

THE LOVE OF MONEY

As you are about to witness, what one does with money and riches is paramount in determining whether one will obtain the kingdom of God, ultimately deciding the outcome of that pursuit, and is entirely relevant to that which must precede Yahshua's return. Scriptures contain a compelling preponderance of evidence about money and riches, and any who desire to rule and reign with Yahshua in the Millennial kingdom must consider this with great sobriety and weight. Yahshua is explicitly clear and consistent in what He said regarding wealth and the kingdom of God; and if He is in fact the one who is about to return, then it is altogether compelling that we carefully consider His instructions concerning His kingdom. What you will now read contains information that you have never before heard, but because of its soundness and obvious truth, again, it must be weighed with sobriety.

In an attempt to highlight the following select conclusive points, they are offset for your attention. Other equally relevant related points will be added to these, with the same "bullet" notation. These are only a few salient evidences in the Scriptures regarding money and Yahweh's instructions and plan regarding it. In this writing, we will seek to understand what Yahweh says concerning money, how it relates to the kingdom of God, and His solution for its adverse encroachment into the kingdom. Also, at the close of this writing we will see what the Remnant's response must be from a practical, as well as governmental standpoint, along with what one must do to be a part of the Remnant Bride. This is a most incredible, comprehensive, revealing, timely, and vital writing; and we will begin by seeing what this One whom we await and anticipate says about money.

- Yahshua was a man who left His trade as a carpenter, ceased the pursuit of the things of this world in order to do the will of His Father in bringing forth His kingdom, and clearly asked His followers to do likewise.
- His own twelve disciples "left everything" to follow Him (Luke 5:11, 28), for which He said they would obtain far more for doing so (Matthew 19:27-29). As they traveled about declaring the kingdom of God, they were a band that had one purse.
- To the rich young ruler, Yahshua likewise declared - "One thing you still lack; sell all that you possess, and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me" (Luke 18:22).
- And of course this message was not limited to just this man and the twelve, for we read this same injunction spoken by Yahshua to His many disciples - "And do not seek what you shall eat, and what you shall drink, and do not keep worrying. For all these things the nations of the world eagerly seek; but your Father knows that you need these things. But seek for His kingdom, and these things shall be added to you. Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. Sell your possessions and give mercifully; make yourselves purses which do not wear out, an unfailing treasure in

heaven, where no thief comes near, nor moth destroys. For where your treasure is, there will your heart be also" (Luke 12:29-34).

- When Yahshua entered the home of Zaccheus, shortly this small man stood to his feet and declared - "'half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much.' And Jesus said to him, 'Today salvation has come to this house'" (Luke 19:1-10). Here we see evidenced once again and recorded for our instruction, and surely our application, the correlation of parting with finances and thus gaining salvation.
- When a man came to Yahshua with the complaint that his brother was not giving him a portion of the family inheritance, He responded - "Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions." Then He told a parable about a rich man who built new and larger barns to hold his ever-increasing harvests, and said to himself - "'Soul, you have many goods laid up for many years; take your ease, eat, drink and be merry.' But God said to him, 'You fool! This night your soul is required of you; and now who will own what you have prepared?'" Thus Yahshua concluded - "So is the man who lays up treasure for himself, and is not rich toward God" (Luke 12:13-21).

Yahshua consistently and repeatedly contrasted the choice of either receiving the things of this world, or giving them up in order to receive the kingdom of heaven. And most tellingly, have you noticed that, with exception to one in Matthew, each of these accounts is found in Luke, in fact often exclusively, the gospel that reveals and is directed to the second Remnant? Is it not immensely evident that this abundant concentration of these repetitive instructions regarding wealth is indeed a message directed specifically to, and to be implemented by, the second Remnant? Conclusively so!

- Yahshua equally taught the truth of this price for the kingdom in His parables, wherein He said - "The kingdom of heaven is like a treasure hidden in the field, which a man found and hid; and from joy over it he goes and sells all that he has, and buys that field. Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold all that he had, and bought it" (Matthew 13:44-46).
- Clearly, beyond any doubt, the instruction of Yahshua regarding obtaining the kingdom of heaven was to divest oneself of the things of this world and follow Him. The absolute conclusive certainty of this is seen in the response of the church immediately after Yahshua left. We read that in response to His teachings, "the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own; but all things were common property to them. ... For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales, and lay them at the apostles' feet; and they would be distributed to each, as any had need" (Acts 4:32-35).

What could be clearer regarding Yahshua's teachings, His example, and the confirming response of His followers, each revealing and confirming how to obtain the kingdom of God? But were His

teachings to have a lasting impact on the church? Not so, for with the stoning of Stephen came a breach period in the church which essentially set aside these pure beginning teachings. No longer would the church continue to see wealth as something that was to be given up for the kingdom as Yahshua taught, but rather to be gathered for personal and ecclesiastical gain.

- Shortly the warning to the church of Laodicea was applicable to the whole of Christendom - "you say, 'I am rich, and have become wealthy, and have need of nothing,' and you do not know that you are wretched and miserable and poor and blind and naked" (Revelation 3:17). In the fourth century under Constantine the church became accepted and flourished so as to, in time, achieve a wealth, power, and grandeur that excelled all nations. Even today the church has amassed great wealth and is decidedly Laodicean.
- The church that began with the words of Peter - "Silver and gold have I none" - could soon no longer make such a claim; and as has been aptly noted, neither can it say - "In the name of Jesus Christ of Nazareth - walk" (Acts 3:6)!
- What happened to the church? Clearly that which Yahshua rejected in the wilderness when tempted by the devil, has been bargained for by the church. Even as the Holy Spirit led Yahshua (upon being baptized) into the wilderness in order to be tempted by the devil for forty days and forty nights, so in like fulfillment the Holy Spirit came to the church on Pentecost, and following its own baptism was equally led into its [forty jubilee wilderness](#) to be tempted by the devil. But while Yahshua rejected "all the kingdoms of the world, and their glory," and rebuked Satan, the church has failed this test and accepted his tempting offer. In Luke 4:13 we read that "when the devil had finished every temptation, he departed from Him until (lit.) a time." What "time" did the devil seek? There was only one other time in Yahshua's life that one might presume that Satan might have been tempting Him - when Yahshua rebuked Peter for setting his mind on man's interests and not on God's, saying to him, "Get behind Me, Satan." While it is not conclusively evident that Satan did come to Yahshua to tempt Him, though likely he did, most surely Satan has effectively and successively tempted the body of Christ. So what "time" did Satan come to tempt Yahshua? Clearly his most effective time has been in tempting the body of Christ. Using the identical temptations (all three temptations, or for 3,000 years), Satan has effectively caused the body of Christ to fail, or in the words of Yahshua regarding the cares of this world, to be "unfruitful."

What we find here then is not the kind of repeated information one can simply ignore. Many say that "we should obey the teachings of Jesus," and quote His various sayings; but what about His clear, definitive, and direct statements concerning giving up one's possessions and following Him? These are His words as well, are they not? If we are truly going to follow Yahshua, then we must do what He said. And if He meant these things, then why should it be different now? Do they not apply any more? And if not, then what has occurred that makes them different now? I suggest that the only reason it is different now, and has been different since the stoning of Stephen, is because of the breach of Christianity. And if this is indeed true, then what will it take to change this and return to where we can obey His words regarding receipt of the kingdom? Obviously the only answer can be the restoration of that which He began under the first

Remnant, and thus necessitating the establishment of the second Remnant. The second Remnant is governmentally the only hope for the return and even fulfillment of Yahshua's teachings in this matter.

We see then that Christianity is in fact a period of the kingdom of heaven that does not and will not be able to follow the teachings of Yahshua concerning that which is required in order to receive the pure kingdom - giving up everything. There are many other testimonies to this inadequacy of Christianity, including the following revealing accounts.

BURIED IN A RICH MAN'S TOMB

It is important to realize that all that Yahshua did, from His birth in a stable and journey to Egypt, to His time in the temple at the age of twelve, His baptism by John and going out into the wilderness for forty days, all of His various miracles and teachings, as well as His crucifixion on the cross while under a Nazirite vow, were both intercessorial as well as prophetic acts relating to the kingdom. Raising Lazarus from the dead, healing the deaf and the blind, rebuking Peter, going to the Mount of Olives to pray while His three disciples slept, everything had intercessorial as well as prophetic meaning. Considering this, as well as the undoubtedly certain significance of His death, is it not equally certain that Yahshua's burial for three days was also significant, both intercessorially as well as prophetically?

We have noted many times the great significance of the number three's association with the 3,000 year period granted to Christianity. Thus, when Yahshua was to be in the grave for three days, do we not once again see this period of the body of Christ that was to likewise be in the grave, or dead, for three days, or 3,000 years? Even as we read of the corruption of the church with wealth per the message to Laodicea, likewise we find Yahshua's true characterization of the church in its condition of being equally dead, by His message to Sardis - "I know your deeds, that you have a name that you are alive, **and you are dead**" (Revelation 3:1). Though Christianity has a name of being alive, it is dead, evidenced thus far by two days, or 2,000 years, of death.

But what about its foreshadowed three days of death? Do we therefore have to wait through another 1,000 years of death before all of this can be over?

The body of Christ that has died for 2,000 years, is in fact the fulfillment of Yahshua's own prophetic pattern per His physical body which was legally dead for three days and three nights, though in fact chronologically it was in the grave for only two days - an evening, a day, and a morning. This difference gives hope and credence that we can expect the body of Christ's own days in the grave to be likewise cut short from the legally required three, to a chronological two, or 2,000 years.

Now for something MOST telling. We have already seen the clear testimony that Yahshua's death was, in type, foreshadowing the death of the body of Christ; and we have also seen that

though the first Remnant beginning of the church strictly followed His teachings of giving up everything in order to receive the kingdom, following Stephen's death, the breach period of Christianity did not follow those teachings and has in fact amassed substantial worldwide wealth, insomuch that it is truly rich, wealthy, and in need of nothing.

Thus we see that Yahweh spoke once again in living parable when we read in Matthew 27:57-60 that the dead body of Christ was laid in a rich man's tomb, the name of that man being the same as that of His natural father - Joseph. We thus find here the foreshadowing and prophetic message regarding the spiritual body of Christ, that it is not only dead, but in light of the wealth that has been amassed by the church, it is equally buried in a rich man's tomb! What could be more descriptive of the church for the last 2,000 years?

Christianity is the dead body of Christ buried for two days in a rich man's tomb!

And what is it that Yahweh might be speaking to us in the fact that this rich man's name was the same as that of Yahshua's natural father - Joseph? It seems quite evident that the implication here is that the church remains in the house of the natural and not the spiritual. Joseph was the name of Yahshua's natural father, not His spiritual father, and anything Joseph could have provided would have remained in the natural, following in the curse of the natural. This is in fact the problem inherent with the church for 2,000 years - it has been plagued with remaining in and absorbed by the natural, doing the will of the natural. The great need of the church has been, and is today, to get out of this natural and enter into the spiritual, being born from above, even as Yahshua told Nicodemus.

Furthermore, is it not obvious that the mere fact that Yahshua's burial in a rich man's tomb was recorded in the Bible, is evidence that it unquestionably bears specific prophetic meaning? Out of all the things pertaining to Yahshua, the sum of which John says "the world itself would not contain the books which were written," is it only by mere meaningless chance that this was recorded in Matthew? Everything, every event, was recorded in the Bible to bear truth, to have meaning, and Yahshua's burial in a rich man's tomb is clearly no exception.

Thus we see one more foreboding and revealing testimony of the state of the church, specifically in relation to wealth. By Yahweh's own testimony, it is the dead body of Christ buried in a rich man's tomb! But this is not all, evidencing that this matter is quite important to Yahweh. Let us look at another revealing testimony.

A RAM CAUGHT IN A THICKET

In Genesis 22, we read of the obedience of Abraham to sacrifice his son, Isaac. You know the story. When Abraham lifted his hand to smite Isaac with the knife as he lay on the altar, the angel of Yahweh stopped Abraham and declared - "I know that you fear God, since you have not withheld your son, your only son, from Me." Abraham then looked behind him and saw "a ram

caught in the thicket by his horns," and he took the ram and "offered him up for a burnt offering in place of his son."

So many times when one hears about this story, the conclusion is drawn that we are the Isaac and are to be slain, but instead the ram is slain, and that the ram is Yahshua. But where in the New Testament is Yahshua ever identified as the ram? Never. In the first place, where is it that sinful man is ever regarded as the "only son" of Yahweh? Again, never! But who indeed is regarded as the "only son"? Unquestionably, we read over and over in John that Yahshua is the "only begotten Son."

"we beheld His glory, glory as of the only begotten from the Father" (1:14)

"the only begotten God, who is in the bosom of the Father" (1:18)

"For God so loved the world, that He gave His only begotten Son" (3:16)

"he has not believed in the name of the only begotten Son of God" (3:18)

And in 1 John 4: 9 we likewise read:

By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.

Is it not rather obvious and soundly conclusive that the "only son" whom the angel specifically and uniquely characterized ("your son, your only son") when Abraham, his father, went to offer him on Mount Moriah, was in fact a clear picture of "the only begotten Son" who was offered as a sacrifice by His Father on the identical mountain over 1,800 years later? Indeed! **That which Yahweh asked of Abraham, foreshadowed that which He as the heavenly Father would perform with His only Son.** Thus we must ask - Who or what then was the ram caught in the thicket? Yahweh provides us double testimony here once again, revealing and confirming that which we have already been seeing.

While the "only son" was in fact Yahshua, there must of necessity then be a tie to or relationship between Yahshua and this ram that was offered in His likeness. While Abraham did not have to follow through with the death of his son, quite obviously Yahweh did; but, this, we will see, did not negate the fulfillment of the ram as well, but in fact necessitated it.

In Matthew 13 and Mark 4, we read Yahshua's parable about the sower. One of the places where that seed was sown was among the thorns. What are thorns? They are a thicket, a place where one can easily get entangled and ensnared, even as these seeds cast among the thorns attest; for in these thorns we find that they evidence the "worries of the world, and the deceitfulness of riches, and the desires for other things" that "enter in and choke the word, and it becomes unfruitful."

These are the identical thorns represented by the crown of thorns which were placed upon Yahshua's head, likewise recorded in Matthew and Mark (clearly identifying and representing the

2,000 year period of the church). Why was a crown of thorns placed upon the Savior's head at the time of His affliction? Let us go back to Genesis on Mount Moriah to find out.

When Abraham, after being spoken to by the angel, turned to find the ram that was to be offered in place of Isaac, that ram was snared by one thing - its horns were entangled in the thicket! Therefore, whether it be the crown of thorns that was placed upon Yahshua's head at His affliction, or the thicket that held the ram by its own head, both of these speak of that which would ensnare and afflict the suffering body of Christ, the church. The thorns, the thicket, of the "worries of the world, and the deceitfulness of riches, and the desires for other things," have afflicted and ensnared the body of Christ for 2,000 years. Thus we see that the ram caught in the thicket of the cares of this world by its horns, that is intrinsically related to the "only son" via its death, is clearly the body of Christ that must equally die for mankind. Therefore we add as additional evidence concerning the church and its riches that:

Christianity is the sacrifice ram ensnared by the cares of this world!

"WEEDS WERE WRAPPED AROUND MY HEAD"

This writer is overwhelmingly impressed with both how consistently and how thoroughly Yahweh is in His presentation of truth regarding this matter of wealth, the following information being one more clear example of this. The continually unfolding profound truth we are seeing, and the marvel of it, has always been, and continues to be, personally very encouraging. Often, it has been the indisputable wonder and marvel of His truth, that has kept this writer going. When discouragement and aloneness have come in like a flood, the sureness of Yahweh's word in these matters has upheld me. Though people have failed me, Yahweh's word has never failed. Without question, I have found a well of truth that will not run dry, an unceasing river of living water, even a seamless inner garment of truth.

We have just pointed out that the crown of thorns on Yahshua's head at His crucifixion, represented the cares of this world and riches that would entangle the body of Christ. We have also noted that the legal period of the dead body of Christ in the rich man's tomb was three days and three nights. Let us now look at both of these testimonies in one highly revealing living prophecy.

The head of man primarily looks to two things - authority and knowledge. The head is mentioned, and is the issue, in 1 Corinthians 11 in the line of authority and covering wherein the Father is the head of the Son, the Son is the head of the man, and the man is the head of the woman.

But also most importantly about the head is that it is the "temple" of knowledge. (Satan-representing Sisera's temple was pierced by the tent peg of Jael, defeating the lies and oppression that he represented.) Thus we find an amazing truth about the crown of thorns on Yahshua's

head. In order to examine the consequences of those thorns on the body of Christ's head, let us go to another testimony in which part of its representation is already clearly stated in the Scriptures.

By type, as well as the direct statement of Yahshua, clearly we know that Jonah represented Yahshua's fate in which He was to be killed and placed in the grave for three days and three nights. In response to the Pharisees' request for a sign, Yahshua said - "An evil and adulterous generation craves for a sign; and yet no sign shall be given to it but the sign of Jonah the prophet; for just as Jonah was three days and three nights in the belly of the great fish, so shall the Son of Man be three days and three nights in the heart of the earth" (Matthew 12:39-40).

First, of course, Yahshua was not in the heart of the earth chronologically for "three days and three nights." We have already seen that even as His days were cut short to two, so the body of Christ that fulfills His pattern and example will be cut short to two, or 2,000 years. But it is this comparison of Yahshua with Jonah, and the clear unmistakable relationship of Christ and the body of Christ, that we want to proceed with here in our consideration of riches and their ill consequences.

Not only do we see the unmistakable relationship of Yahshua with Jonah per the days they each spent in "death," but equally similar, even as Yahshua had a crown of thorns about His head, so Jonah had "weeds" that were "wrapped around" his head. "Weeds were wrapped around my head," declared Jonah in his prophecy-filled lamentation (Jonah 2:5). This is an obviously prophetic statement, for in the natural there is no reason for this to have been mentioned. But what does it mean? Certainly there is more to it than just a similarity to Yahshua. Let us get straight to the point.

The crown of thorns about Yahshua's head, and the "weeds" wrapped about Jonah's head, both represent the same thing - the cares of this world that are wrapped about the head of the body of Christ! And now for the important question - What is the outcome of these weeds, these thorns? Just like the weeds in Yahshua's parable, they choke out faith! Furthermore, they choke out truth! **Because of Christianity's entanglement in riches, both faith and truth that lead to the fruits of the kingdom, have been choked out!** Satan, with all his lies and death, has not been defeated, but rather he has conquered the church in both of these critical areas. While Christianity has gained the wealth of this world, it has cost them their soul, their life, and the victory that is supposed to go with the kingdom. It is riches that have choked out truth, that have choked out faith. But let us see further testimonies of this. And again, we are looking at a seamless garment of truth here.

When one sees a testimony or picture, that testimony or picture or type is only as valid as it is replicable. In other words, if a type cannot be consistently duplicated or repeated in other applications throughout not only the Bible but throughout life itself (for Yahweh is not bound to a Bible), then it is not valid. Thus, if "weeds" were wrapped around Jonah's head in representation of the cares of this world encompassing the head of the body of Christ while they too are in the sea of death, then these "weeds" must have the same representation in other

locations in the Bible as well. Otherwise, what we are saying here is a cheap shot, an isolated occurrence, that lacks consistency with the whole. Thus, let us now see what other like or repetitive applications are present in the Bible.

The Hebrew word used here for "weeds," is the word "suph." In this writing, we will examine the four basic times this word is used (which is entry #5488 in *Strong's*, and more specifically in the *NAS Exhaustive Concordance*). And again, we must be brief.

We have already seen in Jonah 2:5 the use of this word as being the cares of this world. In two places in Exodus 2:3 and 5, we find "suph" translated as "reeds." Here we read that the baby Moses was placed in a wicker ark (the identical Hebrew word used per Noah's ark) that was covered with tar, and placed "among the reeds by the bank of the Nile." Verse 5 tells us once again that Pharaoh's daughter "saw the ark among the reeds." Let us once again get to the point.

There is no mistaking the fact that the ark that Noah built which was covered in tar, and the vessel identified with the identical word that Moses was in, which was likewise covered in tar, prophetically are one and the same. We know that Noah's ark was indeed a picture of the second Remnant - lifting up its eight occupants alive from this earth by the flood that came at the end of a 120 year probation period. Likewise, the second Remnant will be lifted up alive by the latter rain flood that covers the earth at the end of the [120 Jubilee probation period](#).

Thus, even as Noah was lifted up out of this world, so we see in further revealing testimony regarding Moses, that as a like second Remnant deliverer, he too was lifted up out of the Nile river of death in which grew the "reeds," or "weeds," of the cares of this world. Thus we find a second consistent and even highly revealing message regarding "suph." It is the cares of this world in the sea or river of death. (This writer cannot help but find a bit of humor, whether intentional or not by Yahweh, that these riches spoken of here were "the riches by the bank of the Nile." Now we know the name of the bank that housed these riches - The Bank of the Nile, or The Bank of Death.)

The next time we see the use of the word, "suph," is disguised by its translation. When the deliverer, Moses, led the sons of Israel out of Egypt, because of their disobedience and lack of faith, they had to spend the next forty years in the wilderness until they all died (everyone over nineteen). This is of course prophetic of the "church in the wilderness," as Stephen called it (lit. of Acts 7:38), or the 2,000 year period of the church we call Christianity.

Clearly, the Israelites' entrance into the wilderness was marked by when, after coming out of Egypt, they crossed the Red Sea; or was it called the Red Sea? This is the term we all use to describe this body of water; but closer examination reveals that it was the Sea of "Suph," or the Sea of Reeds!

The testimony is rather obvious, and once again consistent. The period of the sons of Israel that represented the time of breach Christianity, was entered by passing through the Sea of Riches. We can thus see Yahweh's testimony here that riches marked the entrance, the beginning, of

Christianity's forty Jubilee tenure in the wilderness. Riches were thus the doorway to the church's wilderness period.

Now for the final use of this word, "soph," bearing the meaning of riches, which is found in Isaiah 19:6. Quite appropriately, this is the oracle of Yahweh to Egypt, or this world (even The Bank of the Nile). Yahweh declared to Egypt - "The streams of Egypt will thin out and dry up; the reeds and rushes (soph) will rot away."

If you will read all of these related verses here in Isaiah 19, you will find that they have a distinct flavor of that which is written in Revelation 18:4-20 regarding the fall of mystery Babylon with all of her wealth; in fact they are distinctly similar in message. In both cases, that which man has relied upon in the way of material pleasure and wealth, will all come down in a moment. The "rushes," the "reeds," the "weeds" of riches will rot away suddenly!

In the writing titled [*Lay Your Head On The Stone*](#), we point out that one will either judge oneself, or judgment will come upon them. It is our choice. This will most certainly be true with riches as well. Either we as a Remnant will judge ourselves regarding riches, or we will remain in this earth with the rest of the world and be judged. It is our choice. We can either judge ourselves regarding riches, or we can remain in mystery Babylon and fall in one hour. The choice is ours.

Some have asked about Revelation 13:17, where we read that it will be those who have the mark of the beast who will be able to buy or sell; but those who do not have the mark will not "be able to buy or to sell." Let us ask a question - If one gives up all that they have for the kingdom, what then do they have in order to be able to buy or sell, to carry on commerce? Now we find the true meaning of this passage that has been so entirely twisted and distorted by Satan as to become something dramatic and grandiose, provoking fear, and entirely misleading. He is really a very ingenious devil. By distracting men with the false idea that the "mark of the beast" is a barcode imprinted on someone's hand, one can thus retain the mark while thinking himself free of it. But not so! This world is his, and as long as he can keep kingdom men in this economic system, they remain under his governmental control, possessing the "mark of the beast" - the moneychangers in Yahweh's temple.

Peter and John could not buy or sell; they did not even have the coins to help the beggar. "Silver and gold have I none," said first Remnant Peter. But, what they had was far greater! Prophetically, they had the ability to restore the kingdom rights that were pictured in the lame man's feet. This is the right and power that the second Remnant has. Also, the kingdom rights of priesthood were equally revealed when Peter took specifically his right hand, or the side for anointing into priesthood (Leviticus 8:23), or cleansing a healed leper (Leviticus 14:14), or the right side of the boat where the 153 fish were caught (John 21:6). But, this right and power is only possible for the one who can join with Peter and John and say - "Silver and gold have I none." (This is a rich and profound prophetic account in Acts 3, and will be examined in a closing section.)

Thus we see the Spirit's consistent testimony regarding the "weeds" and reeds" of this world. These are the weeds that entangle the head, even the mind, of the body of Christ that is in the belly of the great fish. They are the cares of riches that are outside the ark of Moses and grow in the Nile of death. They are even the Sea of Riches that usher Christianity into the forty Jubilee wilderness period. And finally, they are the "rushes" that will rot away; or as Yahshua said, will rust; and necessitate that we judge them before they judge us. These are the testimonies of the "soph" of riches, and as you see, the message is most telling and entirely consistent.

Simplifying what we have learned here, we can thus say:

Christianity is Jonah in the belly of the great fish in the depths of the great sea of death, with its head wrapped about by the cares of this world and the deceitfulness of riches and the desires for other things.

ANANIAS AND SAPPHIRA

We see clearly evidenced by Yahweh that the body of Christ that must follow in the pattern of the crucified Savior, is in fact overcome and even ensnared by wealth and riches. **Whether it be the testimony of the dead body of Christ in a rich man's tomb, or the sacrifice ram with its head caught in a thicket, or the crown of thorns on Yahshua's head, or even the weeds wrapped around Jonah's head while in the belly of the great fish, the church that man has known for 2,000 years has been ensnared by riches and wealth in direct contradiction to the teachings and example of Yahshua, as well as the example of the first Remnant followers.**

Obviously this is an important enough issue that at the outset of the church in its tender beginning, two people who did not hold all things in common were immediately killed by Yahweh, just as Achan was killed after Jericho (at the tender beginning of entering the promised land) where equally everything was devoted to Yahweh, or as Lot's wife was turned into a pillar of salt for looking back at what she had left behind.

It is a most remarkable thing to note that tender beginnings like these are both critical and most revealing. **When a work first begins, Yahweh has one dramatic and critical and seemingly very harsh event that is set forth to foreshadow and foretell what the guilt of that work will be in the long term.** Quite obviously, the guilt of the church is dramatically evidenced in the judgment of Ananias and Sapphira, revealing that which would lead to its ultimate judgment.

Yahweh did not continue instantly killing people for this offense (though kingdom men have died for 2,000 years). One would thus ask the question - If it was so wrong, then why did He not continue this correction on others, equally instantly killing those who did likewise? Because this was to be a foretelling seed of the guilt of the church that would follow, a prelude garden of

Eden type snapshot of the church's final judgment. Let us see another telling example of this foreshadowing of the guilt that would follow, evidenced by an initial critical capsule event.

Just as the offense of Ananias and Sapphira was seemingly a small and very isolated event, we find in Numbers 15:32-36 another like offense; but as we will see, it too was a dramatic and telling seed testimony of the guilt and judgment that would come on the head of that nation many generations later. It is an incredibly amazing thing how Yahweh uses these little testimonies as seeds or small capsules foreshadowing the larger story that is to come. (This is equally true with the little seed testimony of the garden of Eden.)

The small offense we find in Numbers took place at the very outset of the journeys of the sons of Israel, even as the event regarding Ananias and Sapphira took place at the very outset of the journeys of the church. The Israelites had come out of Egypt on Passover, arrived at Mount Sinai at Pentecost, received the Law and the instructions for the tabernacle and even built it, and then on Tabernacles, one and a half years after leaving Egypt, attempted to enter the promised land with devastating results. For every day they had spied out the promised land, they had to spend a year in the wilderness, or forty years for forty days.

This "payment" period was in itself most revealing, but the obscure event that was to take place next would in fact be the most revealing testimony regarding the fate of the sons of Israel.

When the sons of Israel failed to enter the promised land and were sorely defeated by the Amalekites and Canaanites who lived there, Yahweh then spoke to Moses. His message to him is recorded in the following thirty-one verses of Numbers 15. Then in verse 37 we read that He continued to speak to Moses, which once again continued until the end of the chapter at verse 41. **But in verses 32 through 36, there is recorded a most obscure and seemingly out of place event that, as we will find, is MOST telling.** Yahweh hides seemingly obscure points, set off in settings of seemingly unrelated information, as gems of truth that seemingly make little sense and are thus passed over by the reader. In such ways He thus hides His truth. But, we are now getting ready to see this account like no one has ever seen it before. Watch!

Tucked away in verses 32-36 is the obscure account of a man gathering wood on the Sabbath. He was brought to "Moses and Aaron, and to all the congregation," and placed in custody because they did not know what to do with him. But, Yahweh spoke to Moses - "The man shall surely be put to death; all the congregation shall stone him with stones outside the camp." Thus it took place, just as they were instructed by Yahweh.

Did anything like this ever take place again among the sons of Israel? No. In fact it is such an isolated and even out of place thing, one even wonders why it was recorded, especially where it was. So why did this seemingly harsh and isolated event take place here at the outset of the history of the sons of Israel? **As a capsule of the guilt and judgment that would take place later.** Let us see.

Undoubtedly the greatest and most culminating judgment that ever came upon the sons of Israel was when Jerusalem was captured by Babylon, the temple was destroyed, and the people were either killed or deported. Their captivity in Babylon was for precisely seventy years. Why precisely seventy years? Yahweh is very orderly, legal, and just. Even as the sons of Israel were in the wilderness for forty years as payment for the forty days they had walked in the promised land, so the Jews were in Babylon for seventy years for an equally legal and divinely accounted reason.

In 2 Chronicles 36:20-21 we read - "And those who had escaped from the sword he (King Nebuchadnezzar) carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, to fulfill the word of Yahweh by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days of its desolation it kept Sabbath to fulfill seventy years." Thus we see that even as the sons of Israel spent forty years in the wilderness for the forty days they had walked in the promised land, here we find that the Jews were in captivity in Babylon for seventy years because they owed Yahweh seventy Sabbaths, one year for every Sabbath. Thus, the seventy years in bondage in Babylon were legally a Sabbath debt issue. And where did we see a foreshadowing capsule seed testimony of this judgment to come? **When in a most isolated and seemingly harsh act, the sons of Israel stoned to death a man for gathering firewood on the Sabbath.** That which would be the cause of the judgment of the head of the sons of Israel, or Jerusalem, was foreshadowed in a seemingly harsh seed testimony when the man carrying wood on the Sabbath was stoned to death. And just as Yahweh spoke that the Sabbath-breaker was to be "stoned outside the camp," this is precisely what He did to the sons of Israel. He removed them to Babylon to be judged or stoned "outside the camp" of Jerusalem! Yahweh thus foreshadowed exactly what He would do in the end to the sons of Israel.

Now, what does this tell us about the church? Even as this seemingly isolated and harsh act among the sons of Israel spoke of their guilt and fate to come, so Yahweh has equally provided a capsule testimony of that which would be the cause for judgment in the church. When zeal for Yahweh's house consumed Yahshua and He cast out the moneychangers with a scourge of cords He had made, overturning the tables, once again zeal for Yahweh's house that is made of living stones will consume Yahshua and He will cast out the moneychangers with an affliction of His own design and making, overturning their tables as well. **Money in the church is the issue that will bring its judgment.**

Beyond any doubt, the harsh and seemingly isolated act regarding that which Yahweh carried out against Ananias and Sapphira at the beginning of the church, was a foretelling capsule event of the guilt of the church that would follow, and that which brings Yahweh's legal and just judgment against it!

May the wise and discerning have eyes to see and the wisdom to learn and understand and act.

Remember Lot's wife, remember Achan, remember the Sabbath-breaker, and remember Ananias and Sapphira!

THE SOLUTION

This problem that we find here concerning money and worldly cares in the church must have a solution, some way of being resolved. When the church went into the breach period with the stoning of Stephen, this left two specific problems - (1) how to take care of this problem that is ongoing in Christianity, or the body of Christ, and (2) how to take care of this matter in the second Remnant.

We know this is a focal issue to Yahweh when we find that He has foreshadowed in numerous ways this inherent problem in the church, and as we will now see has actually, in advance, already set forth how or when He will deal with it. We find the solution in the testimony offered in Yahshua's cleansing the temple, His house, of the very problem at hand - **casting out the moneychangers!**

In the writing, "[Cleansing The Temple](#)," we discuss the contradictions of the cleansing of the temple of the moneychangers as presented in the four gospels. We will not repeat this analysis here, and if one has not read that writing, it is urged that they do so. But in order to more fully address this at this juncture, and in order to solve the problem that Yahweh has obviously pointed out to us, we will now present a new look at the opening events of the gospel of John per the second Remnant, as well as very briefly point out the conclusion as to when Christianity's own problem with these thorns and thickets of riches will be dealt with.

The gospel of John offers a testimony that is unique to all three other gospels. To begin with, Yahshua does not go into the wilderness to be tempted of the devil after being baptized by John (as recorded in Matthew, Mark, and Luke), but instead He goes to a wedding. In fact, the days surrounding this event are specifically enumerated, which is quite unique. Let us now look at this with an anticipation that we will learn something about the restored kingdom of God, which John represents, as well as find out something relating specifically to the problem at hand - dealing with this problem of money.

First, the restored pure kingdom of God that John represents, is not the kingdom the church has known for 2,000 years; but rather, the kingdom up to now has been defiled by flesh man, and its people dearth and deceived by Satan. The restored kingdom is Yahshua completing what He began 2,000 years ago with the establishment of the first Remnant, before the breach. By completing this work via the establishment of a second work, or second Remnant, Yahshua thus restores the kingdom of God; or another way of saying this is that Zion is restored. Thus any message that we find in John relates more specifically to the establishment of the second Remnant. With this in mind, let us now look at John.

In the writing titled [Whose Coming Is Through Water And Blood](#), we note that Yahshua's first miracle of turning the water into wine is a telling testimony of the establishment of the second Remnant. We found that the first Remnant is more specifically the water work, while the second Remnant is the wine or even blood work; thus, when Yahshua performed the miracle of turning the water into wine at a marriage feast, He was foretelling the establishment of the second

Remnant and the marriage supper of the Lamb for His own two-part bride. What we find here is that this first miracle of Yahshua is a vital beginning in a chronological testimony of what must take place in the establishment of the second Remnant today, and thus effect the restoration of the kingdom of God.

What is it that man needs most? He needs to be delivered from the curse of this earth that he has been under for 6,000 years; and particularly difficult has been the ongoing curse for the latter 2,000 years of the kingdom of God. In fact, the continuation of this curse while receiving the kingdom, has been the very problem leading to the corruption of the kingdom (along with the presence of the devil, which actually relates directly to the curse). And let us note that the only way for man to be delivered from the curse or from the corruptible, is to get out of these earthly bodies and enter into bodies that are born from above. No man has yet to enter into one of these bodies; the first resurrection of Revelation 20:4-6 has not yet occurred, evidenced by no one walking about in an immortal body.

This new birth that man needs is precisely that which Yahshua spoke of when He told Nicodemus - "You must be born from above." This has been addressed many times in these writings, so we need not address it now. This "born from above" transforming birth into immortality is THE transition that is CRITICAL in order to restore the affairs of mankind. Without it man continues on the course of death and the curse introduced by Satan.

Thus far in this section we have considered two important points. First, that the second Remnant must be established by Yahshua performing the miracle of turning the water into wine, or blood. The second is that which we have just mentioned - that man must be born from above and enter into immortality, the "first resurrection," or even the Elijah experience of ascending alive. So what else is needed? John tells us.

The first miracle of Yahshua recorded uniquely in kingdom John is that of turning the water into wine at the wedding feast. Here we see the establishment of the two-part Remnant, particularly looking to the establishment of the second Remnant. And John is also unique in that it is the only gospel that records Yahshua's conversation with Nicodemus concerning being "born from above," or entering into an immortal body. Do you doubt that the uniqueness of this gospel is because its message addresses the pure kingdom of God? **Here we find in the opening of John the very two things that must take place before the return of Yahshua - one, the establishment of the second Remnant, and two, their ascending alive into heaven to be the first to enter into immortality, to be born from above.**

We have already noted in John that the water being turned into wine was Yahshua's first miracle. This is recorded in John 2:1-11. Yahshua's conversation with Nicodemus regarding the necessity of being born from above is recorded in John 3:1-15. So now we ask the question - What is there that must take place in the second Remnant in order to come to this vital place of ascending alive and being born from above? Even as we find stated by Yahshua - "One thing you still lack," what then is lacking in the second Remnant? The answer - **dealing with this issue of money!**

Even when all three other gospels unanimously placed the cleansing of the temple of the moneychangers at the end of Yahshua's life per His triumphal entry into Jerusalem, kingdom John uniquely moves this vital testimony to a place that is most critical and revealing! **So as to highlight its necessity and most surely dramatize its immense relevance, this telling event was moved to the place located precisely between the miracle at the wedding at Cana, and the mandate - "You must be born from above"!** While the wedding feast is recorded in John 2:1-11, and the mandate to be born from above is in John 3:1-15, there is only one event that separates these two - **the cleansing of the temple of the moneychangers in John 2:13-22!**

Yahweh does nothing randomly or capriciously, especially when He sets forth His lasting testimonies in the Bible, and this unique message found in these opening chapters of kingdom John is clearly no exception. First we find the miracle of turning the water into wine, followed by the cleansing of the temple of the moneychangers, then concluded by the declaration of the need to be born from above, or to enter into immortality. Thus Yahweh has provided this revealing chronological testimony in John:

1. Yahshua turned the water into wine at the wedding, evidencing the establishment of the second Remnant.
2. Yahshua next cast the moneychangers out of the temple, evidencing the need to deal with this matter of money in the Remnant by giving up everything and holding all things in common.
3. Yahshua told Nicodemus, "You must be born from above," evidencing the conclusion of the Elijah second Remnant and their ascending alive in order to receive their much needed immortal and incorruptible "born from above" bodies.

Thus, in order for the Remnant to be established into immortality, there is one sole intermediate evidence as to what must take place in order for the Bride to make herself ready - we must come to the place of following in the example and practice of the first Remnant and hold all things in common. The moneychanger was dealt with in them, and the moneychanger must be dealt with in us as well. If we are to escape from being the dead body of Christ in a rich man's tomb, or the ram whose head is caught in the cares of this world, or Jonah with his head bound with weeds, or the guilt and judgment foretold in the seed testimony of Ananias and Sapphira, then there is one clear solution - **this issue of money must be dealt with in us.** And clearly, the evidence of this one lack is precisely stated in that which Yahshua spoke when He told the rich man - "One thing you still lack." Or as Yahshua equally instructed - "Do not be afraid, little flock, for your Father has chosen to give you the kingdom. Sell your possessions and give mercifully; make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys. For where your treasure is, there will your heart be also."

How can we escape so clear a message regarding money and possessions as is presented throughout the Bible, especially when in John the Spirit so tellingly moves this issue of casting

out the moneychanger to its unique placement between the establishment of the second Remnant and the need to be "born from above"? Clearly, the Spirit is offering to us a riddle here, and those who have eyes to see will understand and respond correctly.

But before going on, we must comment regarding the question of Christianity's own deliverance from money. More specifically, when will this take place for them? Christianity has been absorbed and ensnared in money for 2,000 years, so when will they be delivered? In the writing on Bible contradictions titled "[Cleansing The Temple](#)," we read how cleansing the temple of the moneychangers revealed that Christianity will not have this issue dealt with in the day of their establishment, for we find testified in the gospels that Mark Christianity has the moneychangers cast out on the next day, in clear contrast to first Remnant Matthew and second Remnant Luke where the moneychangers were dealt with immediately upon His triumphal entry, without any delay. This was most certainly the experience with the first Remnant who regarded that all they had was not their own, but held all things in common. Likewise we have seen that this must equally be the experience of the second Remnant. But Christianity's deliverance will take place after the Millennial reign.

Obviously this is the only viable option for Christians, insomuch that for 2,000 years they have all gone to the sea of death, they are sleeping, and are not even available any more to have this issue dealt with in them. Thus, they will have to wait until they can be brought back to this earth and then have the issue dealt with in them. This will take place after the Millennial reign in the second resurrection. Thus Christians will have the moneychanger cast out on the next day.

USING THE MAMMON OF UNRIGHTEOUSNESS

TO GAIN THE TRUE RICHES

Adding one more salient evidence to this list regarding Yahshua's clear teachings about riches and the GREAT relevance of this message for today, let us now read another account found exclusively in second Remnant Luke 16:9-15. But one should note that as much as we are seeing here, which is a clear preponderance of compelling testimony, in no wise is this all the evidence. Most incredibly, in all the studies of this writer, this subject of the covering of the Remnant by holding all things in common, is more thoroughly addressed and supported in the Scriptures than any other single subject, evidencing its great importance!

This overwhelming abundance of evidence first became clear when the three writings on this same subject were written in 2000. These are [One Thing You Still Lack](#), [Tabernacles and Devoted Things](#), and [Prepare the Way!](#), all three of which were successively written immediately preceding and during Tabernacles, 2000. And here we are now at Tabernacles, 2002, and once again the Spirit of Yahweh is stirring this writer on this same vital subject, the content thereof

seemingly inexhaustible! And let me say that this coordination with Tabernacles is not something I have planned or thought out, but it is clearly Yahweh's timely design.

The entire text of Luke 16:9-15 will be provided here, and comments on various portions will follow.

"And I say to you, make friends for yourselves by means of the mammon of unrighteousness; that when it fails, they may receive you into the eternal dwellings. He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteousness also in much. If therefore you have not been faithful in the use of unrighteous mammon, who will entrust the true riches to you? And if you have not been faithful in the use of that which is another's, who will give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to one, and despise the other. **You cannot serve God and mammon.**" Now the Pharisees, who were lovers of money, were listening to all these things, and they were scoffing at Him. And He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God."

Let us now comment on some of these revealing statements.

"And I say to you, make friends for yourselves by means of the mammon of unrighteousness; that when it fails, they may receive you into the eternal dwellings."

This is precisely what we have been seeing and talking about all along. Quite frankly, this instruction of Yahshua recorded here exclusively in second Remnant Luke is written specifically for today, to be fulfilled now at the end of the breach period. How much clearer a statement does one need to read regarding what we have seen and compellingly concluded than what is said in these words? The day was and is now present **when Yahshua means what He says, and says what He means!** If you want to enter into the eternal dwellings, Yahshua has one simple plan. And it's not "Just believe in Christ," or "Let Christ be your savior," as Christianity offers; but it is just what Yahshua said, plain and simple - "make friends for yourselves by means of the mammon of unrighteousness; that when it fails, they may receive you into the eternal dwellings." This is His stated plan.

When will mammon fail? The world does not know in advance. The fact is, one has to make this choice while mammon is still king. The choice is simple - either hold onto your wealth and keep your earthly dwelling state, or use your mammon to gain entrance into the eternal dwellings. The first Remnant made that choice, and according to Revelation 6:9, they're in! Now it remains our choice. What will we do today?

"If therefore you have not been faithful in the use of unrighteous mammon, who will entrust the true riches to you? And if you have not been faithful in the use of that which is another's, who will give you that which is your own?"

To whom does unrighteous mammon belong? The word "mammon" actually means "riches;" and here we see Yahshua even identifying it as "unrighteous." Clearly, the mammon of this world belongs to Satan, the god and prince of this world. Satan correctly told Yahshua that the entire world and all its glory has been given to him (Luke 4:6); and this which is the "root of all evil" is Satan's. And what a strange yet wonderful thing it is that Yahweh gives us the opportunity to give up that which is of this world, in order to gain that which is above. It is by using that which actually belongs to Satan, that man can receive that which Satan has no part; but it requires giving up this world's riches.

"No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to one, and despise the other. **You cannot serve God and mammon.**"

What clearer statement can be made regarding the choice that we have? Not since the time of the first Remnant has this statement by Yahshua been more relevant or decisive. What can be added to this? Again, He means what He says, and He says what He means! "No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to one, and despise the other. **You cannot serve God and mammon.**" Now, what will be your choice? All you have to lose is the eternal dwellings.

"Now the Pharisees, who were lovers of money, were listening to all these things, and they were scoffing at Him. And He said to them, "You are those who justify yourselves in the sight of men."

This is something that really chaps this writer, as it must have Yahshua. I am so very appalled and put out at the way present day Pharisees, or religious Christians, so confidently justify themselves on various issues. They are so very self-righteous and pious, using scriptures to justify their false ideas and actions, believing that their size and longevity and seeming security and choice as the church will uphold them. But like the Jews in Yahshua's time who had been around for 1,500 years, and Yahweh rejected them, the impenetrable forest of Christianity will likewise come down.

"for that which is highly esteemed among men is detestable in the sight of God."

This again is one of those agonizingly frank statements that many would rather not face. What one thing is of greatest concern to Yahweh? Does He labor over the world right now? No, for it is His kingdom for which He has great concern. But one thing is certain - all this that you see in the church that is this mix of Spirit and flesh and world IS NOT esteemed by Yahweh, though it be highly esteemed by man! And do not be deceived, the body of Christ is the body of Christ, and when the body is judged, it is judged as ONE BODY, even ALL 2,000 YEARS OF IT! So if you don't like what you see in the Baptists or the Methodists or the Catholics (all 2,000 years of it) or the Mormons or even in church history, guess what? In Yahweh's eyes, your all sitting in the same pew (or to Yahweh is it pu?)!

Thus, Yahshua's statement here bears clear commentary or enlightenment concerning the state of the church that, since Constantine, has been and is today highly esteemed among men. Like Yahweh's estimation of the religious order of Yahshua's day, it too is detestable in His sight! Each has been weighed in the balance and come up short!

So here we have the choice set before us by Yahshua in the simplest of terms - either use your riches by giving them up in order to obtain the eternal dwellings, or keep them and stay in this world. You won't fool God, for one's heart is revealed by one's actions, one's response to truth. Yahshua's words are very clear - "No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to one, and despise the other. You cannot serve God and mammon." He meant what He said, and He said what He meant!

Yahshua equally asked - "What will a man give in exchange for his soul?" This question was asked just before He made that amazing promise, delayed by the breach of the last 2,000 years, that there were those who would never taste death. Here in Luke 16 we see what a man will exchange for his soul - riches! (These are the same riches the rich man exchanged for his soul when he built bigger barns to store his increase - "You fool! This very night your soul is required of you" [Luke 12:13-21].) And this exchange of one's soul specifically for riches is confirmed in the context of this question Yahshua posed. Furthermore, the immense relevance of this issue to today is once again confirmed insomuch that this question is raised relative to Yahshua's promise that some would not die, as well as regarding His return. This account is recorded in Matthew 16:24-28 and Mark 8:36-9:1, the latter being quoted here.

"For what does it profit a man to gain the whole world, and forfeit his soul? For what shall a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels." And He was saying to them, "Truly I say to you, there are some of those standing here who shall not taste death until they see the kingdom of God after it has come with power."

In this day in which we have the hope and promise of not tasting death, and witnessing the coming of Yahshua in the glory of His Father to recompense every man according to his deeds, let Yahshua's words once again clearly speak; let their clarion truth be revived and recognized for what they say, and not by what we see; and let them judge all men regarding this matter of riches and eternal dwellings.

With this matter of selling all once again front and center in what is necessary in order to obtain the kingdom of God, that which Yahshua said here becomes completely clear and entirely relevant. Just before the return of Yahshua, men once again have the call and the decision as to whether they will follow His words and divest themselves of their riches, or be ashamed of Him and His words and hold onto them. For those who will not obey His clear words concerning this, your outcome is stated very clearly - when He returns, He will be ashamed of you. Again, He meant what He said here, and He said what He meant.

Yahshua likewise said - "How hard is it for those who are wealthy to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom." Again, Yahshua meant what He said, and He said exactly what He meant.

All along people have thought that this scripture about how hard it is for a rich man to enter into the kingdom of God, simply had to do with a rich man's general lack of need for God. But, there have been many, many rich men who have entered into Christianity, and they have kept their riches. So, it would seem quite evident that this statement and Christianity are not related, not relevant. When we look here at the teachings of Yahshua and seek to apply them for precisely what He said, only then does what He say here about the camel have any relevance or application (both of which have been missing in Christianity). Yahshua clearly taught the necessity to give up everything in order to inherit the kingdom of God, and only in that application does this statement have any meaning. AND, this is exactly where we are right now; for once again we find the immense relevance of Yahshua's words that in order to receive that which is above, one must give up all that is below, all that is of this materialistic world.

Thus, once again as the message of the second Remnant goes out, we will find great relevance to Yahshua's words - "For it is easier for a camel to go thorough the eye of a needle, than for a rich man to enter the kingdom of God." In order for one to enter the kingdom, to enter into immortality, you must do exactly what Yahshua said - use your unrighteous mammon to obtain eternal dwellings; give everything to the poor, which the first Remnant demonstrated to be the poor Remnant who hold all things in common.

Will men, even rich men, be able to do this in these last days? This was the question the disciples equally asked - "Then who can be saved?" But Yahshua added - "The things impossible with men are possible with God." So by the grace of God, I assume that today even the rich will be able to give up everything to receive the kingdom of God.

Having now seen the preponderance of testimony in the preceding sections regarding the teachings of Yahshua about how one is to receive the kingdom of God, as well as numerous other corroborative accounts and testimonies, what we find then is nothing less than a mandate from Yahshua on how one is to obtain the kingdom - sell all and follow Him, making purses for ourselves that do not wear out, an unfailing treasure in heaven. This mandate, given to and followed by the first Remnant, is being given once again to the second Remnant in order to complete that which He began, and to prepare the way for His return! The question is - Will we obey?

THE ROOT OF ALL EVILS

For some time now, this writer has wondered why Yahweh places so much emphasis on money and the necessity of giving it up in order to receive the kingdom of heaven. This we are now beginning to see. In June, 1994, I was instructed by the Spirit that selling all and holding all things

in common was the required legal covering in order for the Bride to be able to come out of the body of Christ. This is analogous to the equal command in Revelation 18:4 regarding coming out of mystery Babylon - "Come out of her, my people, that you may not participate in her sins and that you may not receive of her plagues." More specifically, this is the call to come out of Christianity, which is indeed mystery Babylon; but furthermore, one cannot but associate as well a like call to come out of the financial Babylon system of the world, which we saw in the last section is unrighteous mammon that "is another's" - Satan's.

This separation from the worldly system of mammon is clearly foreshadowed in the Levitical priesthood. While all the other tribes could own land and function in trade, the Levites were not allowed to be involved in such cares. These were the ones who were purchased by the Passover blood that was shed to save the first-born, Yahweh requiring that the Levites be set apart unto Him in exchange (Numbers 3:11-13, 44-51).

This is what the first Remnant, as well as the second Remnant, are to Yahweh. While Christianity can be and has been involved in the cares of this world, the Remnant cannot be, evidenced by the first Remnant and as directed by Yahshua. **They are the chosen Passover-sanctified people who cannot follow in the ways of the rest of the church.** Their days are to be filled with the labors of the temple, even as was the select purpose of the chosen Levites.

In much regard, they were a Passover work that was, in type, delivered from the curse of laboring by the sweat of the brow. In fact as the priest went into the temple, he was required to wear linen clothing that would not allow him to sweat (Ezekiel 44:18). Setting apart the Remnant from the Babylonian system of labor and wealth is an in-part deliverance from the curse. Of course the ultimate deliverance, even the required true deliverance, comes from being born from above into immortal bodies that indeed will not sweat. This deliverance fully removes the Remnant from the curse of the ground that came at the fall.

And if we might indulge in a bit of seemingly intentional humor on Yahweh's part that will characterize the second Remnant for who they really are, since Yahshua is calling us to follow in the testimony unique to Luke and leave everything, and since we are to follow in the example of the first Remnant, as well as in fulfillment of our place as Levite priests, we too are to be in the fullest regard - **Leave-ites!**

All in all, considering the commands of Yahshua regarding leaving everything to follow Him, the example of the first Remnant, the testimony of the Levite priests, and deliverance from the curse, it is most evident that Yahshua wants His bride to be set apart from both established religious order, as well as worldly cares. But let's take a look at this matter even further. Why is money obviously such an issue to Yahshua? One certain answer is found in that which is written in 1 Timothy 6:10:

For the love of money is the root of all evils.

This is an incredible statement! This verse goes on to say - "and some by longing for it have wandered away from the faith, and pierced themselves with many a pang." This is obviously the piercing that comes from those thorns that Yahshua spoke of regarding the ill plight of the sower's seed, and the thorns that were foretellingly placed upon His head at His crucifixion, even the thicket that bound the ram on Mount Moriah.

But when one reads the above verse, at face value one might suppose that the "root of all evils" would not be money, but the original root of Adam and Eve eating from the tree of the knowledge of good and evil. Surely that would have been the root from which all evils have come forth? But this is not what this verse states.

One finds then that they must accept this difficult statement for what it says, especially in light of all that we have seen here thus far. Money is of this world, even of "another"/Satan, and to be attached to it is to choose this world and to reject that which is from above. Equally, money presses the question of where we place our security. Will we trust in things, in degrees, in jobs, in positions, in titles, or will we trust in Yahweh? "You cannot serve God and mammon."

Here then is the choice, or better stated, the test. Is one willing to walk away from everything, as did the disciples, in order to obtain that which is from above, or will he hold onto it and remain below? Clearly, money represents all that is of this world - "the lust of the flesh and the lust of the eyes and the boastful pride of life" (1 John 2:16). One thus cannot but help to surmise that at Yahshua's coming for a bride, He would come for one who is willing to give up this world - in the way of established religion, the approval of others, and material pleasures, possessions, and pursuits. And he does this in order to obtain Him who is from above. Thus the choice becomes one of either receiving Him who is above, or holding onto that which is below, of this earth. To say that one loves someone without the opportunity to prove that love, can be quite empty; but to love someone by giving up everything desirable and "secure" in this life in order to be with them, is true love that is demonstrated.

We find then that both the first coming of Yahshua, and now His return for a bride, press this issue to front and center in our lives, making it never more conclusive than now. Whereas in Christianity this issue of money will not be dealt with in them until later, this cannot be the case with the Remnant. The time for the moneychanger to be cast out of the Remnant is immediate, for our choice to receive either Him or this world is at hand.

After asking His followers to sell all and give mercifully, Yahshua said - "for where your treasure is, there will your heart be also" (Matthew 6:21 and Luke 12:34). Thus we see that if the love of money is the root of all evils, the Spirit need only test this one point to see the condition of our heart. To test the root to see its condition, is to perform a test like that given to the rich young ruler, Zaccheus, all His disciples and followers, the whole of the first Remnant (in which Ananias and Sapphira failed, even though they believed Yahshua was the Son of God), and now a second Remnant. Giving up one's treasures is indeed Yahshua's heart test.

The man who in the parable found the treasure in the field, or the merchant who found the pearl, regarded the things that he had as unworthy to hold onto in order to obtain that which was of higher value - the kingdom of heaven. Clearly, these men are testimonies of those who pass the heart test, whose hearts are undivided, undistracted, focused and set on that which is above, and yearn for the courts of Yahweh over the cares of this world.

Likewise, the choice that Lot and his family had to make when Yahweh was about to judge Sodom and Gomorrah for their "arrogance, abundant food, and careless ease," as clearly stated in Ezekiel 16:49, is the choice that will have to be made today. "Lot" means covering, and when that covering comes out as a judgment against the arrogant and wealthy church that is at ease, only those who will equally and completely walk away from everything will escape death. Those who compromise, whose hearts are divided, who desire to look back, will be turned into a pillar of salt, testified to by Lot's wife - they will go back into Christianity.

Furthermore, the choice that the rich young ruler had to make in order to enter the kingdom of heaven, is precisely the choice that will have to be made today. This man with all his wealth, foreshadowed in living prophecy that which will be fulfilled in our time. "One thing you still lack; sell all," is Yahshua's instruction to us today.

Clearly, the last 2,000 years of the breach church, including our present lifestyles, have dulled and lulled us from the pure teachings of Yahshua and the pure beginning of the church when not one of them claimed that what he had was his own. This erosion of truth has altered our perception of what is the true kingdom of heaven and the cost to obtain it. It is a well proven fact that if people say or practice something long enough, even when it is error, the mere longevity of that practice etches it into our beliefs as if in stone. Because of longevity, people assume something is true, even acceptable, when in fact it may not be. Such is the case with "the deceitfulness of riches."

Ask the people of Sodom and Gomorrah if this is not true. They had lived in that city all their lives and preferred its "security." Go back to the teachings of Yahshua, go back to the pure beginnings of the church, and one will see that the church has truly gone astray and accepted the temptation of Satan while in the wilderness, receiving instead the kingdoms of this world. Satan's "opportune time" for tempting Christ-man has been the last 2,000 years of Legion-occupied Christianity that has listened to him and continually gone to death.

Looking at the messages to the churches in Revelation, once again we find more than just the indictments of five ancient churches in the area we today call Turkey, but rather the indictments against the church whole, even today. Included in that list is the clear indictment of parting from the pure beginnings of the church. Not only is the church Laodicean, in that it is poor, blind, and naked when it thinks itself to be rich; not only is it a Sardis, in that it thinks itself to be alive but it is dead, even a dead man in a rich man's tomb; but from the church at Ephesus we find the stated indictment that it has left its first love - "But I have this against you, that you have left your first love." What then is Yahshua's instruction? "Remember therefore from where you have

fallen, and repent and do the deeds you did at first; or else I am coming to you, and will remove your lampstand out of its place - unless you repent" (Revelation 2:4-5).

Here we have a clear and specific statement that the church has indeed left its first love. What were those deeds done at the first of the church that have been forsaken? The answer to this question is very evident, for all one has to do is go to Acts 2 through 5 and read those first love deeds. They accepted Yahshua's teachings about wealth and held all things in common, went house to house daily, and were absorbed in Yahweh's word and in fellowship. This is that to which this writer is urging our return, to follow the instruction of Yahshua to "do the deeds you did at first," at the first of the church. And clearly this is that which must take place in order for the lampstand to return to the Remnant. Is there any mistake in this? None whatsoever, for the evidence and testimony are conclusively clear.

So you might ask - What then is the difference between others in the breach church who have held all things in common, and that which a second Remnant would do today? The answer is two things, really three - **truth, timing, and birthright**.

Only now are we beginning to see the marvelous truths that are being revealed to the Remnant Bride. This is the truth that Job had which set him apart from his three friends (or 3,000 years of Christianity), and resulted in his approval over them - "For I will accept him (Job) so that I may not do with you (Christianity) according to your folly, because you have not spoken of Me what is right, as My servant Job has" (Job 42:7-8). This is the truth that the thirty obtained from Samson's new bride that allowed them to answer the riddle and receive the thirty linen wraps and thirty changes of clothing (priesthood and new bodies) (Judges 14:10-18). This is the truth that Yahshua said that if one has, it will set them free (John 8:32). This is the truth inherent with the second Remnant, evidenced in a most wonderful riddle testimony regarding Nathanael as revealed in the next section.

Second is timing. Now at the completion of 2,000 years of the church, Satan's requested tenure has come to an end, affording a work that time-wise has not been possible before. So much more could be said here, much of which has been covered in [*The Issue - II*](#).

Third is birthright, even the lampstand. Only a second Remnant has the Zerah scarlet thread right to the kingdom granted to us by our association with our alternate part - the first Remnant. This again is why it is so important that we follow them in their first love ways by coming under the covering of holding all things in common, giving up this world to follow Yahshua.

What then is our hope? What is our calling? This is found in the hidden riddles of the two occasions in which Yahshua spoke of faith that would move a mountain, affording vital insight that ever so much more attests to the truly incredible never before seen truth that is being given to and preserved for the second Remnant. Let us now see.

FAITH THAT MOVES TWO MOUNTAINS

On two separate occasions Yahshua said that if one has faith, they could move a mountain. The first was when He had just come down from the mount of transfiguration and said - "if you have faith as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it shall move; and nothing shall be impossible to you" (Matthew 17:20). The second time He said this was following His triumphal entry into Jerusalem, and He had come upon the fig tree that bore no fruit and cursed it, even though it was not the season for figs. Yahshua then said - "Truly I say to you, if you have faith, and do not doubt, you shall not only do what was done to the fig tree, but even if you say to this mountain, 'Be cast into the sea,' it shall happen" (Matthew 21:21).

First, in order to understand what Yahshua was saying in these two similar yet obviously different statements, one thing is absolutely critical. This critical point is something that, up to now, no one has even sought to understand, or to even question. What is it? **Before understanding what Yahshua was saying in both of these instances, it is imperative that one must first ask what mountains Yahshua was addressing.** In each case He said specifically, "this mountain," and until one knows what mountain Yahshua was referring to when He made these statements, it is entirely impossible to understand what He was saying.

Up to now it has been assumed that these two challenges given by Yahshua have been no more than general faith statements. **But these very specific and even different statements that were addressed to two separate and distinct mountains are far, far more than statements of general faith! And per this matter of truth just addressed in the last section, not only do we find here once again some most remarkable truth given to the Remnant that sets it apart from the breach church; but even more importantly, we find truth that is essential for providing the understanding necessary to have the faith to declare these things!**

How can someone have the faith to accomplish that which Yahshua is saying here, if they do not know what the Spirit is explicitly saying, what these two specific challenges even mean? Faith is built upon the foundation of truth and understanding, and only the second Remnant has the truth and understanding necessary to accomplish these riddle challenges spoken by Yahshua.

There have been a multitude of people to teach on "faith that will move mountains;" we have had a latter rain teacher focus his entire work on "seed faith giving;" but we have NEVER had anyone to ask the essential, simple, and quite obvious question - What mountain? Until this question is asked, until this question is answered, no one has yet to even begin to understand what Yahshua was saying here.

Proverb 14:6 says, "knowledge is easy to him who has understanding." Christianity has never asked this question because they have never had the understanding to even begin to gain knowledge concerning this. Only the second Remnant has this understanding. Only the second Remnant has had the hand of Yahweh removed from it so that we can begin to see the back of

Yahweh, the works He has been and is performing. How can Christianity even begin to ask this question when they have no understanding of the two-part Remnant and their own shortfall?

What then is the mountain referred to by Yahshua in this first statement when He said "this mountain," which would be moved "from here to there" if one had mustard seed faith? Unquestionably it is the mount of transfiguration. When Yahshua made this statement, He had just come down from the mount of transfiguration; so when He said this, undoubtedly He would have even pointed back to that mountain and said, "you shall say to this mountain."

What then does Yahshua promise here? Obviously it relates specifically to transfiguration. Thus it is the faith that by hearing, believing, and acting, as true faith involves all three, **one can move the promise of transfiguration "from here to there," or from the end of the 3,000 years granted to the church, to the cut-short place of 1,000 years earlier at the completion of only 2,000 years of the church. It is moving transfiguration from the end of the Millennial rest to today!**

And to whom is this promise given? It is given to the one who can discern both the riddle and its meaning. It is given to the one to whom the promise will be fulfilled. Clearly, it is given to the second Remnant. By faith the second Remnant alone can experience the promise that was foreshadowed on the mount of transfiguration when the two Remnant representatives, Moses and Elijah, were transfigured, even glorified, in the presence of the glorified Savior, all the time while the body-of-Christ-three slept. This sleep, or death, brings us to the second occasion in which Yahshua spoke of faith that would move a mountain.

In Yahshua's first statement about faith moving a specific mountain, obviously He was referring to the mount of transfiguration, because that was clearly the mountain from which He had just come. When He said, "this mountain," He undoubtedly even pointed to it as He spoke. So when Yahshua later declared, "if you say to this mountain, 'Be taken up and cast into the sea,'" obviously once again He was referring to a specific mountain - "this mountain." What mountain was He referring to now? What mountain would He likewise have pointed to when He again said, "this mountain"? Unquestionably it would have been the mountain with which He was once again personally associated at that time, the mountain from which He had just come, or was going to, and He could once again stand there and point to and say - "this mountain."

In both Matthew and Mark when Yahshua made this statement, He had left the temple where He had cast out the moneychangers, spent the night away, and was on His way back up to the temple the next morning. (Of course the contradiction of the two accounts regarding when Yahshua cleansed the temple, has already been addressed in "[Cleansing the Temple](#)".) Therefore, first He cast out the moneychangers in the temple that was located on the highest mountain in Jerusalem - Mount Moriah, came down that mountain, spent the night away, and was preparing to once again ascend that mountain when He spoke what He did about "this mountain." He had just come off Mount Moriah, and was preparing to go back up Mount Moriah, when He said - "this mountain." Clearly, in context there was only one subject mountain Yahshua would have addressed, the mountain on which He was preparing to once again ascend, the tallest mountain in

Jerusalem, the mountain He could stand there and point to as He spoke, and that was - Mount Moriah.

Why would Yahshua offer the invitation to cast Mount Moriah into the sea? Obviously this was a riddle, even as His statement about tearing down the temple and in three days rebuilding it, was a riddle about His own body (as well as the body of Christ), and as moving the mount of transfiguration was a riddle. The answer - for the same reason He also said one could equally curse the fig tree. "Truly I say to you, if you have faith, and do not doubt, you shall not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it shall happen."

Here then is the key, for the fig tree and Mount Moriah are obviously one and the same. The fig tree that does not bear fruit because it is not the season for figs (covered in [The Issue - II, Page 7](#), and addressed later in this section), and the mountain that is to be cast into the sea, clearly are the 2,000 year period of the church. The fact is, there MUST be a change in the kingdom of God that has been going on for 2,000 years, and both of these related testimonies represent the occasion of that essential change. Furthermore, even as we have seen in this writing thus far, it was on Mount Moriah where we saw the testimony of the ram caught in the thicket, or the body of Christ. Thus, by association clearly Mount Moriah is here once again Christianity, the body of Christ that must be legally terminated, put to death (even as was the fig tree and the ram), or cast into the sea.

Likewise, while Yahshua's statement concerning mustard seed faith that will move the mount of transfiguration is recorded exclusively in first Remnant Matthew, His statement regarding faith that will cast Mount Moriah into the sea is found in both first Remnant Matthew and Christianity Mark. Why? Because the period of time that is represented by this mountain that goes into the sea is the period of the first Remnant and Christianity, or the first 2,000 years of the church that, like the 2,000 swine, has gone into the sea of death. Thus the mountain and the 2,000 swine, which both have the same fate of going into the sea of death, are the same testimony of the same 2,000 year period of the church, even the cursed fig tree.

What then is so unique about casting a mountain into the sea if in fact for 2,000 years the church has been going into the sea anyway? **Because the second Remnant is the first people ever to see the truth of this and will reckon on it!** We are acknowledging the death of Christianity so that we, the Bride, can legally come out of the sleeping body of Christ. Until the body is legally declared dead (or asleep), even as the Roman soldier declared the body of Christ to be dead (preventing the breaking of His legs), a spear cannot be thrust into its side in order to bring forth the blood and the water that is the Bride. By faith we the Bride are looking to Yahweh to reckon the body dead, thrown into the sea, so that legally we can come out from it. Thus by personal faith the mountain of Christianity is cast into the sea.

The truth we are seeing now regarding these two mountains that is vital to their fulfillment, was not revealed by the Spirit at the time Yahshua spoke it, as was, say, His riddle about tearing down the temple and in three days rebuilding it. No, these riddles were kept secret, so secret that

in the last 2,000 years no one has yet to even ask the question as to their specific meanings. "What mountain?" has never even been asked. And the reason for this is because, as we have seen with Samson's riddle, whoever figures out the riddle receives the reward; and the reward promised in knowing these two riddles is preserved for the second Remnant. Because it is now time for these two promises to be fulfilled, only now are they being understood.

While the purpose of this section is to address faith that moves two mountains, someone is going to ask - "What about the faith like a mustard seed that casts the fig-mulberry tree into the sea?" Answering this question once again affords an awesome truth for the second Remnant, as you will now see!

And the Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you" (Luke 17:6).

First, once again note that this tree is likewise cast or planted in the sea, which should tell you something right away. Like Mount Moriah that is equally cast into the sea, like the 2,000 swine that went into the sea, so the fig-mulberry tree here is Christianity which goes into the sea. But let's look at this further, though we must be brief.

The tree here is called a fig-mulberry because the Greek word for "fig tree" is in fact in the name of this tree. The Greek word for "fig tree" is "suke," and this tree is a "sukaminos," or fig-mulberry. There is another tree that has the word "fig" in it as well, and that is the fig-sycamore found in second Remnant Luke 19:4. In the Greek it is a "sukomorea," or fig-sycamore. A fig is a "sukon." This fig-sycamore is the tree that small Zaccheus was called out of in order to dine with Yahshua. Then there is the fig tree that of course Nathanael likewise came out from under when he went with Philip to find Yahshua (John 1:43-51).

What does all of this tell us about the fig tree and its companion trees by virtue of their common names? These all testify in one way or another to Christianity. We have already seen how the fig tree of Christianity is cursed by Yahshua for not having fruit, even though it was not the season for figs. The fig-sycamore that Zaccheus was called out of by Yahshua is a clear testimony of the Bride that is called out of fig-Christianity to walk with Yahshua and sup with Him. And while we are here, you will notice that this small Remnant man that came out of fig-Christianity received salvation by one attesting act - giving up his possessions, reconciling the money issue! This is certainly a clear message regarding the Remnant when looking at this string of evidence surrounding the fig tree and Zaccheus.

Like Zaccheus, we too have longed to see Yahshua, and because of our fleshly limitations climbed up into the tree of Christianity in order to find Him; and we did find Him. But upon seeing Him, He has now come to us and has called us out of that which has thus far facilitated us. Leaving that which we have come out of, we now press on to the upward call. We leave the facilitating tree in order to walk with Him, to sup with Him, and in response we give up everything in order to receive His much needed salvation. Is there a clearer testimony afforded here in a riddle of the second Remnant coming out of Christianity?

And even as Zaccheus was a testimony in a riddle of one coming out of fig-Christianity, so Nathanael was likewise, and contains a very important, revealing, and hope-filled message! When Yahshua saw Nathanael, He declared - "Behold, an Israelite indeed, in whom is no guile!" Nathanael thus answered - "How do You know me?" Yahshua then responded - "Before Philip called you, when you were under the fig tree, I saw you." How is it that the Remnant are known by Yahshua, but that we too have been sitting under the fig tree of Christianity as well?

So what's wrong with the fig tree we have been in or under up until now that has helped us find our Savior? Like the fig leaves that Adam and Eve sewed together in order to try to cover their nakedness (Genesis 3:7), clearly it is insufficient. Here we find testified that Christianity is an inadequate fig leaf loin covering.

Let me ask you - How many people in Christianity have you seen enter into immortal incorruptible bodies, receiving "garments of skin" that are "born from above," made by Yahweh Himself? I've not found one. In fact, every Christian I am aware of has, without exception, eventually gone to death (the sea of death) and are in their graves sleeping. So obviously this fig tree that man has been in or covered by for 2,000 years is entirely insufficient when it comes to that which Yahweh desires for man - to dwell in garments of skin that He has made. And most importantly, the only way to change that today is to come out of the old fig tree and follow the Savior who calls to you, lest you too be cast into the sea.

And if you are not already convinced regarding what you have read in the section titled "The Solution," in which we examined the riddle message in the chronological events in the opening chapters of John, you will notice that this testimony per Nathanael and the fig tree, or coming out of Christianity, is found immediately preceding Yahshua turning the water into wine at the wedding feast. Thus, what must take place before the water is turned into wine? The answer is clear - the Nathanael Remnant must first come out of the fig tree of Christianity.

And what was Yahshua's response to Nathanael when he marveled that Yahshua foreknew him? "Because I said to you that I saw you under the fig tree, do you believe? You shall see greater things than these. ... Truly, truly, I say to you, you shall see the heavens opened, and messengers of God ascending and descending on the Son of Man."

What has this writer pointed out before regarding Jacob's dream, where as he laid his head on a rock he equally saw these messengers ascending and descending? This is a clear picture of rumination, or the ability to ascend and descend to the throne of God and receive that which is above. Initially for the second Remnant, this is the ability to receive the marvelous things like you are reading right now; it is seeing and learning things that are heavenly and not corrupted by or coming from the earth. Then when we receive our "born from above" incorruptible bodies, we will be able to accomplish this rumination FAR more freely and completely.

This rumination is that which affords the second Remnant the legal declaration of being "clean," having both the "split hoof," as well as "chewing the cud." Having already become a split work

since we are separated from our other part, the first Remnant, we now also ruminate, as promised to second-Remnant-representing Nathanael!

Thus we see that that which precedes the water being turned into wine is precisely that which has been taking place since May, 2000 - the Nathanael Remnant has been coming out from under the fig tree of Christianity and has begun to enjoy some of the rumination of truth that is being revealed, and has the promise to see and experience far, far more!

And speaking of this truth, in this obscure but awesome riddle account, we see a characterization of the Remnant that is entirely hope-filled! In Nathanael we find the testimony of the second Remnant; and what here do we find is Yahshua's characterization of the second Remnant? When Yahshua saw Nathanael coming to Him, He said of him - "Behold, an Israelite indeed, in whom is no guile!" **Wonderfully, the second Remnant is a work that is without guile!**

The word "guile" means "deceit," thus the second Remnant is a work that lacks the deceit that has been present in the church for 2,000 years. Both intentionally on men's part, but also unintentionally, Christianity is a work that is filled with guile/deceit. With 22,000 sects and denominations saying 22,000 different and contradicting things, their guile is quite evident.

Personally, there is one thing this writer utterly hates, and that is lying. I hate being lied to or deceived (both are one and the same). And this is precisely what has taken place, and continues to take place, in the church. Many, if not most, of the teachings in the church are leavened by Satan's lies and deceptions. He is the father of lies and heads the church. Thus it gives me GREAT hope that the Remnant will not be deceived by Satan or flesh man, but will be a Nathanael, "in whom is no guile!"

This truly thrills me, my heart beating with hope and gratitude, that Yahweh has set forth this clear characterization of the second Remnant that comes out of fig-Christianity. As has already been noted, and confirmed here once again, the second Remnant is a work characterized by truth, evidenced by the many never-before-seen truths that our eyes are being opened to now see! Hallelu-Yah!

And oh what marvelous truths are contained in this one highly revealing testimony regarding Nathanael, that otherwise seems so very small and obscure. Once again we see Yahweh using the small and obscure to have greater glory. And likewise, as has been said before, what we are learning here is nothing less than one more example that we have been given a seamless inner garment of truth!

Thus we must now add the preceding testimony of Nathanael to our chronological list found in the opening chapters of pure kingdom John.

1. Nathanael, a man without guile/deceit, comes out from under the fig tree, is taken to Yahshua, and is promised to see messengers ascending and descending, evidencing the

truth-revealing second Remnant coming out of fig-Christianity and ruminating that which is from above.

2. Yahshua turned the water into wine at the wedding, evidencing the establishment of the second Remnant.

3. Yahshua next cast the moneychangers out of the temple, evidencing the need to deal with this matter of money in the Remnant by giving up everything and holding all things in common.

4. Yahshua told Nicodemus, "You must be born from above," evidencing the conclusion of the Elijah second Remnant and their ascending alive in order to receive their much needed immortal and incorruptible "born from above" bodies.

FAITH'S CONCLUSION

We have just seen the most marvelous and hope-filled testimony that the second Remnant is the Nathanael work that has no guile, no deceit. There cannot be enough said about this essential quality. Added now to this, we will find set before us three, and even four, conclusive testimonies from what we have just read, the fourth being the crux of this entire writing.

The first is in regard to Yahshua's response to the disciples' questions as to why they could not cast out the demon that had possessed the boy since childhood. Of course this was raised just after Yahshua had come from the mount of transfiguration. The information that the demon had been in the boy since childhood is recorded solely in Christianity Mark. Why? Because it is Mark Christianity that has been possessed by the demons of Satan since its very beginning, or since childhood. Has the church been able to cast out Satan over these last 2,000 years? Unquestionably not, thus giving rise to the question as to how he will be cast out. The answer - the mustard seed faith that will move the mount of transfiguration!

It is the little faith of the second Remnant that will provide the way for casting Satan out of the church, the one who has been throwing it into the fires of hell and causing it to be deaf and dumb for 2,000 years. "You deaf and dumb spirit, I command you, come out of him and do not enter him again," are the words that must likewise be spoken over the church in order for Satan to be cast out. And this is precisely that which is beginning to take place, as evidenced in the second Remnant. The second Remnant is beginning to hear and understand things that have been silenced or hidden from the church for 2,000 years, the revelation of these things being clear evidence that Yahshua is beginning to speak these words to Satan; and we are indeed beginning to be delivered, a deliverance only He can perform! The deaf and dumb spirit is coming out of the second Remnant, causing us to hear and to speak!

What do we hear, and what is it we speak? We hear and speak that which is not only counter to Satan, but also the very thing that will utterly defeat him. We hear and speak truth! This is the truth that is already defeating Satan within your own mind, where he has entered with all his lies that you have been taught; and this is the truth that in time will thoroughly and completely defeat him. The tent peg of truth that Jael drove into Satan Sisera's temple, will pierce Satan's temple and be driven into the ground (Judges 4:21). Here we find the two-part victory of truth. Not only will the tent peg of truth effect the death of Satan, but it will likewise extend to the ground so as to remove the curse that it has been under for 6,000 years! With Satan defeated, the curse of the ground is removed! Such is the effectual power of the tent peg (even the two-edged sword - Hebrews 4:12) of truth that has been given to the second Remnant. It will pierce the mind of Satan and thus defeat him, and it will remove the curse that has been on the ground!

Second, in Yahshua's words at the mount of transfiguration, we further read and note that He concluded - "if you have faith as a mustard seed, you shall say to this mountain, 'Move from here to there; and it shall move; and nothing shall be impossible to you.'" The concluding words of this statement are most unusual, for we find that their origin is rooted all the way back in Genesis. In Genesis 11:6 we read - "And Yahweh said, 'Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them.'"

You might recognize this from the account regarding the building of Babylon. "But what does Babylon have to do with that which is promised at the mount of transfiguration?," you might wonder. The fact is, that which occurred originally at Babylon was in itself not wrong. Babylon means "confusion," and this is what Yahweh brought to those at Babylon by dividing their language, which of course divided them. **But important to note, this that took place in natural Babylon, was a foreshadowing of that which would take place in the church.** Through the use of Satan, Yahweh has brought confusion into the church, clearly evidenced by its 22,000 sects and denominations. Clearly, there is no common word, no common message, spoken in the church, but many words and many often conflicting ideas and beliefs, dividing the church, even as Babylon was divided. This is why the harlot is called mystery Babylon in Revelation - she is Christianity.

"But," you ask, "how then could the potential in Babylon be good, so that 'nothing which they purpose to do will be impossible for them'?" We know that this ability to succeed is not wrong in itself, for we read that those who have faith to move the mount of transfiguration are promised that likewise, "nothing will be impossible for you." So again, what is the problem? The problem with the original Babylon, the problem with spiritual mystery Babylon, is one thing - affording this kind of power to earthly flesh man who corrupts the kingdom!

We find that the power so that nothing is impossible to a people, is actually Yahweh's goal. **But, the only way for this kind of power to be profitable is for a people to receive it who can pass through the mount of transfiguration experience and come out on the other side transformed, glorified, and delivered from this earthly flesh.** Only then will Yahweh finally

have "one people," who will speak one undivided message, with one purpose, and it will be fulfilled that nothing will be impossible for them!

This then is the hope and the promise given to the second Remnant - that by that mustard seed of faith that moves the mount of transfiguration "from here to there," or from 3000 AD to 2000 AD, we will enter into immortality by ascending alive as the Elijah company (in contrast to the Moses first Remnant that had to die). Joining the first Remnant, we will be born from above, receiving our immortal glorified bodies, and then return to this earth as one people, with one voice, with one word, with one truth, with one purpose, and Yahshua's promise fulfilled - "nothing will be impossible to you"!

Now, third, what we will share here is not related to the mount of transfiguration, but this time to the promise that faith like a mustard seed will cast the fig-mulberry tree into the sea.

In order to understand what Yahshua was saying when He referred to the two specific mountains, we had to examine the context of each statement. Therefore, in order for us to fully understand what Yahshua was saying with regard to the fig-mulberry tree, it is incumbent that we likewise examine the context of that promise as well.

What we find is that this promise was specifically a response to the apostles' request to increase their faith (Luke 17:5). "Increase our faith!," asked the apostles; to which Yahshua replied - "If you had faith as a mustard seed, you would say to this fig-mulberry tree,"

What hope do we find here? Clearly the context of this message in which we find Yahshua once again addressing casting Christianity into the sea of death, relates directly to the effectiveness of the faith of the second Remnant. And one will notice that it is not increased faith that we can hope in, but rather that Yahweh will take the smallness of our faith (only a mustard seed) and perform something incredibly marvelous with it!

Even as the small smooth stone that Goliath despised was empowered by Yahweh to effectually topple the great giant, or the small army that Yahweh gave Gideon was used to defeat the vast army of the oppressors of Israel, so Yahweh will take the smallness of our faith to topple Christianity, to cast it into the sea. In each of these cases, this smaller used to topple the greater, clearly references an action in contest with vast Christianity. So whether it be a small smooth stone toppling giant Goliath, Gideon's small army that miraculously overcomes its adversaries, or the mustard seed faith that casts the fig-mulberry tree into the sea, the message is the same - Yahweh will use the smallness of the faith of the second Remnant to accomplish the impossible task of defeating Satan Christianity and its lies! All we have to do is be like young David or Gideon and trust Yahweh and obey.

And might we make one other point here concerning this passage? It would be well worth the reader's examination of the verses immediately following this promise that continue to address this matter of faith. These have long been some of my favorite and honored verses, which conclude - "So you too, when you do all the things which are commanded you, say, 'We are

unworthy slaves; we have done only that which we ought to have done." Romans 12:3 likewise warns each of us "not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each the measure of faith." Who has allotted to each the measure of faith which they have? Yahweh God has! So if the faith that we have is the faith that sets us apart and causes us to enter into the eternal dwellings, what boast then do we have? We are only doing that which was required of us, and at that point are only unworthy. Read those humbling verses in Luke 17:7-10. They are favorites!

At the close of the section titled, "The Root of All Evils," we asked the two important questions - "What then is our hope?," and, "What is our calling?" The answer is found in these three divine riddles that are being revealed and answered today.

Will there be a people to have the mustard seed of faith to cause the transfiguration experience to be moved 1,000 years to the present?

Will there be a people who have the faith to cast the last 2,000 years of the church into the sea, acknowledging and reckoning on its death, and come out to be the Bride?

These are the challenges set before us, seen and understood for the first time ever by the second Remnant.

But there is a third vital challenge set before us, and understanding and responding to it with faith is the purpose and thrust of this writing. This is the fourth and final testimony of this section. This challenge is to return to the teachings of Yahshua, to restore the legal covering put in place by the first Remnant, and hold all things in common.

Will there be a people who will follow the teachings of Yahshua, as well as the example of the first Remnant, and come out of the rich man's tomb? Will a small "Zaccheus" freely give up their wealth so as to receive salvation?

To do so requires giving up this world, leaving everything, in order to follow Him, even as Yahshua clearly said.

Faith, as has been said before, is three parts. Any less is not faith. To hear,believe, and act is true faith. Any less is not faith. Will there be a people who hear the truth, believe it, AND act? This is the question before us now. Yahweh's truth has been shared; that which Yahshua taught and commanded has been plainly presented; its relevance to today is clearly evident; it is now time to complete faith and ACT! Will the Bride take this final step in three-part faith and make herself ready? She must!

The Bride, with truth and wisdom, must make herself ready for Yahshua's return, even as it is written - "for the marriage of the Lamb has come and His bride has made herself ready" (Revelation 19:7).

Quite obviously, we see here that the Bride must do something to make herself ready. What is it that the Bride must do? She must now complete the third part of faith and hold all things in common.

Yahweh has given us two testimonies in the Bible of brides who made themselves ready for their husbands - Rebekah and Esther, both Remnant Bride representatives in many ways. The one we will look at now is Rebekah (Genesis 24).

What confirming testimony did Yahweh provide regarding this bride who, found by Abram's chief servant, Eliezer (whose name means "helper"), came out of the city of Nahor, or "piercing," to be the bride for Isaac? Clearly this is the Remnant Bride, to whom has been sent the Spirit of Yahweh in order to identify the Bride, call her out by piercing the body of Christ, and take her to the Father's Son, Yahshua. When Rebekah saw Isaac at a distance meditating in the field toward evening, she dismounted her camel and made herself ready - she "took her veil and covered herself"!

Thus, of the two testimonies of the Bride who makes herself ready, quite clearly Yahweh has presented that the Bride is to cover herself. What is that legal covering? Without a doubt it is to divest oneself of all that they have, in a sense to dismount from the camel that bore all the wealth that was promised to this bride (something that is necessary in order for the camel to go through the eye of the needle), and cover oneself with the covering of holding all things in common, the covering the first Remnant Bride had as well. Will the second Remnant Bride complete the essential third part of faith and now make herself ready? The Bride, who are the first people ever in the history of the church to have the truth necessary to move two mountains, must do so if her seed faith is to be effective.

The only way that transfiguration will truly be moved and a people ascend alive to be with their Husband, is if this Bride fulfills the step between the changing of the water into wine, and the command to Nicodemus to be "born from above." Only when the temple is cleansed of the moneychangers, will we be able to ascend alive. Cleansing the temple is thus the essential doorway between these two events, and without it, the Bride will not succeed. It is the imperative third part of faith that demands that hearing and believing are consummated by the obedience of acting!

"Remember therefore from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you, and will remove your lampstand out of its place - unless you repent" (Revelation 2:5).

THE DOOR OF HOPE

We find in the teachings of Yahshua a very consistent and regularly repeated process of exchange that was quite evident in His messages. Yahshua clearly stated that by giving up one's earthly

wealth, one receives salvation and that which is eternal or heavenly. This process is seen in the use of the natural in order to obtain the spiritual. Let us lay some of His statements out in a clear this-for-that contrast so that you can see His oft-repeated instructed process. Yahshua said:

The Natural	For	The Heavenly
"... sell all that you possess, and distribute it to the poor, "And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, "Sell your possessions and give mercifully;		and you shall have treasure in heaven" (Luke 18:22). shall receive many times as much, and shall inherit eternal life" (Matthew 19:29).
"... half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much." "The kingdom of heaven is like a treasure hidden in the field; which a man found and hid; and from joy over it he goes and sells all that he has, "Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold all that he had, "And I say to you, make friends for yourselves by means of the mammon of unrighteousness; that when it fails, "Blessed are you who are poor,		make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys" (Luke 12:33). And Jesus said to him, "Today salvation has come to this house" (Luke 19:1-10). and buys that field (the kingdom of heaven)" (Matthew 13:44). and bought it (the kingdom of heaven)" (Matthew 13:45-46). they may receive you into the eternal dwellings" (Luke 16:9). for yours is the kingdom of God" (Luke 6:20).

Recognizing this oft-repeated exchange, let us now look at another promise made by Yahweh that, as you will clearly see, will be fulfilled in the second Remnant. It is found in Hosea 2:15; also we will go to Isaiah 65:10 to see even further affirmation associated with this developing point. In this verse in Hosea we read:

I will give her her vineyards from there (the wilderness), and the valley of Achor as a door of hope.

What is "the valley of Achor"? It is the valley where Achan was stoned for keeping some of the devoted things from Jericho, whereupon the valley was named after him (Joshua 7:22-24). If you

have read the writing, [Tabernacles and Devoted Things](#), you know that Achan was a parallel testimony to what happened to Ananias and Sapphira. Both kept for themselves those things that were devoted to Yahweh upon entering into the promised land, or the kingdom. Thus, Achan, and the valley named after him, or Achor, represents holding all things in common, or giving to Yahweh everything, insomuch that everything becomes devoted to Him. Of course the valley of Achor specifically looks to the judgment of those who will not be entirely faithful in this; but in a positive sense, as we see here in Hosea, it looks to those **who will judge themselves** on this obviously vital matter!

Herein we thus see how something so marked by violence as the valley of Achor, can be a door of hope. Today, as the words of Yahshua become personal to the Remnant, as these faithful Bride members take all their possessions and give them for the poor Remnant, they in fact judge themselves, **and the valley of Achor becomes a door of hope for them!**

This is the hope that we, the Remnant Bride, have at this time in which Yahshua is calling His Bride to obey His clearly stated words, to make all that we have, without any exceptions, devoted to Yahweh, giving it up in order to obtain that which is above. And by doing so, He opens the door of hope that we will be His Bride and ascend alive to be with Him! Without a doubt, this is our hope; and this is precisely the promise via the valley of Achor of obeying Yahshua and judging ourselves regarding worldly provisions.

But not only do we have the evidence that this promise applies to the Bride via its association with entering into the promised land and holding all things in common, or even Jericho and its devoted things, but in the very next verse we see that this unequivocally relates to the Bride. In the very next verse, we read:

"And it will come about in that day," declares Yahweh, "that you will call Me 'my husband,' and will no longer call Me 'my Lord'."

Do you need any further evidence that this promise regarding holding all things in common relates specifically to the Bride? The valley of Achor as the door of hope is identified specifically as the means whereby a people will no longer call Yahshua "my Lord," but rather "my Husband"! Christianity even changed the Bible to call Yahweh, "the LORD." To Yahweh, Christianity is Baal worship, as Baal means "lord," and the Hebrew word used here for "Lord" is "Baali." But Yahshua says that many who call Him "Lord, Lord," will not be accepted by Him; but rather, He will say - "Depart from Me, you who practice lawlessness" (Matthew 7:21-23).

While the second Remnant were in Christianity, they too were a part of that Baal worship; but now they have come out of it. Why? To now call Him, "my husband"! And how is that husband relationship established? There is only one way, only one door - the valley of Achor! Therefore, for those who want to be the Bride, there is one essential thing we have thus far lacked - sell all and follow Him!

Before we continue to an important and revealing conclusion here regarding the this-for-that nature of Yahshua's words about wealth and the heavenly, as well as the valley of Achor, let us briefly note Isaiah 65:10. Including verse 9, we read:

"And I will bring forth offspring from Jacob, and an heir of My mountains from Judah; even My chosen ones shall inherit it, and My servants shall dwell there. And Sharon shall be a pasture land for flocks, **and the valley of Achor a resting place for herds, for My people who seek Me.**

The second Remnant find their promised rest in not holding onto the things of this world, but rather in judging themselves in the valley of Achor, using their unrighteous mammon to obtain eternal dwellings.

Thus, the second Remnant find the valley of Achor to be the place of rest. But for those who refuse to divest themselves of riches and to enter this rest, Yahweh next says:

"But you who forsake Yahweh, who forget My holy mountain, who set a table for Fortune, and who fill cups with mixed wine for Destiny, I will destine you for the sword, and all of you shall bow down to the slaughter. Because I called, but you did not answer; I spoke, but you did not hear (vss. 11-12).

Clearly, ever so clearly, Yahshua has spoken that which must take place for one to receive that which is from above. And clearly, ever so clearly, Yahweh has repeatedly laid out in His word that which must be done in order to receive His promised "holy mountain." Sell all! But on the other hand, in clear and revealing contrast, those who seek fortune and prestige and security for the future, or destiny, forfeit their souls, even as we see here, and as Yahshua said concerning the rich man who built up his own fortune and destiny by building bigger barns - "You fool! This night your soul is required of you."

Both the contrast laid out here in Yahshua's statements regarding exchanging the natural for the spiritual, as well as what we see here regarding the use of our earthly possessions to be a door of hope, have been considered in order to understand a vital and revealing truth - **the natural is always used in order to obtain the spiritual.**

Let us ask a revealing question here - How many people do you think will enter into immortal, incorruptible bodies, who did not first possess a natural body? Certainly the answer to this is - none! In order to receive the "born from above" spiritual body, one has to obtain it through possessing the forerunning natural body. Paul wrote - "the spiritual is not first, but the natural; then the spiritual" (1 Corinthians 15:46). Even in order for there to be Yahshua, the last Adam, there first had to be a first Adam. What is the point of this? **In order for one to receive the spiritual, there has to be a natural door that provides the way to receive it.**

Even the forgiveness of sin purchased by Yahshua required a natural door. In order for the sins of mankind to be taken by Yahshua, there had to be a natural point of contact; and this was the wine

that Yahshua drank while under the vow of a Nazirite. By Yahshua passing through the natural door of the Nazirite vow, He opened the way to the heavenly. This is precisely the opportunity we now have by selling all and holding all things in common. Clearly, divesting ourselves of our riches and holding all things in common, is the one natural door through which we enter into that which is above, the heavenly.

In order for Yahshua to deliver mankind from sin and restore the kingdom of heaven, He had one specific door to go through - the Nazirite vow and the wine. The kingdom of heaven and man could not have been restored any other way. This is equally true for a people who desire to inherit the mountains of Yahweh. There is one door and one door only - the valley of Achor, the door of hope. Yahshua has gone before us and prepared the way; and this in no way discounts His vital work equally as the way, the door; but by both His own this-for-that instruction, as well as Yahweh's word, entrance into the eternal dwellings is made possible through the one natural door of holding all things in common, even the doorway of casting out the moneychangers. Thus once again we see a "natural" requirement that precedes and makes possible the "spiritual" inheritance - the valley of Achor of judging oneself and devoting EVERYTHING to Yahweh, keeping back nothing for yourself.

SONG OF SOLOMON

The river of truth that we have found continues its endless flow, the well that satisfies our thirst continues to bring forth its deep waters, and the seamless inner garment of truth continues to reveal an unending unbroken thread of harmony with all of Scripture.

Song of Solomon is unquestionably the story of the Bride and her Groom, Yahshua. This book is filled with wonderful Remnant truths and testimonies; and thus it would seem that within its Bride message, there would surely be the testimony regarding this matter of riches; and indeed there is. First we find the Elijah message of not dying, then immediately following is the account regarding riches.

In Song of Solomon 8:6 we read:

"For love is as strong as death,
Jealousy is as stubborn as Sheol."

Do you see the beautiful and hope-filled message here? The love that Yahshua has for His Remnant Bride is as strong as death, and death will not be able to overcome her. Likewise, His jealousy is as stubborn as Sheol, which is similarly death or sleep, once again telling us that our Groom is just as stubborn as Sheol, and will not let it overtake us. These verses afford wonderful hope. Then as we continue to verse seven, we read further regarding this Bride:

"Many waters cannot quench love,
 Nor will rivers overflow it;
**If a man were to give all the riches of his house for love,
 It would be utterly despised."**

Oh what an incredible statement we have here regarding this love that overcomes death, **love that would cause one to despise "all the riches of his house" in order to obtain it!** And this is precisely what must happen for anyone to receive this love that is stronger than death and more stubborn than Sheol - they must despise, even utterly despise, all the riches of their house and their life. They must count the love of Yahshua of greater value than all their worldly possessions, not keeping any of them in order to receive Love. This is the required choice for the Bride, proving our longing for Him by demonstrating it in all obedience - utterly despising our riches to receive Love.

And may we point out here as well that the verses that follow this are appropriately the oft-quoted passage regarding the little sister who had no breasts (the first Remnant) and could not be the door that brings the return of Yahshua, and the sister whose breasts were towering (the second Remnant). Once again we see a continuing string of Remnant testimony, and right in its midst, this account about despising/giving up all of one's riches in exchange for death-conquering Love.

And thus Son of Songs closes this chapter and even the entire book with these hope-filled words:

"O you who sit in the gardens (the kingdom),
 My companions (the first Remnant) are listening for your voice (the voice of the second Remnant) -
 Let Me hear it (not allowing the rocks to cry out, but preparing His way)!"

Then answers the Bride:

Hurry, my beloved,
 And be like a gazelle or a young stag
 On the mountains of spices."

THE PLAN AND GOVERNMENT OF THE REMNANT,

PART 1

Editorial comment: this was written in Tabernacles, 2002.

How does one conclude such a sound, challenging, and even often breathtaking writing such as this entails? The answer will be two-part, with a final third-part important contrast. First, we will give an account of where the Bride has been, and where we are going. Second, and most

importantly, we will look at the matter of government. Without government, there can be no structure, nor even progress. As the bones provide the body both order and an ability for coordinated movement, so government is the bones to any assembly. Third, after summarizing the choice you have before you, we will close by citing an important and decisive contrast that is taking place today. But for now, let us look at what selling all will mean today.

In a delayed Passover of May, 2000, when the writing, [*The Signs That Cause Belief*](#), was published on The Remnant Bride web site, for the first time ever a very small rib of people believed and came out of Christianity. Then just before and during Tabernacles of the same year, Yahweh began to open my eyes concerning the marvelous and copious amount of evidence that the Remnant Bride must come under the covering of holding all things in common. This resulted in writing the three related pieces titled, [*One Thing You Still Lack*](#), [*Tabernacles and Devoted Things*](#), and [*Prepare the Way!*](#).

At that time, we began to make an effort to locate property and purchase it for the purpose of holding all things in common. We were led to property in eastern Washington, but because of lacking funds, unavailable water rights on the property, and the inability for those who were working toward this purpose to endure to the end and see it fulfilled, this attempt failed. Then one year later, beginning right at Tabernacles in November, 2001, several people began tithing in order to establish a fig leaf covering over the Bride. But we knew that the fig leaf tithe was only temporary, even as the fig leaf coverings that Adam and Eve sewed together to cover their nakedness were only temporary.

Now in 2002, as we once again approach Tabernacles, Yahweh is again dealing with us about covering this Bride, providing us information and understanding that has never before been seen by man. But this cannot be the scant fig leaf covering of the tithe, but the more complete garments of skin covering of holding all things in common. And let it be said that none of this has been by the ingenuity or plan of man. No one has sat down and said - "Tabernacles is here, so let's come up with a program for the season." No, each one of these events has occurred because the Spirit of Yahweh has compelled and accomplished them.

As Tabernacles, and even Trumpets, approached this year in 2002, two brothers contacted me and wanted to come and spend Trumpets together. The first sections of this writing you are reading now were already in the draft stage, and before they came, I sent to them in advance what had been written thus far. In my mind, the purpose for the three of us being together was to consider what the Spirit was saying and leading in this matter of holding all things in common; and Yahweh certainly dealt with us and gave us increased understanding regarding this. Let me tell you what was placed in our hearts and what we are pursuing.

As a result of being together, our conclusion and commitment is to purchase some land and, as it seemed best, to live in RV's. These RV's would make us mobile, able to be sent out, and able to be gathered together. In reality, we would be spiritual Rechabites, to whom Yahweh said, "shall not lack a man to stand before Me always" (Jeremiah 35:19). The company of the Rechabites, as has been written about before, are the fulfillment of the successful Remnant Nazirites, in contrast

to three-part Christianity's Samson, Samuel, and John the Baptist. The Rechabites were Kenites, or descendants of Cain, as was Jael (who killed Satan Sisera - Judges 4:17-22) and Moses' wife (who prevented the death of Moses - Exodus 4:24-26). But that which is highly telling about them is that they were equally mobile. Thus, their mandated tents are our modern day RV's.

Right now we are looking at a specific piece of property in Washington State; but we are open to wherever Yahweh wants to lead us. As Yahweh opens the door, and as He provides, we will walk through that door.

Up to now, myself and the Remnant Bride have looked to Yahweh to pour out upon us His Spirit in power. While He has not done this as we understand "power," without any question, He has indeed poured out upon us the latter rain of His vital truth. We have hoped for, and anticipated that we had to have, some outward demonstration of "power" in order to hold all things in common. But, this evidently will not be the case. The very way in which this Bride is developing, is exactly the way I did not want it to go, where we have to move in faith without first seeing the "power." Even now we are as it is written concerning second Remnant Philadelphia - "you are of little power." But we also read of Philadelphia regarding the hope that a door has been opened that no man can close. Equally, they kept the word of His perseverance, and thus Yahshua promised that He would keep them from the hour of testing (Revelation 3:7-13). This is the perseverance we have had to exercise, and must continue to exercise, if we wish to be kept from "the hour of testing" that is now upon the earth and the church.

Even as Mary pressed Yahshua into action at the wedding when it was not yet His time (John 2:3-5), so we, the Mary who prepare the way for the second coming of Yahshua, must press Him with our belief and perseverance. Even as the widow woman pressed the unrighteous judge for the desperately needed legal protection from her opponent (Luke 18:1-8), so we, the widow, must press Yahweh for protection from our opponent, Satan. Even as the man who went to his friend at an unwelcomed hour pressed him for three loaves of bread for his guest (Luke 11:5-8), so we must press Yahweh for the knowledge and fulfillment that should have prevailed in the 3,000 years of the church.

Even as Jacob, who at one time had placed his head on the stone and saw the messengers ascending and descending, strove with God to bless him, and his life was preserved (Genesis 32:22-32), so we must not release God until He delivers us from death. And even as the Israelites placed their feet into the water of the Jordan before it opened, and they then entered into the promised land (Joshua 3:14-15), so we must place our feet in the water in order to enter into the promised land.

In contrast, this needed persistence was not the case with the first Remnant. When the Israelites came up to the Sea of Reeds, the waters parted before them and they crossed over into the wilderness on dry land. Yahshua was personally with the first Remnant, and everything was essentially handed to them. This, however, will obviously not be the case for the second Remnant as we cross into the promised land. As we have just noted, when the Israelites came to the waters of the Jordan, those waters did not open until they first put their feet into them. Only

then did the miracle of opening the way into the promised land take place. Such seems to be the case with us today - we are going to have to put our feet into the water first!

In equal revealing testimony, the way Elisha received the mantle the first time, and the way he received it the second time, were entirely different. The first time he received it, like Peter, Andrew, James, and John, Elisha was out performing his labors of plowing in the field. Even as Yahshua came to these fishermen and they left their nets, when Elijah came to Elisha and placed his mantle upon him, Elisha likewise left his oxen (after first sacrificing a pair). That which happened to Elisha, was precisely that which happened to the first Remnant apostles. Yahshua came to the four and called them to follow Him, and they left their nets. When Elijah's mantle was placed on Elisha, he had the same response of leaving his oxen. And importantly, we see here that the mantle is relative to leaving one's earthly labors and possessions.

Since the response of the second Remnant to a similar call is not yet recorded in history, but rather we are "making" history, the only way we can understand the situation surrounding our response is to look at accounts like the two times when the sons of Israel passed through water, or this one involving Elijah and Elisha. Let us now look at the second time Elisha received the mantle of Elijah.

You know the account (2 Kings 2). Elijah kept urging Elisha to stay behind, but Elisha would not do so. As we have just seen in other like testimonies, Elisha instead PRESSED Elijah for that which he desired. Finally, Elijah spoke to him - "Ask what I will do for you before I am taken from you." "Please, let a double portion of your spirit be upon me," answered Elisha. "You have asked a hard thing," responded Elijah. "If you see me when I am taken from you, it shall be so for you; but if not, it shall not be so."

As we see testified in both the crossing of the Sea of Reeds, as well as the first time Elisha received Elijah's mantle, the response of the first Remnant to hold all things in common was relatively easy. BUT, in each testimony, this was not the case the second time. Even as the Israelites had to put their feet into the water, so Elisha had to persevere to the end. The mantle that gave testimony to leaving everything the first time it was received, will not be so easy to receive the second time. We do not have Yahshua Himself standing in our midst, telling us what to do. That would be easy. What we have is His word recorded for us, along with the testimony of the first Remnant, as well as the instruction of this writer. This second time the mantle of holding all things in common is received, will require placing our feet in the water first and persevering to the end, pressing Yahweh for His blessing!

Just as Elijah's mantle was dropped and lay in the dust, so the mantle of holding all things in common was dropped and lay in the dust throughout the entire time of Christianity. It is the second Remnant who will now be the ensuing Elisha by picking up that mantle. And it is with this mantle that the second Remnant will be able to equally strike the Jordan of the Spirit and say - "Where is Yahweh, the God of Elijah?," and the Jordan will open!

While living here in Washington, there have been times in which I thought that Yahweh would use our neighbors as those vessels within whom He would place His Spirit. In 2 Kings 4:1-7, we read that the widow was sent by the prophet, Elisha, to all her neighbors to gather empty vessels in order to fill them with oil. The purpose of this oil was to pay an outstanding debt, and deliver her two sons from slavery. Thus we see that her boys were the two sons who were delivered by the fresh oil. Is this not unmistakably tied to Zechariah 4 where we see that the two olive tree Remnant are the two "sons of fresh oil"? The two sons who were delivered from slavery by fresh oil, and the two "sons of fresh oil," are unmistakably the same - the two-part Remnant, separated by the lampstand breach.

And undoubtedly significant, one would thus ask, as this writer did for several years - Where are the neighbors who provide the empty vessels so that the oil can be poured into them? It is now clear that these neighbors will be those who come to be with me, to be literal neighbors to me, and into them Yahshua will pour His much needed latter rain oil!

It is also worth noting that these vessels had to be empty, before they could be filled. Elisha told the widow to get vessels, "empty vessels," and "do not get a few." A vessel full of the "unrighteous mammon" of this world that belongs to Satan, will not be available to receive the fresh oil. Only empty vessels, those in which the "unrighteous mammon" has been removed first (for you cannot be a vessel for God and mammon), can be filled.

Thus, it is now our intentions to purchase land and live in RV's, and as Rechabites, gather together so that what took place in the first Remnant where they were "breaking bread from house to house" and "taking their meals together with gladness and sincerity of heart," can now occur in the second Remnant.

This revealing message of 2 Kings 4 can therefore only be fulfilled when the second Remnant follows the direction and example of the Elisha first Remnant, and are close enough to each other to be neighbors. This is our intention, and at this time (October, 2002), we are looking at property here in Washington State to provide this. (And may we point out here that as the first Remnant are not present with us today, but even so instruct us, so Elisha instructed the widow, but was not present when the miracle of the oil took place.)

How will everything be purchased? By the Remnant Bride doing just what Yahshua said. He said what He meant, and He meant what He said; and the Remnant will sell all, and the proceeds of the sales will go to provide for the poor Remnant neighbors, just as it took place in the first Remnant.

There is one difference from them though, really two. When comparing the gospels, we find the testimony that the second Remnant is to leave "everything," and this is what we must do (other than giving up personal items like photos). Paul said to be content with food and covering (1 Timothy 6:8), which echoed the teachings of Yahshua in Luke 12:22-31. Even so, with food and covering we will be content.

Second, while the first Remnant was not the "door" for Yahshua's return, but was barricaded with cedar (Song of Solomon 8:8-9), the second Remnant IS the door and will, as the Elijah work, prepare the way for His return, lest the rocks of judgment cry out. What the first Remnant failed to accomplish for reasons of timing and law, the second Remnant will accomplish, but not without entering under the same covering of holding all things in common.

THE PLAN AND GOVERNMENT OF THE REMNANT,

PART 2

Now for the very important question of government. As was said in the opening paragraph of "Part 1," without government, there can be no structure, nor even progress.

You now have some idea of where we are going and, most certainly, why. But we cannot get there unless we have not only the correct covering, but also the correct government, one that is equally consistent with that of the first Remnant. What was their government and how can it be implemented now? These are the questions we will here address.

The government of the first Remnant was very clear. It was a one and twelve pattern, for a total of thirteen. When Yahshua and His disciples went about, they were a governmental company of thirteen - Yahshua and His twelve disciples. In Del Washburn's book, *Theomatics - II*, we find substantial evidence that thirteen is the number of God. On pages 205-206, we read - "Throughout the Old Testament, the entire structure to do with Jehovah (Yahweh) and God is based on a prime of 13. Multiples with a base of 13 literally saturate every major reference to this topic. This design is so pervasive that there is no possible way to even begin listing the entire compilation in this book." Del's examination of the New Testament yields equally prevailing evidence of this.

Thus we would have to say that the Remnant government is a one and twelve structure, insomuch that it represents and reveals God on this earth. So, what then will be the government of the second Remnant? Surely it too will be a one and twelve government. To better answer this, let us go to the Scriptures and look once again at one of the passages we have already cited.

In Acts 3, we have noted that when Peter and John went to pray, they said to the lame beggar - "Silver and gold have I none, but such as I have I give to you." Peter reached down, took the man by the right hand, and immediately his feet were healed. In his utter excitement, he went into the temple, "walking and leaping and praising God." Of course this generated quite a stir of excitement, and all the people came to see this, gathering in the portico of Solomon. From that location, Peter began a discourse that is quite revealing, especially concerning the Remnant.

We already have several testimonies that this account is a living prophecy about the second Remnant. One, as we have read in this writing, this state of having no silver or gold is the claim

and position of the Remnant. They are poor by choice. Two, equally as we have already pointed out, Peter took the lame man by the right hand, which is the side for anointing into priesthood, the cleansing of the leper, and for catching the 153 "sons of God" fish. Three, the man's feet, or his kingdom rights, were healed. This too speaks of the Remnant whose kingdom rights have been lame from our mother's womb, and need to be healed. Four, they all gathered in the portico of Solomon. In *The Issue - II*, we see that Solomon is a very clear picture of the Remnant. Thus we find here an ever-increasing testimony of the Remnant.

Continuing in this chapter, let us pick up in verse 19 and begin taking a closer look at what is specifically said. As Peter addresses this portico of Solomon gathering, he says:

"Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;"

He continues:

"and that He may send Jesus, the Christ appointed for you whom heaven must receive until the period of restoration of all things, about which God spoke by the mouth of His holy prophets from ancient time."

Now, let us note something very important and basic here. We read that they were to repent so that "times of refreshing may come." Then Peter notes that Yahshua must be received into heaven until the period of the restoration of all things. Since Yahshua has continued to remain in heaven, is it not evident that the period of the restoration of all things has not been brought about yet? Quite obviously. Thus the issue now in Peter's address relates to Yahshua's second coming. And who is it, or what is it, that must precede His return, and is in fact the one who initiates this process of the restoration of all things? Yahshua very clearly stated that Elijah, who He said was still yet to come, will precede Him and restore all things - "Elijah is coming and will restore all things" (Matthew 17:11, Mark 9:12). This is equally cited in part in Malachi 4:6, where it is stated that Elijah "will restore the hearts of the fathers to their children, and the hearts of the children to their fathers." Thus the restoration of all things spoken of here by Peter, in the very words of Yahshua, is accomplished by the Elijah! Let us continue; but, do not forget this important point.

Verse 22 then goes on:

"Moses said, 'The Lord God shall raise up for you a prophet like me from your brethren."

Now let us ask a simple question - Who was it that repeatedly followed in the interrupted steps of Moses? Was it Joshua (whose name is actually Yahshua)? Yes, Joshua did on one occasion; but even more significantly and revealing, it was Elijah! Moses was given the promise in Exodus 33:21-23 that he would stand on a rock with Yahweh, then be hid in the cleft of the rock (or a cave) as Yahweh passed by, and then see His back; but we find that it was never recorded that he had such an experience. But his counterpart and successor did - Elijah! In 1 Kings 19, we read

that it was Elijah who indeed went through this precise experience in precisely the same cave that Moses would have entered on Mount Sinai. Thus we see that it is Elijah who follows Moses.

Furthermore, we find Elijah following in the path of Moses when it was time for him to ascend alive. We know that Moses was instructed by Yahweh to go to the mountains east of the Jordan at Jericho, where he died (Deuteronomy 34:1). In further testimony of the inseparable relationship of these two men, we find that Elijah was equally led to precisely the same location where he would ascend alive (2 Kings 2)! Thus, Elijah ascended alive at the precise place where Moses had died. We find then once again that Moses was clearly the forerunner of Elijah.

And of course this union is further dramatically confirmed when we find on the mount of transfiguration with Yahshua, these two joint figures - Moses and Elijah.

Why do we point this out? Because for centuries, Christians have assumed that the "prophet" that Peter was addressing here was strictly Yahshua. But clearly this is not true, for Moses is repeatedly the forerunner of Elijah, and when he said that Yahweh would raise up a prophet "like me," clearly there was one who, of necessity, would be that prophet - Elijah!

Already we have seen that the occasion of Peter's statements at the portico of Solomon is directly related to the preceding events that repeatedly speak of the second Remnant. And clearly Elijah is the prophet who will restore all things, the very issue mentioned just before this quote from Moses. And even in Moses' prophecy, clearly there is equal ongoing corroboration that the one spoken of here is Elijah, the "like me" prophet who follows after him.

Furthermore, Moses said that this prophet was to be one like him "from your brethren." Letting the Scriptures confirm who that one is who is just another "Joe" from the brethren, we read in James 5:17 - "Elijah was a man with a nature like ours." He was one just like us. While the prophet that Peter was speaking of here could certainly have been Yahshua, we see that it is unquestionably evident that that prophet is more particularly fulfilled in an ensuing Elijah, the one who restores all things, follows after Moses, and is just another "Joe."

Taking a moment to look further at the obvious dichotomy of this prophet (Yahshua and Elijah), we find testified that Yahshua is actually fulfilled in the two-part Remnant, evidenced in the names of Elijah and Elisha. As has been pointed out before, Elijah is Eli-Yah, and Elisha is Eli-shua. Unite together the two Remnant representatives and what do you have? Eli **Yah-shua**, or Yahshua! How can one be offended that Elijah is the prophet here, when the two Remnant united together are in fact the expression of Yahshua? (And if that expression, we should walk as He walked and leave everything.) Furthermore, the mere fact that John the Baptist, in whom was the spirit of Elijah, and Yahshua were cousins, and they even wondered if John was the Messiah, ought to tell us that the relationship between Yahshua and Elijah is very close.

Knowing that Elijah is evidenced to be the prophet spoken of here, let us continue. Completing verse 22 and proceeding into verse 23, we read:

"To him (Elijah) you shall give heed in everything he says to you. And it shall be that every soul that does not heed that prophet shall be utterly destroyed from the people."

Now we are getting more specifically into this matter of government. As long as one thinks that the prophet spoken of here is Yahshua alone, then the requirement of obedience remains rather abstract or arguable, for there are many who by different and often divergent courses say that they are obeying Him. **But, if Yahweh was to place on this earth a man in whom is the spirit of Elijah, one who is just another "Joe," who is from the brethren and has a nature just like all men, yet he speaks the truth of Yahweh and declares a message that clearly separates men, then now we are talking about something that is far more decisive and extraordinarily relevant. And this is what He is in fact doing.**

Based on what has been believed in the past about this subject prophet (that he is Yahshua), and what we are learning now (that he is Elijah), the question is raised as to who is the prophet - Yahshua or Elijah? At first glance, one would think that the prophet Peter spoke of is Yahshua; but a closer look reveals that unquestionably, the prophet is Elijah. The case can be made for both of these individuals. We find then that both are very similar here, to the point of not being able to easily distinguish the two. Now let us get to the issue of Remnant government.

We saw already that the first Remnant is a government of one and twelve - Yahshua and the twelve apostles, for a total of thirteen. We have also noted that the second Remnant government must be of equal order. If Yahshua was the one separate representative in the government of the former thirteen, is it not evident that the Elijah would be the separate one of the latter thirteen? Obviously so. **Thus we see why there is such a shared identity here between Yahshua and Elijah - because they both occupy the "one" place in the government of thirteen.**

We know that Revelation repeatedly tells us that there are not twelve, but twenty-four elders around the throne with Yahshua. From where do these twenty-four elders come? Twelve come from the first Remnant, and twelve come from the second Remnant, totaling the twenty-four. So how does all of this work out? What happens to the second Remnant Elijah figure who is separate from the twelve? Let us now see more specifically how this works; and here I must speak very frankly.

The following information is difficult for this man to present because it relates to me. In no wise can I make any boast in what I have seen or what I am. I, above everyone, marvel at the wonder of what I see. And there is no way I could see these things but by the will of Yahweh. I trust you would agree that what is presented here is beyond what any man could ever figure out. Man has not seen these truths for 2,000 years, so it is evident that he would not see them for another 1,000 years, unless Yahweh is preparing to do something now.

In an e-mail titled, "[To Cast the Lot - Purim](#)," I state forthrightly that I am not one of the latter rain twelve apostles, but rather the replacement of Judas. If you read that writing, you will see that this is entirely necessary in order for Yahweh to unite the two Remnant and thus legally repair the breach created by Christianity. With myself legally sitting or standing with the original

twelve, this bridges the gap between the first Remnant and the second Remnant, even though there are nearly 2,000 years separating them. Thus, as I take the position as the representative among the first Remnant apostles that is in place of Judas, it is impossible for me to stand with the latter rain twelve (whom at this time Yahweh has not yet fully revealed and affirmed).

The math on this is quite simple. Following Yahshua's crucifixion, there were only eleven apostles remaining whom He had selected after praying all night. As is covered in "To Cast the Lot - Purim," Matthias was not a legal choice made by the eleven. If I stood with the latter twelve today, then uniting the former eleven with the latter twelve would afford only twenty-three elders around the throne of Yahshua. Thus it is imperative that I not stand with the latter twelve. Then where do I fit into this? As Kyle Nixon pointed out, I am the Elijah; and thus, as indicated in the words of Peter, I am the one who takes the legal place as teacher and leader that was once before occupied by Yahshua. I am the governmental "one" who stands with the present-day twelve, to make the complete government of thirteen. But, when Yahshua has all the elders to stand around the throne with Him as the SOLE head, the only one who is worthy, I will occupy the place with the first eleven (thus making twelve), providing the complete twelve and twelve, or twenty-four. As the Elijah, in fulfillment of the words of John the Baptist, I too will then decrease in my place as the temporary "one," and He will increase to be head of all twenty-four elders, all to His praise!

This entire matter of my placement where Yahshua stood, is actually an issue of legal execution and expression. As a representative of the first Remnant, I am an Eli-Yah; however, as the "one" in the second Remnant, I am also an Eli-shua. Therefore, legally I am the union of Eli-Yah and Eli-shua. So, as I stand in the place previously occupied by Yahshua, I represent Him as a legal Yahshua, the union of the two-part Remnant.

Thus we see Yahweh's government for the second Remnant. This man is the prophet of whom Moses and Peter spoke, the one who occupies the "one" place in the government of thirteen, and Yahweh will yet add the twelve for the required legally functioning thirteen. These twelve will take on many of the responsibilities of service to the Bride. Even as Yahshua clearly said, and as recorded in second Remnant Luke 22:26 - "let him who is the greatest among you become as the youngest, and the leader as the servant." These twelve will be proven by their sincere service. And might I point out here that when the twelve are sent out "two by two," I will not go out in their ranks, but will go out accompanied by my daughter, Rebekah, whom the Spirit explicitly said was to travel with me. Now for two more vital points.

One of the problems with Christianity is that it is a multi-headed work. Even though Christianity was corrupt, for the first 1,000 years, and essentially even 1,500 years, or until the Protestants, the church had one head - the Pope of the Catholic church. Because of this one head, the church was able to effect a major influence on the entire world. In the natural realm, in 1200 AD the first part of the statement of Revelation 11:15 was essentially true for Christianity - "The kingdom of the world has become the kingdom of our Lord." But with the east/west division of the Catholic church, and later the uncontrolled massive fracturing due to Protestantism, Christianity today is a multi-headed mystery Babylon, which according to its name (Babylon), its division results in

confusion and even ineptness. Christianity does not speak with one voice, thus severely weakening it and causing it to be ineffective.

This will not be the case with the Remnant Bride. Yahweh has established the government of the Bride to have one head, even as it was when Yahshua was here. As soon as He left, the church began to be corrupted, first with the establishment of Matthias as one of the twelve. Even then the church could not speak with one head and one voice, for there was no longer one head.

The Remnant Bride will be a short work, even as the first Remnant was a short work (three and a half years with the head, Yahshua, and one and a half years with the then corrupted eleven). It will be a single-headed work, not a multi-headed work, as is Christianity. With the restoration of the original government of one and twelve, with the one being the head of an undivided work, in the end, nothing will be impossible for it.

The choice for all men today is quite simple. Either one will be in the undivided Remnant, or they will be in divided Christianity or the world. There are no other options. Per the kingdom of God, the options are either the Remnant, or Christianity. It is just that simple. Even if someone says they are a part of the "Remnant," yet do not come under the government of the one and twelve, they remain in Christianity and will not be a part of the first resurrection. In this regard, let us look again at the verses in Acts 3 which Moses declared regarding this prophet, Elijah, who would follow after him:

"To him you shall give heed in everything he says to you. And it shall be that every soul that does not heed that prophet shall be utterly destroyed from the people."

This writer has been given a message that is wholly decisive. Either one will be a part of the Remnant Bride and enter into the first resurrection, or they will remain in Christianity and stay a part of death. Either one will follow what this man has been given to say, or they will be cut off from the people of the first resurrection Remnant. What has been written here in *The Love of Money*, is a stark example of this separation. For the first time since the beginning of the kingdom of God, man has once again been given a choice that was laid out by the Master Himself - hold onto your wealth and fail to enter into the kingdom of heaven, or divest yourself of your wealth and inherit eternal dwellings. These are not this man's words, but the words of the Savior. And one will either do just this and come under the covering and government of the second Remnant (for there can be only one second Remnant), or they will remain in Christianity.

Of course I will be accused of being self-serving in what I am saying here, but I am no more self-serving than was Yahshua when He likewise said - "he who rejects Me rejects the One who sent Me" (Luke 10:16). He also said, "I do nothing on My own initiative, but I speak these things as the Father taught Me" (John 8:28), and "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak. And I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me" (John 12:49-50). Even so, what I say here is nothing more than what the Son of Man has first said. And if you reject what I am saying now, you are rejecting the Son who said these

things, as well as the Father. Yahshua said, "He who receives you receives Me, and he who receives Me receives Him who sent Me. He who receives a prophet in the name of a prophet shall receive a prophet's reward" (Matthew 10:40-41).

In this very hour, this promise is being fulfilled. If you receive this man in the name of Elijah, you will receive the reward of Elijah - to ascend alive. And as He further declared, "And whoever in the name of a disciple gives to one of these little (Remnant) ones even a cup of cold water to drink, truly I say to you he shall not lose his reward" (vs. 42). How much more will one receive when he gives everything that he has to these little ones? Yahshua told us what that reward would be - Luke 18:29-30.

At this time, we are making plans to acquire the land and RV's to make this covering possible, and just as it was the rich young ruler's choice regarding his own destiny, today you have the same choice. The opportunity Yahshua presented to those in His time to be a part of the first Remnant, is likewise being presented to you today. Once again we see - that which has been is that which will be. Even as the first Remnant entered into the kingdom of heaven by holding all things in common (with exception to Ananias and Sapphira), so we too will do likewise today. Now is the time for the restoration of all things, and it is being opened up to you by the Elijah, whom Yahweh has established. And the first thing that will be restored are Yahshua's words about gaining the kingdom of God, as well as His command to return to the first love of the church.

The period in which Yahshua has been received into heaven is complete, and it is time for the Elijah company to restore all things and prepare the way for His return (lest the rocks cry out). Multi-headed Christianity has failed to bring His return, has failed to bring forth the fruits of the kingdom, but the single-headed second Remnant will not fail. Yahweh has ordained this; He has opened the way for it; it has been in His mind from the beginning of all creation; and He will perform it to His glory and praise!

YOUR CHOICE

There once was a man named Jehu, whom Yahweh called and anointed to do a major housecleaning in the land of Israel (2 Kings 9-10). Prophetically, Jehu was Yahshua at His return to clean house in the church, His corrupted kingdom. And as Yahshua, Jehu's way was equally prepared by Elijah, though carried out by Elisha. Elijah and Elisha are the two-part Remnant; and while Yahweh told Elijah to anoint Jehu king over Israel (1 Kings 19:15-16), it was Elisha who fulfilled it.

In 2 Kings 9:1f, we find that Elisha the prophet sent a young man, a servant of the prophet, to anoint Jehu king. The messenger took Jehu into an inner room (the second Remnant is a hidden work, even as the widow poured out the oil in her closed room), anointed him king, and then fled. Those outside asked Jehu - "Why did this mad fellow come to you?" This is the same madness of

the second Remnant that is testified in David as he too appeared mad and scribbled on the gate. (See [*The Scribblings of a Madman*](#).) Beyond any shadow of doubt, the Jehu-anointing second Remnant will certainly look mad, both in what we teach and proclaim, and in how we hold all things in common. Now let us see what Jehu, the foreshadowed Yahshua, did.

After the messenger of Elisha prepared the way for him, Jehu and his men arose to carry out that which was spoken. As declared by Yahweh, Jehu killed Joram, king of Israel, son of Ahab and Jezebel. He killed Ahaziah, king of Judah. As spoken by Yahweh, he killed Jezebel by driving his chariot over her. As declared by Yahweh, he had the seventy sons of Ahab killed, and their heads were placed in baskets in two heaps at the entrance of the gate of Jezreel. He next killed the relatives of Ahaziah, king of Judah. Then finally he went to kill the prophets of Baal, which he did in a most interesting way.

On his way to kill the prophets of Baal, he met a man named Jehonadab, the son of Rechab. Jehonadab was a Remnant-representing Rechabite! When Jehu approached him, he said to him - "Is your heart true to my heart, as mine is to yours?" Jehonadab affirmed - "It is." Then Jehu said to him - "If it is, give me your hand." And he gave him his hand, and Jehu took him up into his chariot.

Basically, Jehu was saying - "If your heart is as My heart, then come with Me." This is the question that Yahshua is now asking us. He has already stated very clearly that which must be done in order to receive the kingdom of heaven, the eternal dwellings, and He is saying - "If your heart is as My heart, come with Me." This period just before the return of Yahshua is a test to see how many truly have His heart, to see who are true Rechabites and will go with Him to destroy the house of Baal, the corrupt house of Christianity. As we have previously pointed out and are reminded here once again, this time is a heart test.

You are being asked by Yahshua today - "Is your heart true to My heart, as Mine is to yours?" If it is, there is only one work that will be able to take His hand and be drawn into His chariot. This is the Elijah work that ascends alive. You must now examine your heart and see if you are truly ready to give up everything in order to be with Him.

Now let us ask one final question - Will the second Remnant, under the one and twelve government and with the plan of holding all things in common, succeed? Yes, there are many testimonies that indeed we will succeed. In fact, we must! Let us look at only one of these testimonies.

When Yahshua was walking on the sea and the disciples were in the boat, Peter asked - "Lord, if it is You, command me to come to You on the water" (Matthew 14:28). Obviously, for anyone to walk on water is clearly a miracle; and the entire purpose of Peter's question was to test and prove the identity of Yahshua. Peter had the faith to test Him in this, and when Yahshua said, "Come!," he stepped out onto the water! Miracle of miracles, it was hard! But as he approached Him, he saw the wind and became afraid. Sinking down into the cold, dark, wind-tossed water,

Peter cried out to Yahshua - "Lord, save me!" Immediately, Yahshua stretched out His hand and took hold of him.

Prophetically, this is the same hand that took hold of the Rechabite and drew him into the chariot, and the hand that raised the lame beggar to stand on his restored feet, even, if we might add here, the hand that seized the hand of Lot, his wife, and his two daughters, and led them out of Sodom (Genesis 19:16). Yahshua is extending His hand, His works, to the second Remnant, and these works will deliver the second Remnant, even as we see in each of these cases. We are performing His works - in truth, and in practice.

Teach us to number our days,
That we may apply our hearts unto wisdom.
Do return, O Yahweh; how long will it be?
And repent in regard to Your servants.

And let the favor of the Lord our God be upon us;
And do confirm for us the work of our hands;
Yes, confirm the work of our hands (Psalms 90:12-13 & 17).

What then do we find here in this account regarding Peter and Yahshua? Almost 2,000 years ago, the first Remnant stepped out onto the water and held all things in common, seeking to prove the identity of Yahshua. But, the winds of time and corruption came and the first Remnant sank into the sea of death. For nearly 2,000 years, the Remnant work has been frozen in time, sinking in the sea of death. Ill winds have blown and this state of a fearful Peter has been held captive in the delayed time of the breach. But will Yahshua let this faith-testing Remnant sink into the sea of death? Not at all! Today, the second Remnant are crying out to Yahshua - "Lord, save me!," and He hears us and will give us His hand, even His works.

Even though we as the second Remnant are indeed a perishing Peter on the sea of death, even though we are a Philadelphia church that is of little strength, even though we may stand at the base of the mount of transfiguration and say with the desperate father - "I do believe, help me in my unbelief," Yahshua will have mercy on us and lift us out of the sea. Will we succeed? Indeed we will, for He did not leave Peter to a doomed fate when he was willing to step out on the impossible in order to prove His identity as the Son of God; and He will not allow us to be doomed either. All we have to do is to personally get out of our own boat, step out on the water, and trust only in His affirming call - "Come!"

In conclusion, we find then that we, the second Remnant, have:

- (1) **A mandate**, and
- (2) **A call**.

The hope and authority for the return of Yahshua died in the first Remnant, it was buried in Christianity, and it is time for it to be resurrected in the second Remnant. Death, burial, and now, resurrection! This is the way of Yahweh.

Our mandate:

Sell all and follow Yahshua, making purses for ourselves that do not wear out, an unfailing treasure in heaven.

Our call:

"Come!" Come together first as neighbors, that we might be called out to receive His hand and thus be with Him as His Bride.

CONTRAST THAT DEMANDS A DECISION

In the ways of Yahweh, there is always the contrast of right and wrong, even good and evil. But with a serpent hanging around in the tree, to his purposes that contrast often becomes befuddled, vague, and even to the acclaim of the inhabiting one, reversed! Good becomes evil, and evil becomes good (Isaiah 5:20). Such is the case with the tree of the knowledge of good and evil of Christianity. But, in closing this decisive writing, we are going to bring clarity to that contrast - for your good, or for your destruction.

Yahshua said - "And if any one hears My sayings, and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day" (John 12:47-48).

We have already seen what Yahshua clearly spoke about how to receive the kingdom of God - "sell all"! So what clearer word is needed from Him on this matter? These are the words that will judge us in the last day (and not us His words).

Peter, the apostle of the first Remnant who had been under the covering of holding all things in common, saw the breach of Christianity starting to take place in the church and wrote:

But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them (even denying His teachings of holding all things in common), bringing swift destruction upon themselves. And many will follow their sensuality, and because of them the way of the truth will be maligned (they left their first love); and in their greed they will exploit you with false words

For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved (2 Peter 2:1-3 and 18-19).

Considering what Yahshua said regarding how to receive the kingdom of God, and what His disciples practiced while He was here and for the first year and a half following Pentecost, is not what Peter warned here the very threat to one keeping Yahshua's teachings - becoming enticed by fleshly desires, even ensnared in the work-a-day world? When one contrasts that which Yahshua said to any other alternative, whether it be the mere continuation of a job so humble as being a mere fisherman, or a rich young ruler, the deleterious factor is to be enticed and entangled in fleshly desires. **"You cannot serve God and mammon."**

Let us consider something very sobering for a moment. Did you know that the word "antichrist" used in 1 and 2 John, has a meaning that is quite different from the connotation of the word used here? The word "anti" in the Greek is actually never used to mean "against," as it implies today. For example, here is the identical Greek word used in another sentence. See if you can find it. "But when he (Joseph) heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there" (Matthew 2:22). Did you find the Greek word "anti" used here? It is translated "in place of," which is actually the true meaning of this Greek word, and not "against." Did this mean that Archelaus was against his deceased father? Of course not; he simply took his place.

How about in the following verse; find the word "anti" once again. "For this cause a man shall leave his father and mother, and shall cleave to his wife" (Ephesians 5:31). Did you find it? Here "anti" is translated "cause," and carries with it once again the actual meaning of "in place of" - "For a man shall, in place of being with his father and mother, cleave to his wife." Does this mean that the son is against his father and mother - an "antiparent"? Obviously not; but he is now with his wife instead of being with his parents.

So what then is the spirit of "antichrist"? In the first place, one cannot even say that word without losing its true meaning, so let's say it more accurately so as to reflect the true meaning (though not quite as spectacular) - "in place of Christ." This "in place of Christ" thus does not mean that one is against Christ, but in fact one who is simply in pursuit of something that is "in place of Christ" and His teachings. And as John said immediately after Yahshua was caught up into heaven - "just as you heard that antichrist is coming, even now many antichrists have arisen" (1 John 2:18). Though "antichrist" may be used as a noun, particularly in popular fiction teachings regarding the end times, in actuality it is the spirit of Satan that from the beginning of the church has placed teachings and plans out there for Christians to take in that take the place of Yahshua and His true teachings and ways - "in place of Christ."

Case in point. I have written that we are now in the test of Carmel, in which there are three participants - latter rain Christianity, the nation called Israel, and the second Remnant. Clearly this contest of Carmel, in which it will be determined who will ascend alive, began in 1948. So

while Yahshua is looking for a people who by the faith of a mustard seed will move the mount of transfiguration, what is it that latter rain Christianity has pursued? Instead of teaching the words of Yahshua, they teach something "in place of" His teachings - "seed faith giving" and prosperity. Thus the faith movement goes after wealth, that which belongs to another (Satan), even the kingdom of this world (out from which they will thus not ascend). This teaching however is quite fitting, for there must be a contest of opposites at Carmel that is wholly conclusive and decisive. What are these opposites? It is a very clear distinction - Yahshua's teaching that one must divest himself of his worldly possessions and use them to obtain eternal dwellings, vs. giving a "seed" of your wealth to Christianity so that you can receive back more money and possessions. Is there any clearer contrast or test?

Thus what we find is that what Christianity is teaching at a breakneck pace (including fiction end time teachings), is in fact "in place of Christ." Anyone who embraces the teachings of Christianity regarding prosperity is in fact "antichrist," for unquestionably it is a teaching that is entirely opposite and clearly in place of the teachings of Yahshua!

I like Satan's antics some time; they can be very helpful in affirming the will of Yahweh, providing us confidence that the way we are going is correct. All you have to do is to see what Satan is doing, and you know that the opposite is true. SO, what greater evidence do we need that what we are doing in the second Remnant is right, than Christianity's teachings on prosperity? All one has to do is to look at Christianity and see what "in place of Christ" teachings Satan is putting out there, and do the opposite.

Come on, what do you expect from a devil? He is classic deceiver, the original, the best, and do you expect him to do something so obvious as what these widely acclaimed and accepted false teachers are saying about money and a "beast"/"antichrist" coming onto the scene? Absolutely not! He is the fox, and he knows very well how to steal the grapes/the fruit of the kingdom in Christianity, and he does it by slight of hand in the church's teachings. All he has to do, and has done, is to get Christians so enamored with science fiction theology regarding the end times, or even worse prosperity theology, so as to distract them and mislead them from the real teachings of Yahshua. He knows what it is going to take to defeat him, so he builds a counter plan. And clear and simple, his plan works!

At breakneck speed, Satan has Christians going after these false movies and books on the "beast" and "antichrist" and "end times" that provide deceiving lies that are "in place of Christ's" truth. At breakneck speed, Satan has Christians going after prosperity teachings that clearly are "in place of Christ's" teachings. While they falsely teach that the "antichrist" is born and will come upon the scene any time now, **they are in fact the "antichrist" themselves!**

Come on now, what kind of devil do you think is out there? He has performed in Christianity exactly that which he has desired, and that is to get Christians off on things that are "in place of" the truth. He's the father of lies, the god of this world, and Christians have swallowed his teachings hook, line, and sinker, even the whole rod and reel, and boat and motor as well! They have taken this in like it's all true - the gospel! But in fact, it is "in place of Christ"!

"How long will you hesitate between two opinions?," asked Elijah on Mount Carmel. This is the choice that you will make. You will either stay in Christianity and be a part of their religious sham, or you will sell all and separate yourself from their perilous path and embrace the teachings of Yahshua. The choice is yours. And do not be deceived - there is no middle ground! I don't care if you don't buy into these teachings, this is Christianity and you are either a part of it, or you are not. Christianity is "in place of Christ" in their teachings, evidenced by 22,000 denominations, and there is only one place that work is going - to the sea of death!

This is your choice! "How long will you hesitate between two opinions!" Not three opinions, not four; but only two! You will either follow the blind and deceived body of Christ, or you will follow the truth that the Spirit is bringing to us for our deliverance just before the return of Yahshua. There is a clear and decisive contrast here - Yahshua, or the world. "Yet to this day Yahweh has not given you a heart to know, nor eyes to see, nor ears to hear" (Deuteronomy 29:4). These are the words of Moses describing those who were in the wilderness period of the sons of Israel; but in fact, they are the words that describe the wilderness period of the church that kingdom man has been in for 2,000 years, evidenced even now with its contrasting "in place of Christ" teachings. Christians have not a heart to know nor eyes to see nor ears to hear, and even as Yahshua warned, the blind lead the blind. Who will you follow; you have two choices.

Satan provides a covering over this world, and it has its root in finances - the love of money. In closing, we are going to hit the nail right on the head. Either you remain under the governmental covering of Satan and continue to follow in his commerce, that which belongs to him, and remain on this earth; or, you pass through the way of escape and sell everything and come under the covering of holding all things in common, removing yourself from this earth, and ascend alive. There is no other alternative, there is no middle ground. Satan has done a GRAND job in confirming the contrast, and the choice is now yours - Satan and his worldly system which prevails in Christianity, or Yahshua and His clear teachings which the second Remnant embraces. What is your decision? And remember, indecision is a decision by default.

When Thomas, the Remnant twin, believed,
 Yahshua said,
 "Because you (the first Remnant) have seen Me,
 have you believed?
 Blessed are the ones who do not see (the second Remnant)
 and believe!
 John 20:29

Blessed of Yahweh are you, believing second Remnant!