

Our Hope for Fall, 2012, and Beyond

Let me relate to you two recent amazing events that attest to the significance of initiating Bride events in 1994, and give us hope for Yahweh to do something towards the latter rain in the fall of 2012. In order to fully and rightly cover this, which is most worthy, it will not be brief.

In the last month or so, I have had contacts from two separate women in California which confirm the Elijah work and point to an Elijah/Carmel work in 2012. The two ladies are Cynthia and Olivia. We will examine both of these testimonies, and begin with one that, quite honestly, has every indication of being a sovereign work and clear testimony of Yahweh God. You will see exactly what I mean when you read this truly amazing account; and, you will want to read this carefully.

On July 7, 2012, I received an email from Cynthia, whom I have been communicating with for over a year. Here is what she wrote:

Hi Gary:

I have a question: what is the significance of Benjamin in the Bible? Also, the reference pertaining to his return? Could Benjamin be a type of "Elijah"?

Cynthia

This email began a series of exchanges and conversations regarding this matter of the Elijah. She asked this question for a very specific reason—pertaining to a sovereign work of Yahweh which she had not understood for thirty years. On July 10 she followed up by sending me an account of a dream she had on September 25, 1982. You will want to keep this date and this dream in mind, for it was the beginning of a string of amazing events unfolding over this thirty-year period, culminating with today. Here was her dream:

In the fall of 1982, I had a very intense dream of Yahshua. I would prefer to call it a vision; however, I am not certain as to be worthy of such. In this dream, it began in the Holy Land; and I was walking across a great desert with a group of other Christians. We were hot, thirsty, and very tired. I could feel the sand burning on my feet, as I wore no sandals.

All of a sudden, through the sand clouds, we saw a village which looked like Bethlehem. It had a great stone wall around it, and a very small opening in which to enter in. We all were looking forward to entering, when we heard a great clap of thunder, coming from the North. Someone in the group said we

must hurry on to the village for shelter before the storm came. I felt something holding me back, like the hand of Yahweh. I told them to go on ahead without me, so they did.

As I watched, I saw that they could not get through the narrow gate. They turned and ran in the direction from which we had come; and I called out to stop but they could not hear me. Now I was left alone.

The wind began to stir mightily, and I loved the feeling of it—a very peaceful wind that encompassed my soul. As I stood there, it got dark in a matter of seconds, and I began to fear. When I looked up, the whole sky was filled with tiny sparkling stars, billions of them, and they began to fall on me. The stars were bright and filled with peace, and they entered inside of me, filling me with a peace which I had never known. The shower of stars did not last long, but I stood there with my arms outstretched, wanting more of them, hungering and thirsting for them! In ecstasy, I fell to the ground and fell asleep upon the sand with the wind encompassing me like a cradle.

The next morning, I woke up to another hot day, and could smell the aroma of foreign foods cooking, as it was breakfast time. The sun lit up the little village, and it seemed an oasis. Rising up from the sand, I felt in awe from the night's experience, so much so that I could barely move my legs to walk. But I came up to the little opening in the stone wall (where the others had failed to get through), and amazingly I entered it with no trouble at all. I strolled along the village streets, listening to the village waking up. I heard a rooster crowing, and smelled the scent of an odd meat cooking. The village was still coming out of its night's sleep.

As I strolled along the path, my feet already burning on the stones, to the right I heard a door creaking open. I turned to look and saw a person on the inside, their hand on the door's edge, beginning to open it. It was an arched door, made out of ancient wood. In some places the boards were falling apart, and it sounded like it had not been open for a very long time. Being curious as to who this was inside, I went up to it. Looking down, I saw a foot, a bare foot like mine, but the foot of a man. The foot became light, and I knew this was the foot of Yahshua. Don't ask me how I knew; I just knew. His presence filled me up, and I fell with tears to the foot.

When I finally looked up, why yes... it was Yahshua!! His face was so beautiful, and our eyes met. "Do not fear," He said. "Rise up, daughter, and come with Me. I have been waiting for you for so long now, and must show you something that is very precious to Me." I rose up, and He took my hand. He then took me up some stone stairs to an upper room. The stones were shaded and felt so nice and cool on my feet!

When I got to the upper room, I was amazed at what I saw: an empty room, excepting one solitary table and two chairs seated across from one another. In the corner was a tarp, a very old one, covering something.... I did not know what. The most interesting thing about this room was that it had a sand floor, just like the beach! I asked Yahshua if this was the "house built upon the sand."

He nodded with a smile, glad that I had made the connection! “Sit down, My daughter, and eat with Me.” We sat down in the chairs, Him across from me.

He took out some bread, and it was hot, fresh, and delicious. “Eat of this bread, daughter, as it is the bread which is fitting for you.” The fresh bread did not match the ancient surroundings, but I ate of it, and it was newly baked and so delicious. The fact that He had given it to me made it all the more tasty.

After we ate the bread, Yahshua looked down at the table’s top and began to weep. This completely floored me and broke my heart. There was no way I could see my King weep, and not feel His sadness. He reached over and took my hand and pulled me up from the table, walking me over to whatever it was that was covered by the old tarp. “I cry and weep for them, my daughter,” He said. “For who???” I asked. “For my lost children,” He said. At that moment, He reached over, took the tarp by its edge, and with a force that made a snap (which almost frightened me), He pulled it off the object.

There before us was an old cradle. It had the essence of missing children in it... Yes, where were the children? The old wooden cradle had a white lace tent over it; but the lace was torn and tattered, almost useless. The pillow was stained with many tears. Everything about this old, ancient cradle seemed... yes, sad... very sad! “My children are not in here, not in the cradle. You must help them... You must find them for me... You must go... You must go get them.” He wept bitterly from the heart. “What is it You want me to do???” Tell me and I will obey.” He sat back down in the chair, and again I took the one across from Him. This time, it was I who reached out and took His hand. The last thing He said was, “When I tell you to go, then you must go.”

Frustrated with not knowing my full mission, I almost shouted at Him, “Go..., go..., go..., go where???” But He was gone. My King was gone. I was left alone in that room and I did not like it. But, I slowly got up, walked over to the cradle, and felt the torn lace between my fingers. The fabric was stiff, shoddy, and rotten. I tried to rock it, but it would not rock. The sand underneath would not allow it to rock. Feeling its sadness, and its emptiness, I fell before it and wept.

This was the end of my dream.

You should note some things here that will be repeated in the next event. Keep in mind: the stars that entered into Cynthia, the narrow opening she had to pass through, that the place she entered into was Bethlehem, and the command for her to go when she was told to go.

This dream was profoundly impacting in her life. She wrote me: “Eleven years went by and my dream never left me; Yahshua’s sad face never left me. My dream carried me through some very difficult times in my [life]—through a lot of pain and tears. When I remembered that face of Yahshua, weeping, it somehow comforted me.”

But, Cynthia could have never anticipated what would take place next—something beyond her imagination. **Eleven years to the day** after this dream, September 25, 1993, she was visited by an angel. Yes, I said angel. When I first read this about an angel, I

was skeptical. But, after I read and reread and studied the account, and talked with her personally about this and the subsequent events several times, I do not doubt that it was indeed an angel. And why not? If we are approaching the coming of Immanuel, it would not be unusual for angels to bear messages to man, and certainly to a woman. (More on this in page/section 3.) Angels did so before the birth of Yahshua. But, you be the judge. On July 11, 2012, Cynthia sent the following report, preceded by this introductory note:

Please remember that when these experiences happened to me, I was a torn and broken person. Just as you mention being a man of sorrows from your losses, I had experienced so much loss and pain. So, these experiences came in a way to give me hope, and are not in any way a type of elevation of myself whatsoever. I most certainly was in the place of lowly when they occurred.

The lowly she is referring to here is the Land of Lowly in [*Purity and the Golden Ball*](#). And keep in mind as you read this, that when the angel spoke these things to her, she was not even remotely aware of the things he was speaking of, having no foreknowledge about them whatsoever. She had no idea that the Scriptures spoke to these very things concerning Benjamin, and had no knowledge at all regarding a physical tomb for Rachel in Bethlehem, and most certainly knew nothing whatsoever about the interior of that tomb that afforded her fulfillment of what the angel told her to do. Again, these are the kinds of things that make one think twice about the reality and relevance of this. Thus we continue:

One night, eleven years precisely from the night I had the first dream of the old cradle and heard the voice of Yahshua say, "You must go, you must go," I woke up to what was a bright light in the bedroom. My first thought was that it was dawn; but I looked at the clock next to my bed and it was only 3:00 in the morning. I felt a being in the room—some divine presence. I did not see any angel, but felt the presence of what I now believe was most definitely an angel... and a male one, not a female one.

The angel instructed me on three accounts. The first thing it said was: "Do not touch your husband; he is unclean; but you are not." (Two weeks later, I found out my husband had tested positive for HIV. I went and got tested too, but my test was negative. Three years later, I was tested again, and it was negative. My husband and I were awaiting the final divorce papers at this time.) [Her husband had become homosexual.]

The second command was: "Do not fear." My heart was pounding out of my chest, but it was holy awe, not fear.

The third command was more involved, and the angel said my name: "Cynthia, you are to go to the Holy Land; you are to go to Rachel's Tomb. You must pass through the narrow way, and pray for Benjamin to come forth. If he does not come back, then the blame will be before the Father forever." (This was a direct quote. I later found out about Genesis 44:32.)

The angel went on: "Benjamin has the three pieces of silver, and they are the three-part works; he must bring them back. He still has the five garments, and

they must be laid before the Father. The garments represent the garments of truth, the only truth that will reveal what has to happen to prepare the way for Yahshua's return. The nations must wake up and know the truth! Go to the tomb of Rachel; through her death Benjamin was brought forth. Write down on a piece of paper these words: 'Bring him forth,' and tie it to her casket. The Lord will be with you, Cynthia; He will guide you. When you go on your journey, do not bring anything but the dress you wear, and cover your head at all times. This will please the Lord, and thus He will take care of you. You must go now.... You have known that He wanted you to go."

Before I forgot anything, I wrote it all down in my spiritual journal... everything! At that time, I did not know that there was an actual Rachel's Tomb, just outside the gate of Bethlehem. I had never ever heard of Rachel's Tomb. And I actually doubted what I had heard, because with going through a divorce and losing everything, there was no way I could afford to go on a mission to the Holy Land! I sort of walked around holding this deep secret inside of myself. But as time went on, and I became familiar with the story of Benjamin in the Bible, and also read in Genesis 35:20—"And Jacob set a pillar on her grave, which is the pillar of Rachel's tomb to this very day"—and I found out from some sources that there was an actual Rachel's Tomb in which was a shrine built above the spot of her death, I prayed for Yahweh to make sense of what I heard.

But as I said, the fact that the first thing the angel said was that my husband was unclean, and I was not; well, when that was verified by test results, I at that time trusted the words which were spoken. And the second command, to fear not, echoed through me later on when I had valid reason to fear. At the memory of this third command, I also remembered my dream eleven years before, and how Yahshua had instructed me to "Go." So... this was kind of exciting for me, as I knew the "vision would not tarry" too much longer.

The appointed time came sooner than I expected! Two months later, my grandmother would pass away. I knew she was going to leave me some money, and I went to her while she was on her deathbed and asked for her blessing upon my trip. All she said was, "Be careful." She took my hand in hers, and smiled at me.

Yahweh helped me to move forward with the plans. Things just came together, almost in mysterious fashion. I ran into someone at the church who had just come back from the Holy Land, and they handed me a list of phone numbers to call. One was a couple who lived in Jerusalem who accepted visitors from the Americas, and one was the number of an Israeli family who had converted to Christianity. They lived in Bethlehem, and the father of the family had a ministry of distributing Bibles to Israeli families who converted to Christianity. Another was the number of a single woman who had come to visit the Holy Land on her vacation, and she never returned back to the States.

I thought this was from Yahweh—a good start! Acting on faith, even before calling any of the people in Israel, I made arrangements with my job to take off for two weeks. Then, I got my passport and made arrangements to fly. I was so excited to have the ticket in my hand! It was now in the fall, and later on I found

out that I had booked the flight right when Israel was celebrating the Feast of Tabernacles!! This was from Yahweh!

All of these steps were acts of faith, one step leading to another. I ordered a map of the Holy Land, and there was a star at all the sites, including one for Rachel's Tomb. I hoped it would work out to go and stay with the family in Bethlehem, as they lived within walking distance from there. I kept a journal of the scriptures Yahweh revealed to me, one after another, up until the time I left. I forgot to mention that I was also instructed by the angel to abstain from all meat until my trip was over. So, I even arranged to have vegetarian meals while on the plane. [Remember, in the dream there was the smell of an odd meat.]

People in my church began to think I was really off my rocker. There was a lot going on at that time, lots of bombings in the occupied territories where I would be staying. And some said that with my blue eyes and blond hair, I would never come back alive! The pastor's assistant took me aside and wanted to know why I was going, and why I was going all alone. I told him that I did not wish to say why. He told me I was "being rebellious" and that I would not go "with the blessings of the church." Oh, well.... So be it!

Two nights before I was to leave, I finally called one of the three numbers. This was the family in Bethlehem who were closest to Rachel's Tomb. Diane answered, and she did not speak very good English. But she was so nice, and said they had a large place and plenty of room for me. She said something very odd: "We have been waiting for you to come. Issah, my husband, will be so happy you are finally going to come!" I asked Diane if there was anything they needed, and she said they needed shoes for all three children. [By the way, feet are kingdom rights.] I wrote down the names of the children, and their shoe sizes: Basheer and Fadi (boys), and a little girl named Grace. [Two boys, followed by a girl—Grace! Most fitting!] I was beginning to get so excited! I planned to stay with them for only one week, as they were having a group of German converts come to hear Issah speak about his ministry, and would need the full space of the home. Where I would go after that for the remaining week, I did not know. I was resolved to trusting Yahweh for His divine care and grace.

I will not go into much detail about the trip, other than that of going to Rachel's Tomb. The day I arrived at the Holy Land, I felt as though my feet were truly going to be walking on holy ground, the very ground that perhaps Yahshua had walked upon. The second feeling of awe was that I did not feel I was going to a strange land, but that I was "going home"! I kept a diary of my journey, and still have it. I am in awe of how Yahweh took such good care of me, sometimes in ever-miraculous ways! I never had to buy a meal, and met one person through another who welcomed me into their homes.



Rachel's Tomb, similar to as it appeared in 1993

Let me now tell you about Rachel's Tomb and my experience there. Issah, a big tall six foot three Israeli man, accompanied me by foot to the tomb. It was a strange day. Even though it was fall, the humidity was high, and it was a kind of Indian Summer. I had written on a piece of paper what the angel had told me to write, and at that point did not realize that once inside, there was an actual casket.



Picture taken by Cynthia of back side of Rachel's Tomb showing Tabernacles/Sukkot booth

There were many people lined up outside to get in. The crowds grow larger around the Feast, Issah said. So the wait was hot and the people pushed ahead. Once inside, there was a type of stone entry room. On the far end was what Issah said was called "a door of humility," a small opening in the stone in which one had to bend over in order to go through. This confirmed what the angel said concerning going through the narrow way and praying for Benjamin to come forth. Everyone was pushing and trying to get through. Some people were so large that they had to be pushed from behind. It was so hot you could hardly breathe, and I felt as though by the time I got to the opening, I had gone through some sort of birthing canal. I was weeping, as this was not the sort of thing I had imagined. But then, I was not there for some kind of experience or another—just to obey, that was all... just to simply OBEY.

Once through the opening, there before me was the casket of Rachel. Draped over the casket was a red velvet covering, and on its edges was fringe with long strings. Issah told me that many women who cannot conceive come there and hang their prayer requests for a child; they tie them to the casket cover and then they have a miraculous conception! I didn't want to hear about that now; I was remembering what the angel had said about tying the message to the casket. How did I know there would be strings on the casket, just for that purpose? As I tied to the casket the rolled up piece of crumpled paper containing the words of my written intercession, I said an audible prayer, "Lord, I have done what you desired of me. Please now bring him [Benjamin] forth."

Hundreds of prayers were tied to the casket's covering, all hanging down, and now mine was one of them! How awesome that was! First, I knew not at all about Rachel's Tomb, and I also did not know about an actual casket, or about strings to tie prayers onto it! This was confirmation to me. [The cenotaph, as it is actually called, is not literally a casket; but, this was what the people there were indeed calling it. This makes sense, for if you call something a "tomb," it's only natural to call what is inside a "casket."]

I panicked trying to get out of the room, where the casket was. I could not handle the intensity any longer—women wailing and moaning, bowing down to the floor, pushing, shoving, etc.; but I was not used to that kind of expression. In Israel, I learned that people are much more forthright in expressing themselves. To weep and moan very loudly is considered normal. Once out of the stone building, all I wanted to do was go back to Issah's and get something cold to drink.



The way there was steep: on top of the hill, next to the Church of the Nativity [on the other side of Issah's house]. While standing outside that night on my bedroom balcony [marked with *], I could see the stars and moonbeams shining brightly over Shepherd's Field, the place where the angels appeared to the shepherds. Standing there listening to the monks singing "Silent Night" from the Church of the Nativity, it was as though I was breathing in those stars! I had completed my mission, and felt very much at peace with myself. I had done the Lord's will.... After eleven long years of an inner yearning, wondering and

trusting, nothing else mattered but this moment, the moment that I had simply done His will.

I never wondered what the meaning of Benjamin was. I never really cared. All that mattered was that when I remembered that first dream eleven years ago, and how sad the face of Yahshua was when He wept over the cradle, I wanted to make Him smile again. And I felt that now I had done as I was told. He may have been up there smiling at me. His happiness was my utmost concern.

Nineteen years later, I still look back at those experiences; and they mean a lot more to me now, as I have come to know the Bride truth. At times I wonder if you, Gary, could be the "Benjamin" that the angel told me about; and I wonder if this whole divine mission was some sort of "ushering in" of the Lord working through you with His truths. The Bride truth certainly does reveal the three works and their purposes, like perhaps the angel said: "Benjamin holds the three coins." The five changes of clothes could mean the changing into the Bridal garment.... I don't know. But I think somehow, since I took my Nazirite vow and have come to know the Bride truth, perhaps this mission in some way was a kind of intercession.

I am more excited about its meaning now than I ever was before. I did not think about it much, in the way of meaning. But now, these many years later, maybe it plays a part in what is happening with the Bride. Any thoughts that you have I will welcome. And like I said, this whole thing does not have so much to do about me, as it does perhaps about you and the revealing of the Bride truths. I do not want to "pick it apart," because in its wholeness it was beautiful; and like I said, it is a very deep and personal part of my spirituality and faith. But slowly, things have come into the light, and things have been clearly revealed.

I think it amazing that eleven years after that dream, I actually did walk upon the stones of the city of Bethlehem, and I did see the stars over Shepherd's Field. I am not sure about the full meaning of the old cradle; but it could be symbolic of the ones who will not be near Yahshua at His return... the lost ones. It might be symbolic of the first Remnant, the old lace and such. Any input you might have, I would welcome it.

So, now you know why I asked about Benjamin!

TIMING

First, Cynthia raised the question: "At times I wonder if you, Gary, could be the 'Benjamin' that the angel told me about; and I wonder if this whole divine mission was some sort of 'ushering in' of the Lord working through you with His truths." As you can see, this is why she sent this to me after nineteen years. At the time this experience took place, she only told one person about the angel's visitation and the reason for going to Bethlehem—her best friend, Elizabeth—and afterwards had not spoken to anyone else about it. Much of her experience was recorded in her spiritual journals, which had been put away for nineteen years. I asked her, "What caused you to take them out and read them?" She did not really know why. They were under her bed

with some old books she was going through, and she simply felt like re-reading the account. And now having come to know and understand Bride truth, she began to get glimpses that Benjamin was the Elijah, and wondered if all of this applied to me. Furthermore, she began to see that all of these events going back to September 25, 1982, pointed to one thing: bringing forth the Elijah!

We have a lot to talk about here, and to begin with, let me now introduce the timing of these events. On September 25, 1982, Cynthia had the dream and was told to go when Yahshua said go. Eleven years later to the very day, the angel came to her and told her where she was to go and what she was to do, even stating, "You have known that He wanted you to go."

The mission and outcome was to bring forth Benjamin, who had the three pieces of silver and the five garments. First, if you read Genesis 45:22, you will see that Benjamin's brother, Joseph, gave him "three hundred pieces of silver and five changes of garments." Again, Cynthia had no idea at the time when the angel told her these things that this was even in the Bible. And, the angel said that these three pieces of silver are "the three-part works" that "Benjamin" must bring back, and that the five garments that must be laid before the Father are in fact "the only truth that will reveal what has to happen to prepare the way for Yahshua's return." Considering these things, as well as that Benjamin is the twelfth son—evidencing the place of [the twelfth apostle, the Elijah](#)—and that he was the "son of my sorrow" who became the "son of my right hand," and that he was the only son to be born in the Promised Land west of the Jordan and to be named by his father, there is no doubt that all of this does indeed point to the coming of Elijah, who prepares "the way for Yahshua's return."

As instructed, Cynthia's entire objective was to go and pray for Benjamin to come forth, and to tie a note on Rachel's casket that invoked, "Bring him forth!" And if he did not come forth, the angel said, "the blame will be before the Father forever." What can this latter foreboding statement mean? We read in the closing two verses of Malachi regarding the Elijah: "Behold, I am going to send you Elijah during the great and terrible day of Yahweh . . . so that I will not come and smite the land with a curse" (Malachi 4:5-6). Obviously, it is the Elijah who removes the blame. This is also evidenced in Matthew 24:22 and Mark 13:20 where we likewise read: "Unless those days had been cut short, no flesh would have been saved; but **through the elect** those days will be cut short." This is the elect Elijah company that is the outcome of the Elijah. If this Benjamin was not brought forth, "then the blame [would] be before the Father forever." He/they remove the blame.

Let us examine this further, and what we find once again is clear evidence that this was indeed a message from an angel. Again, Cynthia had no idea whatsoever that (1) these specific matters were actually recorded in the Scriptures, and (2) what they meant. Now seeking understanding, in Genesis 43:9 we find the very statement that the angel was speaking to, here with regard to Judah taking the responsibility for returning Benjamin to their father. We read Judah's words to his father, Jacob: "I myself will be surety for him; you may hold me responsible for him. **If I do not bring him back to you and set him before you, then let me bear the blame before you [the father] forever.**" This in bold is identical to that spoken by the angel: "If he does not come back, then the blame will be before the Father forever."

So, what does this mean in regard to the kingdom of heaven? We have noted over and over throughout Remnant Bride writings that Judah represents Christianity. (Read [When Elijah Comes, page 2](#).) It was the tribe of Judah that led the sons of Israel in the wilderness, the period of Christianity. But, they were NOT allowed to lead the way into the Promised Land, the Millennial Reign (Joshua 4:12). The latter is the right that is given to the Bride, the ones who cut the days short. Thus, when the angel said that “the blame [would] be before the Father forever,” we see that if the Benjamin Elijah is not brought forth, then the blame of not doing so—with the results of Immanuel not returning—would be on Judah Christianity. It would thus be, “Our God, our God, why have you forsaken us?” The blame belonging to Judah Christianity would be before the Father forever! But, this cannot and will not be. And again, Cynthia had no idea at the time that this account was even in the Bible. But, . . . the angel did know! All Cynthia could do was to record what the angel said, and act in obedience. And as you now see, this account/statement was MOST profound! And, it is most confirming regarding the Bride and Bride truth. Let us return to this matter of timing, and what it might mean for us today.

In summary, on September 25, 1982, Cynthia received the dream regarding Yahshua in Bethlehem, who said to her, “When I tell you to go, then you must go.” Then exactly eleven years later to the day, she had the vision, giving her the clear command to go to Rachel’s Tomb and pray for, and with the note to call forth, Benjamin—who is in fact the Elijah. The specific stated purpose of that was to prepare the way for Immanuel, removing the blame from before the Father, the blame that would belong to Judah Christianity. Then three short weeks later, the seemingly impossible took place. On [October 15, 1993](#), Cynthia arrived in Bethlehem. The next day, October 16, she and Issah walked to Rachel’s Tomb, and with heartfelt prayer and petition she tied to the casket the note, “Bring him forth.”

So, was the intercession effectual? Was Benjamin indeed brought forth? Before the births of John the Baptist and Yahshua, angels made visitations to Zechariah, Mary, and even Joseph. Therefore, it would not be surprising if an angel made a visitation before the establishment of the Elijah and coming of Immanuel. This indeed evidences to be the case in these events.

On September 25, 1993, an angel came to Cynthia with the specific purpose of effecting the “birth” of the Elijah: “Bring him forth!” Even inside Rachel’s tomb, her own experience evidenced this: “I felt as though by the time I got to the [narrow] opening, I had gone through some sort of birthing canal.” The gestation period of a child is of course nine months. Therefore, nine months later, on June 19, 1994, the Holy Spirit came upon me and SUDDENLY and DRAMATICALLY (this cannot be emphasized enough) changed my life forever—sovereignly revealing to me the truth concerning Elijah and the Bride. Thus we see evidence that nine months after the angel visited Cynthia, the Elijah was “born”! My life and purpose has never been the same since then, and Yahweh has indeed kept me on this course. And today, He has even placed me in contact with the woman to whom He sent an angel and sent her to Bethlehem to call forth the Elijah. This in itself is most remarkable! And of course it is encouraging.

Furthermore, one would ask the question as to why Yahweh sent the angel to Cynthia eleven years to the day after the dream when Yahshua told her, “When I tell you to go, then you must go”? Why did He wait precisely eleven years? What could this testify?

We have already noted that the Elijah is in fact the [twelfth apostle](#) who replaces Judas. His absence left eleven men remaining. Thus, nine months after the angel's visitation, Elijah was brought forth in the completing twelfth year. Obviously, this would attest to being the completing twelfth apostle. Just as Benjamin was the twelfth son by Rachel, and the Elijah is the twelfth apostle, so Yahweh called out a man in the twelfth year since Yahshua's message to Cynthia to go when He said go.

But, there is far more significance to these two years: 1993 and 1994. As addressed in [Appendix 10](#) of *The Curse of 1920*, 1993 marked the end of 120 Jubilee waiting periods from the fall of Adam. Therefore, Yahweh's Jubilee could begin in 1994—beginning our return to our original land and family (Leviticus 25:10). Thus, the angel went to Cynthia during the final year of the 120 Jubilee waiting periods—1993—and then nine months later, now into 1994, Jubilee made it possible for the Elijah to come forth and prepare the way for Immanuel.

So, why has it taken so long since then for something to happen? And more specifically, why have we not yet received the latter rain? Hindsight is always 20/20, and one thing we do know is that we have not received the latter rain up to now. What we have received though is incredible, valuable, essential truth! This truth is now available for all to read. In a sense, it has in its own way prepared the way for the Bride. When the Spirit came upon me in 1994, He showed me that "the grain was not mature in the ear." I assure you, there has been a GREAT deal of maturing of truth and understanding since then. Also, much of this truth has come through true intercession—walking out truth so as to gain authority and understanding. Intercession also earns the right to gain from Yahweh God, just as it did so with and through His Son.

So, with the revelation of these recent testimonies, what might now be before us? We will consider two separate evidences. First, the Spirit came upon me on June 19, 1994. On [August 7, 1994](#), Yahweh called me out of the Body of Christ, and the Bride began. As of this year, 2012, it has been eighteen years since then. Eighteen evidences a most interesting testimony. In Luke 13:4, we find an account that speaks to the Millennial Reign per the tower of Siloam, where eighteen were killed when that tower fell. (See [Shelah and Clay of Spittle, page 7](#).) Then just a few verses later, in Luke 13:11-13 a woman was healed from having been bent over double by Satan for eighteen years. The objection by the synagogue official was that she was healed on the sabbath, which likewise speaks of the Millennial Reign. I hope my own affliction by Satan for eighteen years will come to an end in this year that possesses such great promise.

With this hope for this year, let us now consider the second lady's testimony: that from Olivia, which speaks directly to an Elijah/Carmel work in 2012. To begin with, on July 24, 2012, I received the first-ever email from her. She wrote:

Gary,

Providence that I should come across your site? Several months ago I woke out of my sleep saying, "Carmel, Carmel in 2012"! This has never happened to me and I was taken aback as to why I would be telling/saying this to myself.

At first, trying to make sense of it I thought perhaps I would be going to the city of Carmel, which I have been to a few times. That didn't seem to satisfy or make sense. Then I did a little word search and discovered Carmel means garden. I hoped it was God, telling me the years of my hell, sorry but that is how I feel, would end in 2012, and my life would become a fruitful garden. This was certainly what I hoped. I still had not concluded what this was for sure and left it, for lack of revelation, at that.

This last week I visited a church some distance from me, . . . and I heard [the speaker] say something about Carmel, but I did not catch his drift before he had moved on. I was curious and had no way to assess his reference, but was intrigued a little. This week I again went online to see if I could find something to help me better understand.

That is when I found your writings on the spiritual meaning of Carmel, so there you have it. Still a little confused, but starting to wonder if this is what God was having me say. I can certainly say I/we have been hurt by the Body of Christ as we knew it, and have had a hard time finding where we belong.

God be with you,

Olivia

Two things to add here: Olivia had the “Carmel, Carmel in 2012” experience around May, 2011. Amazingly, this was the exact time in which Cynthia first contacted me! Also, the hell Olivia was speaking of had to do with a tragic personal experience relative to the church, and difficulties that followed since then. The writing she referred to regarding Carmel is titled [Carmel](#). It is a most amazing testimony.

The specifics of what this could mean for us in the fall of 2012 are yet to be seen. However, there are some indications. First, what is Carmel? Olivia is indeed correct that “Carmel” in the Hebrew means “garden.” It in fact speaks to the fulfillment of the original Garden, which is of course the kingdom of heaven. Carmel is the church, both Body and Bride. But in this Garden there is a test between those two works—just like there were two trees in the original Garden. Evidenced in 1 Kings 18, this is the test between the Elijah and Baal Christianity, and is summarized by Elijah’s words in verse 21: “How long will you hesitate between two opinions?” And, this test is resolved by who can get their offering to be licked up by God into heaven by fire—i.e., ascending alive. Of course the test was won by Elijah.

So if Yahweh God was indeed speaking through Olivia—her name meaning “olive tree,” the Bride—then we should see the beginning outward evidence of that test taking place this year. Would this be the ascension of the Bride? Not yet. The altar still has to be prepared. And, there needs to be a clear and effectual evidence of the Holy Spirit—the latter rain, producing the second son of fresh oil, the second olive tree (Zechariah 4:11-14), attested by Olivia’s name. Her name speaks to the very work that needs to be soundly evidenced and established, hopefully beginning in the very year of which she spoke—2012—and will continue for the next two years.

Now for the second evidence as to what might be before us. In the closing paragraphs of the writing, [Trinities, page 5](#), we note that the time of the establishment and work of the Bride will be a [two-year period](#) that will take place from Trumpets/Tabernacles to Trumpets/Tabernacles, the completion thereof bringing the [catching up of the Bride](#). What could happen in the latter months of 2012? As noted, we have to have the latter rain. And, from what we see and know it will continue for two years, leading us to our ascension at Trumpets/Tabernacles, 2014. The Bride work cannot be effective without the latter rain! And remember, when Cynthia was sent to Rachel's Tomb to bring forth the Elijah, it was indeed . . . the Feast of Tabernacles/Sukkot!

We have seen that from 1994 to 2012 was eighteen years, which has as its testimony the release from Satan's bondage on the sabbath. An ascension in 2014 would then be after the completion of a total of twenty years. What is the significance of twenty? The testimony is MOST appropriately relative to our attesting Rachel and Jacob.

In Genesis 31:41 we read the words of Jacob to Laban, his father-in-law: "These **twenty** years I have been in your house; I served you fourteen years for your two daughters and six years for your flock, and you changed my wages ten times." These twenty years are known as Jacob's Trouble. For twenty years he labored in order to obtain possession of Leah and Rachel and his property.

With this said, counting my own twenty years of Jacob's Trouble from 1994, during which I too have definitely been laboring for the Leah and Rachel Bride and my possessions, that would take us to 2014. So, by one count testified by Olivia, as well as my own affliction for eighteen years, 2012 is most significant. But, by my count of twenty years since 1994, 2014 is most significant in that I would secure the Leah/Rachel Bride and my possessions. This would in fact be the completion of the test of Carmel when the Bride would be caught up to heaven, and then return to rule and reign with Immanuel for a thousand years. Jubilee!

Furthermore, if we go back another eleven years to the dream in 1982, then 2012 would be the completion of thirty years of waiting. Thirty is the age of John the Baptist (the Elijah type) and of Yahshua when they each began their ministries. Thus we see through Yahweh's clearly sovereign work through Cynthia and the directly stated testimony given to Olivia, that 2012 points to being a most effectual year for the Elijah—hopefully allowing the two-year ministry period to begin.

And one last item to note here: On [August 7, 1994](#), the Bride began on the earth when on that day Yahweh brought me out of Christianity. This was a continuing work from that which Cynthia petitioned on October 16, 1993. Briefly, October 16 is a MOST significant day of a month for the Bride. Addressed in [A Lesson From Intercession, page 8](#), October 16 is my wife's birthday. Mine is August 7. Our two birthdays uniquely evidence the latter rain in the eruptions on Mount St. Helens. You can read about this at the above link. Like the five changes of garments, we have five children, and there were five like eruptions—the last two being August 7 and October 16. When I first saw this in 1994, it was so unmistakably profound that I told my wife I would never doubt Bride truth again. And frankly, I have never had reason to do so since then.

In addition, on [October 16, 2005](#), the Bride met on Trumpets for a most significant intercession. Then on Trumpets, [October 16, 2008](#), we reckoned what has been termed

“the flip,” where there is the legal beginning of the new heavens and new earth. Now, with Yahweh sending Cynthia to call forth the Elijah specifically on October 16, 1993, we have hope that this fall could well be MOST significant for the Elijah and the Bride, even for all mankind!

As already stated but most worthy of being repeated, it is wonderful and amazing that after all these years from when Cynthia had the dream in 1982 and then the wonderful calling and journey to Bethlehem in 1993 where she obediently went to Rachel’s Tomb and beckoned forth the Benjamin Elijah, in 2011 Yahweh led her into contact with me. And, after nineteen years she just happened to pull out her old journal and read it. Additionally, she had her own attesting eighteen years of Satan’s afflictions from 1993 to 2011 when she contacted me, the one who hopefully became the fulfillment of her obedient prayers. And I can tell you, 1994 was indeed unimaginable hell for her, and her difficulties continued in the years that followed. For Yahweh to then put the two of us together in 2011 is wonderful and amazing and most certainly hopeful! And, the way she found me was through her being led by Yahweh to take the [vow of the Nazirite](#) for one year (November 8, 2010, to November 8, 2011), the very truth that was the springboard to all that began taking place in my own life in June, 1994. And then for Olivia to contact me with her account at this very time of Cynthia’s account, makes this all the more relevant and hopeful today.

There is no question that the events surrounding Cynthia’s experiences are a sovereign work from Yahweh God, giving us understanding and hope. And, the closely timed receipt of Olivia’s own sovereign experience gives hope specifically for this year. And we know that all of this is completely consistent with Bride truth, experience, testimonies, and timing. We rejoice in this and in what Yahweh is doing, and with hope will now watch and see what He will continue to do and fulfill.

MORE EVIDENCES

Let us close by examining some revealing and confirming miscellaneous items regarding these testimonies. We will begin with the names of these two ladies.

Throughout the Bible, names of people prophesy—sometimes most significantly, and sometimes seemingly not at all. We have already noted that Olivia means “olive tree.” Of course the olive tree speaks of the two Remnant—the two olive tress in Zechariah 4 who are the two sons of fresh oil. So, it is indeed encouraging that the name of this chosen witness regarding 2012 attests to the olive tree Remnant.

When defending that an angel might come to a woman today as we see with Cynthia, we noted that an angel did indeed come to a woman at a most important time, and that was of course to Mary, who was of course a virgin. So, was Cynthia a virgin? Of course not. She was married. But even so, Yahweh can still prophesy of this through her name, and that is exactly what we find.

We find that “Cynthia” has the meaning of, “from Mount Kynthos.” Kynthia was one of the names of Artemis, or to the Roman’s, Diana. Artemis was a virgin goddess of virtue. Queen Elizabeth I (of course the name of the mother of the Elijah type), was known as The Virgin Queen. In acknowledgment of her virginity, the poets often called

her Cynthia. So, Cynthia attests to virginity and virtue. Thus, while an angel went to a virgin, Mary, regarding the birth of Yahshua, we see evidenced that an angel went to a woman whose name speaks of a virgin, Cynthia, regarding the “birthing” of the Elijah.

We just noted that Queen Elizabeth I was called Cynthia. Interestingly, the man who took Cynthia to Rachel’s Tomb to pray for, and with the note to call forth, the Benjamin Elijah, was Issah. So, what does Issah mean? It comes from the name Isa, . . . which is a form of Isabella, . . . which is the name Elizabeth, the mother of the Elijah type, John the Baptist. So here again Cynthia has an identification with Elizabeth, in that the man who accompanied her to the tomb and in whose home she stayed in Bethlehem, in truth bore that very name! And let us recall the unusual statement Issah’s wife said to Cynthia when she called. His wife said, “We have been waiting for you to come. Issah, my husband, will be so happy you are finally going to come!” And of course Issah’s wife was none other than . . . Diane, the virgin goddess of virtue!

But, the most significant like testimony is one still to be addressed. In all these years, Cynthia spoke of these things to only one person, and she was the one who stood with her in all of this at that time: her best friend, Elizabeth! It is MOST fitting and attesting that the one who shared in the intimacies of those events regarding bringing forth the Elijah, bore the very name of the one who brought forth the Elijah type. “Elizabeth” means “God of the covenant,” speaking to the covenant with the many. This is the covenant in Daniel 9:24-27 which sets forth the covenant Yahweh made with man—delineating Yahshua’s three-and-a-half-year ministry period, as well as the first Remnant’s one-and-a-half-year ministry period, and of course the culminating second Remnant’s two-year ministry period which we see here for 2012 to 2014. Read [The Great Tribulation, page one](#) and [page two](#), to understand this most essential covenant. However, at the time of that writing we assumed a three-year ministry period for the second Remnant, but came to realize that the period would indeed be for two years. This is addressed in the blog entry, [“Five and Two.”](#)

Therefore, we find an attesting Elizabeth in the only one who knew of these events at the time and stood with Cynthia. And, when Cynthia went to perform this intercession she stayed with and was accompanied by a male “Elizabeth.” There were indeed two witnesses that her work was to bring forth the Elijah.

And truly, the one thing that blesses me most in all of this is that, other than her best friend, Elizabeth, Cynthia did not share any of it with anyone either at that time or throughout the next nineteen years. Like Mary, she “treasured all these things, pondering them in her heart” (Luke 2:19), regarding them to be holy and sacred. Given today’s lawless hyper-spiritual Charismatic/Pentecostal movements that often boast beyond their measure in supposed spiritual experiences, it is MOST refreshing and quite appropriate and genuine to find a woman who humbly and quietly followed what Yahweh was leading her to do, who followed in the intimacy of a true and living relationship with her beloved, Yahshua. Refreshing, . . . most intimate and refreshing.

Furthermore concerning her silence, it very much reminds us of Zacharias, who also upon hearing from an angel regarding the birth of the foreshadowing Elijah, was equally silent until the time of his birth (Luke 1:20 and 64). There is indeed hope that this work will now be birthed, and we pray for the breaking of the attesting water from heaven.

There is much more that could be examined in Cynthia's dream and the Rachel's Tomb intercession, but we will not go into all of it. Let us very briefly mention just a few important things. In a comparison of the two experiences, both had the narrow opening. Of course one automatically thinks of Matthew 7:14, the narrow gate and the way that is afflicted that leads to life which Yahshua spoke of. Even as evidenced by the others in the dream who could not pass through the opening, so it says and is the case that few find it. And Yahshua was pleased that Cynthia recognized that the room with the sand in it evidenced being the house built on the sand. Christianity has indeed followed in this way. Regarding the old cradle, Cynthia could well be right that it represents the loss of the first Remnant. Yahshua longs for them to be with Him.

Of course one specific thing that unmistakably ties both of these together is that both took place in Bethlehem. Bethlehem obviously testifies to Yahshua's coming, even as Immanuel—the Prince of Peace. And, this is the very thing that is the outcome of the Elijah. The Bride births Immanuel.

“Bethlehem” means “house of bread.” Thus, it is obviously quite significant that Yahshua did indeed serve bread to Cynthia. And, it is most telling that this bread stood out as being different from everything that was around her. She noted:

He took out some bread, and it was hot, fresh, and delicious. “Eat of this bread, daughter, as it is the bread which is fitting for you.” The fresh bread did not match the ancient surroundings, but I ate of it, and it was newly baked and so delicious. The fact that He had given it to me made it all the more tasty.

Regarding this bread that was delicious and did not match the ancient surroundings, such is Bride truth that has been given to us—the bread that is fitting for us. It is delicious and does not match the ancient surroundings of Christianity. It is fresh bread in every regard! In fact, it is the marriage supper of the Lamb that prepares us for the wedding. And indeed, Yahshua having given it to us makes it all the more tasty.

In like consideration, the angel told Cynthia regarding the five garments that “Benjamin” possesses and must lay before the Father: “The garments represent the garments of truth, **the only truth that will reveal what has to happen to prepare the way for Yahshua's return.**” Quite frankly, there can be no statement more relevant to the Bride than this (along with the call to righteousness, purifying ourselves). Bride truth is indeed the only truth that reveals what must take place to prepare the way for the coming of Immanuel. It is laying down the palm branches that come from the head of the palm tree. It is laying down the garments spoken of by the angel. This is the truth Yahweh has given to the Elijah and the Bride. It is indeed bread that does not match the ancient surroundings. It is the new wineskins, and not the 2,000 year old wineskins of Christianity.

So what are the three pieces of silver? Throughout the Bible, silver attests to the Bride. In Malachi 3:2-3 we read concerning the Elijah:

But who can endure the day of his coming? And who can stand when he appears? For he is like a refiner's **fire** and like fullers' soap. He will sit as a smelter and **purifier of silver**, and he will purify the sons of Levi and refine them

like gold and **silver**, so that they may present to Yahweh offerings in righteousness.

While silver is the Remnant, gold is the kingdom of heaven afforded through Yahshua. The angel told Cynthia, "Benjamin has the three pieces of silver, and they are the three-part works." Why three? In the account in Genesis 45:22, Joseph gave Benjamin "three hundred pieces of silver and five changes of garments." Prophetically, three and three hundred speak of the same thing, the latter speaking of a higher fulfillment. Possibly the three speak of the Millennial Reign, the third part of the kingdom when the silver indeed rules and reigns with Immanuel. Or it could even speak of the redeemed church in the Millennial Reign. But one thing is MOST evident: the angel that spoke to Cynthia on September 25, 1993, spoke truth to her that was clearly from that which is already written in the Scriptures.

And further confirming this same truth that is clearly from the Scriptures, it is very significant and most fitting regarding Bride truth that would come, that the angel specifically instructed Cynthia: "When you go on your journey, do not bring anything but the dress you wear, and cover your head at all times. This will please the Lord, and thus He will take care of you." The woman's modest dress—a long dress and not pants—as well as covering her head, are two truths integral to Bride teachings. Not only did Cynthia pray for the Elijah to come forth, but the angel required that she dressed in such manner as that which would be consistent with the Elijah. This was not something she otherwise practiced at the time, but today rejoices in these truths. It is then equally most fitting and confirming that this very practice required by the angel, the Scriptures obligate the woman to have upon her head "**because of the angels**" (1 Corinthians 11:10). Ladies, how much more proof is needed that you are obligated to cover your head when you pray, and as well to cover yourself in a modest long dress? And as the angel declared, "This will please the Lord"!

As you can see, there is MUCH hope in both of these timely testimonies. And, because of the timing of these two witnesses and the relevance of both testimonies to Bride truth and our own experiences and expectations, we can only be encouraged. BUT, they are still to be proven. Will Yahweh fulfill these things and all the things we have seen over the last eighteen years of the Bride? We can only wait and see. As time unfolds in these remaining months, weeks, and days, we will look to Yahweh as we always have and listen for His voice and watch for His works. One thing for certain: this is His work, and it is in His hands. What we are looking for and awaiting, no man can provide. That which we have to have is far beyond man. In order to obtain it, it MUST come down from above. So, we watch and wait with our hope firmly fixed upon Him who is from above. In all of these marvelous testimonies we have seen here, it appears that the time for the fulfillment of all we have seen and been shown is at hand—2012 though 2014! When He speaks, we will obey. And for now, as with always, we diligently look to Yahweh for His provision—that which is from above.

ADDENDUM

Following the publication of the preceding sections, a lady who has been a long-time part of the Bride called me to share her excitement in what she was reading here, and more specifically to discuss the dream Cynthia had on September 25, 1982, and what

she was seeing regarding it. Instead of laying out our conversation, it is better that I simply summarize what we both came to see. This also includes further conversations with Cynthia, who I assure you is most careful to keep these matters accurate and pure in regard to what she originally saw.

The portion she specifically wanted to address was regarding the crib. You will recall that Cynthia saw in the corner of the room where Yahshua had taken her a very old tarp covering something. She told me when we talked about this that it looked like a mountain in the corner of the room. After Yahshua wept, He took her over to the tarp, took it by its edge, and with a snap, pulled it off. Cynthia wrote that it almost frightened her, and in our conversation she characterized it as a violent snap and that He was angry and upset—like unto when He cleansed the temple. She can remember that when He did this, the light from a window in the upper reaches of the outer wall revealed dust being thrown into and floating in the air. That is when she saw the old wooden cradle with the torn and shoddy white lace tent suspended over it. Then He instructed her, “My children are not in here, not in the cradle. You must help them.... You must find them for me.... You must go.... You must go get them.” Then He sat down at the table and left her with these closing words: “When I tell you to go, then you must go.”

In the preceding sections, we addressed very little about the dream. But when this Bride sister called, what she was pointing out revealed and brought up some worthy insights and meaning. Let us begin with the old tarp that Yahshua violently snapped off in anger.

First, she offered that the tarp was in fact a legal covering consistent with that which is addressed in [Coverings, Chapter 3](#). That made a great deal of sense, and as we look at this further, this is what we find to be true. The question is: What precisely is that covering?

Second, she offered that the old lace tent was the Remnant. She said this because lace is that which is worn by a bride. This too would be plausible, but would it be both Remnant or just one?

Then third, she offered that the crib spoke of the Elijah. This was most certainly the outcome of the instruction Cynthia received from Yahshua: “When I tell you to go, then you must go.” When eleven years later the angel said, “You have known that He wanted you to go,” the fulfillment was in fact to call forth the Elijah, the birth of the Benjamin Elijah. So what does this have to do with the statement: “My children are not in here, not in the cradle. You must help them.... You must find them for me.... You must go.... You must go get them”?

The best answer to this is in remembering that an entire Eve did not come out of sleeping Adam. But rather, a rib was taken out, and from it Eve was formed by Yahweh God apart from Adam. The same is true with the Bride. A rib, in fact the twelfth rib, the Elijah, is taken out of the sleeping Body of Christ, and from him is formed the Bride. Remember, there are twenty-four ribs—twelve and twelve—just like there are twenty-four elders who sit around the throne; and the last-days Elijah is in the office that initially belonged to Judas, was then transferred to Satan, and is completed in the fulfilling Elijah today. To read more about this, [click here](#). And to learn more about the

twelfth rib, [click here](#). This Eve Bride is the host of those children whom Yahshua spoke of who were not yet in the cradle. It is in fact by the birth of the Benjamin Elijah, the rib, nine months after the angel told Cynthia to go to Rachel's tomb and call him forth, that provides the ability for the Bride, the children, to be established.

So, we now know who the torn and shoddy white lace was. It attests to the first Remnant who are dead. We will discuss this some more. And we know who the children are who are missing from the cradle. They are the second Remnant who come about through the birth of the preceding Benjamin Elijah. Yahshua weeps for the fulfilling and completing second Remnant.

Then what might the old covering tarp represent that Yahshua violently and angrily removed? It is the old tarp that has been the covering of the first Remnant, as well as the covering of the Body of Christ (though they are not pictured in this crib, but as the house on the sand). And, this covering is violently removed before the revelation of the Elijah and these children. There can be only one answer as to what that covering tarp is, and that is the covering that has been over the church for 2,000 years—Satan, the covering cherub!

We just stated above that the last-days Elijah is in the office that initially belonged to Judas, was then transferred to Satan, and is completed in the fulfilling Elijah today. Read the above linked page if you are not familiar with this. Also, in [The Raven, page 2](#), more is presented about this covering that Satan afforded as the covering cherub. This transition from Satan to Elijah is attested here by the removal of the tarp; and of course eleven years later Cynthia was sent to Rachel's Tomb in Bethlehem to call forth the Benjamin Elijah, who was brought forth in the twelfth year.

Satan's covering over the church for 2,000 years has to be and has been removed from over the Bride, and soon must be removed from over the Body. And adding assurance that this tarp is Satan, you will recall that Yahshua removed it in a violent and angry manner. Satan has been afflicting the church in many ways, taking it to corruption and death. So it is that with just cause and demonstration Yahshua dramatically and forcefully removed Satan as the covering.

In further regard to Satan's effects for the last 2,000 and even 6,000 years, it is quite interesting that dust was thrown into the air when the old tarp was snapped off, the very thing man is made of and that Satan, the serpent, eats (Genesis 3:14). The serpent devours men! But, that death must cease with the ascending of the Remnant into heaven to receive immortal, incorruptible bodies that are not of this earth/dust.

And before leaving this, let us address one other item. We have just noted that Satan has been a covering over the church for 2,000 years. But, we see here yet another clear covering: the lace tent! We have seen that this is the first Remnant, but how are they a covering?

This is something that has never been mentioned before in Remnant Bride writings, but something I have been aware of for about the last four years. The first Remnant is indeed a covering for the second Remnant. How? Clearly, even as the first bird in Leviticus 14:1-7 that died afforded a covering so that the second bird did not die, so the

death of the first Remnant by Satan pays the price and affords the covering so that the second Remnant does not die.

Let us briefly look at this further. Yahshua provided the like covering for all men. He too died as the first bird so that all men will in time not die but live and ascend alive. So, in like manner the first Remnant paid the price for the second Remnant, thereupon becoming an effectual covering for us. But there was a second vital covering they provided as well. Now for that which has never before been mentioned.

There was something very critical that the first Remnant could accomplish that we the second Remnant cannot, and that is holding all things in common. They all lived in one town and could easily go from house to house and commonly share their livelihood with one another. But, the second Remnant will be a worldwide work “from every nation and all tribes and peoples and tongues” (Revelation 7:9). Therefore, such commonality by location is not logistically feasible. However, Yahshua said in Luke 14:33 that this is required of us. (There are several writings on this requirement which can be read [here](#).)

What we find then is that even as the first Remnant became the first bird so as to pay the price for us in death, they also paid the price for us in faithfully holding all things in common. In both matters, we thereby see that they are in fact an essential and effectual covering over us, the second Remnant. That is why the crib was indeed covered under the old white lace tent. Yes, they are the Bride as well; and as the lace tent evidenced, they are a critical covering for the second Remnant today.

However, having noted this later point, this is not to say that as individuals we will not be impacted by this requirement. We may each indeed have to divest ourselves of this world or provide aid to others in one manner or another. But there cannot in whole be everything that the first Remnant were able to experience and perform.

This completes the analysis of the prophetic testimony of the old crib, over which Yahshua wept. We are grateful for Yahweh to now add a third lady to witness what He is doing here. It is quite significant that He chose women to afford this, for in fact it does indeed speak of birth.

But there are three more items we need to briefly mention in this addendum as well. First, you will recall what Yahshua said to Cynthia when He welcomed her at the door: “**I have been waiting for you** for so long now, and must show you something that is very precious to Me.” Then, when Cynthia talked to Issah’s wife on the phone for the first time, she likewise mysteriously said, “**We have been waiting for you** to come. Issah, my husband, will be so happy you are finally going to come!” Indeed, in both greetings we see the witness that the final outcome and fulfillment of this 2,000 year wait in the establishment of the fulfilling second Remnant is LONG awaited.

Second, it is also interesting that Yahshua’s first words to Cynthia were, “Do not fear.” You will recall that this was the second thing the angel spoke to her eleven years later to the day—the exact words, “Do not fear.” Again, the repetition of these two statements is striking.

Finally, and this will require some explanation, let us examine something that is most confirming regarding the relevance of Benjamin as the twelfth apostle who does not die. Here again, this is something this third lady noted. In 2 Samuel 24 and 1 Chronicles 21, we read that David numbered the people, and for this Yahweh sent a pestilence, even an angel, that killed 70,000 men. So, how might this speak regarding Benjamin as the twelfth who does not die?

The one who was ordered to perform this count was Joab, who was a Benjamite. Joab (whose name means “Yahweh father”) knew it was wrong for David to do this and refused to number the Benjamites. (This is more thoroughly addressed in [Joab, page 7](#).) Therefore, since they were not numbered in this accounting, death stopped at the border of Benjamin. The Benjamites escaped death! So, this would mean that the eleven other tribes of Israel came under the curse of death, but the Benjamites alone escaped death. (The Levites are not numbered with the twelve.) Is this not the exact same testimony of the first twelve apostles? Yes, Judas killed himself; but as the Elijah, that office was thereupon passed on. So in reality it remained alive. But, the other eleven apostles all died with their offices, just as the eleven tribes suffered death. Thus we see that just as the Benjamites did not suffer death, so the fulfilling Benjamin Elijah does not suffer death—that office being preserved so that a man can stand in it in the time of the second Remnant and ascend alive.

In further like and confirming testimony, in 1 Chronicles 21:1 we read: “Then Satan stood up against Israel and moved David to number Israel.” Satan was thus at the root of the death within these eleven tribes. Here again, it was the covering tarp of Satan that took the first Remnant eleven to death and has taken kingdom man to death for 2,000 years. But with that tarp now removed from the second Remnant, the Benjamite Elijah escapes Satan’s death, and fulfills that relinquished office.

Also, it is most telling that 70,000 men were killed. The number “70” is prophetic of the 2,000 years of the church that enters into Babylonian captivity—i.e., mystery Babylon. The literal Babylonian captivity was for 70 years. This captivity of the church included the first Remnant, but even moreso the Body of Christ. Remember, the first Remnant was indeed under the old tarp covering of Satan. And most importantly, remember that because of Joab, or Yahweh Father, the Benjamites alone escaped death!

This completes this addendum. Oh the wonder of Yahweh! Blessed be His name!