

# THE ROD

## Its Representation and the Right to Bear It Including a Prophetic Look at *Whale Rider*

One of the most unusual accounts in the entire Bible is found in Genesis 30 where we find Jacob effecting genetic change in Laban's goats and sheep by placing in front of them rods with peeled white strips. Here is that account.

Then Jacob took rods of green poplar and almond and plane trees, and peeled white stripes in them, exposing the white which was in the rods. And he set the rods which he had peeled in front of the flocks in the gutters, in the watering troughs, where the flocks came to drink; and they mated when they came to drink. So the flocks mated by the rods, and the flocks brought forth striped, speckled, and spotted (vss. 37-39).

Have you ever wondered what this might mean spiritually, prophetically? Without question, this process was not natural, but supernatural. Peeling white stripes on rods and letting goats and sheep see them when they mate cannot in any way effect genetic change, but it did here in Jacob's six years of labor for his uncle/father-in-law Laban. So what could this mean?

Strangely, this is the question that arose after watching a movie that Kyle Nixon brought over. The name of that movie is *Whale Rider*. Later in this writing we will consider the movie; but for now, let us consider this most unusual account regarding these striped rods.

The first question that arises from this account is – What could these striped rods represent that brought forth striped, spotted, and speckled? The answer to this question is found by examining the stripes themselves.

We read here that the stripes were specifically “white” – “and (Jacob) peeled white stripes in (the rods).” The Hebrew word for “white” used here is “laban.” This should strike you as being unique, inasmuch that it is the identical Hebrew word as his father-in-law's name for whom he was laboring – Laban. Jacob made “laban” stripes in rods and placed them in front of the flocks that belonged to Laban.

In the [Addendum](#) to the writing, *All's Well That Ends Well*, we address the occasions in the Scriptures in which this word “laban” is used, and found it most revealing. Someone had written me regarding Lebanon, which comes from the same word as “laban.” Following is this highly

revealing examination of the same Hebrew word used here to describe the stripes Jacob made on the rods.

Lebanon comes from the Hebrew word – “laben.” This word might sound familiar to you – Laban was the father-in-law of Jacob. Both Laban and Lebanon come from the Hebrew word “laben” (all of which of course mean “white”), and in the case of Laban, there is only one vowel point difference from its root word. What do we know about Laban? For one, he was a deceiver royale. But even so, it was from Laban that Jacob received his two brides – Leah and Rachel.

Let’s look further at the use of this word. You would not know the following without studying the Hebrew word itself. When Moses came to Egypt to deliver the sons of Israel, you will recall that Pharaoh made them make the same amount of bricks, but they had to start gathering their own straw as well. It is quite interesting that they were in fact using this straw to make “labans.” The word here for “brick” is “laban.” So, the affliction of the sons of Israel in their bondage was that they had to make “labans,” along with gathering straw.

And this is not the only place where these “labans,” or bricks, were made. We find that the tower of Babel was equally made of “labans” burned by fire, with tar used for mortar. Thus we see that the tower of Babel that reached into heaven was fired “laban,” united with tar.

Where else do we find “laban”? In Leviticus 13 we find this word used sixteen times as the key indicator of leprosy – the sore or hair became white, or “laban.” Thus we see that the attesting sign of leprosy was this matter of the sore being “laban.”

Thus far the testimony concerning “laban” is not looking too good. Jacob received his two brides through and manipulated by deceptive Laban. The affliction of the sons of Israel in their bondage in Egypt was that they had to make “labans,” as well as gather straw for them. And even Babylon’s tower was constructed of “labans.” And even more disturbing is the fact that the sign of leprosy was that the sore or hair became “laban.” So, we now have to wonder how positive a testimony we have here with Lebanon. Let us consider a few examples that support this doubt.

And we continue reading:

So what can all of this mean? This Hebrew word that means white, though quite sparingly seen as purification, far more prevalently is seen just the contrary – leprosy, bricks made in bondage and those that formed the tower of Babel. Laban himself was a deceiver and manipulator. Lebanon will indeed become righteousness, yet only after being chopped down and burned for their haughtiness. And with the fall of these cedars, “There is a sound of the shepherd’s wail, for their glory is ruined.” Even so, the two brides of Jacob were obtained from Laban. Again, what can all of this mean? What is being said in this testimony concerning “white,” which is generally thought of as being

pure? And what is this strange testimony of bricks in Egypt and the tower of Babel being called “white”?

This is a testimony of the kingdom of God given to man while in this earthly flesh and producing a work that is leprous. It is the efforts of earthly man to reach God, and is indeed a tower of Babel. It is man in bondage to this earth, to Egypt, laboring to produce the kingdom while gathering his own straw. It is indeed the garden of God, restored by Yahshua as a Nazirite and given to earthly man. It is the body of Christ, which places men under the mark of the beast seven in order to get not just one bride, but two – the two-part Remnant Bride. It is indeed Lebanon with its high and lofty cedars in which the birds of the air come and nest and corrupt the kingdom; and because of kingdom man’s own haughtiness, due in large to the vast success of Christianity and their sense that they are the impenetrable forest and that nothing could happen to them, men have continued to die for 2,000 years, necessitating that this shortfall work must come to an end. And when Lebanon falls, the pastors/shepherds will wail.

Thus you can see that even though Lebanon means “white,” the testimonies of this word are not near so impressive per righteousness, as they are of the sorrowful corruption of the kingdom. But yes, after they are burned, even as it is equally written in Zechariah 13:7-9, only two chapters following the previously quoted passage – Lebanon/Christianity will be purified by fire and made truly white.

Do you now get a sense of the application and meaning of this word per the white, or “laban,” stripes that were made on the rods? Based on what we learn concerning the application of this word, we can thus anticipate that these “laban” stripes are equally of ill nature; and they are, as we will see. But let us quickly consider another use of this word within this same account. In verse 35 we read:

So he (Laban) removed on that day the striped and spotted male goats and all the speckled and spotted female goats, every one with white (laban) in it, and all the black ones among the sheep, and gave them into the care of his sons.

Thus, not only do we see the “laban” stripes on the rods, but all the goats that Jacob received from Laban had “laban” in them as well. So what is this “laban” on the rods, and what or who do the rods represent?

The answer is found in Isaiah 53:5 and 1 Peter 2:24. First Isaiah 53:5.

But He was pierced through for our transgressions,  
He was crushed for our iniquities;  
The chastening for our well-being fell upon Him,  
And by His stripes we are healed.

In 1 Peter 2:24 we read:

He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His stripes you were healed.

So what are the “laban” stripes that were placed upon the rods? They were, they represented, the afflictions, the stripes, that Yahshua bore upon His body so that we can be healed. Yahshua is the rod upon which Jacob made these stripes, and these “laban” stripes are the very things represented in the application of the word “laban.” They represented Yahshua being afflicted with leprosy, taking upon Himself the curse of sin. They represented the bondage of slavery that the sons of Israel entered, as well as the tower of Babel that was not pleasing to Yahweh and had to be torn down, both of these having their like fulfillments in the church. They represented the cedars of Lebanon that had to be brought down and burned, even as the 2,000 years of Christianity must equally find its fulfillment.

There is another highly revealing like testimony to these rods which represented Yahshua in His suffering at the hands of man and Satan. Even as the “laban” stripes were placed upon the rods, so we find the identical picture in the bronze serpent on the pole/standard (Numbers 21:8-9). Knowing what we do about “laban,” the “laban” stripes on the rod, and the “fiery serpent” on the pole/standard, these two testimonies are one and the same. The likeness of a stripe and a serpent is unmistakable, and both were placed upon a rod or standard. It is also quite striking and understandable that the bricks were burned thoroughly, Lebanon was burned, and an unchecked outbreak of leprosy in a garment required it be burned, while the serpent here is equally called a “fiery serpent.” And in further like testimony, in each case the striped rod and the serpent on the pole were both to be gazed upon.

When considering the serpent on the pole, by what Yahshua said as recorded in John 3:14 – “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up” – along with John 12:32-33, one might think, as many have, that the pole/standard would be the cross. This must of course, unthinkably, lead one to conclude that Yahshua was or is the serpent! But that which we are seeing evidenced here in this parallel testimony concerning the stripes on the rod, tells us that **the pole/standard is in fact Yahshua.**

This is a very important distinction. Yahshua is not a serpent, but man and Satan are the serpent, and that serpent, even the “laban” stripes, were placed upon Him. Just because He was lifted up on a cross, does not make the cross the standard. Yahshua is the standard that was afflicted for us. He said – “if I be lifted up.” It was Yahshua, the standard, that was lifted up. He was no more the serpent on the standard than He was the “laban” stripes on the rods. The “laban” stripes afflicted the rod, even as the serpent afflicted the Standard.

Thus the message here is Yahshua in His affliction, and the cross was simply that which lifted up the Standard. This is confirmed in Isaiah 62:10f where we see that the “standard” (the identical Hebrew word) to be lifted up over the people, is none other than Yahshua. (This passage is tied specifically to His return in Matthew 21:5.) Thus once again we see the striking and revealing similarities that these two rod/standard testimonies bear –Yahshua’s affliction.

Now that we see that the rod with the “laban” stripes is unmistakably Yahshua taking upon Himself the curse of man, we cannot stop here. While this understanding is truly remarkable in

itself, it in fact leads us to and begs a most pressing question, one that is also perplexing, significant, and very revealing.

We read that the purpose of these striped rods used by Jacob was to produce striped, speckled, and spotted goats, and black sheep. **So, how is it that looking upon Yahshua, the fulfillment of these rods, produces like mixed offspring and black sheep?** Remember, the rods produced like results. Offspring were brought forth according to the rods, and the rods were the causative factor.

We read in verse 35 that the specific quality that these animals had was, in being striped, speckled, and spotted, they were so marked by having white or “laban” in them, **the same quality revealed on the rods** – “he removed on that day the striped and spotted male goats and all the speckled and spotted female goats, every one with white (laban) in it.”

We have already seen the significance of this “laban.” It is basically sin and corruption, the flesh efforts of man with the influence of Satan. The literal stripes that Yahshua received upon His body, represented by the “laban” stripes placed upon the rods, were placed upon Him by flesh man and Satan (an almost indistinguishable combination).

If the rods with “laban” stripes brought forth offspring with “laban” striped, speckled, and spotted markings, since we know that the striped rods were Yahshua, then what like offspring have been brought forth by gazing upon Him? The answer to this becomes obvious. **Even as the laban-striped rod brought forth “laban” offspring, and in numerous quantity we might add, so laban-striped Yahshua, to whom man has looked as the suffering Savior, has brought forth “laban” offspring, and in equally numerous quantity. The church we have known thus far, or Christianity, is the offspring with “laban” striped, speckled, and spotted markings. The church received the kingdom of God, and even as Yahshua was turned over to man to be afflicted, so the kingdom of God was turned over to man to be afflicted, the former foreshadowing and even predestining the latter.** Let us briefly consider an interesting testimony regarding this corruption.

It is quite interesting, and equally revealing, that Laban’s name spelled backward is – Nabal. As far as this writer is aware, this reverse name correlation is unique to all other names in the Scriptures.

When we think of Laban, the meaning of his name, its revealing corrupt representation, as well as its obvious prophetic relevance to Christianity, it is most interesting that the mirror image of his name – Nabal – is one of equal prophetic relevance to Christianity. Whether this is from divine design or happenstance, its association is uncanny.

As you might recall from the writing, [Carmel, page 2](#), Nabal is a clear testimony of the body of Christ as well, from which comes the Bride. Like the first two sons of Judah (or, the first 2,000 years of the church), Nabal was likewise killed by Yahweh, and Abigail became David’s second bride/wife (even as Tamar took the position of Judah’s second wife, bringing forth two-part offspring in his name). Equally, of course, out of Laban came the two-part Leah/Rachel Bride.

One of the associations of “laban” is with leprosy. If one had leprosy, they were put outside the city or camp and could not associate with the rest of the people. They were regarded as unclean and essentially of no social or religious worth. This is the like quality of Laban’s mirror image, Nabal. His interceding wife, Abigail, told David (who was about to kill Nabal and all the men of his household) that her husband was just as the meaning of his name revealed – he was worthless and full of folly.

One might have a hard time reckoning Christianity as being worthless, but maybe less so as being folly. While if one follows in the manner against which Paul warned in 2 Corinthians 10:12 and “measure themselves by themselves, and compare themselves with themselves,” then one would come to a same false conclusion regarding the church and equally be “without understanding.” It leads to error to regard the church based on our opinion. Furthermore, if you take Paul’s writings and conclude that the church, Christianity, is somehow justified in its actions and that Yahweh regards it as clean and good, then you too should consider being more noble-minded like the Bereans and examine the Scriptures, which are our Old Testament, and equally see whether what you think Paul was saying was so (Acts 17:11). If one examines the church based upon Yahweh’s infinitely higher standards, as well as the testimony of “the Scriptures,” then one sees that it is just what we see in the testimonies of Laban and his mirror testimony, Nabal.

When one looks at the church, it is easy to see this “laban,” or even Nabal, that exists in it, or has been placed upon it. Like Nabal, it fleeces the sheep and withholds from Yahshua that which is rightfully His. As evidenced by “laban,” it too is leprous, a tower of Babel, a time of bondage, and a forest that becomes haughty and must come down and be burned. (In further testimony in this account of the church and its affliction, we find that Laban “put a distance of three days’ journey between himself and Jacob,” the 3,000 years given to the church, and he pursued Jacob for “seven days,” the number of the mark of the beast.) But if we stop here with this consideration, all we would arrive at is this, though realistic, morbid look at this matter; and this would be neither complete nor conclusive. It would be like ending a song without any resolve, or addressing a problem without offering a solution. Regarding this issue, this testimony, of the kingdom’s corruption, we must have resolve, a solution, even as Yahweh will bring in all things.

One is to remember that the numerous offspring of the first 2,000 years of the church are all “laban” striped, speckled, and spotted, because that was Yahweh’s design for the church – **it was to look like and become the crucified Savior, bearing His image when He hung on the cross.** But there is hope in this. As we have noted before in previous writings, the body of Christ has been beaten and afflicted, a blindfold has been placed upon its eyes so that it cannot see, and the cares of this world, the crown of thorns, have been placed upon its head. It was Yahweh’s design that the kingdom of God, the body of Christ, had to suffer affliction and corruption by man and Satan, precisely as Yahshua’s own body suffered.

Why would Yahweh will that His kingdom be corrupted by man and Satan? For the same reason He willed that His Son come to this earth and be afflicted and defiled by man – to effect salvation for others. Herein is the much needed resolve, the solution.

In the writing, [\*“Seedtime and harvest, ...”\*](#), we consider the necessity of sowing a work into death and corruption, in order to bring forth a harvest. This matter of “laban” is the like in-part testimony of this wonderful truth, except that we are only seeing here the corruption aspect of this process. A seed suffering death with the consequence of being sown into the earth, and the church being corrupted and its representatives suffering death for 2,000 years and going into the earth, is what we see here with the “laban” striped rod or the serpent on the pole. By man receiving early the Spirit of Yahweh while still in corrupt earthly flesh, **the church, the kingdom, was sown or placed into sin and corruption. Even as Yahshua was sown among corrupt man and suffered at his hands, so the kingdom was sown into corrupt man and suffered like affliction. That which happened to Yahshua, has happened to the kingdom, a most important truth to note. But equally following in the course of the Savior, sowing the kingdom in corruption affords the promise of resurrection – death, burial, and resurrection!**

And, keep in mind that what we are considering here is what Yahweh is performing from a corporate standpoint. While men may involve themselves in matters on a personal level, often to the extent of entirely losing sight of or not even seeing the larger testimony, Yahweh is performing this entire matter at a corporate level, all working to His final purposes and design. This is what we are seeing here, insomuch that the church with its corruption is the period of the affliction of the body of Christ. So as we have asked – What hope do we see in this, insomuch that Yahweh promises that all things work together for the good to those who love Him and are called according to His purpose?

Yahshua said that if you do not take up your cross and follow Him, you are not worthy of Him and cannot be His disciple (Matthew 10:38, Luke 14:27). It is critical to note that if we identify with Yahshua in His death and suffering, we will be united with Him in His glorification. While man often fails to embrace this death, Yahweh will not fail to perform this for the church-whole, thus ensuring its resurrection. Corporately, Yahweh is effecting this process in the church-whole so that the church will become a sharer in the resurrection power of Yahshua and likewise effect salvation for all men. He is performing that which man has failed to perform. By sharing in His suffering and His death, the body will share in His glory. Thus the hope of the church taking on this identity with corruption, is in fact the promise of its resurrection! This is His way and His promise.

This is a very important point to note, and a message that comes through quite clearly per Jacob’s striped rods. It is the testimony of the power of identification, the very governmental principle that Yahshua used in order to deliver man. To deliver man, Yahshua had to come to this earth and identify with him, to be sown as a man. **And in identifying with man and taking upon Himself man’s corruption, when He conquered death and arose from the grave, He gained the authority to deliver man, with whom He had identified.** He came to earth and thereby opened the way for man to be delivered from death and destruction.

But very importantly, this same identification now applies to man as well. How can man pass through that opening prepared by Yahshua? **Man must now identify with Yahshua**, and it is critical that that identification must first be with His death. We find that if we identify with Him in His death, we gain the power that He had of an indestructible life. If we identify with Him in

His death, we have the hope of identifying with Him in His resurrection. Thus, because the church has identified with Yahshua in His afflictions (being afflicted, blinded, and bearing the crown of the cares of this world), it will identify with Him in His resurrection. This is a very important truth.

While looking upon the “laban” striped rod may have brought forth like affliction, looking upon the serpent on the pole also has the promise of overcoming death! And while there has been a 2,000 year breach or delay in the fulfillment of this promise, it will be fulfilled. This we can first expect in the promise-fulfilling Elijah second Remnant.

In that which man fails to accomplish, Yahweh will not fail. He is doing a work per the church at a level and with effectual results with which no man has any control. What earthly man has lived 2,000 years and can say they have been responsible for the church? There is no man who can make that claim. Yahweh alone receives this glory.

I hope you have not read these last several paragraphs too quickly so as to miss their great importance. It is encouraged that you reread them carefully and ponder on their meaning and application.

And one final confirming word concerning this testimony regarding the rods. We note that the striped rods were placed in the “gutters” (30:38 and 41). When the animals came in to drink, they mated by these rods placed before them in the watering troughs, or gutters.

The Hebrew word here translated “gutters” is “rahat.” It is used twice here in Genesis 30, once in Exodus 2:16 where Moses met his bride while she watered her flock from like “troughs,” and one other place in a distinctly different way. In Song of Solomon, the testimony of the Bride, we read in verse 5, chapter 7, concerning her:

“Your head crowns you like Carmel,  
And the flowing locks of your head are like purple threads;  
The king is captivated by your tresses.”

Can you guess where the Hebrew word “rahat,” translated “gutters” and “troughs,” is used? Here in Song of Solomon it is the word “tresses,” used for a lock of hair. So to what do the watering troughs in which the striped rods were placed, the troughs where Moses met his bride, and now the locks of the Bride’s hair give evidence?

First, there is an unmistakable identity of this “rahat” with the Bride. Moses’ bride was one of seven daughters who came to water their father’s flock. As we know, Christianity is identified with the number 7, the number of the mark of the beast that is on Christianity. This is clearly a picture of the Bride coming out of the body of Christ. And where is it that this Bride is met or revealed? Like other Bride testimonies such as Rebekah or Rachel or the woman at the well or here with Moses’ bride, the Bride is revealed at the well. This is the well of the former and the latter rains where water is equally poured out, but from heaven.



Also, this is the Bride whose glory, whose hair, whose tresses, are captivating to the King. Thus we see that the Bride is clearly identified by these troughs or gutters. So why then were the striped rods placed in the gutters where the goats and sheep came to drink? The answer is quite evident. Because Yahshua came in the presence of the first Remnant, the Leah Bride. He was placed on this earth in the “gutters,” in the very presence of the first Remnant Bride; and it has been from this initiating work with Yahshua’s presence, that Christians have drunk and have looked to for 2,000 years, producing striped, speckled, and spotted offspring ever since. Yahshua in the first Remnant, was the striped rods in the gutters.

And may we add – even as Yahshua came the first time in the presence of the Leah first Remnant “rahat,” so He will come the second time in the Rachel second Remnant “rahat.” It is quite evident, both in Scriptural testimony and in divine design, that in each case the company of people whom Yahshua gathers or draws to acknowledge His coming, is regarded as the Bride company. This divine event alone is what qualifies these two companies per His two comings to be his two-part Bride. It is not worthiness, it is not some degree of excelling service, it is not necessarily even having pure and perfect beliefs, but rather it is **association** – being there with Him and for Him when He is present.

To draw from nature regarding this, we find that any honeybee larva that is to become a worker (which are all female), can be miraculously transformed into the more splendid and procreative queen simply by being fed royal jelly. In like regard, royal jelly is to bees, what Yahshua is to man – His presence makes us different, miraculously transforming a common worker into a queen!

For us today who now anticipate His return, the second Remnant Bride will be those who, as with His triumphal entry into Jerusalem on a donkey (or two in Matthew), prepare for and announce His coming. But once again, even as it was at the time of His first coming, the Bride is the company of people who happen to be alive at that time and respond and gather to welcome Him.

In conclusion, just as Judah’s first wife brought forth corrupt offspring, so out of the first Remnant Bride came the striped, speckled, and spotted offspring of Christianity; and these offspring have all died, even as Judah’s first two sons died (or, 2,000 years of the church). But Yahweh must perform a new thing; He must have a second Bride who will bring forth offspring in His name who are not corrupt (though their origin is questionable and not normal – a new thing). Like Judah, He must have a Tamar who will bring forth a two-part offspring who will continue His genealogy in His name, the former Bride having failed to do so. This is the Remnant who enter into incorruptible bodies, the anchor within the veil (Hebrews 6:18-20), who will begin to bring forth offspring who are not corrupt, as have been those before them.

One of the rods which Jacob striped was the almond. In Jeremiah 1:11-12, Yahweh asked – “What do you see, Jeremiah?” To which he answered – “I see a rod of an almond tree.” Yahweh then responded – “You have seen well, for I am watching over My word to perform it.” Yahshua is the Word, just as He is the almond rod, even the striped almond rod, and Yahweh is watching over His Word per the church to perform it, both body and Bride. And we are seeing

the marvels of this work when we consider these laban-stripped rods and their outcome, as well as the hope that this affords – identification and resurrection!

May Yahweh be glorified!

### WHALE RIDER

As stated earlier, all that you just learned was a product of Kyle Nixon bringing over the movie, *Whale Rider*. He did not bring it over for entertainment purposes (I do not watch movies for entertainment), but because of its prophetic significance. I saw this movie with some trepidation, for to think that Yahweh uses a movie to prophesy is farfetched to many. But I simply cannot deny what I have seen, and I think you will concur with its significance as you read this. Already He has used two movies to prophesy to me – first *Awakenings*, then *Field of Dreams*. Later when I began to see some of the things Kyle was pointing out in this movie, and other things as well, to be honest with you, it frustrated me. I was seeing things related to reproduction, and I was frustrated that it seemed foolish and useless to know these things. But then the question regarding Jacob and the rod was a product of these, and my heart soon thrilled to see that which you just read. And to have seen the things you will read now makes me realize all the more that Yahweh does indeed use the weak and the foolish to shame the strong and the wise (1 Corinthians 1:27), and once again He has used a secular movie to declare truth.

In like regard, I often ponder the scripture that Yahweh will call a people who are not His people, His people. It is intriguing that Yahweh will reach outside the box and do something that we do not expect, and to use a movie to prophesy is both reaching outside the box and, most certainly, using the foolish. But He is Yahweh God, and He can and will use all things to His pleasure and purpose. I just want to be used of Him; and frankly, I'm undoubtedly outside the box as well in the eyes of many, and willing to look foolish.

I will attempt to relate some of the scenes, events, and dramas in this movie so as to reveal the truth that is in it. When Kyle and I watched it together for the first time, I was naturally skeptical. Kyle pointed out where he saw me in the movie, and I could see what he was talking about. But to take the movie beyond that was suspect; that is, until he related something that was undeniably prophetic.

Any prophetic picture or testimony in the Scriptures must be consistent in its representation in order to be valid. The number 72 is one of those testimonies. In the Scriptures, this number consistently represents the Remnant. The number 70 consistently represents Christianity (the 70 years of Babylonian captivity), but 72 is the testimony of the Remnant. For example, when the 70 elders that Moses gathered together began to prophesy when some of the Spirit that was on Moses was taken off him and placed upon them, we read in Numbers 11:24-29 that there were two in the camp – Eldad and Medad – who prophesied and did not cease. Thus, prophetically the Spirit that was on Moses was not placed upon just 70, but 70 and 2, or 72. This is Yahweh's way of hiding truth, even as the Remnant Bride is a hidden work.

Another example of this hidden truth is found in second Remnant Luke 10:1-20 where the supposedly 70 were sent out by Yahshua. Here we have the testimony of the Remnant Bride once again, but why is it 70? The answer once again is hidden or concealed. If you look into this, you find that the older manuscripts do not say 70, but 72. This is the hidden Remnant.

Knowing this unique testimony regarding 72, I was somewhat ho-hum about this movie until Kyle pointed out to me that the main character, Pai, a twelve year old girl, wore a shirt at its beginning with the number 72 on it (she was being pumped on a bicycle by her grandfather and holding onto a whale's tooth which hung from around his neck); but more significantly, she wore that shirt one other time when she plunged into the sea and retrieved the same tooth when the first-born males in the community failed to do so. The tooth was the sign of rightful tribal leadership, and her grandfather, Koro, was the tribal chief, and was purposing to pass that leadership along to another first-born male. Thus, it was quite significant that Pai retrieved the whale's tooth; and again, while wearing the 72! More on this whale's tooth shortly.

Obviously, this, as well as other information here, will not make as much sense to you if you do not watch the movie. But when Kyle pointed out that she was wearing the number 72 at that significant moment, the clear number of the Remnant, I knew then that there was a prophetic message here; and I soon found out that there was far more here than I could have ever anticipated.

I will not go into all the amazing prophetic messages in this movie, but it is so very clearly prophetic; and, it was used to open the door to the wonderful truths about which you read in the first section, and you will now see affords far more.

The storyline of the movie is the relationship between the grandfather chief, Koro, and his granddaughter, Pai, whom he was raising. It takes place in New Zealand among the Maori tribe, who by tradition got to New Zealand by a man named Paikea, who was saved by a whale and brought there on its back, thus in part the name *Whale Rider*. The tribe, like the kingdom, the church, was drifting more and more toward the world, leaving the established roots of their Ancients. This troubled the grandfather, and he longed for one thing – the promise that a “prophet” would arise and deliver his wayward people out of their darkness and bring them into the light, just as the church so desperately needs.

The grandfather's own son, the next in line to be the chief, rejected this calling and left to live his life in the world. But before he left, his wife died in childbirth, attempting to deliver twins – a boy and a girl. The grandfather's hope for this needed prophet had been dashed in his son, and then he hoped that it would be fulfilled in this first-born grandson. But, the grandson died along with the wife, leaving only the granddaughter. The mother's dying words named this child – Pai, the name of the whale rider who brought them to this land and prophesied of one who would come later to restore the people.

Koro rejected Pai, blaming her for breaking the line of chiefs going all the way back to Paikea. This is the conflict that erupts in the movie, and reveals the prophetic testimony between the law, the grandfather, and Pai, the little Remnant Bride who is chosen of Yahweh and must deliver the people out of their darkness.

This conflict was brought to a head when the grandfather brought together into a school all the first-born boys for the purpose of training a new chief. The grandfather was consumed with the absolute necessity of this new leader, and did all he could to see the fulfillment. The problem though was that none of those boys were in the lineage of the chief, and the chosen one was actually this twelve year old girl, Pai.

As the story unfolds, Pai slowly began to realize within herself who she was, and this awareness, which was even beyond her own understanding, drove her toward her purpose. The most outstanding quality of this little girl was her unceasing love for and devotion to her grieving grandfather and her people. All the boys in the school were eventually disqualified from being chief. Koro's whale's tooth that Pai had grasped at the opening of the movie, was thrown into the sea to be retrieved as a test for the boys. But none of them were able to retrieve it. The failure of a chief to come forth left Koro in a pit of paralyzing despair with no hope, reducing him to blank-stared solace on his bed. He had failed!

But Pai was the chosen one, and out of Koro's failure, out of coming to his own end, her choice and restoring work were revealed.

One fateful night, a pod of whales beached themselves just outside the grandfather's house, setting up the drama that would open the eyes of everyone. The grandfather was drawn to the largest whale which was set apart from the others, even as he was set apart. He and this whale were one. He knew that if they could turn this lead whale back to the sea, the others would follow. Left on the beach, they would all die. But even with the best of their efforts, they failed to turn him! In the movie, Pai made a comment here about the large whale, but in truth it was not the whale of which she spoke, but of her tired grandfather. When the whale rejected being turned back, Pai said – "He wanted to die; there wasn't a reason to live anymore." Oh the unbearable pain of this dejected grandfather chief!

Pai's undaunted love for her grandfather and her people was passionately demonstrated when she came into personal contact with this large whale. While all the people walked away from it to try another day, Pai alone returned and demonstrated to it her inward affection. Touching it with tenderness and passion, she then went to its head and exchanged the tribe's sign of affection and respect – the nose press. Then, like the one from whom she was named, she climbed upon the great whale's back, the very whale that had carried Paikea, stroked it with affection, and as if it were a great steed, kicked it in the side and urged it to go. What the grandfather and all the people had failed to accomplish with force, Pai accomplished with love and devotion and calling. The great whale then stirred and turned, taking little Pai with him.

It was here that the eyes of the struggling grandfather were finally opened. Pai was the chosen one who would fulfill the prophecy and turn the hearts of the people back to their roots, and through her love and devotion did so. It was here that he learned that Pai had later retrieved the lost whale's tooth, diving into the sea while wearing her number 72 shirt, giving her the right to be chief.

Prophetically, Pai is the little Remnant Bride, who must equally lead Yahweh's people out of darkness and cause them to return to that which they have left, to return to their first love (Revelation 2:1-5).

That is the movie in a nutshell, but there is so much more attested here, such that it would almost take a writing the size of a book to include it all. And while some of the prophetic testimonies were intentional or like messages on the part of the director, the truths revealed here go far beyond what she intended.

I have had the privilege of communicating directly with the Writer and Director of *Whale Rider*, Niki Caro of New Zealand, regarding her intentions in this movie, what she was attempting to say and the meaning of its frequent symbolisms. But there are some things Kyle and I saw which she did not intend. So what does this mean? It means that while we may have plans and actions and even works according to our own understanding, Yahweh is Lord and He effects things through us which we do not even understand ourselves. This movie is highly prophetic, affording messages that go far beyond, and even different from, what those who produced it intended. Did Caiaphas know what he was saying when he spoke – “You know nothing at all, nor do you take into account that it is expedient for you that one man should die for the people, and that the whole nation should not perish”? No, for we read that “this he did not say on his own initiative;” but even so his words prophesied. This is true with not only this movie, but with *Awakenings* and *Field of Dreams*, and others I am certain. All creation reveals Yahweh, even the worldly parts. Let us consider some of these specific truths revealed from this movie.

We have stated that Pai is prophetic of the Remnant Bride. Pai is twelve years old, the number of the Remnant, the twelve disciples, the number of government. She is a young girl, even the Bride who comes into puberty and can bring forth offspring. She is equally chosen, and no one expects her to fulfill her vital place. She is a new thing – “a woman will encompass a man” (Jeremiah 31:22), even as she mounted/encompassed the whale.

Pai is actually the picture of the second Remnant, her twin brother who died at birth being the first Remnant (the Thomas Didymus twins). Everyone expected the first Remnant to reign with Yahshua and occupy the position of ruling and reigning – “you also shall sit upon twelve thrones, judging the twelve tribes of Israel” (Matthew 19:28) – but the first Remnant, like Pai's twin brother, had to die prematurely. A reminder of this death is seen when the whales beached and a young male died, and the camera next showed Pai standing in her father's uncompleted Waka, or war canoe. It was not until after a breach of time, rejection, and difficulty that Pai was born-again into her rightful place, represented by her latter post-whale-ride return trip to the hospital (the movie opens in the hospital with her birth), and her grandfather, now in contrast, at her bedside, repenting of his folly and confessing his need to learn. Thus the breach was repaired!

The vital outcome of these events was that the hearts of the people were restored to the ways of their Ancients, even as the hearts of the people today need to be restored to the Father, and the Father to His children, or the Elijah work (Malachi 4:6).

This is a most incredible movie, providing marvelous testimonies regarding the Remnant Bride; but it also has other revealing truths that we will examine as well. The reason Kyle wanted me to see this movie was that in it he saw this man. When I watched it for the first time with him, I knew who it was that he thought I was – the grandfather, Koro, the law. In every way, at every step as the story unfolded, I personally and agonizingly felt Koro’s inner pain and suffering. I too have laid on my bed several times as he in paralyzing and numbing pain in utter despair and in search of elusive answers. When Pai said that he wanted to die because he had no reason for which to live, I too have felt the same. Koro knew the great importance of and need for one to fulfill the promise, and he had to try everything possible in order to see that fulfilled, and failed. But in his trying, he in fact prepared the way for Pai to come forth. I too have tried and “failed,” but I believe it is not in vain, and the Bride must come forth.

It appears that I am legally a part of the first Remnant, and thus death is to be a part of my experience. (Death – the first Remnant, burial – the body of Christ, and resurrection – the second Remnant.) Though I try, like Koro I too must fail. That is simply a part of the process of death, burial, and resurrection. But the first Remnant is a part of Christianity, and Christianity has had to experience this failure and death as well. In the truest sense, Koro is in many ways equally representative of Christianity. Koro and the whale are one, and clearly in the Scriptures the whale is representative of Christianity. Jonah, the Remnant representative, who came out of the mouth of the great fish, the whale, is a picture of the Bride which comes out of the body of Christ. (Read [The Love of Money, page 4](#), for more regarding this revealing truth.) And even as Pai preserved the life of the great whale, so the Bride preserves the life of the body of Christ.

Much more could be said here, but you would have to watch the movie to understand some of the things that could be shared. And, it will be necessary for you to watch it several times in order to truly get the more complete message. The first time you watch it, it will not mean so much to you. You will be too caught up in the filming and in incidental matters, even struggling to understand the New Zealand accent. And I might add, for similar reasons you will likewise have to read this writing at least two or three times to begin to grasp what all is being said here.

There is far more testified in this movie than what we have laid out thus far. In fact, what has been said thus far is only an introduction, for we have not even addressed that which led to the amazing truths that we read about in the opening section – the striped rods of Jacob. Let us now address that first inspiration.

## **WHALE RIDER AND THE MESSAGE OF THE ROD,** **PART ONE**

This section is going to be the more difficult part of this writing to report, because it deals with matters that are sexual. But, we cannot, and should not, escape the fact that sex is a revealing part of Yahweh’s creation, and in the end it is what creation is all about – being fruitful and multiplying, bringing forth the fruit of the kingdom. And as we have seen in other writings such as [The Raven, pages 4 and 5](#), Yahweh’s design of reproductive organs equally prophesies. This

is clearly true once again with regard to this movie, which goes far beyond what was intended and into areas of truth with which the Writer had no awareness whatsoever.

In the movie, Koro was strangely drawn to the beach one night where he discovered the beached whales. He was so stunned by this that as he approached them, he dropped his cane upon the sand and it ended up being swept out to sea. Here is what Niki, the Writer and Director, wrote to me about this – “Most elder Maori men carry toko toko, or walking sticks. They are a symbol of their seniority and authority. So losing one's toko toko, is in a sense a loss of that authority. Which is what Koro is going through as leader - the loss of his authority. He needs to let go of his tightly held notions of authority and leadership (represented by the toko toko) if he is able to accept his grand daughter as the new - and radically different - leader.”

This cane that Koro dropped was focused upon in a scene shortly before its loss. In that scene, Koro was agonizingly chanting a prayer to the Ancients, the whales, asking them for help. But Pai tells us that the whales were not listening. She then chanted, and the whales heard her. But as Koro chanted in vain, we see him holding and stroking his cane, his rod. The prophetic message that follows was not an intended association on the part of the Writer, going beyond her own awareness, but was a divine association and message that makes this prophetic movie complete.

Looking back at the school where Koro taught the boys, we find that the first thing he taught them was a chant; and he warned that if they broke the chant, they would suffer the consequences. One of the boys asked if this meant someone would die; but no, Koro told the boys that if they broke the chant, and I will quote the movie, “your dick will drop off.”

When I first heard this I responded morally and thought that it was unnecessary, even crude; but later, Kyle saw that this entire matter was a very revealing and highly relevant part of the message. In fact, it was from this specific drama that this entire matter regarding Jacob's rod came forth.

That which happened to Koro at the sea the night when the whales beached, was the fulfillment of his previous warning to the boys. Koro failed in his chant! The whales did not hear him, but instead they heard Pai. Thus, Koro suffered the consequence uttered from his own mouth – he lost his cane, his rod, his “dick.”

I am not trying to be crude here, as you will soon see, for the message is unusually relevant, opening the door to other understanding, even as we have seen already per Jacob's rods. It seems totally honest and relevant that these things be revealed to you in the very way in which Yahweh chose to reveal them; so if you must, please suffer through with the crude language.

We see here then a comparison between the rod, or cane, and the male's reproductive capabilities. And it is not as though this issue is mute to Yahweh, for we see that it is central to the matter of faith. The father of faith, Abraham, was told that the sign of His covenant with him and his descendants, was the circumcision in the flesh of their foreskin (Genesis 17:9-14). Again, this is an issue of bringing forth offspring, and that is what the kingdom is all about. (Much more regarding this in the section titled “Three Trees.”)

Was Koro able to produce the required offspring with his rod of authority per his chiefdom, which he bore with him at the school? Not at all. He failed in his school with the first-born sons, and he failed in his chant, thus he lost his rod, his cane, his “dick.”

In the writing, [The Sandals and the Staff](#), we point out that in first Remnant Matthew, Yahshua instructed the twelve to **not** take a staff. In Christianity Mark, He instructed them just the opposite – to **take** a staff. But then once again in second Remnant Luke, He told them as well to **not** take a staff. So who has the staff, which in the Greek is the word “rhabdos,” and is equally translated as “rod” or “scepter”? Clearly, the staff/rod has been given to Christianity. The body of Christ has been given the responsibility to bring forth godly offspring, even a leader who can equally deliver the people out of darkness. And just as Koro failed to do so, so the body of Christ, or Christianity, has failed. And what is their consequence? Even as we see here with Koro, they will lose their staff, their rod, their “dick.” They have violated their chants, their prayers, and they will lose their rod, their right to bring forth offspring. As a result and in order to produce the required offspring, **Yahweh will put the masculine body to sleep and take out a Bride, and that right to bear offspring and lead will be given to her.** This is precisely what happened regarding Koro and Pai.

Even as it is written to the first of the seven churches in Revelation 2:5, Christianity’s lampstand will be removed out of its place. And note, the lampstand is none other than the branches of the almond tree (Exodus 37:17-20), from which Jacob made his rods and placed upon them the “laban” stripes. The lampstand is none other than the collective attesting rods of the almond tree.

Read [The Sandals and the Staff](#) in order to better understand this issue of the staff/rod. And quite significant and confirming, while we see that the staff/rod does indeed speak of the responsibility to bring forth offspring, this is precisely the message of the sandals as well. If a man refused to bring forth offspring in his deceased brother’s name, the widow, in the presence of the elders, was to remove his sandal from his foot and spit in his face. From thence forward, this man was to be known as – “The house of him whose sandal is removed” (Deuteronomy 25:7-10). Thus, clearly both the sandal and the staff speak of bringing forth offspring.

And confirming of the highly prophetic nature of this movie, you will find that essentially throughout its entirety Pai is equally barefoot. She does not wear the sandals, with exception to one brief time, from which she repents. Momentarily she plans to return with her father to Germany (prophetic of Christianity), and only at that brief moment, from which she quickly turns, does she ever cover her feet with shoes. She is the Bride, and in keeping with Yahshua’s instruction per the Bride testimony in Matthew (the sandal is not mentioned in Luke; Mark has it), she does not take the sandals.

In closing this first part on the rod, we will take one final look at the work that has both the sandals and the rod/staff – Christianity. As you will see, this issue of the rod is highly significant, revealing, and its testimony is remarkably conclusive.

We noted once in a previous writing that, insomuch that Paul turned a sinful man over to Satan for the destruction of his flesh so that his spirit could be saved (1 Corinthians 5:5), as the main teacher and apostle of Christianity, legally he turned sinful Christianity in whole over to Satan



for the same purpose. Thus, Satan has been destroying Christian's flesh for 2,000 years – they have been dying.

It is quite significant that there are two specific times in all of Paul's letters where he mentions the problem of a little leaven leavening the whole lump. He does so quite extensively here in verses 6 through 8 per this man whom he turned over to Satan, and once again in Galatians 5:9. The occasion of his comment in this second case had to do with the issue of circumcision.

Now, let us ask a question. What do we know about leaven and Christianity? The fact is, Christianity is leavened Pentecost bread; in fact, it is Pentecost's two loaves, or 2,000 years, of leavened bread. Therefore, since the church is leavened, whatever judgment Paul leveled against those whom he said were leavening, falls on Christianity!

We have already stated that through Paul's words, Christianity has been turned over to Satan for the destruction of their flesh. Thus Satan has killed Christians for its entirety. But we have noted that there was another time in which Paul called upon the warning and analogy concerning leaven as well, and would you be surprised that once again he evoked an equally severe consequential judgment?

It is quite amazing that Paul cited leaven two times, and in both cases he invoked a judgment for it. The first has been fulfilled in leading Christianity to death. So, what is the second? In Galatians 5:12 we read, and I quote a literal translation – "I would that indeed the ones unsettling you will cut off." So what were they to "cut off"? The *New American Standard* says – "would even mutilate themselves." And the *American Standard Version* says – "would even go beyond circumcision." What is beyond circumcision? I had a Bible teacher who said that what Paul was speaking of here was "gross circumcision." And what is gross circumcision? It is cutting off one's "rod," or to refer back to *Whale Rider* and its meaningful prophetic warning, to lose one's "dick."

Paul leveled this judgment against those who would bring leaven into the church, and in this particular case it had to do with circumcision, saying that if one is circumcised, "Christ will be of no benefit to you." Read verses 1-5.

It seems most relevant that the two times Paul spoke of leaven, he issued judgments for that leaven which have found fulfillment in leavened Pentecost Christianity – one, in turning Christianity over to Satan, and the other its gross circumcision, or to "cut off" its rod. And this is precisely the message we have been seeing here. Christianity loses its rod, its "dick." By Paul's own words, leavened Christianity will lose its rod!

Thus, both of these specific curses set forth by Paul have found their fulfillment in Christianity, even as it was written beforehand in Zechariah 13:8. Here we read that "two parts," or 2,000 years of the church, Christians, "will be (1) cut off and (2) die." As its chief teacher and apostle, this is precisely the outcome that Paul equally declared for leavened Christianity – their rod is "cut off" and they die.

Once again, the seamless inner garment continues.

## WHALE RIDER AND THE MESSAGE OF THE ROD, PART TWO

Now we are going to address something that is equally sensitive. In the movie, Pai entered into the dining room where some women had been smoking, but quickly tried to cover it up when she and Koro arrived. As was the case with the entire Maori tribe, these women were going astray in their actions. Pai scolded them for their smoking, saying – “Maori women have got to stop smoking; we’ve got to protect our child-bearing properties.” One of the women, once again in a crude way that at first seemed totally unnecessary, said after Pai left the room – “You’d have to be smoking in a pretty funny place to wreck your child-bearing properties.” To this they all laughed. While Niki had no intentions of relating the following, nonetheless the truth is evident.

Once again we see this testimony of childbearing, or bringing forth offspring. Let us ask a question – What is a cigarette? It is nothing more than a fiery rod. Thus, once again in this movie we find this remarkable testimony of the rod and its relationship to bringing forth offspring.

Now let us add another element to this. Another testimony that arises in this movie quite frequently is the fully extended tongue. Koro tells us plainly that the tongue extended out of the mouth is a sign of death, which is in fact true in general as well. The rock band, Kiss, extend their tongues as a sign of death, and this is in fact what rock music brings – the deceiving kiss of death, the Judas that turns one over to Satan. (Read [\*Cursed Time and Blessed Time, 1920 and 1996.\*](#)) Even when a spoiled child (or adult) sticks out their tongue at someone, it is in fact equally a curse that they will die. So what is a cigarette? It is the testimony of the extended tongue! It is the sign of death! And what is the outcome of smoking, but death!

In James 3:6 we read – “And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell.” We are shown in Exodus, and this is covered in the writing titled [\*The Signs That Cause Belief, pages 3 and 4,\*](#) that the problem in the church is that the rod that Christianity possesses turns into a serpent and throws them backward. Thus once again we see this relationship of the rod and the serpent. This is the fiery serpent, the rod, the extended tongue, that is testified in the burning cigarette. And to be frank, but revealingly honest, the tongue is also the fiery serpent that in crude oral sex is placed in the two-part clean lips of a woman’s reproduction capabilities. This act speaks the message of the fiery serpent’s corruption of that which is supposed to be clean and fruitful, the corruption of the Remnant Bride.

What are we seeing here then? That which Remnant Pai warned these equally feminine bride testimonies whose “child-bearing properties” are a clean split-hoof work and not an unsplit single work like a man, and precisely what Yahshua warned the Bride in first Remnant Matthew and second Remnant Luke – women, do not take the rod for yourself!

This matter of the male and the rod brings to even greater confirming significance the marvelous truth of this riddle regarding Yahshua’s instruction about the rod/staff. The Matthew first Remnant and the Luke second Remnant are both feminine – the Bride. While in contrast, Mark Christianity is the body of Christ and is decidedly masculine. So anatomically, with one being

masculine and one being feminine, which one would have the rod? Of course it is the male, the body of Christ, who is instructed by Yahshua to take the rod/staff. They have the responsibility to bring forth godly offspring, even the right to rule. But the Bride, in equal regard to the sandals, is instructed to not take that masculine responsibility, to not take the rod, neither the place nor the responsibility of the man. **Thus we see that by Yahweh's attesting design, the male who has a "rod," has the legal right and responsibility to socially and spiritually bear the rod, while the woman does not.** This is Yahweh's order and clear testimony and the message of Yahshua's riddle, as well as His direct instruction. **The rod belongs to the male!** Let us now speak to this regarding today.

Society is afflicted with men becoming drag queens and even having sex changes. But on the other hand, is it really afflicted, or is this simply the fruit of a more serious root? Is it that these aberrations are in fact an outward social testimony of an aberration which is already taking place governmentally in our homes, in society, and in the church? Clearly so!

Before these sex changes ever began to take place, men in this nation had already given up their rod of authority and government. While men today may be having physical sex changes, far more unnatural and far more offensive to Yahweh and far more destructive to society, is the fact that men have given over their leadership to the woman – in the church, in the home, and in society.

Equally, women have in fact effected a sex change themselves by taking the place of the man, placing a rod where she should be distinctly feminine. A woman who criticizes a man for having a sex change, yet takes the place of the man in the home or in society, judges herself. By taking this role that is not hers, women have destroyed their ability, in one way or another, personally and corporately, through abortion or contraception, to bring forth the required offspring by which they are saved – “But women shall be saved through the bearing of children” (1 Timothy 2:15). The woman takes the rod that turns into a fiery serpent, the rod that is set on fire by hell, and we see that dramatically evidenced today. This is also the testimony evidenced with women smoking.

In light of all we have learned regarding the curse on America in 1920 ([\*Cursed Time and Blessed Time, 1920 and 1996\*](#)), it is quite significant that women began smoking following that curse. Up until 1920, women did not smoke; only men did. But through the Women's Rights Movement and its influences, women wanted to take the place of the man, they wanted to be like the man, to take the rod, to take the “dick.” Thus, they took the cigarette, the burning rod. Since 1920, women smoking have provided a continuing testimony to what they are effecting socially in the Women's Rights Movement and its influences; they are doing precisely what Yahshua warned them not to do – taking the place of the man, taking the rod! Women do not realize how they violate Yahweh's ordained authority and order when they reject the headship of the man and seek to stand in his place. They have placed the fiery rod between their lips, they have taken the authority that belongs to the man! They have joined the ranks of the likes of Kiss, and their appearance to Yahweh is what you see on the painted faces of that band.

And what are the consequences of women in America taking the rod, the right and responsibility that belongs to the man? Precisely what Annie Whittenmyre warned ([\*The Temptation of Eve and\*](#)

[\*the Deception of the Nations, page 7\*](#)) – they are destroying the offspring, even their child-bearing properties; they are destroying the home, preferring the place of the man over child-bearing; and worst of all, they are murdering millions of children through abortion. In the crudest of testimonies, they are smoking, placing the rod of the man, “in a pretty funny place.”

Women have abandoned their place in Yahweh’s governmental order, and we are suffering the ill consequences thereof! God will not be mocked, for what is sown will be reaped (Galatians 6:7). And when women began to abandon their place in the home and take the place of the man, testified by the woman placing the burning rod between her facial lips, there have been destructive and ill consequences to the fruit of her reproductive two-part lips. She is bringing forth death, for the rod should not be in her lips. That rod in the possession of the woman is a destructive curse, a very world of iniquity that sets on fire the course of her life, and is set on fire by hell; and Pai is warning us of this. Women, give up your burning rod, and I am not just talking about the cigarette. Return to the place where Yahweh has placed you under your husband. Your husband has the right to the rod – in the home, in society, and in the church. Let him bear it, come failure or success. You are commanded not to take the rod!

### THREE TREES

When the first section was completed and Kyle read the draft, he sent me an e-mail pointing out the three kinds of trees that were used by Jacob in his striping process. I knew at the time that those trees had to be significant, but could not take the time to look at them. The truth presented in the first section was unfolding, and it alone was amazing, as well, of course, as the truth concerning the movie, about which you just read. But if Yahweh would specifically list the kinds of trees that Jacob used in this most prophetic account, clearly this too would have specific meaning, and it does. Since Yahweh listed three specific trees, they will each have specific prophetic meaning and purpose. We will now examine this. It holds, as well, information that relates specifically to what we have been learning. Let us see.

In Genesis 30:37 we read – “Then Jacob took rods of green poplar and almond and plane trees, and peeled white (laban) stripes in them, exposing the white (laban) which was in the rods.” First, the three specific trees listed here are:

- Poplar,
- Almond, and
- Plane.

We will now look more carefully at each of these three trees.

It is most interesting that the word “white” is in fact used, not twice but, three times in this verse. It happens that the word here translated “poplar,” is the Hebrew word “libneh,” which comes from the identical root word “laben.” Therefore, the first of these three trees has in fact “laben” in its identity by virtue of its very name – libneh.

Another interesting thing about this tree is that it is said that the rods were from “green” poplars. The Hebrew word here is “lach,” and it means “moist, fresh, or new.”

The second tree mentioned is the almond. The Hebrew word used here for “almond” is the word “luz.” Similar to “luz” is the word “lauz,” which is the modern Arabic name for “almond.” More on this interesting word shortly.

The third and final tree was the plane. This does not mean that it was just any plain (ordinary) tree, as one might confuse, but this actually refers to a specific tree, *Platanus orientalis*, a relative of the common sycamore. The Hebrew word used here is “armon,” and *The International Standard Bible Encyclopedia* says this regarding this tree – “Armon is supposed to be derived from the root aram, meaning ‘to be bare’ or ‘naked’; this is considered a suitable term for the plane, which sheds its bark annually. The chestnut of the King James Version is not an indigenous tree, but the plane (*Platanus orientalis*) is one of the finest trees in Palestine, flourishing especially by water courses (compare Ecclesiasticus 24:14).” Two other sources have this to say – “The tree will flourish on the edges of streams or rivers. Used for its shade along the Mediterranean, it would have been quite common in ancient days. Walker writes that Socrates held audiences under them. Planes were planted in Athens and other parts of urbanized Greece. The Hebrew word for the tree means ‘naked’ as in peeling off. Its bark will peel each year. Pliny wrote about the tree's tremendous size. Some have been estimated at about two thousand years of age.” “*Armon* in Hebrew. The Septuagint translates it as *platanes*, the plane tree. It is called *armon* because its bark peels off the trunk, leaving it naked (*arum*).”

Now you know a little about each of these three trees; but what we need to know most is their prophetic meaning. As has been said before, everything prophesies, if we had the eyes to see. And when Yahweh provides the amazing testimony of Yahshua, the rod, striped with “laban” stripes and placed in the first Remnant troughs, or gutters, one can be most certain that His identification of the specific trees from which these rods came, and not just one tree but three, delivers a most important and revealing prophetic message. What is that message? Let us see.

When Kyle e-mailed me about this and talked with me afterward, He was under the impression that the three rods were the same picture as Zechariah’s vision in Zechariah 4 (the two olive trees separated by the lampstand), or even more specifically the identical pattern seen on the mount of transfiguration with Yahshua and Moses and Elijah. In other words, he saw the first tree, the green poplar, as a testimony of the first Remnant, the second tree, the almond, as Christianity or Yahshua, and the third tree, the plane, as the second Remnant.

When examining this more thoroughly, Kyle was indeed right in part. What I discovered though was that the testimonies of each tree did not and should not include a specific representation of Christianity, but the Remnant only. But this also offered a most puzzling matter – How could the Remnant fit a three-part pattern? The Remnant is never evidenced as a three-part work, which is in fact the period of the church-whole, and more particularly Christianity. Furthermore, and most compelling, we have already noted that these rods in the gutters were the work specifically related to the Remnant.

Thus, what we would have now is a double testimony of the Remnant – the rods not only being placed in the gutters that are the Remnant, but are equally taken out of the trees that represent the Remnant. This testimony reveals once again the inextricable relationship between Yahshua and the Bride. Much like what Paul related in 1 Corinthians 11:11-12 regarding the man and the woman, Yahshua was placed in the first Remnant “gutters,” but He also comes out of the second Remnant “trees” – the Elijah work that, like Mary, prepares His way, giving “birth” to Him. Both testimonies thus reveal the two Remnant.

Obviously then, having a rod coming from a tree that represented Christianity absolutely would not do! The testimony was the relationship of Yahshua with the Remnant work, not Christianity, which was in fact the outcome or product of Him in the first Remnant.

But then, why were there three kinds of trees? The answer to this is quite remarkable, confirming in a very conclusive way that Yahweh was indeed the designer of the specific message we are seeing here, and that what we are seeing once again is in fact another testimony of this seamless garment of truth, this inner “mantle,” that the second Remnant has obtained.

Again, what we find is that all three of these trees testify specifically of the Remnant. The first tree reveals the Remnant’s initiation of the kingdom of God, as well as its own corruption. The second tree reveals the sowing of the Remnant into Christianity, thus in a backhanded way providing the very testimony that Kyle anticipated, as well as the “coming out” of the second Remnant. The third tree, as might be expected, reveals the work and outcome of the second Remnant. Each of these trees provide testimonies that are unique to this prophetic account, insomuch that this is the purpose of prophetic messages. No one prophetic testimony tells the whole story, but adds elements that, when taken into account with other testimonies, provide all the intricate facets necessary in order to better understand the whole. Let us begin this consideration by looking again at the poplar tree.

First, as the testimony of the first Remnant, we see that this tree is a “green,” or new, even fresh poplar. Of course the first Remnant is the new work that began the church, thus noted by the identification of this first tree as being “green” or new. Also, other than this one case where “luz” is translated “almond,” the Hebrew word for “almond” is “shaqad” or “shaqed,” meaning “watchful,” and implies being early, as the almond blossoms early. Thus we see attested once again this early work of the first Remnant.

It is also revealing that the word “poplar” speaks once again of this matter of “laban.” Where did Christianity get its “laban”? It received it from the first Remnant. Remember, it was the Eve first Remnant Bride that first ate from the tree of the knowledge of good and evil, and then gave the forbidden fruit to the Adam body of Christ, Christianity. Thus we see two unique points regarding the first Remnant in this first tree.

The second tree, the almond, speaks of both the first Remnant, as we have seen already, as well as the second Remnant, and affords a most confirming testimony related to them. We turn to the first chapter of Judges to see this; and remember, the Hebrew word for the almond tree that Jacob used to obtain the rods is “luz.” In Judges 1:22-26 we read:

Likewise the house of Joseph went up against Bethel, and Yahweh was with them. And the house of Joseph spied out Bethel (now the name of the city was formerly **Luz**). And the spies saw a man coming out of the city, and they said to him, "Please show us the entrance to the city and we will treat you kindly." So he showed them the entrance to the city, and they struck the city with the edge of the sword, but they let the man and all his family go free. And the man went into the land of the Hittites and built a city and named it **Luz**, which is its name to this day.

Do you see the clear pattern here? There was a city named Luz, that became another city – Bethel. Later, Yahweh sent the house of Joseph to tear down Bethel, and this was accomplished by them meeting a man who was "coming out of the city," who led them to its entrance. With Bethel torn down and the man having been delivered from its destruction, he then went and built another city by the same original name – Luz. Thus, there was Luz, which became Bethel, and Bethel was torn down and Luz was rebuilt at another location by a man who had come out. And, we are told that city remains "to this day." Now do you see the clear testimony? The church was first the work of the Luz first Remnant, known as "the way;" but with the stoning of Stephen and the arrival of Paul, the first Remnant soon gave way to Bethel Christianity.

Since the Remnant truth was first delivered to me in 1994, I have known that Bethel was prophetic of Christianity. Bethel means "house of God," which is the church. But, Bethel is a testimony of the corrupted house of God – "you have made it a robber's den," Yahshua said (Mark 11:17).

Like the church, Bethel was a city with a good beginning. Abraham camped there (Genesis 12:8), Jacob saw the vision of the ladder there (Genesis 28:10-19), and later there his name was changed to Israel (Genesis 35:1-15). However, just like the church, Bethel became a center of noted idolatry and the place where one of Jeroboam's golden calves was built (1 Kings 12:28-33), the youths that came out to mock Elisha were from there (2 Kings 2:23-24), it was the place where good King Josiah destroyed all the items of idolatry (2 Kings 23:4 and 15-20), and was denounced by both Jeremiah and Hosea (Jeremiah 48:13, Hosea 10:15). All of this was (and is) occurring in the "house of God."

Clearly then, Bethel is Christianity that began as first Remnant Luz, the almond tree, but became corrupt and has to be torn down, or put to sleep. But what about Luz that was rebuilt? Let us see.

Quite significantly, what is the message, the cry, that goes out to the Bride? From Revelation 18:4 it is – "Come out of her, my people, that you may not participate in her sins and that you may not receive of her plagues." And what did the man do who was delivered from Bethel's destruction? He came out! Personally, like this man, this writer has as well come out of the body of Christ and exposed its entrance, which is a broad way which "leads to destruction" (Matthew 7:13, read [Upon What Foundation Will You Build?, page 3](#)); and, my hope is to rebuild a second Luz, a second Remnant. Corporately, others equally coming out of the Bethel body of Christ will be preserved alive in a second Remnant, second Luz. The second Remnant Luz work is performed by those who come out of the Bethel work, who reveal its broad way and will

thereby be preserved alive; and most importantly, this second Luz will likewise remain! How much clearer testimony could one ask for?

This completes two of these tree testimonies relating specifically to the Remnant. The first tree testifies not only to its newness, but to its own “laban” as well. The second tree is an exceptionally clear testimony to its breach, separated by a work of corruption that must be torn down. Let us now examine the prophetic testimony of the third and final tree – the plane.

While the testimonies of the first two trees help lay out evidence as to the validity and reliability of this prophetic account in revealing the Remnant, it is the third tree that reveals the most per this matter of the rod as we saw evidenced in the previous two sections. This is one of the most exciting parts of this entire study, and relates specifically to our hope and great need today. As one would expect in this third and final tree, we will see the culmination of the Remnant, that is the second Remnant, and its outcome.

The most outstanding quality and even testimony of this plane tree is that which is revealed in its Hebrew name. As we read earlier, the Hebrew word for this tree, “armon,” comes from the word “aram,” which means “to be bare” or “naked.” It gets this name from the fact that it sheds its bark each year.

The outstanding quality of the second Remnant is that, unique to the first Remnant which is the Moses work that has to die, and certainly unique to Christianity and its 2,000 years of death (the 2,000 swine), in fulfilling contrast it is the Elijah work that does not die but ascends alive. Why does it ascend alive? Death must be conquered, and ascending alive for the first time per the flow of mankind defeats death.

But more specifically, what happens to those who are a part of this “first resurrection”? They become the first to fulfill at the highest level the promise of the sign of the covenant that was given to Abraham and his descendants – they are circumcised of their flesh! This is precisely what we see testified with this third tree – the putting off of their outer covering, the circumcision of their flesh. Because of its critical importance and the marvelous testimony regarding this much needed circumcision, added consideration will be given to this point.

In the writing, [The Covering Bride, page 4](#), we address this matter of the fulfillment of the sign of the covenant. Truly, the highest fulfillment of this sign is when a company of people will ascend alive and there have their earthly fleshly bodies circumcised, removed, and receive incorruptible immortal bodies in their stead. They will become circumcised of their flesh. Even as Yahshua was the fulfillment that Yahweh had in mind when He spoke of the sacrifice lamb, this is the fulfillment Yahweh had in mind when He told Abraham that this would be His “sign of the covenant” – a people circumcised of their flesh.

We address in the writing, [Coverings, Chapter 3](#), that our earthly body is a covering of our spirit and soul. Such is the foreskin of a man; it too is the flesh covering of his ability to bring forth offspring. And the testimony of circumcision is that no longer is the foreskin the man’s covering, or while in a time of arousal is the woman the substitutionary covering, but the foreskin is removed, the sign “in the flesh,” and Yahweh becomes the covering! And this is



precisely that which must take place – our earthly flesh must be circumcised and Yahweh give us an incorruptible body born from above, and He becomes our covering. Again, that is the highest message of circumcision. It is the removal of the inadequate fig leaf flesh that covers us, and its replacement with the garment of skin that Yahweh Himself provides.

Why is it that the “rod” of a man is circumcised, and why is it that the rods of these three trees were striped, and why is it that there was a serpent on a rod? To answer these related questions, we will ask another question – What is it that really gets man into trouble on this earth? Clearly, without dispute, it is man’s flesh that gets him in trouble, his earthly body!

When the serpent sperm is cast down to an earth egg, the outcome is the creation of a flesh body that is cursed/striped by the presence of Satan. Our flesh is as much Satan as is Satan himself. It is wretched, “the body of this death” (Romans 7:24) that is at enmity with the Spirit (Galatians 5:17). **Our flesh, which is the covering of our spirit and soul, is in fact the very serpent on the pole, or the “laban” stripes on the rod, or even the foreskin on the man’s “rod.” And what must happen? That serpent, those stripes, the foreskin, our cursed earthly flesh, must be circumcised, put off! And the ONLY way for that to truly take place (though from day to day we can experience some victory by dying to our flesh – Colossians 2:11-12) is to ascend alive and receive an incorruptible body.**

Yahweh alone can deliver us, and that deliverance in its fullest truth can only be met by a heavenly experience, not a tower of Babel earth-based experience that we now have. HE must take us to heaven and accomplish that which He alone can perform – to be born from above, to circumcise our flesh! Anything less, though a necessary and needed effort, is a sad shortfall. As Yahshua conclusively said to an otherwise successful and seeking Nicodemus – **we must be born from above!**

We find then that death to self foreplays that which must take place more completely, that which is to come. Though death to self while in the flesh is critical, in truth it is inadequate. The circumcision which Paul wrote about in Colossians 2:11-12, though essential for flesh man, is in fact like that which is spoken of in Hebrews 10:3 – “But in those sacrifices there is a reminder of sins year by year.” As long as you have to keep dying to self, keep dying to self, and keep dying to self, even daily as Paul said, it too is a like constant reminder of the sinful state in which we exist. It does not eradicate the flesh. **What is needed is the complete work, or we could say the completed work, not the daily reminder of our corrupt self, our corrupt flesh, our sins.** What is needed is the complete putting off of this flesh, its circumcision. But up until now, the focus of the church has been on the former of constantly dying to it, and not the latter of ascending alive and circumcising it. Today we need, and there now is, a more timely message concerning circumcision. It is the hope-filled message of total and complete transformation, metamorphosis.

When Yahweh told Abraham that he, along with his offspring, were to be circumcised, what He was saying was that HE would take responsibility for bringing forth offspring from him. HE would become Abraham’s covering, and not his flesh efforts. This was clearly the testimony when, in his old age, Abraham was told that Sarah would bring forth a child. Was Sarah able to do so? No. Thus, was Abraham able to do so? No. Yahweh was to take that responsibility, testified by circumcision. This prophetic message speaks to us if we will hear.

Abraham had already brought forth offspring from himself – Ishmael, a wild ass of a man (Genesis 16:12). This was the son who was brought forth from the Egyptian before Abraham was circumcised – a mix, part son of promise and part son of Egypt. This was the son who was brought forth from Abraham’s own flesh ability, his own flesh covering, from his own strength. And this is all any flesh man can bring forth – Ishmaels! But Yahweh would bring forth from Abraham the promised offspring that would become many nations and be a blessing to the earth, and He would not do this until he was circumcised.

Apart from being circumcised, Abraham was shackled to bring forth offspring out of his own flesh efforts, but that was not sufficient. Yahweh had to become the legal covering for him and take that responsibility for him. Therefore, He took that responsibility when, immediately after Ishmael was born, He told Abraham to be circumcised. Yahweh Himself became the covering, and Isaac’s subsequent birth was this very testimony. Thus we see the telling truth:

Abraham brought forth an Ishmael out of his own strength, then he was circumcised, and then he brought forth an Isaac, the son of promise.

This remarkable clear testimony points out the problem that flesh man has always had – apart from being circumcised of his flesh, this earthly body, he himself is responsible to bring forth godly offspring, the tower of Babel effort, **and all he can do is bring forth an Ishmael, a wild ass, a mix.** This is precisely what flesh man has brought forth in the church for 2,000 years – a wild ass Pentecost Ishmael, Christianity, part son of promise and part son of bondage. **Apart from the circumcision of our flesh, we cannot and will never bring forth the Isaac!** Did you hear that? **Apart from the circumcision of our flesh, we cannot and will never bring forth the Isaac!**

And we add here parenthetically, equally showing the corruption of this rod when possessed by flesh man, that the rod of an earthly flesh man when erected, in truth is no more than a tower of Babel, built of “laban” bricks, and can only bring forth like flesh offspring from the earth who cannot please Yahweh and are totally, totally inadequate in themselves. Even his seed is a serpent (from which Yahshua was NOT created). All of this flesh life we now know and experience is natural, earthy, demonic, perishable, and must be replaced by the supernatural, heavenly, Spirit, and imperishable – the incorruptible replacing the corruptible, that which is above replacing that which is below. As it is written, this earth will pass away. Would someone please point out to me where the tower of Babel is today. It is no more! Having noted this, we will return to our discussion.

This message is very clear. **Man in his flesh brings forth Ishmaels until Yahweh circumcises him of his flesh, and only then can he bring forth the promised offspring. We MUST be circumcised of this corrupt flesh in order to bring forth the Isaac!** Our flesh is our limiting factor, it is our affliction, our serpent stripes, our foreskin (our before skin; the skin we have before we are born from above). And this is why it is critical to come out of Christianity, to come under another government, the government of the Bride and not the body, and ascend alive.

This is why it is so very critical that Yahweh take a people to heaven while still in their mortal bodies and circumcise them of their flesh. These cannot be dead men “going to heaven,” as Christians falsely think. Those who died before us for the last 2,000 years –

Have all been “cut off” from the kingdom (Zechariah 13:8),  
 They are the 2,000 swine who have all gone to the sea of death (Christianity Mark 5:13),  
 They are silent (Psalm 115:17),  
 They are asleep (1 Corinthians 11:30, 15:51), and  
 They will come back as earthly men (Isaiah 26:19)!

But a people, the second Remnant, **must be taken to heaven while in their earthly bodies so that those bodies can be circumcised away.** When Yahweh does this, He Himself will become their covering and He will take full responsibility for bringing forth the promised Isaac. This is the timely message that needs to be heard.

Today, the church, even Jerusalem above (Galatians 4:26-31), is like Sarah; it is old, 2,000 years old! It is barren! But, in its old age, Yahweh will bring forth the chosen offspring; and He must do so by providing the sign of His covenant and take a people to heaven and circumcise them of their flesh.

And looking even further “down the road” concerning this issue, it will be 3,000 years before the flesh of Christians will be circumcised. Therefore, even as we address in [The Covering Bride, page 5](#), the body of Christ will need and will have a substitutionary covering – the glorified Bride.

In closing this section on the three trees, let us briefly add some final testimonies per this third plane tree. First, you will recall that some of these trees today are 2,000 years old, sprouting at the very time when the first Remnant was here. Yes, these second Remnant plane trees are living witness that the promise and the hope of the second Remnant endures to this day.

Also, you will recall that these trees “flourish on the edges of streams or rivers.” Is this not the precise picture of the Remnant trees that line the river of life, the ones in which their leaves are for the healing of the nations (Revelation 22:1-2)?

And, the only other place in the Scriptures where the plane tree is mentioned is in Ezekiel 31:8, where it is contrasted with none other than the proud and haughty cedars of Lebanon, or Christianity. Here we read – “And the plane trees could not match its (the Lebanon cedar’s) branches.” No, when it comes to worldly beauty and splendor, the little second Remnant that, like Philadelphia, has only “a little power” (Revelation 3:8), cannot compare with vast and wealthy and polished Christianity. In all regards, as this third tree testifies, the Remnant is indeed plain.

Thus we see that these three specific trees bear some most revealing testimonies and truth regarding the Remnant, the works from which Yahshua, the Rod, finds His abiding presence. Come quickly Lord Yahshua! Even as the rods came forth from the Remnant trees, so come forth from the ascended Remnant clouds as the reigning King (Revelation 1:7).

## THE REVELATION OF PAI

Once again I will begin this section by mentioning Kyle. When he read the draft of the sections pertaining to *Whale Rider*, his response was that they did not end the same way the movie ended. His observation was both just and correct. The prophetic testimonies we see evidenced in *Whale Rider* per the rod, though undeniably true and critically important, address the governmental problem that exists in the church, in the home, and in society. While it is all true, the message of the movie at large was – though necessary, masculine law is inadequate by itself to effect bringing forth the required and essential offspring. The offspring Koro needed was not just a leader, but one who would lead his people out of darkness and into the light, to effect a change in his people. Despite his necessary efforts, Koro failed to accomplish that which only the chosen one, Pai, could accomplish.

So what is our answer today as we learn these truths regarding the inadequacy of masculine law alone, even the inadequacy of the body of Christ alone, and the absolute necessity of a Bride coming forth? Like Koro, I have done many things to try to bring forth this Bride, and I too have failed. While these efforts were and are essential for many reasons, we still wait for the Pai. And what is that Pai for which we wait and need so much? What critical event is necessary in order for the Bride to be revealed? **The latter rain outpouring of the Spirit flowing through the Bride. This is the one thing that any Koro cannot provide of himself.**

A Koro can intercede, he can obey, he can go through the motions, he can teach, he can pay a price, but in the end, the Bride must come from an outpouring like that which occurred on the day of Pentecost. And there is only One who can provide that – the Son who will ask the Father, and He will give us the Spirit of truth (John 14:16-17), the Son to whom the scepter, the rod, the staff, truly and solely belongs (Genesis 49:10). Even as was spoken to me in June, 1994 – that which was done in the beginning, will be done again in the end.

A Koro is an Abraham, who must first lay out the covenant parts and guard them; he is an Adam who must first labor alone; he is even the body of Christ that must first become the crucified savior. This is the critical and costly Koro work. But Abraham is put to sleep, even as Adam and the body are put to sleep, and even as Koro was put to sleep in his own abilities.

A Koro is a Rizpah who equally guards the covenant parts (2 Samuel 21), as did Abraham. As a Rizpah, all I can do is to do my part. The Hebrew word for “Rizpah” is “ritspah,” and it means “burning coal.” It is the identical word used in Isaiah 6:6 where the seraphim took a “ritspah,” a burning coal, and cleansed the unclean lips of Isaiah. Yahweh can use this man, this Rizpah/ritspah, to cleanse lips from speaking unclean lies and errors taught by Christianity, or to guard the covenant parts, and even to sit on the rock with sackcloth, but a response to move the bones of Saul Christianity to the rib (Zela) Bride, or for water from heaven to be poured out, must come outside of me or any Koro. I can request of the Father, I can intercede, I can see and believe, I can obey, but the barley harvest water from heaven that fills the “gutters” comes from above.

When Kyle read the book, *Whale Rider*, from which the movie was written, one sentence stood out to him that he wrote down. Here it is; read it carefully – “Our Koro was like an old whale

stranded in an alien present, but that was how it was supposed to be, because he also had his role in the pattern of things, in the tides of the future.” This is a true description of a Koro work. It is something from the past, stranded in the present which fails to match up, wanting and even requiring the past. But, this is good. It is like a conscience that will not go away, bridling us until we get to where we are supposed to be. And as Kyle later realized when he told me about this, this notable quote just happens to be on page 72 of the book!

Pai, as the Bride, was bone of Koro’s bone, and flesh of his flesh; she kept and fulfilled his laws in every regard. But, she was uniquely different from him as well. This is the quality that only the latter rain outpouring of the Spirit can bring. She is Koro, but she is also her distinct self.

Also, remember, the Bride comes out of the body. In other words, though she be separate from the body, she has a relationship to and with the body, and in time the two become one, as Koro and Pai became one. The Bride is not created, like Adam, wholly of herself, but her origin is from the rib of a Koro. (It is most revealing, and of obvious significance, and confirming, that the whale’s tooth looked in every way like a broad **rib**! Remnant Pai needed and received Koro’s “rib.”) Though the Bride is fashioned outside the body, there always remains that intrinsic legal and eternal bond. The Bride is not created out of the dust, of the earthy, as the body has been so fashioned, but it is taken to heaven to be made by Yahweh, just as the replacing garments of skin were made by Him.

In one regard, I believe Yahweh has already begun to pour out His Spirit on a Bride. In John 14:17, Yahshua spoke of this outpouring of the Spirit as the Spirit of truth. Later He said, “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come” (John 16:13). I believe the Remnant Bride truth we are seeing today is indeed the seamless inner garment of truth, an intimate “mantle” of truth that is being given to the Bride, the truth that sets her free. I do not believe that I could be seeing these things, were it not for the Spirit of truth revealing them. There are many times when I have not understood, and He has told me or shown me the answer. Plus, as was just stated, these truths are indeed seamless – unbroken truth that is supported and revealed throughout the Scriptures, even as we are seeing evidenced once again in this writing.

So, I take hope and encouragement that at least we might be receiving the water up to our ankles (Ezekiel 47:1-12). But He alone controls this, and all we can do now is to wait upon Him and to seek His face and to look to the heavens from whence comes the rain. We are to be ready watchmen.

What is our ultimate hope? Even as we considered in the preceding section, our hope is to defeat death and to ascend alive to the Father. This ascension was promised in a very special way in *Whale Rider*, and with this we close.

There was a part early in the movie that really caught my attention. When Pai was reunited with her father after several years of separation, she ran to him and leapt into his arms. But she did something here that was completely unnatural. When someone leaps to something or someone, it is a natural response to reach out their arms to grasp it or them. But uniquely, Pai did not do

this. Instead, when she leapt into her father's arms, she sweetly folded her hands and arms into her bosom, and he received her and held her and gave her an affectionate nose press, "face to face."

This unique gesture on her part takes place at the end of the movie as well, and once again entirely unintentional on the part of the producers. Quite evidently it was one more divine testimony.

As the one from whom she was named, Paikea, the whale rider who began their tribe, Pai, in the end, rides the same whale that he rode. There is a scene that shows her under water, riding on the back of the whale. She is performing this ride for an extended period of time, when finally she turns lose and drifts upward away from the whale until she is out of sight, as the whale continues its journey. From the camera location, it provides the sense that she is ascending.

When this scene takes place, one is not certain whether she is dead or alive; but she is indeed alive and survives to take her place beside her grandfather chief, Koro. But what takes place when she turns lose of the whale is quite remarkable and revealing. Just as she had folded her arms and hands into her bosom when she leapt into her long-separated but awaiting father's arms, when she ascended alive from the whale, once again she did precisely the same thing. Why? Because Pai was in testimony ascending alive to the Heavenly Father, from whom we have been separated for a long time, but who has eagerly awaited our coming, and will greet us "face to face." She was a picture of the second Remnant ascending to the Father. When you watch the movie, watch for this striking testimony.

This is what needs to take place soon. Yahshua said that when the Spirit of truth is sent, He will disclose to us what is to come. From all that we see evidenced from the Scriptures, the ascension of the Bride alive to the Father is indeed something that is to come soon, and is MUCH needed!

In the end, Pai's experience does indeed restore the people to the ways in which they had departed, and she says that they would keep going forth, all together, with all their strength. While this movie deals with a tribe and its own difficulties in facing the future, its message is true to the state of the church. The church is in darkness and needs a work that will lead it into the light, return it to the ways in which it was begun by Yahshua, and go forth, all together, undivided with one strength and one mind. This movie uniquely tells us of our hope for this – the whale and its ascending rider, Pai.