

JOAB

**"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 4:6

This is not a teaching I have put together; this is a teaching Yahweh has put together, and through intercession/identification my eyes have been opened to see that which He has done. And it can only be concluded that He has opened our eyes for the expressed purpose of revealing Himself and His ways in these days before His return. Only Yahweh could perform a teaching like you are getting ready to read.

In June, 1994, when the Spirit of Yahweh came upon me for a week and a half, two men stood out to me as the greatest mysteries in all the Bible - David and the commander of his army, Joab. Four or five years after that, I began to understand something of the prophetic message regarding David; and even now, like the opening of a beautiful and complex rose, his amazingly prophetic testimony continues to reveal Yahweh and His ways and works in an ever increasing manner. In the beginning the rose is secretly concealed under the envelope of common sepals; but in time, slowly it opens to reveal layers upon layers of unfolding wonder. Such is the mystery of David.

But Joab is equally a wonder and mystery, but one that for this man had never in the remotest begun to open, even after eight years of wonder and puzzlement. Every attempt to peel back the sepals covering the certain splendor hidden within, only revealed the great difficulty of understanding this man of deep mystery. Tightly, seemingly ever so tightly, the sepals held his identity until one morning, just as the sun dawned and I began to awake, the morning light of this mystery man equally dawned and I began to awake to the unfolding splendor of Yahweh that is revealed in him. The flower began to open!

Only two days before this, I told my son - "I wish I understood David and Joab," referring particularly to their highly unique relationship, but especially in regard to this man Joab. My son responded to me - "If you understood them, you would understand God." Little did I know that the morning light would so quickly begin to dawn and this mysterious flower begin its long awaited blossoming.

But as is the case in all things of value, understanding God has its price. When Elijah told Elisha that he had asked a hard thing when asking for a double portion of his spirit, we find foreshadowed here that this request is hard because it involves coming to know the things and ways and person of Yahweh in such a way and to such a degree that gaining that knowledge dearly costs! Just as it is written in Ecclesiastes 1:18, so it is true with a knowledge of God - "Because in much wisdom there is much grief, and increasing knowledge results in increasing

pain." Oh how very true; and this was clearly true regarding the price this man had to pay in order to understand the prophetic testimony in the mystery of Joab.

In 1982 the Spirit of Yahweh told me that my example in the flesh was a man by the name of Rees Howells. You can find out more about this man by reading the book, *Rees Howells, Intercessor*, by Norman Grubb. What one finds in intercession is that in order to have a right or authority before Yahweh, one must obtain that right through intercession or identification (the latter being what intercession is). By identification, one finds a union with the place of victory or understanding to the extent that that place can be secured. The chief and greatest example of this is Yahshua. Because He was willing to come to earth and take on the body of a man, He became the Savior of all mankind. His identification with man gave Him authority with Yahweh on behalf of man. Inasmuch that He was tempted in all manner as a man, feeling things the way we feel them, He identified with man so as to be able to have the authority to deliver him and to understand him (Hebrews 2:17-18).

Continuing in like example, if one wants to obtain the very benefits of Yahshua, then one must equally identify with Him. It is written in Romans 8:17 and 1 Peter 4:13 that if we are to reign with Yahshua, then we must also suffer with Him; for to the degree that we suffer with Him, so we will be glorified with Him. Paul declared - "For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison" (2 Corinthians 4:17). Yahshua also said that if one wants to follow after Him, he must take up his cross and deny himself (Mathew 16:24-25). One can never feel the things the way Yahweh feels them, until they have gone through that which He has gone through. Thus it is written - "For zeal for Thy house has consumed me, and the reproaches of those who reproach Thee have fallen on me." One can only begin to feel the reproaches that Yahweh has felt, when those same reproaches fall upon them. Only when we identify with God in our present experiences, can we begin to understand God.

I do not believe this identification with Yahshua is as surface as one might think, for I believe that Yahweh works through and in us in such a way and in a degree of time and circumstances, that we do not even realize or account that which He is doing. When we think we are being "spiritual" and serving Him, very likely it does not have the weight of fulfillment that we might think. But Yahweh works over time and circumstances that we may even be praying will change, when all the time He is at work in us to will and to work according to His good pleasure (Philippians 2:13). Such was the case in Yahweh's work in this man's life, which opened my eyes to see that which will be shared here. I have had to suffer the pains of this conflict between David and Joab in order to even begin to understand these matters. I have had to feel that which Yahweh feels in order to begin to understand Him. This is a most incredible and vital truth that I hope you will begin to understand even better as I share my own personal experience regarding this.

Before we present what it is that makes this man, Joab, such a mystery, there is one other point that needs to be made in order to prepare for this examination. But in fact that which will be said here is not new to anyone who has read these writings, but is repeated now for the sake of emphasis.

The entire Bible, both Old Testament as well as New Testament, is one vast parable or riddle. When Yahshua came to this earth, He hardly spoke anything except in parables, or in a few cases to explain those parables to His disciples. Why? Because this is the very nature of Yahweh towards man. He says everything in advance, but He says it in such a way that man does not understand - in a parable, a riddle. And why does He do this? I am sure there are many reasons, both naturally and philosophically, but basically it is because He does not want man to see yet, not until it is the right time. Yahshua said as He quoted from Isaiah 6:9:

"You will keep on hearing, but will not understand;
And you will keep on seeing, but will not perceive;
For the heart of this people has become dull,
And with their ears they scarcely hear,
And they have closed their eyes
Lest they should see with their eyes,
And hear with their ears,
And understand with their heart and turn again,
And I should heal them" (Matthew 13:14-15).

To cover all of the reasons why Yahweh does this would take an entire writing in itself, so we will limit ourselves here to simply state again that the entire Bible is a great riddle or parable. All of the accounts regarding people's lives, the way the Bible is laid out, when Yahweh's name is used and when it is not, even the order of the history of man, is one huge riddle or parable; and if we had eyes to see, we would marvel! Yet Yahweh is indeed beginning to open the eyes of His Bride to see a glimpse of just some of these things, for which we exceedingly marvel and are glad! This is certainly true and even quite evident when we come to this man Joab and his highly unusual relationship with David. Let us now see.

WHAT'S IN A NAME?

Joab's life and his relationship with David is indeed highly unusual, raising in itself the question as to the great prophetic meaning of these men. We will begin this consideration with an observation that puzzled me most about him back in 1994, and has ever since caused me to ask the nagging question - Who is this man Joab? What is it that he represents prophetically?

When the angel came to Mary to proclaim to her the good news that she would bring forth the Messiah, he declared to her the very name of this child - Yahshua (Luke 1:31). Why did Yahweh name Him this? The answer is found when the angel equally came to Joseph, declaring - "And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins" (Matthew 1:21).

Throughout the Bible, men and women are given names for highly prophetic reasons. Abraham, Sarah, Israel, Saul/Paul, Simon Peter are only a few examples. But in fact, there is not a name in the Bible, or for that matter on the face of the earth, that does not possess a prophetic meaning and significance. That meaning might be bold and outstanding as with Yahshua, or obscure as

with some insignificant person living on the street. But everything prophecies at some point (if we had eyes to see).

When it comes to names with outstanding meanings, Joab most certainly stands out among them all. When we examine Yahshua's name, we find that it is broken down into two parts - "Ya" and "shua." Herein is where we find its clear meaning. "Ya" is the shortened form of the name of the Father, or Yahweh. Ya is simply short for Yahweh. Thus the Son of God has within His name the name of His father. And it is the second part of His name that completes the story of who Yahshua is.

"Shua" means "to save" or "savior." Thus we see that in the name of the Son of God, we find the specific testimony of His purpose as spoken to Joseph - to reveal or provide the salvation of Yahweh. Yahshua is Yahweh in His saving work. Understanding this, let us now turn to our subject character, Joab, and see what his name reveals. I forewarn you - along with his unique relationship with David, this is where I remained puzzled for eight years! You will now see why.

The meaning of Joab's name is somewhat concealed simply because of the way the translators have handled it. To help understand this, what relationship do you think the names Joshua and Jesus have in common? Both of these names are used in the New Testament. But did you know that in the Greek they are the identical name? Yet the translators translated them as if they were two completely different names. "Joshua" is actually the word "Yahshua," but about 500 years ago the letter "J" came into being and is used to represent the Hebrew "Y." Thus we actually find that the man Joshua in the Old Testament has the same name as the Son of God, and prophetically even represents Him. Thus, when we read this name Joab, the "Jo" in it might provide you some hint as to the breakdown and meaning of his name.

"Joab," like the name "Yahshua," is equally broken down into two parts - "Jo" and "ab." It does not look to be the case at first because of our pronunciation of these two names, but the translators used the "Jo" with a long "o" vowel sound here in "Joab," in the same way it is used in "Joshua" with a short "o" vowel sound. Thus the first part of our puzzle comes into place when we see that the "Jo" in "Joab" carries the same meaning as the "Ya" in the name of the Son of God, and that is "Yahweh." Thus Joab's name equally carries in it the name of the Father, as did the name of the Son.

The second part of Joab's name is probably quite familiar to the reader as well, but once again because of pronunciation it is equally concealed. The "ab" in "Joab" carries the same meaning as that which we read in the words of Yahshua, as well as other New Testament usages - "And He was saying, 'Abba! Father! All things are possible for You' (Mark 14:36) and "by which we cry out, 'Abba! Father!'" (Romans 8:15) and "crying, 'Abba! Father!'" (Galatians 4:6). Thus we find that the "ab" in "Joab" carries the same meaning of the word translated here "Abba," and means basically "father." So putting these two meanings together, even as we did in the name "Yahshua," we find that "Jo-ab" means "Yahweh father."

Now for the hard question. **Yahshua is "Yahweh savior," and Joab is "Yahweh father." If in fact Yahshua is the very representation of Yahweh as Savior, what must we conclude regarding this Joab whose name tells us that he is Yahweh as Father? Once we begin to**

examine the life of Joab, you will begin to understand how this man whom David said was "too difficult" for him (2 Samuel 3:39), so completely represents Yahweh in His Father actions. You will greatly enjoy this study and find it entirely amazing as Yahweh reveals Himself, His ways, and His plans evidenced through the affairs of man.

ABNER

In order to understand Yahweh as Father, we must begin examining the acts of this mystery man, Joab, Yah-ab, or Yahweh-Father. And the very best way to understand Joab in this representation, is to contrast him in his remarkable relationship with David.

Instead of performing a study of all the acts of Joab, we will focus on those accounts in which Joab was in direct conflict with David. These will be the most telling, and actually encompass most of that which is written concerning Joab. There are five separate accounts we will examine here, and as has been stated, in them we will find some most remarkable truths about the Father.

Before we do this, we must lay out some more information essential to this revealing study. What we find in this contrast of David and Joab is in fact a repeated contrast between mercy and law. We will find that David is clearly a man of mercy, and Joab is clearly a man of law. In like regard, David is more the feminine, the mother figure; while clearly Joab is the masculine, the father figure.

In the writing titled [*The Conflict*](#), we examine this conflict between law and mercy, considering its equal expressions as male and female, Adam and Eve, righteousness and peace, truth and lovingkindness, and even bread and wine. If you have not read this writing, it is highly suggested you do so. And as we study this relationship between Joab and David, we find precisely the same two aspects, even as they often end up in this resulting conflict. Mercy wants to have its way, but for the sake of that which is good and right and necessary, law must prevail. Even as the man is to be the head of the home, so law must prevail over feminine mercy. And even as David made many decisions that were based on mercy, so continually the unabated actions of Joab based on law prevailed.

How many times has one read the accounts of Joab and asked the question - Why does David let Joab get away with what he is doing? Why doesn't David do something about Joab? Why did David wait until he was dying to do anything with this man who was "too difficult" for him? **The answer is that Joab was most clearly a representation of Yahweh as Father and His place as head, even as law.** With this important introduction, you will now begin to understand more from these intriguing accounts.

Additionally, I will be weaving into this study my own personal experiences that opened my eyes to the eight-year question I had regarding this mystery man. This affords you the opportunity to see how this pattern works in the lives of men, the family, and even government; but equally, it testifies to the necessity of intercession/identification in understanding Yahweh. You will see how **intercession ... brings identification ... that leads to understanding.** All in all this

promises to be one of the most worthwhile studies on this web site, providing a unique and revealing testimony regarding Yahweh and that which He is performing corporately as well as individually. And if you only read this writing one time, you are going to miss a great deal of truth that is highly valuable to you.

To begin with, here is a list of the five accounts we will consider.

1. Joab's slaying of Abner, despite Abner's defection to David
2. Joab's dealings in regard to Absalom - orchestrating his restoration to David, and yet later slaying him, despite David's order to the contrary, and even rebuking David in the end
3. Joab's slaying of Amasa, despite David's order that Amasa would be commander of his army continually in place of Joab
4. Despite David's order to number the people, Joab resisted and in the end defied the order and did not number Benjamin and Levi
5. Though David had promised the throne to his son Solomon, both Joab and Abiathar the priest supported Adonijah in his plans to become king

Did you know these facts regarding Joab? And what you are going to find out now is why Joab continually did these things and prevailed without any recourse from David. Let us begin by considering the first item.

1. Joab's slaying of Abner, despite Abner's defection to David

For the sake of brevity we must keep our examination of these accounts to a minimum, though sharing enough in order to make them alive and relevant.

When Saul died, the house of Judah went with David, but the house of Israel went with Saul's son, Ish-bosheth. War broke out between these two factions, and Ish-bosheth's commander was Abner, while David's commander was Joab. On one occasion, Joab's men were sorely defeating the army of Abner, and in fact had them on the run. Standing in the jaws of utter defeat, Abner cried out to Joab - "Shall the sword devour forever? Do you not know that it will be bitter in the end? How long will you refrain from telling the people to turn back from following their brothers?" Joab thus responded - "As God lives, if you had not spoken, surely then the people would have gone away in the morning, each following his brother.' So Joab blew the trumpet; and all the people halted and pursued Israel no longer, nor did they continue to fight any more." This is from 2 Samuel 2:12-32, and here we find Joab having mercy on Abner; but in the next chapter we find a startling and sudden turn of events.

Saul had a concubine named Rizpah, and Ish-bosheth accused Abner of lying with her. This infuriated Abner so much that he immediately turned on his king, saying - "Am I a dog's head that belongs to Judah (his enemy up to this point)? Today I show kindness to the house of Saul

your father, to his brothers and to his friends, and have not delivered you into the hands of David; and yet today you charge me with a guilt concerning the woman. May God do so to Abner, and more also, if as Yahweh has sworn to David, I do not accomplish this for him, to transfer the kingdom from the house of Saul, and to establish the throne of David over Israel and over Judah, from Dan even to Beersheba." The king "could no longer answer Abner a word, because he was afraid of him."

So let me ask you - Whose side are you on in this conflict? With Abner, who was evidently falsely accused by the king, or with the king? What would have been your counsel; or even more so, what would you have done in this situation or in a situation like this. Maybe you or someone you know have been in this kind of situation where you were falsely accused by an authority. I can give you a hint where Yahweh stands on this, as you will clearly see in a minute. Yahshua told His disciples:

"But which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'? But will he not say to him, 'Prepare something for me to eat, and properly clothe yourself and serve me until I have eaten and drunk; and afterward you will eat and drink'? He does not thank the slave because he did the things which were commanded, does he? So you too, when you do all the things which are commanded you say, 'We are unworthy slaves; we have done only that which we ought to have done'" (Luke 17:7-10).

Well, we ask - What would you have done if you were in that situation as well? Would you have complained and objected, saying that you were treated unfairly? "That's not fair," is an oft too common phrase heard today. We know clearly what Yahweh's attitude is in this situation, and we can know exactly what Yahweh's attitude was toward Abner for planning that which he was going to do because he got his feelings hurt, being falsely accused. The fact is, Abner was in a place of service to the king, and even though Yahweh planned to turn Israel over to David, He did not need it to be accomplished with the rebellion of Abner, no matter what his reason.

Was Ish-bosheth right in that which he was doing in resisting David? In the long term, obviously not. BUT, even despite this, this in no way justified Abner's rebellion! As is often said - the end does not justify the means! And Abner would have done very well in seeing that and staying faithful to his king. Yahweh regards rebellion with great contempt - the same as witchcraft (1 Samuel 15:23); and frankly, as you will soon see, **this study of Joab is almost entirely about dealing specifically with rebellion.** This certainly relates to any rebellion against Yahweh Father, but EQUALLY applies to rebellion against our earthly father, as well as other authorities such as bosses, religious elders and leaders, as well as civil and governmental leaders and authority.

Abner's reason for his actions was rather juvenile, which is often characterized by this reaction from hurt feelings and then justification that leads to an attack against the one who is in authority. How many times have you seen someone under the authority of someone else get offended and respond by attacking that person with a vengeance that before this they had condemned in the actions of others? Their vengeance is doubly hateful, even as we see here in Abner. I personally have had several Abners in my life, and as with Ish-bosheth, their actions

have been very hurtful. So next time you think about getting offended and turning on the one whom you have been called to serve, think again! Yahweh Father has a different opinion. Now we will see what Yahweh Father's response was to Abner, and get a glimpse of David's own hypocritical mercy.

As was the case in David's response, when one gets offended and wants to react against established authority, there are always those who will agree with you, and generally they will always be a majority. (This is what Absalom and Adonijah sought later.) A son or daughter may get offended or crosswise with their parents, but as you will find with Abner, even when they think they are justified in their actions, Yahweh nonetheless regards it as rebellion or witchcraft. That parent is a God-established authority in the child's life corresponding governmentally to the Heavenly Father, and there is no other authority that has a right to usurp them, even religious. I have said that I will share some personal experiences here to help you understand, and I will begin so at this time. But keep in mind that we will get back to David's response to Abner's defection or rebellion.

If you have read very much here at RemnantBride.com, you have come to realize that what I am saying is incredibly different from anything else you have ever read. In fact, these truths have never been seen by anyone else (or at least recorded to pass them on). But more so, they are entirely different and often come into conflict with the teachings of Christianity.

When my daughter, Rebekah, was living in our home, she came under a physical situation that made her very weak. It all had to do with attitude and her compulsion to overanalyze things, and in the end led to her not being able to eat and having heart palpitations. There was a Christian family in Carmel, California, that we met, and the husband had gone through the same thing. Thus he was very sympathetic and understood that which she was going through; and in time Rebekah moved there to help take care of their daughter (the wife was recovering from cancer), providing what seemed a good focused therapeutic opportunity for her.

I was confident that my daughter was thoroughly trained to obey her father, and knew that if I thought the family was pulling her away from me and that which is true, she would come home at my request. At least I thought she would. Despite two critical agreements with my daughter, in time she rejected my authority as her father and those agreements, and united herself with that family over me. I will be sharing more about this as we go along, but that is the situation in a nut shell.

When Rebekah decided to go against the divine authority that Yahweh had placed over her (her father) because of that which I see and teach, she did not lack those who supported her in her rebellion. Christians who were our friends when our children were small upheld her in her rebellion. Of course the family she was staying with undermined me and taught her that "independence" was a good thing, and it was essential to learn to stand on her own! Sounds good, right? How many times have you heard this, or even said it yourself? But as with Abner, rebellion is rebellion, no matter how many you have to uphold you, no matter how popular opinion may justify you, and no matter how one thinks they are cooperating with God's will.

Of course the church where this family attended read some of the web site and agreed that my teachings were false, equally justifying and supporting her that she had every right and responsibility to "follow the Lord" and not obey her deceived father. The scriptural argument I heard most was that Yahshua said He came to divide (Luke 12:51-53), and that her actions were just, because she was commanded to love Christ more than me (Matthew 10:37). Therefore she justified her actions of despising and violating not only our agreements, but also honoring me with her obedience. My daughter would not consider that Yahshua also said - "God said, 'Honor your father and mother,' and, 'He who speaks evil of father or mother, let him be put to death,'" and per their setting aside this very command, that the religious invalidate the word of God for the sake of their tradition (even false traditional teachings and order, Matthew 15:1-9). Likewise, they despised that which is equally written and clearly stated - "Children, be obedient to your parents in all things, for this is well pleasing to the Lord" (Colossians 3:20). Of course there are multiple like exhortations, both Old and New Testament, and one that speaks most directly and clearly is Proverbs 15:5 (and like warnings from Proverbs) - "A fool rejects his father's discipline, but he who regards reproof is prudent." I will cover this later, but in fact because of my role as a father, I did indeed have to effect discipline on my daughter. I had to; I am a father.

But no, none of these instructions and even warnings were upheld by friends, Christians, or even family. In fact, out of all the people involved in this, there was only one Christian couple who upheld our roll as her parents. Everyone else supported Rebekah's rebellion. And possibly to your surprise, this is what David did on several occasions; for even as these people could support Rebekah out of mercy, David was the equal testimony of misplaced mercy, here supporting Abner in his rebellion against his authority. But again, did Yahweh Father agree? Fortunately, not in the least! And does Yahweh Father agree with what my daughter is doing and Christianity upholds? Not in the least! And does Rebekah's father agree with his daughter and her supporters? You know the answer! I too am a father, a father!

Abner spoke with the elders of Israel (even as Rebekah spoke with her elders), and he turned their hearts to uphold him instead. He then went to David who had a big reception and feast for him, and left to return to accomplish his rebellious plans. BUT, Yahweh Father had other consequences in store. As Abner left, Joab came back from a raid; and upon finding out about Abner, asked David - "What have you done?" Joab suspected that it was a plot, and despite the intentions of the man Joab, Yahweh Father would use him to carry out His judgment on Abner's rebellion. Joab sent messengers after Abner and they brought him back. "So when Abner returned to Hebron, Joab took him aside into the middle of the gate to speak with him privately (prophetically, the middle is where Yahweh changes His mind), and there he struck him in the belly so that he died on account of the blood of Asahel his brother" (2 Samuel 3:27).

We find then in this first account that Joab was Yahweh Father's testimony and instrument to judge Abner's rebellion against his king and authority, despite the approval and encouragement of David with his mercy.

Did David learn anything from this? Not at all (as we will see several times). In fact, we find here that mercy can be VERY hypocritical. Law or fatherhood is consistent; but mercy, in the flesh, is feminine and often whimsical and hypocritical. The people who upheld my daughter

were merciful, yet in so doing they violated the law of Yahweh. They said on the one hand that they follow the Scriptures, yet they denied them by their very actions.

When Abner died, Ish-bosheth lost courage and all Israel was disturbed. Two commanders followed the example of Abner's rebellion, but instead this time immediately took matters directly into their own hands and killed Ish-bosheth and beheaded him. So what did they do next? They obviously knew David's intentions against Ish-bosheth and that he had already supported Abner's rebellion, so of course they took the head of Ish-bosheth to David. Hypocritically, David objected to their actions and had them killed and their hands and feet cut off. (These are the same things Yahweh removed on Dagon, the Philistine fish god, and relates to the loss of priesthood by Christianity). So where is mercy going to stand on this? Who knows?

This completes our consideration of this first account. Let us now proceed to the second. We have established here some valuable and helpful foundation stones for the remaining four accounts.

ABSALOM

Let us list again the second account to be considered here before we examine it.

2. Joab's dealings in regard to Absalom - orchestrating his restoration to David, and yet later slaying him, despite David's order to the contrary, and even rebuking David in the end

As we will discover, because of David's mercy, he had a great deal of problems within his family, even as Yahweh has a great deal of problems within His kingdom because of ongoing misplaced mercy extended by carnal man, and even as families today have problems because of misplaced mercy.

To begin this account from 2 Samuel 13, first we find that David's son, Amnon, raped his half sister, Tamar (not to be confused with the mother of Perez and Zerah), the full sister of Absalom, and refused to marry her. And despite the fact that David had been deceived by Amnon and was actually responsible for Tamar being sent to him per his request, though David was angry, in his typical mercy fashion he did absolutely nothing about this.

But though David did nothing, this was not the intentions of Absalom. Two years later (for the 2,000 years of Christianity), while Absalom and his brothers were out sheering sheep, and Amnon was "merry with wine" (again, Christianity), Absalom had his servants to kill Amnon. Absalom then fled. So what did mercy David do? At first he grieved for Amnon, but in time he desired to go out to Absalom.

Three years later, Yahweh Father stepped into the situation. This time it was Joab who worked for mercy. And since mercy is feminine by nature, he got a woman to implement his plan. You can read the account in chapter 14, but the woman related a story Joab told her to tell to David,

which made David see that he needed to "bring back his banished son." David also discerned that it was Joab who put this story into her mouth, and spoke to him - "Behold now, I will surely do this thing; go therefore, bring back the young man Absalom." But, once again David's hypocritical mercy prevailed and Absalom was not allowed to see the king's face.

After two years, in a unique and highly prophetic testimony (which we will not cover here), Absalom had Joab to come to him, requested to see the king's face, and once again Joab went to David on Absalom's behalf. David granted their request and Absalom went to his father and prostrated himself before him, whereupon David kissed him.

You will notice here that once again Yahweh Father, or Joab, sought mercy. This is very revealing, for Joab's actions are not just corrective in nature, as we see in his fatherly ways, but also extend mercy. This is in fact the second time we have seen him grant mercy, the first time being to Abner as he pursued him and his army. We will consider this further, but let us continue with this account.

In 2 Samuel 15:7, we find that forty years later (some ancient versions say four years), Absalom attempted to overthrow David as king. Why forty? Forty is the number of the wilderness period of Christianity. Verse one also tells us that Absalom had fifty runners to go before him. Fifty is the number of Pentecost. Equally revealing, Absalom brought 200 men with him to Jerusalem, but they "went innocently, and they did not know anything." Such is the case with the last 2,000 years of Christianity in which Satan has had dominion. Christians have not known anything regarding Satan's intent in the kingdom of God, and have equally been innocently brought with him into this rebellion against Yahweh. Thus we see here that in prophetic testimony, Absalom is Christianity, the 2,000 year wilderness period of the church, forerun or begun by Pentecost, that is in fact innocently in rebellion against Yahweh.

There is one other particularly revealing testimony regarding this matter that must be noted. In 2 Samuel 15:12, we read that Absalom sent for Ahithophel the Gilonite, who had been David's counselor and was instrumental in setting up this overthrow as well. Most revealing, Ahithophel means "foolish brother," and Giloh, where he was from, means "uncovering." Thus Ahithophel is "foolish brother" from "uncovering." This is precisely the state of Christianity, evidenced by the women not covering their heads, as clearly instructed, and the men uncovering their faces by shaving. Why is Christianity uncovered? Because Yahweh removes the covering in order to judge, even as we read in the book [Coverings, Chapter 3](#), and even as we see happening to this "foolish brother," Ahithophel. Upon the rejection of his counsel later by Absalom, Ahithophel killed himself, which is precisely the message of other testimonies regarding Christianity, such as Saul and Eli. Christianity is an uncovered "foolish brother" that kills itself.

The next four chapters provide the account of Absalom's rebellion, but for our sake it is only necessary that we consider Joab's actions in this. David had fled across the Jordan upon hearing of Absalom's attempted takeover. When they pursued David and his army, David once again demonstrated mercy and ordered that his men "Deal gently for my sake with the young man Absalom" (18:5). But Absalom was rebelling, just as Abner was likewise guilty, and Yahweh Father would not and could not allow David's mercy to be fulfilled.

Absalom was riding his mule, which went under some thick branches, and he caught his head in them and ended up hanging there in mid air. A man found him and told Joab, who then asked the man if he killed Absalom. In fear of David's order he did not. Joab told him that he would have given him ten pieces of silver and a belt if he had done so. When the man answered back with restraint, Joab told him that he did not have time to waste with him and went off to thrust three spears through Absalom's heart. So ended the rebellion of Absalom.

Of course all of this is highly prophetic, including the ten pieces of silver (the element of the Remnant, even the breasts of silver) and the belt (which as we will see later speaks of prophecy). Joab ran three spears through his heart, one for each 1,000 year period given to the church. And if that is not enough, even though Joab ran three spears through his heart, in order that prophecy might be proclaimed, the account adds that "ten young men who carried Joab's armor gathered around and struck Absalom and killed him." So who killed Absalom? The account specifically says the ten armor bearers did. Why? Because this is the identical testimony found in Revelation 17:12 and 16 where the ten horns devour the harlot, mystery Babylon Christianity. Again, even as we see in Ahithophel, Christianity basically kills and devours itself.

When David heard of Absalom's death, he began weeping and grieving. This was told to Joab. So what did Joab do? He rebuked David - "Today you have covered with shame the faces of all your servants, who today have saved your life and the lives of your sons and daughters, the lives of your wives, and the lives of your concubines, by loving those who hate you, and by hating those who love you. For you have shown today that princes and servants are nothing to you; for I know this day that if Absalom were alive and all of us were dead today, then you would be pleased. Now therefore arise, go out and speak kindly to your servants, for I swear by Yahweh, if you do not go out, surely not a man will pass the night with you, and this will be worse for you than all the evil that has come upon you from your youth until now" (19:5-8) David wisely accepted this rebuke from Joab, ceased his grief, and went out to the people.

Thus we see Yahweh Father once again having to not only correct the mercy that David was once again seeking to unwisely extend, but even rebuke him for his misplaced affections, which is precisely that which mercy often exhibits. People sometime have mercy when in fact they should have resolve to uphold standards of what is right and good for not only the person to whom they have to deal, but for the sake of everyone. This is exactly that which I had to do with Rebekah. Others around me wanted then, and still want today, for me to have mercy, and have quoted all kinds of scriptures to support themselves; but the Yahweh Father in me says - No, it is not right and is not best for either Rebekah or the testimony to others, including my other children.

When Rebekah first rebelled against me and refused to uphold our two major agreements, I began a two month process of appealing to her on her terms, but got nowhere. From the beginning, I was attempting to deal with her on the bases of mercy. I went her way in every way I could in an attempt to resolve the problem at hand. I did not want to judge her, and did all I could to avoid it, in the end even driving 1,400 miles to Carmel to try to persuade her. But all of this was to no avail, and finally I had to judge her.

We see this same thing in Joab, Yahweh Father. First he showed mercy; then he had to deal with the problem. First Joab showed mercy to Abner and did not kill him, sparing his life and the life of all his men. Then later he killed him in judgement. Likewise, Joab extended mercy to Absalom, even when David in his misplaced mercy would not do so. But in the end Absalom equally rebelled and Joab had to judge and kill him. This is the way of Yahweh Father. He first extends mercy, and if that fails, He judges. And this should be the way of any father. He must first extend mercy, and then if that fails, he must judge. This is the unchangeable way and pattern of Yahweh, and this is precisely that which I did with Rebekah. I too extended mercy, but when she rebelled, I had to judge her.

This is equally that which Yahweh has done for Christianity. To explain this, we will first note this same pattern as seen in Leviticus 14:33-53 where we find the law of the cleansing of a house in which leprosy broke out. We read that if leprosy broke out, then mercy was to be extended and remedial actions were to be taken in the house to correct the problem. But, if the leprosy broke out again, the house was to be judged and the entire structure torn down. First mercy was extended, and if the problem continued, then judgment was to follow.

Thus right in the middle of Christianity's 3,000 allotted years (in the middle, where Yahweh changes His mind), Yahweh had mercy on His leprous house. Remedial actions were taken in the house in the form of the Reformation of 1517. But has this solved the leprous condition of the house? No, for Protestantism has also seen leprosy break out, and in many ways is just as leprous as Catholicism. Thus, what is it that Yahweh must now do? Having carried out mercy, He must now carry out judgment. According to His own law, He must now tear down the house. And this He will perform, even as fifty-man-Pentecost-led, forty-year-completing, 200-man-deceiving Christianity Absalom received judgment for trying to take his father's kingdom by force.

As an additional example of this mercy/judgment way of Yahweh Father, let us turn to one of the parables Yahshua spoke. In Matthew 18:21f we once again find mercy being extended, followed by judgment. After a king extended mercy to his slave and forgave him of all his debt, he discovered that the slave had not learned from this and did not go and do likewise. Therefore, the king ordered that the slave be turned over to the torturers until he repaid all that he owed him. Then Yahshua said - "So shall My heavenly Father also do to you, if each of you does not forgive his brother from your heart." Here again we see the way of Yahweh Father, and thus equally the way of a father. Once He has extended mercy to us, if we reject that mercy and seek our own foolish ways and desires, then He places the debt liability back on us, exacting payment in full.

In these and other testimonies, we see the requirement of Yahweh Father, and thus the requirement of all fathers, including this father, to extend mercy, and if that fails, then to carry out judgment. This is actually that which I have long practiced with my children. I first give them the opportunity to change themselves, this being far better for them, teaching them to have self-discipline. But I also warn them that if they do not change themselves, then I will change them with the rod. It is their choice, and as children they generally made that change personally. But if they did not, then out came judgment to change them; for, one way or another, change had to be made. So actually my actions regarding Rebekah were no different than the way she had been raised, only the rod had to be by another means.

Thus with these two men, Abner and Absalom, as well as my own experience with Rebekah, the law of the leprous house, and the parable of the king and his slave, we are beginning to understand the way of Yahweh Father. Oh yes, everyone wants the "easy" way - just forgive and everything will be OK. But NOT SO! Rather, for the sake of the house, for the sake of the family, for the sake of the kingdom, mercy has its place; but, if mercy is not received with effectual change and obedience, then judgment must follow. This is the way of Yahweh Father.

AMASA

The third account is directly related to the rebellion of Absalom, and here again we will restate the matter.

3. Joab's slaying of Amasa, despite David's order that Amasa would be commander of his army continually in place of Joab

After Absalom's rebellion, despite Joab's rebuke, despite Joab's actions against Abner, David once again went mercy to the place of being harmful and irresponsible. Joining in with Absalom in his rebellion, in fact commanding the army that attacked David, was a man by the name of Amasa. In a move to win the hearts of the people, which is often the cry of mercy, David told Amasa that he forgave him and that if he would join with him, he would make him commander of his army continually in place of Joab. Obviously Amasa accepted this most generous offer; but would indeed this rebellious one replace Yahweh Father? Oh yes, who likes a father's discipline? This Joab is the one of whom David said was "too difficult" for him; and seeing David's great propensity toward misplaced mercy, no wonder he wanted to replace Joab. How many mercy people want to get rid of a just father type who corrects when needed for their sake and for the sake of the family. Oh, I can hear their criticisms now. And oh, they can be so convincing and make "you" look like the problem.

You see, to these mercy types, their solution is always to get rid of the father. They are the ones who have the problem, but the solution to them is to just get rid of the one who is addressing the problem. Thus, as I have often personally experienced, they attempt to turn the issue around and make you, the father, the problem. "If only you weren't so and so, then the problem would not exist." When you address their problem, they try to turn it to an attempt to tear you down. If they can just tear you down, then that removes the pressure for their problem. Their purpose, either consciously or unconsciously, is to get rid of the Joab. This is a frequent diversionary tactic (often practiced in politics as well, particularly by mercy Democrats), and anyone who will listen to this or give in to their pressure, will succumb to the same plan David had for Joab - replace him!

Replacing Joab is what my daughter, Rebekah, wanted to do with me as she began to listen to her Christian friends. She wanted me to stop requiring things of her. In other words, she was asking me to die as her father; not literally of course, but when a man abdicates his Yahweh-Father-given rights and responsibilities to either his children's own wills or to the influences of other sympathetic or persuasive observers, then that father is dead as a Yahweh Father. And this is

precisely that which Rebekah wanted of me; and this is precisely what David wanted to do to Yahweh Father Joab. But I told Rebekah over and over that I would not kill myself as her father. So what did Rebekah do? Because of the influence of Christians, she killed me! She no longer regarded me as her father, her covering, as one whom she was to obey. Her reply to me was the religious answer - "I will obey Christ."

This is the chief problem with flesh kingdom-receiving man. The church for 2,000 years has been ruled by Satan, to the extent that he is even now its head. The reason for this is because Yahweh gave the kingdom to earthly flesh man who lives on an earth which Satan rules. Satan has thus become the head of the church, evidenced by its many practices including their division into 22,000 denominations and sects, their vast false teachings, their corruption, their inability to bring forth the Son of God, and many other like reasons, the major one we will now consider.

By far, the single greatest fault of Christianity is that which its head promulgates - **removing the head from the body!** This is the testimony of John the Baptist, the Elijah, who was a picture of the first Remnant, and whose head was removed. This is the testimony of King Saul, who as a clear testimony of Christianity had his head equally removed and placed in Dagon's temple (where the ark of the covenant had been placed). And this is precisely Satan's intentions. His purpose is to separate the rightful head, Yahshua, from the body of Christ; and as testified by these men, as well as others, as well as by the church itself, he has accomplished this purpose. Satan has removed the headship of Yahshua and replaced Him with himself. He is the original usurper, who was cast to this earth in the first place for his rebellion, and he continues to accomplish this in and through the church.

Who with eyes wide open can say with honesty that Yahshua is the functioning head of the church? If one says this, then this is truly an indictment against Yahshua; for as head, this would mean that He is personally responsible for all the corruption that is in the church. Remember, physical law dictates that the body only does that which the head dictates; and looking at the actions of the body of Christ, how can one even hint that all of this corruption that is in the church is the result of Yahshua as head? Yahshua is not the head of the body of Christ, for He has been separated from the body and replaced by the usurper, Satan.

And in keeping with their father, Satan, Christians, like the Pharisees, equally do the will of their father. I have had several bad experiences where the intentions of Christians are to do the will of their father and remove the head from the body in my family. "Mavis (my wife's name), you and the children can come over; but we do not want Gary to come." These are "sweet" model Christians who have done this. But in doing the will of their father, they seek to separate the head of this family from the family, the body. And this is precisely that which those Christians did of whom Rebekah sought counsel. In doing the deeds of their father, they too separated the head from his body, his daughter.

In fact, most interestingly, when this statement was spoken to Mavis by a family, it was precisely at that time that Yahweh showed me the head of Satan in Africa. ([Click here](#) to see the picture in *The Signs That Cause Belief*.) And, it was this stark testimony of Satan that caused my oldest daughter, Christi, who was being drawn to that family at the time, to see that what they were doing was wrong. In fact, when I showed her that picture of Satan, I never had to discuss this

issue with her any further. The source of their actions were evident. I, as her father, was MUCH relieved for this.

And this rebellious act happens all the time in the church. Either by defection to the destructive feminine spirit of "mercy," or by direct action of undercutting parents, or by the false teaching that once a child gets to some obscure age they do not have to obey and honor (the two are inseparable) their father and mother any more. This teaching of their father is one I heard all the time, to which I generally responded that at the age of thirty-three, the Son of God certainly did not try to overturn that command. Constantly in kingdom John, we read that the Son of God only did the will of His Father!

Likewise, Isaac was thirty-seven when Abraham bound him and laid him on the altar and stretched out his hand against him; yet at thirty-seven this son did not fight or resist his father. Hear the intimate words of a son who truly honored his father in both words and actions, even at thirty-seven, and a father who truly loved his son and entrusted him to Yahweh, even as he raised his hand against him. Isaac asked - "'My father!' And he (Abraham) said, 'Here I am, my son.' And he (Isaac) said, 'Behold, the fire and the wood, but where is the lamb for the burnt offering?' And Abraham said, 'God will provide for Himself the lamb for the burnt offering, my son.' So the two of them walked on together." Isaac was a willing and trusting sacrifice who was to be offered to Yahweh, because he, even at the age of thirty-seven, honored and obeyed his father, even to the point of death. This is the relationship that truly allows a father and his son or daughter to "walk on together."

If Isaac at the age of thirty-seven did the will of his father, even in the face of death, and if the Son of God at the age of thirty-three did only the will of His Father, even unto death, should it not be good enough for our children as well to obey their fathers, even to the death of their own wills? The problem today in the church is that they would rather obey the teachings of the god of this world who hates that command and does all he can to usurp it. He does not want a son or daughter to obey their father; he already knows what that can lead to. He knows that if he can get the church to follow him in this, then he can corrupt the kingdom. And this he has done, evidenced not only by that which Christians did to my daughter, but by many such equal examples of teachings and attitudes about being independent. Christians have been far more concerned about teaching their children how to gain the world, than how to gain an identity with the Son of God by doing the will of their earthly father.

"Oh, children need to learn to be independent in this world," so they say. But where is that in the teachings of Yahweh? It is not there! His teachings and ways are clearly divine order and submission. The father is the head of the home (1 Corinthians 11:3). The wife is to submit to him "in everything" (Ephesians 5:22-24, Colossians 3:18, 1 Peter 3:1). And the children are to obey their parents "in all things" (Ephesians 6:1, Colossians 3:20). But the church under the headship of Satan teaches otherwise by their words and their actions, bringing strange fire into Yahweh's temple, for which Yahweh Father will judge them.

This is a shocking and highly destructive thing that Satan-inspired man, even kingdom man, encourages. At the most vulnerable time in a child's life when hormones are racing through their veins and the spirit of rebellion is entering into their lives, when of all times they need most a

wiser counselor to help and guide them, the world and worldly Christians are teaching that these vulnerable young adults need to learn to be independent! Have they not read the instruction and warning of Ecclesiastes 11:9? "Rejoice, young man, during your childhood, and let your heart be pleasant during the days of young manhood. And follow the impulses of your heart and the desires of your eyes. Yet know that God will bring you to judgment for all these things." Just when our youth need wise counsel and instruction like this, the world abandons them to this idea of learning independence. This is the teaching of the god of this world, the god of rebellion, but he just calls it being "independent."

No, people do not like a Joab. Those who espouse "independence" like to, once again, distract from the truth and attempt to tear them down by labeling them as a "dictator," as I was called by that family. But even as David learned, you cannot get rid of Joabs in the long run. They are Yahweh Father's divine government and order, and they are granted His authority, which He upholds.

When Joab found out what mercy David did, once again his just Yahweh Father actions had to correct the destructive problem. Here again through David's mercy we see the attempt of Satan: to justify rebellion, even under the guise of "good intentions." These Christians who both encouraged and supported Rebekah's rebellion had "good intentions," but their actions must equally be overturned by Yahweh Father.

As David's newly established commander, Amasa was immediately sent out to stop the rebellion of another man named Sheba. The name "Sheba" is actually the number "seven," and seven is the mark of the beast on the church. (Read "[The Mark of the Beast](#)" in *The Issue - II*.) Sheba was from Bichri, which has an equally applicable and relevant meaning of - "youth." At what period does one generally enter into rebellion, but in one's youth? At what point did the mark of the beast come on the church, but in its youth? So let us think about this. Here is a man who rebelled against the king, and now he is going to be sent out to put down another rebellion by a man whose name is the mark of the beast and is from a place of youth? That is like asking the fox to guard the hen house! It is also like asking Christians to solve the problems of the kingdom! Hello? How can Christians ever solve those problems when, while continually doing the will of their father, they are the problem?

There is only one who can remove the mark of the beast. Feminine mercy has placed that mark on the body, letting Satan have his way, and only the just judgment of Yahweh Father can remove it and stop its rebellious actions.

David directed his new commander, Amasa - "Call out the men of Judah for me within three days, and be present here yourself." That was a simple order, but mercy-installed Amasa could not carry it out. At the end of three days, Amasa did not show up. David knew he was in trouble, assured that mark-of-the-beast Sheba would now do more harm than Absalom. Joab was therefore sent out to solve the problem, and when he came across lingering Amasa, Yahweh Father carried out the much needed correction and Joab killed him. Yahweh Father's just and much needed judgment was once again carried out by His Father representative, Joab.

From there Joab went and found Sheba, and as is fitting to the testimony of the Remnant Bride, the head of mark-of-the-beast Christianity Sheba was delivered to Joab by "a wise woman." The city of Abel Beth-maacah (or, "meadow of the house of oppression," or the house of Christianity that is oppressed by Satan) was spared from Joab's destruction by this Remnant-Bride-representing wise woman.

We have been discussing this matter of Satan being the head of the body of Christ, and some people find this very offensive and hard to accept. Many reject it outright. But for your benefit, let us look further at this.

In the beginning, Yahshua was the head of the church. He was personally here with the first Remnant and led and taught the church. But if you have read *Coverings*, you know that if Yahweh is going to judge something or someone, He must first remove the second covering and then carry out His judgment. This is precisely what He did to the church.

This matter of the covering of the church is really two stories that occur at the same time, both being applicable. Let us see what we mean by this. On the one hand the covering of Yahshua was removed when the first Remnant "little sister" (Song of Solomon 8:8-9) was not the door and could not bring about the return of Yahshua; that door was barricaded with cedar. Thus with Yahshua not returning, the covering He afforded by His presence on this earth was removed. This was evidenced by the first Remnant equally being removed. Stephen was stoned, persecution began (testifying to that which Satan would do for 3,000 years if given the full period - he would destroy the kingdom), they ceased holding all things in common (the covering of the Remnant), and were run out of Jerusalem (or, the pure kingdom) in more ways than one and were dispersed. Yahweh thus removed the covering and judged the church for their ill actions.

But as we learn in *Coverings*, Yahweh having now removed the covering and carrying out judgment, must next place upon the church a substitutionary covering in order to stop any further judgment (which the absence of a covering demands). But a substitutionary covering is not permanent, only temporary. Clothing on our bodies is not supposed to be a permanent covering, but is a temporary substitutionary covering that is placed there until the original covering of Yahweh's glory can be restored. Likewise, the ozone layer is only a substitutionary covering until the curse on the earth can be removed and the firmament can be restored. The different colored cloths were only temporary coverings over the furniture and utensils until the tent was restored. And the atonement money was a temporary covering until the cloud could be restored. So since the original covering over the church has been removed via the putting away of the first Remnant and departure of Yahshua, what will be and has been the temporary substitutionary covering over the church for the last 2,000 years? The obvious answer - the "anointed cherub who covers," the "covering cherub," the king of Tyre/this world, Satan (Ezekiel 28:11f). There is no mistake to this; Satan is the substitutionary covering of the church.

But in all of this, Yahweh actually plans good. First, for one who comes out of Christianity into the Remnant Bride, this is most important to know, for it helps them to know the vital necessity of coming out of Satan-headed Christianity. But furthermore, this is even good for Christianity in

the long run. This may sound strange, but Satan being the head of Christianity actually works for their good, even as promised in Romans 8:28. Let us see why.

First, if Satan was not the substitutionary covering over the body of Christ, then Yahweh would be carrying out great wrath on it. As a covering, even if it is Satan, this still averts the wrath of Yahweh. Furthermore, with Satan as the head of Christianity, in order for Yahweh to deal with the church for their corruption, all He has to do is to remove or carry out His actions against the head! This is seen in the example of Babylon, which is a type of mystery Babylon Christianity. Yahweh declared that He would utterly destroy Babylon and all of its inhabitants, but in fact when the Medes came to carry out the prophesied destruction, the only one to lose his life was the head - Belshazzar. Equally, when Yahshua comes to judge mystery Babylon Christianity, all He now has to do is likewise kill the head - Belshazzar Satan! Thus, since Satan has been the head of Christianity, this actually works for their protection, for it is the head who will take the death blow for the body, Satan thus becoming precisely that which Yahshua, the original covering, was - **the savior of the body by giving up his life!**

This is an incredible thing that Satan, actually by taking the position as head in place of Yahshua, is thus obligated to die for the body, even as the One whom he replaced had to die for the body. Not only does Yahshua take up His cross and die for the body, insomuch that this was the judgment that Satan effected upon Yahshua, Satan must do likewise (albeit not of his own will). "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap" (Galatians 6:7). Thus, even as Satan judged the Son of God unto death, which was in fact for the sake of the body, so he too must be judged unto death for the sake of the body - "in the way you judge, you will be judged" (Matthew 7:2). Thus we see that in truth Satan himself as the substitutionary covering becomes the Belshazzar savior of mystery Babylon.

And might we add here in wisdom, if Satan being evil steps into the place of Yahshua and must die for the sake of others, how much more should we (who are evil as well) who desire to be used of Yahshua, equally die for the sake of others?

What then will be the outcome for the body of Christ or Christianity once the substitutionary covering of Satan is removed? Yahweh must then restore the original covering which is the presence of Yahshua on this earth, along with the completed Remnant (the covering Bride, the new thing of the woman encompassing the man, even the two cherubim who cover). Thus it is that the original head or covering of the church will be restored.

So we see in this account that Yahweh Father must kill the rebellion of Amasa Christianity and remove the mark of the beast off the church. Likewise we see that Christianity cannot accomplish this, any more than rebellious Amasa could do so at the appointed time. David gave Amasa three days to get his forces together, but Amasa failed to do so. Equally, in fulfillment of this prophecy, if Yahweh gave the church their entire three days, or 3,000 years, as we see here, they too would fail to fulfill their "David" expectation. Thus, though Yahshua purchased the right for the church to have 3,000 years, those days must be cut short and Yahshua Himself must complete that which kingdom man has thus far failed to accomplish as a rebellious and ill chosen Amasa.

THE SPIRIT OF ELIJAH

It would be most beneficial here to note something that is strikingly relevant to this issue of the flaws of misplaced mercy. You will notice that this prophetic removal of the mark of the beast (Sheba) from the kingdom, immediately follows Joab's rebuke of David for his mourning over the death of Absalom. Here we find a quality of the second Remnant that is revealed not only here but in other places as well.

It has been mentioned in *The Conflict* that the second Remnant Elijah will not be a sweet gentle merciful work, but one whose intent will actually be to tear down Christianity. Two clear testimonies of this characteristic boldness are John the Baptist and Elihu. John the Baptist, who had the Spirit of Elijah (who was equally not a wimp, taunting the prophets of Baal as they tried to get their god to accept their offering), was anything but sweet and gentle, calling the people a brood of vipers and demanding deeds consistent with repentance (Luke 3:7-14). Yahshua Himself said that John was not a weak "reed shaken by the wind" or a "man in soft clothing" (Matthew 11:7-9), and neither will be the second Remnant John.

Elihu was likewise one who prepared the way for Yahweh. Who was Elihu? He was the one who spoke after the three friends of Job spoke their error (3,000 years of Christianity), but immediately before Yahweh spoke. Elihu in fact performed the Elijah work by preparing the way for Yahweh to speak, who then "answered Job out of a whirlwind." This is the whirlwind Elijah likewise entered, ending his work in the same way. Both of these men's works ended with a whirlwind. Why? Because they both represent the Elijah/Elihu second Remnant who prepare the way and ascend alive.

Elihu is what I have called a hot pepper. To Job and his three friends, he spoke - "Refute me if you can; array yourselves before me, take your stand" (Job 33:5). If you want to know some of Elihu's spice, read chapters 33 through 37. This will give you a glimpse of what the second Remnant will be like.

Now we find a third testimony of this spice and boldness of the second Remnant in Joab's rebuke of David regarding Absalom. His message equally represents that which is to be delivered to Christianity, and the outcome will be the same - afterwards the mark of the beast will be removed from the kingdom.

And may we add here that the resolve of the Remnant in this necessary rebuke and correction to Christianity, requires that Yahweh do for us that which he did for Ezekiel. In Ezekiel 3:8f, we read Yahweh's message to Ezekiel just before he spent 7 days among the exiles "causing consternation" - "I have made your face as hard as their faces, and your forehead as hard as their foreheads."

So if I sound a bit strong some time, I'm just being that which I must be - one who speaks truth with resolve, that the way might be prepared for the Son of God; and I pray that the only thing I

allow to interrupt me, will be the voice of Yahweh in a whirlwind saying, "Come up here" (Revelation 11:12).

In this regard, please allow me to share something else that is personal, and will likewise help you to understand better this necessary forthright nature and purpose of the second Remnant. I begin by continuing our examination of this account regarding Absalom. But again let us note that things in these Bible accounts are not there just for the sake of history, but for prophecy. As was stated at the beginning of this writing, the entire Bible from Genesis to Revelation is one long parable or riddle. Like Nebuchadnezzar's dream that he would not tell, yet demanded that it be both revealed and interpreted, so the Scriptures are a parable, a riddle, even a hidden dream that (1) must be discerned, and (2) must be interpreted. Up to this point, it seems that Christianity has not even discerned the dream, much less the interpretation. But, as it is written in Proverbs 14:6, "knowledge is easy to him who has understanding." Once one understands the true government of the church, including the two-part Remnant and breach Christianity, as well as the role of Satan, knowledge is easy.

You will recall that when the man brought news to Joab that Absalom was hanging by his head in a tree, Joab asked the man if he killed him. Because of his fear of David, and even Joab, he had not done this. Yahweh Father Joab then told him - "I would have given you ten pieces of silver and a belt." Now, already you should be thinking - a belt, prophecy? Ten pieces of silver, the Remnant? When the Bible records for the reader these types and kinds of unique facts, they are here to tell us something very important; and if we have eyes to see and ears to hear (like a Joseph), then we will discern what it is that Yahweh has recorded here for us to understand. Here once again we must be brief.

When this man was told this by Joab, he proceeded to tell Joab how he would not have trusted him to have done this, even if he had promised him more. He did not trust Joab to uphold him. Here we have a very important point and testimony. Remember, this offer made by Joab is a message from Yahweh Father, and it relates to those who are offered the reward of putting down the Absalom Christianity rebellion.

When this man expressed his lack of trust in Yahweh Father Joab, Joab's answer was very revealing. He said to the man - "I will not waste time here with you." Joab proceeded on to run three spears through Absalom's heart; yet for the sake of prophecy, it is recorded that the death of Absalom was by the hands of "ten young men who carried Joab's armor."

Who will Yahweh Father use to "kill" Christianity? Will it be those who fear transgressing mercy, the David order, and do not trust Yahweh Father? Not at all. There are multiple testimonies about the death of Christianity, but one outstanding one is that the Remnant kill Christianity. What is our promise for doing so? The Remnant silver kingdom work, as well as the belt of prophecy. When Yahweh cites the belt as a reward to the one who will kill the rebellion of Absalom, He is telling us that we will receive the work of the ones who were described as having that belt - Elijah and John the Baptist!

Quite significantly, there are only two people in the Bible whose appearance is identified with that of wearing a belt - Elijah and John the Baptist. In what is to this writer a most humorous

identification of a man, we read that when Ahaziah, the king of Israel, the son of Ahab, received a prophetic message from a man who did not identify himself, the messenger provided the king the following description of the prophet - "He was a hairy man with a leather belt bound about his loins" (2 Kings 1:8). Who was the mystery man? It was Elijah!

The other man to have the belt in his description is the one in whom resided the spirit of Elijah. John's description actually matched that of Elijah, as we read in Matthew 3:4 - "Now John himself had a garment of camel's hair, and a leather belt around his waist." Thus we see the two common factors - hairy and camel's hair, and belt and belt. Why this similarity between these two? Because these two men reveal the same work, and their belts speak of prophecy.

The belt of prophecy is promised to the second Remnant Elijah/John the Baptist. And if someone will not deal with the Absalom when he is at the place when his death is inevitable anyway, when that person is moved instead by the weak and misplaced feminine David mercy, when he will not trust in the instruction and promise of Yahweh Father, then Yahweh Father is telling us He will say to that one - "I will not waste time here with you."

Is this harsh? No, for there is a time in which Yahweh's work is critical, and indecisiveness or weakness will not carry out the work of Yahweh Father.

As I just said, the information I will share with you here is personal. I add it because, like the accounts regarding my children, it adds a personalization or application to these truths. As I also have said, I have learned these things regarding the ways of Yahweh by personally experiencing them, and the best way I can communicate them is by relating them the way I learned them (though making myself vulnerable). What would the Bible be without the revealing accounts of the failures of others like Peter, Ananias and Sapphira, Achan, Gehazi, Judas, Lot's wife or even Job's wife, the sons of thunder, even David, and the long list goes on? The failure of the following individual is likewise presented here as a learning experience.

For almost two years, I had a man to stand faithfully by my side as my helper. Spiritually he was my "wife" of sorts, an Elijah/Elisha, master/servant, relationship, or what was probably more accurately in the end an Elisha/Gehazi relationship. Even as Christianity has to be cut short to two parts, this man was cut short in his service to me to two years. What happened to change this? In keeping with his feminine place as my helper, he went the way of David mercy and ended up seeking to hurt me instead. It is quite significant he did this on precisely what was the day of Pentecost following our delayed Passover. Like Pentecost, his actions were certainly leavened, and indeed he did wave two loaves before Yahweh, or two years. Equally, as on Pentecost when there were tongues of fire, I received tongues of fire from this man, who often called himself "a fireball." And interestingly, this day also happened to coincide with Father's Day, 2002.

I need not go into the specifics of all that transpired in his actions, but basically he joined Christians in their David mercy actions in sympathy for my daughters, and betrayed our friendship and his service to me by taking our personal correspondence and sending it out to others, criticizing me. In the truest sense, he turned on me. This caused me a great deal of hurt, anguish, and soul searching, and was actually the event that immediately preceded Yahweh

showing me all of this about Joab and David. In a sense it was a circumcision of my own heart, the "bridegroom of blood" requirement performed by Zipporah on behalf of Moses (to be covered in the section titled "Adonijah"), that prepared the way for Yahweh to bring this truth to me.

It is most striking that on that Pentecost Father's Day I received two "gifts." The first was this man's initial correspondence to me under the subject of Father's Day. The other was a gift from Christi. What did she give me? It was a belt!

Truly this experience reveals the choice that we have today. We will either be a part of the displaced mercy of a David, or we will do the will of Yahweh Father and receive the promised Remnant silver and the belt of prophecy. After much examination with prayer and fasting (for I take nothing lightly, even criticism), I chose the belt.

One of the objections this former assistant made was that the Remnant "will not cut the garment of the anointed one nor take the spear and water pitcher from near his head without grieving for what she has done." In light of that which we are learning about David, as well as Yahweh's characterization of the Remnant work, let us briefly (unfortunately briefly) look at these two accounts to which he was referring regarding David and Saul.

It has been said from the beginning that David is very complex in his prophetic testimony. He is in fact Yahweh, for he was created after Yahweh's own heart. In this writing we happen to be looking at one aspect of Yahweh's testimony through David that reveals a work in His kingdom which must be called into check by the Yahweh Father aspect of God. So though this writing may seem to be "picking on David," this is not true at all. David is very complex, the most complex man in the Bible, and reveals all of the works of Yahweh, much like Yahshua represented all the works of the kingdom.

In this conflict between David and Saul, we see the conflict between the Remnant and Christianity. And even as there are two Remnant, the first and the second, that must come out of the sleeping body of Christ, so David went to Saul two times while he was sleeping and took personal items from him.

The first time this was done was when Saul was resting in a cave, even as Lazarus was "resting" in a "cave." (Saul was not "relieving himself" as some translations incorrectly translate this, insomuch that the literal "covering his feet" found here is equal to that seen where Boaz was sleeping and Ruth "uncovered his feet," awaking him.) On this first occasion David cut off the corner of Saul's robe (1 Samuel 24:1-7). The second time David took something from Saul was equally while he was sleeping, and on that occasion he took Saul's spear that was at his head and the jug of water (26:6-12).

Here we see some clear prophetic testimonies that distinctly identify these two events as taking the two-part bride out of the sleeping body of Christ. First is that which was just described. The parallel here of Saul sleeping and these two separate encounters of David taking something of Saul's is unmistakably Remnant. But furthermore, the first thing David took from Saul was the corner of his garment. Why did he take the corner? Because the corner is the Remnant - the

corners of the field for the needy and the stranger, the corners of the field from which Remnant Bride Ruth ate, the corners of a man's beard that could not be removed, the corners of Ezekiel's temple that were for preparing the food for the people, the corners of a man's garment on which were the blue tassels, the corners on Yahshua's garment that others touched and were healed, and these are just the obvious. Thus we see that when David took the corner of Saul's garment, it spoke of the Remnant that is taken from the sleeping body of Christ.

On the second occasion in which David took from sleeping Saul, he took the spear that was at his head and the jug of water. Obviously this is the spear that is taken from Satan, the head of the body of Christ, the present covering over Christianity, and is used to set forth a new head - the Bride that comes from the pierced side of Yahshua's body, or the blood work and the water work. This is also the water of the first Remnant that is represented in the jug of water that was simultaneously taken from Saul.

Thus we see both the first Remnant and the second Remnant in these two times David took from Saul specifically while he slept. But my former assistant's objection was that the Bride will "cut the garment of the anointed one" and "take the spear and water pitcher from near his head without grieving for what she has done." I ask, like the John the Baptist/Elihu rebuke given by Joab to David for his grief that Absalom died, why should anyone grieve that a redeeming and covering Remnant that defeats Satan is taken from the side of the sleeping body of Christ? This attitude is exactly that for which Joab had to rebuke David. It is a misplaced idea regarding that which is necessary and valuable. My former assistant may want to join David in his misplaced mercy, and if one follows in this mentality even give back to Saul his spear (as did David), **but this man has no plans whatsoever to do likewise.**

This is the same spear that equally took a two-part David Remnant out of the house of Saul, when on two occasions Saul threw that spear at David and drove him out of his house - 1 Samuel 18:11 and 19:10. David was no longer under the headship of Saul, having been removed by Saul's spear. This is the spear that is equally evidenced by taking the water and the blood, the two Remnant, from the side of Yahshua. And why should anyone want to return that spear to Saul?

As long as Yahweh gives me breath and life and strength, I will hold onto that which He miraculously gives me for the Remnant. Forget the misplaced mercy; we need the miracle of a two-part Remnant, and I have no plans to shrink back or to give up that which Yahweh has given me, no plans! I am a Joab, a Yahweh Father; not a David. Give me the corners of Saul's garment, oh Yahweh, and I will rejoice! Give me the spear that was at Saul's head and the jar of water, oh Yahweh, and I will not return them! I will not be a David. For those who have eyes to see, this testimony is given to us so that we not shrink back, that we not give in to misplaced mercy, which was the choice of my assistant.

Why would anyone grieve over the death of Christianity? If Christianity prevails, which like Absalom has taken the kingdom by force, it would be just the same and equally destructive as if Absalom had prevailed. In fact, any Christian who supports the fall of Absalom in this account, actually approves of the defeat of Christianity that must also come (as pictured here). And this man is here to rebuke the church for supporting the "take it by force" kingdom work of

Christianity and will not support the misplaced David mercy. For the sake of the kingdom of God, Christianity must die and a two-part Remnant removed from it. In this I will rejoice!

Furthermore, let us notice something here quite obvious about unlawful and misdirected mercy. You will recall that when David had mercy on Abner and approved of his rebellion against his king, by doing so he encouraged the rebellion of others, resulting in the two other commanders killing Ish-bosheth, cutting off his head, and delivering it to David. Then in the account regarding Amasa, we see David having the same consequences in his actions. David incorrectly showed mercy to Amasa, and all it did for him was to undermine his respect for David's word. David did not create good in Amasa by that which he did; he only encouraged Amasa in that which Yahweh Father knew had to be judged. **Yahweh may want to have mercy, a parent may want to have mercy, but realize that misplaced mercy will only produce further failure and rebellion, both in the life of the one to whom the misplaced mercy was extended, as well as in others.**

I am reminded at this point of a parable Yahshua told that relates directly to that which we have noted here in this portion regarding the man who feared David and Joab, and would not trust Joab so as to obtain the promised ten pieces of silver and the belt. Does this remind you of anyone in Yahshua's parables? As you will see, it directly relates to the man who equally feared his master and took what he had - one talent - and hid it in the ground (Matthew 25:14-30). What equally was the master's response? As with Joab toward his noncommittal man, he was not pleased. "You wicked, lazy slave; you knew that I reap where I did not sow, and gather where I scattered no seed?" Thus he took away the talent from the man and gave it to the one who had ten talents, the same number of pieces of silver that were promised to the man who had not killed Absalom, and the same number of Joab's armor bearers who in fact did kill him.

In both of these cases, the man who would not act with resolve but rather feared the authority's harshness and shrank back, was treated with contempt. These two accounts were obviously intended to relate to each other, and we should take notice that anyone who will not seek Yahweh and trust in Him even as Yahweh Father, or any child who will not seek the heart of their father and trust him when he too must be a Yahweh Father, does not please Yahweh. We cannot despise the Yahweh Father work just because in the eyes of misplaced mercy it seems harsh. Correction in the eyes of this type of mercy always seems unacceptable; but the fact is, it is necessary. My former assistant even called me a "hard man," citing this account; and he went on to take his role as my assistant and bury it too in the ground, killing it himself, and thus equally he had his office taken away from him and given to another. Let us be wise and see the parallel truth of these two accounts. We cannot shrink back from Yahweh's works as Yahweh Father. If someone wishes to follow in the way of fear and misplaced mercy, then what they have will be taken from them and given to the Remnant.

Thus we see again why Yahweh Father Joab had blood on his belt. He had to carry out his role as the Father. This is the same blood that I have on my Father's Day belt. It is the blood that is not willing to let misplaced mercy prevail over that which must take place for the sake of the kingdom. My trust is in Yahweh Father, that indeed His word is faithful and His promises are true.

NUMBERING THE PEOPLE

This now brings us to the fourth account which we will equally restate.

4. Despite David's order to number the people, Joab resisted and in the end defied the order and did not number Benjamin and Levi

In 1 Chronicles 21 we read that "Satan stood up against Israel and moved David to number Israel." This act performed by David toward the end of his reign cost 70,000 people their lives. Once again it was Joab who tried to keep David from performing this ill act, but David would not listen to him. "Why does my lord seek this thing? Why should he be a cause of guilt to Israel?," asked Joab. But despite his objections, Joab went ahead and carried out David's census. Why? So that prophecy that speaks to us today might be set forth. But very importantly, though Joab did in fact count the people even as David ordered, we find that "he did not number Levi and Benjamin among them, for the king's command was abhorrent to Joab." Why? Let us see.

In the writing, [Coverings, Chapter 2](#), we find that Joab's refusal to number Benjamin and Levi in fact kept the resulting plague from killing anyone in Jerusalem. When the angel of Yahweh passed through the land destroying the men with pestilence, verse 15 tells us that God halted the plague "by the threshing floor of Ornan the Jebusite." Who was this Ornan the Jebusite? And why did the plague stop at him? Ornan was a Benjamite (Joshua 18:16-20), and the plague ceased at this southern border of Jerusalem for one reason - **the Benjamites were not counted in the census**. This leads us to a most important point addressed in *Coverings*, which we will only briefly mention here.

In Exodus 30:11-16, we find in the law that any time the people are counted, there was to be a half shekel paid by each person as "atonement money." This "atonement money" was paid specifically so "that there may be no plague among them when you number them." Do you now see that since Joab did not number Benjamin or Levi, he kept the plague from afflicting them. They were in fact still under the covering of the census taken by Moses many years before. All the rest of Israel was uncovered because they were a part of a census that did not include the half shekel atonement. When Satan "stood up against Israel" to get Yahweh to afflict them, he knew he had to first remove their covering, which he did. But Benjamin was spared because of Joab's refusal to number them along with the rest.

Thus far we have seen that our man Yahweh Father, or Joab, is always the father person who keeps feminine mercy-man David from going into error. He killed Abner when he rebelled. He equally killed Absalom for his rebellion. Rebellion-joining Amasa, who could not remove the mark of the beast, was also killed by Joab. And in each of these cases, David planned entirely the opposite.

Now once again we find David pursuing an action that is equally destructive to the people, being deceived by Satan, and is likewise only abated to the extent that Joab delivered him in part by not counting Benjamin or Levi. Once again we ask why? We have clearly seen that Yahweh has a divine prophetic and intercessorial purpose in each of these highly revealing accounts, and obviously this one would not be an exception, and it is not.

We find that very often Christianity is identified with the number 70, or an elevated form of it such as 70,000, as we find here in the number of people who were killed in the plague. Of course even the number 70 is only an elevated form of 7, which is the mark of the beast. Regarding the application of the number 70 as the testimony to Christianity, we read - "All the persons of the house of Jacob, who came to Egypt, were seventy" (Genesis 46:27). Thus we see here that these 70 numerically represented the children of God who were being led into bondage in Egypt, which has equally taken place in Christianity. Of course this same number is expressed with another time of bondage - Judah's bondage in Babylon for 70 years. Likewise Ahab, the husband of Jezebel (prophetically evidenced in our present day Bill and Hillary Clinton, located between the two Bushes), had 70 sons, and when Jehu came to cleanse the kingdom of its corruption, he demanded the heads of those 70 sons be placed in baskets and delivered to him in Jezreel (the place of the judgment of the church, where Elijah raced Ahab when the rain came down). When this was done, Jehu declared - "Know then that there shall fall to the earth nothing of the word of Yahweh, which Yahweh spoke concerning the house of Ahab (or Christianity), for Yahweh has done what He spoke through his servant Elijah" (2 Kings 10:10). This slaughter would be the case for Christianity if Yahweh carried out His will in wrath.

And now for one final and revealing evidence that relates very clearly to this account at hand regarding David's census. While the children of Israel were in the wilderness (i.e., the wilderness period of Christianity), Moses set forth 70 men that were supposed to help him. When he set them apart and brought them before the tent of meeting, some of the Spirit that was on Moses was placed upon them, and as on the day of Pentecost, "they prophesied. But they did not do it again" (Numbers 11:24-26). This is Christianity. Truly, the first Remnant prophesied, but a breach occurred and "they did not do it again." New truth and revelation ceased with the first Remnant. The book was sealed until this present time in which the second Remnant is prophesying truth once again. This truth is the latter rain of truth, even that which you are reading right now.

But you will notice in this account that a most strange and highly prophetic occurrence took place. While it is specifically stated that all 70 of the elders in the wilderness came before Moses and prophesied, it further states that "two men had remained in the camp; the name of one was Eldad and the name of the other Medad. And the Spirit rested upon them (now they were among those who had been registered, but had not gone to the tent), and they prophesied in the camp." A young man ran and told Moses, and Joshua was going to go and stop them; but Moses declared concerning these two - "Are you jealous for my sake? Would that all Yahweh's people were prophets, that Yahweh would put His Spirit upon them." Then they all returned to the camp.

This is most interesting, unique, and revealing. Here we have the 70 elders before the tent who prophesied and stopped, but even so there were two of them in the camp who continued to prophesy. Thus, the way these numbers work out here, prophetically there were in fact 70 and 2. And this is precisely that which we have in this account regarding David and Joab. While there were 70,000 who were killed, there were two (Benjamin and Levi) who did not suffer death. Thus we see again the 70 and 2. In both cases we find evidenced the kingdom of God - Christianity, repeatedly identified by the number 70, and the Remnant, identified by the number 2.

So while David's mercy meant death once again, initiated by the deception of Satan, equally again we see Yahweh Father stepping in, this time to preserve a remnant alive. And this is precisely that which Yahweh Father will do in the church as well. **Though Satan may deceive and cause the death of kingdom man for 2,000 years, and even 3,000 if he could, by removing the atonement covering from man, even so Yahweh Father will intervene and not allow a remnant to have that covering removed. Eldad and Medad will prophesy!**

Thus once again we see the corruption of the kingdom by feminine weak mercy David who was deceived by the serpent all over again, even as in the garden, but Yahweh Father Joab insuring that the laws and ways of Yahweh preserved a remnant in Jerusalem.

ADONIJAH

This now leads us to the fifth and final account, where we are going to see something quite different, but all the more speaking truth to us.

5. Though David had promised the throne to his son Solomon, both Joab and Abiathar the priest supported Adonijah in his plans to become king

In each case thus far, Joab has prevailed over David's ill decisions with decisive and vital success. Three times he has put down destructive rebellions that were both condoned and even encouraged by David. Joab's actions in preserving the attesting two-part remnant from the pestilence caused by David numbering the people was equally necessary. But the fifth testimony regarding Joab is quite different.

Remember that Joab is the law, in contrast to David who is mercy. Because of repeated rebellion and the necessity of preserving the remnant, Joab's law work was essential. But per the fulfillment of the true Remnant in the church, though on one hand law is critical in order to uphold that which is right and essential for the establishment of Yahweh's kingdom, in the end law will have to be overruled and mercy prevail. In reality, at some point Joab will not be able to prevail. The fact is, without mercy that seems to violate the law, a Remnant will never be able to ascend alive into heaven. And this is the continuing message of our man Joab and his mercy king, David.

Both might and religious order, as well as popularity and good looks, supported Adonijah in his bid to become king. Joab, the commander of the army, supported Adonijah, as well as Abiathar, the high priest (1 Kings 1:7). Furthermore, all Israel thought he would become king (2:15). Also, his attempts to follow his father as king were never concealed; and David, having never discouraged him in this overture, seemingly affirmed him as his choice. After all, he was the next born after Absalom, who had been killed, and now his father was about to die. In the natural and undoubtedly in the legal selection of a king, as stated later in the words of Adonijah to Bathsheba - "the kingdom was mine," and everyone knew it; that is, everyone but Nathan the prophet and Bathsheba, Solomon's mother.

Following in the practice of Absalom, Adonijah equally had fifty men to run before him - his own Pentecost effort as well. As David's death drew near, Adonijah invited Joab and all the commanders, Abiathar, and all his brothers and the king's servants to a banquet. Everyone was anticipating Adonijah's rise to the throne, and were declaring - "Long live King Adonijah!" But there was one problem with this. David had promised Bathsheba that her son, Solomon, would be king after him and would sit on his throne.

Nathan knew this, and during Adonijah's great banquet he went to Bathsheba, and the two of them went to David to remind him of his promise. David confirmed his promise and had Solomon anointed king of Israel at a place called Gihon, meaning "bursting forth," and there they blew the trumpet (the "last trumpet") and the people declared - "Long live King Solomon!" He then had Solomon to return and sit on his throne.

When Joab heard the trumpet, as commander of the army he wondered why a trumpet was being blown. Soon the entire gathering received the news regarding Solomon and quickly disbursed in fear.

We will not go into all that was involved here in this transition of the kingdom to Solomon except to consider the fate of Joab. Just before David died, he gave instructions to King Solomon, including this regarding Joab:

"Now you also know what Joab the son of Zeruiah did to me, what he did to the two commanders of the armies of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he killed; he also shed the blood of war in peace. And he put the blood of war on his belt about his waist, and on his sandals on his feet. So act according to your wisdom, and do not let his gray hair go down to Sheol in peace" (2:5-6).

Thus we find two of our subject characters referenced here - Abner and Amasa. But who could miss that the message here was intended for far more than just the natural? As stated at the first of this writing, all Scripture is prophetic; and when one reads that Joab was to be dealt with because he put blood on his belt and on his sandals, clearly much more is being said here than what meets the eye. Yahweh is prophesying, He is telling a riddle; and if we have eyes to see and ears to hear, we can discern what He is telling us.

One of the first writings placed on this web site is the one titled - *The Sandals and the Staff*. In it we see that clearly sandals have the prophetic message of bringing forth the fruits of the kingdom. If a man died and his brother refused to bring forth offspring in his deceased brother's name, his brother's widow was to go to him in the presence of the elders and remove his sandal from his foot, spit in his face, and declare to him - "Thus it is done to the man who does not build up his brother's house" (Deuteronomy 25:9). We see then that prophetically, this matter of Joab putting blood on his sandals speaks of blood on the works of bringing forth the fruit of the kingdom.

But David also said Joab placed blood on his belt; so what is the belt? When considering the account where Joab offered the man a belt for killing Absalom, that belt speaks of prophecy, and specifically relates to Elijah and John the Baptist, the two men identified in the Bible by their

belt. This is likewise the prophesying that took place in the wilderness with the 70 and 2, even the prophesying that ended with the death of the first Remnant and takes place again with the second Remnant. The first Remnant and the second Remnant have the belt of prophecy, as well as the glory evidenced in the hair. (This is the glory seen on Moses and Elijah on the mount of transfiguration.)

So we see here that when Joab placed blood on his belt and blood on his sandals, prophetically he placed blood on the prophetic word, or in fact the fulfillment thereof, and on efforts to bring forth the fruits of the kingdom. And in order to fulfill Yahweh's prophetic word and bring forth these fruits, of necessity rebellion had to be dealt with, evidenced by both Abner and Amasa. Let us consider further this important understanding.

As we seek to understand Yahweh Father, what is it that we see here regarding Him and His ways. How can Yahweh Father have blood on His prophetic works and on His works to bring forth the fruits of the kingdom? This is quite simple and revealing.

All of Yahweh's works are declared in advance (prophecy, or the belt), and He is indeed working to bring forth the fruits of His kingdom (the sandals). **And as Yahweh Father, as testified by Joab, He must act out of law and discipline all rebellion against His works toward His declared purposes. Thus, in His Father place of discipline, in order to fulfill His word and plans, and to bring forth the fruits of the kingdom, HE MUST DISCIPLINE! Oh yes, like Joab He does extend mercy; but, if He repeatedly allowed the kind of mercy David extended, His kingdom would entirely fail, even as David's would have failed.**

Thus we see that in order for Yahweh to fulfill His kingdom and bring forth the fruits thereof, Joab-type discipline must always prevail where necessary, always! Yes, mercy can and needs to be extended, but as we see here with Joab, not at the expense of Yahweh's word nor the necessity of fruitfulness. The only way these fruits can come forth is if Joab Yahweh Father correction prevails. And this is true in the home as well, even as I have learned and trusted throughout my role as a father, including my present relationship with Rebekah, as well as my older daughter Christi.

Now in their twenties, neither of these girls have liked my place as a Joab. But of necessity, for the sake of the home, for the sake of the kingdom, for their sake, I am a Joab. Both of these girls want me to be mercy, mercy. Why? Because they want "freedom" to do their own will. And while Christi has been more compliant to me and has been a blessing to me in that she has served me despite the difficulty thereof, because of their emphasis and focus on mercy, I am indeed "too difficult" for them. The solution to this problem will be covered in the next two sections.

On a previous occasion, I asked Christi to do something that was extremely hard for her, extremely hard! But even so, she obeyed me. When I talked to her on the phone about this, with great emotion she cried out that I was "a father of blood." The context of her statement was that which Moses' wife declared regarding her husband.

Yahweh had called Moses to go to Egypt and deliver the sons of Israel who were in bondage. In prophetic truth, Moses was Yahshua, the deliverer. And as Yahshua, specifically at His second

coming, "the way" had to be prepared for him, or in other words, an Elijah work had to first take place in order that Yahweh would not act in wrath (Malachi 4:5-6). What was to be that Elijah work? Let us read in Exodus 4:24-26 when Moses was in fact on his way to Egypt as the "messiah," the deliverer, the one who would overrule the government and set Yahweh's people free.

Now it came about at the lodging-place on the way that Yahweh met him and sought to put him to death. Then Zipporah took a flint and cut off her son's foreskin and threw it at Moses' feet, and she said, "You are indeed a bridegroom of blood to me." So He let him alone. At that time she said, "You are a bridegroom of blood" - because of the circumcision.

This is why Christi screamed at me that I was "a father of blood." I was requiring something of her that was like the spilling of blood. I was being a Joab to her that was being "too difficult," placing blood on my belt and sandals. In this specific occasion, which I will not completely go into, she was wanting me to have mercy (the David thing) on Rebekah; but my heart and my soul longed to be satisfied with only one thing, one thing, **and that was obedience.**

This is that which Christi provided me. True to her name, Christi became a "Christ" and satisfied my wrath against Rebekah, keeping me from having to fulfill something that would have been too much for us as a family. "God is faithful, who will not allow you to be tested beyond what you are able; but with the testing will provide the way of escape also, that you may be able to endure it" (1 Corinthians 10:13). Christi was the "way of escape," provided so that I/we might be able to bear the wrath that I had to carry out on Rebekah after she did not respond to my extended mercy.

Even as this was in no wise easy for Christi, and provoked her to call me a father of blood, it provided me a clear understanding and even feeling for how the Father feels about us. He longs for our obedience, and His soul even demands it, and His soul **MUST** be satisfied. But we as mere men cannot obey Him. We are all like Rebekah who, despite the offer of mercy, cannot obey and we rebel against Him. Therefore as Yahweh Father, His heart must be satisfied with obedience or He will have to carry out wrath on us. How will His heart be satisfied? By the obedience of Christ, even as my heart was satisfied with Christi's obedience and my wrath thus averted against Rebekah.

So we see that Yahshua is in truth a satisfying Elijah work, even a blood work, that prepares the way for Yahweh to come to man and deliver him. Why is this so? Because a blood work must equally prepare the way for the Son of God. Make no mistake about it, Yahshua was everything that relates to the kingdom of God. He was body and bride intercessorally; and, He was in fact an Elijah blood sacrifice work as well. But insomuch that He was all of these things, His work was never intended and cannot be the end of Yahweh's kingdom work, but in fact begins that restorative work - not an end, but a beginning! This fact has been a sore error in Christianity, for they see Yahshua's work as the end (and criticize this writer for looking beyond). But His work began that which must take place both in and through man.

It is most significant that Yahweh came to kill Moses as he performed his messiah journey to Egypt. Yet Yahweh did not kill Moses, but instead Moses' son shed the blood necessary to satisfy Yahweh's wrath. In like manner, and this is very important, Yahshua is going to come as the true Messiah to mankind to deliver man from his Egypt. But once again, Yahweh must require the blood of someone to fulfill His wrath. This cannot be Yahshua, the Moses, but has to be another, and that is - Yahshua's "son." Who is this son? It is the Elijah work that in truth prepares the way for the return of the Son of God, even as Moses' son's circumcision prepared the way for him. The blood of the circumcised son must this time be the Remnant Elijah. This is the same blood work evidenced by Joab having blood on his belt and his sandals.

How is the Remnant the blood work? A new writing will follow this writing that addresses the matter of water and blood. 1 John 5:6 says that His coming is by water and blood. It is a writing with incredible confirming truth in it that has not been seen before. But basically, the two Remnant are the water and the blood. The first Remnant is the water work, and the second Remnant is the blood work. (You will see more about this in the writing.) But in fact the two Remnant are one, and thus are often interchangeable in identity. Though the first Remnant is the first bird in Leviticus 14 and was slain over the running water of Pentecost (they all died), and the second Remnant is that bird that ascends alive, having been dipped into the blood of the first Remnant bird, in truth the second Remnant is even more so identified as the blood. Why? Because it is the blood work that must immediately precede and prepare the way for the return of Yahshua. "You are a bridegroom of blood to me," identifies the "son" work that is the blood work that makes it possible for the Messiah to complete His journey to Egypt, or the world.

This truth and testimony is also seen in the fact that the second Remnant is identified specifically with Passover. Of all the feasts, Passover is particularly identified with blood. At the Passover meal with His disciples, Yahshua gave them the cup and said - "This is My blood of the covenant." Equally, He said to the two whose mother asked that they sit on His right and His left, representing the two-part Remnant - "You do not know what you are asking for. Are you able to drink the cup that I am about to drink?" They responded that they were able, to which He replied - "My cup you shall drink" (Matthew 20:20-23). To what extent the blood shed by the first Remnant will fulfill this cup, we will have to see. We do know that that cup cannot lead to our physical death, for as the second bird we must be the Elijah who ascend alive. But make no mistake about it, we too will drink the cup, even as Yahshua declared. We must for we are the Passover blood work, the circumcised son work, that must immediately precede the coming Messiah.

What then is the circumcision of the uncircumcised boy, the work of the Elijah, that must take place in the second Remnant today? It is undoubtedly at least two things. First, it is the circumcision of our hearts and the fleshly things in our own lives; it is obedience. This is the circumcision that Christi experienced in the pain of not doing her own will but the will of her father. But even further, for much more is required, the second Remnant MUST ascend alive, and with the first Remnant have our old earthly bodies circumcised away and receive our immortal bodies. In the words of Yahshua, we must be "born from above." This is the highest and much needed fulfillment of this promise and hope of circumcision, bringing us fully into the family of faith, fully identifying us as His covenant people (which was the testimony of circumcision - Genesis 17:11). Once the two-part Remnant are circumcised of our flesh (and

only our Zipporah, our mother Jerusalem above, can perform this), then the Messiah can proceed to Egypt to deliver man. Oh what marvelous truth our eyes are being opened to see here!

Now are you beginning to see why Joab had blood on his belt (prophecy) and on his sandals (fruits of the kingdom)? The second Remnant MUST be a people who will obey Yahweh, even as Christi obeyed me, and satisfy Yahweh's yearning soul. (I know this feeling personally. I am an intercessor, much to my family's pain and lack of understanding.) Our flesh too must be circumcised in order that the Messiah can complete His way to Egypt. **Because Yahshua the bridegroom is coming, many will soon find that He is a "bridegroom of blood" to us, and we will anguish, if necessary, even as did Christi.**

There are some issues remaining regarding Adonijah that briefly need to be dealt with before closing this section. What we find here in this account regarding Adonijah and Solomon is a clear testimony of Christianity and the Remnant, or more specifically - Who will receive the rights to the throne of David? Will Christianity receive those rights, or will the Remnant? In every regard, Christianity is an Adonijah. They seem to be heir apparent. They are good looking with all of their fine church buildings and prominent place in the gate. They are supported by everyone in the kingdom. They are supported by power and legal rights (the commander, Joab), and by religious order (the high priest, Abiathar). With the failure of Judaism, they seem to be the next in line to take the throne. They too have their fifty man forerunners, their Pentecost, to identify them in their kingly bid. It seems that in every regard, like unto Adonijah's sentiments - the kingdom is theirs. But, while everyone in Christianity is celebrating their anticipated soon rise to the throne in their "rapture," Yahweh has other plans for a Solomon.

While Christianity has in ever regard the seeming right to the throne of David, and it seems that their rights have never been contested, Yahweh is being reminded by our mother, Jerusalem above, that He has promised that throne to the Solomon Remnant. He will send His son of promise to "bursting forth," anoint him, and blow a trumpet, and the festivities of Christianity will suddenly come to an end. Thus the Remnant will rightly receive the throne of David.

But what about Joab? All along, of necessity, he has prevailed in His Yahweh Father actions; but here in the end we now see his actions for the first time being wholly overturned by David. Why is it that David mercy now prevails over Joab law? Again, because at some point regarding the Solomon Remnant, David mercy must prevail.

Ask yourself - Can earthly flesh ever enter into heaven? Absolutely not! That which is earthly can never enter into that which is heavenly. What is the solution? Yahweh's mercy. Even as it is written - "mercy triumphs over judgment" (James 2:13) - so in the end, even as we see here regarding Joab and David, mercy must prevail.

Christianity seems to have every right to the throne of David. The Joab law says they have another 1,000 years to continue. But for the sake of the kingdom, mercy must prevail and cut their days short. The kingdom rights must in fact be taken away from the heir apparent and given to the one to whom it is promised. While Joab law seems to dictate otherwise, Yahweh is being reminded that the kingdom rights, even the throne of David, must be given to the Solomon Remnant. (Read [The Issue - II.](#)) Joab will not prevail this time, but now in the end David must

prevail; undeserved mercy must be shown to the Remnant. Or even as equally evidenced in another prophetic picture, for the sake of the kingdom, the "golden scepter" must be extended to the Esther Bride.

PUTTING JOAB TO DEATH

Now that we have reviewed each of these five accounts and drawn some important conclusions, there yet remains the need to take an overall look at this matter of law and mercy. On the day that Yahweh first began to show this man about these truths regarding David and Joab, I knew there was one problem that yet stood before me. The law/mercy conflict was clearly apparent, with Joab prevailing; but in the end David asked for the judgment of Joab, which resulted in his death. So how did the final death of David and Joab fit in to all of this?

Later that morning when the sun began to rise on these truths, I was explaining to my son, Micah, what Yahweh had shown me. But we both recognized this same obvious ceiling or impasse in it all. To him it seemed that the prophetic testimony came to an end at the death of Joab and could not be considered an ongoing part of the testimony, as in all cases there are limits to the bounds of any prophetic picture. But within I knew this could not be the case, and as we talked, something Micah said (and I cannot remember now what it was) exploded into truth and the answer was wonderfully real and apparent. Before I share this with you, let me share a little about my son.

Even since that morning that brought the dawning of my understanding of this entire matter, as Micah and I have talked further, additional truth has been added. I greatly enjoy and very much appreciate my son. He is to me like an obedient Isaac, and I enjoy a father and son relationship much like that revealed in the account of the conversation when Abraham went up to sacrifice Isaac. But this relationship is not something that has not been tested. At the time of this writing my son is 18, and has already hit the hormone rebellion temptation.

A few years ago Micah went to a music camp, and from being around all the other youth his age, decided he really did not like his family. Sometime after that, he also went to a seminar that taught on some of the problems that youth deal with, and there realized he needed to change and not follow in that course. But later, he told us that what really changed him was a price he paid that I required of him. Let me share this with you. It is an example of what we have been seeing concerning this matter of law and mercy.

Since Yahweh revealed to this man the truth of the Remnant in 1994, our family government has been to hold all things in common. Thus any money anyone has is for the common good, even as it was in the first Remnant. As Micah got older, he began making money and thinking about getting married some day, and thus wanted to open his own savings account to begin to prepare for that day. By this time I had experienced several disappointments in my intercessions per the Remnant, and was sympathetic to the pain my family had gone through. As one might expect, since my nature and emphasis is more on the law side, I married a girl who is on the mercy side.

Thus when Micah wanted to start his own savings, my wife sympathized with this and in the logic of man opened an account in their names.

I went along with this for a while, but finally knew that this would not work in the long run. A house divided against itself cannot stand, and with our family government being that of holding all things in common, no matter how good it sounded, I knew that in time this division would ruin our family. But on the other hand, I also feared that I would drive my son away from me. But as I have said earlier, I have learned to seek to do the will of Yahweh and leave the results to Him, and this I did.

I went to Micah and talked with him about this, reviewing our family government and why it exists, and told him that he could no longer regard that money as his alone but for the common good. To my relief, he accepted this. Later, his tie to that account was tested, as it became needed to provide for the family. Frankly, it pained me very greatly to use it, but he released it without recourse or regret.

But most importantly, recently as he shared with someone about rebellion, he related that it was that event that turned his heart from rebellion, and since then Yahweh has given him the heart of his father. Can you imagine the joy this is to me to hear my son say that he has the heart of his father? Oh what joy it is! He is fully persuaded and confident that my input into his life is Yahweh's purpose for him, and that he is to obey. Oh sure, he has his tests; but he has the power to get the victory as well. Why? **Because he paid the price of sacrifice for the reward of obedience.** (And may I say here, this price of sacrifice does not apply to rebellion alone, for in paying a similar costly price, I too have obtained the reward over other weaknesses of the flesh.)

But let us look at this in light of this David/Joab matter. Was it my wife's mercy to support Micah's separate and governmentally conflicting account that gave him power over rebellion? No, for as with the example of David, mercy alone cannot overcome rebellion, but only encourages it. Rather, it was the fatherly Joab law work that led to Micah's power over rebellion. The Joab work is in fact the only remedy for rebellion. Some today call it "tough love." Call it whatever, but it is the Yahweh Father aspect of the ways of Yahweh and not mercy that always "kills" rebellion. This leads us to this matter at hand. How is it that Joab must die?

One thing that was MOST outstanding in all of this law and mercy, Joab and David, issue, was that even though David asked Solomon to deal with Joab in wisdom, and as a result Joab was killed, **Joab was not put to death until David died first.** What could this mean? Concerning the relationship of the Father and the Son, it is rather obvious that Yahshua was by far the mercy element, whereas the Father is the law element. The mere fact that Joab is "Yahweh Father" is evidence enough to this, and Yahshua's teachings are very strongly mercy. But how did this work out in the works of Yahweh? How is it that the death of Yahshua mercy precedes the death of Yahweh law?

The standard Christian answer that Yahshua fulfilled the law was not enough. This was too trite and did not address the fact that even now Yahweh Father continues to judge kingdom men who claim the blood of Yahshua. Paul said to the Corinthians - "For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly. For this reason many among

you are weak and sick, and a number sleep (i.e., they too were dying, even like rebellious Amasa, Absalom, and Abner). But if we judge ourselves rightly, we should not be judged. But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world" (1 Corinthians 11:29-32). In speaking of Yahweh's relationship with "His people," Hebrews 10:31 tells us that "It is a terrifying thing to fall into the hands of the living God." And equally in Hebrews 12:6 we read - "For those whom the Lord loves He disciplines, and He scourges every son whom He receives."

No, this trite "under the blood" response of Christianity was no answer. If Yahshua's death put away the Joab work, the correcting Father work, then how does one explain the verses we just read, along with others? There had to be more, but it was not obvious until Micah spoke.

The great answer to this matter lies in that which is required in order for the Joab Yahweh Father law to no longer be necessary; **and the ONLY way that Joab law will not be necessary is for man to not transgress any more.** When will this happen? Only when men get out of this earthly flesh, when we can be "born from above"! Then we will have the law of Yahweh truly written on our hearts so that we might not sin. Until we put off this flesh that is the seat of sin, the "wretched man" that is at enmity with God and serves Satan, and put on an immortal body with His law written on our hearts, then the one who is "too difficult" for us must and will ALWAYS be there, ALWAYS!

Let us draw a personal contrast here as an example of this. My relationship with Rebekah at the time of this writing is quite simple - I have no contact with her until she is willing for me to be her father. That was the judgment I set forth. When she is willing for me to be her father, then I will be her father. Until then, I give her no affectionate hugs as does a father. I do not tell her that I love her. I do not buy her anything, nor do I give her any counsel. In fact, I neither see her nor talk to her. Christi's obedience to me became the Christ work that allows the rest of the family to see her and communicate with her, but I do not. Because of Rebekah's rejection of me as a father, sadly and painfully my relationship with her is bound. I may want to do all of these things, but I cannot because of her rebellion.

I have told Rebekah - your relation with me affects and even determines my relation with you. It binds me to be someone that I do not even want to be, even someone that you do not want me to be. Paul told the Corinthians - "For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish" (2 Corinthians 12:20). This describes exactly that which Rebekah and Christi have found me to be to them; but I would even add to that which Paul stated here, that it is a way that I wish I did not have to be. I have said many times before that being a real father is the hardest job in the world; for since a man's wife and all of his children which he brings into this world are all in flesh bodies, it is certain he is going to have to be a Joab at some time. And no one who transgresses likes that one who is "too difficult." There have been many lonely, difficult, painful, and even reproached times when I wish I did not have to be a Yahweh Father. It is much harder to be a Joab than a David. I have had to stand alone when others criticized and accused me and called me names. No one likes a Joab in those times. But what is right is right, and a Yahweh Father must do that which is right and leave the results to Yahweh.

On the other hand, I greatly rejoice to hug my son and tell him I love and appreciate him. I delight in doing things with him and for him and seeing him prosper and do well. I delight to seek with him the will of the Father for his life and enjoy sharing the things of Yahweh together with him. Though I will always have to reserve the option of that Joab Yahweh Father relationship with my son because he too is still a flesh man, on many occasions that Joab is dead and I do not have to deal with him in that way. In fact, if my son never did anything wrong, we could even put old gray headed Joab (he's been around a long time) in Sheol permanently. And this is precisely the point!

As long as men are in earthly flesh, Joab must live. But once men enter into immortal bodies that are born from above, and the law of Yahweh is written on their hearts, there is not a single reason for Joab to be around. We will do only the will of Yahweh - the John message.

So why did David have to die before Joab could die? Remember, David often lamented over Joab and even tried to displace him. The answer is **because Yahshua is mercy, and He indeed died so that we can be born from above, even as He told Nicodemus.** Yahshua died in order that we can enter into immortality; this is our hope for the death of Joab law and judgment. But this period in the last 2,000 years has been a long and difficult breach in that purpose, and Joab has had to remain commander over Yahshua. Now with the hope that the church's 3,000 years will be cut short to 2,000, there is finally the possibility that men will enter into that sinless transgressionless position where that for which Yahshua died will finally be realized. After 2,000 years, Yahshua's death as mercy will make it possible for Joab to be put to death as well, when a Remnant people enter into immortal bodies.

PUTTING JOAB TO DEATH, PART 2

Undoubtedly the most often noted point in all of these writings is that Yahweh's ways are repeated over and over - "That which has been is that which will be, and that which has been done is that which will be done. So there is nothing new under the sun." Thus, because of this repetition of Yahweh, we know that what we just learned about Yahshua providing corporately the "death" of mercy that must precede the "death" of law (realizing that neither of which are of course actually alleviated), this same pattern must apply to personal relationships as well.

In the example of Micah, I pointed out that because of his attitude and his obedience, the Joab element "died" in many of my actions toward him. This thus brings up a very important question. If Joab "died" in our relationship, from the pattern of the ways of Yahweh, there must of necessity have been a David to have died first. Since the law died, insomuch that I am not having to "kill" Micah's wrong deeds, then somewhere mercy first had to have died. Where did this take place?

Once again Micah and I talked about this obvious question, and once again Yahweh gave us insight. In a relationship between a father and his child, when the father is not having to implement the Joab element (it has "died"), then the death that has taken place first had to take

place in the child. The death of "mercy" in the child must first take place before the death of "law" can take place in the father. The son or daughter must first die to their own ill-applied or misplaced mercy (wanting deliverance from their father's requirements) in order for the father to die to his Joab requirements. As we see here with David and Joab, David must always die first. As long as David reigns, Joab must be ever present to correct his errors. Until the David dies in the child, the Joab must continue to be the "too difficult" element in their life. Thus the answer for any son or daughter who has a father who is "too difficult" for them is quite clear - if they want the Joab to die in their father, then they must die first and cease performing those actions that dictate that Joab.

In Micah's life, his heart has been turned toward me, and to my joy and freedom, Joab is pretty much dead in me toward him. But in my relationship with both Rebekah and Christi, they "kick against the goads," even as Yahshua declared to Saul. Let us quote that entire statement, as it directly applies to what we are saying here. Yahshua spoke from heaven to Saul as he traveled on the road to Damascus (which prophetically speaks of religious hierarchy, an origin of evil) - "Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads." This is exactly what children who are rebelling against their parents do. They persecute their parents and put them in great pain and sorrow; but if a father will be a father, a Yahweh Father, a Joab, then the child will also find the goad always there.

When Yahshua spoke this to Saul, He spoke in a voice from heaven, and a bright shining light like the sun illumined him. I pray that this writing will be a voice from heaven, a bright shining light like the sun, that illumines both children and parents to what is taking place in their lives in these matters. I pray that this writing will be a voice from heaven, a bright shining light like the sun, that will illumine the eyes of my own daughters and all of those who are misleading them in their darkness and causing pain and grief to their father. But until that repentance comes, I will of necessity continue to be a Joab, a Yahweh Father, and I will continue to goad, if I must. I am a father.

Every parent should have the resolve to do what is right and not faint in doing that which is necessary, by not letting the Yahweh Father work in their relations with their children "die" until the child "dies." Saul "died" on the road to Damascus, the place of religious authority. He ceased his plans and his ways that were contrary to the authority that was goading him. Even so my Rebekah has traveled on that road, listening to false teachings and even seeking to put to death those truths regarding the Remnant and the command to honor her father and her mother. Equally, Rebekah's and even Christi's sole answer is to "die" to their own self wills, to die to the cry for mercy, even as my son Micah had to do, and still has to do.

Psalm 94:12 says - "Blessed is the man whom You chasten, O Yahweh, and teach out of Your Law; that You may grant him relief from the days of adversity." The answer to our children is not to remove the chastening, the law; the answer is for them to "die" to themselves and by doing so to find relief from the days of their adversity and rebellion.

Romans 7 tells the same story. Verse one begins with the statement that "the law has jurisdiction over a person as long as he lives," and we read further in this account that the solution to the problem with the law is not that the law die, but that we die! We take up our cross and as with

Yahshua we die to self, not doing our own will. This is that which a child must do when they enter into conflict with their parent, even when religious leaders urge them otherwise. The parent is in authority, even when they are wrong (as with Ish-bosheth and Abner), and the child is called to obey "in all things," even as it is written. In doing this, the child thus identifies with Yahshua and dies to their own will - "Father, not My will, but Yours be done." By truly dying, they then cause the Joab requirement on the part of their parents to "die," liberating both parent and child and granting relief from the days of adversity. If we anticipate that we will enjoy the relief we all so desperately need from the adversity we experience in the flesh by entering into immortal bodies, let us first experience that relief in our relationships between children and parents. If children will not die to themselves, then why should they experience the death of the David that separates them from this earthly flesh and brings us into immortality? We reap what we sow. As we sow in natural relationships, we will reap in heavenly relationships.

This matter of our identification with Yahshua in His death, even to His own will (evidenced in Gethsemane), is so VERY important. If Yahshua's identification with us provided the power to deliver us from sin, how much more does our identification with Him in His death to self - "Father, not my will, but Yours be done" - provide us the power of release from sin? And what more personal an opportunity do children have to live out this example than when they do likewise and can say with Yahshua to their earthly father - "Father, not my will, but yours be done." First the natural and then the spiritual is the principle of life. We reap what we sow; and when we sow obedience, even as Yahshua sowed obedience, then we reap the rewards and benefits Yahshua reaped - resurrection!

Both highly significant and remarkably telling, the cross was immediately preceded by Yahshua's cry three times - "Father, not My will, but Yours be done." Let it be understood that the clear evidence and message we see here in the cross is death to one's own will, one's own desires, one's own reactions, one's own reasonings, one's own actions, and embracing His.

And furthermore, it must be pointed out here that not all sorrow is the death spoken of here. My daughters have gone through sorrow and disappointments, and it has actually been some of those times that they cite in order to justify themselves (the David mercy factor that must die). These are also some of the things that my merciful wife points out about them. "Merciful Mavis" is not a name given to her without cause. But the death we speak of here is that which leads to repentance. Paul equally said regarding his own Joab works in the Corinthian church - "I now rejoice, not that you were made sorrowful, but that you were sorrowful to the point of repentance" (2 Corinthians 7:8-10). Not all sorrow can be confused with death that leads to repentance.

Finally, even as Rebekah and Christi hold the key to me not being a Joab to them, equally we hold the key to how Yahweh deals with us. We reap what we sow, the most foundational and relevant principle of all the ways of Yahweh; and if we sow ourselves in death, identifying with Yahshua, no longer doing our own wills, then we reap death to the law. This is a true and effectual principle for all men.

TURNING THE HEARTS

Now for an account regarding Joab that was not listed among the five subject accounts. As you will see, this is a most important point that is appropriately presented here at the end of this writing. Thus far we have of necessity looked at this conflict between law and mercy, between Joab and David. But we know from the writing, *The Conflict*, and have seen here as well, that this conflict cannot and should not and even will not be continual. Here we consider what must take place for this necessary change.

Correction is in fact the byproduct of transgression. Thus far in our consideration of Joab, one might think that his intentions toward David were continually to be "too difficult" or in a state of conflict. But this is not the case, and we will look at a most revealing account that evidences this. Once again, Yahweh has a teaching for us here that is so amazing that only He could design it. Indeed He has done so, and we will be wise to see this and to seek Him for His Spirit to carry out this truth in our lives for the good. We are to walk by the Spirit and not carry out the desires of the flesh. Even when we are not able to carry out these things, it is important to confess this weakness and ask Him to make us able, to perform these things in our lives for us for the good. There have been many times I have had to present myself before Yahweh for His mercy and to keep me in His ways. We are all but mere men, and we must trust wholly in Him for His life to come forth through us.

Before we look at this important account and the truth that Yahweh has for us in it, please allow me to make a few important relevant comments regarding my heart towards my family.

I have five children. Up to now you have read about the three older - Christi, Rebekah, and Micah. I also have two younger children - Katheryn and Grace. At the time of this writing, Katheryn is 14 and Grace is 10. I can tell you that as with Micah, these two girls are a great delight to me! They love their father very much (truly, all my children love me), and that love, along with, most importantly, their obedience and honor to me, often satisfies my hungry soul, yes satisfies my hungry soul. They are a delight to their father!

My desire for all my children is for their good, and this is the very reason I must maintain the necessary Joab correction element when I must. Likewise, instilled within me, residing at the very core of my being, is a hope and desire that my children will not depart from my ways. When I began walking with Yahshua in 1971, though I did not have any children at the time, my first unforgettable longing was this hope. The source of this motivation at the time was that I had seen my relatives on my father's side raise their children in church (I was not raised that way), and later they forsook their upbringing. I did not and do not want this for my children.

My grandfather on my mother's side was an alcoholic, and my grandmother divorced him when their children were small. He later overcame his alcoholism; but nonetheless, the resulting damage to his family was already done. At the end of his life, he lay in bed for over a month in a coma. Then one day he came out of the coma, sat straight up in bed, and said - "I had five children and lost them all!" He then laid down and died. Those were his last words, maybe his last thoughts, and most certainly his final testimony.

There have been times in the darkest moments of my life when Satan has told me this same thing - "You are going to lose your five children, just like Grandpa." But my hope in Yahweh is that I will not lose one of them. Many years ago, Mavis and I knelt down by our bed, and with tears I committed myself to Yahweh. Seeing my own propensity to fail and to do wrong, yet earnestly desiring for Him to have His way and will in my life, I gave Him the right to do whatever He had to do in order to get me to the place where He wanted me to be, and added the very worst tragedy I could think of - even if it meant taking my wife and children. Yahweh then spoke to my heart that He gave my family back to me.

Several years later, I was sitting in my bedroom and looked into the next room to see young Rebekah playing on the floor. We were going through a financial test at the time, and fear struck me that I could lose the home, and my daughter might be put out on the street. Yahweh then spoke to me and said - "Did you not give your children to Me?" I told Him, yes. "Then I am able to take care of them," was His reply. I did not lose our home; and my trust then and my trust now is that I have given my children to Yahweh, and He will take care of them.

This trust has been a focal and assuring truth in those times when I have had to be a difficult Joab to my children. I love my children too much to do my own will regarding them, or to shrink back in my responsibility as a father. Therefore I seek to do only the will of the Father toward them, to walk in His ways, and to leave the results to Him, especially when I face the fear of losing them when I must take a difficult position. My intentions are nothing but good for them, even when I must be a "too difficult" Joab.

But in truth, Joab's intentions were obviously good for David. In each case we have seen that Joab's actions were best for David and his kingdom, though David never seemed to recognize this or learn from it (which, as I have learned, is quite painful for the Joab, and places a great deal of responsibility and even pressure on him). In this next account we are going to see the heart and intentions Joab had for David. We will be reading from 2 Samuel 12:26f.

Joab had gone out and "fought against Rabbah of the sons of Ammon, and captured the royal city." But after bringing the campaign against the city to the point of victory, he stopped and sent word to David - "I have fought against Rabbah, I have even captured the city of waters. Now therefore gather the rest of the people together and camp against the city and capture it, lest I capture the city myself and it be named after me." David did as Joab said and he captured the city of Rabbah. It was here that David took the crown of gold from their king and it was placed on David's head.

Once again, there is unquestionably a MOST revealing prophetic message here, but before we look at this, please allow me to make a personal comment on behalf of myself and for every father who must be a Joab, a Yahweh Father, to his children.

What are my intentions for my children? They are for their good. Though I must be a "too difficult" Joab to them when they want to do wrong or in order to lead them in that which is right, in truth I want the David mercy to unite with me in order to contend against the fortresses that must be conquered, and mercy will have the city named after it. Even as has been noted, mercy is much easier and of course much more enjoyable. I do want mercy to receive the

ultimate credit, even the mercy Yahshua taught. This is indeed my hope; but even so I must say - I do not want mercy at the expense of that which is right and good. Fathers, don't think that you are only to be "too difficult." Remember that this same Yahweh Father Joab captured Rabbah, but he called in merciful David to complete the task so that he could receive the credit. Let our hearts ever be for our children and for their long term good. Now for the extraordinarily important and revealing testimony Yahweh has in this account.

When I pondered this account, I was very perplexed. Here we see David and Joab, mercy and truth, working together. I was particularly perplexed from a personal standpoint. Presently I have two daughters who are removed from me (Christi actually being out of the home in my permissive will, though not in circumstances that are desirable to me), and as I seek Yahweh on their behalf, I find in this account a time when Joab calls in David to insure that he, mercy, receives the credit (even receiving his crown). So my BIG question was - Where is it that I do likewise with my two estranged daughters?

From *The Conflict*, we know that at some point law and mercy must come together in order to bring forth offspring. But we also know that this union must be legal. One cannot have offspring that are illegal. Thus, knowing that my personal testimony here, Joab, did in fact unite law and mercy here at Rabbah, when was I to seek likewise for my daughters? Yahweh knows this good is my desire for my daughters, but I had to know the truth here as to when this response was to be applied. Once again I knew that I had to discuss this with my son, Micah, in order to receive the answer.

That evening he and I were alone at home and I was preparing our supper. I told him I had another matter to seek together with him for an answer, and he came into the kitchen with me. I began explaining the dilemma, even as I have presented here, and once again through our exchange, Yahweh gave me the answer, and here it is. It relates precisely to the process of exchange with Micah that I just explained.

The name of the city that Joab called David to come and conquer was Rabbah. Joab had certainly taken many other cities before, so why was it that he specifically wanted David to come and take this one? From the natural standpoint we cannot answer that question; but remember, the major purpose of the Scriptures is prophecy, to propound a riddle, and this is precisely what we find once again in this most revealing account.

"Rabbah" comes from the word "rabab," which means "to become many or much, to multiply." Therefore we see that Joab called David to join with him in order to conquer "multiply." What testimony do we find here? It is quite clear.

In *The Conflict*, we note that the purpose for which law and mercy come together is to bring forth offspring. What is bringing forth offspring? Clearly, as spoken to Adam and Eve after their creation (Genesis 1:28), and repeated to Noah regarding the animals after the flood (Genesis 8:17), it is to be fruitful and multiply. Thus that which we see here is quite evident - **Joab law united with the David mercy in order to multiply! Procreation!**

But here again is really the BIG question - When can this legally take place? When can I come together with my daughters to once again bring forth spiritual "offspring" in a united relationship? The answer of course is in the testimony of the natural union of a man and his wife.

What was it that took place between Micah and I as the truths presented herein unfolded? We were having "intercourse," in the original sense of the use of this word - literally, "a running or passing between," or communication, connection by reciprocal dealings between persons. From the very beginning when I said to Micah, "I wish I understood David and Joab," and he responded, "If you understood them, you would understand God," this has been an intercourse or exchange between the two of us, a union that has multiplied and brought forth the spiritual offspring of divine truth. And most importantly, **why is it that this has taken place between Micah and I? Because he has become one with me**, which is the testimony of marriage.

When two become one in marriage, the product is offspring, or multiplication. Likewise, in the case of that which Yahweh is showing us here between Joab and David at Rabbah, when law and mercy come together, the result is multiplication, and mercy receives its crown. But once again it must be said here (as too many mercy types will demand the putting away of Joab), mercy cannot have this union until it learns to die. In every regard here the testimony is that mercy must die to itself in order for law to unite with it. This is true in the kingdom with the death of Yahshua, it is thus equally true with the death of the body of Yahshua (Christianity), and this will be true in my home and in your home.

It used to be that I had wonderful "intercourse," again in the true sense of that word, with my daughters. Some of the truths I present today are from the intercourse I have had with my girls. As with my conversation with Micah, there have been some times when what they have shared with me has brought forth incredible revelations. But not any more. There is no spiritual multiplication with them now. Likewise, there were some incredible truths that came about from the intercourse I had with the man who served me for two years; but now those things that he has presented are lifeless and full of mercy error. Going back even further, I used to carry on the same spiritual intercourse with my wife with the same results - spiritual insight, offspring. But she too has had a hard time seeing the Remnant truths, and of recent has been affected by the ways of my two older daughters, and there is no longer oneness there in spiritual matters. In fact, before I shared with my son about this question at hand, I tried to share it with my wife; but since we are not spiritually one, once again the testimony was that there could be no spiritual offspring. However, praise Yahweh for my son!

I am MOST grateful that Yahweh has always had a remnant in my home and in my life so that spiritual offspring could come forth - in the beginning with my wife before the Remnant issue came forth, then with both of my older daughters before they were drawn away from me, then for two years with a man who served me, but praise Yahweh, He has now given me a son who has been given my heart. (And I might add that there are other brothers and sisters with whom this like intercourse has gratefully brought forth offspring/fruitfulness as well.) Of course my prayers and my very being longs for the day when I can have spiritual intercourse with my entire family. And oh what a blessing those two younger girls are to me! May Yahweh restore and complete my home. May the spirit of Elijah have its work and turn the hearts of my children to

their father, as my heart is turned to them. And may Yahweh use the truths He is revealing here to do likewise in multiplied many other homes and lives as well.

So once again, do you see how fruit or spiritual offspring comes when there is the Joab/David, law/mercy, union at Rabbah? It comes when mercy is willing to be one with law, when the child is willing to be one with their father, when the wife is willing to be one with her husband, and when the husband is free to give the praise to them. When law, when a father, when a husband knows that the mercy part is one with him, then this frees him to call unto them and give them the credit for the victory.

Do you, wife or child, want your husband or father to do what is right and to have mercy? Then you hold the key to this. As long as you fight against him, he must fight back (be a Joab) or else be defeated (which many men are). A man can never call in a David and give him the credit for the victory (having mercy for his wife or child) as long as there is lawlessness. Every father's desire should be to give the credit to his children and wife, but knowing in fact that it was his Joab work that first initiated the multiplication, or conquered the city. David was called in by Joab only after Joab conquered the city first. Joab was continuing to be the head, the Yahweh Father; but his heart was to give the credit to David. This would surely be the desire of every man whose wife and children honor him as the head of their home. And once again, what is the product of that kind of home? Offspring! Spiritual and even emotional fruitfulness and multiplication; **and mercy is crowned king of that home.**

The father, the husband, must be the Joab in every regard - as a "too difficult" Joab who corrects rebellion and does all that he can to always preserve a remnant of truth and life in the home, as well as uniting with his wife and children in oneness when they are willing to be one with him, and he can freely give credit to them, crowning them with honor. This is the home that Yahweh Father has provided us as His testimony and example. It is not always the "perfect" home, even as my home presently testifies; but, it is to always be the home that operates according to the divine government of Yahweh - correcting as correction must take place, and always hoping for the day, no matter how impossible it seems and no matter how much one might fear and experience the reactions of others, when law and mercy finally unite, when "Lovingkindness and truth have met together; righteousness and peace have kissed each other."

The only way possible for a child or wife to truly have the kind of relationship we are speaking of here is to first turn their heart to their father or husband. Like a skilled diver who turns his head wherever he wants his body to follow, so a child or wife must turn their heart to their father or husband, and their emotions and actions will follow. Otherwise, this relationship is impossible. This much needed and essential change is expressed in those closing words of the Old Testament - turning "the hearts of the fathers to their children, and the hearts of the children to their fathers." **Only when one turns their heart to the other party, whether it be the heart of the father, or the heart of the child or the wife, can progress be possible.** Men, turn your heart to your children and wife to do them good, whether it be in showing mercy for the purpose of multiplication or by being "too difficult" for them. Have their good as your purpose in all you do, being willing to take the pressure to do that which is right. Children, even wife, turn your heart to your father/husband, and honor him with your trust and obedience. You will honor

Yahweh in doing this, and free your father/husband to be all that He can and should and wants to be under Yahweh.

You will notice here that Rabbah was equally called "the city of waters." From the standpoint of the family, these are the waters of refreshing that come to a home when the divine order of Yahweh operates in that home. But also, corporately these are the waters of the latter rain that precede the return of Yahshua as King of Kings, when He will receive His crown. When a Remnant people do precisely that which my two daughters need to do - to die to themselves, uniting their hearts to their Father's heart - then the waters of refreshing will be provided. May we seek Yahweh with all our hearts for this much needed place of refreshment. May indeed our hearts be one with His, and one in our family. And may He lead His Remnant as we seek Him with all our heart. Remember, you determine what your father/husband will be.

"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 4:6

ADDENDUM

When writing, there are always little points and truths that arise that I jot down so as to incorporate them into the writing at some appropriate place. But this writing is so intertwined and complete that to insert some of these points would either break up the flow of the writing or simply get lost in the text. Therefore, I am doing something different this time. I am placing those thoughts here at the end much like the Proverbs - somewhat unrelated items listed one after the other. Here they are.

Mercy people will take the final conclusion that mercy triumphs over judgment and want to use that to excuse and prematurely eradicate Yahweh Father law actions and requirements. But for the sake of the kingdom, either personally or in the home or in work or even in the church, they cannot prevail.

You might object that Joab rebelled against David. But he never turned on David, and everything he did was for the good of David and his kingdom. But most significantly, Joab is Yahweh Father, and his actions here in relation to David reveal Him as such.

We have been focusing on this issue of law and mercy on a personal level and even in the church, but one might consider that this entire matter is a revelation of the person of Yahweh. David himself was created after Yahweh's own heart (1 Samuel 13:14), and Joab was Yahweh as Father. And it is these two together, though separate, that express Yahweh. These two aspects are

equally revealed in the Father and the Son, who are one. This begins to give us some insight into the person of God, who He is, and what takes place in and through Him.

Prophetically, Yahweh is very often revealed through or by two identities or testimonies, not just one. It seems that it is true with Yahweh as well that His "cleanness" is due to being a "split hoof" or two-part being Himself, which is why He requires or expresses this in mankind. His person is a male and female, which is necessary in order for Him to be fruitful and multiply as well - the Joab/David union at Rabbah. It is certainly true that all of these expressions to, in, and through man are consistent with and are expressions of Himself, otherwise they could never take place. Nothing can exist apart from Him, so we see that everything is an expression of Him. And we will be wise and discerning to see this, seeking that double (or two-part) portion of His Spirit that is in fact a revelation of Him. In receiving that two-part portion, we begin to understand Yahweh, who He is, and what He is doing among man.

And equally by receiving that two-part portion, we obviously receive the clean work, the male/female work that produces fruitfulness. And this is indeed our hope, that the work Yahweh will do in His Remnant in these days will be fruitful. Neither the first Remnant nor Christianity were successful in bringing forth the required fruit of the kingdom - the fig tree was barren! The Son of God was not brought forth to this earth; but it is our hope that the double portion second Remnant will indeed bring forth the fruit of the Son of God in His coming. In like picture, the second Remnant is the Elijah work that prepares the way and brings forth the Son of God - the Mary fruitfulness.

David, who was created after Yahweh's heart, reveals the very heart of Yahweh, and that is to have mercy. This is certainly evidenced by Yahshua. But as we see, He must perform His Fatherly works as well. This is true with earthly fathers also. We too are two parts. We long to have mercy, but we must show that Yahweh Father quality as well.

In Romans 11:22 we find once again these two aspects of Yahweh - mercy and law. "Behold then the kindness and severity of God." Yahweh is indeed both kindness and severity, and any father will of necessity find himself fulfilling both of these aspects of Yahweh. It is amazing how such opposites go together, but clearly they do; and these are the opposites that must operate in a father - in doing what is right, showing both kindness and severity in his home.

The law, the father work, keeps mercy from going into error, even as Joab did so for David.

Do I like being a Joab? **Not in the least!** But, I must be such in order to do the will of Yahweh Father. So until transgression is put away, unfortunately I am a Joab. **But in fact, in all regards we are to be longsuffering and slow to anger, slow to carry out judgment, even as is true with Yahweh - Psalm 103:8.**

While it may be the kindness of God that leads to repentance (Romans 2:4), insomuch that He is just and faithful to forgive us of all our sins (1 John 1:9), it is His discipline that reveals and exposes our error and leads us to the place of seeking that forgiveness, as well as pursuing righteousness.

Mercy, mercy, mercy never leads to repentance, but only to continuing rebellion and sin. Consider the outcome of children who were never disciplined nor held accountable for their actions. Consider Abner, Absalom, and Amasa as well, who first received mercy and then judgment.

When mercy is extended and then rejected, that person's state is often worse than before - 2 Peter 2:20-21. This is both sad and difficult.

Mercy is extended to the one so that he might die to himself; if that mercy is rejected, then law follows in order to bring that one's death. One can either judge oneself and die to oneself, or be judged and have the law kill you. "But if we judged ourselves rightly, we should not be judged" (1 Corinthians 11:31). As my children have learned, it is far better to judge yourself.

Another example of mercy being extended, followed by judgment, is when Moses went up on Mount Sinai the sixth time to receive the tablets of the Law. Yahweh was going to destroy all the sons of Israel in anger. Moses interceded for them and Yahweh repented of His wrath. That was His mercy. Yet when Moses went down to the people, what did he do? He broke the stone tablets of the Law, ground the golden calf into dust and threw it over the water and made them drink it, then slew 3,000 men with the sword (Exodus 32). Herein was His judgment.

Misplaced mercy is nothing more than the popular attitude of tolerance, evidenced in the church in such testimonies as Revelation 2:20 - "But I have this against you, that you tolerate the woman Jezebel." In 1 Timothy 2:12, we likewise read - "But I do not allow (or, tolerate - the same Greek word) a woman to teach or exercise authority over a man, but to remain quiet." Misplaced mercy often leads to these types of error, inviting compromise for the sake of illegal harmonious relationships. This is true in the home as well, compromising that which is right for the sake of peace in the home. This is often shortsighted, though peace in the home is not only desirable but necessary; but that peace must come through right law.

As I was reminded by Micah, and this is a very important point, at David's death Solomon was in fact the one who put Joab to death. Equally, it is the Solomon Remnant who will put away the law, something the body of Christ could NEVER do. In fact, as long as the body of Christ is alive, their fleshly nature necessitates that the Joab work of the law always be there to correct their errant ways. In this testimony, David is the error-seeking body of Christ, the one which promotes rebellion and is deceived by Satan to its destruction (the death of 70,000), **and MUST**

give his throne to another and die in order for the Solomon Remnant to put away the Joab law - the Bride work. This testimony is VERY clear and MOST obvious.

"My son, do not regard lightly the discipline of the Lord, nor faint when you are reprov'd by Him; for those whom the Lord loves He disciplines, and He scourges every son whom He receives.' It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness" (Hebrews 12:5-11).

Herein is the very hardest part of discipline - it is a time of difficulty and sorrow, which no one likes. This is why many will not discipline, or fall short in carrying it out; but of course the contrary is then inevitable - a lack of the peaceful fruit of righteousness in the end. But if you endure through these times, you likewise have the promise - "And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing" (James 1:4). You can be certain, discipline is indeed a time that requires endurance, painful and sometime fearful endurance. But the hope and the promise is that in the end it will be well worth it. Endure! "For you have need of endurance, so that when you have done the will of God, you may receive what was promised" (Hebrews 10:36).

Finally, when going through these times, always remember the words of Job to his own unbelieving wife - "Shall we indeed accept good from God and not accept adversity?" (Job 2:10). These times of adversity we go through are designed by God. We walk "through the valley of the shadow of death," and He is there in those times. It is encouraging to know these are His design.

Seek for ways to humble yourself; seek always to die to yourself and do the will of Yahweh.

Some people are afraid to die to themselves. Why? Because they cannot trust Yahweh to be on the other side of death. They are in fact spiritual atheists, who do not think God is on the other side of their death. But they do not know that indeed it is life that awaits one on the other side of death to self, life and freedom and rest and resurrection power. Let me give a simple example.

While this writing was being prepared, our family was to go on a short trip to British Columbia. But, because I was working on this writing, I was concerned about the timing of the trip. Also, there was something about the trip arrangements that concerned me. I put the family trip before Yahweh and gave it to Him to do as He willed. The trip was then canceled by circumstances that were beyond my control; therefore the trip died. But, a week later the circumstances changed for us to go and the cost was going to be almost half of that which it was originally. We died to going on this trip, but Yahweh restored it many fold.

This is the principle of death. When we die, when we give our will and plans to Yahweh, life on the other side of death is far better than it is on this side. So, no longer be a spiritual atheist, but realize that Yahweh is on the other side of death to self, yes even in double measure! Do not fear death to self, and do not be greedy to hold onto what you have; it is not worth holding onto. "Nevertheless, not my will but Yours be done" is always the right heart, attitude, and answer.

Father, there may come a place where you get so weary that you question or even doubt whether you can continue to be a Yahweh Father. You think -Yahweh can do this, but can I? You know it is right, but the heaviness of it becomes more than you can bear. I know! This is where you have to die to yourself as well. This is where you no longer have the strength, and Yahweh Father is the only one who can bear it; He is the only one who can carry out His will and His ways. Thus, you too must die, and your trust must be wholly in Him and not in yourself.

But in this death is victory and life as well, affording you the opportunity to gain new spiritual progress in your own life and to master your own flesh. Every place of death to self affords new mastery. In the great difficulty of this moment, you release the matter to Him to be the Yahweh Father, something He can bear far greater than you and effect the results that are needed in the situation. In fact, He alone is the one who can bear this weight! By dying, this removes the situation from your hands into His, where Yahweh then becomes Yahweh Father through you. Only when you die to yourself can you get beyond the limitations of self and into His life and strength. Indeed, a Joab can be a role that only Yahweh Father can bear.

This is the way Yahweh brings forth spiritual fruit in our lives. We come to the place where we cannot do "it," whatever that "it" may be, and in order for the fruit to come forth, we die - the limb in that area of our life is cut off, pruned from the tree! But by dying, by cutting off that limb, this then allows Yahweh to bring forth fruit. Thus this constant pruning of self from our lives is designed to bring forth fruitfulness. This is the way of Yahweh, and He is always leading us to these places of inadequacy (which can be very scary), so that we might bear fruit!

When an Elijah correction work is performed, even a Joab law and correction work, the feminine response is to transfer the blame onto the Elijah, even as we graphically see Ahab seeking to do. After three years of drought declared by Elijah, that would only be ended by his word, he then sent for Ahab. Following are the words of Ahab to Elijah upon their reunion, and they could just as well be those of any feminine response today to receiving Elijah correction - "Is this you, you troubler of Israel?"

The feminine sees the correction as being the problem, even as Ahab viewed Elijah, when in fact the correction is simply a required response to the infraction. But Elijah did not accept this weak and deceived feminine response, and responded - "I have not troubled Israel, but you and your father's house have, because you have forsaken the commandments of Yahweh, and you have followed the Baals (Christianity)" (1 Kings 18:17-18). Oh how difficult it is sometime to keep that focus when constantly the Elijah, or even the Joab, is viewed and reacted to in this way.

When the children were younger and I had to carry out a spanking, I would sometime have this nagging awareness that in judging them I could be condemning myself. One might wonder if one has the right to discipline our children for something that, if Yahweh were to place the light on us, we might be equally guilty? But despite these feelings, I knew that it was my responsibility as a father to seek the best for my children, and that if I judged myself by carrying out correction against them, then so be it. As parents, we have a legal obligation under Yahweh to correct our children, even if we might be equally guilty.

In 1 Kings 2:5 we read in David's instructions to Solomon regarding Joab - he "shed the blood of war in peace." This brings up a most important point that will conclude this addendum section. And once again, if you only read this writing once, you will most certainly miss a great deal of the truth Yahweh is opening to us here.

People do not recognize the uniqueness of this kingdom period man has experienced for the last 2,000 years. It is a period in which Yahweh has given His kingdom to man, provided through the sacrifice of the Son of God, yet it is in fact a breach, a perversion of that which must be - the pure John kingdom. And for this reason, it is a time in which Yahweh Father has had to shed the blood of war in what should be a time of peace - His kingdom, provided by the Prince of Peace.

All that we have addressed here regarding the actions of Yahweh Father, are a consequence of this period of the corruption of the kingdom of God by earthly man and Satan. Because kingdom man has made barren the kingdom, Yahweh Father has had to judge man, even bringing him to continual affliction and death. Even as it is written in Hosea 6:1, for "two days," or 2,000 years, Yahweh has torn and wounded man; but in so doing, He has said that on the third day He will heal and bandage man and lift him up. Because of this problem of the kingdom being given to earthly man, Yahweh has had to afflict man.

In practice, death and affliction take place because Yahweh Father must put blood on His belt and on His sandals in order to bring forth His word and the fruits of the kingdom. This means then that the death of Yahshua, the death of the first Remnant, and even the death of the body of Christ, all take place in fulfillment of this requirement of blood. This affliction and death is something that is required by Yahweh's laws and even His ways, but the death of Yahshua is performed to put away this necessity. The problem though is that earthly man has not been able to handle the kingdom, and like Uzzah who stretched out his hand to stabilize the upset ark, touching the kingdom of God has cost man his life. Earthly man cannot handle the holiness of Yahweh and live.

Ever since man has had the kingdom, he has experienced war in what should have been a time of peace. But our hope is that for the sake of the elect, Yahweh will now cut this Mark period short to 2,000 years, lest "no life would have been saved" (Mark 13:20), and bring a remnant into the final fulfillment of that which Yahshua purchased for man.

This analysis helps us to understand that which has been taking place in the kingdom for 2,000 years, and provides us much needed hope for that which will be - the restoration of the kingdom

of God, and the establishment of the Remnant in immortal, born from above, incorruptible bodies. Come Lord Yahshua!