

One Thing You Still Lack

What is the covering over the bride of Yahshua? How does this bride "make herself ready"? This writing addresses these questions, and is the longest writing yet on this site, other than the book, Coverings. Why is this writing so long? There has never been any attempt in any of these writings to control their lengths. And as you will find here, the vastness of evidence and resoluteness of the message has dictated its length. Additionally, as you read you will find many little side issues you should very much enjoy and appreciate that come out in this study. May Yahweh open our blinded eyes to see.

In the writing titled *Coverings* found on this web site, in the section preceding the brief closing, the following question is raised:

One might ask here - What will this important legal covering be that Yahweh places over the bride? This was a question that became evident when in 1994 I saw the great significance of coverings. To answer this question fully would require far more space than we can give here, opening a whole new subject as to the identity of the bride and the teachings of Yahshua. If you are truly interested in this, you can contact us at the address on the opening page of this book. One can be certain, however, that there will be a very specific legal covering over this bride in order for her to come out of the body. This separate covering is required in Yahweh's own laws.

The purpose of this writing is to address this extraordinarily important and very timely question, as you will see, of what will be this covering over the bride of Yahshua, and why. If the reader has not read *Coverings*, then you will be at a very real disadvantage to understanding the relevance of this question, how essential it is that the bride be legally covered, and how the law of coverings instituted by Yahweh is inseparable from His actions toward man.

If you have not read *Coverings*, it is strongly urged that you stop here and at a minimum read Chapter 3 of that writing, equally titled "[Coverings](#)." This chapter will provide you an essential understanding of how this law of coverings is in operation in the works of Yahweh and His administration of man. One of the most important and revealing insights is Yahweh's provision and even legal requirement that the bride, or woman, be covered when she goes directly to Yahweh to commune with Him, or upon speaking on His behalf (prayer and prophecy).

The application of this truth for the woman today has been greatly relegated to the convenient wastebasket called "legalism," but despite this careless and blind dismissal, is still most relevant. And such disposal of convenience obviously will not be followed in this writing. Here we will

look at the application of this extraordinarily relevant truth per its higher fulfillment in the spiritual "woman" that comes out of the spiritual "man," or in other words the bride that comes out of the body.

The practice of these laws and instructions of Yahweh concerning this covering may or may not be fulfilled by carnal men and women (evidenced by the lack of coverings on the heads of "modern" Christian women); but, this neither nullifies nor changes the relevance of this law, or Yahweh's own fulfillment of it at the higher level of the bride of Yahshua. Even though Christian women today do not wear the covering, as clearly instructed in the Scriptures and as handed down to us by the faithfulness of most generations past, this unfaithfulness of man in no way alters Yahweh's own faithfulness and obligation to His word, His ways, and His commandments.

Based on the ignorance and misguided attitudes of most Christians regarding Yahweh's ways and His commandments, it is necessary at the outset that we point out something. There is a slight amount of groundwork that must be laid before we can get to the main subject of this writing.

In a time of testing and judgment for Israel, Moses requested of Yahweh - "Now therefore, I ask of You, if I have found favor in Your sight, let me know Your ways, that I may know You, so that I may find favor in Your sight" (Exodus 33:13). Yahweh fulfilled Moses' prayer to know His ways so that he might know Him, as we read in Psalm 103:7 - "He (Yahweh) made known His ways to Moses, His acts to the sons of Israel." Yet how did Yahweh show Moses His ways? By revealing His laws, His commandments, His judgments, His statutes, and His ordinances. Repeatedly we read that the ways of Yahweh are revealed in His laws; that His ways are, in truth, inseparable from and even revealed by His statutes, etc. Here are just a few examples of this dynamic union. Notice how His ways are always tied to His commandments.

"...walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice" (Deuteronomy 26:17).

"...keep the commandments of Yahweh your God, and walk in His ways" (Deuteronomy 28:9).

"...love Yahweh your God, to walk in His ways and to keep His commandments and His statutes and His judgments" (Deuteronomy 30:16).

"...love Yahweh your God and walk in all His ways and keep His commandments..." (Joshua 22:5).

"For I have kept the ways of Yahweh, and have not acted wickedly against My God. For all His ordinances were before me; and as for His statutes, I did not depart from them" (2 Samuel 22:22-23).

"And keep the charge of Yahweh your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies..." (1 Kings 2:3).

This list of scriptures could go on and on. The point is - if we desire to know the ways of Yahweh, what He is doing and what He will do and why, they are intrinsically inseparable from His commandments and His laws. You must realize that Yahweh does nothing apart from His statutes. Thus, one can never understand the great necessity for a covering over the bride of Yahshua unless one looks at Yahweh's laws. If we expect to know what Yahweh is doing and will do in the near and distant future, in order to know the ways in which He will go and what He will do and why, we will see and understand this by examining His laws. For it is in His laws that we come to know, understand, and anticipate His ways.

But someone might say - "But we are under grace, and not under law." Indeed we are under His grace; but, even grace itself is a merciful provision that comes to us strictly under the statutes of Yahweh's Law. Once again, you can never understand grace unless you understand in some measure His laws. Yahshua came under the Law to provide us the legal right of atonement and forgiveness. Thus grace, as we know it, is nothing less than a legal provision of mercy that comes through the fulfillment and provision of Yahweh's Law. The atonement for our sins is a legal provision through Yahshua, who is our satisfaction and justification under the Law of Yahweh. Yahshua is our perfect sacrifice according to the Law of Yahweh.

This is stated here because Christians are so "grace" oriented that, like the sons of Israel, all the average Christian knows are the "acts" of Yahweh, and not "His ways." But to know and understand the plan of Yahweh in these last days is impossible without knowing His commandments/His laws.

One must remember that Yahweh performs everything according to His laws. They are not laws we are capable of keeping, apart from our deliverance from these carnal bodies and receiving the full measure of the Holy Spirit. But none-the-less, Yahweh deals with us only according to His laws. We are wise to understand this.

Having noted this regarding the legal nature of Yahweh and all His acts, let us get back to the book, *Coverings*. We will see affirmed here a most important provision that Yahweh's law and way affords regarding the woman's head covering. Keep in mind, Yahweh's law concerning the covering of the woman in no way stops with the natural woman. If His law of coverings necessitates the covering of the woman, it most importantly necessitates a like covering for the bride of Yahshua. Let us now once again read from the second from last section of *Coverings*.

A particularly thrilling and extremely significant aspect of the woman's substitutionary covering, which is separate from her otherwise covering by the man, is its testimony that there is and will be a covering for the bride that is separate from the masculine body. This is very important and you will want to read carefully.

The law of Yahweh on this matter of the woman's head covering reveals His plan and provision to bring a bride out of the body. In the natural, when the woman comes out from her husband and goes directly to Yahweh in prayer or to prophesy, a covering has been provided to make this act legally possible - the head covering. Do you see the great

prophetic significance of this? **This provision of a covering separate from the man is a foreshadowing of the legal covering Yahweh will provide in order for a bride to come out of the body.** Under this separate covering, the bride will be free to commune with Christ (pray) and proclaim the words of Yahweh to mankind on the earth (prophecy). What Paul instructed a woman to do - to come under a covering separate from her husband when she prays or prophesies - is clear, affirming, and highly relevant evidence as to the work Yahweh will do in order to obtain a bride for Christ. This bride will in fact be His "spokesperson," if you would, to mankind on earth. Do you see this marvelous truth? Legally, it is highly profound! The instruction Yahweh has given the woman is exactly what He will accomplish for the bride. The separate covering allowance He provides for the woman is exactly what He will provide for Yahshua's bride.

Even as the woman is brought into the headship line when she prays or prophesies, thus necessitating a separate covering, so the bride of Christ will need a covering separate from the body. Thus we see once again that it is extremely significant and important for the woman to wear the cloth head covering on her head when she goes to Yahweh in prayer or speaks on His behalf. Yahweh will provide this equally important "head covering" on His bride.

Herein lies the purpose of this writing - to discover what is that substitutionary covering for the bride of Yahshua that is separate from the legal covering afforded in the masculine body of Yahshua, allowing the bride the right to come out from the masculine covering and go directly to the Father.

THE BRIDE'S COVERING?

To understand the covering of the bride, one must first understand who the bride is. While we cannot digress on this, from reading other writings on this web site one comes to see and understand that the bride is actually two-part. In fact, in revealing the bride of Yahshua, the Scriptures even present her as being two brides. These two brides are the two-part Remnant, and they are seen as the Leah first Remnant and the Rachel second Remnant.

It is important for the reader to understand that the bride is in fact two-part, inasmuch that **any understanding that we might have of a covering for the second part Remnant bride, must equally be seen as the covering that existed for the first part Remnant bride.** The second Remnant can claim no covering that did not exist over the first. This is especially true since the second Remnant is the completion or even the fulfillment of what was begun with the establishment of the first Remnant. This related two-part work is seen in the construction of Zerubbabel's temple. When that construction began, a foundation was laid; but, the construction was then interrupted. Following a delay period in which all construction ceased, under the prophetic words of Haggai and Zechariah construction was renewed. The construction that began some fifteen years before resulting in a foundation, was later brought to completion.

Likewise, the foundation that began with the establishment of the first Remnant, will be built upon and completed by the work of the second Remnant, with a 2,000 year delay period separating the two. The second Remnant can have no other foundation than that laid by the first. Thus, this common "construction" necessitates the establishment of a common covering, one which was removed in the delay period that occurred in-between (i.e., the period of Christianity), but will be restored upon the establishment of the second Remnant. This in-between period that did not have this covering was the body of Christ period, not the bride period, and as the masculine body did not require the substitutionary covering that is the subject of this writing. These are important points that will be developed further.

To verify the necessity of a substitutionary covering for the Remnant, it would be most valuable, confirming, and highly revealing to briefly examine a Biblical pattern regarding our need and Yahshua's plan to provide this covering for the two-part bride. One of the most revealing accounts for this is the life of Lot. In examining Lot's life, we find that Yahweh established him as a covering over two remnants that came out of Sodom. This covering quality of Lot is not only evidenced by his accomplishments, but even more surely by the meaning of his name, as his name clearly reveals his purpose. Lot means - "covering." Lot is a covering. For who? Under what circumstances? Lot was the covering for the two remnants in Sodom. Likewise, in the kingdom of God Yahweh has two Remnants that come out of Sodom under a "Lot," a covering.

The first remnant of Sodom came out at the hands of four kings from the land of Babel, or Babylon. They invaded Sodom, took captive a number of people (including Lot, the covering) and plundered the city. They then fled north, and it was not long before Abram came to reclaim his nephew.

But spiritually, Abram was much more than just the uncle of Lot; and Lot was much more than just the nephew of Abram and a mere resident of Sodom. According to the words of Yahweh, Sodom was Abram's possession (Genesis 13:14-15). Later, when Yahweh was to destroy Sodom, He would not do so until He first told Abram, to whom Sodom belonged, and allow Abram to intercede on its behalf. If you read *Coverings*, Chapter 7, you realize that Abram was the first covering over Sodom, while Lot was the second covering (including the substitutionary covering). So when Abram took Lot from the four kings of the land of Babylon, in prophetic picture he was in fact restoring the covering over his city, Sodom.

Once Abram defeated the four kings of Babel and began His return trip home, a priest named Melchizedek came out and received from him a tithe of all he had restored. Melchizedek, as a picture and type of Yahshua, in truth secured this entire remnant of Sodom under Lot by the principle of the tithe. Yahshua has likewise secured the first Remnant, and has it in waiting under the altar to be united with the second Remnant that is to come later.

Lot was returned to Sodom for a period of time until once again a remnant, a second remnant, could be taken out. But this remnant would not be taken out by the hands of mere men who came from Babylon; these would be removed this second time by an exercise of authority from above - by angels.

When the angels arrived in Sodom, neither fifty (the number of Pentecost or the outpouring of the Holy Spirit) nor even ten righteous could be found; so Lot, the covering, was once again to be taken out of Sodom so that it could finally be fully judged.

The angels declared to Lot - "Up, take your wife and your two daughters, who are here, lest you be swept away in the punishment of the city." But Lot hesitated. "So the men (the angels) seized his hand and the hand of his wife and the hands of his daughters, for the compassion of Yahweh was upon him; and they brought him out, and put him outside the city" (Genesis 19:15-16).

The question must be raised here - For whom is the woman's head covering to be worn? Is it not written that it is for the angels? Yes, for the angels (1 Corinthians 11:10)! And what then is it we find here, but that the angels are equally addressing where that covering, Lot, is applied? Thus we see in this account the repeated association of angels and legal coverings.

Even once outside the city of Sodom, Lot again hesitated and requested permission to flee to a small town called Zoar. The angel's response again conclusively reveals how important and how immensely relevant this covering was to them - "Behold, I grant you this request also, not to overthrow the town of which you have spoken. Hurry, escape there, for I cannot do anything until you (Lot, the covering) arrive there." One should note here, and it should be immensely significant, that these angels, in the administration of the judgment of Yahweh, could not do anything apart from and according to the order, the authority, and the placement of the established covering!

Why do women not wear head coverings? Why does one not recognize how important and significant this matter is for us to discern what is the "Lot," or covering, for this Remnant bride that must come out of "Sodom"? Are we to be like those sons-in-laws of Lot who were to marry his daughters, and upon hearing Lot's warnings failed to respond because they did not assign any significance to it - "he appeared to his sons-in-laws to be jesting." Will you be the masculine, the body of Christ, the "son-in-law," that cannot hear these warnings? Or will you be the bride in waiting whose hand will be grasped by an angel simply because you, like Lot's daughters, were in the house of the covering?

The angels grasped Lot's hand, the hand of his wife, and the hands of his daughters, and took them out of Sodom. Likewise, Yahweh is taking a bride out of Sodom, and He is doing this with an exercise of authority, as well as under a "Lot," a covering. This exercise of authority administered by His angels will take a remnant to heaven alive to be His bride; but it is essential that we discover what it is that will cover this bride, and will keep her from the judgment of Sodom. We must discern and look to our "Lot" that is before us as we flee, and not be tempted to look back to the place from which we have come, lest in our weakness and division of heart we become like Lot's wife and turn into a pillar of salt, having forsaken our covering and our quest.

This little band under Lot then went to a little town called Zoar (meaning, "small"); and Zoar alone with its inhabitants, with Lot and his two daughters, were the only ones in the entire valley to survive Yahweh's fiery judgment. Why? For one reason alone - because the covering, Lot, now

rested on Zoar, and everyone under the covering was protected! Under that covering there was only one small town that was saved - a Zoar, a very small remnant.

Lot thus fulfilled his great purpose - he covered two remnants that were taken out of corrupt Sodom; one by the kings of Babylon at the beginning, and one by angels at the end! Equally, and it should be clear to you by now, Yahweh will have His "Lot," His covering, over His two-part Remnant bride that will protect and deliver her - the first that was likewise apprehended by Mystery Babylon (Christianity), and the second that will likewise be taken out by heavenly authority.

Seeing these great and most meaningful truths in this account regarding Lot and Sodom, should cause us all-the-more to desire and seek to understand specifically what was that covering for the first Remnant, and thus what it will be for the second Remnant. If we are to discover the covering that is to be the protecting "Lot" over the second Remnant, we must find out what the covering was over the first Remnant.

In this quest to discover what covering, what "Lot," there will be over the second Remnant, that of necessity was found over the first Remnant, one thing that makes this matter much simpler is that there is so very little history recorded about the first Remnant; affording little to choose from and examine. The book of Acts is the only remaining historical account we have of these initial believers - specifically chapters two through seven. But one thing we have to our advantage in this account is that if this matter of a covering for the bride is of great importance to Yahweh, and regarding the testimony of Lot it is evident it is, since this account in Acts was given to us under the inspiration of the Holy Spirit, we should indeed find here an indication as to the presence and significance of that legal bride covering. So, let us consider from Acts some of the outstanding qualities of this first bride work.

Certainly, one of the outstanding qualities of the first Remnant was that they were under an unusual outpouring of the Holy Spirit - the former rain. And equally, the second Remnant will have the latter rain that establishes them. But although these two unique outpourings of the Holy Spirit create these "two sons of fresh oil," as seen in Zechariah 4, these special works and anointings of the Holy Spirit alone do not qualify as a special covering. Remember, the entire work of the church, which includes both Christianity and Remnant, is a work of the Holy Spirit - "Not by might nor by power, but by My Spirit." The Holy Spirit's work creates both Christianity and the Remnant, the lampstand and the two olive trees, and can in no way be the covering the bride uniquely needs.

So what other outstanding quality was unique to the first Remnant? Another unique aspect was that it was an entirely Jerusalem-based experience. But this unique quality would likewise not suffice as a substitutionary covering for the bride, for Jerusalem had often been the habitation of Israelites and Jews for many years before. What else do we see?

Keep in mind that the subject covering for the woman is unique in that it is a substitutionary covering, one that is separate and different from her husband, one that is visible to others (where

the husband's is not - Yahshua), and she must consciously place it on herself. The man's covering is not like this. His is passive - it is there simply by believing in Yahshua - and it cannot be visibly seen. The woman, on the other hand, must actively choose to place her substitutionary covering on her head, an act which consequently sets her apart from others (especially today). In like manner, the substitutionary covering that will cover the bride of Yahshua must equally be a covering that (1) must be visible in some fashion, and (2) there must be the choice to apply it. This being the case is all the more reason for us to conscientiously seek out precisely what that covering was for the first Remnant, so that we can obediently put it in place.

Let us now look at a third outstanding quality of the first Remnant; and this quality was most certainly an act of willful and overt choice. This was the quality in which they uniquely held all things in common. In fact, this one point is to a very great extent a most significant and repeated focus or theme of Acts 2 through 6, not just an isolated item mentioned merely in passing. Let us quote some of the passages in these chapters that speak to this.

Acts 2:44-45: And all those who believed were together, and had all things in common; and they began selling their property and possessions, and were sharing them with all, as anyone might have need.

Acts 4:32-37: And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own; but all things were common property to them. ... For there was not a needy person among them, for all who were owners of lands or houses would sell them and bring the proceeds of the sales, and lay them at the apostles' feet; and they would be distributed to each, as any had need. And Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means, Son of Encouragement), and who owned a tract of land, sold it and brought the money and laid it at the apostles' feet.

Acts 5:1f: But a certain man named Ananias, with his wife Sapphira, sold a piece of property, and kept back some of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back some of the price of the land?" (Because of its length, all of this account will not be printed here. Both Ananias and Sapphira died on the spot for their actions. More will be discussed on this important event later in this writing.)

Could this matter of selling all and holding all things in common be the covering of the bride? It certainly was a highly unique quality associated with the entire first Remnant, with the absence thereof being fatal to Ananias and Sapphira. Thus we see in this practice not only its obvious presence and uniqueness, but also the dramatic consequence of its absence! We will examine this most dramatic and eventful fate that came to these two, and its relevance to our quest in discovering the legal covering over the bride, but for now let us consider another most important question.

In seeking to resolve whether selling all and holding all things in common was indeed the required covering of the first Remnant bride, and will of necessity equally be the covering for the second Remnant bride, we must evaluate this possibility by asking the very important question - How could one's response to money and possessions indeed qualify as a legal covering? If selling all is this covering of the bride, has Yahweh ever regarded man's application of money as a covering to or for Yahweh? Has there ever been a case in which money was in fact a legal covering? Or, using the same word for "covering," is money ever regarded as an atonement? The word "atonement" actually has the meaning - "covering." We easily relate to and regard blood as able to provide atonement. The animal sacrifices and sprinkling of the blood on the alter was for atonement, looking to the sacrifice of Yahshua and the shedding of His blood as an atoning sacrifice or covering for our sins. While blood was an atonement or covering, did Yahweh ever regard money as providing atonement or covering?

This is a most important question, for if we anticipate that selling all is in fact the legal covering of the bride, this act would most surely not be something entirely new in Yahweh's laws, as Yahweh repeatedly performs His works according to His laws. So one of the great tests to the possibility that this practice of selling all and holding all things in common is indeed this covering is - Has money ever before been an atonement or covering for Yahweh's sake? If so, this provides us one more evidence that this unique quality exhibited by the first Remnant, could in fact be the legal covering that the bride must have in order to come out of the body and go directly to the Father. In order to address this important question, we will turn once again to, of course, Yahweh's Laws.

ATONEMENT MONEY

We will begin our consideration of this question by reading from Exodus 30:11-16 and Numbers 3:44-51. Let us first look at Exodus 30 where we find the following law of Yahweh regarding the numbering of the sons of Israel. We find here that any time the people took a census or numbered themselves, a sum of money had to be paid to Yahweh by anyone who was numbered. Let us read from verses twelve through sixteen.

"When you take a census of the sons of Israel to number them, then each one of them shall give a ransom for himself to Yahweh, when you number them, that there may be no plague among them when you number them. This is what everyone who is numbered shall give: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as a contribution to Yahweh. ... And you shall take the atonement money from the sons of Israel, and shall give it for the service of the tent of meeting, that it may be a memorial for the sons of Israel before Yahweh, to make atonement (or, covering) for yourselves."

In summary, any time the sons of Israel were numbered, each person counted had to be covered or atoned for by paying the sum of half a shekel. This "atonement money" was then used for

building and providing care for the tabernacle or temple. Let us briefly look at a remarkable example of the power of this "atonement money."

On the occasions when Moses had numbered the people, we find that the required atonement money was paid in each case - Exodus 38:26, Numbers 3:47, 31:48-54. As an example of this, let us read the account in Numbers 31. Here the men of war were counted after fighting the Midianites, and reported back to Moses the following:

"Your servants have taken a census of men of war who are in our charge, and no man of us is missing. So we have brought as an offering to Yahweh what each man found, articles of gold, armlets and bracelets, signet rings, earrings and necklaces, to make atonement for ourselves before Yahweh."

Thus in each case in which the sons of Israel were numbered, they were placed under their legal covering of the "atonement money," escaping judgment that comes when numbering. But in 1 Chronicles 21:1 we read -"Satan stood up against Israel and moved David to number Israel." Now we know, of course, there was nothing wrong with David numbering the people, as long as the atonement money was paid. But in this case, according to the account and considering the details that followed, David did not require atonement money from the people, subjecting them to Yahweh's judgment. Let us now consider a most interesting aspect of this census and its unique and, as we will see, most revealing consequences.

Joab, David's commander, did not like the idea of numbering the people, and counted everyone BUT Levi and Benjamin. (Joab was a Benjamite.) As a result of the census and the absence of the required atonement money, a pestilence broke out as promised in the law of Yahweh in Exodus 30:11-16. The pestilence was so great that by the time it had reached the borders of Benjamin, it had killed 70,000 men of Israel! But you will note in the account that specifically at the tribe of Benjamin, Yahweh declared to the destroying angel -"It is enough; now relax your hand." Thus, the plague ceased at Benjamin. Why? It is quite obvious why. Benjamin and Levi (in Jerusalem) were not counted in the census and thus were still under the legal covering of the atonement money paid upon Moses' last count. Thus, Benjamin and Levi escaped the judgment solely because they were covered by the previous atonement money. The destroying angel stopped at the place of the covering!

And once again, for what reason is it that the woman is to cover her head, but for the sake of the angels? Here again, as we clearly saw with Lot, we see the dramatic and consistent testimony that angels are MOST sensitive to Yahweh's coverings. The destroying angel killed 70,000 men, but was stopped at the covering of the atonement money.

In conclusion, note here that the atonement money is a very real, substantial, effectual, legal remedy of Yahweh to escape judgment by covering the people when they are numbered. This is very important in this analysis of the covering of the last-days Remnant, when they too **will be numbered with the company of the first Remnant.**

Let us now consider a second example of how money served as an atonement before Yahweh, or in this case more specifically a ransom. We read in Numbers 3:44-51 that after coming out of Egypt where the first-born males were slain in the final plague, Yahweh took the Levites instead of all the first-born among the sons of Israel whom He claimed. In that even exchange, there were 273 more first-born than there were Levites. How did Yahweh have them to legally recompense the difference? They were redeemed by paying a ransom sum.

"And for the ransom of the 273 of the first-born of the sons of Israel who are in excess beyond the Levites, you shall take five shekels apiece, per head; you shall take them in terms of the shekel of the sanctuary (the shekel is twenty gerahs), and give the money, the ransom of those who are in excess among them, to Aaron and to his sons."

The "ransom money" for the redemption of the first born was given to the head Levites. Thus we see once again that Yahweh was satisfied with the payment of a sum of money, this time in the redemption of the first born.

Now for a third and most important example in which money was an atonement or covering, possessing redemptive qualities. In Numbers 10:11 and following, we find an account setting forth the order in which the sons of Israel were to move out in their journeys through the wilderness. When the cloud moved, there was a specific order in which the various tribes and those carrying the disassembled temple were to travel. We will restrict ourselves here to simply note that the priests, when disassembling and moving the tabernacle, moved out in two companies separated by Reuben. Reuben was the first-born son who laid with his father's concubine and lost his birthright. We thus find here a most familiar pattern.

Following the standard of Judah and the tribes that traveled with them, came the first company of priests that bore the tabernacle. Then followed the standard of Reuben, who lost his birthright because of his adultery. Next were the priests who carried the holy objects in the tabernacle. Thus we see the two groups of priests bearing the tabernacle and all that was in it, separated by the standard of the one who lost his birthright for the cause of adultery. Is it not obvious by now that we are seeing Yahweh's pattern of the two temple-bearing Remnants, separated by Christianity?

However, before we continue, let us back up to chapter four of Numbers and see what first had to take place in order to prepare for this move. Remember and note here that the law of coverings was very much in practice in this entire activity. The cloud over the tabernacle was, very importantly, a spiritual covering that averted judgment. (See [Coverings](#).) When the covering cloud moved off the tabernacle, the tabernacle was uncovered and judgment was in store! To avoid judgment and prepare for the move, the priests began putting substitutionary coverings over all the fixtures and holy things - blue cloths and one scarlet cloth (Numbers 4). Every item had to have a substitutionary covering over it since the cloud no longer covered them. The cloth coverings thus satisfied Yahweh and His angels and nobody died.

However, there was one group still needing covering - the Levites who served in the transport of the tabernacle. How were they covered? By the law of Moses in Exodus 30:11-16 regarding the atonement money. In Numbers 4:2, 22, and 29 we see commanded in addition to the cloths, that the Levites were to be numbered or counted. Under the law, they would then be required to pay their atonement money, which would be the covering for these Levites in their special service.

So we see that while all the items in the tabernacle were covered by substitutionary coverings of cloth, the priests who were responsible for relocating these items were covered specifically by the atonement money required when they were numbered. Thus, all the items of the tabernacle, as well as the priests who transported these items, were legally covered; the priests, once again, by atonement money.

This example alone gives great evidence and affirmation that selling all could indeed be the covering of the two-part Remnant. As we saw here in the specific order of the relocation of the tabernacle and the children of Israel, the pattern is the same as that which we have seen before - the priestly first Remnant, followed by Reuben Christianity, followed by the second group of the priestly second Remnant. And what was it that specifically covered these Remnant-representing priests? Atonement money for the census, the numbering of the Levites in their service in the relocation of the tabernacle. Here we have one more bold evidence that selling all is the "atonement money," the legal covering over the bride of Yahshua.

As the second Remnant enters into the promised land after the wilderness wanderings, keep in mind that the priests bearing the ark of the covenant who obediently placed their feet in the river before the waters piled up, were the numbered priests, those in the latter group. These were the priests who were covered before Yahweh because they were numbered and paid their atonement money.

Thus we see from these three accounts that not only can money be a legal covering before Yahweh, but even more so there is a specific pattern revealing that "atonement money" is precisely the covering for the numbering of the two Remnant.

ANANIAS AND SAPPHIRA VERSUS BARNABAS

Not only do we have the assurance from Yahweh's laws, as well as the cited pattern that "atonement money" is highly relevant to this covering for the two-part Remnant, as well as the historical evidence that this act of holding all things in common was a unique practice of the first Remnant, we will now see that the abandonment of that practice was, as recorded in Acts, tantamount to getting out from under that covering and being judged, even as the sons of Israel were judged at the numbering performed by David.

On the one hand, the mere practice of the first Remnant in holding all things in common affords great evidence to our question at hand. This certainly lets us know that the possibility of this

being the legal substitutionary covering is very real. But, if Yahweh wished to bolster the significance of that act as a Divine covering, then this would be most assuredly accomplished if He also demonstrated the consequence for the removal of that covering. And this is precisely what we find in this brief yet very significant account in the history of the first Remnant.

Likewise, if Yahweh wanted to tell us something, yet not tell us directly so as to conceal that information for a later generation, a later people - His second Remnant - then the way to do that would be to provide a very revealing historical account, without providing the overt commentary on why all the things happened. Thus He could provide the message, yet also hide it. And this is exactly what we have here in Acts. Without telling us outright, Yahweh tells us by example, by consequence and contrast, that this first Remnant practice of holding all things in common is the substitutionary covering of the bride, and the removal thereof being decidedly fateful!

Not only do we find multiple statements regarding the implementation of the practice that Yahshua instructed His disciples to follow (as we will see), but by a sovereign and very consequential act, we once again see what the outcome was for the removal of that covering. This is through the graphic account and example provided with Ananias and Sapphira. Let us examine what took place.

We have already read the passage where Ananias, with his wife Sapphira, sold a piece of property and "kept back some of the price for himself." Upon doing this, Peter confronted him and exposed the one who was the source of this offense, the same one who had equally "stood up against Israel and moved David to number Israel" - Satan. Satan, who had incited the offense that caused the death of the 70,000 who were removed from under the required "atonement money" covering, here likewise caused Ananias to remove himself from the substitutionary "atonement money" covering over the first Remnant. Instead of selling the property and giving the entire designated amount to the apostles as he said he had done, he lied to the Holy Spirit and kept some of it for his own purposes. By doing this, Ananias removed himself from the covering of holding all things in common, and the effect was he immediately died upon the exposing of his deeds.

This is extraordinarily clear evidence that holding all things in common is in fact the substitutionary covering for the Remnant. And this is made even more evident when we see specifically what then happened with Ananias. As we said, Yahweh did not give us overt commentary as to why all of this took place; so it is only now when He is giving His second Remnant bride understanding, that these events take on such remarkably expressive meaning. Let us look closer at this.

In Yahweh's "commentary by events," considering that Ananias removed himself out from under the covering of the bride, is it not all the more significant that when Ananias died, the first thing that was performed was that a young man rose and "covered him up"? Why was it so necessary for Luke to tell us this piece of information? In the natural, what difference was it that he was covered up? Why did Luke not just tell us that Ananias died and they carried him out and buried him? Why was it necessary for the Holy Spirit to point out that when he died, they covered him?

When examining a man who lied to the Holy Spirit and departed from the covering of holding all things in common, this act of now covering him takes on immense significance! Here was a man who uncovered himself in this most important role as Yahshua's bride, and died for it, and the first response was to cover him! Is there no mistaking that by this seemingly common act, Yahweh is once again giving us graphic commentary as to what was taking place here? For Yahweh to not come right out and tell us what was taking place here, He certainly provided enough meaningful details to give us a clear message - Ananias stepped out from the covering of the Remnant bride and suffered death for it. Why else would this have happened, other than a very dramatic event took place to demonstrate the GREAT importance of the covering of this Remnant bride?

What took place next is yet further affirmation of what we are already seeing and learning, but even more so providing a very great warning to us today. The Holy Spirit next tells us once again some very specific information that in all practicality does not seem necessary as a part of this account. In verse seven we read - "Now there elapsed an interval of about three hours, and his wife came in, not knowing what had happened." Do you want to know what would happen to the second Remnant if we behave in the same way Ananias and Sapphira behaved? Why was it specifically recorded that "three hours" elapsed? Again, Yahweh is providing a detail in this account that seems entirely unnecessary, but relative to what He is telling us here by these events, is most meaningful and revealing.

There are two time lengths associated with Christianity. These are identified with the periods of "two" and "three." Why? Because the church has been given three periods of time to perform their work, or three thousand years. Why then the "two"? Because if Yahshua cuts these days short to "two," then He will return in two thousand years and not three thousand years. Thus we have the question noted in Luke following Yahshua telling His "little flock" to sell their possessions - Will He return in the second watch or the third (Luke 12:38)? We can all hope it will be the second, or after two thousand years. But when the Holy Spirit wants to say that something is relative to the end of the allotted church period, irregardless whether it is 2,000 or 3,000 years, then it is always relevant to the number three.

Thus, when Sapphira came in to the apostles three hours later, He was telling us that this next event was relative to a message, or even warning, to the second Remnant that would come at the end of the apportioned time given to the church. Thus it is immensely relevant that Sapphira did not come in with her husband, and Peter address both of them at the same time. The separation of these two by three hours testifies to the two-part Remnant separated by Christianity. We will further examine this shortly.

Adding to this testimony of the two-part Remnant is the meaning of the names of these two individuals. Based on their ill actions, one might suspect that the meanings of their names might be somewhat negative and reflect the flaws that led to their deaths. But, this is not the testimony at all. Instead, Yahweh provided witness that He is in fact giving a merciful yet firm warning to the two Remnant whom he loves.

We find that Ananias means - "compassion of Yahweh or mercy of Yahweh." (Interestingly, Ananiah means - "covered by Yahweh.") Although we see here in Ananias the warning that one should not turn away from Yahweh's Remnant covering, the message remains that this is the work in His kingdom for which He will show mercy and compassion; this is the work of the first Remnant. Though the first Remnant had to die, death will not prevail over them and they will rise in the first resurrection and, with the second Remnant who do not die, reign with Yahshua for 1,000 years.

Sapphira provides a warning to the second Remnant who, like Rachel, is the beloved bride that is beautiful to Yahshua. Thus, Sapphira means - "beautiful, splendid, precious." No, there is no name here addressing a fault, but the warning here is to one who is beautiful and precious to Him.

There can be little doubt at this point that these deaths of Ananias and Sapphira, separated by three hours, represent both warnings as well as affirmations as to the GREAT significance of this covering afforded to the two-part Remnant of holding all things in common, as well as the consequence of stepping out from under that covering. How much more evidence is needed in order to see what Yahweh is telling us? It can well be concluded at this point that holding all things in common is indeed Yahweh's covering over His two-part Remnant bride.

What then is the obvious warning given to us here by what happened to Ananias and Sapphira? It is this - get out from your covering Remnant, and you will not escape death. Ananias and Sapphira cast off their covering, and they died. The entire first Remnant as well were forced to likewise step out from that unique covering experience, and they too died. Now, will we as His second Remnant avail ourselves to that necessary covering, or equally step out from under it? Hopefully we will apply the covering.

Sapphira was given the opportunity separate from her husband to make this effectual covering real for her. The report that her husband gave regarding the sell of their property was presented to her by Peter, and she supported that report and thus likewise rejected the covering by equally lying to the Holy Spirit; and immediately she too died. We too will have a separate opportunity and choice to uphold the covering. As the second Remnant, we have the hope and expectation that we will be caught up alive at the end of our time on this earth to escape death. This is our hope, this is our purpose; and selling all must be our covering.

In this account we have found both affirmation that holding all things in common is the covering of the bride, as well as the warning that to depart from this covering has GREAT consequences. Even as we have seen the great significance to the second Remnant in the warning to "Remember Lot's wife" (found only in second Remnant Luke 17:32), let us hear all the more the warning - Remember Ananias' wife!

We have here the record and presentation of events that are not just some casual historical account; but rather, a most specific and, as we see, most significant message regarding the covering of the two-part Remnant that is separated by Christianity; and the warning to not reject that covering.

We will soon proceed to the next section that affords even more evidence that the covering we see so surely testified to here, is in fact that which we suspected from looking at the recorded activities of the first Remnant. But we find that this account of Ananias and Sapphira, that is so revealing and confirming, is clearly contrasted to another's actions that are exemplary of what entering under that covering meant.

We find that this account concerning Ananias and Sapphira begins with the word - "But." If this account began with this word, it is obvious that the Holy Spirit was intentionally seeking to contrast these actions with something else, so that the two contrasting accounts are intended to be far more than mere historical recordings; but rather, intentional, revealing, and meaningful contrasts.

We already know what the message was regarding Ananias and Sapphira. Let us now see what the "But" in this account brought into contrast. In the immediately preceding verses we read:

And Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means, Son of Encouragement), and who owned a tract of land, sold it and brought the money and laid it at the apostles' feet.

This, in contrast to Ananias and Sapphira, was and is to be the faithful response of the Remnant. This is the Son of Encouragement who was faithful to his covering, and by laying his wealth at the apostles' feet, did not have to lay himself at their feet, as did Sapphira. This is the first Remnant Son of Encouragement who later came along beside the teacher of the breach period of Christianity to strengthen and help him, until the time in which a rift of disagreement separated them, creating a breach. The breach between first Remnant Barnabas and Christianity Paul was clear testimony and evidence of the breach created by Christianity.

Thus we see a meaningful comparison - on the one hand was Barnabas, who sold his tract of land and gave all of it for the care of the whole; in contrast to Ananias and Sapphira, who equally sold their land but lied to the Holy Spirit and kept some of it for their own personal well being.

Thus we ask the important question - Do we have here regarding the contrast of Barnabas versus Ananias and Sapphira a mere historical account, or an intentional Divine message?

Given that:

The contrast between faithful Barnabas and unfaithful Ananias and Sapphira was clearly set forth,

The details of this account are so very revealing,

The practice of the first Remnant was in holding all things in common,

The Law of Yahweh requires a covering over the Remnant bride,

Other testimonies throughout the Scriptures affirm these truths,

It is obvious that these events go beyond mere historical accounting, but provide an intentional Divine message that has been concealed until the time of the seeing second Remnant. It is for this Remnant that this message is so vitally important, a message that provides essential information preparing the bride to cover herself, and preparing for the return of Yahshua. One can be a "Son of Encouragement" and sell your possessions to the benefit of the whole, or be an Ananias and Sapphira and hold things for your own personal benefit, removing yourself from your Remnant covering.

We have now seen that (1) money can in fact be a legal covering to Yahweh, that (2) this covering was practiced by the first Remnant, and (3) the covering was confirmed by the consequences for the two who set it aside. Thus, even at this point, we can state with a great degree of confidence that this practice of holding all things in common was and is the covering of the Remnant bride, allowing her to go to Yahweh and to speak on His behalf. But, this is not all that Yahweh has given us in order to more confidently trust that this is indeed the case. Let us now move on to another witness - the teachings of Yahshua and the Luke factor.

"Good Teacher, what shall I do?"

Yahshua was personally with His first Remnant disciples for over three years, teaching them and instructing them regarding the kingdom of God. And noting the response of the Remnant in selling all and holding all things in common, one would have to wonder what there was in Yahshua's teachings that evoked this? Also, what was it that changed this practice that must have been laid out by the Messiah? And finally, how would those teachings apply to the second Remnant, the fulfillment of the work begun by the first Remnant?

As we will find, the answers to these questions, along with a comparison of the unique messages of the gospels, provide some of the most conclusive evidence that indeed the covering that resided over the first Remnant, and will be the covering for the concluding second Remnant, is in fact this obedience to the teachings of Yahshua. Let us now see what Yahshua taught, and what was the basis for the first Remnant adopting the unique lifestyle they did for the first year and a half of the church.

Let us begin by seeing Yahshua's response to a man who came to Him and wanted to know what he must do to obtain eternal life. We must digress here though and note a contrast as to what we would normally think would be the answer to this question.

If someone were to come to you and ask you the question - "What must I do to obtain eternal life?" - what would you say? Probably your answer would be to believe in the Son of God. But is this the answer that Yahshua gave - "Believe in Me"? No it was not.

There is no disputing that believing in Yahshua as Savior is essential to obtaining eternal life; but if that was all there was to it, then one question remains - Upon the asking of this direct question, why was it that Yahshua responded with a different answer? Oh sure, one could retort that Yahshua is the Son of God and He knew the man's heart; but doesn't He know ours as well? And is there not more to obtaining eternal life than just believing? James declared regarding this matter - "You believe that God is one. You do well; the demons also believe and shudder. But are you willing to recognize, you foolish fellow, that faith without works is useless?" (James 2:19-20).

The biggest excuse to not obeying many of the commands of Yahweh is - "I'm saved by faith!" But James went on to say - "For just as the body without the spirit is dead, so also faith without works is dead."

So when Yahshua was asked by the man - "What shall I do to obtain eternal life?" - He addressed the great value of works. "You know the commandments, 'Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.'" This man undoubtedly answered in all sincerity and honesty - "All these things I have kept; what am I still lacking?" (Matthew 19:20). Mark records - "And looking at him, Jesus felt a love for him," (10:21) and said to him, "One thing you still lack: sell all that you possess, and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me" (Luke 18:22).

"One thing you still lack," said Yahshua to the man who desired to obtain eternal life and had kept all the commandments He had mentioned. This phrase, "One thing you still lack," is found only in Mark and Luke. Had the Matthew first Remnant lacked in this quality? No, for they had indeed sold all and held all things in common. Who is it that lacks this quality? Christianity and the second Remnant. There have always been small elements within Christianity that have sought to uphold Yahshua's instruction here; but since the disbursement of the first Remnant following the stoning of Stephen, the church whole has never followed in this practice.

"One thing you still lack" is also the words of Yahshua to the second Remnant. Will they follow in the practice of the first Remnant and the teaching of Yahshua? That is yet to be seen; and it is the purpose of this writing to explore this requirement and provoke others to respond in truth. The fact is though, the second Remnant cannot even be the Remnant or the bride that ascends to the Father without a covering. And if indeed selling all and holding all things in common is that covering, as the mounting evidence assures, then they must be covered with such. Will the second Remnant practice this "one thing"? They must!

"One thing you still lack" should be heard and responded to by all who desire to be a part of Yahweh's second Remnant, being covered by the same covering and obedience of the first Remnant.

"One thing you still lack" is the call to every Christian who desires to go on with Yahshua into the work that must be separate from Christianity, that for 2,000 years has failed to fulfill this "one thing."

"One thing you still lack" is the immensely relevant instruction of Yahshua to which not only the first Remnant responded, but equally must the second Remnant.

"One thing you still lack" are the words given to those who already think they have done much towards obedience and faithfulness to Yahweh, yet one more thing is required.

"One thing you still lack" has only one conclusion - "sell all"!

As you would know if you have read [The Key To Their Understanding](#), and to which we have just eluded, the message of each gospel is directed toward different groups. Luke is very clearly the gospel that is written to the second Remnant. We have just seen the relevance of this in the command - "One thing you still lack." Of these two subject parts of the kingdom - Christianity and the second Remnant - it is the second Remnant that must take upon itself this covering of "sell all." Therefore, Yahweh has a message that is specific to the second Remnant. Let us now look at another message that is only found in Luke and, most appropriately, is tied specifically to the return of Yahshua and the wedding feast! Once again, this is a message unique to the second Remnant Luke bride. The main text we want to consider here is in bold print; but it is of great value to also examine its context per the immensely relevant verses preceding and following it.

"Consider the lilies, how they grow; they neither toil nor spin; but I tell you, even Solomon in all his glory did not clothe himself like one of these. But if God so arrays the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you, O men of little faith! And do not seek what you shall eat, and what you shall drink, and do not keep worrying. For all these things the nations of the world eagerly seek; but your Father knows that you need these things. But seek for His kingdom, and these things shall be added to you.

Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. Sell your possessions and give to charity; make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys. For where your treasure is, there will your heart be also. Be dressed in readiness, and keep your lamps alight. And be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks.

Blessed are those slaves whom the master shall find on the alert when he comes; truly I say to you, that he will gird himself to serve, and have them recline at table, and will come up and wait on them. Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves. And be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into. You too, be ready; for the Son of Man is coming at an hour that you do not expect" (Luke 12:27-40).

This is the command of Yahshua that obviously had great influence on the first Remnant who followed His clear instruction as they fully anticipated His very soon return. Why would they need possessions when Yahshua would return and set up His kingdom? But the first Remnant did not anticipate the breach that was to follow, and Paul came along with the alternate teaching that sealed the close of this covering - "If anyone will not work, neither let him eat" (2 Thessalonians 3:10).

But since this was the response of the first Remnant - fully anticipating the imminent return of their Master - would it not also be the response of the second Remnant who are the Elijah and prepare the way for the return of the Messiah? If you truly believed that Messiah was returning soon, would you have cause to hold onto what you possess that is of this world? Would you too become like the first Remnant and follow the instruction of Yahshua and "Sell your possessions and give to charity; make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys"?

Where are a people who will once again practice these words of Yahshua? Are these words not most relevant to a people who will be His bride and prepare the way for Yahshua's return? And are they not most relevant to a people who are the fulfillment of this message that is uniquely recorded in Luke - the second Remnant? Yes, they are relevant; and the second Remnant is called to and will follow this instruction, even as practiced by the first Remnant.

And let us note here that what Yahshua asks of His second Remnant, is nothing that He Himself has not first practiced. We too must have the same response as Yahshua if we are to receive the kingdom of heaven that He will bring to this earth, so that we might reign with Him.

"The kingdom of heaven is like a treasure hidden in the field, which a man found and hid; and from joy over it he goes and sells all that he has, and buys that field. Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold all that he had, and bought it" (exclusive to Matthew 13:44-46).

Now, tell me that upon the time of the return of Yahshua there will not be a people who will equally see this great value that is before them and follow in the ways of Yahweh and the instruction of Yahshua and will not sell all for the sake of the kingdom that is imminently upon them? Considering the clear instruction of Yahshua and the faithful example of the first Remnant, can there be any question that just before Yahshua's return, there will be a people who will equally obey and sell all for the sake of the treasure/the pearl of great value? Where are a people who will hear these words, will believe, and truly obey?

Other passages exist that contain messages unique to the Luke second Remnant (and sometime paired up with the Matthew first Remnant) that are worth noting here. In harmony with the two-part bride, you will find that the word "wedding" is only found in first Remnant Matthew and second Remnant Luke, and never in Christianity Mark that will not participate in the wedding or the wedding feast. Nine times the word wedding is used in Matthew. There are nine shoots in the

orchard of the bride of Yahshua - "A garden locked is my sister, my bride, a rock-garden locked, a spring sealed up;" and then it goes on to list the nine shoots (Song of Solomon 4:12-15). But you will notice that regarding this spring that is "sealed up," in verse fifteen it is released to be a "well of living water, and streams flowing from Lebanon." This rock-garden locked and stream that was sealed up with the close of the first Remnant, will be opened once again and the stream will become living and flowing water under the second Remnant.

As noted, the word "wedding" is never used in Mark; but in Luke it is used two times. Two is the number of witness, and the Luke second Remnant will indeed be the witness of the soon return of Yahshua.

Another interesting message that is provided to us through a gospel comparison is found in the disciple's response to Yahshua's calling to follow Him. In Matthew 4: 20 we read that when Yahshua called Peter and Andrew, "they immediately left the nets, and followed Him." In Matthew 9:9, when Matthew was called, "he rose, and followed Him."

Similarly, in Mark we read that when Yahshua called these men, they followed in like fashion - Peter and Andrew "left the nets and followed Him" (1:18), and Matthew "rose and followed Him" (2:14).

These are the messages from Mathew and Mark, and they are remarkably similar - in each case they left what was at hand and followed Yahshua. But in Luke with its message to the second Remnant, we see a distinctly and, once again, consistent message. Let us see what Yahweh has to say to the second Remnant that has the unique responsibility to prepare the way for Yahshua's return.

In Luke, Peter and Andrew did not just leave their nets, but "they left **everything** and followed Him" (5:11). The significance of this clear and total commitment expressed here in Luke is made more sure, in that Yahweh has provided a double witness to this. Not only do we read here that Peter and Andrew "left **everything**," but when we read the account regarding Matthew, we equally see that he too "left **everything** behind, and rose up and began to follow Him" (5:28). So Yahweh has given His second Remnant a double witness that theirs is a unique and complete calling - "Leave **everything** and follow Me!"

This should not be so surprising. Think about it for a minute. If Yahweh were to have a people that would be called out of Christianity and prepare the way for the return of Yahshua, would it not be even more surprising that they would remain indistinguishable from everyone else, particularly in light of Yahshua's teachings? Would it not seem that this unique Elijah work would have a commitment level that would be exceedingly high - "**everything**"? When the Son of God returns to this earth, is it not reasonable to expect that the Holy Spirit would first call out and set apart a people who would keep His teachings, **including selling all and following Him**? No, the second Remnant cannot be the same ol', same ol' that has been going on for 2,000 years. He will call a people to be His bride who will obey Him - "If you love Me, you will keep My commandments" (John 14:15). And one of His commandments, a command that is unique to the

Luke company, is - "Sell your possessions and give to charity; ... For where your treasure is, there will your heart be also."

Remember, the Luke company is the fulfillment of that work initiated by the first Remnant; it is the work that completes the house. The second Remnant will and must pick up where the first left off. What must be the level of commitment for the second Remnant? Nothing short of - **everything!**

We want to address another clear message once again unique to Luke; but before we do, let us consider another revealing account that is most applicable to what we are studying here. It will not only confirm what we have been discovering, but will add more pieces to this expanding picture as well. This is the account of highly prophetic Elijah.

ELIJAH

It has been stated many times before in these writings that "Elijah," who prepares the way for Yahshua's return, will be the second Remnant. We will not digress on this, as there is already sufficient evidence, but we find that very often Elijah provided both intercessorial as well as revealing patterns of the Remnant.

One of the most revealing and oft cited examples of this is when Moses and Elijah were on the mount of transfiguration with Yahshua. This is a very vivid picture of Yahshua glorified with His two-part Remnant - the Moses first Remnant that had to die first in order to enter into the "promised land," as well as the Elijah second Remnant that will ascend into heaven alive. But as we will see in this account, Elijah can often prophetically represent either Remnant, or sometime even both.

Elijah is first mentioned in 1 Kings 17. In the first verse of that chapter, with relatively no introduction, we read that Yahweh was going to bring a drought on the land that would be controlled by Elijah's word. Significantly, this is the same power that was pictured in Revelation 11:6 with the two witnesses. The reason for this similarity is that the two witnesses in Revelation are the Remnant, the Elijah; and it is by their power or word that a drought has been on the land for two "years," or really 2,000 years; and it will be by their word(s) that this drought is terminated. The drought that has been on the land is the drought of the Spirit and truth.

At the initiation of this drought, Elijah was instructed - "turn eastward, and hide yourself by the brook Cherith." There he would drink from the brook and the ravens would provide food for him. But this would not be the only place of refuge for Elijah. He would have two places of provision, even as there are two Remnant, even as there were two remnant taken out of Sodom with Lot. Elijah's two places of miracle provision are prophetic pictures of the provision for the two Remnant - both physically as well as spiritually.

In both of these locations, Yahweh took personal miraculous responsibility for the wellbeing of Elijah. This first provision at the beginning of the drought, in which he was hidden beside a brook and fed by the ravens until the brook dried up, is a picture of the first Remnant who received Yahweh's special provision; but in time it too dried up. No longer did they hold all things in common, nor were they under the promise and hope of the former rain. That brook dried up and the work of Christianity began under Paul.

When the brook Cherith dried up, Yahweh spoke to Elijah and sent him across the Jordan westward to a place between Tyre and Sidon called Zarephath. At Zarephath we find Elijah entering into the second Remnant place. It would be profitable for us to note what happened there; we are that Remnant and we have a highly invested interest in learning from this. Take time to thoughtfully read this account.

So he arose and went to Zarephath, and when he came to the gate of the city, behold, a widow was there gathering sticks; and he called to her and said, "Please get me a little water in a jar, that I may drink." And as she was going to get it, he called to her and said, "Please bring me a piece of bread in your hand." But she said, "As Yahweh your God lives, I have no bread, only a handful of flour in the bowl and a little oil in the jar; and behold, I am gathering a few sticks that I may go in and prepare for me and my son, that we may eat it and die." Then Elijah said to her, "Do not fear; go, do as you have said, but make me a little bread cake from it first, and bring it out to me, and afterward you may make one for yourself and for your son. For thus says Yahweh God of Israel, 'The bowl of flour shall not be exhausted, nor shall the jar of oil be empty, until the day that Yahweh sends rain on the face of the earth'" (1 Kings 17:10-14).

This is precisely where this second Remnant work is right now. The spirit of Elijah is entering into it and the call in many regards is to provide out of the little bit of what we have. This is a definite provision or response of faith. This is the same response required at the promise land when the numbered priests were required to place their feet in the water before Yahweh would perform His miraculous work. As such, this can be a very difficult and most trusting place to be. Can you sense or imagine the difficulty that this woman might have experienced when she walked home with her dying son and took that last bit of life-sustaining flour and made a cake for Elijah? We as His Remnant bride have the same call - "Respond in faith with what little you have, and I will bless it."

Notice that the woman had only a "handful" of flour, a "little" oil, was gathering a "few (literally, two)" sticks, and that Elijah called to her to bring him a "little" water in a jar and instructed her to make him a "little" bread cake and bring it to him. This is the exact message in the second Remnant testimony found in Revelation - the church of Philadelphia. (Smyrna is the first Remnant.) To them we read - "I know your deeds. Behold, I have put before you an open door which no man can shut, because you have a little power, and have kept My word, and have not denied My name" (Revelation 3:8). This is the message to the second Remnant. What all it will mean for us, we will see.

We do know that the beginning of this bride work has produced a little rib, only a few believers; and that when Elijah prayed for rain, His answer began with a cloud the size of a man's palm - a little cloud. Equally, when Ezekiel was led to the water coming out from the eastern gate of the temple, its source was nothing more than a trickle, but in measured increments it became a river deep enough in which to swim. And when the second remnant was taken out of Sodom, they went to a "small" town, the name of which meant "little." And entirely relevant to the subject of what we are studying, when Yahshua gave His instruction to "sell your possessions and give to charity" in order to receive His Father's kingdom, He proclaimed this only after first addressing these hearers as specifically His "little flock." One cannot call the vast 2,000 year mass of Christianity the "little flock" to whom He will give His kingdom; and they did not "sell all." Thus, little in size, little in strength, or little in initial evidence, the second Remnant is clearly identified with smallness.

Let us now see what took place next with this widow at Zarephath.

So she went and did according to the word of Elijah, and she and he and her household ate for many days. The bowl of flour was not exhausted nor did the jar of oil become empty, according to the word of Yahweh which He spoke through Elijah (vss. 15-16).

Considering that the call and the covering of the second Remnant is to sell all and hold all things in common, this widow and the miracle provision to her and Elijah and her household is a remarkable and affirming testimony of this. In fact, we find in both cases - at the brook Cherith and here at the widow's home in Zarephath - the testimony is one of provision, though there be lack of labor. Elijah first received his provision at the brook by ravens, and second by the unending supply of flour and oil in the home of the widow. We already see what this provision meant for the first Remnant - they all sold their possessions and held all things in common. Is there any question that according to this testimony we have here with Elijah and the two places of provision afforded him during the drought, that the second Remnant will also receive their provision by some common and unique "passive" provision?

Granted that this testimony is more spiritual in its message than it is physical (in other words, the drought is the drought of the Spirit and truth in the church); but nonetheless, considering the testimony of the first Remnant, as well as the teachings of Yahshua, the law of coverings, and the testimony of the Scriptures, there is clearly a message here as well that has to do with this matter of physical provision.

There is so much more here that could be addressed relative to the two Remnants. If you read further in the account, you find that the widow's son dies and Elijah brings him back to life by lying on him three times. In the writing *Carmel*, we considered the testimony of the second Remnant and the reviving of the Shunammite woman's son by Elisha lying on him twice. There is clearly that same testimony here as well; and you will notice that the boy was equally revived specifically in the "upper room," a quite obvious testimony to the beginning place of the first Remnant where the Holy Spirit was first given to those 120 waiting disciples.

Before we close this examination of Elijah, we have to consider one more point that is well worth noting. This is most certainly related to the subject of this writing, but includes far more than just our response to money and possessions.

We have seen on many many occasions that Yahweh often uses names and their meanings to add testimony to circumstances that of themselves already testify to Yahweh's plans and works. This is true as well here with Elijah's two places of refuge.

The first place where Elijah received care was at the brook Cherith. Cherith means - "separating or dividing." What happened to the Remnant at the stoning of Stephen? Were not the two Remnant separated or divided from each other?

This same message is seen in our two frequent Remnant representatives, Moses and Elijah. When it was time for first Remnant Moses to die, he was directed to "Mount Nebo (meaning, 'messenger'), to the top of Pisgah (meaning, 'divided'), which is opposite Jericho" (Deuteronomy 34:1). Strikingly, first Remnant Moses went to a mountain called "messenger," and died at a place called "divided," to later be united on the mount of transfiguration with "the messenger," Elijah, and was no longer divided from his second Remnant witness, who had actually ascended alive at the same location as Moses (2 Kings 2:6-9, 15)! Here again though in this absolutely marvelous testimony, we see the "Cherith" first Remnant message of the two Remnant being "divided."

This is equally the testimony found in the equally Remnant message regarding the birth of the twins of Judah through Tamar. The first-born was Perez, whose name means "breach." His birth was then followed by the birth of Zerah, whose name means "light" (the same meaning of second Remnant Luke). The testimony of the birth of the first-born is one of a breach or a separation; and this is precisely what took place with the two Remnant - they were separated, there was a breach between the two. The breach of Christianity separates the two Remnant. Thus we see the testimony of Elijah going first to the brook Cherith, or "separating, dividing."

From there Elijah went across the Jordan to a town between Tyre and Sidon which was called Zarephath. With Cherith representing the first Remnant and the separation of the two Remnant, what now does Zarephath hold in its representation of the second Remnant?

We find that the meaning of Zarephath is - "place of refinement, smelting place, or place of purification with fire"! Anyone who desires to be a part of the second Remnant should be ready and willing to go into the fire of purification. No, this does not mean that we are going into some "great tribulation" period that will try us. This is not necessary for our trying and testing, and it will not happen. There is a refining that is hotter than persecution - the refining of willful choice, where in faith one lays down old beliefs and worldly possessions. There are a lot of personal hang-ups, old doctrines, pride, and worldly possessions that will be given up by capture to Yahshua, that can be more difficult a process than if we were captured and our worldly goods were forcibly removed by an oppressive enemy. **The choice of willing release requires far more refinement in one's person than forced forfeiture.**

The second Remnant will be characterized by refining and smelting in our personal as well as social lives. The choice to sell all will mean giving up the cares and ways and possessions of this world. This alone will be a great refining process in us. No longer can our affections, future, or our confidence be based on things - homes, furnishings, boats, cars, land, businesses. All that is of this world cannot be our inheritance if we want to receive that inheritance that is above. And that process of giving all of this up to receive that which is from above, will be a process of refining in our lives.

This lifestyle, this commitment, this covering will mean the ridicule, misunderstanding, and passionate pleas from friends, Christians, and family. It will mean dropping old doctrines that were once held to be sacred and even "a pillar of the faith." These kinds of changes can be difficult.

There will obviously be personal changes and refinement in our lives from old ways that have to go, old "rights," old personal expectations, old admirations, old affections; whatever the refinement that is needed in us, which varies from person to person, can well be expected for the Remnant that will prepare the way for the return of Yahshua and will be His bride. **Yahshua is coming from above, to receive a bride whose affection is on that which is above.**

This Remnant will come following 2,000 years of corruption, error, and adultery with this world, and there will be much that must go as Yahweh feeds us His truth and brings light into our lives (in order that we might become light to the world). This is the place of the second Remnant - Zarephath, the place of purification and refining by fire!

No, this is not a time of physical need and testing relative to some "great tribulation," any more than the first Remnant's provision was a product or state of tribulation. Quite the contrary, the period of the first Remnant was clearly marked by the unique absence of persecution, which did not begin until this period ended with the stoning of Stephen. Only then did outright persecution take place. Rather, we read that they were "having favor with all the people" (Acts 2:47). And while their unique behavior did separate them from others, which is the explicit work of the Spirit (as we will see later), they were greatly respected for their actions - "But none of the rest dared to associate with them; however, the people held them in high esteem" (Acts 5:13).

The provision that came to the first Remnant came from a voluntary relinquishing of everyone's possessions, even as the second Remnant must do likewise. When Peter declared to the lame beggar outside the temple - "I do not possess silver and gold, but what I do have I give to you" - he was declaring the covered state of the first Remnant - "I have left everything and have nothing to give to you but what has been given to me - walk!"

This is the calling of the second Remnant as well - "I do not possess silver and gold." If we are to be able to say to others - "walk!" - we as the second Remnant must first be able to say - "I do not possess silver and gold."

Yes, it is one thing to be a martyr by oppression, but it can be far greater to be a living martyr by choice, to be a living sacrifice, willingly giving up everything to follow Yahshua. The choice to obey and "sell all," freely giving up one's possessions, plans, and future, is the voluntary "martyrdom" of a disciple.

This completes our consideration of the testimony of Elijah and his two Remnant places of unique provision. This testimony is only one more evidence in our consideration that selling all and holding all in common is in fact the required covering over this two-part bride, providing the legal right to come out of the "husband," the body of Christ, and to go directly to the Father in order to commune with Him and proclaim to others on His behalf.

OTHER ATTESTING WITNESSES

There are two individual groups in the Bible that most frequently characterize or typify the Remnant. These two groups are the Levites and women. The Levites typify the Remnant in that they are the priesthood whose work is to minister to Yahweh, to minister in the functions of the temple of Yahweh. Women typify the Remnant in that they represent the bride, and the Remnant is the bride of Yahshua. These two unique groups provide a consistent witness of the one common work of the Remnant.

Why would these two groups provide this testimony; what is it about them that lends to this representation? Certainly they are distinctly different from each other, particularly in that a woman could never be a priest or serve in priestly activities and services. A woman was excluded from religious activities. So what is it that provides a common expression lending these two to a like representation? The answer is that neither of these seemingly dissimilar groups possessed the things of this world.

The Levite did not possess the things of this world because he belonged to Yahweh. When Yahweh killed the first born in Egypt in the final plague, He made claim to all the first-born Israelite males for sparing them. But, in an even exchange (which we have already covered), He chose rather the Levites in the payment of that debt of ownership, an ownership that meant that they would serve Him in the functions of the temple (Numbers 3:40-51).

This ownership not only set them apart in function from all the other sons of Israel, but also in their relationship to the things of this world that Yahweh would provide. In Numbers 18:20 we read - "Then Yahweh said to Aaron, 'You shall have no inheritance in their land, nor own any portion among them; I am your portion and your inheritance among the sons of Israel.'"

So, what did the first Remnant do when the church was initiated? They actually followed in practice precisely what was commanded of the Levite; not because they were bloodline Levites, but in truth they were the spiritual Levites. In this position, both in act and in attitude, they practiced not owning "any portion among them."

This obviously did not mean that they had no property at all, for they had to live somewhere, even as did the Levites. But their attitude was, as we read - "What I do possess is not mine. It is owned in common and if there is a need and the need is best met by my selling property, then let the needs be met." While they obviously still possessed some property, they did not regard it as their own. Why? Because they had become spiritual Levites, and Yahweh was their inheritance, their portion.

This is precisely the same economic position of the other subject testimony of the Remnant - the woman, the bride. All property was inherited through the man. The woman did not have an inheritance in the land. Even when all the men in Naomi's house died, this did not mean that the land then went to her. No, the land was to be redeemed by the closest male kin, which through a process went to Boaz.

So even as it was said of the priest, "You shall have no inheritance in the land," this was likewise true for the woman - she also had no inheritance in the land. Thus, in regard to an inheritance in this world, the woman was in reality priest-like. She, like the Levites, had no inheritance. Her provision was totally dependent upon and relative to whom she married. In like position as the priest, her husband was her "portion." Does this strike a cord? In today's culture, this requirement for women would be viewed as wrong or unjust; but, we can be most glad that this is Yahweh's way, His law, and His plan, even if modern man does not follow it.

The way, law, and plan of Yahweh provides for the woman, the bride, to obtain her possessions based solely on marriage; and Yahweh has a blessing for the bride which is only possible through this.

The bride of Yahshua is in the masculine body of Yahshua until the time for her to come out. We have seen in the writing *Carmel*, that when she comes out, the male is actually legally dead (asleep), and she is free to be joined to another. This is precisely what happened for Abigail and Bathsheba. The death of their first husbands allowed them to be joined to David. Granted, this is mixing patterns; but hopefully you get the point.

What was the wellbeing and daily provision for these two women? Before the death of Nabal and Uriah, their wellbeing was limited to what was possessed by these former husbands. But, with the death of these two men, the two wives' provisions were immediately increased to that of the household of a king. In one moment they went from a regular wife and widow, to an intimate identity and relationship and having possessory rights with royalty (or royalty to be). What made this possible? Was it their ingenuity or their hard work? Was it by their planning or scheming? Was it by their might and strength to conquer another? No, it was the provision that comes by the place of the bride, the woman, who, like the Levite priest, did not have an inheritance in this world, but her portion was in being united with the one who chose her. Thus we see not only the law of provision for the woman in her similarity to the Levite priest, but also the GREAT benefit this means for the bride, the woman. This law of Yahweh allows the bride of Yahshua to receive everything that Yahshua has in one swift moment, strictly based on her marriage to Him. Thus, it is the bride right, and not might, that affords this provision! For the

bride, it means going from common existence to royalty in one brief ceremony. No labor, no pain, no conquering, no struggling - only love!

For this bride of Yahshua to take her position, for the Remnant to take their position of Levitical priesthood, they must likewise be in a position of having no inheritance in this world; for as Yahshua said only in Matthew and Luke - "where your treasure is, there will your heart be also." Yahshua wants to possess the heart of His Remnant bride; thus her heart cannot be attached to the possessions and the cares of this world, any more than His was - "the Son of Man has nowhere to lay His head" (found only in Matthew and Luke).

If we truly believed that we would soon ascend to be with Yahshua and reign with Him, would we hold onto the things of this world? Would they hold attraction and meaning to us? They held not attraction for Yahshua. They held not attraction for the first Remnant. All the possessions of the first Remnant were deemed as nothing more than common property, something to be sold when the common need arose. Why would they hold onto these earthly things? Yahshua was returning soon. What was more important - the kingdom, or the things of this earth? For the first Remnant, possessions were nothing more than items to facilitate the return of the coming King. And He would have come, He would have completed the work that He began, if it was not necessary for the first Remnant to be separated from the second Remnant, if there did not have to be that long dry breach.

The breach came, and the church lost sight of what was necessary in order to be the legal bride, the Levite. So the church began to amass possessions; the people were told by Paul - "If you don't work, you don't eat," and for 2,000 years the body of Yahshua has labored and warred in its masculine role. All the while, in clear contrast it has been written - "A favored woman attains honor, and violent men attain riches" (Proverbs 11:16). While the masculine body of Christ church has amassed riches for 2,000 years, the Remnant bride will not seek to possess riches, but will rather seek the favor that comes from being joined to another, to Yahshua the King.

Through these two uniquely related testimonies, we see yet another great evidence that the requirement for and the covering of the bride will be this first Remnant example of selling all and holding all things in common. This is a necessary part of becoming the bride, the woman, as well as becoming a Levite priest in the service and ownership of Yahweh. For both, their inheritance is not in the things of this world.

Before closing this section, we see that this voluntary poverty associated with the woman and the Levite is equally shared with one other group. Who is it that might have such similar association as well as promised blessing? The answer is - the poor. Yes, it is once again, to varying degrees, this matter of one's relationship to worldly possessions that unites the poor, the woman, and the Levite priest into one common testimony. Certainly there are obvious differences in these three, but there is this one common tie that unites them. And once again we see Yahweh's promised blessing to this third Remnant-attesting group. Let us see what Yahshua said concerning the poor, knowing that these teachings surely had a very dramatic and persuasive influence on our first Remnant examples.

Let us begin by seeing how Yahshua began His "beatitudes." This is His teaching as recorded in second Remnant Luke 6, verse 20.

And turning His gaze on His disciples, He began to say, "Blessed are you who are poor, for yours is the kingdom of God."

Note, He did not say here "poor in spirit," as recorded in first Remnant Matthew 5:3. This varying degree of requirement or commitment is in keeping with the testimony we saw concerning the disciples more committedly leaving "everything" in Luke when called by Yahshua. Also, as we have similarly seen, none of these "beatitude" teachings are even recorded in Christianity Mark.

No, in Luke He plainly said - "Blessed are you who are poor," period, "for yours is the kingdom of God." Did He mean what He said, that the poor are blessed with receiving the kingdom of God? When we see the most significant calling and purpose and place of the poor second Remnant, and that this message is recorded specifically and uniquely in second Remnant Luke, it is obvious that this message is intentional, very specific, as well as most significant! To the second Remnant who are called to sell all and hold all things in common as a legal atonement or covering over them, this is a MOST significant command! As such, this Luke message deserves being repeated - "Blessed are you who are poor, for yours is the kingdom of God."

Did the disciples, the apostles, voluntarily become poor under the teachings of Yahshua? Indeed they did! Per His teachings, we read the words of the disciples - "Behold, we have left our own things, and followed you." Yahshua then said to them - "Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who shall not receive many times as much at this time and in the age to come, life eternal" (Luke 18:28-30). These were the attitudes and actions, as well as the environment, that Yahshua created while upon this earth. These were the practices set forth and followed when the church began with the first Remnant. And these (This only we can finish.)

Let us once again look at another message that is unique to second Remnant Luke. We find this poor Remnant message and example most often here in Luke, to the extent that the consistency of this unique message goes beyond the possibility of chance. Luke very clearly has a distinct message of "selling all," of giving to the poor, of being poor, and as such receiving His kingdom. We have seen evidenced on several occasions up to this point this unique message in Luke; but you can be assured there is more. This message of becoming poor is most consistent in Luke. Let us continue with this examination by reading Luke 14:12-24.

And He also went on to say to the one who had invited Him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return, and repayment come to you. But when you give a reception, invite the poor, the crippled, the lame, the blind, and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous."

And when one of those who were reclining at table with Him heard this, he said to Him, "Blessed is everyone who shall eat bread in the kingdom of God!" But He said to him, "A certain man was giving a big dinner, and he invited many; and at the dinner hour he sent his slave to say to those who had been invited, 'Come; for everything is ready now.' But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.' And another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.' And another one said, 'I have married a wife, and for that reason I cannot come.' And the slave came back and reported this to his master.

Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.' And the slave said, 'Master, what you commanded has been done, and still there is room.' And the master said to the slave, 'Go out into the highways and along the hedges, and compel them to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste of my dinner.'"

Once again we see the message in Luke - "Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame." And not just once did He send them out for that purpose, but you will notice that in harmony with the calling out of the two Remnant, He specifically sent the message out two times. These two callings will obtain the two ingatherings of poor dinner guests, in order that His house may be filled! As Yahweh now for the second time sends out the call for His second Remnant dinner guests, many of those who hear the message will not be able to respond. Why? Because like the "friends" who were first invited, they likewise will be too involved and too caught up in the cares and responsibilities of this world.

Who will respond? The poor, the crippled, the blind, and the lame. Does this describe you? Many I talk to feel very crippled and weak and lame. And we are all blind; the only way we can see is to admit our own blindness. And yes, we are poor. We lack very much the wealth of that which is from above - the true riches. And though this parable is certainly intended to pertain to more than just literal riches, it is most unique that this message of the poor being invited to His dinner is once again in Luke. Let us now note one more message that is again unique to Luke. And equally, the message has to do with giving to the poor.

This time we see the account involving a man who, like the identity that is so often assigned to the Remnant, was "small in stature." As we have seen earlier in this writing, the second Remnant is characterized as being small - small in strength and small in size. Here we find as recorded only in Luke a man who was equally and quite prophetically small - Zaccheus.

In addition to the Remnant-attesting size of this man, Zaccheus' name carries with it the testimony of the Remnant. In the account involving Elijah, we saw two significant testimonies (in addition to the matter of miracle provision). One was the matter of smallness; the other was in the meanings of the names of the two places where Elijah was cared for during the drought. Here we found that Zarephath meant - "refining or purifying by fire."

While Zaccheus was equally a small man, even as Elijah's provision came from the widow's small portions, Zaccheus' name is unmistakably similar in meaning to that of the town where Elijah found refuge and provision. Zaccheus means - "cleansed or purified."

So once again we find the common testimonies of smallness and purification - both unique and often repeated qualities of the second Remnant. (We will consider this matter of cleansing once again in this writing.)

In this account concerning Zaccheus, his small size produced the situation that when Yahshua went to him there in Jericho, he was up a tree. He did this in order to see Yahshua; but it cannot be helped to note that, for the Remnant, we too when called by Yahshua are "up a tree" in several regards. One, in desperation out of our own plight, yet in another way in that we are desperate to see Yahshua. Thank Yahweh that as Yahshua passes our way, He stops to call this little Remnant bride out of their tree.

But what is the response of this little man as he dined with Yahshua? This little man stood to his feet and declared the Remnant testimony regarding his own possessions - "Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give it back four times as much" (Luke 19:8).

"Well," you might note, "he did not give all." No, but when one reads that he made his commitment to give back four times as much to those he defrauded, you wonder what this tax-gatherer might have had left of this remaining half. According to his own accounting, and you can be sure that this man according to his trade was a good accountant, he knew that he could not give all that he had. His need to maintain some of his money to attempt to reconcile his wrongful actions was a testimony to his purified heart.

Obviously this was pleasing to Yahweh, for in response to his standing (in more ways than just physical), Yahshua declared - "Today salvation has come to this house." Salvation is coming to the Remnant as a result of their Zaccheus-like response regarding their own possessions.

This account concerning Zaccheus is likewise in clear contrast to the events that occurred immediately before this. Just outside of Jericho, the rich young ruler approached Yahshua and could not give up his possessions (Luke 18:18-30). Oh such a contrast of these two men and the events that occurred so close in time and place. The one could not divest himself of his possessions, and walked away very sad; and yet the other freely gave of his possessions, and salvation came to his house. Basically the only event separating these two encounters was that a most desperate and persistent blind man was healed and received his sight. Do you think that there may be some intended significance to this contrast and the event in-between? Intended or not, the truth is quite evident - we too will reject Yahweh's covering over the bride if He does not heal our blinded eyes to respond to His call to sell all and follow Him. We are up a tree and he is calling us to come down and sup with Him. What will be our stand? Will it be the response of the rich young ruler, or will it be the contrasting response of the little man, Zaccheus? The contrasting message here in Luke once again seems much too obvious to ignore.

Let us take a break from examining what the Scriptures specifically teach and reveal, and see what it is that Yahweh has attested to in history regarding this Remnant practice of holding all things in common. History is very important to consider in discerning what Yahweh is doing and what He will do. Remember, all creation groans and travails for the revelation of the sons of God, and we should be able to see in creation not only this groaning and travailing, but reflections of what Yahweh will do in finally bringing forth these sons. Remember, history is nothing more than "His story," and as such we should be able to see His repetitive plans and ways in it (since there is nothing new under the sun).

HIS-STORY, PART I

Yahweh has for centuries kept in the heart of men this burning urge to disregard the things of this world and live a life free of earthly affections, regarding possessions as no more than provision for the common needs of others, and thereby preparing himself for the Millennial return and reign of Yahshua. What is it about this quest in man that keeps urging him in this direction, despite the seemingly frequent failures, shortfalls, and disappointments. One might look at these deep heartfelt and utopian-like attempts as being an evidence that, see, they do not work. For the skeptic, this is an expected response. But on the other hand, for the sincere and honest inquirer who is willing to take the risk of discovering truth, this continuing repeated quest of men throughout history to seek the kingdom of God by these practices exhibited by the first Remnant, and even before them as we will see, is an affirmation of its Divine purpose.

Men and women throughout the centuries have prepared for the return of Yahshua by devoutly practicing those things that the first Remnant knew to be necessary from their personal relationship with the Messiah and firsthand knowledge of His teachings. Who in history would be better scholars and examples of what must take place to prepare the way for the return of the Messiah than those who were intimately aware of His teachings? And since that time, men and women convinced and anxious for His return have turned to the first Remnant as their example.

In this first section on His-story, we will look at what history up to the 1517 Reformation has equally preserved for us regarding this oft repeated response, and the nature of these practices followed by those who pursued them in their sincere and complete devotion to God. But before we see these, let us see that these practices not only existed before the teachings of Yahshua and the first Remnant, but were taking place in a very successful community at the precise time of these events.

One-hundred years before Yahshua was born, a community of devout men that came to be called the Essenes began to live their lives very similar to what Yahshua would teach. The Essenes are the first in recorded history to adopt the lifestyle of holding all things in common, though undoubtedly there were others before them. The Jewish philosopher of the Egyptian dispersion, Philo of Alexandria, who lived between 30 BC and 40 AD, as well as the contemporary and famous Jewish historian, Flavius Josephus, preserved for us a rather thorough description of

these Essenes. There is also a brief account from Pliny the Elder. The Essenes are most often regarded as the source of the Dead Sea Scrolls, where equally codes of conduct and life liken to that of the Essenes were found.

To capture a taste of the zeal, anticipation, and beliefs of the Essenes, let us quote from these two noted historians. For the sake of this writing, we will limit ourselves to those aspects of their lives that have to do with our own quest of understanding the covering over the bride. Here first is an in-part quote from Philo of Alexandria.

They do not hoard silver and gold and do not acquire great landholdings; procuring for themselves only what is necessary for life. Thus they live without goods and without property, not by misfortune, but out of preference. ... They honor virtue by foregoing all riches, glory and pleasure. Further, they are convinced they must be modest, quiet, obedient to the rule, simple, frugal and without mirth. Their life style is communal. They have a common purse. Their salaries they deposit before them all, in the midst of them, to be put to the common employment of those who wish to make use of it. They do not neglect the sick on the pretext that they can produce nothing. With the common purse there is plenty from which to treat all illnesses. They lavish great respect on the elderly. With them they are very generous and surround them with a thousand attentions. They practice virtue like a gymnastic exercise, seeing the accomplishment of praiseworthy deeds as the means by which a man ensures absolute freedom for himself.

They possess nothing of their own, not house, field, slave nor flocks, nor anything which feeds and procures wealth. They live together in brotherhoods, and eat in common together. Everything they do is for the common good of the group. They work at many different jobs and attack their work with amazing zeal and dedication, working from before sunrise to almost sunset without complaint, but in obvious exhilaration. Their exercise is their work. Indeed, they believe their own training to be more agreeable to body and soul, and more lasting, than athletic games, since their exercises remain fitted to their age, even when the body no longer possesses its full strength. They are farmers and shepherds and beekeepers and craftsmen in diverse trades. They share the same way of life, the same table, even the same tastes; all of them loving frugality and hating luxury as a plague for both body and soul. Not only do they share a common table, but common clothes as well. What belongs to one belongs to all. Available to all of them are thick coats for winter and inexpensive light tunics for summer.

And from Josephus we read:

They despise riches. When they enter the sect, they must surrender all of their money and possessions into the common fund, to be put at the disposal of everyone; one single property for the whole group. Therefore neither the humiliation of poverty nor the pride of possession is to be seen anywhere among them. ... They are not just in one town only, but in every town several of them form a colony. They welcome members from out of town as coequal brothers, and even though perfect strangers, as though they were intimate

friends. For this reason they carry nothing with them as they travel: they are, however, armed against brigands. They do not change their garments or shoes until they have completely worn out. They neither buy nor sell anything among themselves. They give to each other freely and feel no need to repay anything in exchange.

The Essenes were also celibate, and their community was essentially for men only. This practice of celibacy was often a part of American Christian communal groups as well. And as a final historical account, let us see what Pliny the Elder wrote regarding them.

To the west (of the Dead Sea) the Essenes have put the necessary distance between themselves and the insalubrious shore. They are a people unique of its kind and admirable beyond all others in the whole world; without women and renouncing love entirely, without money and having for company only palm trees. Owing to the throng of newcomers, this people is daily reborn in equal number; indeed, those whom, wearied by the fluctuations of fortune, life leads to adopt their customs, stream in in great numbers. Thus, unbelievable though this may seem, for thousands of centuries a people has existed which is eternal yet into which no one is born: so fruitful for them is the repentance which others feel for their past lives!

According to historical accounts, it appears that the Essenes existed for the remarkably long period of about 100 BC to 100 AD, and were one of three prevailing religious divisions at the time of Yahshua - the Pharisees, the Sadducees, and the Essenes. Thus, when Yahshua was traveling around Palestine and teaching others to sell all and give to the poor, this was nothing new; there were numerous communities of Essenes practicing this. When the first Remnant were harkening to the teachings of Yahshua and holding all things in common, this practice was not foreign to them. There are even some today who attempt to identify John the Baptist and some of Yahshua's disciples as being Essenes.

What else did the Essenes hold to? What other similarity do we find with the first Remnant and those who since then have set all things aside in great anticipation of Yahshua's return. History reveals that the Essenes were equally preparing for the return of the Messiah. Their highest aim was to become the temples of the Holy Spirit, when they could prophecy, perform miraculous cures, and become the Elijah as the forerunner of the Messiah.

However, the Messiah they were looking and preparing for was not the Messiah that came. They, like the rest of the Jews, were looking for a Messiah that would come as a military victor. While the Essenes were devout pacifists in regard to the wars and conflicts of the day, they fully anticipated bearing arms when the Messiah came to rule upon this earth.

But until He came, they were intent on devoting themselves to a lifestyle that would separate them from the cares and distractions of this world, preparing not only their hearts but the way for the coming of the Messiah.

Is it not remarkable that, yes, He did come during their time, but not in the way they expected. And when He departed, His disciples adopted in many ways the very lifestyles of those waiting ones. They too began to hold all things in common, and whatever they possessed, they did not regard as their own; whoever had possessions began to sell them so that there was not a needy person among them. Like the Essenes, they devoted themselves to study, prayer, and acts of benevolence and goodness. No, this brief and sudden community of first believers who quickly were more numerous than the Essenes, were not an entirely new phenomenon to the people of Palestine. But they were a new beginning - a beginning of the kingdom of God for which the Essenes had thought they were preparing, but failed to recognize.

Were their actions wrong? No. For in the heart of man there is an awareness that the Messiah who is coming to this world is coming for a people who are not attached to it, but are waiting for His return. And even though the Essenes missed Him as a group, they did not misunderstand the requirement of the coming Messiah, the very practice that those who did recognize Him immediately followed.

Both the Essenes and the disciples thought that Yahshua would come in military conquest. The disciples learned in time that He had come in peace. The Essenes, even following the conquest of Rome in 70 AD, continued to wait for this great military leader. Today, Christians are once again in this place of looking for One who will make "military" conquest over the nations by equally destroying them (but this time from heaven). Have they not learned anything from the first disciples or the Essenes? While they fill the air with their graphic visions of wholesale Apocalyptic destruction and wrath, there is one essential law that continues to escapes their notice. This is the prevailing law found in the book that Martin Luther mistakenly called a "book of straw." In James 2:13, we read the powerful and deciding declaration - "mercy triumphs over judgment"!

Mercy will prevail over judgment, for even as the law of aerodynamics is a greater law than the law of gravity, so mercy is a greater and higher law than judgment. Despite what men may teach, despite what men have thought, despite what Yahweh or Yahshua may have even planned and declared, despite the fact that men, all men (including the church), deserve judgment, mercy will triumph! (This is not the first time Yahweh will have changed His mind and shown mercy.)

After the Essenes and the beginning of the church, history then entered into the dark ages and there is little recorded testimony or witnesses of this "Elijah" practice until the twelfth century. But before we look at that which history has left us, let us see where history will lead us.

The next great turning point in the church (the first being the death of Stephen and the dispersion of the Remnant) was the Reformation of 1517 when Martin Luther's Ninety-Five Thesis was nailed to the door of Castle church. This event and those that followed brought dramatic change to not only the church, but to the governments of nations as well. But 1517 did not come onto the scene as an isolated event lacking any preceding thoughts or preparatory actions. The seeds of Reformation were sown many decades and even centuries earlier in other men's hearts and lives. Reformation was birthed not out of one generation's zeal, but out of a prelude swell of

devotees for generations before. Let us now briefly consider what took place leading up to the 1517 Reformation.

Some of the earliest recorded objectors to the excesses and worldliness of the church, along with its many false teachings, date back to the 1100's. In Italy two different groups came to the recognition of the Catholic Church (thus affording us their history). These were the Arnoldists and the Humiliati, both of Northern Italy. The Arnoldists were led by Arnold of Brescia, who was twice excommunicated from the Church and in 1155 was hanged and burned as a heretic. The Humiliati, whose origin is obscure, were excommunicated from the Church in 1184, later taken back in, but in time were once again condemned.

In France the Waldenses were on the same departing course of these two groups in Italy. The Waldenses were organized by Peter Waldo of Lyons. And in time all of these groups came to be identified under the common name of Waldenses. But in separate identities they were equally known as The Poor of Lyons, for those in France, and The Poor of Lombardy, for those in Italy. Why did these early reformers bear such names? Because in each case they followed one common and declared practice - they all embraced a vow of poverty, simplicity, and devotion. Whether it was The Poor of Lombardy or The Poor of Lyons, each group faced the test of overcoming the errors of the Church with one common strength - leaving the cares of this world and identifying not with the lifestyle of the Church, but with the lifestyle of its founder, Yahshua.

Peter Waldo was a wealthy merchant of Lyons who gave away his property and went about preaching apostolic poverty as the way to perfection. Part of his wealth was used to translate the gospels and other texts into the common language. To those who ridiculed him for his actions, Waldo explained - "Citizens and friends, I am not out of my mind, as you seem to think, but I am avenging myself on those who are oppressing me in making me a lover of money more than God. This act I do for myself and for you: for me, so that if from now on I possess anything you may call me a fool; for you, in order that you, too, may be led to put your hope in God and not in riches."

Recruits to Waldo's Poor of Lyons came from all levels of society. A few were priests, but most were laymen. The Waldenses proclaimed the Bible as the sole rule of life and faith. They rejected the papacy, purgatory, indulgences, and the mass, and laid great stress on gospel simplicity. Worship services consisted of readings from the Bible, the Lord's Prayer, and sermons, which they believed could be preached by all Christians.

Because of numerous outspoken differences with the Catholic Church, the Waldenses came under immense persecution, and by the 13th and 14th centuries were almost completely stamped out by the church.

While in time the Waldenses departed from the Papal Church and were excommunicated and persecuted, there arose another poor group during this time that stayed faithful within the Church (though the Church was in time not faithful to their founder's convictions). Another Italian, this one from Assisi, in 1205 rejected his father's inheritance and committed his life to

poverty and to preach and serve others. The earliest rule of these followers of the "Poor Little Man of Assisi" was this, as established in 1209/10:

The rule and life of these brothers is this, namely: "to live in obedience, in chastity, and without anything of their own," and to follow the teaching and footprints of the Lord Jesus Christ, Who says: "If you wish to be perfect, go, sell everything you have and give it to the poor, and you will have treasure in heaven; and come, follow me." And: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me."

This rule of St Francis was central to the affairs of his small band, which experienced immense success and growth. By 1219 Francis' followers numbered in the thousands and had spread throughout Europe and penetrated the East. But with the approval and sanction it gained from the Church, along with the new leadership it accepted so that Francis could continue to go out as he had from the beginning, soon the quality and sincerity of devotion which had set this group apart in its founding was replaced by prevailing Church practices. In 1230, four years following the death of Francis at the age of forty-five, the Pope declared the original rule of poverty unbinding to the order. Whether it was the Waldenses who were persecuted by Rome, or the Franciscans who were altered by the governing hierarchy, the Church always chose to abide by the materialistic system they had built up since Constantine.

But the roadway to reformation was being prepared in the hearts of men by these Poor; and though the Waldensians were beat down, there was yet to be another wave of Poor that would once again rise before reformation would yet completely take hold under Luther. These would be the "Poor Priests," or Lollards, that would take the Bible and the teachings of their leader, John Wycliffe, throughout all England.

With Wycliffe's completion of his Bible in the common language of English in 1390, he followed the practices of the Waldenses and St Francis and sent out his Poor Priests with their Lollard Bible in hand. While The Poor of Lyons wore simple gray colored clothing, the Poor Priests of Wycliffe were clad in russet robes of undressed wool, without sandals, purse, or scrip, and bore a long staff in their hand. They were dependent for food and shelter on the good will of their neighbors. And borne within their hearts were the words and instruction of their leader:

Firstly, that all good things of God ought to be in common. The proof of this is as follows: Every man ought to be in a state of grace; if he is in a state of grace he is lord of the world and all that it contains; therefore every man ought to be lord of the whole world. But because of the multitudes of men, this will not happen unless they hold all things in common: Therefore all things ought to be in common.

Armed with the simplicity of these gospel convictions, Wycliffe's Poor Priests soon became a powerful force in England, until fifty percent of all England were Lollard converts.

In one of Wycliffe's actions, he published the rule of St Francis and pointed out how far friars had departed from it for wealth and luxury. One of Wycliffe's followers wrote:

Friar, what charity is this
To be pleased that whoever lives after your order
Lives most perfectly (so well),
And next follows the state of the Apostles (the Lollards, etc.)
In poverty and penance:
And yet the wisest and greatest clerics of you
Wend or send or procure to the court of Rome,
...and absolve the vow of poverty.

Once again, of course, the flames of persecution came from the Rome Church. The Poor Priests and their followers were sorrowfully assailed up to the time in which Martin Luther nailed his Ninety-Five Thesis on the church door. But the Church was then not so much afraid of Lutherism, as they were of the increased life it might give to the surviving Poor Priests. One Bishop wrote concerning Luther's teachings - "In it is no question of pernicious novelty, it is only that new arms are being added to the great band of Wycliffe heretics." (Oh the great value of being called a heretic!)

But the swell and success of the Poor Priests and Wycliffe did not come as a "pernicious novelty" either; for they too had their roots in the devotions and fervor of those before them. Each of these were ever climbing upward and questioning the established thoughts, beliefs, and practices of the Church. Among these reformers, their beliefs varied somewhat; yet there was one practice common to them all - they took the words of Yahshua literally and forsook everything to follow Him. While the printed Scriptures in the words of the common people were the torch that lit men's hearts and minds, it was without a doubt the lives of those who committed themselves to poverty and bore that torch throughout the land through whom the fire was so effectively spread.

Let us note most importantly here that the Reformation that is credited with changing not only the church but the world as well, was ignited first with the fires that burned in the hearts of the ones who went by the names - The Poor of Lombardy, The Poor of Lyons, and Poor Priests; men who took the teachings of Yahshua literally and forsook all to follow the Poor Savior and spread His word.

Even as the church began with the unique practice of holding all things in common, and initiated for all to follow the truth and hope that would change the world; so time once again repeated

itself and the Reformation that would revive and cleanse the church, was equally preceded by a people who despised the things of this world for the greater reward of the kingdom of heaven.

And may we point out here parenthetically that it is not without Divine design and purpose that the Reformation began at the beginning of the 1500's. As has been pointed out in these writings, the church has an allotment of 3,000 years for its work, bringing it to the eighth day which is Christianity's day of rest (Sunday). There are many testimonies in the Scriptures that Yahweh changes His mind in the "middle" (2 Kings 20:1-7 [4], John 7:8-14 [14], Mark 6:47-52 [47], Habakkuk 3:2); and precisely in the middle of the church's period, the 1500's, Yahweh began a new work.

We will want to move along in our look at His-story and Yahweh's testimony that holding all things in common evidences, but while we are here at this matter of the Reformation, let us consider some additional information. Unfortunately we will have to be brief. This is a most important and meaningful witness which Yahweh has provided.

While the middle of the church's 3,000 year period was marked by the 1517 Reformation, there is another reformation that will be even more important in the church. We already mentioned that Yahshua could come either in the second watch or the third watch (Luke 12:38), meaning that His coming could be after 2,000 years or 3,000 years. Which will it be? If He comes in the second watch, or at the end of 2,000 years, this means that His coming would be very soon. And, this of course means some most meaningful events should precede His coming. What could happen? Let us see.

While 1517 marked a most significant time in the history of the church, that has come to be called the Reformation, in truth there yet remains a Reformation that will be even more significant. In Hebrews 9:8-10 we read:

The Holy Spirit is signifying this, that the way into the holy of holies has not yet been disclosed, while the outer tabernacle (or, the holy place) is still standing; which is a parable for the time present, ... (where practices are performed that are) regulations for the body imposed until the time of reformation.

The practices that occurred in the holy place (the "outer tabernacle") were intentionally left out here so that you did not get distracted by the practices, and fail to notice the point that the Holy Spirit was explicitly making - that the way into the holy of holies was not disclosed until the holy place was torn down. When this tearing down occurred, this would be the true Reformation of Hebrews 9:10. The big question is - What is the holy place that must be torn down? It certainly was not the entire physical temple destroyed by the Romans in 70 AD. In that slaughter, holy place as well as holy of holies were both torn down. So what is it that must be torn down?

In a very true sense, the Reformation of 1517 was a reformation that brought the destruction of the "outer tabernacle" of old, meaningless, and in fact imperfect and even fleshly and false

activities, in order that the way into the more perfect could be opened. The death-hold that Rome had on the church was broken or torn down, in order that a new work could be disclosed and entered into, providing a purer, more vibrant, and life-giving experience.

But while this Reformation took place in 1517, even this new work is equally a shortfall. One does not have to look very far into Protestantism to see that a new and true Reformation must still take place. When this Reformation takes place, the true way into the holy of holies will be opened and a people will enter into heaven alive and enjoy true and perfect union with the Father.

What in fact then is the "outer tabernacle" that must be torn down? It is precisely what Luther thought it was; but only, in truth, it included him as well. The outer tabernacle that must be torn down for men to truly enter into the holy of holies, is the "outer" or preceding work of Christianity. Luther identified the problem as being the Catholic Church. And it is in its truest sense; for the word "Catholic" means "universal," and it is the universal church, that men have known for 2,000 years, that is imperfect and must be torn down in order to open the way into the holy of holies. Christianity will never bring one into the holy of holies. The end of Christianity for all men has been and is the grave, death, and not life. And the holy of holies is life forever.

Thus we see that the Reformation of 1517 was a prelude, a parable in and of itself, a foreshadowing of what the true Reformation must be - a tearing down of the universal church (or, Christianity) so that the way into the holy of holies can be disclosed. What will that way be? The way of the Remnant - the tree of life work.

Now, all of this was actually said in order to bring to your attention the revealing nature of the 1517 Reformation in pointing to the true fulfillment, which hopefully will take place at the second watch, or now. The reason this is presented is for you to note the primary issue that was the cause of this prelude 1517 Reformation. Keeping in mind that the 1517 Reformation was a foreshadowing parable of the needed true Reformation, and considering that the covering over the bride is the first Remnant practice of holding all things in common, and noting that the only way this is legally possible is for the giving up of our worldly possessions to have the power of being "atonement money," it is ENTIRELY interesting and undoubtedly highly relevant that the 1517 Reformation began over the issue of "indulgences" - the question as to whether atonement was possible through money!

While parables are not perfect in their representation, while they are not the true fulfillment, they do offer highly revealing evidences as to what Yahweh is going to do and what He is telling us. It is most important that the issue of whether giving money has the power of atonement was the question that began the 1517 Reformation, when in all appearance we are at the beginning of the much needed true Reformation and now the same issue is before us. That common issue is the question of the power of atonement money. The specific issue before us now is - Does giving all have the power of atonement or the power of covering that is necessary for the Remnant bride?

It is a great encouragement that Yahweh has provided the testimony of the 1517 Reformation, affirming to us that He is preparing to begin His true, and again, much needed Reformation that brings a people into the holy of holies. Both Reformations have the same beginning - the question of atonement money.

This now brings us from the time of the first Remnant, and even before, through the period prior and leading up to the 1517 Reformation. Let us continue our study of His-story to see what more we can learn regarding this first Remnant practice of holding all things in common.

HIS-STORY, PART II

We have already seen that the 1517 Reformation was fostered and preceded by the work of those who ascribed to lives of poverty, simplicity, and devotion. The 1517 Reformation did not all of a sudden spring up from nowhere, but its foundation was built upon The Poor of Lombardy, The Poor of Lyons, and the Poor Priests.

Equally, in the beginning the church was built upon the same foundation. It was the first Remnant and their commitment to hold all things in common that preceded all that would follow as the kingdom of God was sent throughout the world.

This, as we might expect, is the oft repeated purpose or pattern. Interestingly, Yahweh uses this devotion and practice as an initiating act. The 1517 Reformation was initiated by it. The church was equally initiated with this practice. Now let us look at further history to briefly consider other examples.

Of course the church is the kingdom of heaven, and it is immensely relevant that one of the most important and significant earthly representations of the kingdom had the same beginning. It has been cited in these writings that America, or the United States, is a fulfillment of the kingdom of heaven on the nations level. America is Yahweh's fulfillment to the promise to Abraham on the natural level that his descendents would be a blessing to the entire world. Even the name "America" means "kingdom of heaven." "Amer" means "heaven." "Ric" means "kingdom." And the "a" makes the word feminine. Thus Amer-ric-a means heavenly kingdom, or kingdom of heaven.

America is unique in that we know precisely how this "kingdom" began. How was it started? By two small bands that each practiced communal living. Jamestown was established as a communal adventure in 1607. Then in 1620 the Pilgrims made their way to America, and for the first three years of their labors on this soil, equally held all things in common.

But like almost all works of communal living, its purpose is only temporary, initiating. Once American soil was tilled with communal practices, in the fourth year the Pilgrims dropped this

practice and adopted private holdings. The "kingdom of heaven" thus, very importantly once again, had its beginning in communal living.

But this would not be the last of the initiating communal adventures in America. Throughout the next 200 or more years, emigrants would come to America to face the rigors and demands of the new frontier with the same communal practice, not always out of devotion to communal living but for some because the rigors of the new frontier could not be conquered in any other way. Often they had to live together and hold all things in common to have the common strength in order to succeed.

Others came to America with the same purposes of the Pilgrims - to find freedom of worship. Some came here with no plans for communal living, but upon arriving adopted the communal lifestyle and never forsook it. These were groups like the Shakers who arrived in 1774, the German Rappites who began the Harmony Society in 1803, the German Separatists who founded the community of Zoar (1817), the Swedish Norrlanders who established Bishop Hill Colony in 1849, and many others. Some communities came to America already practicing communal living and faithfully continued that practice. In 1842 members of the Community of True Inspiration from Germany came to America and in time set up the Ebenezer and the Amana communities. The German Hutterites came to America in 1847, and are unique as a pure communal group in that they have remained successful in their practices up to this very day.

America became the spiritual as well as social testing grounds for communal living. It is estimated that between the Revolution and World War I, no less than 270 communal and utopian communities were built in America.

Some were formed for religious freedom, others were formed with the similar reason to remove themselves from the temptations and cares of this world, while others in the 1800's became social experiments. But in all the cases, whether successful or not, they were new beginnings. The immensely successful Mormons had their beginnings in some communal settlements, but mostly in cooperative efforts, both in their initial founding as well as in their settlement of Salt Lake City. Other groups like the Amish and Mennonite are not communal, but exercise a strong cooperative society.

Another highly motivating factor for the establishment of communities was the aspect of purity. This was especially true for those who came to America and did not want their followers to be lost to or drawn away by the attractions of this world. The Separatists at Zoar bore their community's name from Genesis 19:22 because it expressed the refuge that they hoped to create amid the Sodom of this world. In many instances in these American communities, as well as in the Essenes, The Poor of Lombardy, The Poor of Lyons, the Poor Priests, and the Franciscans in their beginnings, poverty was inseparable from personal holiness.

But to a great extent, again as with the Essenes, many of these American communes existed because of a sincere belief that Yahshua was returning soon. Some inspired by Revelation 12 came to America as their "wilderness" in which they would be nourished in preparation for

Yahshua's return to set up His kingdom. Their belief in His imminent return made them indifferent to personal property, and they frequently compared themselves to the "early church" in Jerusalem, or the first Remnant.

Before the Second Great Awakening in 1800 to 1830, communal colonies were established with the prevailing idea that Christianity would continually improve the world until a perfection was established that would prepare the return of Yahshua. They saw the actual coming of Yahshua only as the final act of their victory over evil. In the meantime, the faithful were to model their lives and society on the future kingdom. An example of this would be the Shakers, who were formally called the United Society of Believers in Christ's Second Coming. This idea inspired many to come to the New World, to America, where they had the opportunity to be that world-changing example.

One of the earliest communal groups to arrive on American soil were the followers of Johann Jacob Zimmerman. His followers arrived in 1694 and moved to an isolated spot that caused them to be known as The Woman in the Wilderness. There they built their methodical dwellings and for a while spent many hours seated on the roof of their facilities, gazing through a telescope to see if they could discern the signs of the approaching end.

The Second Great Awakening introduced a new idea and fervor that Yahshua's return would be accompanied with great apocalyptic events, which many expected to be imminent. These views have carried through to today and are most popular. Communal groups were established to prepare for His expected soon return. In fact, of all the communal groups in America within its first three centuries, the 1840's produced double the number in any other period. The fervent Apocalyptic teachings during that time created groups like the Seventh Day Adventists, the Church of God, and the Jehovah's Witnesses. Each of these, as well as others, came from the teachings and expectations of William Miller; his followers being called Millerites or Adventists. In 1844, fifty thousand to one hundred thousand Adventists withdrew from their churches, many selling their property, and awaited the Second Coming, which once again never came.

Among those caught up in the millennial excitement of that era was Joseph Smith, Jr. In 1830 he organized what came to be known as the Church of Jesus Christ of the Latter-day Saints, in which he was attempting to provide "a spiritual bridge between the old world and the new," and gather to await the Second Coming of Zion. The Mormons have emerged as the most successful of all millenarian movements. And the beginnings of both of their major adventures were communal and cooperative efforts. First was Joseph Smith's Law of Consecration and Stewardship, followed by Brigham Young's Utah United Order of Enoch.

By the end of the nineteenth century, communal movements were essentially a thing of the past. Absorbed by the American quest of one's personal independence as well as opportunity, and in the church the attitude that mankind is best served if the believing are intermingled in society, the idea of community was relegated to a very few.

But the commune spirit would be given a dramatic rebirth in a most unorthodox, often unsavory, and generally unorganized manner. In the 1960's and 70's the Hippie Movement, accompanied by the Jesus Movement, produced literally thousands of communes worldwide. Most were nothing more than short-lived circumstantial happenings, while others like the Jesus People and the aberrant Children of God sought to have order and a controlled purpose. 200 Jesus freak Christian communes existed in California alone.

While many would despise these movements, none can doubt the impact they have had on society and religion. By their mere impact, one must be persuaded of the power thereof. Once again, as with Wycliffe and the Poor Priests, it was not just that someone had a thought or proposal that powered this movement, but the power was that a mass of people were released from the rigors of society to preach their way of life, a life that invited others to drop what they were doing and devote themselves 100 %. With this power, the hippies and Jesus freaks were soon a dynamic and encompassing force that changed America, the world, and the church. But, once again as with all communal groups (with exceptions one can number on one hand), they too were short lived. Yes, short lived; but not without decided impact!

Where does this leave us? What has His-story told us about this practice that is so often referenced and sought to be emulated by those who with fervent desire seek to follow the practices taught and lived by Yahshua, and put into practice by the first Remnant? Are the hippies and Jesus freaks the end of the story, or are they a fresh example of the power of forsaking this world?

When we look at communal living, or even cooperative living, we must look at history at large to see its purpose, its place, as well as its power. Why does it continue to find power and expression? Why were there men like Leo Tolstoy, who upon his conversion was incessantly compelled to live a communal life? Because it is in the heart of man and in the plan of Yahweh and is so clearly established in His word.

Why was Russian Communism in existence for precisely seventy years (from 1917 to 1987), the number of elders that Moses set up at the instruction of Yahweh to help govern (Numbers 11:16f)? Why was Russian Communism in existence for seventy years, precisely 2,520 years after Jerusalem was taken into Babylonian captivity in 604 BC for an equal period of seventy years? The number 2,520 has the prophetic significance of "judgment, with a view to restoration or cleansing." 2,520 is double the prophetic number 1,260, and has the significance of being seven years, or seven periods of time. (360 days x 7 years = 2,520 days.)

Thus we find that Yahweh had the seventy year period of Judah in Babylon at the opening of this prophetic week of years, and the seventy year period of Communist Russia at the end. We find here that with the seventy year Babylonian captivity, and the seventy year communal government in Russia, separated by 2,520 years, is nothing less than one of Yahweh's megapatterns of the two Remnant separated by the seven-period church (the seven-branched lampstand, or the period of judgment with a view of restoration and cleansing).

And let us note here that it is most significant that the Babylonian captivity at the first Remnant beginning of this pattern, is the identical testimony of the same pattern we saw where the five kings of Babylon effected the first Remnant "coming out" of Sodom with Lot. Both Babylons represent the first Remnant being dominated by Mystery Babylon/Christianity.

With the common testimony of each of these first Remnant Babylonian captivities, what then is it we find witnessed in each of the second Remnant positions? In the Sodom pattern, we have already seen the marvelous testimonies it provided regarding the second Remnant - the angels, Lot's wife, Lot's two daughters, little Zoar. In this subject megapattern, we see relative to the communal government of Russia nothing less than the obvious testimony of the second Remnant's communal living!

And parenthetically, simply as further attesting evidence confirming the significance of this number 2,520, we also find that 2,520 years following the capture of Jerusalem by the Babylonians in 604 BC, in 1917 British general Allenby took Jerusalem from the Turks, which returned the "control of Jerusalem to an Israelite nation (Great Britain) and its monarchy, which can trace its ancestry back to king David" (*Secrets of Time*, by Stephen Jones). Thus, Jerusalem returned to the control of Judah.

And, most significantly, in 745 BC the Assyrians began to take the house of Israel into captivity, while precisely 2,520 years later, in 1776 AD, America was established for the final refuge and resting place for restored Israel. The house of Israel was in judgment for a period of 2,520 years before they were cleansed and restored in their new promise land - America.

Though a corrupted witness in many regards (as all nations testimonies are, including America), Russia is a most unique testimony of the second Remnant, that will likewise follow some form of first Remnant communal living. What other testimony do we have of Russia being a prophetic second Remnant? As a picture of that glorified Remnant, it is equally most significant that the great army of France under Napoleon, and the best of the army of Germany under Hitler, were both broken by the white glory (snow) that descended upon communal Russia! Both of these great and terrifying armies were broken, not by might nor by power but by the white glory of this second-Remnant-representing nation! There are many other testimonies. What we find is that Yahweh is not limited by neither man's power nor his beliefs in bringing forth His testimonies, His intercessor witnesses, even on the national level!

The answer to this question of - Why communal living? - best lies in the testimony of the first Remnant. Many other, indeed most, communal adventures have been fostered by their example, as well as the teachings of Yahshua. None of us can fully feel the pulse or wholly grasp the impact that Yahshua's three years of teachings brought upon these first believers. We read Yahshua's words, we see the response of His apostles, and we see the response of the first Remnant believers in their first year-and-a-half following Yahshua's ascension. We see these things, but have we grasped the impact or the importance of these actions for our own hearts and lives and future?

The Poor of Lombardy, The Poor of Lyons, the Poor Priests grasped the great significance of that set-apart spirit, that lifestyle. Likewise, many of the communal endeavors that came to America with fresh hope for the future grasped or were compelled by that selfsame set-apart spirit.

The fact is all of these, including the Essenes, adopted this practice of holding all things in common for one common course - complete devotion to God, to be wholly set apart for His purpose, and to prepare for the advancement and coming of His kingdom, the return of Yahshua.

With this indeed being the quest of communal living in the past, as well as the clear purpose of the first Remnant, how could there be any other practice that would truly precede and bring Yahshua's return?

One could look at the 270 plus communal works in the beginning years of America and see 270 reasons why communal groups do not work; or, one can see those 270 plus works as man's continuing groanings to bring forth the more perfect kingdom of God and the King. Men have known in their hearts and souls what it will take; they have read the teachings of Yahshua and have seen the example of the first Remnant; they have put these truths into practice and have sat on the roofs of their dwellings or gathered in various places, seemingly to no avail; but they know what it will take! They have failed to bring forth the kingdom and the King, but in their hearts they have all known the course that must be followed, and have been willing to try.

The first Remnant failed. The Essenes failed. Zimmerman's followers and all the other communities failed. But how did they fail? They all failed by pursuing the same course. Why did they choose this course? Because it is the course that is in the heart of man, that is in the example and teachings of the Messiah, and is in the example of the first Remnant.

And despite men's failures, despite the obstacles of setting up and maintaining communal or cooperative living, despite everything, there is one and only one course that will lead to the return of Yahshua, and that is the setting apart of a people longing and looking for His return, making themselves ready to be His bride, and completing the work begun by the first Remnant and taught firsthand by their Master.

This is the quest, this is the purpose, this is the hope of the second Remnant. What will make this effort different from all the others before them? Even the first Remnant failed to bring forth the Messiah's return and the setting up of His kingdom as they fully expected. As it is written in Song of Solomon 8:8-9 concerning the first Remnant - "We have a little sister, and she has no breasts; what shall we do for our sister **on the day when she is spoken for**? If she is a wall, we shall build on her a battlement of silver; but if she is a door, we shall barricade her with planks of cedar." The first Remnant who failed to have the ability to bring forth the kingdom - she had no breasts - was the door for Yahshua's return that had to be barricaded with cedar.

But what of the second Remnant? Why, if they practice the same covering act, will they succeed? It is all a matter of timing and Divine purpose. The second Remnant is, in contrast to the first

little sister, the older sister whose breasts are "like towers." Why? Because the second Remnant will be given the power and maturity to bring forth the kingdom, where all others have failed. Why? What makes this time and the people and the similar efforts of these people so different? Again, it is simply a matter of timing and purpose.

Edison, upon failing a thousand times at making a light bulb and having his efforts questioned, stated that he now knew a thousand ways how not to make a light bulb. But did that prove he was wrong in his attempts? No, for it was only a matter of time before all his efforts paid off.

Just because others have failed to bring forth the King and His kingdom by holding all things in common, in no way negates the effort. It is only a matter of timing. And if people really and truly believe that Messiah will return soon, there is only **one tested way** for that return to take place - the way of the first Remnant, the way of their foundation, the way of the Messiah, the way of His teachings, the way of cleansing and separating oneself from this world, the way of holding all things in common.

While we note the all importance of timing, there is another determining factor toward our success as well, and that is - truth! The first Remnant lacked in truth; they had only the first touch and saw men as trees walking. They were the "Leah" bride whose eyes were weak. Christianity has equally followed under that first touch anointing. Also, the leaven of error has increased all-the-more since the church's beginning. Now the second Remnant is receiving the second touch and is beginning to see clearly. It also is a Passover work, and the leaven is removed from the house. This truth, this sight, this discernment they are receiving, is and will be a strongly decisive factor in their success. "If you abide in My word, then you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free" (John 8:31-32). Much more could be added here regarding this critical difference; but let it simply be noted that the truth the second Remnant will possess, is a decisive factor in securing their success.

Up to now there have been two prevailing ideas about the return of Yahshua. Before the 1800's men believed that His coming was to be the culmination of Christianity's ever increasing improvement of the world, that Christians would prepare the way for Yahshua's return by making the world perfect. It is rather obvious now in the 2000's that that is not going to happen. In the 1800's with the Second Great Awakening, that idea changed. For the last two hundred years, the prevailing belief has been that His coming would be accompanied with great and devastating Apocalyptic events. But this too has failed, as the many "beasts" and Apocalyptic events have never materialized.

But there is a third and final position that will succeed, because it relies on a higher and prevailing law. That third position is that mercy will triumph over judgment; and while, once again, all have been looking for the coming of a wrathful Messiah, the Prince of Peace will return in peace with His bride to set up His kingdom.

Keep in mind, Isaac was not out decimating and afflicting his neighbors when Eliezer, who is a picture of the Holy Spirit, brought him Rebekah, the prophetic bride of Yahshua. No, Isaac was out meditating in his field when his bride came to him.

Even Yahweh's law requires that Yahshua cannot go to battle - "When a man takes a new wife, he shall not go out with the army, nor be charged with any duty; he shall be free at home one year and shall give happiness to his wife whom he has taken" (Deuteronomy 24:5). But Christians believe that the "happiness" that Yahshua will bring to a bride is a honeymoon on a scorched earth where there will be weeping, and sorrow, and carnage, the stench of death, unspeakable agony, and devastation beyond comparison! The idea of this is ludicrous!

Likewise, even engaged with His bride, Yahshua cannot go to battle - "And who is the man that is engaged to a woman and has not married her? Let him depart and return to his house" and not be in battle (Deuteronomy 20:7). The bride needs and can legally expect a Husband that is not covered in the blood of others, but is set apart to give her the affection that she needs at that special moment. Thus, for Yahshua to come in wrath and "war" would be a violation of Yahweh's own laws.

Furthermore, as seen in the highly prophetic life of David, the bride will avert the wrath Yahshua may have prepared for this earth. In the writing titled *Carmel*, we examined the account where David graphically pictured Yahshua, and Abigail the bride of Yahshua. Nabal, Abigail's first husband, is the body of Yahshua, or Christianity. David was on his way to annihilate the house of Nabal when Abigail quickly interceded. Consider these words of David, and in them you will see the words of Yahshua to His bride in regard to the world and the church.

"Blessed be Yahweh God of Israel, who sent you this day to meet me, and blessed be **your discernment**, and blessed be you, **who have kept me this day from bloodshed, and from avenging myself by my own hand**. Nevertheless, as Yahweh God of Israel lives, who has restrained me from harming you, unless you had come quickly to meet me, surely there would not have been left to Nabal until the morning light as much as one male" (1 Samuel 25:32-33).

There will be no wrath on this earth as Christians have taught for two hundred years. Why? Because Yahshua's bride-to-be is given discernment, and by her deeds will restrain the wrath Yahshua planned.

If you hold to ideas relating to the fulfillment of two hundred years of Apocalyptic teachings, those teachings are both illegal as well as inferior. Mercy will triumph over judgment! The bride will have a husband prepared for a wedding, and not for battle. The husband will have a bride who soothes His angry soul.

In this next section we will return to our examination of the Scriptures to see what else they evidence regarding this matter of money and the church. We find that money is most relevant to Yahweh, as He fulfills His purposes in transforming a people into His likeness, preparing them

to be His ministers for the return of Yahshua. Let us now see what truth Yahweh's word holds for us per His Son's return, money, and His temple.

CLEANSING THE TEMPLE

Everyone is no doubt familiar with the fact that Yahshua entered into Jerusalem on a donkey, and upon arriving at the temple made for himself a scourge of cords and drove out the money-changers. But did you know that the accounts of these events vary considerably in the gospels, providing some most remarkable and consistent testimony of Yahweh's plan regarding His temple, His church? Let us see these differences and note the outstanding testimony that is provided.

In first Remnant Matthew, Yahshua rode into Jerusalem on a donkey and a colt (Matthew is the gospel of unique doubles, including this one) and straightway "entered the temple and cast out all those who were buying and selling in the temple, and overturned the tables of the money-changers and the seats of those who were selling doves. And He said to them, 'It is written, "My house shall be called a house of prayer;" but you are making it a robber's den"' (Matthew 21:12-13). Let us now proceed to second Remnant Luke and see what that account reveals.

In Luke 19 we read that Yahshua entered into Jerusalem on "a colt" and equally went straightway to the temple and "began to cast out those who were selling, saying to them, 'It is written, "And My house shall be a house of prayer," but you have made it a robber's den"' (vss. 45-46). Now let us go back and see what Mark records.

Christianity Mark, as one might expect, is greatly different from Matthew and Luke. When this writer first saw that the gospels have very specific messages to the two Remnants and Christianity, as well as the pure kingdom of God, I noticed that this account was one of the most obvious and clear contradictions in the gospels. I thought then - if anyone argues that there are no contradictions in the Bible, this one would convince anyone that there indeed are.

In Christianity Mark, Yahshua entered into Jerusalem on "a colt" and, now watch this, He "came into the temple; and after looking all around, He departed for Bethany with the twelve, since it was already late" (Mark 11:11). Wait, hold on! What happened to the temple cleansing that Matthew and Luke recorded? In Christianity Mark Yahshua did not cleanse the temple on the day He rode into Jerusalem, but rather He only looked around the temple and then went up to Bethany and spent the night! So did He ever cleanse the temple? Yes, but to find out when, we must keep reading.

In the next verse and those following, we read - "And on the next day, when they had departed from Bethany, ... they came to Jerusalem. And He entered the temple and began to cast out those who were buying and selling in the temple, and overturned the tables of the money-changers and

the seats of those who were selling doves; and He would not permit anyone to carry a vessel through the temple."

Unmistakably (and we did not even discuss the cursing of the fig tree which affords ironclad evidence), there is a remarkable difference between the accounts of Matthew and Luke, and that in Mark. In first Remnant Matthew and second Remnant Luke, Yahshua cleansed the temple and cast out the money-changers on the same day that He entered Jerusalem on the donkey. But in Christianity Mark, He cleansed the temple and cast out the money-changers **one day later**. What can this mean?

You can be most certain that the Holy Spirit had clear intentions in providing this contradiction riddle; that is if you really believe that He is the author of these books. For if He is, there is something here that He is wanting to tell us, if we have ears to hear, eyes to see, and a heart and mind that is open to learn. But before we comment further on these remarkably differing accounts, let us very importantly see what the kingdom of God John account records concerning these events.

In John, Yahshua found a young donkey (the disciples did not go and bring Him one), He sat on it, and evidently He rode into Jerusalem. That's it! There was no entering the temple, no casting out the money-changers, none of that! So one might assume that Yahshua did not cleanse the temple according to this record in John. But, let us look a little further. Did Yahshua cleanse the temple in John? Indeed He did; but not when the other three gospels recorded it! Remember, John is written per the pure kingdom of heaven, and its message is very often different from the other three gospels. So when did Yahshua cleanse the temple in kingdom John? It was not later in His ministry as in the other gospels; but rather, in John it was at the very beginning, the second act performed by Yahshua!

In kingdom John we read that Yahshua and His disciples went to a wedding where He turned the water into wine. According to John, this was His first work. Then we read that right after that He went to Jerusalem, and it was then He cast out the money-changers - "And He found in the temple those who were selling oxen and sheep and doves, and the money-changers seated. And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money-changers, and overturned their tables; and to those who were selling the doves He said, 'Take these things away; stop making My Father's house a house of merchandise.' His disciples remembered that it was written, 'Zeal for Thy house will consume Me'" (John 2:14-17).

One can be most certain that this zeal that Yahshua had for His Father's house when He personally made the scourge of cords and cast out the money-changers, is the same zeal He has for His Father's house now! But His true house is far more than a building built with cold stones that were torn down and the temple burned by fire by the Romans. No, His true temple is built of living stones, and His will and plan is equally to cast out the money-changers! How will He do this? When will He do this? This is all testified to in these separate gospel accounts. Let us see.

Here is a summary of the accounts. In first Remnant Matthew and second Remnant Luke, Yahshua dealt with this matter of money-changing on the same day that He triumphantly rode into Jerusalem on a donkey. In contrast, in Christianity Mark He dealt with money-changing one day following His triumphal entry. But then in kingdom John, we find that the money-changing issue in the temple is dealt with at the very beginning, just after the water was turned into wine at a wedding. With this summary, are you already beginning to get some of the picture that the Holy Spirit is quite obviously providing? Let us expound upon what we have evidenced here in this most significant contradiction riddle.

When will Yahshua deal with the matter of money in the two Remnant? We have been examining in this writing the effectual covering the Remnant must place upon themselves in order to have the authority to go to the Father to commune with Him and to speak on His behalf. This is quite certainly a "money" issue, as we have seen. Did the first Remnant "temple" have the money-changers cast out of them? Yes, all but the contrasting and most enlightening witnesses, Ananias and Sapphira. All others in the first Remnant were like Barnabas, who sold what he had for the common wellbeing of the whole. The money-changer was cast out of Barnabas, as well as the entirety of the first Remnant, not only bringing the cleansing of the "temple," but also providing the most essential covering over the bride.

Will the money-changer be cast out of the second Remnant when Yahshua makes His triumphal entry on the donkey of Pentecost? (This is a preparatory period, not His literal return; but prepares for that return.) Will the second Remnant place upon themselves the covering of holding all things in common, and thus in their hearts and lives have the money-changer severally dealt with? According to the testimony of second Remnant Luke, yes, they too, like the first Remnant, will have the money-changing issue dealt with on the day of Yahshua's donkey-born entrance. (The donkey is prophetic of Pentecost.)

Both the first Remnant as well as the second Remnant bear the common testimony that the money issue will be dealt with on the day of Yahshua's visitation. This must be accomplished in the second Remnant in the same way it was in the first Remnant - holding all things in common and not considering the things that one has to be their own. The money-changer was and once again will be cast out of the temple. This is a very dramatic and revealing testimony regarding the covering of the bride that we have been considering in this writing.

But what of Christianity? The money issue must be dealt with in them as well; but anyone who takes even a squinting peek at Christianity knows that the money-changer is clearly still in the temple. This must be dealt with in Christianity; it must be in order for Christians to enter into the pure kingdom of God. And it will be; but when?

It is too late for the money issue to be dealt with in Christianity. The vast majority of Christians are in the grave. Even if every Christian today began to hold all things in common (which is a sad impossibility), they would account for only a very small fraction of the whole of Christianity.

In Mark we read that Yahshua went into the temple upon His triumphal entry, "looked all around," but left there and went to Bethany for the night. Why? Because "it was already late." Equally, it is too late to deal with Christianity. With 99% of its followers in the grave, the money issue cannot be dealt with as it was in the whole of the first Remnant, and must equally be dealt with in the whole of the second Remnant. Yahshua instead went to Bethany, which is always prophetic of the Remnant. This is where Lazarus resided and was raised from the dead after Yahshua waited "two days" (John 11:6), or prophetically, after waiting 2,000 years. Yahshua turns to the Remnant to abide with them until the next day when Mark Christianity can have the money issue in them dealt with.

So when will the money issue be dealt with in Christianity? **The Mark account of cleansing the temple plainly tells us. It will be one "day" after Yahshua's triumphal entry on the donkey. Christianity must wait a "day" before the money issue is dealt with.**

What does this mean? Plainly stated, Christianity will not enter into the Millennium in resurrected bodies to reign with Yahshua for 1,000 years - a "day." That privilege will be given to the two-part Remnant who are prepared in part for such by straightway overcoming the money issue - their covering. Christians will remain either in the grave or in their earthly bodies until the next "day" (i.e., after the Millennial reign), whereupon they will have the money-changer cast out of them as well in order to prepare them for entrance into the pure John kingdom. This is clearly why the money-changers were cast out of the temple one day later in Christianity Mark - because they will have the money issue dealt with one "day" after it being fully dealt with in the two-part Remnant.

We have just stated that the money issue must be dealt with in order to prepare us for our entrance into the pure John kingdom. This truth is made dramatically clear in John by the highly unique placement of cleansing the temple **at the very outset of Yahshua's ministry, preceded only by the wedding feast where the water was turned into wine!**

Solomon declared - "knowledge is easy to him who has understanding" (Proverbs 14:6). Is there not a message here that is screaming at us when we look at it with the understanding of the two Remnant? What could be more obvious in what is taking place here where the Holy Spirit intentionally moved the cleansing of the temple to the very beginning of kingdom John? Is it not plain that the wedding here pictures the wedding of the Lamb when water is turned into wine, when Yahshua receives His two brides (His Leah and His Rachel)? And then the first thing that takes place following the wedding is the cleansing of the money-changers from the temple?

John is prophetic of the pure kingdom of heaven, and entrance into that kingdom is via His marriage to us; and one of the first things that must take place in order to enter into that kingdom is the money-changer must be cast out of us. It was cast out of the first Remnant, and it will have to be cast out of the second Remnant as well. That is why kingdom John uniquely moves the money-changer issue to the **first of the book - because it is an issue that must be dealt with FIRST in order to enter into the pure kingdom.**

For the Remnant, this will occur upon their establishment, on the same day Yahshua visits them on His Pentecost donkey. But for Christianity, Yahshua looks at them and, considering that it is late, decides to wait a "day," spends the night with His Remnant, and casts the money-changers out on the following "day."

Once again, Yahweh has given us one more clear witness of what must be done for the Remnant bride to be covered. In kingdom John, when Yahshua left the wedding, the first thing He did was to deal with the money issue. Equally, as Yahweh now prepares His Rachel Remnant bride, this writing marks a proclamation of the first priority of the bride - she must cover herself! According to John, the wedding is followed by a temple cleansing, getting rid of the money changing. And as we have seen, this act covers the bride so that she may pray and prophecy. This is the clear, dramatic, and highly meaningful testimony Yahweh has given us in these most telling accounts, these highly revealing contradiction riddles.

Thus, as we saw in the meaning of the name of the second place of provision for Elijah (Zarephath, or "place of purification"), as well as in the meaning of small Zaccheus' name ("purified or cleansed"), now once again we see with the cleansing of the temple the repeated testimony of Yahweh's cleansing and purification for the Remnant. The cleansing of the temple affords a unique and highly specific message in this purification - the casting out of the money-changing.

And before closing this section, it is also worth noting here the passage from Isaiah 56:7 which Yahshua quoted when cleansing the temple. Let us read that passage, as well as the verse following.

"For My house will be called a house of prayer for the peoples." The Lord Yahweh, who gathers the dispersed of Israel, declares, "Yet others I will gather to them, to those already gathered."

Who are the ones "already gathered"? They are our first Remnant brethren who have already had the money-changer cast out of them and have been gathered under the alter, and are there waiting and praying. It is to these that we must be gathered, and we must gather now under one and the same covering - holding all things in common and selling everything as there is common need.

THE BRIDE MADE HERSELF READY

One of the most vivid prophetic and oft cited testimonies of the bride of Yahshua is Rebekah. She was sought out by Abraham's chief servant, Eliezer, whose name means "God is helper," or the Holy Spirit, the Helper. Eliezer was sent to the city of Nahor, which means "piercing," to obtain this bride - the piercing of the body to get the bride. Of course the bride he was to obtain was for his master's son, Isaac, who clearly pictures Yahshua, the Son of God. There are many

other remarkable testimonies here, but let us look at Rebekah's most revealing and important response upon her arrival to Isaac. Here is the account:

And Isaac went out to meditate in the field toward evening; and he lifted up his eyes and looked, and behold, camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac she dismounted from the camel. And she said to the servant, "Who is that man walking in the field to meet us?" And the servant said, "He is my master." **Then she took her veil and covered herself.**

And the servant told Isaac all the things that he had done. Then Isaac brought her into his mother Sarah's tent, and he took Rebekah, and she became his wife; and he loved her; thus Isaac was comforted after his mother's death (Genesis 24:63-67).

Every step of the way, from the time the "Helper" left for "piercing," to the day he presented the bride to his master's son, this prophetic testimony regarding Yahshua's bride is MOST accurately revealed! And a very important part of this dramatic and meaningful testimony is Rebekah's response to seeing Isaac - "**she took her veil and covered herself.**"

This was the response of the first Remnant who had to die without receiving the promise. They, as the Leah, covered themselves in preparation for the return of Yahshua. But He did not come. So now the second Remnant is faced with the same prospect, and they too must fulfill the same covering responsibility. Like Rebekah, those of the second Remnant bride must veil themselves, as they likewise will be taken into Yahshua's mother's tent - Jerusalem above.

Also we read from Revelation - "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has **made herself ready**" (Revelation 19:7).

The bride **makes herself ready** by applying the proper garments; and one of the garments with which she makes herself ready is the very important veil or head covering.

It has been pointed out that one of the unique qualities of the bride, or the woman, is that her substitutionary head covering for when she goes out from her husband and directly to the Father, is one with which she must choose to cover herself. Her proper and obedient covering is an act of her will. By her choice she applies it herself. When she is under her husband, this covering is not necessary, for her husband is her covering. But, when she comes out from her husband to go directly to the Father, then she must willfully make provision for being properly covered. This is Yahweh's way and law, honored and recognized by Himself as well as His angels.

Such is the action required by the second Remnant bride - she must choose to be covered, she must make herself ready. The act of holding all things in common was the choice of everyone under the first Remnant (except Ananias and Sapphira). As an obedient bride, they chose to be covered. And once again as we equally anticipate the return of Yahshua, we as His second Remnant bride must likewise choose to be covered. As a Rebekah, as a bride, we must **make ourselves ready** for the marriage of the Lamb.

CLOSING (OR NEW BEGINNING)

The final section of a writing is often called the "Closing." But that does not seem to be a fitting title for a section that summarizes an act that according to all evidence is the work set forth by Yahweh that provides the covering over the bride of Yahshua, and prepares His Son's return. So instead of calling this final section the "Closing," it is best titled "New Beginning," for this is precisely what is presented here - the hope of a new beginning for mankind!

There are many ways to approach this final section on the covering of the bride. We could give the warnings of Yahweh concerning the failure of applying this covering. We could draw dramatic and graphic conclusions to what we have seen. We could challenge you to follow the teachings of Yahshua, the example of the first Remnant, and the instruction of the rest of the Scriptures. We could do all of this; and because of the importance of this matter, we will, we must.

To begin with, lest we forget the seriousness of this calling, let us remind ourselves of the warning to "remember Lot's wife," who upon the second "coming out" from Sodom by the authority and guidance of heavenly angels, turned away from Lot, her covering, and turned her attention back to where she had been, to Sodom, to the cares of this world. For this, Lot's wife was turned into a pillar of salt.

And likewise remember the warning of Ananias' wife, Sapphira, who three hours after her husband's own actions, equally set aside the Remnant covering and immediately died. Frankly, the great fear that fell on the first Remnant because of what happened to Ananias and Sapphira, should now with equal regard be sensed by the second Remnant.

It is quite evident that Yahweh used this dramatic event to insure that the important covering was wholly placed on and remained on this bride, without giving them the understanding that we now possess. The first Remnant did not have the second touch to see all things clearly. They had no idea that there would be a second Remnant that would complete what they began, and that their obedience to Yahshua in holding all things in common was their legal bride covering. While this event obviously had a great impact on the first Remnant, for us as the second Remnant, it is a clear demonstration of its critical importance!

Thus, a greater degree of maturity will be required on the part of the second Remnant, for we must apply and maintain this covering out of knowledge (though the first Remnant certainly had a firsthand knowledge of the teachings of Yahshua), a knowledge of its heavenly value and significance. Oh the meaning these words spoken by Yahshua hold for us as His second Remnant: "And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more." These words of Yahshua are recorded only in second Remnant Luke (12:48), and were spoken shortly after He directed His "little flock" to sell their possessions. If Yahshua asks us to do "all the more," it is only because He wills to entrust us with so much more. May He empower us to do His will.

We find here with Lot's wife and Sapphira two clear warnings that the Holy Spirit has unmistakably provided the second Remnant, whose eyes are being opened to see these truths. Let us now see more.

Yahshua writes to us by His letter to the first church of Ephesus - "But I have this against you, that you have left your first love. Remember therefore from where you have fallen, and repent and **do the deeds you did at first**" (Revelation 2:4-5). What was the "first love," those first deeds performed by the first Remnant, that must be returned to and performed once again? They were their unique example of following Yahshua's words - "sell all that you possess, and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me."

And what was Yahshua's warning for not returning to the first love and doing the deeds that were done at first? Let us read - "else I am coming to you, and will remove your lampstand out of its place - unless you repent." Has Christianity returned to its first love? No. Will the second Remnant? Undoubtedly so!

As has been briefly mentioned, the second and sixth churches of Revelation, Smyrna and Philadelphia, are for numerous reasons prophetic of the two Remnant. And even as the Holy Spirit gave us Barnabas versus Ananias and Sapphira as a clear contrast, or even Lot's two daughters versus Lot's wife, here in the churches of Revelation we find equal and most significant contrasts. The first contrast is Ephesus (the first church) verses Smyrna (the second). In this contrast, the warning is in the Ephesus church (which we just considered), and the good and right testimony is in Smyrna. This is the warning per the first Remnant. Let us now see the warning associated with the second Remnant.

Philadelphia (the sixth church) is contrasted with the seventh and final church, Laodicea. In His message to Laodicea, we see Yahshua's desire that they be either cold or hot, but not lukewarm. Cold and hot are desired of Yahweh. Cold refreshes, and hot warms and cleanses; but lukewarm He spits out of His mouth.

The cold and hot are the two Remnant. Let us see an affirming example of this. The prophetic "kingdom of heaven" on the nations level, or Amer-ric-a, is fifty states - the number of Pentecost. And in equally prophetic design, it too has its two-part remnant states that are separate from the whole. These are first Remnant Alaska - the cold - and second Remnant Hawaii - the hot. Thus, Yahweh has His desirable cold and hot in His heavenly kingdom of America! And in the true kingdom of heaven, He has His cold first Remnant and His hot second Remnant; and He desires His two Remnant over lukewarm Christianity.

Let us now examine this contrasting and highly relevant warning to His second Remnant that is presented in Laodicea:

"Because you say, 'I am rich, and have become wealthy, and have need of nothing,' and you do not know that you are wretched and miserable and poor and blind and naked, I advise you to buy from Me gold refined by fire, that you may become rich, and white

garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eyesalve to anoint your eyes, that you may see. Those whom I love, I reprove and discipline; be **zealous** therefore, and repent" (3:17-19).

How immensely relevant and descriptive this is for those who would want to be a part of Yahweh's second Remnant. It is once again this matter of possessions and one's reliance upon them that is at issue here - **the second Remnant issue**. It is the bride who is called to buy the white garments, who is to clothe herself and make herself ready for the marriage. She is the one, as we have seen, that is refined by fire and purified. She is the one who gets the second touch, who needs the eyesalve to see all things clearly. She is the one who is loved. She is the one who must give up her earthly wealth. This message to the Laodicean church is clearly and specifically the contrasting message Yahshua provides the second Remnant bride. Hear its words! It is specifically a warning for you, second Remnant.

Continuing in this matter of contrasting testimonies, let us look at one more exceptionally relevant message Yahweh provides. This contrast seems to summarize all of the contrasts we have been seeing in these accounts, these contrasts that clearly the Holy Spirit has laid out for the warning, benefit, and exhortation of His second Remnant bride, whose eyes are being opened.

While the wilderness of death is clearly the period of Christianity, leaving that wilderness and entering into the promised land is the experience given to the second Remnant. Yahweh declared that when the sons of Israel entered into the promised land, they were to perform a most important act, which they did to the smallest detail under Joshua. Let us see what that important act was and what it means for us.

After the sons of Israel entered the land of promise, half of them were to stand on Mount Ebal, and the other half were to stand on the contrasting mountain, Mount Gerizim (Deuteronomy 27 & 28). From Mount Ebal they were to declare the curses of Yahweh. In contrast, from Mount Gerizim they were to declare the blessings of Yahweh. The curse and the blessing! This was the choice in the land of promise. What does it mean? The clear meaning is in the meaning of the names of those two specifically set forth mountains. Observe this very carefully.

The purpose of this writing is to discern the covering with which the second Remnant bride must now veil herself. That covering provides the blessing of Yahweh that has not been on a people for 2,000 years. And as Ananias and Sapphira and Lot's wife discovered, rejection of that covering by failing to release oneself from his or her possessions results in the curse. In their cases and per the Remnant, this meant/means death. So what do we discover in these two contrasting mountains located just within the promised land where the curse and the blessing were declared? May we obtain from Yahweh that much needed eyesalve and anoint our eyes that we may see.

Even as the Remnant must be covered in their place as the bride, we have seen that removal of that covering incurs a curse. Thus, the Mountain from which the curses were proclaimed, Mount Ebal, means - "stripped of all covering"! Or as warned in Revelation to Laodicea - "naked"! The mountain in the promised land from which the curse was proclaimed bore clear evidence that that

curse comes from removing one's covering - "stripped of all covering"! What then of the contrasting blessing, evidenced by these two mountains? Once again, let us anoint our eyes with eyesalve and see.

From the other mountain, Mount Gerizim, we find that Gerizim means - "cutters," from the root word "garaz," meaning "to cut." Now, this is truly where we need that eyesalve, because the meaning of the word is seemingly vague.

On the one hand, while the people were standing on Mount Ebal declaring forth the curses, by its very name the mountain was equally declaring - "removing the covering, removing the covering!"

And on the other hand, while the people were standing on Mount Gerizim declaring forth the contrasting blessings, by its very name this mountain was equally declaring - "cutting away, cutting away!" What is it that must be "cut away" in order to receive the blessing in the promise land? You know by now. The will of Yahshua that brings the blessing is the cutting away of our worldly possessions!

If we as His Remnant bride who enter into the promised land want to receive the blessings of Yahweh, we must choose between these two mountains - Ebal, "removing the covering," or Gerizim, "cutting away." Like the choice between **Ananias and Sapphira versus Barnabas**, or **Lot's wife versus Lot's two daughters**, or **the rich young ruler versus Zaccheus**; like the choice between **Ephesus versus Smyrna**, or **Laodicea versus Philadelphia**, or here **Ebal versus Gerizim**, there is the choice of forsaking Yahweh's covering and receiving the curse, or releasing, cutting away, your earthly possessions to receive the blessing. This is your choice - **the curse or the blessing!**

Just as Joshua was very careful to perform this ceremony upon entering the promised land, being careful that "not a word that Moses had commanded" was left out (Joshua 8:30f), so the Holy Spirit is being careful to declare to us His Remnant the choice and the meaning of those two mountains - to remove our covering and receive the curse, or to cut away our possessions and receive the blessing.

Is it not therefore EXTREMELY significant that when Paul wrote concerning the woman's head covering, the very legal covering we are addressing here concerning the bride of Yahshua, he stated - "For if a woman does not cover her head, let her also have her hair **cut off**" (1 Corinthians 11:6). Thus we see, placing the covering on the woman's head or cutting off her natural glory (which is what the hair is to the woman - vs. 15) are one and the same answer to the covering issue. Here again we see the "cutting" issue - that cutting the earthly glory of the woman is equivalent to placing the covering on her head. They both speak of the same thing - the covering of the bride.

Oh what marvelous and affirming and consistent testimony the Holy Spirit has provided us! Let us continue on.

From the first three gospels (significantly not in John, where the money-changer was dealt with at the outset), we considered the account of the rich young ruler who came to Yahshua seeking eternal life. Yahshua instructed him - "One thing you still lack; sell all that you possess, and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me. But when he had heard these things, he became very sad; for he was extremely rich" (Luke 18:22-23). The rich young man walked away, unable to follow. Yahshua then significantly responded to his failure - "How hard it is for those who are wealthy to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God" (vss. 24-25).

Why was this instruction/this warning here? What does it mean for us now when the covering of the bride is an issue? Why did Yahshua say this concerning riches and His kingdom? Wealth is never at issue in salvation messages in our churches; but it most certainly was here with Yahshua. This message was given to us for instruction, and it is highly relevant to His second Remnant as Yahshua prepares His return. So we ask the important question - How can a camel go through the eye of a needle?

It is said that there was a gate at Jerusalem called the "Eye of the Needle." It was so small that any man had to bend over to get through. And for a camel - it is said that it first had to have all of its cargo removed; and once released from its cargo, it could crawl through on its knees. Such was the response of the apostles - they left everything to follow Yahshua. Such was the response of the first Remnant. And today, such must be the response of any man who desires to reign with Him. As with His followers then, so it must be now - all of our worldly cargo must be released, or "cut away," to enter the kingdom of God.

Considering Yahshua's teaching, it is not surprising that James would write concerning the offense to the rich that their teaching and lifestyle held - "Is it not the rich who oppress you and personally drag you into court?" (James 2:6). "Come now, you rich," he continues in 5:1, "weep and howl for your miseries which are coming upon you. Your riches have rotted and your garments have become moth-eaten. Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the Last Days that you have stored up your treasure!"

To all of this that we have read and seen, what then do we say - "Go live your lives the way you want to; Yahshua's teachings mean nothing. The practices of the apostles, the first Remnant, even of the Messiah Himself mean absolutely nothing and are irrelevant religious obscurities!" Heaven forbid!

Are we now some kind of novelists who think we can combine the ways of the world with the kingdom of heaven and somehow bring forth the perfect kingdom as well as the King? Can we keep one foot in the world and one foot in the Elijah purpose and expect to succeed? Yahshua said - "he who does not take his cross and follow after Me is not worthy of Me. He who has found his life shall lose it, and he who has lost his life for My sake shall find it" (Matthew 10:38-39). The Greek word "axios," meaning "worthy," is used nine times in first Remnant Matthew,

and equally nine times in second Remnant Luke. Nine is, again, the number of shoots in the orchard of the bride of Yahshua (Song of Solomon 4:11-15). But the word "axios," or "worthy," is never used in Christianity Mark. To be worthy, we will have to be significantly different from Christianity, and the world.

Yahshua will now in these last days before His return call out a people who will follow His teachings and the example of the first Remnant and prepare His way. **What the Holy Spirit did at the beginning of the church, He will do again.**

One of the most persuading evidences there is that the Remnant will be a separate and unique work is in the very identity of the Spirit - the Holy Spirit. We have already noted the significance of Eliezer presenting a bride to his master's son, which he received from "piercing" (or, Nahor). By Eliezer's name, as well as his purpose and performance, he is a picture of the Holy Spirit. As we have seen, one of the specific works of the Holy Spirit is to gather a bride for the Son of God. This work of the Spirit is completely consistent with and further evidenced by the fact that the two Remnant are specifically called "the two sons of **fresh oil**" (Zechariah 4). The fresh oil is of course the anointing and lampstand oil of the Holy Spirit. The two Remnant are formed by the former and latter rains - the two outpourings of the Spirit.

Unfortunately, the word "Holy," as it is translated in our Bibles, is a very poor and misleading translation, and does not accurately identify the Spirit or His work. When we think of someone being "holy," we generally consider them as evoking veneration or awe, characterized by perfection or purity. But this is not at all the meaning of the original word translated "Holy." For example, in Isaiah 66:17 we read about the idolatrous people "who sanctify and purify themselves, to go to the gardens after an idol in the midst, eating swine's flesh and the abomination and the mouse" The word here translated "sanctify" is the identical word translated "Holy," as in Holy Spirit. But we see here that these "holy" ones were setting themselves apart for idolatry. Even the temple prostitutes would be called "holy," when translating the word in the same way as it is for the Spirit. Thus we see that the original Hebrew and Greek words do not mean holy, or venerable, or pure; but the word is best translated - "set-apart."

The point of this is that we unfortunately lose the emphasis and correct representation of the word that characterizes the Spirit when we continue to say Holy Spirit. A far more accurate and revealing witness is the "set-apart" Spirit. Thus we have with this clearer expression the purpose and function of the Spirit - to "set apart"!

When the set-apart Spirit is poured out to establish His second Remnant bride, what specifically do you think the set-apart Spirit will perform? Isn't it most obvious what He will do, when we simply correct the meaning of the word that continually describes Him and His function? One can be certain that the set-apart Spirit will set apart a bride for Yahshua. How much will He set her apart? The bride cannot just melt into the world, or even into Christianity. The bride must be set apart as an entirely separate work that is united under one single and effectual covering.

The set-apart Spirit will set apart the Remnant bride with a set apart purpose, identity, and lifestyle. This will be the work of the set-apart Spirit who comes with an increased function in the latter rain.

So when you consider the Remnant bride as a work of the set-apart Spirit, never view her as something like everything else, melted into society and Christianity so that she is of little difference in lifestyle or purpose than all the rest. No, when you think of the Remnant bride that is established by the set-apart Spirit, consider that she will be exactly what the set-apart Spirit's purpose is - she will be set apart from everyone and everything. The first Remnant bride was set apart, and so will be the second Remnant bride. She will be a Rebekah, removed from everyone, leaving father and mother, sister and brother, in order to be joined to another - her Isaac! And as with Rebekah, it will be her choice/your choice! "Come, follow Me," He speaks.

Who will we follow? The Catholic Church, that always chose to prefer possessions over poverty. The universal church, or Christianity, that fails to follow in the ways and teachings of the Messiah. Or will we, His second Remnant, actually follow Yahshua in His ways, in His walk, in His work, in His teachings? "If you wish to be complete/perfect," Yahshua says, "go and sell your possessions and give to the poor, and you shall have treasure in heaven; and come, follow Me."

Know that as long as you hold onto your possessions, as long as you continue to pursue the things of this world, as long as you have not left everything, there is "One thing you still lack"!

"The kingdom of heaven is like a treasure hidden in the field, which a man found and hid; and from joy over it he goes and sells all that he has, and buys that field. Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold all that he had, and bought it" (Matthew 13:44-46).

UPDATE

The purpose of this addendum section is to provide a report on the status of the second Remnant bride performing the necessary act of covering herself, and affords a means whereby this report can be easily updated from time to time. At this point, the little Remnant bride that came out of Christianity at Passover, 2000, is only beginning to talk about this covering requirement. Nothing otherwise has been done toward this purpose. But this writing is evidently Yahweh's introduction of this important requirement. He obviously desires that this little bride begin to be covered. This writer had absolutely no intentions to write on this matter, but did so only at His urging and leading.

How is all of this going to happen? This writer does not exactly know. But it must happen, if the bride is to make herself ready. Without the proper covering, she is not ready to speak on Yahweh's behalf, she is not ready to ascend to the Father, she is not covered to meet her "Isaac."

This writer is reporting what he sees declared in Yahweh's word, and seeks to cooperate with what He is doing. Towards this purpose, as stated at the outset, the object of this writing has been to explore the requirement for the covering of the bride, and provoke others to respond in truth. This writer neither wants to move ahead of Yahweh, nor lag behind because of doubts, fears, or earthly affections. May we press on to obey His will, and let Him uphold and direct us.

As has been said, this Remnant bride began to come out of the body of Yahshua - Christianity - in Passover, 2000. There was much activity during Passover, the delayed Passover, and even Pentecost. Since that time things have been quieter and more contemplative. There has been a maturing and settling in of the reality of this Remnant bride, which has been very good.

It is most interesting and obviously significant that, without planning on this writer's part, *The Signs That Cause Belief* was published during the time of Passover, then *Carmel* came out at Pentecost. It now seems most striking that this new writing (the only new writing here since *Carmel*) is being published just prior to the feast of Tabernacles, or Booths. Let us consider for a moment this third important feast.

The feast of Booths was celebrated by cutting "the foliage of beautiful trees" and making booths with them, which the people were to reside in during the seven days of the feast (Leviticus 23:40). This is also the feast where Yahshua entered into the temple and declared - "He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water'" (John 7:38). This is the "well of living water" that begins to flow from the "spring sealed up" in the garden of the bride (Song of Solomon 4:12-15). It is also written regarding this feast that its purpose was that those who participate in it would become "altogether joyful" (Deuteronomy 16:15)! I for one would love to see a Remnant formed that under this Tabernacles blessing would become altogether joyful!

This writer has said before that it is not our keeping the feasts that is so important, as it is that Yahweh keeps them. I trust that Yahweh kept Passover and Pentecost of this year and began His bride work - though a very small beginning. Now as we approach Tabernacles, I trust He will once again keep His feast plans and further His bride work.

According to the established Jewish religion, Tabernacles begins October 14 and runs through the 21st. However, as we considered during the last Pentecost, the barley that was planted in Jerusalem earlier this year was not ready for harvesting per the scheduled Passover, which would delay the feast thirty days. With this shift, Tabernacles would begin November 13 and run through the 20th. (The man who planted the barley, for some reason sets the dates at 12-19.) We will have to wait and see which feast period Yahweh acknowledges.

What could happen in this Tabernacles period? I don't know. Increased "water" to the bride in some way? Possibly so! But, I find it most significant and interesting that now just before Tabernacles/Booths, this teaching on the covering of the bride is being presented. Let us look at some remarkable similarities in the bride's covering and the feast of Booths.

The striking similarity of the practice during the feast of Booths of cutting the foliage from beautiful trees in order to make a covering under which the participant was to temporarily reside, and the "cutting" of our wealth and possessions in order to have a covering under which we as His bride are to temporarily reside, is exceptionally obvious. The Hebrew word for "beautiful" in "beautiful trees," is the word "hadar," which also means "glory or glorious." Thus we see the foliage (which is actually the Hebrew word for "fruit") of glorious trees, becoming a temporary booth or covering. The word "booth" is derived from the root word meaning "to weave together," like the woven cloth for a woman's substitutionary head covering. It is equally obvious and most relevant that the practice of holding all things in common is likewise an entwining or weaving together of possessions and resources for a people set apart for one common purpose. This comingling or weaving of possessions forms a united covering that is pictured in this woven booth, as well as the woven covering with which the woman veils herself.

This feast of Booths practice possesses further remarkably striking relevance to the woman's head covering in 1 Corinthians 11! The woman's hair is her glory, her beauty; and as we have discussed in this writing, according to Paul, cutting off her hair is synonymous to covering her head - "if a woman does not cover her head, let her also have her hair cut off". Thus we find that cutting the foliage/fruit of the glorious trees to make a temporary covering, is equivalent to the substitutionary covering associated with the bride, the woman. In fact, it is a booth of sorts under which a Hebrew wedding takes place. So as you see, it is entirely significant and relevant that this truth on the covering of the bride of Yahshua is now being presented at the feast of Booths where temporary woven "coverings" were erected!

Let us very briefly summarize just a few points from this writing. This writing marks a declaration of the first priority of the bride - she must cover herself. This is the covering that has been in the hearts of men and women even before Yahshua came, and has continued to be an effectual and heartfelt pursuit of many who have looked and longed for His second coming. This covering effects the much needed cleansing of the temple by casting out the money-changing, which is necessary for entering into the pure John kingdom. We have seen numerous contrasts revealing that the Remnant has a choice to make. On the one hand, one can follow in the curse that has been on Christianity for 2,000 years. On the other, one can depart from Christianity and pursue the blessings - following those examples who "cut" themselves away from the things of this world. This is and will be our choice - the curse that comes from being "stripped of all covering," or the blessing that comes from "cutting away" one's possessions.

Whatever is now done towards the establishment of the first Remnant practice of communal living, we must keep in mind the purpose and mission of the second Remnant - to become equipped to be that powerful and effective Elijah messenger that prepares the way for Yahshua's return. Remember, Moses was led to Mount "Messenger" to die, prophetically looking to the

Elijah messenger that would come and complete or fulfill the work he began. We are that messenger that the first Remnant looked to, the messenger that precedes and now prepares the way for the return of Yahshua! We must keep focused on this purpose - we are messengers, one's sent out.

In many regards, this writing and the information it presents is a call for the Remnant bride to begin to mature and develop. It calls for substance to an otherwise existence that is little more than a new doctrine. As with the rich young ruler, it is the challenge to bring radical actions beyond mere mental ascent, touching at the very core of our earthly security, acclaim, and desires. It seeks to elevate and establish the Remnant to the place where it must reside and function as Yahshua taught. It prepares the Remnant to carry out the witness and purpose for which it must rise to fulfill.

This radical difference, this radical response, is nothing less or nothing more than what Yahshua called for men to follow. One might say - "But Yahshua is not calling us, men are." But in fact, if one believes that His return is very soon, if one sees that He is calling out a second Remnant, then this call to sell all is once again Yahshua calling out to a people - "Follow Me" - but this time to prepare for His return. How did Yahshua and His followers live in His time of ministry? No different than what He is calling us to now.

One of the surprising natures of the latter rain that has been attested thus far, is that the rain starts out small and ever increases. Like the water from the temple in Ezekiel, it starts out a "trickle" and increases until it is deep enough in which to swim.

Since Passover, we have seen the trickle of His Spirit - enough to bring out of Christianity a small rib bride. Similarly, whatever happens now with the covering of this bride, will obviously not be what it will become; but will likewise have a small beginning. Maybe there will be a few moving toward this purpose; or for now, getting together or communicating with each other with plans on how this can take place. We possess a marvelous knowledge now that must cause us to seriously examine who we are, where we are, and where we are going. As we pursue Yahweh on this matter, as we put our feet into the water, then and only then will He open the way for us.

Blessed Tabernacles!