

Remnant Bride Conduct

Introduction/Exhortation

The purpose of this is to provide an in-part list of what is expected of any Bride member in their conduct. And in pursuit of right conduct, let us keep in mind that any wise signer of a contract will first carefully examine the fine print so as to see what they are obligating themselves to. What we are going to do here is look at the fine print and see what our part in this contract truly is, so that we can uphold it—lest we come up short and be disqualified! And, as in all contracts, ignorance does not remove one's liability.

But first, it is necessary that we counter all the misunderstood and misguided emphasis on a "grace" we find in practice today, and see what the Scripture's instruction truly is regarding how we are to live our lives. Many quote Paul's teachings on grace so as to remove accountability for their actions and responsibility for producing righteous fruit—saying that it is not what we do that counts, but rather it is all by God's grace, that our works are nothing more than filthy rags. But is this really true, or is it a dangerous irresponsible and mindless attitude? We will begin with what Paul himself said about grace. In Titus 2:11-12, we read his clear instruction:

For the grace of God has appeared, bringing salvation to all men, **chastening us to deny ungodliness and worldly desires and to live sensibly, righteously, and godly in the present age.**

Grace is NOT a freedom to sin with no consequences, which is called licentiousness (Jude 1:4); but to the contrary, it is a responsibility and, yes, obligation to turn away from sin and perform righteous deeds. As Paul and John the Baptist both exhorted, there is the obligation to perform deeds consistent with repentance (Acts 26:20, Matthew 3:8). What you will read here is indeed the application of and the expectation from receiving God's grace. In 2 Peter 1:2-7, we are likewise instructed (and this first paragraph is one very long sentence):

May **grace** and peace be **multiplied** to you in the knowledge of God, and of Jesus our Lord, as His divine power has given to us all things which relate to life and godliness, through the knowledge of Him that called us to glory and **excellence**, through which the greatest and precious promises are bestowed upon us, that through these you may become **partakers of the divine nature**, having **escaped from the corruption in this world through lusts.**

And for this very thing also—**adding on your part all diligence—supply in your faith** moral excellence; and in moral excellence knowledge; and in knowledge, self-control; and in self-control, endurance; and in endurance, godliness; and in godliness, brotherly kindness; and in brotherly kindness, love.

As we see here, once again the grace and peace being multiplied to us as partakers of His divine nature, includes supplying through our own part, and with all diligence, **moral excellence**, adding knowledge, of course exercising self-control (us controlling ourselves), not giving up or giving in but being persistent in enduring, as well as exercising godliness, brotherly kindness, and love. These are qualities that are all to be added to, being a product of, our faith. And if these are not added, James unequivocally states that our faith is useless and dead: "faith without works is useless," "faith without works is dead" (James 2:14-26)!

And in this regard, do not be deceived or foolish to ignore the words of Yahshua Himself, whereby He warned, "For the Son of Man is going to come in the glory of His Father with His angels, and will then repay **every man according to his deeds**" (Matthew 16:27). In 2 Peter 1:2-7 we see what those good deeds are that we are obligated to supply with all diligence.

Furthermore, in 1 John 3:3-10 we read the same clear command:

And everyone who has this hope *fixed* on Him **purifies himself**, just as He is pure. Everyone who practices sin also practices lawlessness; and sin is lawlessness. You know that He appeared in order to take away sins; and in Him there is no sin. No one who abides in Him sins [it being too objectionable]; **no one who sins has seen Him or knows Him**. Little children, make sure no one deceives you; **the one who practices righteousness is righteous**, just as He is righteous; the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. By this the children of God and the children of the devil are obvious: **anyone who does not practice righteousness is not of God**, nor the one who does not love his brother.

Where in this passage is this cheap grace we hear of and see abundantly practiced today? Keep in mind, John the Baptist did not herald, "Cheap and easy grace is here, for the kingdom of God is at hand." No, he cried "Repent, . . .," which is a mandatory call to change!

And one of the most basic commands throughout the history of man, and is just as relevant today, is Genesis 4:7:

"If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, **but you must master it.**"

In 1 John 2:5-6 we find once again that as believers in Yahshua we are thereupon **obligated** to walk in His ways:

By this we know that we are in Him: the one who says he abides in Him is [lit.] **obligated** himself to walk as He walked.

How much clearer could this message be? Where is the excuse in this statement, or in any of these statements, that gives people the right to just do what they want to do via some supposed grace? They deceive themselves! Likewise, in 2 Peter 3:11-13 we read:

Since all these things are to be destroyed in this way, **what sort of people** [lit.] **must you be in holy conduct and godliness**, looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat? But according to His promise we are looking for new heavens and a new earth, **in which righteousness dwells**.

If we are to be worthy to be a part of that work, then we must prove it by first seeking that life in the way we live today. If anyone desires to be a part of the bride of the Lamb, remember that Revelation 19:7-8 clearly states:

“Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has **made herself ready**.” It was given to her that she be clothed in fine linen, bright and pure; for the fine linen is the **righteous acts of the saints**.

The Bride indeed makes herself ready with righteous acts. Thus, it is fitting and wise to here add the words of the Groom:

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied [Matthew 5:6].

Again, this is a lifestyle, a practice we choose right now. But what do we see today in the church? Is it indeed a kingdom of righteousness that they seek, or is it in fact the world and compromise and the approval of men? Without any question, the church today is committing harlotry with the world. They dress like the world, they expose their flesh and form like the world, the women paint their faces like the world, men bald their cheeks like the world (as was done to the shamed Savior, lit. of Isaiah 50:6), and like the world women are in places of authority that belong solely to men. Today they talk like the world, they take delight in the cares of the world, they pursue and practice the riches of the world rather than the riches of the kingdom, they listen to the music of the world and even conform their own music to that of the world, and in their churches they pursue the methods of the world. They pursue the entertainments of the world, they celebrate the corrupted holidays of the world, they divorce like the world, they use birth control and even have abortions like the world, and the list goes on and on and on. And of course they thus dilute and alter the word of God so that they can do all these things under the guise of “grace” and their “liberty in Christ,” when all the time they shame His righteousness and wholly ignore their **obligation** to put all of these things far from them, and will thereby be rejected!

In short, they fulfill Yahshua’s very warning to those whom He said claim to have prophesied in His name, cast out demons in His name, and performed many miracles in His name. To these He said He will declare, “Depart from Me, you who practice **lawlessness**” (Matthew 7:22-23).

We read above in 2 Peter 3:11-13 the exhortation: **“what sort of people must you be in holy conduct and godliness**, looking for and hastening the coming of the day of God . . .? But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.” And before this statement was made, we are forewarned about the very things we see taking place today. Can you not see this?

. . . forsaking the right way, they have gone astray, having followed the way of Balaam, the son of Beor, who **loved the wages of unrighteousness** [2 Peter 2:15].

For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, **promising them freedom** [yes, their “freedom in Christ”] **while they themselves are slaves of corruption**; for by what a man is overcome, by this he is enslaved [18-19].

For if after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first [for they are hypocrites}. It has happened to them according to the true proverb, “A dog returns to its own vomit,” and, “A sow, after washing, returns to wallowing in the mire” [21-22].

These are the very ways concerning which Peter then warns of in chapter 3, verse 3: “Know this first of all, that in the last days mockers will come with their mocking, **following after their own lusts.**” Clearly, this includes the bulk of churches today that practice worldliness.

To the church, James warned: “You adulteresses, do you not know that **friendship with the world is hostility toward God**? Therefore whoever wishes to be a friend of the world **makes himself an enemy of God**” (James 4:4). Clearly, the church is in for a great surprise as they choose to live like the world, taking the things of the world into their lives and into their church services, and rejecting the clear instructions of the Scriptures regarding this obligation to righteousness. The church, Christianity, is worldly in every regard, and is in fact [mystery Babylon](#) (also [addressed here](#)). Just as mystery Babylon is the great harlot, in like regard James warns that friendship with the world is indeed a harlotrous, adulterous relationship. Believers DO NOT take this warning serious and regularly commit harlotry with the world, making themselves an enemy of God!

Today, if we desire to be a part of Yahshua’s bride, who has “no spot or wrinkle or any such thing” (Ephesians 5:27, Revelation 21:2), and “has made herself ready” (Revelation 19:7), or even desire to be a faithful part of the Body of Christ, there is only one standard we can go by: that which obligates us as written in God’s word, even in the fine print. And, **we do not have the right to pick and choose from it what we will obey!** Again, if we do not seek to practice righteousness, then why should we enter into this kingdom “in which righteousness dwells”?

James 4:8 goes on to tell us to draw near to God and He will draw near to us, that we must cleanse our own hands and purify our own hearts, and no longer be double-minded. Sadly, the nature of man is to be double-minded and thus compromise,

making righteousness less exacting so that he can live at ease without too many constraints, and not have to look too different from others.

And equally sad, because of the teachings of the church today regarding supposed “grace,” people all the more do wrong. And in ease and with the approval of others, they think the fire insurance policy they have in Jesus will cover them. But frankly, just as there was a housing bubble that popped and people thereupon suffered great loss, so there is a sin bubble that will pop and most will likewise come up short—and it will be too late to do anything about it! (Ask the five foolish virgins about this.) For with this bubble, there will be no one to bail them out. They themselves will have to pay the price. It will be even as Yahshua warned, in the fine print: “For the Son of Man is going to come in the glory of His Father with His angels, and will then repay **every man according to his deeds**” (Matthew 16:27).

Furthermore, evoking much sobriety, Ecclesiastes 8:11-13 gravely warns regarding inaction and inattention and certainly a lack of circumspect behavior on our part:

Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil. Although a sinner does evil a hundred times and may lengthen his life, still I know that it will be well for those who fear God, who fear Him openly. But it will not be well for the evil man and he will not lengthen his days like a shadow, because he does not fear God.

And, the fine print of Galatians 6:7-9 equally warns:

Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap age-abiding life. Let us not lose heart in doing good, for in due time we will reap if we do not grow weary.

Thus, Revelation 16:15 soberly warns:

“Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame.”

Thus we see the obligation on our part to indeed perform deeds consistent with repentance, that we might prove ourselves worthy of our calling, worthy of the kingdom of God (Philippians 1:27, 1 Thessalonians 2:11-12, 2 Thessalonians 1:5). [Click here](#) to read more on our obligation to perform these confirming deeds.

In conclusion here and for your benefit and necessary understanding, let us clearly define what the work and purpose of the Elijah is as consistently set forth in the Scriptures. Foremost, we find that the purpose of the Elijah work is to **cleanse a people and prepare them and the world for the coming of Immanuel and His kingdom in which righteousness dwells**. It only makes sense that if He comes to bring righteousness to this earth, there will be those who willingly and gladly prepare His

way in like manner with like righteousness. This purpose is of course evidenced by John the Baptist himself, in whom was the spirit of Elijah, whose message was indeed: "**Repent**, for the kingdom of heaven is at hand"! This too is the message of the fulfilling Elijah.

We have already read that the Bride makes herself ready, is without spot or wrinkle, and is clothed in the righteous acts of the saints. How does she then get to that place? There is no question that something must take place in this preparatory period of the Bride that demands and evokes acts of righteousness and cleansing. What then is it?

We read in Malachi 3:1-3 this most clarion evidence that the work of the Elijah in preparing the way for Immanuel is specifically for the purpose of purifying a people, a bride, for His coming:

Behold, I am going to send My messenger [Elijah], and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant [Elijah], in whom you delight, behold, He is coming," says Yahweh of hosts. 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**.

A purifying furnace and fullers' soap have one purpose: to remove all impurities! There is therefore no question that the Elijah work will severely challenge both established religious dogma and accepted worldly immorality and ungodly behavior, demanding its removal. Therefore if any work makes claim to being the fulfilling Elijah and is not characterized by a clarion and uncompromising call for righteous behavior, it is a false work. If they fail to effect the outcome of presenting to Yahweh offerings of righteousness, they are not the Elijah work.

In further evidence, in John 16:8 we read that the work of the Holy Spirit is to "convict the world concerning sin, righteousness, and judgment." Thus, when the latter rain is poured out, and this concluding work of the Holy Spirit forms the second Remnant, there is no question that the issue of sin and righteousness and judgment will be at the very crux of this work.

Having completed this important introductory examination, let us now look at the fine print so as to see what it is that obligates a Bride member in their behavior so as to make themselves ready, even as it is written. And to be certain and of necessity of course, these are all things that the Scriptures directly set forth. And as you will see, as with the "Beliefs" document, a more concise statement is made, followed with links to supporting evidence and explanation. May Yahweh purify His people.

Conduct

1. Every word that proceeds from our mouth is a covenant, and we are held accountable before God for each of those words. Therefore, ANY time you give your word, fulfill it as a covenant (unless it is profane). If for some reason it cannot be fulfilled, return to or contact that person or whomever as soon as possible and give an explanation and provide correction or the fulfillment. Again, your word is a covenant—keep it.

Yahshua warned: “**every** careless/idle word that people speak, they shall give an accounting for it in the day of judgment. **For by your words you will be justified, and by your words you will be condemned**” (Matthew 12:36-37). A covenant is established by passing between split parts (Genesis 15), and when words pass between our split lips, they are a covenant and are to be kept. Thus we are instructed to be quick to hear, and slow to speak (James 1:19).

In like manner, whether you are a parent or a friend or regarding any relationship, before you say anything, ask yourself, “What are the long-term effects of what I am about to say?” And do not commit to something unless you know you can and will keep it. Your word is your vow!

Thereby, James 5:12 instructs us: “your yes is to be yes, and your no, no, so that you may not fall under judgment.” And Yahshua equally instructed: “But let your statement be, ‘Yes, yes’ or ‘No, no’; anything beyond these is of evil” (Matthew 5:37). What clearer instruction can be given regarding our words?

2. In like manner, do not lie! God hates lying, and one who speaks a lie cannot be trusted.

For like reason, never lie, but speak only the truth. Here are just a few verses of many more concerning this:

These six things Yahweh hates: . . . a lying tongue . . . a false witness who speaks lies . . . [Proverbs 6:16-19].

Lying lips are an abomination to Yahweh, but those who deal faithfully are His delight [Proverbs 12:22].

A false witness will not go unpunished, and he who tells lies will not escape [Proverbs 19:5].

What is desirable in a man is his kindness, and it is better to be a poor man than a liar [Proverbs 19:22].

“He who overcomes will inherit these things [of Immanuel’s new kingdom], and I will be his God and he will be My son. But for the cowardly and unbelieving and abominable and murderers and immoral

persons and sorcerers and idolaters and **all liars**, their part will be in the lake that burns with fire and brimstone, which is the second death" [Revelation 21:7-8].

. . . nothing unclean, and no one who practices abomination and lying, shall ever come into it [the bride], but only those whose names are written in the Lamb's book of life [Revelation 21:27].

Do not lie!

3. Let no unclean speech or unwholesome word be birthed from your mouth. Yahshua is the Word of God (John 1:1), and if you are to be a part of [birthing Him](#) to this earth, let the words from your mouth evidence Him in purity and truth. Let only that which is pure, true, and good proceed from your mouth.

Speak only that which is clean and good. Be very circumspect in what you say, choosing your words carefully with no unwholesomeness in speech or conduct.

Avoid profane empty talk, for it leads to further ungodliness [1 Timothy 6:20 and 2 Timothy 2:16].

Do not use deceptive words that cloak their true meaning. From [The Temptation of Eve and the Deception of the Nations](#) we read:

I look at the origin, the root, of things, of words, to try to understand them—their meaning, their significance, their relevance, their implication. For example, many Christians freely use the phrase: “screwed up.” But even though this is a widely accepted and used phrase today, one must ask the question: What is its origin? This is not hard to find out. For example, even today most people know precisely what the word “screw” means in slang. In fact, the Oxford Dictionary records that this has been a slang word for casual intercourse going all the way back to the 1700s. Similarly, there is another vulgar phrase which is socially less acceptable, but nonetheless is the identical structure and meaning, and that is “f***ed up.” So why would anyone making a claim to righteousness say “screwed up”? Therefore, before you use a word or phrase, always ask yourself: What is the origin of this word, or this phrase? What am I participating in? What am I really saying?

Another example of this is “rock and roll,” or “let’s rock and roll.” Where did this phrase come from? It too is a phrase that relates to intercourse. Coming out of the black’s rhythm and blues, it was a metaphor for sexual relations, usually understood to be outside the bonds of marriage. And has one asked the origin of “it sucks”? I think you know where this too comes from, once again being an aberrant sexual activity. Its etymology is: “the act of fellatio.”

So again, one should **always** seek the root of a suspect word before using it. Why do people say “shoot”? Obviously because it is a “cute” way of saying something that sounds like another four letter word used in vulgar language meaning dung. This too is confirmed in the Oxford Dictionary, which says that “shoot” is “An arbitrary alteration of s**t.” So without being vulgar, one eludes to the vulgar, which is really the same, even if it is widely accepted. Or why do people mindlessly say, “Oh my gosh”? Again, isn’t it quite clear that what is actually being said here is “Oh my God,” but with the “cute” no, no at the end—“shhh”—or, “Go-shh”? Again, dictionaries support that “gosh” is a euphemistic alteration of “God.”

Why do we use seemingly meaningless or slang words? Again, the test should always be that one ask what a word means, what is its origin. Then we would know what we would really be saying, what we would truly be participating in, what we are truly becoming a part of. And if it is bad, then choose not to speak it. Yahshua clearly warned, “And I say to you, that every careless word that men shall speak, they shall render account for it in the day of judgment” (Matthew 12:36). Using slang is a careless and even senseless use of words; and one would be wise to realize that they will be held accountable per Yahshua’s warning here concerning what comes out of their mouth, and should select their words wisely and with discretion. Yahshua also said, “It is not what enters into the mouth defiles the man, but what proceeds out of the mouth, this defiles the man” (Matthew 15:11). Furthermore, we read in Ephesians 5:4: “there must be no filthiness and silly talk, or coarse jesting, which are not fitting . . .”

Here again, speak circumspectly. Do not defile yourself with what comes out of your mouth. Do not speak crude things, do not speak unclean things. But rather, speak only that which is a glory to the Father.

Furthermore, do not follow the world and fads that call evil good, and good evil. An example of this is the corruption of the word “cool.” Before the [Curse of 1920](#), this word meant something subdued. Looking back to Webster’s 1828 Dictionary, we find that “cool” meant: “Not ardent or zealous; not angry; not fond; not excited by passion of any kind; indifferent; as a cool friend; a cool temper; a cool lover.” Also: “To moderate excitement of temper; to allay, as passion of any kind; to calm, as anger; to abate, as love; to moderate, as desire, zeal or ardor; to render indifferent.” But in the cursed ‘60s, the word “cool” was morphed to become the opposite. Today, it is: “An adjective referring to something that is very good, stylish, or otherwise positive.” Instead of being reserved, it has come to mean the opposite—something impressive or popular, especially in worldly trend. The same corruption has happened to the word “gay,” which in the past had predominantly meant “Merry; airy; jovial; sportive; frolicksome. It denotes more life and animation than cheerful” (Webster’s 1828 Dictionary). No, they are homosexual. Therefore, be circumspect and not participate in the corruption of words.

Also, children are not baby goats, or “kids.” So as to honor and elevate children, they need to be called children. Goats are a type of the nations (the sheep and the goats), so to call a child a kid is to relegate them to the class of the nations. As well, never call a child a derogatory name, even a supposed “cute” one, or for that matter any person. Speak instead that which edifies and builds up. Continually seek to lift people up. (Abusive and destructive child training, by both default and destructive practices, is a matter all in itself.)

All in all concerning this matter of our words, a good standard is that set forth in Philippians 4:8:

Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on [and speak] these things.

And here are two more fitting exhortations and warnings from the Scriptures:

Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment [Ephesians 4:29].

If anyone thinks himself to be religious, and yet does not bridle his tongue **but deceives his own heart**, this man's religion is **worthless** [James 1:26].

This last verse is profoundly significant! People say things and in fact deceive their own heart by either justifying or dismissing their undisciplined or unclean mouth. One of the worst lies there is, is to lie to oneself. And the best thing a person can do for themselves and others, is to do exactly what this verse demands: to bridle their tongue and let nothing unclean proceed from their mouth. Put a guard on your mouth! As warned and exhorted in Genesis 4:7, so fulfill today: “sin is crouching at the door; and its desire is for you, **but you must master it!**” And there is no room for compromise, for our required standard is clearly set forth by the Son: “Therefore you are to be perfect, as your heavenly Father is perfect.” Let no unwholesome word proceed from your mouth! And again, Yahshua warned, “by your words you will be justified, and by your words you will be condemned.”

James 3:6 and 10 aptly warns and exhorts, classifying the tongue in a most accurate comparison:

And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. . . . My brethren, these things ought not to be this way.

Master, bridle, and discipline your iniquitous tongue!

Isaiah declared: "Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips; for my eyes have seen the King, Yahweh of hosts" (Isaiah 6:5). I pray that what you read here, and the hope and anticipation of seeing Immanuel, will be a burning coal on your lips, as Isaiah received, and you will cease speaking unclean things.

4. In like regard, let no unclean thing enter into your eyes or your ears so as to defile your spirit and your soul. Likewise, discipline your intake of food and drink, and eliminate unhealthy habits and addictions.

More and more there are sources that can defile a person, and in the same manner that a guard must be placed on our mouth, so a guard must be placed on our eyes and ears as well. Television, movies, the internet, music, just being out in the public or in conversations, are all avenues that allow images and sounds into our lives that need to be avoided. Here again, let this be your standard: "Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on [and listen to and look at] these things" (Philippians 4:8). Clean both your home and your lives of these temptations. And, be careful what goes into your mouth, whether it be drink or food, and eliminate unhealthy habits and addictions. In all areas, discipline your life concerning its intake!

5. In whatever you say or do, let it be for edification and truth, always regarding others as more important than yourself, serving one another.

Following are verses concerning the edification of others, regarding them as more important than oneself, serving one another:

Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear [Ephesians 4:29].

Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person [Colossians 4:6].

Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others [Philippians 2:3-4].

But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all [Philippians 2:17].

Let love be without hypocrisy. Abhor what is evil; cling to what is good. Be devoted to one another in brotherly love; give preference to one another in honor [Romans 12:9-10].

6. Control your emotions and the weaknesses of your flesh, and correct your character where need be. As it is written, let all bitterness, wrath, anger, clamor, slander, jealousy, and the like be put far away from you.

Following are verses concerning controlling your emotions and the weaknesses of your flesh, and having correct character:

Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice [Ephesians 4:31].

But everyone must be quick to hear, slow to speak, and slow to anger; **for the anger of man does not achieve the righteousness of God** [James 1:19-20].

But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth [Colossians 3:8].

Be angry, and yet do not sin; do not let the sun go down on your anger [Ephesians 4:26].

He who is slow to anger has great understanding, but he who is quick-tempered exalts folly [Proverbs 14:29].

He who is slow to anger is better than the mighty, and he who rules his spirit, than he who captures a city [Proverbs 16:32].

Indeed, even now you are not yet able [to eat the meat of the word], for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? [1 Corinthians 3:2-3.]

For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps there will be strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances [2 Corinthians 12:20].

But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing [James 3:14-16].

7. In summary here, let love reign.

Verses concerning love are:

Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things [1 Corinthians 13:4-7].

Yahshua said, "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another" [John 13:34-35].

Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. The one who does not love does not know God, for God is love [1 John 4:7-8].

Love does no wrong to a neighbor; therefore love is the fulfillment of the law [Romans 13:10].

If someone says, 'I love God,' and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen [1 John 4:20].

And yes, herein is love as well: "Those whom I love, I reprove and discipline; therefore be zealous and repent" [Revelation 3:19].

And in equal regard, we read: "'for those whom the Lord loves He disciplines, and He scourges every son whom He receives.' It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?" [Hebrews 12:6-9.]

Worldliness:

In James 4:4-5, we read: "You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore **whoever wishes to be a friend of the world makes himself an enemy of God.** Or do you think that the Scripture speaks to no purpose: 'The spirit that abides within us lusts to envy'?"

When we look around us, there is no question that the world is the ENEMY: of our homes, of righteousness, of truth, and of life itself! Look at divorce; music; entertainment; the internet; immodest dress; abortion; erasing the line of

distinction between, and the roles of, men and women (feminism and homosexuality); immorality; the state of the family; idleness; lust for pleasure; and far, far more. Throughout the last 2,000 years, the world, even the worldly church, have literally slain untold numbers of believers, taking their lives. But even moreso, and especially today, the same have slain the spiritual lives and wellbeing of countless more.

And while Christ was able to resist the temptation of the devil in the wilderness and refused the gain of the whole world (Luke 4:5-8), the Body of Christ has gladly accepted his offer. In like manner, even as Elisha's servant, Gehazi, deceptively accepted the silver and clothing his master had rejected, so Christians have accepted that which their Master rejected as well. And as with Gehazi, Christians have been made unclean (2 Kings 5). And, that iniquity is in all men.

We read above in James 4:5: "The spirit that abides within us lusts to envy." There are translations that make this verse say that God is "jealous" of the Spirit that dwells within us. No, as indicated by the verse before it, and as set forth within the verse itself, the message is a clear warning against lust for this world, and man's iniquity to do so. Every other place where the Greek word "phthonos," or "envy," is used, is with a distinctly negative connotation. For example, in 1 Peter 2:1 we likewise read, "Therefore, putting aside all malice and all deceit and hypocrisy and **envy** and all slander" And Jeremiah 17:9 tells us the same regarding man's heart: "The heart is more deceitful than all else and is desperately sick; who can understand it?" So we see that the iniquity of the spirit of a man or a woman is to desire the things of the world, envying what others have, and thus falling into the deceptive temptation and compromise of being its friend. And herein, and wise are those who heed this, we are warned that that friendship makes us God's enemy!

Most certainly this subtle attraction is VERY, VERY deceiving! Rightly, Paul warns of those who "measure themselves by themselves and compare themselves with themselves," and are thereby "without understanding" (2 Corinthians 10:12). This is exactly what Christians do today, to their own corruption. They do not measure themselves by God's word, or even by the history of the church. Christianity today is thereby entirely worldly! Rare exceptions to this are the conservative Mennonites and Amish (and other like groups). In many ways, they are like unto the Rechabites whom Jeremiah turned to as an example against unfaithful and unresponsive Judah (Jeremiah 35). These two groups possess many qualities that are right and good and exemplary: in separation from this world, in devotion, in right speech, in hospitality, in community, in family and marriage, in wholesomeness and purity, and in godly modesty in dress and headcoverings. Otherwise, Christians are blindly given to the very thing James 4:4-5 warns against: friendship with this world! Becoming like it in so MANY ways!

If you think you are not given to this friendship, yet keep practicing worldly things, you need to reexamine Genesis 3:1, for it is being repeated to this very day. We read: "Now the serpent was more crafty than any beast of the field

which Yahweh God had made. And he said to the woman, 'Indeed, has God said, . . .' " One is wise to not underestimate their enemy and to take the Scriptures very serious, with sober application.

Following are several passages that reveal not only what should be our clear contrast to the world and the need to turn away from it and its deceptive and alluring practices, but also the threat it bears to us as our enemy, and thereby the clear warning to turn away from it. These are very valuable for your understanding, so you will want to read each one most carefully and thoughtfully. Spend time in thinking on each one of these verses. And the fact that there are so many, warns us as to how vital this truth is, as well as the great necessity for its application in our lives!

"And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, but the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful" [Mark 4:18-19].

"Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!" [Matthew 18:7.]

"I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world" [John 17:14].

And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect [Romans 12:2].

For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, so that no man may boast before God [1 Corinthians 1:26-29].

For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men [1 Corinthians 4:9].

But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world [1 Corinthians 11:32].

So also we, while we were children, were held in bondage under the elemental things of the world [Galatians 4:3].

But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world [Galatians 6:14].

And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience [Ephesians 2:1-2].

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ [Colossians 2:8].

Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [1 Timothy 6:17].

For the grace of God has appeared, bringing salvation to all men, chastening us to deny ungodliness and worldly desires and to live sensibly, righteously, and godly in the present age [Titus 2:11-12].

Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world [James 1:27].

You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore **whoever wishes to be a friend of the world makes himself an enemy of God.** Or do you think that the Scripture speaks to no purpose: "The spirit that abides within us lusts to envy"? [James 4:4-5.]

For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust [2 Peter 1:4].

For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them [2 Peter 2:20-21].

Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. The world is passing away, and also its lusts; but the one who does the will of God lives forever [1 John 2:15-17].

See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him [1 John 3:1].

Do not be surprised, brethren, if the world hates you [1 John 3:13].

“Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth” [Revelation 3:10].

And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who **deceives the whole world**; he was thrown down to the earth, and his angels were thrown down with him [Revelation 12:9].

8. A Bride sister is to wear a long dress that fully covers her body and her form. The dress is to be at or approaching the ankles in length, and not low-cut at the neck in any regard. It is to be modest in both concealing her form, and modest in décor, not attracting worldly attention. The same standards apply to a skirt and top. Her dress is to reflect a claim to godliness. Men are to dress modestly and discreetly as well.

For very good reason, the Scriptures give clear instruction as to how women are to cloth their bodies. This instruction is not given to men, for it is the woman who has a greater tendency toward vanity, and can be a stumbling stone to men in lustful appearance.

In 1 Peter 3:3-4, women are clearly instructed:

Let not *your behavior* be the external braiding of the hair and putting on gold jewelry or putting on ***worldly** garments, but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.

And, in 1 Timothy 2:9-10 we read:

Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, but rather by means of good works, as is proper for women making a claim to godliness.

More specifically, what do we find here regarding the woman's dress? The Greek word here for the woman's proper "clothing" is "katastole." Katastole is a combination of two Greek words: "kata" and "stole." According to Strong's Concordance, the Greek word "stole" is a "long fitting gown (as a mark of dignity): long clothing (garment), (long) robe."

When Paul instructed that women are to wear garments that are "modest and discrete," he could have just used the word "stole." But he did not. Instead, to this already definitive word for a long garment, he added the more intensive

strengthened form of “kata,” emphasizing that it was to be a long, fully-covering garment, extending to the feet. In addition, if the glorified Savior wears a “poderes,” a robe reaching to His feet, or “ped” (Revelation 1:13), how much more should women wear a dress that equally reaches to their feet, even as they consistently did so for two thousand years before the Curse of 1920?

And directly relevant, in Revelation 7:9-14 we find the testimony of the second Remnant: the great multitude that have palm branches in their hands, identifying those who prepare the way for Immanuel. And what is it that they are wearing? They are “standing before the throne and before the Lamb, clothed in white robes [or, stole]. . . . These are the ones who come out of the [great tribulation](#) [the 2,000-year period of the church], and they have washed their robes [stole] and made them white in the blood of the Lamb.” Thus, the Bride testimony is in fact the stole, or long flowing robes.

Therefore, for any woman or young lady “making a claim to godliness,” who as the Bride will stand before the throne of Immanuel, the “proper clothing” she is to wear that is both modest and discreet is clearly set forth in the word “katastole,” the strengthened form of “stole.” Thus, a Bride sister is to wear a long dress that fully covers her body and her form. The dress is to be at or approaching the ankles in length, and not low-cut at the neck in any regard. It is to be modest in both concealing her form, and in décor, not attracting worldly attention. These same standards apply to a skirt and top. Here again, as it is written, her dress is to reflect her claim to godliness, not worldliness.

Men are to dress modestly and discreetly as well, covering their flesh and not wearing clothing that is tight or form-fitting or extravagant.

For further examination regarding this, read Chapter 7 of [The Curse of 1920](#) that addresses the matter of the woman being uncovered. Also, the two videos, [The Slippery Slope of Compromise](#) and part 3 of [Abandoned!](#), address the history of women’s dress.

* “. . . putting on **worldly** garments.”

The literal translation of this is “putting on garments world.” Here, the Greek word for “world” is “kosmos.” In the New American Standard (NAS) version, kosmos is translated “world” one hundred and eighty-four times. It is translated “world’s” one time. But in a complete departure from this accurate translation, NAS and other versions translate here “kosmos” as “adornment,” and even strangely move it all the way to the beginning of the sentence. There is in fact a Greek word for worldly, which is “kosmikos.” But it is not used here. So to be consistent, this passage has to equally say world.

In the very next verse, there is the identical word structure we find here. Where verse 3 is “garments world,” in verse 4 the “person of the heart” is actually “heart person.” Also, both are noun genitive, followed by noun

nominative. Therefore, if this structure in verse 4 was followed, then the sentence could read: "Let not *your behavior* be the external . . . or putting on the world of garments."

However, there are in fact other verses with this same word structure that if followed would mean that 1 Peter 3:3 could as well say: "garments of the world." Either way—garments of the world, or world of garments—given that "kosmos" speaks specifically of the world, and not adornment, and that the instruction here is in turning away from the world's emphasis on externals such as ornaments, and fancy hair and clothing, the best and closest translation of this is: "putting on worldly garments."

9. The adornment of our bodies with jewelry is not consistent with humility and godliness and simplicity, and turning away from worldliness, and is to be put away.

The adornment of our bodies with jewelry is not consistent with humility and godliness and simplicity, and turning away from worldliness. In 1 Peter 3:3, women are clearly instructed:

Let not *your behavior* be the external braiding of the hair and putting on gold jewelry . . .

And, in 1 Timothy 2:9 we read:

Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments . . .

Also, when the sons of Israel were displeasing to Yahweh God, having made the golden calf and turned to a life of feasting and pleasure, He told Moses, "Say to the sons of Israel, 'You are an obstinate people; should I go up in your midst for one moment, I would destroy you. Now therefore, put off your ornaments from you, that I may know what I shall do with you.'" So the sons of Israel stripped themselves of their ornaments, from Mount Horeb onward" (Exodus 33:5-6).

The Bride needs to put away jewelry as well, humbling ourselves before God and man. Let our beauty be in simplicity, deeds of righteousness, humility, rejection of worldliness, a pure heart and life, and "the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God" (1 Peter 3:4). Let us not draw attention to this corrupt flesh by its adornment, drawing attention to this wretched man that is the body of sin and death (Romans 7).

10. Men shall not shave their beards and women shall not shave elsewhere. Nor shall the man or the woman color their hair, and women shall not wear makeup, nor shall either wear ornaments. For the same reason, tattoos are forbidden.

For men concerning beards, read [Chapter 1](#) of the online *Coverings*, or chapters 1 and 2 of the [book version](#). Also, most importantly, read [Kissing, Lips, and Attesting Glory](#) to see how the man's beard attests to the second Remnant's fulfilling Elijah work in birthing Immanuel to this earth for the Millennial Reign.

In Isaiah 50:6, we read that part of the humiliation, ridicule, and suffering of Yahshua at the hands of the Romans was that, literally, they balded His cheeks. In other words, they shaved His face to look like them, the conquering Romans. Today is no different in testimony. But what the Romans did to Yahshua by force, kingdom man, the followers of Christ, do so to themselves. God made man in His image with a beard, and he needs to wear it and not take on the appearance of the woman.

Men are to be men, and not fair-skinned women. The most destructive problem we have in society today and in the church, is erasing the line of distinction between men and women, concluding that they are "equal" in role and purpose. They are not! God has designed us to be distinctly different—the two becoming one under the man's headship. Men need to be men, and fulfill their roles as such; and women need to be women, and turn away from [the curse placed upon them in the Garden](#): "your desire will be for *the place of your husband*" (Genesis 3:16).

As addressed in *Coverings*, [Chapter 5](#), hair attests to God's glory, and therefore should not be removed for the cause of vanity. Just as worldliness removes God's glory, so shaving attests to this removal, and is in fact an intercession for such. Men and women alike need to accept the Creator's wise and purposeful design and stop altering it for vanity's sake, including shaving. And as it is written, men are to have short hair, and women long hair (1 Corinthians 11:14-15). Make sure and read that entire chapter.

Equally vain is the woman's use of cosmetics. "Cosmetics" comes from the word "kosmos," or "world." And in the above portion on worldliness, over and over we see Yahweh's warnings against the things of this world, which by its very name includes cosmetics, or kosmos. Clearly, cosmetics are worldliness and vanity, and are to be shunned.

Very importantly, the Scripture's testimonies regarding cosmetics include Jezebel, who just before her fall to death under Jehu's chariot, painted her eyes (2 Kings 9:30). There is also the example of the harlotrous woman who, in testimony against the sons of Israel, was "worn out by adultery" and equally painted her eyes and decorated herself with ornaments (Ezekiel 23). And in like testimony, there is the "desolate one" who decorates herself with ornaments of gold and enlarges her "eyes with paint," doing so in vain and thereby coming to ruin (Jeremiah 4:30).

Equally, men and women alike are not to color their hair. Regarding this, read [this section](#) of *Coverings*. It is more specifically about aging, but coloring one's hair and primping and curling it for vanity sake is just that and is to be forsaken.

And [tattoos](#) are forbidden. If they are already there, keep them covered at all times.

For more information on cosmetics and such, read [Chapter 4](#) of *Coverings*, and watch the video, "[The Slippery Slope of Compromise](#)." Also very revealing and affirming, [click here](#) for numerous quotes from early-church writers, going back to the period as soon as one hundred years after Paul and others were writing. You will notice that these issues that we see today that war against the way of righteousness, were present from the beginning.

11. As the Scriptures clearly obligate, a woman is to cover her head in prayer and prophecy, and in like times the man is to not have anything on his head.

In 1 Corinthians 11:3-10 and 16 we read:

But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ. Every man who has something on his head while praying or prophesying disgraces his Head. But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved. For if a woman does not cover her head, let her also be shorn; but if it is disgraceful for a woman to be shorn or shaved, let her cover her head.

For a man is obligated to not have his head covered, since he is the image and glory of God; but the woman is the glory of man. For man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake. Therefore the woman is obligated to have authority on her head, because of the angels. . . . But if one is inclined to be contentious, we have no other practice, nor have the churches of God.

[Chapter 5](#) of the online version of *Coverings*, or chapters 5 and 6 of the [printed version](#), fully addresses head covering. People today have no idea as to the profound significance of headcoverings. Just as it is written that God has chosen the foolish, the weak, the base things of the world, the things that are not, so as to nullify the wise, the strong, the things that are (1 Corinthians 1:27-29), so He has chosen the woman's headcovering for the same purpose. Read the entirety of *Coverings*. From the very outset of the church, all the way to the Curse of 1920, women who made a claim to Christ have covered their heads and wore their hair long. But with that Curse, two thousand years of history began to change to the rank depravity and ignorance we see today.

As we read above, women are obligated to cover their heads when praying or prophesying, and men on like occasion are obligated not to cover theirs. And despite the lies of deceived teachers, etc., this was not cultural, no more than angels are cultural. And as we read, it was the practice of all the churches.

Women are obligated to cover because they need power, or authority, on their heads, and this is specifically because of the angels. Again, read *Coverings*.

12. As clearly set forth in the Scriptures, the woman is not to teach or exercise the authority of a man in governance.

The most significant and destructive part of the [Curse of 1920](#) is feminism. And feminism is nothing less than the curse that came upon the woman in the Garden of Eden, when Yahweh declared to Eve: "your desire will be for *the place of your husband, and he will rule over you*" (Genesis 3:16). That cursed desire of the woman is not only evidenced in the government and laws of a nation, in society, and in the home, but in the church as well. It is the curse of the woman seeking to be equal to and take the place of the man. Read [The Curse On the Woman](#) for more about this curse.

The Scriptures are exceedingly clear about the separate roles of men and women, and to ignore this is disaster, as we are seeing evidenced today. The Bride will not yield to this curse or agree with it, but will follow the instruction and order of the Creator.

Immediately following the instruction in 1 Timothy 2:9-10 regarding women adorning themselves "with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, but rather by means of good works, as is proper for women making a claim to godliness," we then read the clear instruction beginning in verse 11:

A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over/of a man, but to remain quiet. For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being deceived, fell into transgression. But women will be saved through the bearing of children if they continue in faith and love and sanctity with discretion [1 Timothy 2:11-15].

Even as we have looked back to the Garden to see the source of destructive feminism that is so rampant today, so twice Paul did the same in order to demonstrate the role of the woman. We see this here in 1 Timothy 2:11-15 in his reference to Adam and Eve, as well in 1 Corinthians 11:8-10 regarding the obligation on the part of the woman to cover her head in prayer:

For man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake. Therefore the woman is obligated to have authority on her head, because of the angels.

Furthermore regarding women, in 1 Corinthians 14:33-35, we read a most important statement. Some who support women as teachers and preachers dismiss this instruction as merely Paul's reaction to the unruly behavior of the

Corinthians. But to the contrary, this standard was followed by all of the churches at that time, as we clearly read here:

As in all the churches of the saints, the women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.

Then in verses 37 and 38 Paul emphatically asserts:

If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment. If anyone does not recognize this, he is not recognized.

Such is a proper conclusion for all of these today who simply advance the curse of Genesis 3:16—they are not to be recognized! And let it be noted, and this is quite obvious: the mere fact the world is clamoring that men and women are equal, is clear evidence that this same teaching practiced in the church is not from God, but is from the world and Satan (along with their music and dress and much more).

One of the most common proposed arguments that women can teach and pastor, is from Galatians 3:27-29. Here we read:

For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, **there is neither male nor female**; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

It is truly bizarre that people will quote this passage from Paul to make this claim, when it is in fact Paul himself who clearly teaches the opposite of what they try to make it out to say. In truth, they take the words of Paul, to contradict and discount Paul himself in what he clearly says about this. So, given the immense clarity of what he sets forth regarding women not standing in the place of the man, what is he truly saying in Galatians? It is obvious that all he is saying is that all can come to Christ: Jew or Greek, or slave or free, or male or female. As the teacher to the Gentiles, this is indeed his message. But, one also has to accept that Paul sets forth clear direction as to who can teach or govern—which rests solely with the man. This statement in Galatians is not a teaching on church government and order at all, as we find in 1 Corinthians and 1 Timothy. From the beginning it has been men alone who have the right and responsibility to teach and govern, and the curse on the woman is to desire that place.

And as well, very briefly, those same people point to Deborah and Junia as examples of women occupying the place of the man (again, as though it nullifies that which is clearly stated). Regarding Deborah, read "[Blessed Are You Among Women](#)." Regarding Junia, that verse accurately reads, "well known to the

apostles,” not “outstanding among the apostles.” Consistent with all the Scriptures, she was not an apostle. [Click here](#) for an examination of this. It is amazing how some go to such great extent to try to annul and overturn that which is clearly stated in 1 Timothy 2:11-15 and 1 Corinthians 14:33-35, as well as other clear and confirming evidence. Oh the curse of Genesis 3:16, even feminism!

Again, throughout the Bible, it is men who are called of God to teach, to be prophets, to be apostles, not women. And tragically, when women are in these places, we read: “Woe to the wicked! It shall be ill with him, for what his hands have done shall be done to him. My people--children are their oppressors, and women rule over them. O my people, your leaders mislead you, and confuse the course of your paths. Yahweh arises to contend, and stands to judge the people” (Isaiah 3:11-12).

Also read, [Let the Women Keep Silent](#).

13. The woman’s highest calling and responsibility is to be a faithful and godly wife and mother. Her role in this regard is essential and irreplaceable.

Very sadly, and with great destruction, women today have lost their moorings as women and have been cast adrift on the sea of cursed feminism. They have drifted from the heritage that has come down through the centuries, and as an Eve have once again listened to Satan who promises her to be like the man. And while the woman was cursed to have multiplied pain in childbirth, feminism has multiplied the pain of bringing up children in sorrow. The loss of moral values and the disintegration of the family have ever increased her pains well after their birth.

In 1910, before the Curse of 1920, eighty percent of adults in the US were married. In 1970, that number had fallen to seventy-one percent. Today, the number of married couples have fallen even further to a shamefully and tragically low fifty-one percent! This alone has tremendous ill effects on the state of the children. And today, forty-one percent of babies are born out of wedlock! Men and women alike are at fault for these problems. Here, we will address what the role of the godly woman is to be as set forth in the Scriptures.

Looking at the vital seed testimony of the Garden, in Genesis 2:18 we read:

Then Yahweh God said, “It is not good for the man to be alone; I will make him a helper before [in the presence of] him.”

The woman was made for the man as a helper. This is reaffirmed in 1 Corinthians 11:8-9:

For man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake.

In 1 Peter 3:1-2, immediately before the instruction concerning women not practicing the externals of braiding the hair and putting on gold jewelry or worldly garments, we read:

In the same way, you wives, be submissive to your own husbands so that even if any *of them* are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior.

This “In the same way” comparison and example for the woman is in fact, foremost, a comparison with that of Yahshua. The verses immediately preceding this in 1 Peter 2 that are referred to here, speak of His suffering at the hands of man, “leaving you an example for you to follow.” Thus we now find the same instruction for women—“In the same way.” In addition, the example for the woman was likewise that of a servant’s submission to his master, even when treated wrongfully. In 1 Peter 2:18-19 we read:

Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. For this *finds* favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly.

These examples were what Peter was pointing to when he said, “**In the same way**, you wives . . .” Again, this is the way of Yahshua, who laid His life down as our example, and even the way of a servant. Thereupon, it is with equal relevance that Peter then adds in 1 Peter 3:5-6:

For in this way [of a “gentle and quiet spirit”], in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands, just as Sarah obeyed Abraham, calling him lord. And you have become her children if you do what is right without being frightened by any fear.

And of course Titus 2:4-5 aptly instructs women to:

. . . love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be blasphemed.

Oh the glory and wisdom of this high calling, which is so terribly ignored and forsaken today, causing the word of God to be dishonored and blasphemed. And in like instruction, Ephesians 5:22-24 affirms:

Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

And let us note as well, the wife has the wonderful opportunity to attest to the Bride, who pleases her Husband, Immanuel. As it is written in Song of Solomon 8:10, she is one who becomes in His eyes “as one who finds peace.” The wife should seek to be peace and a reward in the eyes and experience of her husband, being a pleasant reward for all his labors:

Enjoy life with the woman whom you love all the days of your fleeting life which He has given to you under the sun; for this is your reward in life and in your toil in which you have labored under the sun [Ecclesiastes 9:9].

Of course so much more could be written or shared regarding the role of the woman. [Click here](#) for an examination of every place in the New Testament where the woman and wives are addressed. For more regarding the woman being a type of the Bride, [click here](#). And of course read Proverbs 31. For questions as to when the wife is not obligated to obey her husband, read [Response to Authority](#).

14. The man is the head and covering of his wife and family, and is to love, cherish, instruct, and set the godly example for his family and others.

In 1 Corinthians 11:3, we read: But I want you to understand that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.” Through the curse of feminism, men have wholesale abdicated their God-ordained role and sole responsibility to govern: in the home, in society, in the church, and in civil government. In America, and in other countries alike, historically men alone had the right to govern, and shamefully and destructively gave that right to women—in America in 1920, thereupon receiving the national right to vote. The outcome has been the destruction of the family, society, and government. Thinking ourselves wiser than God, we have defied the governmental order set forth in 1 Corinthians 11:3 and elsewhere, and are therein judged by the very words of God in the Garden when He cursed the man: “Because you have listened to the voice of your woman” (Genesis 3:17).

But let us look back to what was, and see that from which we have departed. At the founding of America, Sir William Blackstone, the voice of reason, truth, and direction at that time, providing light to the founding and government of this nation, wisely and astutely wrote concerning marriage (and you will need to read this carefully):

By marriage, the husband and wife are one person in law; that is, the very being or legal existence of the woman is suspended during the marriage, or at least is incorporated and consolidated into that of the husband; under whose wing, protection, and cover she performs every thing; and is therefore called in our law-French a feme-covert, foemina viro co-operta [Latin: woman covered by the husband]; is said to be covert-baron, or under the protection and influence of her husband, her baron, or lord; and

her condition during her marriage is called her coverture [her covering].
(*Blackstone's Commentaries*, Volume 1 (1765), page 442.)

What Blackstone was expounding upon is the very government that was set forth at the beginning of mankind when Yahweh God declared, "a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh" (Genesis 2:24). The two become one under the headship of the man, who is her covert-baron, her covering lord (1 Corinthians 11:3-5, 1 Peter 3:5-6). Let us consider what the Scriptures speak concerning the man, even the husband.

Four times husbands are instructed to love their wives:

Husbands, **love** your wives, just as Christ also loved the church and gave Himself up for her. . . . So husbands ought also to **love** their own wives as their own bodies. He who loves his own wife loves himself. Nevertheless, each individual among you also is to **love** his own wife even as himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, because we are members of His body. For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. This mystery is great; but I am speaking with reference to Christ and the church [Ephesians 5:25, 28-32].

Husbands, **love** your wives and do not be embittered against them [Colossians 3:19].

And in 1 Peter 3:7, the following instruction to husbands is likewise given:

You husbands in the same way [as Abraham and Sarah], live with your wives according to knowledge, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered [1 Peter 3:7].

And to all men who make a claim to Yahshua, we read:

Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension [1 Timothy 2:8].

Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. . . . Likewise urge the young men to be sensible in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us [Titus 2:2, 6-8].

Let us now turn to the curse of Genesis 3:16 that was placed upon the woman, and see the husband's part in this. The verse reads: "your desire will be for *the place of your husband*, and he will rule over you." Men, when you resort to a place of ruling over your wife, you take a stance of being a curse upon her.

Granted, when the woman seeks to take the place of the man, that is indeed the required outcome. But, if your wife seeks to submit to you and serve you, you cannot take any part in ruling over her, but honoring her in all regard, as it is written, showing her honor as a fellow heir of the grace of life. Read more about this important truth by [clicking here](#). As we have read, you are to love her as Yahshua loves the church; and you will be judged by that standard.

15. Because of the worldly nature of holidays such as Christmas, Easter, and Halloween, which are all deeply rooted in paganism, as well as birthdays, we do not acknowledge or celebrate these.

As beloved as they may be, most holidays are mere practices of worldliness, which lend to more worldliness. Therefore, the Bride can have no part in these. We are to be separate from this world if we are to enter into that which is above, and one of the ways in which this is necessary is to not have any part in the holidays that are world-supporting practices rooted in paganism. This includes Christmas, Easter, of course Halloween, and birthdays as well. The only noteworthy holiday in the U.S. that is undefiled and worthy to participate in is Thanksgiving, which is now constantly being encroached upon by the extraordinarily defiled holiday, Christmas.

There are all manner of web sources that document the corrupt heritage and practices of Christmas: the Yule log and associated twelve days of Christmas, the Christmas tree with its ornaments, the holly and mistletoe, the error of it being the birth of Yahshua, the absurdity of exchanging gifts (which is why the world pushes the holiday so much—money!), Santa Claus (originally Odin, a god of Norse mythology), and the list goes on. Regarding the exchanging of gifts, this practice is in fact mentioned in the Bible one time, in the book of Revelation, and it is most significant. To read about this important revealing testimony, [click here](#).

Easter shares its identity with the goddess of fertility, and thus the egg and the prolific rabbit. It is the mixing of these with the resurrection that is corruption, and must in total be abstained from. Furthermore, Yahshua [resurrected on a Saturday](#), not on a Sunday.

Halloween's error is most obvious, and can likewise be researched. But the error of celebrating birthdays is less obvious, yet equally worldly.

Others today have forsaken birthdays, and celebrating them was shunned in much of the church period before now. You can read some about this at [this site](#). Most noteworthy, there are only two places in the Scriptures where birthdays are specifically mentioned, as well as a possibility of a third. Consistent with the fallacy of celebrating birthdays, in each case the outcome was death!

The first birthday party in the Bible was for Pharaoh, at which he brought forth before him from prison the baker and the cupbearer (Genesis 40). The second birthday party was for Herod, when he brought forth before him John the

Baptist, or at least his head (Matthew 14:1-12). In both of these cases of Bible birthday parties, someone lost their head: the baker by hanging, and John by the sword!

The third possible birthday party is found in Job. Job 1:4 speaks of a feast “of each one [of Job’s children] on **his day**.” Likewise, in verse 3 of Job 3:3-5, the same Hebrew word for “his day” in Job 1:4, is used in regard to “the day” when Job was born: “Let **the day** perish on which I was to be born.” Thus, Job 1:4 could just as well refer to their birthdays. Of course all his children were killed on that day (Job 1:4 and 13). So again, there is death, death, and death specifically related to birthday celebrations!

Looking at Job 3:3-5 after the loss of his children, and more, we read Job’s lament regarding his own birth:

“Let the day perish on which I was to be born, and the night which said, ‘A boy is conceived.’ May that day be darkness; let not God above care for it, nor light shine on it. Let darkness and black gloom claim it; let a cloud settle on it; let the blackness of the day terrify it.”

Likewise, Jeremiah wrote:

Cursed be the day in which I was born! Let the day not be blessed in which my mother bore me! [Jeremiah 20:14.]

Obviously, for good cause there were no birthday parties for Jeremiah. And one of the most interesting verses there is on the dread of entering into this earthly body, is found in the wisdom of Solomon, who astutely wrote:

So I congratulated the dead who are already dead more than the living who are still living. But better *off* than both of them is the one who has never existed, who has never seen the evil activity that is done under the sun [Ecclesiastes 4:2-3].

In 1 Corinthians 15:42-44, 48, and 54-55, we read concerning this earthly body, versus our much needed heavenly body:

It is sown a perishable body, it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. . . . As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. . . . But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?”

Why then dare we celebrate this earthy flesh?

But above all of this, this body we entered into with our birth is cursed; is the seat of sin; is the source of much troublesome and destructive lust; is lamented as the “wretched man,” “this body of death”; is made from the earth that is cursed to bring forth thorns and thistles—and so it does; and is in fact a constant test to even live in—both physically and spiritually! So, . . . why should anyone celebrate this flesh? When we enter into an immortal, born-from-above, incorruptible body, we will look back with disdain upon this wretched man that we now live in and not celebrate it. Explaining all of this is a poem very much worth reading titled, “[The Birthday Party](#).” It draws a clear and fitting contrast between celebrating captivity in Egypt, versus entering into the Promised Land that is from above.

Concluding this, here was the wisdom of Solomon regarding this body, which at its end is no different from that of a cow or even a worm—returning back to the dust. Why then celebrate being birthed into a body that in the end is no different from that of a worm?

I said to myself concerning the sons of men, “God has surely tested them in order for them to see that they are but beasts.” For the fate of the sons of men and the fate of beasts is the same. As one dies so dies the other; indeed, they all have the same breath and there is no advantage for man over beast, for all is vanity. All go to the same place. All came from the dust and all return to the dust [Ecclesiastes 3:18-20].

Let us then save our celebration for that which is from above, and not from below. If you have not already done so, read “[The Birthday Party](#).”

16. To be a part of the Bride, one has to come out of Christianity, if they are Christians.

Even as Adam was put to sleep, his side was opened, a rib was taken out, and from it was formed a bride; and equally so, even as the “last Adam” (1 Corinthians 15:45) was likewise put to sleep, a spear went into His side and it too was opened, and out came blood and water; so the Bride of Immanuel comes out of the side of the sleeping Body of Christ, the Body of the Last Adam.

Very importantly, remember that the vast majority of the Body of Christ are indeed sleeping, dead. What we see today is only a very small portion of that vast work. And even those who are alive today are in fact sleeping, when it comes to knowing truth. Legally, the entire Body, past and present, is [hidden in the cleft of the rock](#), and therefore cannot see. They are in [hades](#), which means “not see.”

Furthermore, Christianity is mystery Babylon, [clothed in purple and scarlet](#), and from its beginning to today commits harlotry with the world. It is the great whore who sits upon a scarlet beast with seven heads and commits abominations with the nations. Read “[The Great Harlot/The Great City](#)” in *The Issue – II*.

Therefore, in like manner as what we have already seen, in Revelation 18:3-5 we are specifically warned and instructed:

“For all the nations have drunk of the wine of the passion of her immorality, and the kings of the earth have committed *acts of immorality* with her, and the merchants of the earth have become rich by the wealth of her sensuality.” I heard another voice from heaven, saying, “**Come out of her, my people**, so that you will not participate in her sins and receive of her plagues; for her sins have piled up as high as heaven, and God has remembered her iniquities.”

This is the call to the Bride today: Come out of her! Therefore, whether it be identified as the sleeping Body or harlotrous Christianity, the Bride must come out from them!

In Hebrews 10:25, we are instructed:

. . . not forsaking our own assembling together, as is the habit of some, but encouraging *one another*; and all the more as you see the day drawing near.

This verse is used by Christians to exhort Bride believers to not quit going to church. But the fact is that we are told to come out of them, for we cannot be partakers in that work that, proven for 2,000 years, leads to death, corruption, and error. Before now there was not another option than that of the Body. But, today there is—the Bride! And we are warned to come out of the sleeping Body, out of the harlot, and to not be of them.

Frankly, this is déjà vu. What the Jews were to the first Remnant, and even to Christians in the beginning, are today what Christians are to the Bride. The Remnant and the first Christians had to come out of Judaism, which at that time seemed as unlikely as today when the Bride has to come out of Christianity. But, if Yahweh did this 2,000 years ago relative to Judaism, why would He not do the same now? In parallel testimony, those to whom Yahshua said that their father was the devil, were in fact “those Jews who had believed Him” (John 8:31-44). It is no different today. Those who believe in Yahshua are the ones who reject and accuse His Bride. There is a reason this faith is called Judeo-Christian.

Again, we must come out of Christianity and not participate in their sins or their plagues or their fate.

17. The first Remnant provided an essential covering for the Remnant when they held all things in common, as clearly instructed by Yahshua. Now it is to be seen what Yahweh will require of the culminating second Remnant.

Thoroughly addressed in the writings under the section, “[The Covering For the Bride of Yahshua](#),” we find the vital necessity of the work performed by the first Remnant upon Yahshua’s clear requirement: “So then, none of you can be My disciple who does not give up all his own possessions” (Luke 14:33). Other

teachings by Him affirmed this necessity, which are addressed in [One Thing You Still Lack](#). Furthermore, the sobering reality and necessity of this was made most evident when Ananias and Sapphira were killed by Yahweh for their unfaithfulness in fulfilling it (Acts 5:1-11). The first Remnant held all things in common for the year and a half, until the stoning of Stephen when they left Jerusalem and were disbursed, completing that work. And we find in the above writing a MOST important truth regarding this requirement: that it was in fact an essential legal covering for the Remnant!

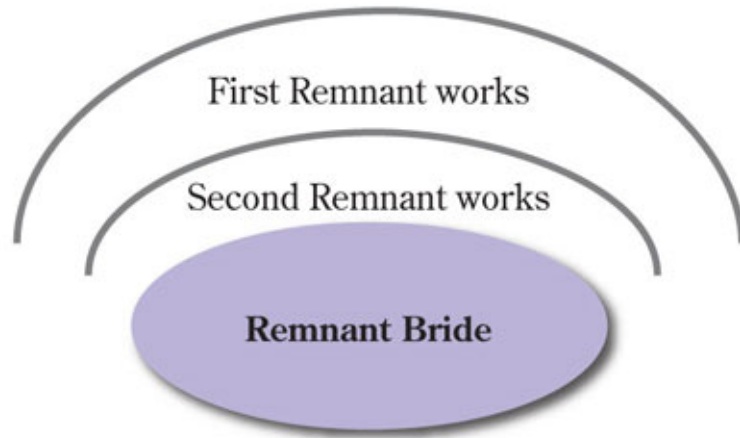
Today, the question arises as to the obligation of this act for the second Remnant as well. In the writings in the above subject section, the conclusion was drawn that this is an obligation for the second Remnant, as it was for the first. But more recently, I saw that the work the first Remnant faithfully fulfilled, was in fact a covering for us. Let us see why.

In the online *Coverings*, [Chapter 3](#), we see that any object to be covered has two coverings over it. It is noted that the first is physical, and the second is spiritual, as seen here from that writing:



As demonstrated in Chapter 3 of *Coverings*, that which is identified here as the "Second covering," is in fact the covering that covers both the first covering and the object to be covered. In this case, the object to be covered is of course the Remnant, and the two items that cover it are each of the contributing acts of obedience of the two Remnant.

We already know that the first Remnant fulfilled the covering of holding all things in common. That was a critical work. They established the first essential covering over the Bride. But the reality is that the covering the second Remnant brings would of necessity be positioned under them, as they were first.



The latter Remnant comes as the second work under the former Remnant's work. So, do not let the terms "First covering" and "Second covering" confuse you as having anything to do with their chronological order. The second Remnant actually comes under the work of the first Remnant. So, what does this mean for us today?

Let us look at the practicality of this. When Yahshua told the people to give up all their possessions, He spoke this to those who could all reside within one town or area. In Acts 2:43-47, this fulfillment was described:

Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

Now, very importantly, let us read the description of the second Remnant. This is found in Revelation 7:9 and following, after the first company of the 144,000 in verses 1 through 8. We know these in verse 9 and following are the second Remnant, for they bear in their hands palm branches, denoting those who lay them before Immanuel, preparing the way for His coming. Furthermore, verse 14 tells us they come out of the great tribulation; and as we see from the writing that bears that name, [*The Great Tribulation*](#), this is the 2,000-year period of the church, or Christianity, that they come out of.

So, in comparison to the first Remnant who were basically all together in Jerusalem, what is the scope of the second Remnant? Verse 9 tells us: "I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues." This is obviously quite different from what took place 2,000 years ago. Can you imagine going house to house and holding

all things in common within something that is spread out worldwide? Frankly, it would be impossible. And based on what testifies to be a [two-year work](#), it is not even feasible.

So, what is the only answer regarding this? The first Remnant paid the price and effected this required work for the second Remnant as well. The first Remnant are in fact a covering for us, one that we cannot provide. However, we provide another covering, one they cannot provide. It is as we read in Hebrews 11:40: "because God had provided something better for us, so that apart from us they would not be made perfect." Their covering is vital. But, they were not able to bring forth Immanuel. This work is to be fulfilled in the culminating second Remnant.

What then must be our response today regarding our own possessions and the things of this world that Yahshua spoke of? We do not yet know what that obligation will be; but, we do know that we cannot hold to the things of this world, and expect to ascend into and inherit that which is above. It is most probable that the Holy Spirit will deal with us about this obligation spoken by Yahshua. So, we wait on Yahweh.

18. The purpose of the Elijah is to prepare a people for Immanuel, those who will be His Bride. As clearly set forth in the Scriptures, he is to be obeyed in all things.

Based on the message of the Scriptures, there is the need to add this final obligation. We are instructed in [Hebrews](#) 13:17:

Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

The church is very loose and independent today, requiring that there be this reminder, and all the more since (1) we are coming out of darkness, (2) Yahweh is doing a [new thing](#) (Jeremiah 31:22), and (3) we must be made ready for the coming of Immanuel. In this regard, (4) if Yahweh is raising up a man as the fulfilling Elijah, one who is a prophet like Moses, it is incumbent that his word be heeded. This is made exceptionally clear in Acts 3:19-23, where we read the following declaration by Peter:

"Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Messiah appointed for whom heaven must receive until the period of restoration of all things, about which God spoke by the mouth of His holy prophets from ancient time. Moses said, 'The Lord God shall raise up for you a prophet like me from your brethren; to him you shall give heed in everything he says to you. And it shall be that every soul that does not heed that prophet shall be utterly destroyed from the people.' "

Most think the prophet like Moses is Yahshua, but clearly this is not true. To begin with, when Peter spoke of the “restoration of all things,” there is only one man spoken of in the Scriptures who can fulfill that work: Elijah. As Yahshua Himself clearly stated, “Elijah is coming and will restore all things” (Matthew 17:11).

Moses stated that this man would be “a prophet like me from your brethren.” First, Yahshua was not “from your brethren”; for clearly, both John the Baptist, who had the spirit of Elijah, as well as Yahshua Himself, said that He was from above and not of this world (John 3:13, 31). But on the other hand, regarding Elijah, his identity as being “from your brethren” is specifically confirmed: “Elijah was a man with a nature like ours” (James 5:17). Without a doubt, we see here that Peter was not speaking of Yahshua when he declared these things concerning a prophet like Moses, but of Elijah.

Second, Immanuel will in no way be “a prophet like” Moses—neither like him as a man, nor even as a prophet. Rather, He will come as far more than a prophet; He comes as the King of kings! And, nowhere in the Scriptures are the two offices of prophet and king ever combined. Who then is the prophet like Moses? The answer is most obvious.

Who fulfilled the promise given to Moses that he would be hidden in the cleft of the rock on Mount Sinai and Yahweh would pass by (Exodus 33:17-23)? That promise was not fulfilled by Moses, but by Elijah (1 Kings 19:8-14). And when it was time for Elijah to ascend alive into heaven, to where did he journey as he traveled across the land of Israel and crossed the Jordan River? He went to the very area where his predecessor, Moses, had died—to the land east of the Jordan opposite Jericho. Elijah ascended alive where Moses had died! And most importantly, what two attesting men stood together on the mount of transfiguration with Yahshua as He was glorified? Once again, it was the now-united pair—Moses and Elijah. Repeatedly we see that Elijah is the prophet who fulfills that which is given to Moses. You can read more about this by [clicking here](#).

This being the case, Yahweh is giving a most clear statement regarding the Elijah: that he is the prophet like Moses, who we already know was certainly a man of authority who was to be obeyed in everything. And failure to do the same today would bear the consequence of being utterly destroyed from the people. And when the Bride ascends alive into heaven, Yahweh, with His angels who bear us up, makes that final conclusive choice.

Furthermore, we see that the Elijah has a very specific and vital purpose in preparing the Bride for Immanuel. In Malachi 3:1-3, we read an extraordinarily revealing testimony regarding him:

“Behold, I am going to send My messenger, and he will clear the way before Me; and the Lord, whom you seek, will suddenly come to His temple. And the messenger of the covenant, in whom you delight, behold, he is coming,” says Yahweh of hosts. “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."

The New American Standard version, as well as the New King James, wrongly capitalize the "h" in these verses in the pronouns "his" and "he" regarding "the messenger of the covenant" (just as they wrongly did so in Acts 3:22). The correct identity of that person is the messenger, Elijah, with a lower case "h," who "will clear the way before" Immanuel. He is the one who "will sit as a smelter and purifier of silver." In other words, he will purify the second Remnant, the silver, preparing them for the marriage of the Lamb.

This work and identity is confirmed in Malachi 2:6-7 as well, where we read once again that the messenger, Elijah, is the one who purifies the people:

True instruction was in his mouth and unrighteousness was not found on his lips; he walked with Me in peace and uprightness, and he turned many back from iniquity. For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the **messenger** of Yahweh of hosts.

This messenger of Yahweh in whose mouth was instruction, and unrighteousness was not found on his lips, is the one who turns many back from iniquity. This is the same messenger we just read about only a few verses later in 3:1-3 who is equally a refiner's fire and like fullers' soap. And in further evidence, 3:3 identifies those being purified as "the sons of Levi." Is it not then most confirming and fitting that this messenger here in preceding 2:6-7 is specifically identified as being Levi? Furthermore, in verses 4 and 5 we read:

"Then you will know that I have sent this commandment to you, that My **covenant** may continue with **Levi**," says Yahweh of hosts. "My **covenant** with him was one of life and peace, and I gave them to him as an object of reverence; so he revered Me and stood in awe of My name."

It seems quite evident that the covenant spoken of here with Levi would be applicable today to the [covenant with the many](#). To begin with, and most significantly, there is no mention at all in the Old Testament of Yahweh even making a covenant with Levi. In addition, this noted covenant is actually repeated in 3:1, once again tying these two passages and fulfillments together: "And the **messenger of the covenant**, in whom you delight, behold, he is coming." This is the Levi, the messenger, even "My messenger, [who] will clear the way before **Me**," the one who in like manner "walked with **Me** in peace and uprightness." Obviously the "Me" in both passages is Immanuel, thus the messenger is in like manner Elijah. And we further clearly know that Levi, the messenger, cannot be Immanuel, for Hebrews 7 specifically tells us that His priesthood is not from Levi, but as a descendant from Judah. Thus, it is quite clear once again that Malachi 3:1-3 speaks of the messenger, Elijah, who prepares the people for the coming of Immanuel.

Furthermore, all of this is confirmed in chapter 4, which is the classic chapter regarding the Elijah, concluding:

“Behold, I am going to send you Elijah the prophet in the [presence](#) of the coming great and terrible day of Yahweh. He will restore the hearts of the fathers to *their* children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse” [Malachi 4:5-6].

Here again, Malachi 3:1 began that message with the identical opening, varied only slightly: **“Behold, I am going to send My messenger**, and he will clear the way before Me.” So again, the **messenger** is **Elijah** the prophet, who is sent during the [great tribulation](#), or the 2,000 years of the church. And as we have seen, “Elijah the **prophet**” is the **prophet** like Moses.

Additionally, at the close of chapter 3 and the very beginning of chapter 4, we read:

So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him. “For behold, the day is coming, burning like a **furnace**; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says Yahweh of hosts, “so that it will leave them neither root nor branch.” 3:18 and 4:1

This is the furnace we already saw in 3:3: “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.” This purifying furnace repeatedly comes up concerning the Elijah. In 1 Kings 17, we see the same testimony—here regarding the two Remnant and the Elijah work. First in a type of the first Remnant, Elijah himself stayed at the brook Cherith, where the ravens fed him. But just as the first Remnant came to an end, so the brook dried up as well and he had to travel to the second Remnant testimony: Zarephath, where he stayed with a widow woman who was about to die from hunger. But instead of dying, Yahweh miraculously provided for them. This is much like the Bride today in her hunger for the word of God during the drought on the word of truth—and we cannot die!

Most relevant to the Elijah work at this second Remnant place named Zarephath (which in Hebrew is Tsarephath), the name of that city means “smelter, to refine,” and comes from the very word used in Malachi 3:3 concerning Elijah: “He will sit as a **smelter** (Hebrew, tsaraph) and purifier of silver.” Thus we see testified once again that the second Remnant Elijah is a furnace, a smelter, a purifier.

In further like parallel testimony, in Malachi 4:1 we just read, “For behold, the day is coming, burning like a furnace.” The word “furnace” is the Hebrew word “tannur.” Again, this is the Elijah work. In Genesis 15 we see the testimony of, first, a “smoking oven,” or the Elijah Bride, and second, a “flaming torch,” Immanuel, passing between the split covenant parts. This is the covenant

Yahweh God performs whereby the Millennial Reign passes between the two 2,000-year periods of Christianity. The video, [Thinking Governmentally, Part 2](#), very clearly sets this forth. And as the testimony of the Elijah Bride, once again the smoking oven is the Hebrew word tannur, or furnace. Thus, the smoking oven is indeed the furnace, the Elijah, who distinguishes between the righteous and the wicked, refines the silver, and precedes and prepares the way for Immanuel, the concluding torch.

Finally, at this clear conclusion in Malachi 4 regarding Elijah, where it is directly stated in verse 5, "Behold, I am going to send you Elijah the prophet," this is immediately preceded in verse 4 by the invocation of Moses: "Remember the law of Moses My servant . . ." Here again, at the very closing of the Old Testament, what do we find? Moses and Elijah are once again linked together, affirming that Elijah is indeed the prophet like Moses.

Thus we see that the word "messenger" is used three times in Malachi, and in all three cases it refers to the Elijah. And as well, this book regarding the Elijah was written by Malachi, which is essentially the same Hebrew word as that for messenger, meaning "My messenger." The weight of evidence here is obvious and profoundly conclusive. Elijah the messenger is the prophet like Moses who is to be heeded in everything he says, who instructs and purifies the people so as to prepare them for the coming of Immanuel.