

He Was Jealous With My Jealousy

There are many testimonies in the Scriptures regarding the three-part, 3,000 year period that is given to the church. Many of these have been covered in previous writings. For the sake of introduction to this writing, let us briefly review some of these that relate specifically to this period as it is divided two-thirds and one-third, or 2,000 years and 1,000 years.

- Zechariah 13:7-9 clearly states that “two parts” of the church “will be cut off and die,” which is precisely what has taken place for 2,000 years (2,000 swine have all gone to the sea of death – Mark 5:13), and the “third part” will be “left in it” and pass “through the fire” of purification for the remaining 1,000 years.
- Freewill and peace offerings offered by the priests were to be eaten on the first and second days; but likewise, on the third day they had to be “burned with fire” – Leviticus 7:17, 19:6.
- Hosea 6:1-2 in like testimony tells us that for two “days” Yahweh has torn and wounded His church, thereby becoming the fulfillment of the body of Christ as the crucified and suffering Savior, but on the “third day” He will “bandage us” and “revive us” and “raise us up.” He will “come to us like the rain, like the spring (or, latter) rain watering the earth.” This is the same “third day” promise regarding His own body – Matthew 16:21.
- Yahshua said – “Behold, I cast out demons and perform cures today and tomorrow, and the third day I am perfected” (Luke 13:32).
- When will Elijah come and prepare the way for Yahshua’s return? Obviously in the third part of the church, for we find in 2 Kings 1 that fire consumed the first two captains “of fifty with their fifty” that were sent to get Elijah to come down, but on the third time an angel of Yahweh told him to go with that captain, which he did so.
- For many reasons, King Saul is a very clear picture of Christianity. How many years will Christianity receive? Again, they receive two of the three parts, or 2,000 years. Thus, as a testimony of Saul’s reign (and Christianity’s given tenure), as Samuel declared, a man carrying three loaves of bread approached Saul and gave him two loaves (1 Samuel 10:3-4), or two of the 3,000 years of the church. Undoubtedly this was wheat bread, for it was during wheat harvest (1 Samuel 12:17). These are the like two loaves of leavened Pentecost wheat bread that were waved before Yahweh, but could not ascend to Him as a

burnt offering (Leviticus 23:17, 2:11-12), revealing once again the first 2,000 years of the church that cannot ascend.

- Like Balaam, Christianity thinks that it is doing the will of Yahweh, and though they too are sent by Him, He is likewise not pleased with them. Two times Balaam's Pentecost donkey delivered him from destruction, but the third time afforded an unavoidable termination (Numbers 22). Even so, Christianity's three parts must be cut short to two. If not, it would be three hours of darkness and the cry – "My God, My God, why have You forsaken Me?" (Matthew 27:46 and Mark 15:34, but not in Luke).
- And one of the most revealing and confirming testimonies comes from Genesis 38. We know from Hebrews 7:12-16 that our priesthood in Yahshua is through the line of Judah. Thus, if you want to know what that priesthood will be like, then examine the offspring of Judah, who likewise were three sons. As written in Zechariah 13:7-9, the first two sons were equally "cut off and died," and the third son did not receive Tamar, the Melchizedek bride. Such is Christianity. The first 2,000 years have died, and the third part will not receive the kingdom rights. (Read [The Garden of God - Today, page 5](#), to learn more about this.)

Each of these different testimonies tells a unique truth regarding the church, but they all tell us that the church will be divided two-thirds and one-third. And this is not all of these testimonies, for the Scriptures repeatedly evidence this. (For an examination of this from a governmental pattern, read [The Passing Over Principle](#).)

The purpose of laying this out, once again, is to prepare the setting for the main message of this writing; but before we get to that, let us examine for the first time in these writings another very revealing testimony of this same pattern.

GEHENNA

The word Gehenna, or the Greek word "geenna," is used twelve times in the New Testament, eleven times in the Gospels per Yahshua, and once in James; and in each case it is translated as "hell." In the Old Testament, this same word, or location, is referred to thirteen times and is translated as Hinnom or Ben-hinnom (NAS). Never is it translated as "hell" in the Old Testament.

Where is Gehenna? Gehenna, or the Valley of Hinnom, is a deep, narrow valley just west and southwest of Jerusalem. It separates two mountains or hills. To the west is the Hill of Evil Counsel. And to the east is Mount Zion. Located in the Valley of Hinnom at one time was a town called Topheth. This was the place where the Jews had burned their children to Molech and Baal (Jeremiah 7:31-34).

Solomon erected high places for Molech (1 Kings 11:7). Ahaz and Manasseh made their children "pass through the fire" in this valley (2 Kings 16:3; 2 Chronicles 28:3; 33:6). And this

reprehensible practice of infant sacrifice continued until Josiah “defiled Topheth” so “that no man might make his son or his daughter pass through the fire of Molech.”

Afterwards, Gehenna became a garbage dump and a cesspool for sewage. It was a place of burning fires that consumed the debris. Thus, Gehenna became associated with two things: the abominations of the children being offered to Molech, and the filth and detestable waste.

For this reason, when the early translators gave man his first Bibles, the word “geenna” was translated “hell.” But the question arises as to why so? The same location was never translated as “hell” in the Old Testament. And other cities and locations in the New Testament were translated by their names. Jerusalem, Bethlehem, Zion, Galilee, even Sodom and Gomorrah, were all translated as the local that they were. But not so with Gehenna, or the Valley of Hinnom. For some reason, translators wanted to make it an exception and give it their own identity, their own personal fulfillment and meaning.

Actually, this grave error is a revealing testimony within itself. Yahweh declared regarding Gehenna that men performed things there that “did not come into My mind” (Jeremiah 7:31). Even so, carnal theologians have come up with translations and ideas that equally did not come into His mind; appropriately, including their meaning assigned to this valley. While the writers of the Scriptures were inspired to record what Yahweh had them to write, the translators were not so inspired, at least by Yahweh. This concoction of an eternal hell where men suffer endlessly is TOTALLY false! It is completely contrary to Yahweh’s word and His ways and His laws. Leave it to Christians to incorporate heathen ideas into Yahweh’s word and give us this falsehood regarding Gehenna that we have had for almost 2,000 years. (For further study on this, read the two writings in our [FAQ section](#), question number five.)

To advance Satan’s lie of an eternal hell, translators of the King James version actually took their liberty to translate four separate words into this lie. From the Old Testament was the word – sheol. And from the New Testament were three words – Gehenna, hades, and tartaros. Each of these was translated – “hell.” We will consider here each one.

Tartaros is used one time and is found in 2 Peter 2:4 where it talks about angels that sinned and were cast into tartaros and committed to pits of darkness, reserved for judgment. Tartaros was the Greek mythological god that personified the pit beneath the earth where the Titans were imprisoned.

The word “Gehenna” seems to have the meaning “valley of sighs” or “valley of groaning.” But there is one word associated with this valley that has a much surer meaning, and that is the town within it – Topheth.

Though some try to assign the meaning of this town relative to its ill location, we find that the Hebrew word “topheth” is used elsewhere in the Scriptures. In Job 17:6 we read – “But He has made me a byword of the people, and I am one at whom men spit (topheth).” Thus, as listed in at least one Bible dictionary, the meaning of “Topheth” is “spittle or spat upon.” More on this shortly.

If Gehenna is not some eternal place of torment as Christianity has led us to believe, then what is it? The answer is in the natural Gehenna to which Yahshua actually referred. As one would expect, this valley and its surroundings are the object lesson that holds the key to what it truly represents.

As we have seen, Hinnom is a valley between two hills. On the west is the Hill of Evil Counsel. On the east is Mount Zion. And in the valley is Topheth, or “spat upon.” Appropriate to what we see here, the west almost always speaks of death, while the east speaks of life, the rising of the light, and Yahshua’s return. The Hill of Evil Counsel receives its name from the supposed location of the house of Caiaphas where Judas went to arrange for Yahshua’s betrayal, and where the Jews made plans to put Him to death.

If one stood on this Hill of Evil Counsel and wanted to get to Zion, how would they get there? In order to go directly to Zion, there would be only one way – through the Valley of Hinnom, or Gehenna!

On the day of Pentecost when the Spirit fell on the church, or the former rain, Peter stated that Yahshua “was neither abandoned to Hades, nor did His flesh suffer decay. This Jesus God raised up again, to which we are all witnesses” (Acts 2:31-32). In order for Yahshua to put off the body of this flesh and put on immortality, what path did He have to follow? He had to first suffer death, stay in the grave for a period of time, come up from the grave, and ascend alive into heaven.

The Greek word used here – “Hades” – is comparable to the Hebrew word – “Sheol.” For example, when we read this same passage in Psalm 16:10, instead of the word “Hades,” we find the word “Sheol” – “For You will not abandon my soul to Sheol; neither will You allow Your Holy One to see the pit.” “Sheol” is death, and death alone. It is the grave, and not some eternal place of torment. If it was torment as the theologians of Molech want us to believe, then why did Job declare while in his great sorrows – “Oh that You would hide me in Sheol, that You would conceal me until Your wrath returns to You, that You would set a limit for me and remember me!” (Job 14:13). The fact was, Job was in such sorrow that he wanted to die, to go to Sheol, to go to the grave, for he knew that in that sleep rest, he would escape those sorrows that afflicted him daily in this life. If “Sheol” was a place of torment, why would Job have wanted to go there? He was already in torment, in hell, and wanted to escape it in Sheol, in the grave. Thus, Yahshua did not go to some tormenting “hell” where a devil punishes and holds people, but to the grave where He waited.

What are we seeing here? The church must follow the way of its Master. **In order for the church to enter into Zion, in order for the church to experience immortal life, it too had to go the way of the Savior. It too had to go to the grave for a period of time, to go to Hades, to go to Sheol, to go to death, yes, even to go to Gehenna, before it could ascend Mount Zion.** Whether it be the physical testimony wherein one must descend into Gehenna in order to get from the Hill of Evil Counsel over to Zion, or Yahshua’s own testimony of descending into the grave in order to enter into immortal life, both reveal the same path for the church – Gehenna is a breach period of descending into death.

The church began as a work that was destined for corruption. Between possessing earthly cursed flesh and existing in a world that remained under the government and control of Satan, as well as being under his apostleship ([Shelah and Clay of Spittle, page 8](#)), the church quickly listened to the voices of the Hill of Evil Counsel. When it did, the church then entered into its breach period – **it descended into the Valley of Hinnom! Christianity is Gehenna!**

And very briefly, this is the identical picture we find in Exodus 33:21-23 where the church is revealed as standing on the rock with Yahweh, then being hidden in the cleft of the rock wherein it cannot see, then finally Yahweh removing His hand and men seeing His back, His works that He has already performed. The cleft of the rock where men are essentially blinded, and the Valley of Hinnom, are the same – breach Christianity.

Quite appropriately, the Greek word “hades” actually comes from two words – “a” (alpha), which means “not,” and the verb “horao,” which means “to see,” thereby producing the noun with the meaning – “to not see.” “Hades” means “to not see.”

In John 9:4, when Yahshua was about to heal the sight of the man who had been blind from birth by making clay of spittle and sending him to the Pool of Siloam (read [Shelah and Clay of Spittle](#)), He told His disciples – “We must work the works of Him who sent Me, as long as it is day; night is coming, when no man can work. While I am in the world, I am the light of the world.” Is it not clear then that when Yahshua left this world, just as He said night came upon the world? If the Light of the world is not here, then there has been no light whereby men can see. As He foretold, there has been darkness instead, and the works that He would perform have thus actually never been accomplished. Gehenna is therefore precisely that period of darkness which Yahshua foretold. Certainly when one is in the grave, they do not see. They are in darkness; they are asleep. Equally, on the larger picture, this is precisely that which the church has entered ever since Yahshua left this earth. The church entered into Hades, into a period in which, specifically as the word “Hades” reveals, it has not been able to see. It (along with the whole world) has been in darkness, in the cleft of the rock.

And if Yahweh does not cut this darkness short from three “days” to two, then as Yahshua declared in His own prophetic and intercessorial three hours of darkness on the cross, it will be “My God, My God, why have You forsaken Me?”!

What again was the name of the town that occupied the Valley of Hinnom? Was it not Topheth, or “spat upon.” And what was it we learned in the writing, [The Sandals and the Staff](#), regarding spitting? Did we not learn that Yahshua spat in the face of Christianity, thereby declaring it to be “the house of him whose sandal is removed” because it failed to “build up his Brother’s house” (Deuteronomy 25:5-10)? This is equally what Gehenna represents. It is Topheth Christianity that fails to build up Yahweh’s house, but rather turns it into a robbers’ den (Matthew 21:13).

Likewise, Christianity causes its children to pass through the fires of Molech, and it is where all detestable things and dung and refuse find their place. Christianity’s doctrines and their ways are detestable to Yahweh. Even as men performed things in Gehenna that “did not come into Yahweh’s mind,” so Gehenna Christianity has performed and taught things that have never entered into Yahweh’s mind.

So next time when someone tells you to “go to hell,” just let them know you have already been there, thank you, and it is the place where not only the church but all mankind has been for 2,000 and even 6,000 years!

While we cannot cover all the passages dealing with this issue regarding Gehenna, there are a few more we will touch on relative to its clear representation of Christianity. First, in Mark 9:47-48 we read the words of Yahshua – “it is better for you to enter the kingdom of God with one eye, than having two eyes, to be cast into Gehenna; where there worm does not die, and the fire is not quenched.” There is one worm that does not die, and that is the worm, Satan, who was cast down to this earth where he rules. For 2,000 years he has corrupted the manna of the word of God. He has made his way into every aspect of the church, one way or another, and has corrupted it.

And for the fire? The only time the word “Gehenna” was used outside of that by Yahshua, is found in James 3:6, where we read – “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 Gehenna.” James was a Jew, and he was entirely familiar with Gehenna, as well as the teachings of Yahshua and what He said regarding it. So when he said the tongue was set on fire by Gehenna, he was clearly referring to the fire that burned in that city dump just west, south-west of Jerusalem. This understanding provides us a new and clearer picture of what James was relating. The tongue is often a filthy dump fire. And today, we see that same filthy fire burning in the teachings of Christianity. It is a fire that has defiled “the entire body” of Christ.

When Yahshua spoke to the Pharisees, He was equally, and even more so, speaking to the church, and here is what He said. “Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of Gehenna as yourselves” (Matthew 23:15). Again, the issue here is making men sons of Gehenna, sons of corrupt Christianity.

And if you still think that “hell” is some distant place where men will suffer eternally in wrath and pain, then consider this from Yahshua. In Matthew 10:28, Yahshua said – “And do not fear those who kill the body (which of course is natural and of this earth), but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in Gehenna.” Hold on! How can Yahweh throw one’s body in Gehenna if it is some distant eternal place of punishment? The body is a temporal earth work. So in order for Yahweh to throw one’s body and soul into Gehenna, then it must be here on earth. And this is precisely what He did to the church. It received information from the Hill of Evil Counsel, and from there the church was thrown into Gehenna.

Now, if the Hill of Evil Counsel was the beginning of the church, and it was, and clearly the Valley of Hinnom has been the breach period of Christianity where men have not seen the truth but have been covered in dung and garbage and darkness, and the worm, Satan, has exercised freely there, and the unquenchable fire has burned, then very importantly, how does one come out of that place and go to Zion?

The answer is – now that the 2,000 year breach period of the church is complete and Satan's tenure is at an end, Yahweh is opening the way for the Bride to come out of the afflicted body of Christ. It is the Bride that will be in the first resurrection and ascend Mount Zion. As written in the little book of Obadiah, verse 21 – “The saviors will ascend Mount Zion to judge the mountain of Esau (Christianity), and the kingdom will be Yahweh's.”

Thus we find once again the same pattern we have seen in the opening section. The first two parts are the period of Christianity – the Hill of Evil Counsel and Gehenna. And the third part is the promise of Zion.

In Matthew 12:40 Yahshua said – “for just as Jonah was three days and three nights in the belly of the sea-monster; so shall the Son of Man be three days and three nights in the heart of the earth.” But in Matthew 16:21, 17:23, and 20:19, as well as in Luke 9:22, 18:33, and 24:7, three times in each of these Gospels but not once in Christianity Mark, and once more in Luke 24:46 following His crucifixion, Yahshua clearly stated that He would suffer death, but would rise again on the “third day.”

There is an apparent difference between “three days and three nights,” and on the “third day.” Why were both of these conflicting periods given? Because Christianity was given a tenure of “three days and three nights” of Gehenna; but, Yahshua must cut their days short to two and return on the “third day,” or following two “days,” or 2,000 years. Thus, even as Yahshua spent two days in the grave and rose again on the “third day,” so the church has spent 2,000 years in the grave and in darkness, and will equally rise again on the third “day.” These two “days” in the grave are the “two parts” that are “cut off and die.”

And let us make some comments here regarding another misunderstood passage regarding Hades that will come up in the closing section. Now that you know what Hades really is, that it is the grave and not some Satan, tormenting hell, this brings new and true understanding to Yahshua's HIGHLY misunderstood words in Matthew 16:18. It has been noted that if you say something often and by the right authority, people will accept it as truth. Look at what happened to the people of Germany under the repeated rhetoric of Hitler. The oft repeated message of hell is equally the case, and Matthew 16:18 is one verse that roles off of people's tongues when it comes to defending Christianity regarding Satan being their substitutionary head – “And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it.”

First, and most importantly, you will notice that Yahshua did not say that the gates of Gehenna would not prevail against the church. Remember, Gehenna was an open dumpsite that had no gates, so no one would have been able to relate to that if He had said it regarding Gehenna. Also, prophetically it would have made no sense at all if Gehenna, or Christianity, would not prevail against the church. Gehenna is the church. The gates of Gehenna would not prevail against itself. That would not be. So what is actually being said here?

First, very importantly this account is found solely in first Remnant Matthew. Let us get straight to the point. The first Remnant has the promise of the first resurrection; but, they had to descend into Hades, or go to the grave. That is where they are now. And indeed the first Remnant is the

rock that Yahshua Himself laid, and upon which He will indeed build His church. However, Christianity is not built upon that rock; but rather, it is the house built upon the wilderness sand of flesh man, and will not stand when these latter rain waters come upon it (Matthew 7:24-27). Already its false doctrines are falling when exposed to the light of truth.

When Yahshua said that the gates of Hades would not prevail against the church, He was clearly saying that **the grave would not have the power to prevail against, to hold, the first Remnant.** Again, this promise is recorded in first Remnant Matthew alone, and when Yahshua spoke this to Peter, He was in fact literally speaking to the first Remnant. They are the dead in Christ who rise first so as to be in the first resurrection, and the second Remnant will be built upon that rock, their work, even their government. Like the foundation that was laid by Zerubbabel that incurred a breach delay period afterwards, so the rock of the first Remnant has experienced a breach delay period in which it too has not been built upon. But, the second Remnant will now build the church on THAT rock. (To be covered in the closing section.) Therefore this passage in Matthew, this promise, has absolutely nothing to do with Christianity, and everything to do with the two-part Remnant; and the time of its fulfillment is now!

Thus, the rights spoken of in the next verse (Matthew 16:19) do not belong to Christianity either, but exclusively to the Remnant. The keys of the kingdom of heaven were given to the first Remnant, and the power to bind and loose on earth and in heaven belongs to them as well, and it is the second Remnant that receives that authority. Already the second Remnant has experienced the authority to unseal the scrolls and to see truth that was bound with the departing of the first Remnant. It is all a matter of law, of legal rights, of authority. The second Remnant has the legal rights given to the church in the beginning via the first Remnant.

I trust this section has been very helpful and valuable to you in understanding the true meaning of Gehenna. Now let us turn to that for which this entire writing has been titled. Once again we will see this all important and highly revealing testimony regarding this subject two-part/third part truth.

PHINEHAS

Another revealing example of this two-part/third part pattern is found in Judges 19 and 20. We cannot examine all the revealing and confirming details of this account, but must quickly work our way toward a most important testimony found here.

This account begins with “a certain Levite” who had a concubine who played the harlot and went away to her father’s house. The Levite went to get her, and was soon returning home with her. While on this journey, they stayed in the home of an “old man” in the town of Gibeah of Benjamin. But during the night, a strikingly familiar repeat of that which took place in Sodom prior to its fateful end occurred. Equally, men came to the old man’s home in the night and demanded that the traveler be brought out so they could “have relations with him.” The old man tried to deter the men from their intended action, and in so doing gave them the traveler’s

concubine. They took her and “raped her and abused her until morning, then let her go at the approach of dawn.”

The woman went back to the home of the old man and died at the doorway “with her hands on the threshold.” When the Levite found her, he took her body home, cut it up into twelve pieces, “and sent her throughout the territory of Israel.” At this, all Israel gathered to recompense this “lewd and disgraceful act.”

Benjamin would not turn over the men who had committed this, but instead gathered for battle; so the sons of Israel went before Yahweh to enquire who should go up first in battle. Yahweh answered – “Judah.” But this battle was fierce and the sons of Israel were severely defeated.

That evening the sons of Israel again went before Yahweh with weeping, and enquired if they should go to battle with Benjamin once again. Yahweh answered – “Go up against them.” So the next day they again went up against Benjamin, and were once again sorely defeated!

That evening they again wept before Yahweh and fasted and offered burnt offerings and peace offerings. Once again they enquired before Him, and this time He told them – “Go up, for tomorrow I will deliver them into your hand.” And that is exactly what happened! Benjamin was driven to the brink of almost total annihilation as a tribe.

Do you see once again the same clear three-part pattern of the church? Here again there were three parts, or three days, of battle. All three were directed by Yahweh; but as we have seen in the other repeated testimonies, in the first two days of battle they too were “cut off and died.” And equally, on the third day, as promised by Yahweh, Benjamin was delivered into their hand and was utterly defeated!

Thus, once again we clearly have another revealing testimony of the church; and in this highly unique testimony, we can glean some things that will not only give us much needed insight, but also hope.

We are soon going to get to the main message of this writing, but let us look at some revealing details thus far. First, the “old man” who brought the Levite and his concubine into his house was just that. By his identity he reveals the “old man” of our flesh.

The concubine is the corrupted kingdom of God that has gone astray into harlotry. She is the Hagar. And the “Sodomites” who sought the Levite but raped the concubine all night, are the corruption of the kingdom, the curse that is on the kingdom, even as the Curse of 1920 has produced the homosexuality that is rampant today and corrupts America in the same way.

Uniquely, when the concubine was released at the break of dawn, when the period of darkness has finally come to an end, when Hades, or the time of not seeing, is complete, when the light of truth is beginning to dawn, even as it is now with the coming of the truth of the second Remnant, she returned to her husband and died “with her hands on the threshold.” One can be MOST certain that this seemingly insignificant matter regarding the threshold is not insignificant in the least, otherwise it would not be specifically and uniquely stated here.

It is quite revealing that the Hebrew word here for “threshold” is “saph,” which is the identical word for the “basin” into which the blood of the lamb was placed on that first ever Passover in Egypt and sprinkled on the lintel and the two door posts (Exodus 12:22). Thus the concubine died with her hands on the very place where the Passover blood was testified, the blood that prevented the death of the firstborn son for those who remained within the house, which she could not. Undoubtedly, there is the testimony of Passover here.

Though from a different Hebrew word, while the concubine died with her hands on the threshold, when the ark of the covenant was placed in Dagon’s temple, Dagon fell on his face to the ground before the ark and both of his hands, as well as his head, “were cut off on the threshold” (1 Samuel 5:4). Of course this seven month period of the ark in Dagon’s temple is a clear picture of the period of Christianity when the holiness of Yahweh resides among carnal and corrupt flesh man. After this incident, the ark of the covenant was returned to the field of Yahshua via the two milch cows.

And when Elijah prayed on Carmel and sent his servant to look over the sea of death, and on the seventh time saw a cloud the size of a man’s palm, the Hebrew word for that cloud, which is “ab,” is once again the same word that is equally translated as “threshold.” The servant thus saw a threshold the size of a man’s palm just before the rain broke the three year drought. I dare say that we, the Bride, are now at that determining threshold! (Read Isaiah 6:4f and 1 Kings 7:6-7. Also, there are numerous thresholds mentioned in Ezekiel’s temple.) Let us now turn to examining the three days of battle.

Before the first day of battle, Yahweh’s message to them was that Judah was to lead the campaign. We already know that these three days represent the three-part period of the church, and we have already noted the identical pattern regarding the three sons of Judah. Why did Judah lead? Once again, because the church is a priesthood through the line of Judah. Sending Judah first on this first day testified once again that this is the church. And of course they were defeated unto death, even as was the church in its first 1,000 years.

At the end of the first day of defeat and before the second day, once again they sought Yahweh. And even as Yahweh sent Balaam and yet sought to kill him, so the sons of Israel were sent by Yahweh and once again defeated in battle. These two days of death and defeat thus marked the two-parts or 2,000 years that the church would equally suffer death and defeat at Yahweh’s guidance and design.

We have noted already that the third day of battle was entirely different, insomuch that this time Yahweh told them that the Benjamites would be delivered into their hands, and they were. Thus, victory did not come until the concluding third day, the day of the church that we now stand at the threshold thereof. But let us look closer at that which preceded this victory.

We have already noted that when they came before Yahweh at the end of the second day, two things were added – they fasted, and they offered burnt offerings and peace offerings before Yahweh. But there was something else added here that is, once again, most unusual. We will quote verses 27 and 28 of Judges 20, but with one slight change. As you might know, there are no punctuation marks in the Hebrew language. Translators add them for clarity in reading. In

these two verses, we will leave out two parentheses and add one comma. Neither the words nor their order will be changed in any way. See if you can tell where these slight changes were made.

And the sons of Israel inquired of Yahweh, for the ark of the covenant of God was there in those days, and Phinehas the son of Eleazar, Aaron's son, stood before it in those days, saying, "Shall I yet again go out to battle against the sons of my brother Benjamin, or shall I cease?" And Yahweh said, "Go up, for tomorrow I will deliver them into your hand."

The parentheses were supposed to go between "Yahweh" and "for," and between "days" and "saying,." The translators placed the item regarding Phinehas in the parentheses. Why? Because Phinehas lived some 350 years before this battle. But even with the parentheses, the wording of the passage almost leads one to believe that Phinehas is the one who is there praying.

When you look at the prayer that is outside of the translator's parentheses, it begins – "Shall I." The reason for this is that the tense of the Hebrew word here is in fact single tense. But this is a problem, because when located outside the parentheses, this then refers back to the subject of "the sons of Israel," which is clearly plural. Frankly, if you leave the parenthetical statement out, which one should be able to do, the sentence would not work because of the contradicting tenses. Based on the tenses, the only thing that one is left to conclude is that Phinehas was actually there and offered the prayer. More on this riddle in the closing section.

Either way, why was it that Phinehas was invoked this third time, affording the sons of Israel their much needed victory? Whatever the sentence structure, this invoking of Phinehas speaks prophetically relative to the victory that was gained on the third day. Therefore, let us consider who this Phinehas was/is.

By far, the most significant and determining moment in the life of Phinehas is recorded in Numbers 25. Here the sons of Israel were near the end of their forty years in the wilderness and Balaam had just blessed them. But, he had also given the Moabite king counsel as to how to defeat them (Revelation 2:14) – by getting the sons of Israel to "play the harlot with the daughters of Moab." And this is precisely what took place. "The people ate and bowed down to their gods." They "joined themselves to Baal of Peor, and Yahweh was angry against Israel."

And this is precisely what has taken place in the church for 2,000 years. "Baal" actually means "lord." You will recall that the contest on Carmel was between Elijah and the prophets of Baal. "Peor" means to "open wide." Therefore, "Baal of Peor" is in fact "the lord of the broad way." This is Christianity. It goes through the broad way, and not the narrow way. And as we have discussed in other writings, even as it was the daughters of Moab who led the sons of Israel into rebellion against Yahweh, so women of America led this nation into the Curse of 1920, and the church has equally followed this feminine easily deceived spirit. But this is the weakness of man that goes all the way back to the original garden when Eve was tempted. Man follows the way of being easily deceived. And is it thus any surprise that the church has done likewise, for it is much easier and far more yielding and accessible to go the way of Peor, the broad way.

Consider a river as it passes down the mountainside. When there is a split in the river and one way is broad and the other is narrow, which way will the river naturally go? Of course the easier, less resistant broad way. And the church is no different. It too has chosen the easier, less restrictive broad way. Thus, it has joined itself to Baal of Peor.

Because of this sin, Yahweh was angry with the sons of Israel, and He sent a plague against them. To stop the plague, Yahweh told Moses to take “all the leaders of the people and execute them in broad daylight” before Him. But the plague was stopped another way.

A Midianite woman was brought before Moses, for she had been joined to one of the sons of Israel. When our subject Phinehas saw this, “he rose from the midst of the congregation, and took a spear in his hand; and he went after the man of Israel into the tent, and pierced both of them through, the man of Israel and the woman, through the belly. So the plague of the sons of Israel was checked.”

We must ask the question here – What does the Midianite woman have to do with the daughters of Moab? Clearly the answer is once again – in order to prophesy.

Moab was the son of one of Lot’s daughters who was fathered by Lot (Genesis 19:33-37). Midian was the fourth son of Abraham by his Canaanite wife, Keturah (Genesis 25:1-2). Of course Midian is one of the sons that is evidenced in [the Curse of 1920](#). “Midian” means “contentious,” which shares the same meaning of the third son’s name, Medan. Thus we find in the Curse of 1920 double contention before “leaving and forsaking” (the meaning of the name of the fifth son) the ways of Yahweh and “sinking down into the mud” of the flesh and death (the meaning of the sixth and final son). Midian was one of two sons occupying the very heart of these six sons (the third and fourth), attesting to the very heart of the Curse of 1920 – contentiousness!

Therefore, what we find here is that Phinehas’ actions against the son of Israel and the Midianite woman, stopped the plague that was brought about by the sons of Israel’s harlotry with the daughters of Moab. And do not forget, this is the same Phinehas who prophetically showed up and was invoked in order to gain the victory in the third day. But let us look at Phinehas some more.

The plague was stopped by Phinehas, delivering the leaders of the sons of Israel from being executed. Yahweh then spoke to Moses:

“Phinehas the son of Eleazar, the son of Aaron, the priest, has turned away My wrath from the sons of Israel, in that **he was jealous with My jealousy** among them, so that I did not destroy the sons of Israel in My jealousy. Therefore say, ‘Behold, I give him My covenant of peace; and it shall be for him and his seed after him, a covenant of a perpetual priesthood, because he was jealous for his God, and made atonement for the sons of Israel’” (Numbers 25:11-13).

There are three things we should notice here. First, as we draw upon in the title of this writing, Phinehas was jealous with Yahweh’s jealousy. Second, his jealous actions turned away

Yahweh's wrath. And third, he was given a "covenant of peace" and "a covenant of a perpetual priesthood."

Let us consider the second point first – his jealous actions turned away Yahweh's wrath. Is this not the work of the Elijah? We read in the concluding words of the entire Old Testament – "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of Yahweh. And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, **lest I come and smite the land with a curse**" (Malachi 4:5-6). Is it not evident that the purpose of Elijah is precisely what we find here with Phinehas – to avert the wrath of Yahweh in that great and terrible day? Precisely so! The Elijah work and the Phinehas work are the same work.

Third in this list, we noted that Phinehas was given a "covenant of peace" and "a covenant of a perpetual priesthood." The covenant of peace and perpetual priesthood is the covenant about which we learned in the writing [*Shelah and Clay of Spittle, page 5*](#). This is the covenant per Daniel 9:24-27 where Yahshua walked out half, or three-and-one-half years, of the seven year covenant He has made with the church. The remaining three-and-one-half years of this covenant of peace and perpetual priesthood are to be fulfilled in this day.

This is the covenant Daniel spoke of at the first of this chapter where he sought Yahweh with deep supplication and implored "the great and awesome God, **who keeps His covenant** and lovingkindness for those who love Him and keep His commandments," and confessed – "we have sinned, committed iniquity, acted wickedly, and rebelled, even turning aside from Your commandments and ordinances. Moreover, we have not listened to Your servants the prophets O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name." (Daniel 9:3-19). This is a prayer that is relevant to, and to be fulfilled, today, when the Remnant are being held in bondage in mystery Babylon Christianity and must come out. The things that Christianity is so grossly guilty of in this chapter – corrupting the word of Yahweh and calling evil good and good evil – they equally need to repent of.

It is quite striking and significant that Daniel's prayer of repentance per this covenant, was the first time in this entire book accounting their bondage in Babylon (or, mystery Babylon Christianity), wherein Daniel uses and specifically calls upon the name of Yahweh. Yahweh's name is only used in this chapter, and it is used a total of eight times. Yahweh will have a people who are called by His name (2 Chronicles 7:14) and will call upon the name of Yahweh and be saved (Joel 2:32).

Furthermore, the "covenant of a perpetual priesthood" that Phinehas received, is clearly identifiable with the same promise regarding the Melchizedek perpetual priesthood that Yahshua possesses – Hebrews 7 (vs. 3). This is the priesthood that, though Christianity has possessed the right to for 2,000 years, they will not receive for the third 1,000 year period. How do we know this? For many reasons, but clearly seen inasmuch that while Melchizedek granddaughter Tamar was indeed given to the first two Canaanite mixed sons of Judah, she was NOT given to the third son, Shelah. This right will be taken away from Christianity and given to the Phinehas Remnant

to whom it has been promised. Let us now examine the first item in our list. Everything up to this point in this entire writing has been written in order to address this one item.

Yahweh declared regarding Phinehas that, because “**he was jealous with My jealousy** among them,” He did not destroy the sons of Israel in His jealousy. Again, what is it that Phinehas did? He took a spear and ran it through the bellies of the Midianite woman and the son of Israel. As you will now see, this account possesses a vast host of truth for today, for the church and per the curse that is not only on the church, but on America as well.

Today, having now completed two “days” of death and defeat and now entering into this third-part Shelah period, the church is desperate for a man, for a people, who will be the Phinehas and be jealous with Yahweh’s jealousy and stop the curse that has been destroying the people and threatens the very lives of the leaders of the church. Even as Phinehas responded by taking up a spear and thrusting it through the man of Israel and the Midianite woman, so a spear must be taken up and thrust into the body of Christ and bring out a Bride. Even as the spear was run through the belly of the man and the woman, so a Jonah must be brought forth from the belly of the great fish of Dagon Christianity. The ark of the covenant must come out of Dagon, the fish god, and return to the field of Yahshua via the two milch cows.

The outstanding testimony that made the difference between failure and success in the three-day battle with the Benjamites, was the testimony of Phinehas. This is the one who has the covenant of a perpetual priesthood, a scarlet thread promise given to the first Remnant that belongs to the second Remnant. **This three-part testimony of the church that we see here, tells us that there must be a Phinehas that will come about after the 2,000 year breach and perform deeds that reflect Yahweh’s jealousy.** These are the jealous deeds of the Bride work.

Christians are essentially content and cannot stop the murder of millions of babies each year because of a problem that they themselves began and even unknowingly promote. They know nothing about the Curse of 1920, and are complacently unwilling to do that which is required to stop it. Only a Phinehas can stop it. The curse that is on the church is for a different reason. As was the problem in the days of Phinehas, it is the worship of Baal of Peor, the broad way. Only recently has Yahweh shown the Bride the Curse of 1920, and it is evident that this is the Midianite woman that needs to be destroyed in order to stop the larger curse. **Though the cause of the curse here in Numbers 25 was created by the daughters of Moab, it was ended by slaying a daughter of Midian.** Equally, though the cause of the curse on the church may be the broad way of Baal of Peor, it is evidenced here that the Bride’s zeal per the curse of the Midian, the Curse of 1920, can stop the larger and seeming unrelated curse at large. This is evidently why Yahweh showed the Bride this truth regarding the Curse of 1920. Of all the things that are taking place around us at this time, it is this curse that is having the greatest devastation and destruction of all. It is this curse that this Phinehas wants most to see dealt a death blow. It appears that if we can stop this curse, we can stop the death that has been caused by the church’s continual propensity to go the broad way, the way of Baal of Peor.

Once again, what is the Curse of 1920? It is ill music that is rooted in Jazz. It is the woman usurping her place in the home and in society, the Women’s Rights Movement. And it is

sensuality and worldliness due to the media, including movies, advertising, radio, and television, and now the internet. These are the three prongs of this three-pronged fork (1 Samuel 2:12-17). This curse must be stopped in this nation. Again I repeat, if we the Bride can effect a death blow on this curse on America, we can stop the curse that has been on the church from its beginning.

The timing is right for this. Satan has had the legal right to destroy the church for its first two parts. He has had the legal right to take the 2,000 years of the church, the 2,000 swine, to the sea of death (Mark 5:1-13). But as we see in [Shelah and Clay of Spittle](#), as of Passover, 2004, we have now left that period and entered into the third part; and looking at the numerous testimonies we have seen thus far in this writing, this third part is distinctly different from the first two! With the establishment of a Phinehas, we will indeed receive the promise – “Go up, for tomorrow I will deliver them into your hand.” This is the legal basis for our victory, and Satan can only be defeated through proper law and obedience. This we have on our side.

Speaking of proper law and obedience, we know that it is essential for the Bride to come under the covering of holding all things in common. Yahshua clearly instructed this and it was practiced by the first Remnant. Selling all is required in order to be His disciple (Luke 14:33). This is covered extensively in six comprehensive writings on this subject, the most writings on any single subject ([click here](#)). Women will cover their heads as it is written (read [Coverings](#)), and men will wear the beard that Yahweh gave them, refusing to take on the appearance of a lad or a woman. This too is proper government. Both men and women will dress modestly, which will especially impact the women since they are far more image conscious than men and have more so changed their dress to reflect the fallen state of this curse. And most importantly, not only will there be chastity in dress, but chastity in actions as well, guarding that which proceeds out of the mouth. Essentially, as stated earlier, the second Remnant will be built upon the practices and the work of the first Remnant. Yahshua does not desire a “modern” work, but a modest work. He is not impressed with man’s licentiousness, for it is detestable to Him.

All of this is a part of coming out from the Curse of 1920. Look back to that lifestyle from which this nation departed before 1920, and one will see that to which we must return. We MUST repent, for we have departed from that which made this nation great in its beginning, a way that we followed for 300 years. Our departure from those ways since 1920 is a brief eighty year anomaly to not only our nation’s heritage, but an anomaly from all of European history, and MOST certainly so since the beginning of the church. We are not “contemporary,” we are sinful! And it is within the last forty years that we have witnessed the full blossom of this curse – immodesty, immorality, lewdness, unchastity, vulgarity, unfaithfulness, disregard for authority, abandonment of the home, entertainment, pleasure seeking, and as the epitome of self pleasure, the shameful slaughter of our own babies and homosexuality. But our nation is so blinded by this curse that we do not even blush.

The only thing that is going to solve the ills of this nation and the church, is for a Phinehas to come and with the zeal that Yahshua showed for His Father’s house, cleanse the house! “For zeal for Your house has consumed me!” (Psalm 69:9, John 2:17). And not just an outward flamboyant zeal, but a persistent zeal for truth and virtue and order, all that pleases the Father.

This cleansing will undoubtedly be at first an in-part and not an at-large work, a remnant; but it will be a work that, as we see per Phinehas, will make atonement for the people. Remember, it is the Elijah work that satisfies Yahweh's wrath; and it is the Elijah work that in time will, as promised by Yahshua, "restore all things" (Matthew 17:11, Acts 3:21). What is "atonement"? It is "covering," and the obedience of the Remnant will become a covering for not only this nation, but as it is written in [The Covering Bride](#), it will become a covering for the body of Christ as well. Atonement is not just through the sacrifice Lamb of Yahshua. Phinehas performed atonement as a type of one who would come and by zeal and jealousy equally cover the ill deeds of others and stop the curse.

If you are not yet convinced that Remnant writings are a seamless garment of truth, if you are not convinced about the relevance of the Curse of 1920, then be convinced now with this next testimony. When one finds Remnant truth, they do not have to make things fit. Truth is truth, and all we are doing is discovering it. The reality of its message is evidenced by its repeated consistency, as you will see here once again.

What have we said thus far regarding the Midianite woman? That she is a testimony of the Curse of 1920, insomuch that Midian was the fourth son of Keturah, the Canaanite whom Abraham married, thus initiating the curse that was legally evidenced nine periods of cursed time later in 1920 (9 x 414, or 3,726 years; read [Cursed Time and Blessed Time, 1920 and 1996](#)). We have noted that the names of the third and fourth sons meant "contention." But what was the meaning of the initiating son's name in this curse? His name was Zimran, and it meant "music." This is of course one of the three prongs of the Curse of 1920.

We have already noted that this account gives us hope that the Remnant Bride will receive the authority to reverse this curse on America, and thus stop the plague that has been killing and destroying not only this nation, but the church as well. Let us now consider one more testimony that all of this is true.

We read in verses 14-15 of Numbers 25 that the name of the man of Israel who was slain was Zimri, and the name of the Midianite woman was Cozbi. Consistent with what we have been seeing and saying, "Zimri," just like "Zimran," equally has the meaning of "music," and "Cozbi" means "false, deceptive, or deluding"! **Thus, it was the death of "false and deceptive music" that stopped the curse and saved the leaders of Israel!**

Keep in mind, this music is false and deceptive. What does that mean? It means that people do not realize how destructive it is. If the music you listen to is rooted in Jazz, which includes almost all modern music, it is false and deceptive music that is a Zimri and Cozbi affair, and is a part of the Curse of 1920. If you are listening to this music, you too are having an affair with Cozbi, and are deceived if you think it is not a part of the curse and that you can get away with listening to it without any ill consequences. And this is no different with Christian music. Between the lyrics and the Jazz rhythm, it too is Zimri and Cozbi. Considering the clear testimony here, any Phinehas who desires the covenant of peace and a perpetual priesthood, will be jealous with Yahweh's jealousy and get rid of this music as well. Let us now look at one final critical point.

While Phinehas' atonement did stop the curse, while that curse took its course it killed 24,000 people (vs. 9). This is an interesting and telling number, particularly in light of the fact that Yahweh's command in order to stop the curse was to execute all of the leaders of Israel. The number 24 is representative of the 24 elders who sit around the throne with Yahshua (Revelation 4:4, 10; 5:8; 11:16; and 19:4). These are the leaders of the church, the twelve apostles from the former rain, and the twelve apostles from the latter rain.

Since the atonement performed by Phinehas stopped the curse, this spared the leaders who were to be executed. But in their place were a people who numbered the 24 elders, but at the heavenly thousands level. It appears that the message here is the same as on the day of Pentecost when on the first ever Pentecost, 3,000 were killed with the sword (Exodus 32:28); and then on Pentecost following Yahshua's ascension, 3,000 came into the kingdom (Acts 2:41). This 3,000 represented the number of years that the church was given. In this case regarding Phinehas, the representation is the heavenly establishment of the 24 elders who are preserved to fulfill their leadership. This is the outcome of this atoning Phinehas work at the beginning of the third "day," a work that is jealous with Yahweh's jealousy!

This matter of the 24 elders now brings us to a very important closing section regarding the government of the church.

RESTORING CHURCH GOVERNMENT

As we observed, many of the elements of the kingdom of God were testified in the accounts from Judges 19 and 20 and Numbers 25. Both of these accounts are most unusual and quite incredible. Let us quickly summarize these elements.

- The testimony of the corruption of the kingdom of God, the concubine who played the harlot.
- The old man of the flesh.
- The fateful sin of homosexuality and the repeat witness of Sodom.
- The hands on the threshold, a cutting off and the doorway of a new beginning.
- The concubine being disbursed abroad, even as the church was disbursed – Jezreel.
- The three day war or the 3,000 year period of the church that is once again divided – two parts that are cut off and die, and the third part gaining the victory.
- The all important invoking of a Phinehas work in order to secure the third day victory; the work that is jealous with Yahweh's jealousy and receives the covenant of peace and a perpetual priesthood, Melchizedek.

- The spear that pierces and brings out the Bride.
- The curse of Baal of Peor, or the lord of the broad way that Christianity follows.
- The Curse of 1920 that is attested by Cozbi, the Midianite, and Zimri, or false and deceiving music and contention.
- The necessity that as a result of all of this, the 24 elders will be preserved alive, providing the leadership for the restored kingdom of God.

This remarkable testimony is once again another evidence of the seamless garment of truth that the Remnant truth affords, truth and consistent testimony that is replete throughout the Scriptures. Now for the very important examination of the government of the church as pointed out in the above concluding point.

When Yahshua came to this earth to restore and establish the kingdom of God, very importantly, **He set up the government of that kingdom.** Government is essential, and the government He set up was a one and twelve government, for a total of thirteen, the number of Yahweh. The “one” of course was Yahshua, and the “twelve” were His disciples whom He chose. It is critical that you understand that this is His irreplaceable government for His kingdom. **This is His divine order, and there is no substitute!**

That order was followed as long as He was here on this earth. But He warned, and this is essential to note, that He and His disciples were to do the works of the Father while He was here. He would not remain; He was the light of the world, and when He left, there would be darkness and no man could work (John 9:4-5). Though we are brief here in noting this, I hope you grasped this important truth. Read for yourself John 9:4-5.

When Yahshua was resurrected from the dead and walked on this earth during the period of forty days, He did not replace Judas. Why? Because He had already stated quite clearly that that position was occupied by Satan – “Did I Myself not choose you, the twelve, and one of you is the devil” (John 6:70). He was leaving, and the government that He had set up was about to deteriorate and would sadly disappear. The only remnant of it to remain would be the apostleship that belonged to the devil, Satan. While the apostles vainly tried to fill that place by casting lots, it was only one more testimony of the corruption and weakening of that short-lived government that would soon pass away.

In the beginning days of the church, that government was still viable. The people came and laid their possessions at the apostle’s feet. When Ananias and Sapphira were unfaithful, Yahweh killed them right there before the apostles. When Peter walked down the street, people were healed by only his shadow passing over them. But a shadow indeed would soon become the state of that government; only, a shadow with no power or authority. That government soon became a shadow of what it used to be, and was replaced by the government of another.

Stephen was stoned, and the people were disbursed. The concubine was cut into twelve pieces and she was sent out. But the apostles remained in Jerusalem (Acts 8:1), and were eventually killed. A change in the church began to take place, and the breach began.

Paul's ministry came forth and would soon overshadow and actually replace and even usurp the apostles. Paul's was not a Jerusalem-based work, but fittingly, it was based in Antioch. Antioch was a city established by the family, Antiochus, and it was Antiochus IV who committed the abomination of desolation of the temple for three years. This is just one more clear testimony of the corruption, the Pauline Antiochus corruption, of the three-part kingdom of God that would take place if Yahshua did not come back early and cut those days short to two. Thus the breach began as the church became an Antiochus-based Saul/Paul work, and no longer Yahshua's Jerusalem-based apostle work. The government of the church was altered, even replaced, as the apostles faded from the scene.

Paul stated himself his own disregard for that government. Though he was willing to take a matter before them while he was in the beginning of his own work that was embroiled in controversy over the law, and the apostles yet retained a semblance of that diminishing governmental authority, he later wrote disparagingly regarding them – “what they were makes no difference to me” (Galatians 2:6). These men whom he spoke so lightly of were the very disciples of Yahshua the Son of God, personally chosen by Him for a perpetual priesthood, who will some day rule over the twelve tribes of Israel (Luke 22:30), and Paul had the audacity to boast – “what they were makes no difference to me”? Is it any wonder that the church that was raised up by Saul/Paul followed in this continual disregard for authority as well, despite his teachings (1 Corinthians 16:16, 1 Thessalonians 5:12-13)? Paul sowed the seed of rebellion in the church, and clearly its fruit has been reaped ever since. In the words of Yahshua, we are to do what Paul said, and in this regard not what he did (Matthew 23:3).

And not only did he disregard and even belittle the apostles chosen and set up by Yahshua, but he even had the audacity to openly rebuke the one upon whom Yahshua said He would build His church – Peter! In that same letter to the Galatians, Paul boasted that when Peter came to visit his work in Antioch and supposedly fellowshiped more so with “those from the circumcision,” he “opposed him to his face” and rebuked him “in the presence of all” (Galatians 2:11-14). This action was once again in violation of his own teachings in which he instructed young Timothy – “Do not sharply rebuke an older man, but appeal to him as a father” (1 Timothy 5:1). How much more so should Paul have respected and honored one of the chief apostles and fathers of the church? Again, Paul sowed tragic seeds of error, and boasted in it as well.

If indeed Paul thought that Peter had done wrong, Yahshua said – “if your brother sins, go and reprove him in private; if he listens to you, you have won your brother” (Matthew 18:15). But did Paul follow this instruction given by the Master specifically to the church? Not so. But rather, he took a higher place and rebuked the senior apostle in public, and even publicly broadcasted the occurrence later in his letter. And even so, as a senior apostle, Paul should only have appealed to him, and not even reprovved him.

And in this public letter, not only did he once again expose and shame Peter the apostle, but he falsely elevated himself to be equal to him. Strangely, first Paul belittled the apostles by saying

– “what they were makes no difference to me,” and even boasted – “those who were reputed contributed nothing to me.” But if what Peter and the apostles were made no difference to him, then why was it necessary for him to next make the point that he was equal to Peter? After saying these disparaging things regarding the apostles, Paul then boasted in a comparison – “But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter with the gospel to the circumcised (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles [*and I might say here, anointing is fearful, because it is too often equated with approval*]), and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas (*whom Paul later rejected for having mercy on Mark*) the right hand of fellowship, that we might go to the Gentiles, and they to the circumcised” (vss. 7-9).

Paul thus equated himself equal to Peter. And even in his letter to the Corinthians, he boasted – “I consider myself not in the least inferior to the most eminent apostles” (2 Corinthians 11:5). Paul continually espoused himself to occupy a place that he had no right to claim. He continually overestimated his position, claiming to be equal to the eminent apostles. Why did he not say “reputed” here as well? Because he saw himself as eminent.

Again in that same letter to the Corinthians, in 12:11, Paul even restated his belief that he was “in no respect inferior to the most eminent apostles,” but added a point of seeming humility – “even though I am a nobody.” But even so, despite this seeming humility, Paul had no right whatsoever to boast that he had an equal status with the apostles. And looking at his words and actions in Galatians 2, he not only saw himself equal, but he even saw himself above them so as to have the false right to publicly rebuke Peter and then publicly broadcast this in a letter. Paul was clearly out of place in the estimation of himself. As declared by Yahshua, Paul should not have placed himself in a place of honor, for he risked being told in time to go and occupy the last place – Luke 14:7-11.

Why, one should ask, why did Paul once again have to add the word “reputed” in that sentence regarding the apostles – “who were reputed to be pillars”? “Reputed”!? Does this not once again reveal the slighting attitude that he had against the established apostles of the church, and was in fact building up his own “ministry” and calling? “Reputed”!? These were the very men whom Yahshua set up as the apostles of the church, including Peter, upon whom Yahshua said that He would build His church. The three whom he specifically identified as “reputed to be pillars,” were none other than Peter, James, and John, the three most personal and closest disciples there were to Yahshua, and Paul had the audacity to call these three men “reputed”? What was he thinking?

In fact, Paul used the word “reputed” four times to describe the apostles, clearly revealing his disregard of them, and even more so his self exaltation. It is used once in verse 2, twice in verse 6, and again here in verse 9. In verse 6 he said – “But from those who were of some repute (what they were makes no difference to me; God shows no partiality) – well, [*and next he even drops the word “some”*] those who were reputed contributed nothing to me.” Incredible!

The fact is, Paul repeatedly slighted these apostles whom Yahshua established as the governmental leaders of the church, revealing a very troubling thing about himself, as well as about Christianity.

These men were not just any “reputed to be” apostles! They were established by the Son of God. But Paul not only rejected but even publicly impugned, dismissed, diminished, and belittled them. And you wonder why the church has disrespected church leaders ever since? Despite his teachings, Paul set the tone and the example of disregard for church authority. He sowed the seeds of a Miriam that, like Paul, wanted to be equal to Yahweh’s chosen leaders. Paul and Miriam had the same weakness, and even as Miriam was smitten with leprosy for seven days and put out of the camp, so the church was smitten with the number seven mark of the beast leprosy and has been outside the camp of the pure kingdom ever since.

After shamefully saying – “what they were makes no difference to me,” Paul blindly added – “God shows no partiality.” Anathema! This is precisely a Miriam statement! “Has Yahweh indeed spoken only through Moses? Has He not spoken through us as well?,” asked Miriam (Numbers 12:2). And it is equal to the sin of Korah who likewise viewed himself equal to Moses and Aaron, saying – “You have gone far enough, for all the congregation are holy, every one of them, and Yahweh is in their midst; so why do you exalt yourselves above the assembly of Yahweh?” (Numbers 16:3). Or in like manner Dathan and Abiram spurned Moses that he wanted to “lord it over” them (vss. 12-14). Even as the ground opened up and swallowed these men and their families and they “descended alive into Sheol,” so the church that has followed Paul in his own like actions has for 2,000 years equally been swallowed into sheol, into the grave. Because of the sins of Korah, and they did not build upon the rock of the first Remnant, in fulfillment of this passage the church has ever since been cut off and died. They have not been and they will not be in the first resurrection and ascend alive.

Paul was dead wrong in disregarding the apostles as he did! God does show partiality when it comes to leadership, and Miriam and Korah discovered this. Leadership, and apostleship, are government, and these are to be respected and held in high regard, unlike what Paul evidenced. You may not honor the man, but you honor the office; and Paul totally blundered in this, NEVER recognizing his failure, and led the church into the ways of rebellion and death.

Yahshua instructed – “The scribes and the Pharisees have seated themselves in the chair of Moses; therefore all that they tell you, do and observe, ...” (Matthew 23:2-3). He then went on to extensively castigate the scribes and the Pharisees for their deeds. But, it is critical to note that even so He honored and upheld the office, the seat of Moses, and instructed those who were under that office to obey them. This Paul did not do regarding the established apostles. (And let us add here, likewise the wife is to honor her husband because of the office, and not necessarily because of the man. Thus it is written – “wives are to be (subject) to their husbands in everything” [Ephesians 5:24]. And children are to “be obedient to your parents in all things” [Colossians 3:20]. The lawless one and the Curse of 1920 has gone a long way towards destroying this divine order.)

You may object to what is said here about Paul, and even wonder if we have the right to question his actions and his words; but we do. Is it not with relevance that we are told in Acts 17:11 that

the Bereans were more noble-minded because they examined the Scriptures to see if what was being said by Paul was so? If the Bereans were more noble-minded then for seeking the Scriptures to see if what Paul was saying was so, why is it that we today are any less noble-minded to do likewise? Unmistakably, Paul was in great and obvious error to have minimized and dismissed the apostles as he did, and then sought to elevate himself to be one of them, or better. Noble-mindedness requires one to conclude that Paul was in great error regarding this, and it has adversely affected the church ever since! We today would be wise to consider the fate of Korah and equally remove ourselves from the work that Paul began, even as the people removed themselves from Korah and Dathan and Abiram and thereby escaped descending into sheol, into the grave.

But even so, we note that Paul's teachings were and are otherwise very valuable and critical for the church, while his actions towards the apostles were totally reprehensible. The writings we have from him are those which Yahweh wanted us to have, but they also reveal something about Paul that is nothing short of rebellion. As said earlier, this is a case where we are to do what Paul said, and not what he did. I have tremendous regard for Paul, but what he did to the apostles was reprehensible and placed the church on another foundation.

Paul said twice that he would not boast beyond his measure (2 Corinthians 10:13 and 15), and in regard to his personal apostleship over those whom he had reached, he did not do so; but, to make claim to an apostleship that is equal to the twelve, he had no right whatsoever and in this did indeed exceed his boast. He should have been a man humbly under the apostles, and not have sought to be equal to them. For this reason, Paul removed the church, Christianity, from the apostles, and built it on a foundation in Antioch, which is appropriately called the mother-church of Christianity, and not on Jerusalem and the apostles whom Yahshua Himself established.

What Paul did was wholly inexcusable, but it also showed the weakening paling of that established government, a government that should have filled the earth. But like King Saul, it too was before its time, too early, and like a flower that is brilliant and beautiful when it first opens, but in time withers and loses its glory, so the chosen apostles faded into irrelevance.

We can only imagine what it was like for Peter as he saw this taking place. It had to have been very hard on him. Going from the place to when he stood up on the day of Pentecost and delivered the first soul-convicting message to the church that harvested 3,000 souls and his mere shadow would heal every sicknesses, to the place where he visited the up-and-comer in a foreign city and was publicly rebuked by him, had to have been deeply painful. I would expect that in the end, death was a welcomed relief to Peter, putting him out of the misery of remembering all of his hopes and his anticipations after walking with the Son of God and having such high expectations, watching the death of Stephen and afterwards seeing all of his flock disbursed, and seeing corruption set into the church, and his work come to a waning end – a shadow of the man he used to be. Like John the Baptist, he too had to decrease. This is the man Paul publicly rebuked and recorded it as well for others to read.

I do not despise Paul for his personal insensitivity in this action, but I publicly rebuke him for despising the established government of the church that was set forth by Yahshua. Paul should

have humbly submitted himself to that government; he should not have despised it; he should not have publicly rebuked one of its pillars (whom Paul diminished as “reputed”); and of all things, he should not have then sought to elevate himself to be equal to it, or greater. Strange as it is, what he tore down with one breath, he sought to make himself equal to with the next. He rebuked Peter for identifying with the circumcised, yet said that his ministry was to the circumcised. He taught others to honor authority, but vainly failed to practice it when it came to those who were over him. He accused Peter of hypocrisy, but was guilty of the same. By his own words he condemned himself – “Therefore you are without excuse, every man of you who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things” (Romans 2:1).

As was parenthetically stated, **anointing is a very dangerous and fearful thing**; because by it men assume that it equates to approval, and it does not! Anointing is often irrespective of approval. Look at Balaam. He was anointed, but he was not approved. The course he took was not pleasing to Yahweh, and He sent an angel to kill him. Likewise, look at Saul. He was anointed. For this reason, David would not stretch out his hand against him (1 Samuel 26:11). But he was not approved! Equally, in fulfillment by more than name, Saul/Paul was anointed, but he was not approved, and his actions and attitude toward the apostles and even Barnabas revealed this. (Could it be that Paul may have even resented Barnabas because he was a part of that work? Irregardless, it is highly relevant that he separated from him.) And look at Christianity. It too is anointed, but it too is not approved, and is in fact the fulfillment of each of these revealing testimonies.

It is already stated here that Remnant men will wear Yahweh’s ordained beard, His appointed covering for the man. It is quite revealing that the first man in the Scriptures to shave was Joseph, and the outcome of that act was that in time it led the sons of Israel into bondage in Egypt. The last man in the Scriptures to shave was Paul, and the outcome of that was that he too was directly led into bondage, but never came out of it (Acts 21:23-36). Such is the state of Christianity. Like its teacher, Paul, who rejected the government set up by Yahshua and never once called men to become His disciples, and cut off his hair and went into bondage, so the church has rejected Yahshua’s government, followed in rebellion, has lost its glory (hair), and has been in bondage to Satan/Rome/Egypt ever since. Is it any wonder that “Korah” means “baldness”?

So with this tragic state of the church to this very day, what is it that we must have now? The answer is quite clear. There is only one way for Yahweh’s kingdom to cover the entire earth. It will not be through Paul, or through Antioch-based Christianity, but it will be through Yahweh restoring the very government that Paul dismissed, despised, and even replaced. **Yahweh must reestablish on this earth His one and twelve government!**

For 2,000 years, the church has been void of this government that Yahshua established. Paul rejected it and there has been a breach in the church ever since. In order for Yahweh to restore the church, He MUST restore the government. Government is authority, and the only way for the kingdom of God to be restored is for His proper government to be reestablished.

Furthermore, the only way that Satan can be defeated is likewise with proper government. For 2,000 years he has sat in the place of the twelfth apostle. And aberrant Christianity with its government of rebellion (that is the same as witchcraft – 1 Samuel 15:23), neither can nor ever will defeat him, but is defeated by him. Christianity is lawless and was built upon rebellion with its roots in the lawlessness of Saul/Paul who refused to build on the government laid down by Yahshua – the apostles. Thus the very foundation upon which Christianity is built is error, and it cannot and will not stand. The only way that Satan can be defeated is governmentally, and that requires a new government on this earth – the restoration of the government of the kingdom of God that Yahshua laid, the one and twelve government! This is the government that will both defeat and replace him.

Paul instructed men to honor authority, but he rejected and did not honor the authority that Yahshua had established, and started his own separate work. He did not build on the apostles. To restore that government, Yahweh must raise up and establish one who will rebuild it.

How is this to be done? As addressed in [The Love of Money, page 14](#), the “one” in the restored government must be the twelfth apostle who will in fact replace Judas, as well as Satan. By raising up a man in this day to replace Judas, “one of the (original) twelve,” Yahweh in fact repairs the breach between the two Remnant. This too is a legal act, a legal resolution in many regards, and is actually revealed in our man, Phinehas.

We have already noted that, because of specific tenses, the sentence structure of Judges 20:27-28 does not allow the sons of Israel to be praying there, but the singular tense dictates that Phinehas himself prayed that prayer. So one must ask – Since Phinehas lived 350 years earlier, how did he show up to intercede for that third battle?

It has been said before in these writings that the Scriptures do not have to make practical sense, but they MUST make prophetic sense, and this is just one more case of this. The Scriptures have far too many contradictions to be resolved practically; but the fact is, as we have noted so many times before, these contradictions are Yahweh’s divine riddles. And here is yet another.

For the sake of prophecy, let us assume that, in accordance with the text, somehow Phinehas did in fact show up for that vital prayer. What would give him the right to do that? For one thing, because of his jealousy for Yahweh, he was given the promise of “a perpetual priesthood.” Have you heard this term before? In Hebrews 7:1-3 we read of a man who was “without genealogy, having neither beginning of days nor end of life.” This was Melchizedek, Tamar’s grandfather, and we read concerning him that he too “abides a priest perpetually.” So, if Phinehas received a like perpetual priesthood, it goes to reason that he too would have no “end of life.” Therefore, 350 years later, Phinehas could easily have been there praying. Do I think this is the case? I doubt it. It is evident that, more importantly, this verse is prophesying. But who’s to say? Yahshua said to Peter regarding John – “If I want him to remain until I come, what is that to you?” (John 21:23).

So what does this mean? Does it mean that the real Phinehas, or even John, is going to show up at the beginning of this third day and take the “one” place, the place of the twelfth apostle, so as to prepare the way for Yahshua’s return? No. But if Yahweh raised up a man in this day that

would have the anointing and the legal right to fill that place, then legally it would be the same thing.

Who could imagine that one of the original twelve apostles would show up in this day? That would be about as surprising, or might we say shocking, as it would have been for Phinehas to have actually showed up at the end of that second battle. But Yahweh can indeed perform this by opening up the office and placing a man in that place and thus honoring the covenant of the perpetual priesthood belonging to the first Remnant. It does not take a man to bridge that span of time by living that long, but by Yahweh keeping the promise alive, the promise of the “two unchangeable things, in which it is impossible for God to lie,” the two Remnant (Hebrews 7:18). The fulfillment of the promise of the office, the covenant, accomplishes and effects the same results, and this is precisely that which Yahweh has done. He is providing for this very day a twelfth apostle, even as He provided a Phinehas.

Did Yahshua literally have to go back in time and enter into the garden of Eden so as to restore the garden and mankind? No. The fourth dimension of time forbade that. Then how could He be “slain from the foundation of the world”? That which is not possible in the natural, is possible in the higher dimension of intercession. By intercession this is precisely what He did. Through [the Nazirite vow](#), Yahshua fulfilled all the requirements to intercessorally reenter the garden and restore it. And likewise, by Yahweh taking a man through intercession today, He can do the same once again. He can take that man back to the original beginning of the church and give him the legal right to that place. And this we trust Yahweh has done and is doing. As it is written – “Yahweh your God will raise up for you a prophet like me from among you, from your countrymen; you shall listen to him” (Deuteronomy 18:15, Acts 3:22). And again, it is all done legally – through the law and through intercession. And He is accomplishing it!

This present-day twelfth apostle thus legally stands in the place of the “one,” and receives the authority to unseal the books that were sealed by the first Remnant. This one likewise has the authority to see the error of Paul in his failure to build on the rock of the first Remnant. This twelfth apostle also has the authority and the responsibility to expose and openly rebuke Paul for despising his fellow apostles and impugning them as he did, and for departing from the way and building on another foundation. For 2,000 years Paul has not been exposed regarding this, but today is the time for his error to be revealed and to call others to come out of the work that has been built upon his rebellious act.

Yahweh thus establishes today one with the authority of the original twelve and will restore the government that was laid down in the beginning of the church. With the establishment of a twelfth apostle, Yahshua’s promise that the gates of Hades will not prevail against the church is already being fulfilled. Equally, the gates of “not seeing” are not prevailing against the Remnant. The Remnant Bride has come out of Hades, out of “to not see,” and is alive and can see. The facecloth is being removed from Lazarus.

The twelfth apostle is being restored today. That which passed away, that which Paul rejected, is being restored in order for the church to defeat Satan and be built upon the rock that Yahshua laid – the twelve apostles. These men cannot be the former twelve, but they are the same

government and thereby provide the addition that affords the 24 elders around the throne. Who are the present-day twelve? Their names are already recorded.

As John saw Jerusalem above coming down from heaven with the wall of the city having twelve foundation stones and on them the names of the twelve apostles of the Lamb (Revelation 21:14), so in this day Yahweh must send the authority for the reestablishment of that government on this earth, as well as the identity of those twelve men. We the Bride wait for that authority to descend with the revelation and the establishment of its latter rain twelve foundation stones, for it is that authority that will restore the one and twelve government of the church here on this earth. And it is upon that foundation that the church will finally be built, even as promised by Yahshua. And those twelve men whose names are written on those twelve stones will be revealed.

The reestablishment of Yahweh's one and twelve government will be the critical beginning of the restoration of His kingdom on this earth. For 2,000 years that government has not been here, and its restoration is essential for His kingdom to begin to reign on this earth. But it cannot come without authority, and that is what we await. He gave authority to the twelve (Luke 9:1). He gave authority to the seventy-two (Luke 10:19). And He must now fulfill His word and give authority to His Bride, the Elijah. Jerusalem above must bring us authority. The church cannot build on Christianity's rebellion, it must have authority from above, restoring the rightful honor and place due the government that Yahshua laid.

We close with our man Phinehas, the one who comes at the beginning of the third day of battle in order to effect much needed victory. You will recall that it was his jealousy and his zeal that saved the leaders of Israel, testified even by the 24,000 who died in the plague. And here is our hope and great need – that Yahweh will restore His one and twelve government and thus add the latter rain twelve apostles, the twelve stones that Elijah laid on Carmel for an altar upon which they poured twelve pitchers of water, and with the former rain twelve apostles, Yahweh will preserve His 24 elders.

We have already seen the remarkable significance of the meaning of the names of Baal and Midian and Cozbi and Zimri and even Korah. The name "Phinehas" is no exception in significance. This man who is invoked on the third day to bring the required victory, is no less than a Zechariah or Haggai who prophesied and the temple was completed after a breach period. Such we anticipate in this day, and it is not without significance that "Phinehas" means "mouth of prophecy."

May Yahweh bring forth His truth in this day and may the foundation that was laid 2,000 years ago with the establishment of the twelve apostles, be restored today; and may Yahweh build upon it His temple

Restore Your government upon this earth, oh Yahweh!

ADDENDUM

After this writing came out, a man named Mike wrote and asked some very relevant questions. Added here is his e-mail and my reply.

Also, Yahweh opened this man's eyes to see another significant point regarding this subject, along with some general truth regarding the kingdom of God in man. And temporarily, there is some highly significant information added here that is presented simply because it was revealed during this time as well. You will not want to miss it!

First is the e-mail from Mike and my response.

Hi Gary,

Haven't spoken with you for a while. I hope all is going well.

I have a couple of observations regarding your article "He was Jealous with My Jealousy."

I think the Lord has given you some genuine revelation into the third day Bride that is about to emerge. I would like to comment, however, on your observations regarding Paul. While I would quickly acknowledge that Paul was certainly not infallible, and that he had most likely fallen short in some areas (including his public rebuke of Peter), I would add that your conclusion that he was in rebellion to the apostles is not completely well founded. It seems to me this scripture alone should suffice...

Galatians 2

1 Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.

2 It was because of a revelation that I went up; and I SUBMITTED TO THEM the gospel which I preach among the Gentiles, but I did so in private TO THOSE WHO WERE OF REPUTATION, for fear that I might be running, or had run, in vain.

I'm afraid in the way in which you are judging Paul, by your own words you are actually judging yourself.

You said regarding Paul..."He should have been a man humbly under the Apostles, and not have sought to be equal with them."

This is exactly what you are doing when you claim to be the twelfth replacement apostle of Judas. You are claiming equality with the original remaining eleven.

I would also like to add that there is only one covering that is required for man to wear. And that covering is Christ. If you want to add anything else to this (wearing a beard, not eating certain foods, etc...), then you are implying that Christ's work on the cross was not sufficient for our

redemption and entrance into the kingdom of Heaven. If you believe the Lord is directing you to wear a beard then by all means you should do it, but your writings flat out say it's a requirement. This, my friend, is a grave error. Christ fulfilled it all. We are now to only live by faith and obedience.

Again, I hope all is going well with you.

Love,

Mike

Dear Mike,

First, I am very grateful that you wrote me and shared these things with me. The tone of what you have to say tells me that you are not against me but for me. I appreciate this.

I will tell you though that the things you have brought up, are things that I already asked as well. I do not have a personal agenda; I simply want to do the will of the Father. And I do not want to do wrong, thus I asked the same questions.

Per the first matter, here is what one is faced with when considering the account in Galatians, as well as in 2 Corinthians. You have the solitary statement that you refer to here about Paul not running in vain, but then there is this overwhelming evidence to the contrary. One must ask - How can Paul have the attitude of respect and regard, when he goes on to dismiss the apostles by saying, "what they were makes no difference to me," as well as when he boasted, "well, those who were reputed contributed nothing to me," and even went on to call them "reputed pillars" and not "pillars" as they truly are, and then the very fact that Paul openly and publicly rebuked Peter and even wrote others about it? The evidence to the fact that he disregarded them, despite going to them at one time, is far more compelling.

Then one must equally add to this list the testimony in 2 Corinthians where Paul made the point to elevate himself to being "not in the least inferior to the most eminent apostles." Clearly, Paul made a grave mistake in failing to recognize the true eminence of that governmental body; but instead, he either tore it down by calling them "reputed," or when calling them "eminent" elevated himself to being equal to it, or better.

Furthermore, his actions here were quite consistent from the outset. In Galatians 1 he made a specific point to express this indifference by first telling others that he never went to the apostles in the beginning, and that there was only one brief contact with them, and that was with Peter, but he "did not see any other of the apostles except James, the Lord's brother." By the mere wording of this, it is obvious that Paul was trying to distance himself from the apostles. He continually minimized them. Why did he even make the point that he had only slight contact with them? Why did he say he saw no other apostles, except James. The wording of this tells you that he was minimizing them. If he had been proud of or grateful for the opportunity, he would have said - I spent time with Peter and James. But no, he did all he could to minimize it.

Therefore, taking the entire account in Galatians into examination, as well as 2 Corinthians, it is obvious that Paul's expressed attitude was - I do not need the "supposed" apostles, and I am equal to them, or better. Quite obviously, the one statement that he made - "that I might be running in vain" - must be taken into consideration with the whole. You cannot dismiss the more encompassing testimony because of this one statement. What Paul meant here or why he said it or what may have even taken place after that meeting that moved him to say what he did here in Galatians, must be examined under the prevailing greater message. Even when saying this, Paul still called the apostles "reputed." The translation - "Those who were of reputation" - is a generous translation, for it is the same word he used when he slighted them in verse 5 and again in verse 9 where he called them "reputed to be apostles." Thus the gospel he preached, he presented "to the reputed." The Greek word means "of an opinion or seeming." The mere use of this word clearly disregards them in their rightful place of regard as the apostles, something Paul refused to acknowledge, that is until he himself wanted to be regarded as "eminent."

And let us add the testimony of prophecy as well. When one sees the testimony of Korah and how he/they rebelled against Moses and Aaron and "they all went down alive to Sheol," clearly once again this is speaking of Christianity that equally "went down alive" into the period of Sheol Christianity where men have been "cut off and died." Therefore, one must ask the question - From what did Yahweh make the legal determination that there was the same spirit in leadership that was in Korah? Quite obviously it was evidenced at the outset of Christianity in Paul. Thus the church thereby "went down alive in Sheol."

And, this prophetic evidence is true with Miriam as well. She was made leprous and was put outside the camp for the period of the mark of the beast 7. Both of these accounts tell us that this is what happens to the church - it is cast into Gehenna - and the initiating source is rather obvious. Paul exhibited the same spirit of seeking to be equal to the apostles and refusing to build upon the rock that Yahshua laid. This too is compelling evidence.

Remember, as the originator of Christianity, Paul set the tone and the way for that work, including legally turning it over to Satan by turning the immoral man over to Satan (1 Corinthians 5:5).

Therefore, the VAST preponderance of evidence is that Paul both dismissed the very significant and critical place of the apostles, and even evidenced the sin of Korah and Miriam and sought to elevate himself. The one small part of Galatians 2:2 cannot dismiss the greater compelling testimony, but must be taken into consideration per the greater tone and actions of Paul.

You also said - "I'm afraid in the way in which you are judging Paul, by your own words you are actually judging yourself." I considered this as well, but there is a difference between seeking to take a position that is not yours, and even belittling church leadership, and acknowledging something that is given to you and being faithful in that place. I DO NOT impugn the established leaders of the church set up by Yahshua, but seek rather to honor and even restore their VITAL place. Legally, I would be one with the twelve, and by this I have not only the authority but the responsibility to point out Paul's error and openly rebuke him. Again, it is a matter of authority and government and responsibility.

Finally, regarding there being "only one covering that is required for man to wear," and that being Yahshua, you are once again not looking at the complete picture. If what you are saying is true, then why don't you go naked? Or if you are married, then would you let your wife or children go naked? If Christ is your covering and there is no other covering required, then there is no reason to wear clothing. The fact is, clothing is a required covering as well. Thus, the covering of Yahshua in no wise annuls other coverings, but in fact verifies and exemplifies their necessity.

Paul accurately points out that the woman is to cover her head when she prays or prophesies. If Christ only is required, then why did Paul say that covering the head is necessary as well? You are missing the greater issue of government and what "coverings" or "atonement" are about. It is a legal matter that impacts every area of our lives. Civil government is a covering. Church leaders are a covering. The husband is a covering. There are many coverings, and clearly the beard is one as well, one which Yahweh has given to the man. Isn't this quite obvious? Do you think Yahweh calls hair glory and placed it on specifically the man's jaw and gave him headship for no reason? Do you think that He instructed the woman to remain silent in the church and gave the man the authority to speak, and had placed his jaw and mouth under a covering (when men do not make themselves look like a woman or a child) for no reason? Do you think the beard is an accident or irrelevant in Yahweh's design of the man "in His own image"? If you have not read [Coverings](#), you should do so. Honestly, what you are saying here evidences that you do not understand Yahweh's government.

Mike, in each case here, the prevailing issue is government - the apostles, correcting Paul, and the beard. Government is authority. It sorts and orders man's actions, and everything you bring up here is only understood by looking at it governmentally. This is the problem with Christianity. They are lawless. They do not understand government, nor the ways of Yahweh. (His laws and His ways are inseparable.) All that I am sharing with you is government and not emotions, it is masculine and not feminine, it is bearded and not smooth-faced easily deceived youth, it is law and not lawlessness.

I hope Yahweh will open your eyes to see these truths.

Thank you again for writing.

Blessings,

Gary

Now for the additional information.



Not only did Paul legally and intercessorally turn Christianity over to Satan for the destruction of their flesh so that their spirit may be saved, when he did so per the immoral man (1 Corinthians 5:1-5). Not only did Paul identify the state of Christianity as being a harlot, when he declared so per the Corinthians (1 Corinthians 6:14-16). And not only did Paul reject building on the rock

laid by Yahshua, when he refused to build on the apostles in Jerusalem but rather built on a different foundation in Antioch. But, Paul also performed an act that equally legally prevented himself and Christianity from entering into their promised land west of the Jordan.

Yahshua said very plainly regarding Peter – “And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades (the grave) shall not overpower it” (Matthew 16:18). Peter, meaning “rock,” is the rock upon which Yahshua said He would build His church; and like Moses who struck the rock twice instead of speaking to it as he was instructed, so Paul struck the rock, Peter, twice when he too was instructed to only speak to it.

Clearly, Yahshua said that if you have something against your brother, you are to go to him in private and speak to him (Matthew 18:15). But instead, as did Moses, Paul set aside this instruction and twice struck Peter publicly. First he struck him when he rebuked him in the presence of everyone; and then he struck him a second time when he published this in his public letter to the Galatians. For this reason, Paul struck the rock twice; and legally this prevented both him as well as the work of Christianity, of which he laid the foundation, from entering into their promised land.

One does not realize how legal Yahweh is. He does everything according to law, and He could not prevent Christianity from entering into their promised land unless He had a legal basis for it. Now you know precisely what that legal basis was; it was from the actions of Christianity’s founder – Paul. He struck the rock, Peter, twice, and suffered the same consequences that Moses suffered.



There is another matter here that deserves being addressed as well. In answer to the Pharisees’ questions regarding the kingdom of God, Yahshua declared – “For behold, the kingdom of God is within you” (Luke 17:21). This is a most interesting answer given to men who were Pharisees. He was not talking to His disciples. He was not even talking to believers. He was talking to men who were in fact His opponents, and He told them that the kingdom of God was within them. How can this be? The answer is quite simple.

How many years was the church promised to receive? The answer is 3,000 years, or as we have seen it divided – three parts. Thus, the kingdom is clearly a three-part work. And what is every man? Every man is a three-part work as well. He is – spirit, soul, and body. Therefore, **within every man is in fact the kingdom of God.**

And more specifically how is the three-part kingdom of God divided? It is divided two-thirds and one-third. Two-thirds are cut off and die, and one-third passes through the fire, wherein Yahweh calls them “My people,” and they call Him Yahweh. And how is man equally divided? Two parts of man, his soul and his body, must equally be cut off and die; and in so doing, his spirit, the third part, is saved. This is the very thing Paul effected in the immoral man when he said – “I have decided to deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus” (1 Corinthians 5:5). This is precisely that which Yahweh has accomplished with the church. Because of its immorality, its “two parts” were accordingly turned over to Satan so that its spirit, its third part, could be saved. Whether it be the

immoral man in 1 Corinthians 5:5, or the church, or any man, two parts are turned over to Satan so that the third part can be saved.

Thus, if a man is willing to die to himself in his two parts, in his flesh and in his soul, then his spirit will be saved. But for the one who is unwilling to die to his flesh and his soul, then his spirit will perish with his flesh and his soul. The unregenerate man is the kingdom of God which is testified to in Yahshua's three hours of darkness on the cross wherein He cried out – "My God, My God, why have You forsaken Me?" He is equally the three times in which Peter denied Yahshua before the cock crowed. Thus, the unregenerate man is the kingdom of God who never gives his life to Yahweh for His grace to come and cut perishing man's being short to two and saves the third part, His spirit.

All that Yahweh does follows clear and simple patterns, and here we see the symmetry of this pattern of the kingdom, whether it be the kingdom of God that is in every man, or the kingdom of God per the larger testimony of the church. And, this is why it is so important that each man learn to die to his flesh and his soul – that his spirit may be saved.

This therefore has some interesting implications. It means that all the parables that Yahshua told regarding the kingdom of God/heaven, are applicable as testimonies of us as individuals as well. For example, when we read in Matthew 13:24-30 that the kingdom of heaven is like a field into which a man sowed wheat and the enemy came and sowed tares, this is what every man is. He is a field of both wheat and tares. And, there are some things in every man's life that are tares, and if you go in and try to uproot those tares, you will uproot the wheat as well. Thus, every man is a mix that will not be separated until the harvest. At that time, the harvesters will separate the two – binding up the tares and burning them, and gathering the wheat of that man's life into the barn.

Or likewise in verse 33 of that same chapter, every man is a three-part work that is all leavened. Whatever the parable per the kingdom, each parable equally applies to every man within whom the kingdom of God resides – "the kingdom of God is within you." Every man is the kingdom of God.



Now for a most important testimony! First let us begin by asking a critical question:

From where does the office of the Elijah come?

Do you know the answer? The answer to this question is essential for defeating Satan and, as one might expect, preparing the way for Yahshua's return. Watch and you will see.

Who was John the Baptist? Yahshua said not only that he was Elijah (Matthew 17:12), but more importantly, He said that if you can accept it, he was Elijah who (lit.) was "about to come" (Matthew 11:14-15). In other words, he was a type of another Elijah, who was "about to come." This is very important to note. And what did John do? He buried Yahshua into the baptismal waters of death. This was performed on the Day of Atonement, and it began His three-and-one-half year ministry period. Thus we see that John was Elijah insomuch that He buried Yahshua into death. Now, let us go one critical step further.

Who was Judas? He was one of the twelve disciples whom Yahshua personally chose, and of whom He said that he was the devil (John 6:70). And what was it that Judas performed per Yahshua? He did the same thing that John did. He equally obeyed His command – “What you do, do quickly” – and likewise baptized Him into death (John 13:27, Matthew 3:14-15). Judas was the fulfillment of John the Baptist as spoken of by Yahshua – one who was “about to come.” He was the Elijah. And in both testimonies, Yahshua was resultantly revealed to have the power of an indestructible life – by rising from the waters of baptism and the dove descending upon Him, and by rising from the grave. And in both men, as spoken by John, their end was the same – John decreased and met his end in a violent death (he lost his head), and Judas decreased and met his end in a violent death (he hung by his head and his belly burst open).

Now, let us take this one step further. Yahshua said that Judas’ place belonged to Satan – “one of you is the devil.” Therefore, as pointed out in recent writings, for 2,000 years Satan has occupied the place of Judas as the twelfth apostle over the church. He is the mark of the beast, the abomination of desolation. And since Satan occupies the office as Judas, who was a fulfillment of John the Baptist, Satan then stepped into the Elijah ministry with the “job description” or responsibility of baptizing Yahshua into death. And, since Yahshua has already passed through those waters, Satan’s role was then to baptize the body of Christ into death, which he has effected for 2,000 years, or two “days” in the grave/hades. These are the same two days that Yahshua likewise spent in the grave at His “baptism” by Judas. Thus, like effected like. Both Judas and Satan have stood in the place of Elijah, and both performed their baptismal responsibilities – the ones who were “about to come.”

Now do you see from where the Elijah office comes? **It comes specifically from the place of the twelfth apostle! That twelfth seat is the seat of Elijah.** This is Yahweh’s governmental order.

But let us take this one more critical step further. Today, there must be an Elijah and an Elijah work that prepares the way for Yahshua’s return (Matthew 17:10-11). But thus far, the Elijah work has meant death and burial. But what is the outcome of this death? In both John’s baptism, as well as Judas’ baptism, the outcome was the revelation of the power of an indestructible life, the power of resurrection. This will equally be the outcome of Satan’s baptism of the body of Christ. The first resurrection of the Remnant will take place, beginning the demonstration of that power of an indestructible life.

But how, you might ask, can such an office bring forth Yahshua? The same way Judas’ baptism revealed Yahshua in His glory, only not through death this time, insomuch that death has already taken place and now is the time for resurrection.

So having said these things, let us get straight to the point. Today, very importantly, Satan’s 2,000 year, 2,000 swine, tenure is legally at an end ([The Passing Over Principle, page 3](#)). The allotted time for him to occupy the office of Elijah is completed, and it is time for that office to be given to another, to a man who will fulfill it in preparing the way for Yahshua’s return. But in order to effect that change, **there must be a legal transfer.** Yahshua gave Satan that place of authority by him entering into Judas (second Remnant Luke 22:3 and John 13:27). Today, a like

transfer must once again be made, and it must equally be legal. How is that transfer made? By the power of intercession, the same power that was used by Yahshua via the Nazirite vow to effect the restoration of man and the garden of God.

In Psalm 23:5 we read – “You prepare a table before me in the presence of my enemies.” The word “presence” could equally be translated “opposite,” or – “You prepare a table before me opposite my enemies.” This Hebrew word does not mean “to oppose,” but one who sits opposite of you. This is an important distinction, for this passage is being fulfilled today.

Yahweh brought a man into my life who was my friend, but for two years (a prophetic 2,000 years) became my enemy. As it is written – “Even my close friend, in whom I trusted, who ate my bread, has lifted up his heel against me” (Psalm 41:9). This is the passage Yahshua quoted regarding Judas – “I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled – ‘He who eats My bread has lifted up his heel against Me’” (John 13:18). Kyle Nixon is a man who ate my bread, both around my table as well as the bread of truth, and in time rejected me and lifted up his heel against me. Why? For the sake of intercession. It was the will of Yahweh that Kyle step into the office of Judas; and he did so in more ways than can be addressed here. But even as Satan entered into Judas as recorded in second Remnant Luke, so he entered into Kyle as well, an act that, this time, will work to his undoing and his end! What Satan did by entering him, now gives Kyle legal authority regarding Satan and his office, even as Satan received that authority by entering into Judas.

Kyle was a man who told me beforehand more than once – “I will fail you.” I did not believe him. He told me more than once that he was willing to be used of Yahweh for either noble or ignoble purposes, the latter of which I was never willing to follow. Kyle was used of Yahweh for ignoble purposes. Again, why? In order to identify with Judas Iscariot, to stand in his place.

The name, “Iscariot,” means that Judas was from the tribe of Issachar. The name “Issachar” means “man of hire.” Thus, Judas Iscariot was hired by Caiaphas to betray Yahshua for thirty pieces of silver. Judas was the “man of hire” that betrayed Yahshua. The last day I saw Kyle before he raised his heel against me, I likewise hired him with \$120 (the number of the seat of the Judas/Elijah apostleship at the hundreds level) to remain for the ninth day of our intercession during Passover, 2002. And even on Trumpets, 2004, we once again hired Kyle to come and be with us (this time for \$160, the number of love at the hundreds level), not knowing at the time what this intercessorally meant. Kyle was an Iscariot, even a Judas. And when he left me in 2002, he too planned to go and hang himself, but his son stopped him. (And might we add here, pastors in Christianity who are in paid positions are equally Judas Iscariots, Judas “men of hire,” who continue this process of betraying Yahshua and delivering the body of Christ into death.)

Also, when I was first getting to know Kyle, he asked me to baptize him, which I refused to do, even as Yahshua refused to baptize John. But of necessity, Yahshua had to be baptized by John, even as I too of necessity need what only Kyle can provide. I also refused to anoint Kyle with oil, which I need.

But all of this had to be, and for numerous reasons. As it is written in Psalm 23:5, it has been by my contact with Kyle that many of the truths regarding the Remnant Bride have come forth. It

was Kyle who first declared this man to be Elijah. It was Kyle who first saw and declared this man to be the twelfth apostle, the replacement of Judas. It was Kyle who brought *Whale Rider* over and began to reveal its great prophetic significance. From that revelation came all the marvelous truths recorded in [The Rod](#), [A Lesson From Intercession](#), and [Shelah and Clay of Spittle](#).

And, it was Kyle who began to open my eyes to the marvelous truths about which you are reading right now. These were seen per the immensely prophetic movie, *Unbreakable*. This is the incredibly revealing story of how a black man (Africa) by the name of Elijah Price (he paid the price) sacrificed his life to reveal the man whose bones could not be broken (the power of an indestructible life), David Dunn (it is finished). The most profound and prophetic line in the entire movie was in the end when Elijah cried out to David – “Now that we know who you are, I know who I am.” And now that we know who this man is, we know who Kyle is. He is my Elijah, the man who has the authority to give me the place of Judas. And as Elijah Price further stated – “It all makes sense.” (It is recommended you watch *Unbreakable*. There are numerous revealing prophetic testimonies, including David’s mantle, and restoring the heart of the father to the children and restoring the Bride.)

Kyle has not only been a betraying Judas to me, but he has been a preceding Elijah as well. He has often prepared the way for me to see things; things that I would never have seen without him. (In like regard, Yahshua’s ministry would have never begun without John, or His burial without Judas, nor can He return today without an Elijah. This is His way.)

So what is Kyle? He is my enemy who sits opposite me and thereby, between the two of us, a meal is prepared by Yahweh. “You prepare a table before me in the presence of/opposite my enemies.” But he is also my friend, the one whom I need most. One of the most faithful and endeared pets I ever had was a raven. (Read [The Raven](#).) She loved me and was faithful to me as though I were her mate. Once she was gone for three-and-one-half months, but returned. Once she was gone for three-and-one-half days, but returned. Even as the bird that represents Satan has been my greatly beloved companion, so the one who came to be Satan is my beloved and much needed companion.

This meal prepared per an Elisha is equally attested in 2 Kings 6:15-23, where likewise Elisha prepared a meal in the presence of his enemies and won them. This is now what Yahweh is accomplishing and will fulfill.

But let us take this one final critical step further. If Yahshua could not begin His ministry without John’s baptism, and He could not rise from the grave without Judas’ baptism, then how can this man ever begin a like ministry period without a Judas or John or Elijah performing the same initiation? It is utterly impossible! Furthermore, there is only one way that the office of the twelfth apostle, the Elijah ministry, can be given to this man. I have neither the spiritual authority nor the “ignoble” identity in order to obtain it. **Therefore, it has to be placed upon me by one who intercessorally stands in the place of Satan/Judas.** No man can take that office to himself; it must be given to him.

Even as Elisha received the right to the office of Elijah by the mantle being placed upon him, so this man cannot receive the office of Elijah except by an Elijah who has gone to the top of Mount Sinai, was hidden in the cleft of the rock (identified with breach Christianity), and receives Yahweh's instruction (1 Kings 19:9-18). This, you will recall from [The Hope Of the Remnant in 2004](#) and other such writings, was the ninth trip up Sinai, the day that Kyle became a "man of hire" just before raising up his heel against me. Kyle Nixon has been designed by Yahweh to stand in the place of Elijah/Satan/Judas so as to be able to transfer the place of the twelfth apostle to this man. This is all done legally and through the power of intercession; and it has all been accomplished by Yahweh. We are now seeing His back regarding these matters.

On the Day of Atonement, 2004, at the legal end of the 2,000 year breach of Christianity, when Yahshua was baptized by John, Kyle Nixon will place upon this man the mantle of Elijah, the place of the twelfth apostle. Satan will possess it no more! He will be the scapegoat sent out into the wilderness (Leviticus 16:7-10). His tenure is at an end, and Yahweh has raised up a man to legally stand in that place and give that office to another – to the second Remnant Elijah, the twelfth apostle.

While John was a foreshadowing picture of Elijah, Judas and Satan were the actual fulfillment. And even as these first two Elijahs sitting on one side of the table were the works that took men into the grave, it will equally be a two-part Elijah that will come out of the grave and make possible Yahshua's return. **We sit opposite each other.** What are these two comparable but opposite works? They are Elijah, the man, the twelfth apostle, and the Bride work, equally an Elijah. While this man replaces Judas, the Bride replaces Satan as the covering of the body. The latter has been written about in other writings, including [The Covering Bride](#). Satan is an unclean unsplit work, while the Bride is a clean split work. This is the Bride that is the "new thing" that encompasses the man (Jeremiah 31:22), the body of Christ.

Therefore, on one side of this table is Judas and Satan, while opposite them is the second Remnant Elijah and the Bride. Opposite our enemies, Yahweh is now preparing a table before us – the marriage supper of the Lamb.