

SENDING OUT THE TWELVE

Some prophetic testimonies are crude, unseemly, even violent, yet from them we can see the most incredible and revealing and even encouraging truth. It is amazing how Yahweh does this, even revealing His way wherein He brings good out of evil. In fact, He brings about evil in order to bring good. What we will consider here is a graphic example of this. And I warn you, you cannot breeze through this writing, but must slowly and carefully ponder these things.

The Bible is filled with violence and corruption. Consider how David killed Goliath and chopped off his head, or how Eli fell backward and broke his neck, or the baker was hung, or John the Baptist's head was chopped off and brought to Herod on a platter. Shadrach, Meshach, and Abednego were thrown into fire, the entirety of Sodom was consumed with fire, as well as Aaron's two sons. David lined up the Moabites in three lines, made them all lay down, and killed two of the lines and made the third serve him. Jehu demanded and received the heads of the seventy sons of Ahab and piled them up in two heaps. Samuel became angry at Saul's disobedience, and with a sword chopped the king of the Amalekites into pieces. King Zedekiah's eyes were gouged out, as were Samson's, Herod slew a myriad of infants upon Yahshua's birth, and Jezebel was thrown from an open window, whereupon Jehu's chariot and horses trampled her to death and the dogs ate her. Yahshua Himself was put through great pain at His trial and crucifixion, and the legs of the two men on each side of Him were broken. And these are just a few examples of these violent acts; and each prophesy, if our eyes were not gouged out and we could see.

The book of Judges closes with one of the most dramatic and unusual accounts in the entire Bible, and herein we will see a prophetic message presented in a most unusual and even violent way. And be aware, the violence here could at some point be overwhelming to you. However, there is an important message to be seen, otherwise it would not be recorded in the Scriptures. Let us now look at Judges 19-20.

There was a Levite in Ephraim who took a concubine from Bethlehem, where Yahshua was born, but she played the harlot and went away to her father's house in Bethlehem in Judah. The Levite went to her to "speak to her heart in order to bring her back," and upon succeeding in his persuasion began his return journey with her. The day got late and they went as far as Gibeah in Benjamin. They were planning to sleep in the open square of the city, but an "old man," who was equally from Ephraim, invited them to come and spend the night in his house, which they did.

But while they were there, worthless men of the city surrounded the house, pounded on the door, and began demanding – "Bring out the man who came into your house that we may have

relations with him.” But the old man went out and appealed to them that they not act so wickedly, offering his virgin daughter and the concubine in his stead to do with as they wished.

You will recognize that these events that took place in Gibeah, are a duplicate of the events that took place in Sodom when the two angels went there. They too intended to sleep in the open square, but Lot likewise compelled them to come to his house and spend the night. Men of the city equally surrounded the house and demanded that they be brought out so they too could have relations with them. Lot also went out to them and appealed that they could have his two virgin daughters to do with them whatever they wished.

But with these unmistakable similarities, the account in Judges then tells another story. The Levite seized his concubine and brought her out to the men outside and “they raped her and abused her all night until morning, then let her go at the approach of dawn. As the day began to dawn, the woman came and fell down at the doorway of the man’s house where her master was, until full daylight.” When her master opened the door the next morning, he found her lying dead at the doorway “with her hands on the threshold.” He then placed her on his donkey, took her to his own house, took a knife and cut her into twelve pieces, and “sent her throughout the territory of Israel. And it came about that all who saw it said, ‘Nothing like this has ever happened or been seen from the day when the sons of Israel came up from the land of Egypt to this day.’”

As a result, all the sons of Israel came and attacked Benjamin. As addressed in the writing, [*He Was Jealous With My Jealousy, page 3*](#), which you most certainly should read per this writing, the sons of Israel were defeated in the first two days of battle, but “on the third day” Phinehas (who had lived some 350 years before this!) prayed and they thoroughly defeated them, almost annihilating the entire tribe from the earth.

So what is it we are seeing evidenced here in this most unusual and violent account? If you get absorbed in the emotions and details of what is happening here, you will not see the broader governmental testimony that is clearly being evidenced. Actually, what is prophetically and intercessorally evidenced here is quite amazing.

This writer is having great difficulty in knowing how to relate what is seen here. How does one explain a picture riddle, one that, like a panoramic vista, unfolds to one’s eyes with diversity as one would span across an horizon. This vista, this riddle, unfolds and overlaps, affording specific emphasized detail, yet begins and ends in broad generalities. It is a riddle affording diverse truth, yet each part important to the whole. I feel so lacking because what we see here is more of an unfolding artistic prophetic picture, having close-ups in one scene, while the next, though related, broad in its scope. I wish I were an artist and could paint this, and with your understanding you would better appreciate the flow, yet the distinctness as well. But herein we will attempt to use the brushstrokes of words to reveal it.

If you are a concrete thinker, what will be shared here will seem unconnected and unreasonable, for the scope of events changes. The best way for you to understand this riddle is to first see it in its whole, a unique accumulation of testimonies that all relate, though in a living way not obligated to the restrictions of the fourth dimension of time. What you will see in this unfolding

is some degree of fluidity, emphasizing some matters via the story, and yet in its conclusion looking at events of time as if a broad grand finale of consummating truth.

There are essentially three separate “scenes” we will see. First we will consider the concubine, and the Levite going to get her. Then the scene changes when they go into the old man’s house, the concubine is violated all night, and she is chopped into twelve pieces and her body sent out throughout the territory of Israel. Then comes the final scene wherein the Benjamites are almost annihilated in the three day battle. The center portion is the most extensive and most revealing, yet the former and latter portions are vital broad testimonies, the first telling about the two Remnant, and the latter telling about the entire 3,000 year period of the church. With this introduction, let us now consider these three separate yet intrinsically related testimonies. (The mere fact that Yahweh laid this testimony out this way is quite interesting and undoubtedly important in itself.)

This prophetic vista begins by seeing the testimony of the two Remnant. The first Remnant is the concubine when she was first joined to the Levite. But the concubine played the harlot, even as the first Remnant did so, as well as Christianity. So what is it that Yahshua does? He goes to the second Remnant, the concubine, and speaks to their heart. This is what Yahshua is doing to the Remnant now after 2,000 years. The church has played the harlot, and He is calling a Remnant out of that harlotry by speaking to our hearts in order to bring us back.

Is it not also significant that he goes to Bethlehem, the place where Yahshua would be born, in order to get his concubine? This identification of the Bride with Bethlehem, the birthplace of Yahshua, obviously speaks of His coming. “Bethlehem” means “house of bread.” Is it not then also telling that the period of Christianity is the Passover period when they ate the lamb/bread during the night? Bethlehem obviously relates to this night period of Christianity when the Lamb/Bread is eaten. And thus we see that even as the Bride must come out of the body of Christ, so both Yahshua and the concubine came out of Bethlehem.

As we have seen in [*Given To the Beast*](#), with the drinking of the cup, the blood, or passing through the door, those in the house come out. Therefore in Bethlehem we see not only the testimony of the bread, but also two clear testimonies of the cup/blood. The blood of the children of Bethlehem who were two years old and less (2,000 years of the church), were clearly the cup that was poured out unto Yahweh as Mary, Joseph, and the child, Yahshua, came out (Matthew 2:16). And in equal testimony, when Bethlehem was possessed by the Philistines, David regarded the water from the well in Bethlehem, which his three mighty men brought him, as their blood (even the blood of the body of Christ that has been shed). David would not drink this, but at harvest time “poured it out to Yahweh” (2 Samuel 23:13-17). Thus in both cases the blood of Bethlehem was poured out.

Even as David regarded the water of Bethlehem to be blood, one could say the water was turned to wine, i.e., the miracle at Cana. But there are two Remnant and thus two weddings. Per the first Remnant, the water of the Spirit was equally turned into wine, or into blood. But that blood, like the two year old children, was literal blood, or the blood of the martyrs beginning with Stephen, the first Remnant.

But there is a second wedding as well – that of the second Remnant. At this wedding, once again we will see the water turned into wine; but it will not be like the first. The way of Yahweh is that the first is sacrificed, paying the price of loss so that the second can and will become the much needed and promised fulfillment. For example, David’s first son was killed by Yahweh as payment for David’s sins with Bathsheba, making it possible for the second son, Solomon, to ascend to the throne (despite Adonijah’s attempt to capture it). This is likewise true with the two birds of Leviticus 14:1-9.

Therefore, the water turning to death via the first Remnant, will mean the water turning to life for the second Remnant – the cup will be made new! The second Remnant will receive the throne based on the price paid by the first Remnant (despite Adonijah Christianity’s attempt to receive it). The water of the former rain produced death, but the water of the latter rain will produce the effect foreshadowed at the wedding at Cana, as well as on the morning of Pentecost when the people thought they were drunk. The latter rain will produce the purchased fulfillment of ascending alive and the coming of the restored kingdom of God.

Thus we see that Bethlehem is indeed Passover, the body and the blood; and it is the Remnant Bride, the concubine, who comes out as the first beneficiary of that Passover work, the cup made new (Matthew 26:29).

And even as the Levite met the concubine where she was in life, so Yahweh will meet us where we are as well. He will take us and use us despite what we have done or even what we are now doing – His grace is sufficient. You will notice that the master first spoke to the concubine – “Get up and let us go.” But of course she did not arise. In like manner, we today are dead and wholly unable to respond to the Master. It is He who must lift us up and put us on His donkey, even as He likewise revealed in His parable about the equally wounded man on the Jericho road who was also lifted up on the donkey (Luke 10:30-35). In both cases Yahweh lets us know He will perform this work. “Take off your sandals” is His message to us.

With this testimony of the two Remnant, the vista then begins to unfold a new testimony that is more involved yet less broad in scope, revealing Christianity and the second Remnant. But be prepared, what follows will not be light information.

To begin with, the similarities between what took place in Sodom per the two angels and Lot, and this account per the Levite, are unmistakable. We already know that Sodom is Christianity ([All’s Well That Ends Well, page 2](#), and [Given To the Beast](#)). Even as Lot, which means covering, was taken out of Sodom twice, and the concubine was taken out of Bethlehem twice, so the covering **two** Remnant are taken out of Christianity. But the question arises here: How is it that Christianity evidences the one common testimony seen in these two accounts – homosexuality?

One tip to understanding this is the title given to the man who brought the Levite and his concubine into his house – the “old man.” He is never given a name per se, but is only identified as the “old man.” Is there not an obvious testimony here? While we have seen many times how names speak, this man’s identity equally speaks.

Do you know an old man in your own self? On three occasions Paul spoke of the “old man,” speaking of the body of sin that is to be put off and not to be served. Though the “old man” in this account did not participate in the desires of those who surrounded the house, the testimony was indeed there – the Levite was in the house of the “old man,” the old flesh man, clearly the state of the church from its beginning. And what was the threat to the Levite while in that house? To be defiled by the homosexuals.

What is the conflict that takes place in the one who accepts Yahshua as his Savior? It is the conflict of yielding to the old man versus yielding to the new man that we become through His redemptive work. But what can equally take place when these two men are alive within us? Unfortunately, the two can come together and have relations for the purpose of pleasure in the realm that is supposed to bring forth offspring. Since Sodom is a clear picture of Christianity, then how is it that Yahweh views Christians as homosexuals and forbids them from entering through the door and has to blind them (gouge out their eyes)?

Quite obviously, in the time of the house of the old man, there is the union of the old man and the new man, the ways of the flesh and the ways of the kingdom of heaven, which come together for what is in fact personal pleasure that does not bring forth the fruit of offspring. Christians for centuries have united the kingdom and the flesh in a union that Yahweh views as homosexuality – kingdom man uniting with the old man. As Paul wrote in Romans 1:25 and the verses surrounding – “they exchanged the truth of God for the lie.” Such the church has repeatedly done, and thus Yahweh has given them over to spiritual homosexuality.

It has been said that if you want to know the state of the church, then look at the state of the nation. While Christianity opposes natural homosexuality, they do not realize that the natural state of a nation is the testimony of what is taking place among themselves. Even naturally, the church is experiencing homosexuality, both at the pastoral level, as well as among the people. And why is this the case? Because they have allowed the old man to have relations with the new man, and have brought forth church programs, and doctrines, and “worship,” and edifices, and hireling job positions, and Phariseism, and goals, and events, that are nothing more than spiritual homosexuality.

Thus, the reason we see the testimony of homosexuality in both of these accounts, is because Christianity practices spiritual homosexuality – the new man is having a pleasurable relationship with the old man, and from it there can be no offspring.

We do not realize how truly corrupt we are. As Paul equally wrote, we compare ourselves with ourselves and thereby “are without understanding” (2 Corinthians 10:12). In Yahweh’s assessment, the church is nothing short of being spiritual homosexuals. We are blind and do not even know it. As Yahshua said, if you knew you were blind, then you could see. Because we do not see our corruption, it is equally true, as Yahshua said – our sin remains (John 9:39-41)! It is good and healthy and beneficial to see our true state as spiritual homosexuals. Only when we see this can we be healed. Until then, we judge and condemn ourselves by pointing an accusing finger at physical homosexuality, yet we are guilty of the same at a more serious level – the kingdom of God.

The last 2,000 years have proven one thing – give the kingdom of God to flesh man and he ruins it! And what else should we expect? Our own flesh that is made of the cursed dust of the ground is equally under a curse. The church under the headship of Satan is under a curse. And our nations since 1920 have been under a curse. Our bodies, the church, the nations – how much more could be the obstacles against us?

From dust we came and to dust we return, and Satan has been licking up that dust (Genesis 3:14) for 6,000 years, including kingdom man for 2,000 years. What is our hope today? That the promises for the eighth day will be fulfilled on the seventh day, today, when the Millennial reign is now being fulfilled. Even as Yahshua went away into heaven following His ascension and returned on the eighth day, so we need Him to stack the eighth day of mankind on the seventh and return now ([The Issue – II, page 12](#)). Even as the fire came down from Yahweh equally on the eighth day and consumed the offering (Leviticus 9:1 and 24), this is the same hope we have for today per the same fire that consumed Elijah's offering (1 Kings 18:20-46). On this Sabbath day, Yahweh must deliver His sheep that have fallen into the pit (Matthew 12:11-12).

Continuing on, the difference between the account per Sodom and this account per the Levite and his concubine, is that the former tells how the second Remnant is taken out of Christianity and escapes to Zoar, and the fire then consumes the third-part of the church (Zechariah 13:7-9). (However, such as prophetic pictures are, that picture then goes on to reveal the first Remnant going into death. Lot and the two daughters then went into a cave, and there we see them drinking from the grape tree of the knowledge of good and evil, Lot becoming naked, laying with his two daughters, and bringing forth the two cursed offspring – the 2,000 years of the church. Caves always speak of death, the grave.)

But here in this account regarding the Levite and his concubine in Gibeah, when the concubine was given to the Benjamite homosexuals during the night, we see the first Remnant being given to Christianity. The identity of Gibeah as Christianity is also evidenced in that Saul, who is a clear testimony of premature, “before the time,” Christianity, resided in Gibeah – “Gibeah of Saul” (1 Samuel 10:26, 11:4). Thus we have yet another testimony of Christianity – the “old man,” homosexuality, and now “Gibeah of Saul,” a seamless garment of truth. And what has Christianity done with the first Remnant for 2,000 years? From Yahweh's accounting, they have raped and abused the concubine all night. (At this point, the reader may be feeling the very thing pointed out at the beginning – the sense that the Scriptures are replete with crude, unseemly, and violent testimonies. But such is our state as flesh men – both naturally and spiritually.)

In the writing, [Given To the Beast](#), we see that Christianity is clearly the period of darkness when the Passover lamb is eaten. It is the time when the church must stay in the house until morning, or in the period of the tree of the knowledge of good and evil; and with the breaking of the dawn, they can drink the cup and come out of the house. You will therefore notice that the men “let her go at the approach of dawn,” the new day. Where did she go? Back to the door where her master had given her over to the men.

In like manner, Yahshua gave the first Remnant over to Christianity, and Christianity has raped and abused the Remnant truth and work during the entire period of the church. But now at the breaking of dawn, the Remnant are being released and are going back to the door to the Master.

The concubine died there at the critical doorway “with her hands on the threshold.” Here once again this picture-prophecy speaks, and as is often the case, the two-part Remnant flip-flop with each other. Even as the second bird in Leviticus 14:1-9 was dipped in the blood of the slain first bird and then released alive, so the second Remnant is given its authority to arise via the first Remnant. Their death, and even ours (from a personal standpoint), is attested here.

What do we see here in this unique testimony regarding the concubine inasmuch that she died “with her hands on the threshold”? Frankly, an entire writing, or at least a section, could be written about the threshold and its prophetic testimony in the Scriptures. When the ark of the covenant was taken into Dagon’s temple for seven months, or the mark of the beast period of the church, Dagon fell over twice (the 2,000 years of Christianity), and equally early in the morning they found his hands “were cut off on the threshold.” Quite interestingly, it then says – “Therefore neither the priests of Dagon nor all who enter Dagon’s house tread on the threshold of Dagon in Ashdod to this day” (1 Samuel 5:1-5). Christianity loses its rights to the kingdom at the threshold.

Jeroboam’s wife was told by the prophet Ahijah that her son would die when her feet entered the city, yet he died when she entered “the threshold of the house” (1 Kings 14:12 and 17). And it was when “the foundations of the threshold trembled” that Isaiah declared – “I am a man of unclean lips” – and his lips were cleansed by a burning coal, a “rizophah” (Isaiah 6:4-6), the name of the concubine who guarded her two son’s bodies and brought the rain, as well brought about Saul’s bones being transferred to the “rib” (2 Samuel 21). And from under the threshold of the eastern gate the healing waters came forth (Ezekiel 47:1), the same gate through which the Prince will enter (Ezekiel 46:1-2). When the glory of God went from the cherub to the threshold, a man on whose loins was a writing case went about and marked a mark on the forehead of all those who groaned over all the abominations which were committed in their midst (Ezekiel 9:3-4).

Much more could be noted, but you will see that the concubine dying with her hands on the threshold is obviously very prophetic, and marks the time where we are today when the period of Dagon Christianity is at an end, where the “rizophah” is being applied to men’s lips so they no longer speak corrupt teachings, where the latter rain waters are beginning to flow under the eastern gate which will bring Yahshua’s return, and a man with a writing case is marking the foreheads of men who groan at the abominations that are taking place in the church. Now we will see yet another dramatic testimony regarding the outcome of hands on a threshold.

Upon finding his concubine “with her hands on the threshold,” the Levite then placed her on his donkey, took her to his house, cut her into twelve pieces, and sent her twelve parts throughout the territory of Israel. As warned at the outset, again, the degree of violence here could be overwhelming at this point; but actually we find here a very exciting part of this prophetic testimony. Once again, if you are a concrete thinker, you will have difficulty following this panoramic prophetic testimony.

At the end of the darkness of the period of Christianity and the light of day begins to dawn, as it is now, what indeed must take place? The answer is given by asking another question. What one critical governmental thing did Yahshua, the Master (as the Levite is often called), do when

He came to this earth? He set forth the twelve apostles. **That government structure was critical for the establishment of His kingdom!** But remember, upon His leaving this earth, His kingdom then breached – the Perez (breach)! Darkness came upon the earth, Christianity began, and Satan began his 2,000 year work as the only remaining apostle (John 6:70).

In clear unmistakable seamless garment second Remnant truth, second Remnant Luke tells this very thing:

And it was in these days that He went off to the mountain to pray, and He spent the whole night in prayer to God. And when day came, He called His disciples to Him; and chose twelve of them, whom He also named as apostles (Luke 6:12-13).

Is there no mistaking the clear message here, or how much more evidence do we need? After the period of Christianity, wherein Yahshua has been away on His mountain and has been praying during this entire period of darkness that He said would come (John 9:4-5), and the day is now beginning to dawn, it is time for the final twelve apostles to be established on this earth. Yahshua will now restore His twelve-part government – the latter rain twelve apostles.

By establishing the latter rain twelve apostles, along with His former rain twelve apostles, He thereby has His twenty-four elders who sit around the throne (Revelation 4:4, etc.). The concubine being cut into twelve pieces at the completion of the period of the night when she had been raped and abused and then dies with her hands on the threshold, reveals (though in a very violent and even repulsive way) the establishment of the latter rain twelve apostles at the end of cut-short Christianity.

The title of this writing is – *Sending Out the Twelve*, and it appropriately applies in two ways. First, this is precisely what we see here in Judges 19 – the twelve parts of the concubine were sent out, the dramatic and conclusive results thereof we will see shortly. So when else were the twelve sent out? Of course in like testimony, the twelve apostles were equally sent out.

Most interestingly, in first Remnant Matthew, it never says the twelve returned and gave a report to Yahshua, though this was the case in Mark and Luke. Likewise, there were things stated by Yahshua in Matthew that never could have happened in their journeys. First, in Matthew 10:18 Yahshua said they would “be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.” This could not have happened. Likewise, in verse 23 He said they would “not finish going through the cities of Israel, until the Son of Man comes.” This certainly did not happen either. In Mark 6:30 the disciples reported to Yahshua all that had taken place in their journeys. And in Luke 9:10 they did likewise. But in Matthew, they never reported back to Him, as if the journey never had an end, which indeed it did not. And quite significantly, upon sending out the twelve in Matthew, He uniquely follows with His discourse about Elijah “who (lit.) is about to come” (Matthew 11:14).

The point is, the message to the disciples in Matthew was to be fulfilled over time, and there would certainly be a breach in this promise regarding the coming of the Son of Man. So when is this to be fulfilled? It is fulfilled in the second Remnant, the Elijah, and this is precisely what we see testified here with the concubine being sent out as well. It tells us that a second twelve will

be sent out, even as the first twelve were sent out, but at the dawning of light and with the results that were promised in Matthew – the return of the Son of Man! (It is equally striking that when the first Remnant was disbursed at the stoning of Stephen, the apostles were not sent out but stayed in Jerusalem.)

Let us now look at a most revealing testimony. When the sons of Israel passed into the land of promise west of the Jordan, how many stones were piled up? Were there just twelve, one stone for each of the tribes? No. There were actually twenty-four stones erected (Joshua 4). Twelve stones were erected at their lodging place west of the Jordan as a memorial for all the people to see, and twelve stones were erected in the middle of the Jordan where the waters of the Jordan buried them.

So how many apostles are there to be? First, there were twelve apostles established by Yahshua; but they all died. Do we see them today among us? No. Even as the waters of the Jordan returned and covered the stones placed at the feet (kingdom rights) of the priests who carried the ark of the covenant (remember, the people had to stay back 2,000 cubits from the ark, even as the second Remnant is established 2,000 years after the church actually began), so the first twelve apostles were covered by or baptized into death, and we no longer see them.

Are the twelve still there? Yes, they are there, even as it is written about those twelve stones – “and they are there to this day” (Joshua 4:9). Revelation 6:9-11 tells us that they, along with all the first Remnant, are under the altar. Equally testified in Hebrews 9:3-4, they are the golden altar of incense that has been moved out of the holy place (Christianity) into the holy of holies. They are the work that has been removed from our sight, though they still exist. So what will Yahweh do in these last days when the light of dawn is breaking? **He will establish the twelve stones in the lodging place as a visible memorial!** He will establish the latter rain twelve apostles at the beginning of the Millennial period, thus completing the full testimony of the twenty-four stones, or the twenty-four elders who sit around the throne.

And if this is not sufficient testimony, let us consider yet another that Yahweh used Kyle Nixon to point out. Jonah coming out of the belly of the great fish (a Leviathan), is a clear type of the Remnant coming out of Christianity. But also most important to note is that Nineveh and Jonah actually become one in testimony. This is evidenced at the close of this little book when Yahweh places him under the protection of a covering, a plant, then removes it, brings a scorching east wind and hot sun to famish him to the point of desiring death, and speaks to him:

“You had compassion on the plant for which you did not work, and which you did not cause to grow, which came up overnight and perished overnight. And should I not have compassion on Nineveh, the great city in which there are more than 120,000 persons who do not know between their right hand and left hand, as well as many beasts?” (Jonah 4:10-11)

Thus, as Yahweh dealt with Jonah in that account, so He dealt with Nineveh. The two were one. But let us look at this further per its prophetic testimony.

What work of Yahweh “came up overnight and perished overnight”? What work of Yahweh was briefly under His divine covering? There is only one work this could speak of – the first Remnant. And why is it that Yahweh would have compassion on Nineveh, “the great city”? We have already seen in [All's Well That Ends Well, page 2](#), that Nineveh is Christianity. So why would Yahweh have mercy on Christianity? For the same reason He had mercy on Babylon and did not destroy it either – for the sake of the elect, the remnant that was within it! Thus, if He has mercy on the Remnant, He will have mercy on Christianity.

Let us ask another question. Was the first Passover for the benefit of everyone in the house? The fact is, Passover was held really for only one group – for the firstborn! No one else in the house truly was at risk of death, for Passover preserved the life of the firstborn (i.e., the Remnant).

Is this not what we see testified here as well? **If Yahweh had mercy on the first Remnant which “came up overnight and perished overnight,” He will have mercy on Christianity for the sake of the second Remnant who equally come under that same covering, yet the work will remain.** Where do we see the second Remnant evidenced in this? You will have to think prophetically here.

The closing verse of Jonah tells us two groups that were in Nineveh:

1. “More than 120,000 persons who do not know between their right hand and left hand,” and
2. “As well as many beasts.”

What two groups are in “the great city” of Christianity right now? Christians and the Remnant. Who are the Christians? They are the “many beasts,” the ones who are marked by the beast. Why else would Yahweh state here His compassion on the “many beasts”? Where else has He ever had compassion on beasts? It is even noted that these beasts fasted and sackcloth was placed on them. Why? Because they prophetically represented people. Thus we see that Christians are the “many beasts.”

Next, how many were there in the upper room on the day of Pentecost? There were 120. Therefore, we see here the same number, only at the elevated thousands level – 120,000. Here we see the number of the elect whose identity is with the critical 12 apostles. And where do these two groups of twelve apostles sit? Twelve on His right hand and twelve on His left hand. This matter is covered in the writing, [Given To the Beast](#), and specifically relates to Yahshua’s answer regarding who would sit on His right and His left (Matthew 20:20-23). Furthermore, this equally relates, though in another negative and violent testimony, to the two who hung on the cross beside Him, again – “one on the right and the other on the left” (Luke 23:33). Like the two Remnant, one of these men (the second Remnant testimony that ascends alive) was promised – “today you shall be with Me in Paradise” (Luke 23:43).

And appropriately evidenced here, the two Remnant do what we might call – flip flop. The testimonies regarding the two Remnant frequently interchange, and this must be kept in mind when examining these two works. Even so, when we read here that the 120,000 “do not know

between the right hand and left hand,” such are the two Remnant. In the end, the two become one.

Yahweh has mercy on all of the church – the 120,000 who do not know between their right hand and left hand, as well as the many beasts; the two Remnant who are each identified with twelve apostles, as well as Christianity. While everyone in the house eats the Passover lamb, its truest benefit is to the firstborn, the Remnant who are the firstborn among men to enter into immortality. Now we know the fuller meaning of this most unusual closing of Jonah. Even as we saw per the twenty-four stones, twelve in the Jordan and twelve on the bank, so we see here the testimony of the two twelve – on the right hand and on the left hand. Let us return to our testimony in Gibeah.

We see then a like testimony at the break of dawn in Gibeah – the Levite placed his concubine on his donkey, the latter rain, took her out of Gibeah to his house in Ephraim where, even as Yahshua sent out the twelve, he too sent out the twelve in order to gain the much needed cleansing and victory. And is there not yet another testimony here inasmuch that the concubine was taken from Bethlehem of Judah to Ephraim? In [*Until Shiloh Comes*](#) we saw how Judah represented Christianity; and the right to lead, or even the right to the kingdom, was removed from them and given to the Remnant, who is represented by Ephraim.

Thus as this seamless garment continues to unfold, we see the same truth – the concubine left Judah to go to Ephraim and was there sent out. And what then was the consequence? We know the consequence of the right to lead going to Ephraim – entrance into the Millennial third-part Shelah period, or the promised land where Yahweh gave them victory. So what was the consequence of the concubine being sent out, and what does this mean for the church? We will now see the third and final scene of this truly incredible vista.

Let us answer this question by looking at the greater testimony regarding the church. How many years was Christianity supposed to receive? The answer is – 3,000 years. But how many years do they actually receive? Because of their corruption, their period must be cut short to 2,000 years. Thus, when we look at the battle with the Benjamites per their defense of the homosexuals, they too prevailed in the first two battles, even though Yahweh told the sons of Israel to go up against them. These are the first two parts of the wilderness period of the church that do evil in Yahweh’s sight. But will this evil prevail in “the third day” of the church? No, it cannot. Thus we see Phinehas praying for them, they were told that they would succeed, and they did in fact prevail against Benjamin on this “third day,” to the extent that they almost annihilated them off the face of the earth. Therefore we see a very important synopsis of the outcome of the twelve latter rain apostles being sent out that is evidenced in like manner in other testimonies as well – **victory is secured in the “third day” of the church, the Millennial reign!** The sin of spiritual homosexuality that has occurred in the church for 2,000 years is recompensed.

Thus we see the three parts of this highly revealing testimony – the two-part Remnant; the darkness and corruption of Christianity, the break of dawn, and the sending out of the twelve; and therein victory in “the third day.”

Let us now close with one final noteworthy and encouraging point. Did you happen to notice where the “old man” was from? In the fourth paragraph of this writing his origin was noted. Like the Levite master, the “old man,” who was equally identified as a master, was from Ephraim! What can this mean? We have already seen the results from the unlawful union of the old man and the new man – the corruption of the kingdom. So how is it that we see the old man related to Ephraim, the place identified with the promised land west of the Jordan?

Will our flesh bodies always be under the curse? The best way to answer that is to ask if the earth will always be under a curse? We know that someday the earth will be delivered, so is it not equally true that our old man will be made new as well? Likewise, if the cup will be made new, is it not reasonable that the vessel we occupy will equally be made new?

Of course the ultimate change to our body is to put off the natural flesh and put on that body that is born from above – our incorruptible immortal body. This is the body the Remnant receive at the first resurrection. But there is also the hope that even natural bodies will likewise return to the place from which they came, from their Ephraim, from the place before the curse.

Certainly this would seem to be true when Yahshua returns, or at least when Christians are returned to their bodies. In Job 33:25-26 and 28 we read about those who come out of the pit, or out of death:

Let his flesh become fresher than in youth,
Let him return to the days of his youthful vigor;
Then he will pray to God, and He will accept him,
That he may see His face with joy,
And He may restore His righteousness to man.

“He has redeemed my soul from going to the pit,
And my life shall see the light.”

While this is all indeed wonderful for man in the years to come, what is our hope now? Our hope is that our “old man,” our earthly bodies, will indeed be used of Yahweh to glorify His name. Our hope is that in this Ephraim time Yahweh will remove the consequence of the curse from our flesh and restore us to serve Him in true newness of life, quickened by His Spirit, and yes, purged of our old ways. Though we live in the body of the “old man,” this man takes hope that even so, that old man is from Ephraim, the place into which we are now entering.

May Yahweh have mercy on us and lift us up, pour in the oil and the wine, and equip us to be sent out.

Blessed be the name of Yahweh forever!