

What does a mirror accomplish relative to one's image? It reverses it. Write two digits on a piece of paper and hold it up to a mirror and what do you see? The mirror reverses the order of the numbers, and even each number is backwards. It would be the same if you stood before someone, both with arms extended, and your right hand would touch their left hand, and your left hand would touch their right hand. So, when we behold Yahweh as in a mirror, we are in fact opposite of Him in creation and even in order. This is the same truth seen in 1 Corinthians 13:12, which states: "For now we see by a mirror in a riddle, but then face to face; now I know in part, but then I will know fully just as I also have been fully known." The mirror riddle is that as the created, we are opposite of Him in our order and in our ways.

Here are some examples of this. We see that for Yahweh, east, and thus left, is death; while west, and thus right, is life. But as a mirror image of Him, for us **our right is now death, and our left is life**. In reality we saw this with Benjamin. His strength was in his left hand, while the strength of Yahweh is in His right hand—again, just the opposite.

Furthermore, this mirror image that we are as man was explicitly evidenced in that when the high priest came before the ark of the covenant, blood had been placed upon his **right** ear, thumb, and big toe (Leviticus 8:23, 24 and Exodus 29:20). Once again, this was just the opposite of the ark and mercy seat. Thus, even this mirror image of priestly man as he stood before the ark with his right side sprinkled with blood, maintained the truth that death was associated with the east.

In like testimony, Yahshua instructed man: "If your **right** eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into Gehenna. If your **right** hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into Gehenna" (Matthew 5:29-30). Here again, as a mirror image of God, what is right for us, is left for Him. Relative to Yahweh, it was in fact the left work that was cut off and died. As a testimony of this, His left hand is never mentioned. It is as though it too is cut off!

Therefore, we clearly see that that which is right for us, is left for Yahweh. Just as Hebrew and Greek are read in opposite directions, so God and natural man are opposites. Once I saw this I could understand that the two natural prophetic

testimonies concerning the right, were in fact man's testimony of what Yahweh does in the opposite order—to the left. If you would like to read more about this mirror effect as it pertains to the trinity of man, read [The Soul](#).

Adding two revealing testimonies regarding this mirror image, first in 2 Kings 4:32-35 we see a most unusual but hopeful evidence. Elisha laid on a dead child as a mirror image, putting "his mouth on his mouth and his eyes on his eyes and his hands on his hands, and he stretched himself on him . . ." With this the child became warm. Then upon Elisha forming the mirror image once again, the child sneezed seven times and opened his eyes. This is what Yahweh has to do for man, His mirror image, bringing life and sight to us. And here again we see the number seven, evidencing the dead Body of Christ.

And finally, most interesting, confirming, and significant is that man himself evidences this mirror image, even the flip to make clean. I would well imagine you know that the human brain is two parts—a left side and a right side. And I would imagine that you equally know that the left side of the brain controls the right side of the body, and the right side of the brain controls the left side of the body. So, God actually flips man's processes. But it makes one wonder: Does He have to flip them back to make us clean or restore us as we have seen? Passover & Pentecost – Tabernacles must be restored to Tabernacles – Passover & Pentecost; and Government & Money – Religion must be restored to Religion – Government & Money. Therefore it makes one wonder if when man is placed into his heavenly body this crossover will be reversed.

Gaining from all we have learned up to now, there is yet one final item that demands to be addressed: Ezekiel's temple, with special attention given to, of course, the eastern gate.

EZEKIEL'S TEMPLE

There is considerable confusion, wonder, and opinion as to what Ezekiel's temple might be or represent. Some hold it to be literal, while others regard it to be figurative or spiritual. The dimensions provided in Ezekiel 40 through 47 certainly do not correspond to any of the previous temples; and the temple is in fact distinctly different in many ways, including religious practices and procedures. There is no laver, no table of showbread, no lampstand, no altar of incense, no veil, and no ark of the covenant. The only items that are there are the altar for burnt offerings that is in the inner court, and a single and unique wooden altar in the holy place. And in contrast to previous temple altars located in the inner court that were supposedly approached from the south by a ramp, this altar is approached from the east (Ezekiel 43:17), and there are steps that in prior temples were forbidden (Exodus 20:26). In addition, quite uniquely a river flows eastward from the threshold of the temple, where no river has ever flowed before. Also, its ever-increasing flow is entirely unnatural and unrealistic, along with the trees that continually bear fruit and their leaves are for healing, as well as the fact that the water goes to the sea and those waters are healed.

We will look at some of the specifics of the chapters that deal with the eastern gate. But before we do, as indicated by what you just read, you will see that Ezekiel's temple is indeed a representative type of that which was to be. It will never be built as a natural

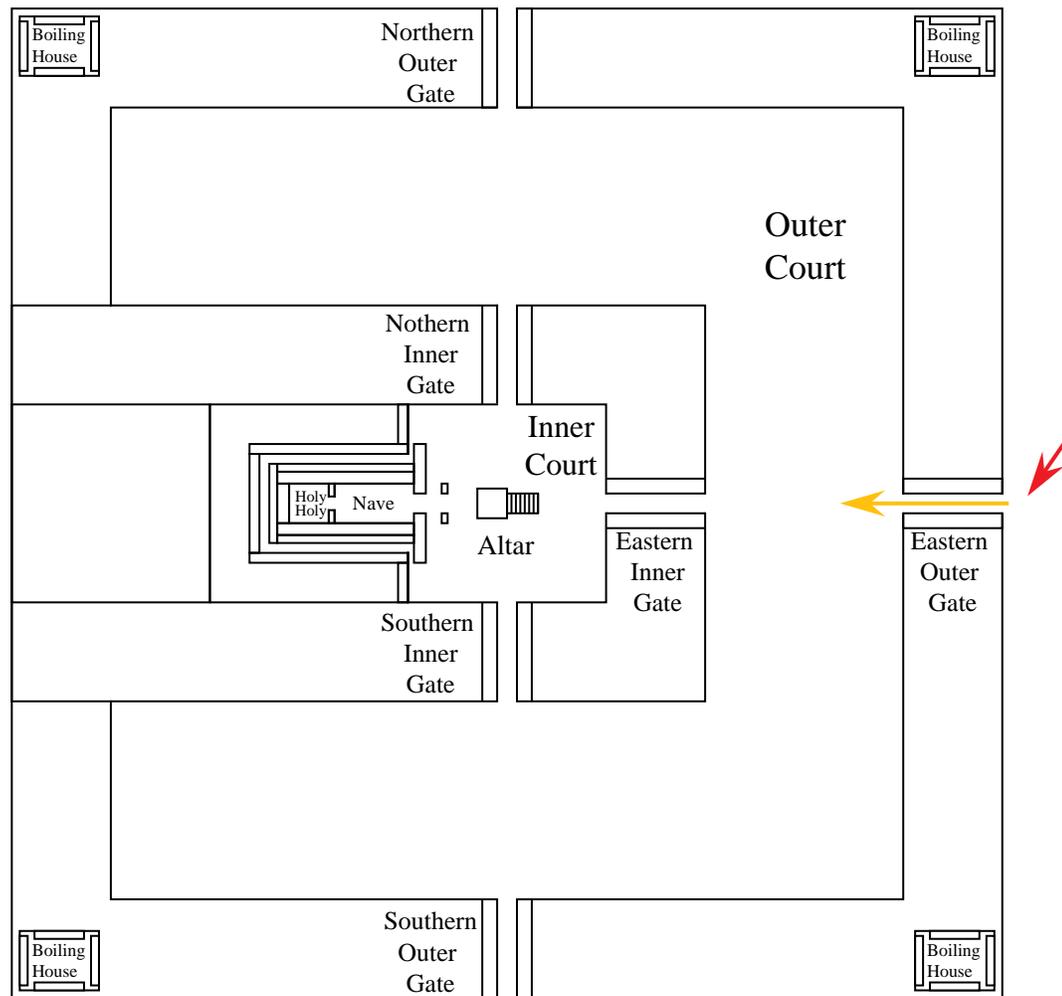
stone temple, as many Christians and Jews alike suppose. And in fact, as you will see, for the last 2,000 years it has been in the process of fulfillment. But just like the natural tabernacle and temples, it too has been a shortfall! In addition, it too will have to be torn down and replaced. Despite the hopes and promises of those structures in past times, they all failed and were torn down. And this spiritual temple will follow the same inevitable fate.

Why would it be otherwise with this one? It too is of this earth, and we repeatedly read that the things of this world are passing away. It is the spiritual that we must have—that which is from Jerusalem above. And as you will see, the weakness and failure of this temple comes because it still relies upon natural man—**the spiritual being given to natural man**. This has been the problem since the Garden, including the last 2,000 years of the church. As has been proven time and time again, this mix of heavenly and earthly is guaranteed failure! You will be amazed at all you are about to read and learn here. Let us now look at the specifics of these highly relevant and revealing chapters regarding the eastern gate.

In Ezekiel 43:1, Ezekiel was led to the eastern gate located on the outer wall. The fact that it is the outer gate is proven in the preceding chapter, verses 15-20. Ezekiel 43: 2-4 continue:

. . . and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory. And it was like the appearance of the vision which I saw, like the vision which I saw when He came to destroy the city. And the visions were like the vision which I saw by the river Chebar; and I fell on my face. And the glory of Yahweh came into the house by the way of the gate facing toward the east.

Before proceeding any further, let me tell you what is about to unfold, for we will be taken on a journey that successively leads in and out of the temple. What you just read in chapter 43 takes us to the outer east gate. But what you will find is that there is also an east gate on the inner wall that encompasses the inner court. In the following diagram, you can see the general layout of Ezekiel's temple. You will notice that there are three pairs of gates: an inner and outer north gate, an inner and outer east gate, and an inner and outer south gate. There are no west gates. You will also notice that there is an outer court and an inner court, where the altar was located. In this diagram, our beginning location at the outer east gate is marked with a red arrow. Also, there is a gold line, showing that "the Glory of the God of Israel" passed through the east gate.

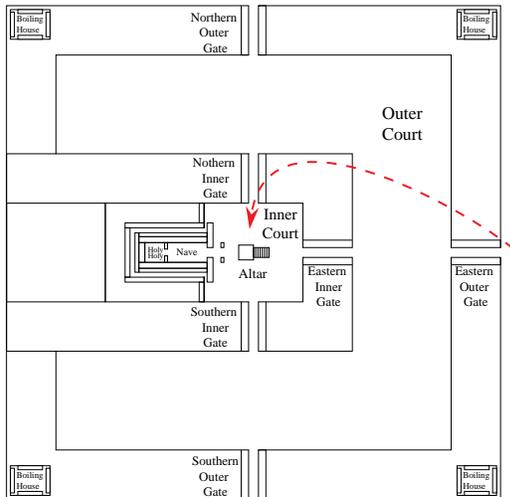


After going to that outer gate facing east as we just read, next we will be taken into that inner court. Then in chapter 44, verses 1-2, we are taken back to the outer gate facing east. Then in verse 4 we are taken through the north gate back to the inner court. Next, in chapter 46 we briefly go to the outer court; and in chapter 47, verse 1, we go back into the inner court. Finally, we go back through the north gate and around to the outer east gate. So to summarize the places and chapters in this journey we see:

1. Outer east gate (43:1-4)
2. Inner court (43:5f)
3. Outer east gate (44:1-2)
4. Inner court (44:4f)
5. Outer court (46:21f)
6. Inner court (47:1)
7. Outer east gate (47:2f)

So remember, we go out, . . . in, . . . out, . . . in, . . . out, . . . in, . . . out! I hope this helps in what are already a most difficult five, and even nine chapters to understand. Also to

help, as you see at the beginning of the next paragraph, anytime we are about to change locations, this is marked by a parenthetical notation that is based on the above enumerated key. Furthermore, we will repeat the diagram in a smaller version, marking the locations and the journeys. Let us continue.



(2.-In) After going to the outer gate facing east in chapter 43, Ezekiel was then lifted up by the Spirit and brought into the inner court, which is where the altar is located, and “the glory of Yahweh filled the house” (vs. 5). Verses 6-7 continue:

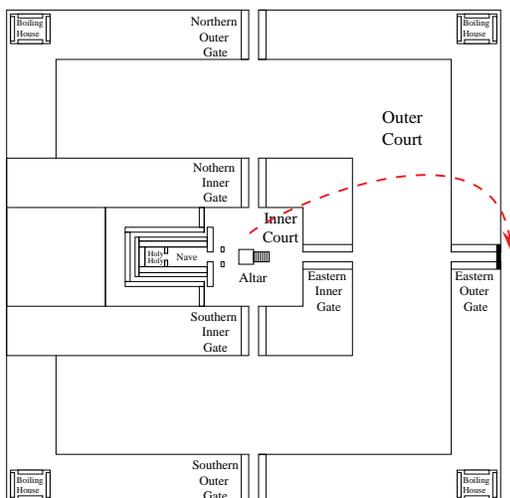
Then I heard one speaking to me from the house, while a man was standing beside me. He said to me, “Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever.”

Then in verse 12, Yahweh speaking from the house added:

This is the law of the house: its entire area on the top of the mountain all around shall be most holy. Behold, this is the law of the house.

After saying this, the measurements of the altar were set forth, as well as its purification procedure. (3.-Out) We will comment about this altar shortly, but let us now go to chapter 44. Here we read in verses 1-2:

Then He brought me back by the way of the outer gate of the sanctuary, which faces the east; and it was shut. Yahweh said to me, “This gate shall be shut; it shall not be opened, and **no one shall enter by it, for Yahweh God of Israel has entered by it; therefore it shall be shut.**”

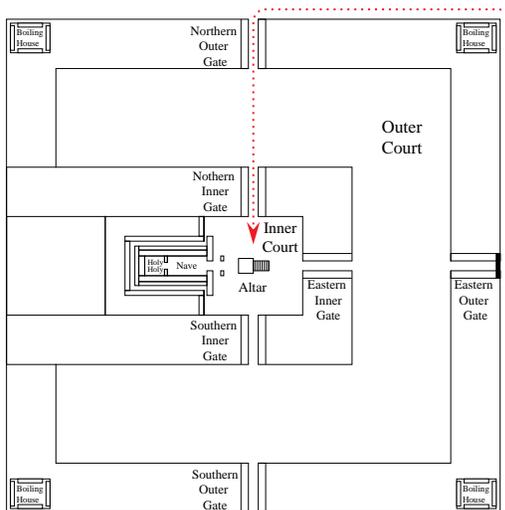


First, this “outer gate . . . which faces the east, and it was shut” spoken of here, is the same gate addressed in 43:2-4. (You will notice in the diagram the gate is now shut.) Note the similarities of these descriptions. There we read, “the glory of **the God of Israel** was coming from the way of the east. . . . And the glory of **Yahweh came into the house by the way of the gate facing toward the east.**” Chapter 44, verses 1-2, then affirm that which had taken place in the previous chapter—**“for Yahweh God of Israel has entered by it; therefore it shall be shut.”** This closure is further confirmed in Ezekiel 47:2, which will be addressed shortly, where we read, “He

brought me out by way of the north gate and led me around on the outside to the outer gate by way of the gate that faces east.” Here again, the way to get to the outside of the closed east gate was to now go out the north gate and around to it. Again, the outer east gate is the one that has been closed because Yahweh God of Israel entered through it.

Now, a side comment is necessary here. Christians and Jews alike make a big to-do that the eastern gate in present Jerusalem is likewise closed. And, they quote these verses in Ezekiel 43 and 44 as though they are a prophecy about and relevant to that gate, when in fact that gate has nothing whatsoever to do with Ezekiel’s temple. Then they wrongly postulate that Yahshua will return and pass through that gate once again. Well, that might make great drama akin to “Raiders of the Lost Ark,” but the reality is that both are fiction. How can anyone take a prophecy regarding Ezekiel’s temple, and apply it to a gate possibly rebuilt by the Romans around 520 AD, and the Muslim Ottomans sealed off in 1541? That gate has absolutely no relationship whatsoever to the east gate of Ezekiel’s temple! If it did, where is the rest of the temple? (More on this shortly.) Man once again proves that his thinking is natural, and not heavenly.

In this regard, Paul clearly stated that natural Jerusalem is Hagar, and is in slavery—the bondwoman according to the flesh (Galatians 4:22-25). But Jerusalem above, who has been barren up to now (no one has yet to enter into immortality except Yahshua) is the fulfillment we MUST have. So why should anyone look to natural Jerusalem/Hagar with any hope whatsoever regarding the kingdom of heaven or the coming of Immanuel? They would all be sorely disappointed and die waiting for the fulfillment of their false expectations. Again, they are natural men performing natural thinking—attempting to work the kingdom out in the flesh.



(4.-In) With the outer east gate now shut, in Ezekiel 44:4 we are told that Ezekiel returns by way of the north gate to, evidently, the inner court; and again the glory of Yahweh filled the house. Temple duties are then addressed in the remainder of chapter 44, as well as in 45.

Next, the inner gate facing east is addressed. In Ezekiel 46:1, we read that which Yahweh spoke to Ezekiel:

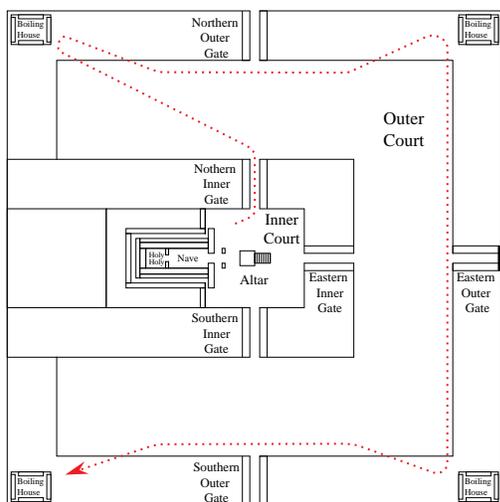
“Thus says the Lord Yahweh, ‘The gate of the inner court facing east shall be shut the six working days; but it shall be opened on the **sabbath day** and opened on the day of the new moon.’”

Then in verse 12 we read Yahweh’s continuing instruction:

“When the prince provides a freewill offering, a burnt offering, or peace offerings as a freewill offering to Yahweh, the gate facing east shall be opened for him.

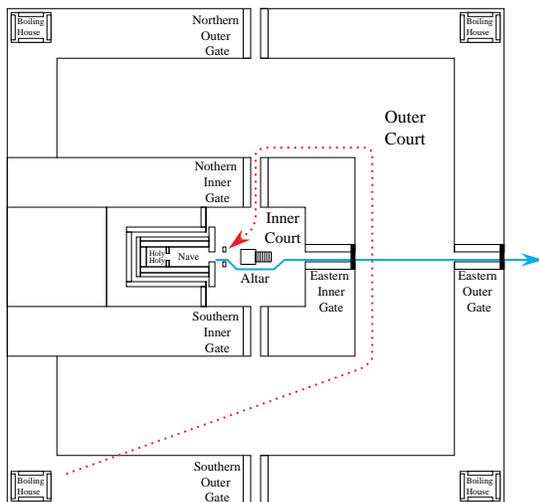
And he shall provide his burnt offering and his peace offerings as he does on the sabbath day. Then he shall go out, and the gate shall be shut after he goes out."

So, we read that the inner gate facing east, the gate leading into the court of the sanctuary where the altar is located and provides passage into the sanctuary, is closed for six days, but is opened on the seventh day, the sabbath. I hope you understand this, for it will be quite important when we see what Yahweh is telling us regarding all of this.



(5.-O-Court) Still within the temple, in Ezekiel 46:21-24, Ezekiel was then led into the outer court. There he is taken to each of the four corners of the court where there are smaller courts, or "boiling houses," where the sacrifices of the people are boiled.

Briefly, here we find a testimony to the Remnant. These corners of the outer court are like testimonies to the corners of the field for the poor and needy (Leviticus 23:22), the corners of a man's beard that could not be trimmed (Leviticus 19:27), and the corners of Yahshua's garment, which when people touched they were healed (Matthew 9:20, 14:36; Numbers 15:37-40). It is a remnant of the whole.



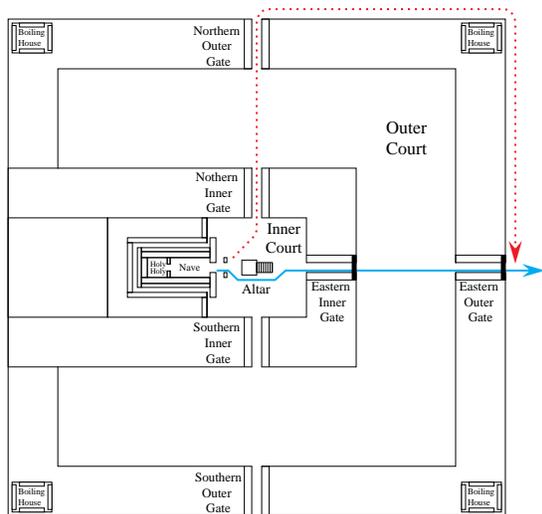
(6.-I-Court) Next, in Ezekiel 47:1, Ezekiel is led back into the inner court. Here we read:

Then he brought me back to the door of the house; and behold, water was flowing from under the threshold of the house toward the east, for the house faced east. And the water was flowing down from under, from the right side of the house, from south of the altar.

This "threshold of the house toward the east" is the threshold of the door of the temple per se. The water comes from there, flows past the south side of the altar, and then obviously onward and under the closed inner east gate.

We can assume it is closed since they continually pass through the north gate. Thus, you will notice in the diagram that this gate is closed. Also, you can see the origin and course of this water, shown in blue. Additionally, you will note what we have seen before—that the "right side" is indeed the south. It is interesting that in Solomon's temple, south of the altar was the vast bronze sea with its twelve bronze oxen supporting it. Now the sea, or laver, is missing; and from that area the water is freely

flowing out of the inner court, under the inner east gate, and under the outer east gate. (Here again we see another evidence that this temple is not natural but spiritual.)



(7.-Out) Finally, continuing with verse 2 of Ezekiel 47, we read the concluding leg of this journey where we go back to where we began, back to outside of the outer east gate:

He brought me out by way of the north gate and led me around on the outside to the outer gate by way of the gate that faces east. And behold, water was trickling from the south side.

So, the water originating from the inner court now makes its exit under this outside eastern gate. What we are getting ready to read is very much so key to understanding what this temple's fulfillment truly is, and what is

expected in that fulfillment. Here now are verses 3-5 in a more literal translation, laid out measurement by measurement:

When the man went out toward the east with a line in his hand, he measured a thousand cubits, and he led me through the water, the waters of the soles.

Again he measured a thousand and led me through the waters, the waters of the knees.

Again he measured a thousand and led me through, the waters of the loins.

Again he measured a thousand; and it was a river that I could not ford, for the water had risen, waters of swimming, a river that could not be forded.

When I began examining these chapters in Ezekiel, I had no idea what this temple was prophesying or representing. It was far too complicated to understand. And it was not until I considered these three verses that its representation became evident.

In past writings, I have often considered this water to be the latter rain, and this can indeed still be relevant. But there was one item here that could never be computed into that consideration—the four successive measurements of a thousand cubits each. Finally, on this occasion I had to consider what these 4,000 cubits meant. First, I wondered if maybe they were relative to upward higher dimensions, but immediately dismissed that prospect. Then I asked the frank question that if they were in fact representations of four 1,000-year periods of time, where would they lead?

Hereupon, relative to the church that began 2,000 years ago, we see that 1,000 years of waters of the soles, and 1,000 years of waters of the knees, would take us to where we are today. Well, that indeed made sense. Essentially all translations of verse 3 say that it was water “to the ankles.” But the Hebrew word they translate as “ankles” literally

means “end.” And the end is not the ankles, but instead the souls of the feet. And we know that the souls or feet represent kingdom rights. This is evidenced in that Abraham was given everything the souls of his feet had touched, and Yahshua washed the disciple’s feet. And in Ezekiel 43:7, which we recently read, Yahweh declared, “Son of man, this is the place of My throne and the place of the **soles of My feet**, where I will dwell among the sons of Israel forever.” Christianity did indeed receive the rights to the kingdom of heaven on earth.

To understand the waters of the knees, in 1 Kings 18:42 we see that Elijah prayed on Mount Carmel by crouching down and placing “his face between his knees.” Prophetically and intercessorally, it is the same as Yahweh saying that He would place Moses in the cleft of the rock and he could not see (Exodus 33:22). It is the same as Jeremiah being instructed to place a linen waistband in the cleft of the rock, it thereby becoming worthless (Jeremiah 13:4-7). It is the same as wrapping the dead body of Christ in linen and placing it in the cleft of a rock (Luke 23:53). Clearly, the face between the knees is the breach period of the Body of Christ, evidenced here with the waters of the knees. So, the first 2,000 cubits of the waters of the souls/feet and the waters of the knees, are exactly the timing and experience of where we are today—the church receiving the kingdom rights, while hidden in the cleft of the rock.

Next, we see that the third-part 1,000 years of waters of the loins would take us through the Millennial Reign. This would be the seventh day, even the day when the inner east gate could be opened. First, let us note that this third part was also testified to by Elijah. In verses 43-46 of 1 Kings 18, during the time his face was hidden in the cleft between his knees, **seven** times he sent his servant to look toward the sea. Here again, just like the seven sprinklings of the blood or the seven-branched lampstand, this is Christianity. After these seven times, the servant came back with the report of seeing a cloud the size of a man’s palm. Thereupon, Elijah girded his loins and outran Ahab to Jezreel.

We have noted that Christianity was supposed to get 3,000 years in order to fulfill the kingdom of heaven. If they were successful, they would continue to make progress in this third part, gird up their loins in the waters of the loins, and succeed. And as noted in previous writings, with this success they would have completed their labors and rested on the sabbath they have evidenced for 2,000 years—the eighth day, or Sunday. The reason Christians call Sunday the sabbath is because, governmentally, if they could be successful with their 3,000 years, they would rest on the eighth day. And as we see here, the seventh day would have been their waters of the loins, and their eighth day would have been their waters of swimming! What are waters of swimming? These are the waters where one is not connected to this earth anymore. It is ascending alive, just as Yahshua did so on his fourth year as well. His ministry was for three and a half years, and in His fourth year He did that which the Body of Christ would never do in their fourth 1,000-year period. Remember, as went Christ, so goes the Body of Christ. But, because they are earthly flesh men, they fail (e.g., lacking the power of resurrection); and Yahshua has to come and perform what they fail to accomplish.

It is most interesting that there is a Christian web page—which quite appropriately is chapter 7 from a book—that lays out the very thing we have been seeing here pertaining to Christianity’s foreshadowed success in their fourth-part sabbath. Here, the author does a great job in describing the layout of the temple. But, what he presents is still natural thinking, as he proposes that Ezekiel’s temple is the natural temple that

will be built in the Millennial Reign. Here is the link to the web page: "[The Millennial Temple](#)."

In his work he lays out what he calls the "temple history," and identifies what He calls the dwelling places of God. Appropriately, there are seven of these—the seventh being Christianity's eighth-day sabbath rest. The first place is rightfully the Garden of Eden. He then moves forward to the second place, which is 500 years of the tabernacle (1500 BC to 1000 BC). The third place is 500 years of Solomon's temple (1000 BC to 500 BC). Fourth is 500 years of the second temple (500 BC to 0). This now of course comes to the 2,000 years the church, the Body of Christ, which is the fifth (0 to 2000 AD). The sixth dwelling place is the Millennial Reign, or what he thinks will be Ezekiel's natural temple (2000 AD to 3000 AD). And most interestingly, the seventh, the sabbath, which is in fact the eighth day of man, he calls the "Bride of Messiah." What he is saying is that the Body of Christ fulfills the Bride on what is actually the eighth day!

That which he lays out here is truly the test of Carmel as to who will be the Bride and enter into immortality! And if Ezekiel's temple was fulfilled, not in the natural way as this man expects but in the spiritual, he would be right. But the very fact that he is still looking to the natural, his hopes will fail, just as Christianity as a whole has failed.

Let us briefly examine two more testimonies of this failure and its consequences. We already see the great significance of Tabernacles for today. Also, we have noted that Yahweh propounds contradiction riddles. Regarding these riddles, in [The Key To Their Understanding, Page 5](#), we find that the books of Samuel and Kings reveal or represent Christianity, while the books of Chronicles reveal or represent the two Remnant. Keeping this in mind, we find that when Solomon's temple, a type of the Millennial Reign, was dedicated appropriately during Tabernacles, in Christianity 1 Kings 8:66 the people were sent home "on the eighth day," which would have been the twenty-second. But in contrast, in Remnant 2 Chronicles 7:10 the people were sent home "on the twenty-third day of the seventh month," after the eighth day. Thus we see that in Christianity Kings the people did not participate in the great eighth day when Yahshua promised that from one's "innermost being will flow rivers of living water" (John 7:38). But in contrast, in Remnant Chronicles the people did participate. Therefore, evidenced here we find that on Christianity's great eighth day, their sabbath, they would not enter into Yahweh's culminating rest. Rivers of living water (deep enough in which to swim) would not flow from them and they would have to depart from the temple on that eventful day. And in contrast, the Remnant experience that great eighth day, and with time cut short, even early.

In like testimony, in Luke 13:6-9 Yahshua told a parable where a man had a fig tree, [which is prophetic of Christianity](#), and for three years it brought forth no fruit. These would be the fifth, sixth, and seventh days of man—the three-part period Christianity is supposed to receive. He therefore instructed the gardener to cut it down. However, instead the tree was to be fertilized and left alone for the next year—Christianity's eighth-day sabbath rest. But if it did not produce fruit the following year, it was to be cut down. Though these two testimonies are slightly different in the way this is accounted, the outcome is the same—rejection and loss!

This is why today we so desperately need for Yahweh to have mercy, cut time short, and establish His true Remnant Bride now, take her to heaven, make her one flesh with Him, and return to rule and reign on this earth in the Millennium, the seventh day.

Thus we see that those 4,000 cubits of water flowing from the temple were a testimony of what the 4,000 years of the Body of Christ would be if they were successful. This was the key I needed so as to be able to see what Ezekiel's temple truly represented. With the highly unique testimony of this river—beginning in the temple inner court and flowing under the two closed east gates, increasing with increments of four units of 1,000 cubits each, flowing to the sea and healing it, and the trees continually producing fruit and the leaves for healing—it was quite obvious that this temple was not literal stones, but solely prophetic. And let it be added here, if Christians were indeed successful with their 3,000 years, as well as their eighth-day sabbath rest, then the outcome would indeed be that the dead (the sea) would be healed, their fruit would be endless, and their leaves would bring healing. BUT, they have failed for 2,000 years, and would continue to fail if given more time! Therefore, Yahweh has to cut their time short from 3,000 years to 2,000 years, and perform on the seventh day, the loins day, what they would totally fail to accomplish—bringing forth the required fruits of the kingdom.

Do you see then that **Ezekiel's temple evidences what the Body of Christ, Christianity, would be IF they were successful?** This river, as well as other clear testimonies, most certainly attest to this. It is written, "knowledge is easy to one who has understanding" (Proverb 14:6). Having this understanding of what Ezekiel's temple truly is, we can see the meaning of other like testimonies found in this temple, some of which we will now address.

Let us begin with the very important testimony of the outer gate facing east being closed. In Ezekiel 44:1-2 we read:

Then He brought me back by the way of the outer gate of the sanctuary, which faces the east; and it was shut. Yahweh said to me, "**This gate shall be shut; it shall not be opened, and no one shall enter by it, for Yahweh God of Israel has entered by it; therefore it shall be shut.**"

Here again, we see a case of ignorance and blindness on the part of Christians (and Jews). What did that passage just say? Did it say that the gate would be closed until the Son of God would pass through it? That is what Christians tell us, and they even make this claim regarding a gate the Roman's built in a city that is Hagar. That gate is closed in Ezekiel for one reason: "**Yahweh God of Israel has entered by it!**" He never passed through that Roman gate. And whatever gate He did pass through can NEVER be opened again!

How can Christians claim Yahshua is coming through that gate AFTER it is already closed? They claim that He is coming again to go through it a second time (when it was not even built until 520 AD). But, that passage clearly states: "**This gate shall be shut; it shall not be opened!**" That natural gate in Jerusalem is an inaccuracy in many ways, like unto acclaimed Catholic relics of the actual cross upon which Yahshua was crucified.

So, what is Yahweh really telling us here? And when and how will Yahshua return? That true eastern gate was closed when God became flesh and Yahweh/Yahshua walked through it by coming to this earth as a man and fulfilling His role as Savior. Remember, this entire temple is spiritual; and as we saw with the ark of the covenant, the east is death! He came early and died for man and then left, leaving the kingdom of heaven in the hands of the Body of Christ; and that closed gate attests to Yahshua's completed work as Savior. "It is finished!" It is closed! Thus, Ezekiel's temple, the work of the Body of Christ, was in fact initiated when 2,000 years/cubits ago He passed through that spiritual gate. And, as Jews and Christians await the reopening of that Jerusalem eastern gate, they are in fact proposing re-crucifying the Son of God!

In further confirmation of this representation of the Body of Christ, on the seventh day in Ezekiel's temple, who is it who passes through the inner eastern gate? Is it Yahshua and His Bride? No! It is the Body of Christ. In Ezekiel 46:12 we read:

When the **prince** provides a freewill offering, a burnt offering, or peace offerings as a freewill offering to Yahweh, **the gate facing east shall be opened for him.** And he shall provide his burnt offering and his peace offerings as he does on the sabbath day. Then he shall go out, and the gate shall be shut after he goes out.

There is common agreement that for many reasons this prince who passes through the gate facing east is not Yahshua; but who he is is debated. However, knowing what we now know, the answer to this question is clear and confirming. Of course we know that Yahshua is identified as the "Prince of Peace" (Isaiah 9:6). Also, in Daniel 9:25 He is identified as "Messiah the Prince." Now, if Christ came and thereupon was formed the Body of Christ; then is it not equally true that His coming as Prince means that the Body of the Prince also followed? Very much so. In fact, in Daniel 9:26, Yahshua's followers are specifically called "[the people of the Prince.](#)" Therefore, this explains who this mysterious prince is in Ezekiel. He is an affirmation of this temple being the Body of Christ. He is the Body of Christ. Furthermore, we see in this sabbath entry that if they could be successful, they would receive the waters of the loins and enter the inner court through the inner east gate on the seventh day. But they will not. More will be said concerning this shortly.

One other like affirmation of the prince being the Body of Christ is seen in Ezekiel 44:3. In verses 1-2, we see the second trip to the now-closed outer east gate. While at that gate, verse 3 tells us regarding the prince:

"As for the prince, he shall sit in it [the closed east gate that is a type of Yahshua's coming and death] as prince to eat bread before Yahweh; he shall enter by way of the porch of the gate and shall go out by the same way."

So, the prince is to eat his bread on the porch of the closed east gate that testifies to Yahshua's coming to this earth and laying down His life. Is that not yet another clear evidence as to the identification of the prince with the Prince—being the Body of Christ? Very much so! Eating that bread is the same as eating His flesh—identifying with His death. And fittingly, the porch was on the inside of the temple (Ezekiel 40:7-9), inside this kingdom work. (Another excellent and very thorough analysis of Ezekiel's temple with many images, including this porch, can be seen [here](#). Though again, this is Christian commentary that is natural.)

Another evidence that Ezekiel's temple is the Body of Christ is that the only piece of furniture in it is the altar. Though it is not stated that the altar is bronze, that is the element from which other altars were made, and bronze is consistently the element that is identified with Christianity.

Also, in Ezekiel 43:18-27 we see that the consecration of this altar is a 1 – 6 – 1 pattern process. Day 1 is a bull offering. Days 2-7 are four different animal offerings each day. And on day 8 and onward they could make burnt and peace offerings, and Yahweh says, "I will accept you." This burnt offering on the eighth day is the same testimony of waters deep enough in which to swim—both an ascending to God. Obviously, if Christianity had been successful, this would be their ascension on the eighth day, their sabbath, the waters deep enough in which to swim.

And though this altar itself is not identified as bronze, bronze does appear in yet another attesting manner. In Ezekiel 40:3, at the very beginning of this series of chapters on the temple, we read the description of the man who would measure this Body of Christ temple:

. . . and behold, there was a man whose appearance was like the appearance of **bronze**, with a line of flax and a measuring rod in his hand; and he was standing in the gateway.

So, bronze Christianity is attested at the very outset of this entire temple revelation.

Also, providing possible foreshadowing testimony that this temple would fail, is the first statement made relative to the east gate in Ezekiel 43:1-3:

Then he led me to the gate, the gate facing toward east; and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory. And it was like the appearance of the vision which I saw, **like the vision which I saw when He came to destroy the city.**

The vision Ezekiel was speaking of is that found in Ezekiel 9 regarding the judgment of Jerusalem. In verse 2 we read:

Behold, six men came from the direction of the upper gate which faces north, each with his shattering weapon in his hand; and among them was a certain man clothed in linen with a writing case at his loins. And they went in and stood beside the **bronze** altar.

And in verse 9 we read:

Then He said to me, "The iniquity of the house of Israel and Judah is very, very great, and the land is filled with blood and the city is full of perversion; for they say, 'Yahweh has forsaken the land, and Yahweh does not see!'"

This is the vision Ezekiel was comparing in likeness with the temple vision. And worthy to note here as well concerning the people of the Prince—Christians—Daniel 9:26 states: "the [people of the Prince](#) who shall come will destroy the city [Jerusalem]"

and the sanctuary.” They corrupt and destroy the kingdom of heaven. Frankly, this is the very reason Yahweh must have mercy on Christianity and cut their days short, come on the seventh day, and fulfill what they have failed to perform. Instead of the prince, the Body of Christ, entering the east inner gate, it must be the Prince of Peace Himself!

Further regarding this prince vs. Prince and these two east gates, let us make some very important examinations and obvious conclusions. In contrast to previous temple altars that were supposedly approached from the south by a ramp (not specifically stated in the scriptures), it is clearly stated concerning this altar: “its steps shall face the east.” Also, we noted that in prior temples steps were forbidden: “you shall not go up by steps to My altar” (Exodus 20:26). So what are we seeing here? First, the steps facing east in this temple are a certain testimony that the outcome will be death. We see this in the outer gate facing east, as well as the east side of the ark of the covenant that receives the blood. In contrast to ramps that face south, these steps in violation of Exodus 20:26 facing east attest to death.

And most importantly, we have seen the testimony that because Yahshua came the first time as a lamb, He had the authority to come again as King. Knowing then that east is death, how could the prince even succeed in passing through that inner east gate on the seventh day? It would mean death for him! The only one who has paid the price so as to have the authority to pass through that gate on the sabbath is the One who laid His life down at the outer east gate. By laying His life down at the outer east gate and defeating death, He alone can pass through the inner east gate and establish His Millennial kingdom. Thus instead of the Body of Christ passing through the seventh-day sabbath gate and dying, Immanuel will come, pass through that second gate, and bring much needed life!

By way of further enlightening instruction concerning the priests who ministered to Yahweh, we find more confirming evidence concerning the Body of Christ. In Ezekiel 44:20 we read: “Also they shall not shave their heads, yet they shall not let their locks grow long; they shall only trim the hair of their heads.” This is the same instruction for men found in 1 Corinthians 11:14. Also, noted in the verse 15, hair is glory; and as Yahweh clearly spoke to me on [June 18, 1994](#), He will not give His glory to the masculine Body of Christ, but to the feminine Bride. This we see testified here in that these priests were forbidden to “let their locks grow long.”

Concluding this analysis of Ezekiel’s temple as the Body of Christ, let us look at one final and very clear statement specifically provided by the Holy Spirit. We have repeatedly seen that the holy place and the holy of holies respectively foreshadow the 2,000 years of Christianity and the thousand years of the Millennial Reign of Immanuel and the Bride. We have also seen that as has been the fate of the previous temples, so Ezekiel’s temple—Christianity—must be torn down. And, this is precisely the message we find stated in Hebrews 9:1-9.

Here, the holy of holies is called the “holy place,” and the holy place is called the “outer tabernacle.” Using the identifying terms we are familiar with in this writing, Hebrews 9:8-9 states:

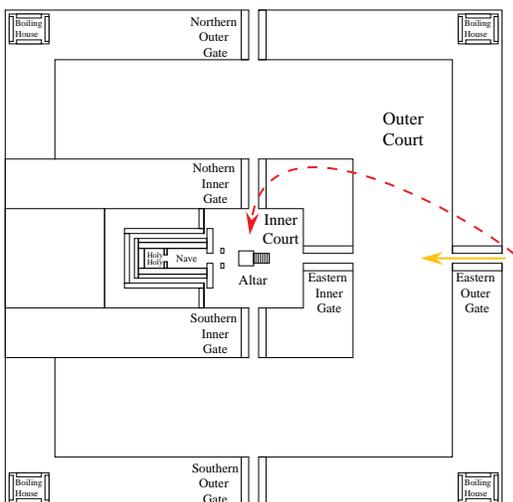
The Holy Spirit is signifying this, that the way into the holy of holies **has not yet been manifested while the holy place is still standing**, which is a parable for the **present time**.

Do you understand what the Holy Spirit is revealing here? The way into the Millennial Reign—the holy of holies—cannot be manifested until Christianity—the holy place, even Ezekiel’s temple—is still standing. Christianity is clearly identified here as the “parable for the present time.” That “present time” was most certainly at the time this passage was written, and has continued all the way to where we are today. Again, this is clearly Christianity. And as we have seen with regard to Ezekiel’s temple, and now here explicitly stated in Hebrews 9:8-9, Christianity has to be torn down, be cut short, so that the way into the Millennial Reign can be manifested.

Repeating what was said earlier, today, we desperately need for Yahweh to have mercy upon us, cut time short, and establish His true Remnant Bride now, take her to heaven, make her one flesh with Him, and return to rule and reign on this earth in the Millennium, the seventh day. This vital fulfillment is most wonderfully attested to in Ezekiel 43:1-5 where our temple journey began. There we read:

Then he [a man whose appearance was like bronze] led me [Ezekiel] to the gate, the gate facing toward the east; and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory. . . . And the glory of Yahweh came into the house by the way of the gate facing toward the east. And the Spirit lifted me up and brought me into the inner court; and behold, the glory of Yahweh filled the house.

You will recall that these were the first two steps in the list for our journey: (1) going to the east gate, and (2) being lifted up by the Spirit and brought into the inner court. In the following new diagram we see both of these set forth: the glory of Yahweh coming through the east gate and filling the house, as well as Ezekiel being caught up by the Spirit and taken into the inner court.



This is the only time in all of these journeys in and out of the temple, where it was stated that Ezekiel was caught up by the Spirit. Apart from (3.-Out) when he was “brought back” the same way, all the others were by walking from place to place. One must therefore ask: What specifically was Yahweh attesting to in this?

We have now gained sufficient understanding to know the answer to this question. First, we clearly see that the glory of Yahweh passing through the east gate, and that gate being closed as a result, was fulfilled when Yahshua came to this earth and laid His life down for man.

But remember, He came early, before the time He was to reign, and the east gate was closed—it was fulfilled! So, when He comes again, when will that be? Of course on the seventh-day sabbath. And, in Ezekiel's temple, when is the inner eastern gate to be opened? Again, on the same sabbath. Therefore, entering into the inner court from the east is a testimony of the Millennial Reign. And what must take place at the outset of that reign? The Bride is caught up into heaven, and returns to rule and reign with Immanuel. Do you see that that is what is being attested here? The only time Ezekiel is caught up by the Spirit is when he is transported from the outer eastern gate representing Yahshua's coming, and into the inner court representing the Millennial Reign. This looks to that day when the Bride will be caught up into heaven, be transformed, and return to rule and reign with Immanuel (even as Ezekiel was brought back to that gate). If it had been His time to reign when He came 2,000 years ago, this is what would have taken place. But He was early, and the fulfillment has to wait until the seventh day. This is our hope today.

As a final word regarding this entire writing, of course there is much more that could be written about these all-important, impacting, and highly effectual and determining trinities. But through this examination you should have a clear idea of how entirely relevant they are. Again, knowing that Yahweh God Himself is a trinity, there is no doubt that His works and order would follow in the same pattern. Today, we can be most glad that He is opening our eyes to see these truths, and can thereby take hope that He is indeed having mercy, is indeed cutting time short, and will in fact establish His Elijah, send the essential latter rain, and prepare the way for Immanuel to return to this earth to set up His kingdom. Come quickly, Immanuel!