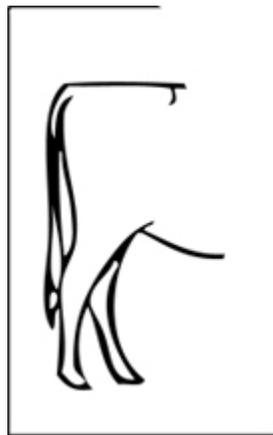


THE PROMISE

For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds. Truly I say to you, there are some of those who are standing here who shall not taste death until they see the Son of Man coming in His kingdom (Matthew 16:27-28).

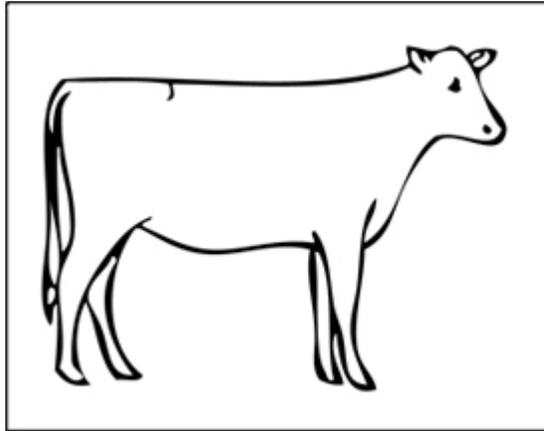
The question should arise from reading this verse - Was this promise fulfilled? We read here that Yahshua declared to His disciples that some of those standing there with Him when He made this statement would not die before they saw Him return to this earth to rule and reign in His kingdom, returning to this earth in the glory of His Father with His angels to recompense every man according to his deeds. Did this happen? The obvious answer is - No. All of the disciples but John died prematurely. So, was Yahshua's promise a false claim? On the surface, it certainly appeared to be. He did not set up His kingdom as expected; He did not return in the glory of His Father and recompense every man according to his deeds. So, what is the outcome? What went wrong? Why didn't the kingdom come as Yahshua declared? The answer is - because of a breach!

Let us consider a picture to illustrate this. Let's say I promised to draw for you a picture of a cow. In your mind you know what a cow looks like, so you have certain specific expectations of what this picture will look like. So, I go off and draw for you a picture and return with this:



"What did you give me?," you might ask. "You promised to draw for me a picture of a cow. I don't know that this is a cow. The tail looks like a cow's tail, and so do the legs; but how do I know for sure this is a cow? Where is the rest of the picture?"

Well, when I went away, I did in fact draw for you a picture of a cow - a complete cow. But as I returned, the picture was rent in two and this is what remained. I'll have to go get the rest of the picture. So, I go and return with the remainder of the picture. Placing them together we see the full original drawing - a completely intact cow.



Now, the separation of the picture into two parts did not nullify the promise. Certainly it delayed it and produced a bit of confusion and questioning; but in fact, the picture was complete, only it was temporarily separated. Once the two parts were united together, the original complete picture could be seen. It could thus be said here that there was a temporary breach in the picture. The complete picture did in fact exist, only there was a breach or temporary separation in its complete presentation.

This is what took place in the kingdom of God, thus explaining why Yahshua would make such a forthright promise, yet in fact we not see at the beginning its fulfillment. Yahshua said that there were those standing there with Him who would not die until they saw Him coming in His kingdom in glory, recompensing every man according to his deeds. But they did die! Thus, does their death nullify the promise? Is the "picture," if you would, incomplete? Indeed the "picture" is incomplete, even as the picture of a cow's rump could hardly be considered a picture of a cow. The first portion was an in-part picture, awaiting completion when the remaining portion was to be added. Equally, when Yahshua said that there were those with Him who would not taste death until they saw the Son of Man coming in His kingdom, it must be expected that that promise has been delayed. There has been a breach in the promise!

There must therefore be a part of the "picture" or a work ahead that has never taken place and must still be fulfilled, thus completing the "picture." This is exactly what this uncompleted promise reveals. Since Yahshua made such a clear promise that was never fulfilled, it must be expected that **something took place to delay that promise**. What did in fact take place was a breach in the kingdom of God in which an imperfect, defiled period followed which separated the original promise from the fulfillment - the "picture" was rent!

Defiled and imperfect Christianity which man has known for 2,000 years, can in no way be considered the perfect kingdom of God which men and women at the time of Yahshua anticipated. Because of His teachings and from reading the Scriptures, everyone at that time [anticipated that He would soon set up His kingdom](#) and reign here on earth. But, what transpired did not unfold as they anticipated. Instead of Yahshua reigning, it was not long before corruption and error crept into the kingdom. This corrupt period was in

no way the perfect kingdom that He was to bring about; thus, a breach occurred which interrupted and separated the work He came to set up. The work that we see in Christianity in no way fulfills the kingdom that Yahshua would bring. Christianity is in fact a breach or delay period in that work. **The kingdom Yahshua will bring will indeed be marked by the promise He made to the disciples - you will not see death until you see the Son of God come in His kingdom. There must be those who will fulfill the promise made to His disciples and not die.** When Yahweh begins another work which picks up where the "picture" left off, we will know this by His calling out a people who will not die, but rather be caught up alive into heaven to be glorified with Him in incorruptible bodies. When this occurs, Yahshua's promise will be fulfilled.

If Christianity is in fact the breach and certainly not the fulfillment of the promised kingdom with Yahshua reigning, then who or what is the fulfillment? Even as in our example there was a breach or period in which all that was visible was only a portion of the drawing, so men still wait for Yahweh to perform a special work which will be the remaining part of the "picture." Again, Christianity cannot be the conclusion of the work Yahshua initiated. There must be another work, and this work will be produced by a latter rain outpouring of the Holy Spirit that will complete what He began and promised, quickly bringing His promised return.

Will this happen, and will the parts of the "picture" be brought together again? Every indication from the Scriptures is that the second part will soon occur and the two parts will most certainly be united.

If what is presented here is to happen, we must see in the Scriptures patterns of the very things we have spoken about. Teachers and writers go to great lengths to show that Yahshua was foreshadowed in the Scriptures - as the Passover lamb, as Melchizedek, as the rock in the wilderness. Yahshua even pointed out that His appointed work was seen in Jonah or the serpent on the standard. Any significant work that Yahweh is going to do will equally be foreshadowed in the Scriptures. Now for a most important statement. If in fact Yahweh has ordered the kingdom of God so that there is a unique beginning, immediately followed by an extended breach period, and then culminate with the completion of the originally begun work, then we should see replete examples that pattern or foreshadow these very events. And this is exactly what we find!

FORETELLING PATTERNS

Not only are these revealing examples frequently found throughout the Scriptures, but each of these examples while revealing the same pattern, also reveal different or unique aspects associated with the work Yahweh will do. For example, we have said that the period between the two promised works is a breach or delay period. This is one of the unique elements seen in our first example. (In each of the following examples, points will

be touched upon which either have been covered in previous writings or would require much more elaboration in order to fully develop or prove the point. It is a great disadvantage to only touch upon these examples here when so much more could and needs to be said. Be that as it may, we must limit our comments on each example.)

One of the most often cited foreshadowings of the bride of Christ is when Abraham sent Eleazar, his chief servant, to get a bride for his son, Isaac. Teachers commonly draw upon this account to show how the Holy Spirit (Eleazar means, God is helper) is sent to find a bride (Rebekah) for the Son of God (Isaac). What teachers fail to perceive here is the significance of the fact that Eleazar was sent specifically to the city of Nahor to get the bride. What does Nahor mean? It means - piercing. So, considering this most significant foreshadowing of Yahshua and His bride, we see that the Holy Spirit is sent to "piercing" in order to get the bride. Without great elaboration, we find that the body of Christ church must be pierced in order to obtain a bride from it. This is exactly what is seen in Adam. In order to obtain a bride for Adam, he had to be put to sleep, his side was equally pierced, and out came a bride. In this most fruitful first example, we see a very unique testimony of the two-part "picture" of what will in fact be this bride for Yahshua. Let us look at it further.

We find that Nahor is actually the name of two men. Nahor is the name of Abraham's brother, but it is also the name of Abraham's grandfather. We find then that Nahor begot Terah (Abraham's father), who begot Nahor (Abraham's brother). Thus we see:

Nahor ---> Terah ---> Nahor

We already know what Nahor means - piercing. What does Terah mean? His name means - lagging behind or delay period. Thus we see laid out for us this prophetic testimony:

Piercing ---> Delay period ---> Piercing

Through this testimony we begin to understand who the bride of Yahshua is. She is the two part "picture" - the one who has the subject promise - with the breach or delay period in-between - Christianity.

How is this bride formed? What makes her unique from Christianity? She is the product of the two outpourings of the Holy Spirit called the former and the latter rains; and she comes out of the body of Christ. These two great works of the Holy Spirit will provide the bride for Yahshua. Where do we see a testimony of these two outpourings and their resulting works? In many places, but one of the most vivid testimonies is found in Zechariah 4. Here we find once again the pattern of a two-part work separated by the breach period of Christianity.

Before looking at this though, let us lay a foundation for what we will see in this chapter. In the book of Revelation, we find the church identified as seven golden lampstands - one

for each of the seven churches. In Zechariah 4, we see the same testimony of the church, but in this case there are not seven golden lampstands, but instead we find one golden lampstand with specifically seven spouts. Once again we see the church, or more specifically Christianity. But in Zechariah's vision, we find a more complete testimony. Not only is there the seven-spout lampstand, but also on each side of it, both on the right and the left, are two olive trees. Thus again we find the subject pattern:

Olive tree ---> Lampstand ---> Olive tree

In this pattern is not only the identification of the central breach period or Christianity in the seven-spout golden lampstand, but also, most revealing, we find a specific testimony concerning the origin of these two "olive trees." Zechariah asked the angel what the two olive trees were, to which he answered - they are the "two sons of fresh oil." What did we just say concerning the formation of these two works, but that they are the product of the former and the latter rains? Here we find a clear testimony to these two fresh outpourings of the Holy Spirit at the beginning and at the closing of Christianity, by the identity of these two trees as specifically the "two sons of fresh oil." The Holy Spirit is often identified as oil, and it is in fact the two fresh outpourings of that Fresh Oil in the former and latter rains that will create or establish these two works. And once again we see these two outpourings separated by Christianity, the seven-spout lampstand.

Son of fresh oil ---> Christianity ---> Son of fresh oil

Let us now consider yet a third revealing example. Have you ever pondered the question of who or what it is in 2 Thessalonians 2:6 that has the power to restrain the "man of lawlessness"? In the New American Standard, verse six reads - "And you know what restrains him now, so that in his time he may be revealed." But let us translate this passage and the verse following more literally, and see what they render. This translation can be confirmed in any Greek Interlinear. They read:

6. And you know what the thing restraining is, so that in his time he may be revealed.

7. For the mystery of lawlessness is already at work; only the restraining one will do so until it comes out of the midst.

What is this "restraining one" that must come out of "the midst" in order for the lawless one to be revealed? If we have a question about the Scriptures, then surely the Scriptures have the answer. If we want to know what this "restraining one" is, then we can get some idea if we find a pattern for it within the Scriptures. Many people say the "restraining one" is the Holy Spirit or the Holy Spirit in the church. But let us see what the pattern reveals.

If one wishes to know what the "restraining one" is, it should be valuable to examine the

testimony of anyone in the Scriptures whose name bears testimony to this authority; and this is exactly what we find in the name - Darius. Darius bears perfect testimony to this matter as this name specifically means - "restraining one." So, if we want to see what the "restraining one" is, let us look at Darius, the "restraining one."

Who was Darius? Actually, this name is equally held by two different men in the Scriptures, this time two kings. First, there was Darius the Mede who reigned as king in Babylon, immediately following the Medo-Persian overthrow of the Babylonian empire. He reigned for about three years, and was the king who was forced to throw Daniel into the lion's den. This is the same king who was reigning when Daniel prayed his prayer of repentance for himself and the people, having read Jeremiah's prophecy that the desolation of Jerusalem would occur for seventy years (Daniel 9). Following Daniel's prayer, Gabriel came to him and declared - "At the beginning of your supplications the command was issued, and I have come to tell you"

Darius the Mede was followed by the Persian king Cyrus, who reigned for nine years. This was Cyrus of whom in his first year of reigning issued a proclamation that he would rebuild the temple that was destroyed in Jerusalem - "He (Yahweh) has appointed me (Cyrus) to build Him a house in Jerusalem, which is in Judah" (Ezra 1:2). Following precisely seventy years of captivity, Zerubbabel under Cyrus left Babylon with an assembly of 42,360 people and returned to Jerusalem to begin rebuilding the temple. Cyrus' son, Cambyses, reigned for two years with his father; then following his father's death reigned for another six years. The total reign of this father and son was fifteen years.

Next to reign was another king from Persia who bore the identical name as the Median king. This next king was Darius I. Darius I reigned for 36 years. The rebuilding of the temple was prayed for by Daniel under Darius the Mede, then construction began under Cyrus. But like King David who was not allowed to build the original temple, neither did Cyrus build a house for Yahweh in Jerusalem as he had proclaimed. After building the temple foundation, for fifteen years (the identical number of years that Cyrus and son reigned) construction ceased. Then finally, construction resumed under King Darius I who issued a decree that no one was to interfere with the construction of Yahweh's house. Thus, though the work initially began under Cyrus, the temple was actually built under Darius I.

Let us lay out these three kings and their works.

Darius ---> Cyrus ---> Darius I

or

Daniel's prayer ---> Foundation laid but ---> Temple finally built
construction halted

Now let us get to the point of why we laid out all of this information. You will recall that Darius' name means "restraining one." Cyrus' name means "the sun" or "throne." Thus we have this prophetic testimony:

Restraining one ---> Sun/throne ---> Restraining one

Once again we see this "picture" of a work that is first initiated (this time in the prayers of Daniel), then there is a breach or delay period (despite the fact that a proclamation was issued and work began), and finally we see the actual completion of the work. This is exactly the pattern we have seen before; and the unique testimony we see here is that the "restraining one" is no less than the two-part former and latter rain works (or work, as the two are in truth one) that receive the promise to not die until they see the Son of Man come in His kingdom in Yahweh's glory, and recompense all men according to their deeds. These are the two works that are here shown to be separated by the ones who are in fact identified with many aspects of the worship of the Sun god, including worshiping on Sunday, but like David who preceded King Solomon (who as the prophetic two Remnants was twice anointed as king - 1 Chronicles 29:22 - and twice Yahweh appeared to him - 1 Kings 9:2), they were not allowed to build the temple. That right specifically belongs to the "restraining ones." The former and latter works of the Holy Spirit that precede and complete the church period, are in fact that which restrains the lawless one. When a last-days restraining Remnant is "taken out of the midst" of mankind and even Christianity (as a bride is taken out of "the midst" of the body), then and only then will the Son of Man come to restore His kingdom, and "the lawless one will be revealed." The former and latter rain Remnants are the two "Darius," the two-part "restraining ones."

These two Remnant parts are the ones who in fact build the true temple of Yahweh which He inhabits, while Christianity is forbidden. This is not a literal temple, but a people who, being the first to be born from above into incorruptible bodies, represent Yahweh in purity and truth (something which no one being born of this earth has yet been able to perform).

You may question whether genealogies or the order of reigning kings and the meaning of their names has any bearing on or provides any prophetic testimony to the works of Yahweh. But we can further demonstrate that clearly they do. Looking at the beginning generations of man, Steve Jones in his book *Secrets of Time* reveals Yahweh's prophetic message through the meaning of the names of these men. Following is a listing of the first ten men in the genealogy of Yahshua found in the generations up to Noah, along with the meaning of their names.

Adam	Earthly man
Seth	To place, replace
Enos	Frailty, flesh
Cainan	House (fixed habitation)
Mahalaleel	The praise of God
Jared	Descent
Enoch	Teaching, initiation
Methuselah	When he is dead, it shall be sent
Lamech	Powerful one
Noah	Comfort

Thus we see within these ten names the following encoded promise from our Heavenly Father:

Earthly man was placed in frail flesh as his fixed habitation. But the praise of God (Yahshua) will descend to teach or initiate. When He is dead, it shall be sent, the Powerful One, the Comforter.

Is there any question that Yahweh hides a special prophetic meaning in the names of men and the order of their birth, or even the order of kings? Indeed Yahweh speaks through these riddles if we have eyes to see and ears to hear. And this is exactly what we see when we consider the repetitive pattern of the two-part works of the Holy Spirit in the church, separated by the 2,000 year long breach of Christianity.

The Nahor ---> Terah ---> Nahor

The Darius ---> Cyrus ---> Darius I

The Olive tree ---> Lampstand ---> Olive tree

or

Piercing ---> Delay period ---> Piercing

Restraining one ---> Sun/throne ---> Restraining one

Son of fresh oil ---> Lampstand ---> Son of fresh oil

These repetitive patterns speak to us, confirming what Yahweh has been doing for 2,000 years, and gives some idea as to what He will do now at this pivotal point in time; and that is, to complete the "picture" and provide Yahshua's promise.

But these are not all of the testimonies we find relative to Yahshua's promise to His disciples and its final fulfillment. Other testimonies abound as to Yahweh's delay in fulfilling His promises, providing light upon how He will fulfill this promise of Yahshua. Let us look at another extraordinary example.

MOSES AND ELIJAH

In Exodus 33:18-23 we read of a promise Yahweh made to Moses per his request that Yahweh show him His glory. We will divide this promise into three clear parts.

"You cannot see My face, for no man can see Me and live!" Then Yahweh said,

1. "Behold, there is a place by Me, and you shall stand there on the rock;
2. and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by.
3. Then I will take My hand away and you shall see My back, but My face shall not be seen."

This promise was made to Moses before he made his eighth and final trip up Mount Sinai where he was there with Yahweh for forty days and forty nights without food or water. However, there is nothing in the account of this time that indicates Yahweh ever performed this promise to Moses. The account never records the occurrence of any such event, though it gives an account of Yahweh's dealings with him during that time on the mountain. Did it happen? We are not told it did; and frankly, considering the ways of Yahweh, I do not believe it did. I believe it was delayed. Certainly since the account is not recorded, this is true prophetically; and more likely it was the case in reality. Why do I say this? First, because of the unmistakable testimony of Moses as the first Remnant part of the two-part "picture." Like the first Remnant disciples who received the promise to not see death until they saw the Son of Man come in the glory of the Father in His kingdom, yet did not receive the fulfillment of that promise, even so Moses served as one who did not enter into the land Yahweh had promised, and undoubtedly did not receive the promise to see the glory of Yahweh as he requested.

The second reason it is evident that Moses did not receive the promise of seeing Yahweh's glory, is because without question there was another man who did in fact receive Moses' request at the exact location Moses would have received it. Who was this

man? He was Elijah. Let us look at this.

The mountain that Moses went upon in the wilderness was Mount Sinai. This mountain is also called Mount Horeb or "the mountain of God" (Malachi 4:4 and Exodus 33:6). In 1 Kings 19 we read of Elijah's flight from Jezebel, where he fled specifically to Mount Horeb, or in other words Mount Sinai. Elijah went to exactly the same mountain where Moses and the Israelites were led following their flight from the Egyptians. Elijah was therefore carrying out the same drama as Moses and the Israelites.

We read in verses nine and following the account of Elijah equally being led for forty days and forty nights without food or water (as did Moses) during which he entered into a cave. It is most important to note that **this was the exact cave or cleft Moses would have been in if Yahweh had fulfilled His promise to him**. On the true Mount Sinai in Saudi Arabia where the fleeing Israelites were led, there is only one cave on that mountain, and it is called by the local residents - Elijah's cave.

What happened to Elijah when he went into that cave? We will lay this out in the same three-part order which we saw in Yahweh's promise to Moses.

1. Elijah was told to "Go forth, and stand on the mountain before Yahweh" (vs. 11). This fulfilled Yahweh's promise that He would cause Moses to "stand on the rock" by Him. But instead of Moses standing there, it was later Elijah. Elijah in fact stood where Moses was promised to stand.
2. While Elijah was yet hid in the cleft or cave, we read - "And behold, Yahweh was passing by!" This is **exactly** what Yahweh told Moses that He would do next - "and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by." In the cave on Mount Sinai Elijah thus received the second part of the promise to Moses. Elijah was placed in the cleft of the rock while Yahweh passed by.
3. The third part of the promise, that Moses would see His back, is not so clearly lucid as the first two parts. Elijah did in fact come out of the cleft or cave (Yahweh essentially taking His hand away so he could see), and there the voice of Yahweh "came to him." Elijah received specific instructions from Yahweh, directing him in what to do.

We see then that this three-part promise to Moses was fulfilled, not in Moses, but in Elijah - being fulfilled in the exact location where Moses himself would have been, and equally during a forty day fast. Therefore, Elijah received the fulfillment of the promise to Moses. Why? Because Elijah was a prelude type, pattern. or one could even say an intercessor forerunner of the second-part work of the Holy Spirit that receives the promise(s) made to the first-part disciples.

This amazing prophetic tie between these two men is not limited to this occasion alone. These two represent the two-part Remnant that receives Yahshua's promise, and this unifying testimony occurs in at least two other occasions. The next unmistakably prophetic tie or common identity between these two men is evidenced in their departures from this earth. We know that when Elijah was caught up into heaven alive in a whirlwind, this took place on the east side of the Jordan River opposite Jericho (2 Kings 2). Most significantly, this was once again exactly where Moses died. Moses led the Israelites to this very area, and was instructed by Yahweh to go up on Mount Nebo "which is ... opposite Jericho" (Deuteronomy 32:49). There he was to "die on the mountain where you ascend." As once again these men's lives were to intertwine, this was the very place that Elijah sought out when he knew that he was to ascend alive unto Yahweh. Moses was instructed to ascend Mount Nebo opposite Jericho and die; while Elijah approached from the other side, crossed the Jordan opposite Jericho, and there at the same location as his forerunner he ascended into heaven alive. These two men are once again a clear picture of the two Remnants - the first died without entering the "promised land," the second enters and ascends alive into heaven.

A third and most significant prophetic testimony of these two men as the two-part promise-receiving Remnant is seen on the mount of transfiguration. Once again, who is it we find there now physically united together, being glorified with Yahshua, but the two Remnant testimonies Moses and Elijah? Here we find Moses, who was promised to enter the land but could not and died in the wilderness, and Elijah who in fact occupied the promised land, and even more significantly ascended alive into heaven. These two Remnant-representing men whose lives were at least twice united by their acts though separated in time, in the end were physically united as one witness, bearing testimony in the presence of Yahshua in His glory. It can well be said in this third testimony that the two parts of the "picture" were finally brought together into one united witness. These two men in their prophetic roles as the two Remnants separated by 2,000 years of Christianity, are a clear evidence of the uniting of these two Remnants when Yahshua is glorified upon this earth as King of Kings.

One final unique common bond between these two men is that both men's works were completed by a successor. Moses' works were completed by Joshua, while Elijah's works were completed by Elisha. In both cases, a two-part testimony prevailed, evidencing that it will be a two-part Remnant that is necessary for the promise of the kingdom to be fulfilled - the former and the latter, separated by a breach (even as the "chariot of fire and horses of fire" separated Elijah and Elisha).

Before departing from this, we should point out the repetition of this pattern even within this account of Moses and Elijah. You will notice that the three-part promise is, within itself, the identical pattern we have been seeing, the central breach being most clear. Laying the promise out in the same style as we have before, let us see what this example reveals.

Stand by Him on ---> Hide in the breach ---> Bring out of the cleft
 the rock or the cleft

Here the central breach is most evident. But of course the former and latter two-part works are also most revealing. While we cannot elaborate a great deal, it can be noted that the first Remnant stands by Him on the rock, while it is in fact the second Remnant that performs the work that leads to seeing Him. It is this second work that fulfills the promise made by Yahshua. Thus this promise to see His glory was actually a pattern for the church or the kingdom of God men have occupied while in earthly bodies.

This breach or delay period is often testified to in the Scriptures, and understandably so. It accounts for the longest work of Yahweh in the history of man. There has never been a longer period or dispensation by Yahweh; the patriarchs from Adam to Noah being the next longest, but falling short of 2,000 years. (From Adam to when Noah left the ark was 1,657 years. Abram was born 1,948 years from Adam.) Equally significant, these 2,000 years of Christianity have been the presence of the kingdom of God among men; similarly the first time this has occurred in the history of man. But additionally significant, we have here in this breach called Christianity a delay period in Yahshua setting up His more perfect kingdom with Him reigning here on earth. This is one of the problems with Christianity. Without the King here, as frequently declared in Judges, "every man does what is right in his own eyes." This, of course, has led to over 2,000 divisions (denominations) within Christianity or the body of Christ. And as Yahshua warned, a house divided against itself will not stand; and neither will Christianity. Its tenure is cut short to 2,000 years, thus ending the loooooong breach, as Yahshua completes through the latter rain the work He began under the former rain. Then the uniting of the two Remnant works in heaven with Yahshua (the two glorified Moses and Elijah works on the mountain with Him) will result in the repairing of this breach - both the uniting of the two Remnants, as well as providing healing and cleansing for Christianity, the breach.

As an added testimony to these two former and latter works, separated by the breach of Christianity, let us look at one of the most revealing testimonies to this. While there is so very much more we could draw from this following account, we will limit our examination to its basic message.

TWO MORE TESTIMONIES

In Genesis 38 we read an unusual interruption in the otherwise chronological account of Joseph. This chapter contains the account of the birth of Judah's three sons, but by-in-large deals with Judah's handling of Tamar's marriages to two of his sons, his refusal to provide her to his third son, and her ultimate birth of twins via Judah himself - a most peculiar account. The birth of these two sons and, once again, the meaning of their names

adds one more vivid testimony to the pattern we have already seen.

At the close of the chapter we read that during the birth process one of the twins "put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, 'This one came out first.' But it came about as he drew back his hand, that behold, his brother came out. Then she said, 'What a breach you have made for yourself!' So he was named Perez. And afterward his brother came out who had the scarlet thread on his hand; and he was named Zerah." Let us lay this out.

Zerah put out his hand and ---> Perez was born ---> Zerah was born
received the birthright

Thus, to simplify this we can reduce it to the following:

Zerah ---> Perez ---> Zerah

Now let us repeat this order, but this time use the meaning of their names. Zerah's name, we find, means - light. While the meaning of Perez's name is just what we find here - breach. Thus we have the following:

Light ---> Breach ---> Light

As we said, this is a most revealing type or foreshadowing of the pattern we have already seen in so many other accounts. But this foreshadowing clearly identifies the middle Christianity period as precisely a breach, while the two Remnants are identified as light. This is the light seen in the prophetic account of Moses and Elijah on the mount of transfiguration. Moses, Elijah, and Yahshua all emanated light. They were in fact the Zerah, as seen in this revealing testimony. What, we ask, could be more revealing; and as one more testimony in what seems to be an almost endless string, what could be more confirming that in fact the two Remnant "lights" are separated by this "Perez," this breach? To Christianity we join in saying - "What a breach you have made for yourself!"

There are many, many other examples which could be cited, some giving testimony to only the former and latter rain Remnants, others giving evidence to breach Christianity alone. For example, in these two Remnants we find the first not receiving the true kingdom as promised, while the second does. This is seen in the closing of Song of Solomon. In chapter 8, verses 8 through 10 we read:

"We have a little sister, And she has no breasts;
What shall we do for our sister
On the day when she is spoken for?
If she is a wall,
We shall build on her a battlement of silver;
But if she is a door,

We shall barricade her with planks of cedar.
 I was a wall, and my breasts were like towers;
 Then I became in his eyes as one who finds peace."

The first believers under the former rain were the "little sister" who had "no breasts;" in other words, they did not have the ability (the breasts) to bring forth the perfect kingdom (the milk). They too could not bring the return of Yahshua; they were not the Elijah, thus they were not a door. If they were, they would have been "barricaded with planks of cedar." Yahshua could not return to set up his kingdom through the first Remnant apostles and believers. The kingdom He will set up will be through the older sister whose "breasts were like towers." This is the second Remnant formed by the latter rain. They will see Yahshua, and in His eyes will find peace.

Thus in these two sisters we find the two Remnants - the former who have the promise but cannot bring it forth, and the latter who will bring forth the promised kingdom.

SUMMARY AND CONCLUSION

In summary, let us list the testimonies we have seen in this brief writing. In each case we will limit ourselves to listing only the testimony given in the meaning of the person's name, or its application.

<u>Former Remnant</u>	<u>Christianity</u>	<u>Latter Remnant</u>
Piercing	Delay period	Piercing
Son of fresh oil	Christianity	Son of fresh oil
Former rain		Latter rain
Restraining one	Sun/throne	Restraining one
Moses		Elijah
Stand by Him	Hide in the breach	Bring out to see
Light	Breach	Light
No breasts		Towering breasts

Clearly we see from these replete foreshadowings a pattern defining a two-Remnant work which is separated by a breach period. This two-Remnant work is initiated with the promise of being a kingdom which would bring the return of Yahshua as reigning king in which He would recompense all men according to their deeds, a kingdom in which men would no longer die, yet 2,000 years later find its promised completion in a work that is placed under an anointing of the Holy Spirit as was the former interrupted work. The center 2,000 year period is a breach separating these two works, a delay period before the kingdom of God will in fact be that which Yahshua promised.

We will close this writing by examining what we find to be a continuing and highly confirming testimony seen in the genealogy of Yahshua. We have already noted from Steve Jones' work that the meaning of the names of the first ten men beginning with Adam and ending with Noah, clearly tell the story of man's problem with the flesh, the death of Yahshua, and sending the Holy Spirit. With this salient message encoded within the first ten men in this most important genealogy, would it not be expected that the remaining genealogy would equally reveal the continuing works of Yahweh? And this is exactly what we find! Yahweh's message does not end with Noah. Even as the flood brought an end to the old and the beginning of the new, so we see encoded in the names of the next generations the new work Yahweh will perform, precisely as we have discussed.

The first ten men in this genealogy record the beginning works of Yahweh - man's problem with the flesh, Yahshua's death, and the sending of the Holy Spirit. In the next twenty-nine generations from Noah's son Shem to Melea, four generations after King David, we find the very message we have seen in the pattern addressed in this writing - a first Remnant, followed by a breach, which separates the former Remnant from a latter second Remnant. Other details are revealed here as well. Let us now look at this most revealing account. Beginning with Noah's son Shem, we find the following genealogy and the meaning of their names.

Shem	Renown, shining
Arphaxad	Providential regeneration
Cainan	Fixed habitation
Shelah	Rest, petition
Heber	Passing over
Peleg	Dividing
Reu	Companion
Serug	Interwoven
Nahor	Piercing
Terah	Delaying, lagging behind
Abraham	Source of a multitude
Isaac	Laughter, joy
Jacob	Bring to an end
Judah	Praise Yahweh
Perez	Breach
Hezron	Enclosed
Ram	Lifted up

Admin	Uncertain meaning; possible derivation of Adam, or earthly man
Amminadab	People of liberality
Nahshon	Prophet
Salmon	Covered
Boaz	Power
Obed	Laboring, serving
Jesse	Strength, upright
David	Well-beloved
Nathan	Gift
Mattatha	Gift
Menna	Reward
Melea	Fullness

This is a long list of names; but actually there is an equal number of names remaining before reaching Joseph, Yahshua's earthly father. Thus the message we find in the above listed names is only a portion, a paragraph one might say, within what we find to be a chronological account of the works and plans of Yahweh (even as we saw in the first ten names). While we could provide the next ten names that follow Melea and end with Joshua, along with the message that their names reveal, we will limit ourselves in this writing to the above twenty-nine names. (The added ten names interestingly reveal Yahweh's ensuing dealings with breach Christianity.) Let us now place together the meanings of the above names and see what message they reveal. In order to retain the continuity of the encoded message, we will restate the phrase found in the first ten names.

Earthly man was placed in frail flesh as his fixed habitation. But the praise of God (Yahshua) will descend to teach or initiate. When He is dead, it shall be sent, the Powerful One, the Comforter.

The shining providential regeneration (the first Remnant) who continue in their fixed habitation (which is the problem), knowing rest and petition, will be passed over, dividing the companions that are interwoven together (the two Remnants). Piercing the delay period (the body of Christ) will bring forth a multitude who will know laughter and joy, bringing to an end the curse on man to the praise of Yahweh. Thus the breach will be enclosed or repaired when the Remnant are lifted up to heaven from earthly man. These will be a people of liberality and abundance. They will prophecy, being covered with power (as the covered bride; the precise message of 1 Corinthians 11:5 & 10), laboring and serving in strength, upright. They are the well-beloved (the bride), receiving the double portion gifts of God, rewarded according to God's fullness!

This is a highly revealing and most significant account concerning the divided two Remnants, and Yahweh's plans and purposes regarding them.

By understanding the application of this most important pattern, which is the subject of this writing, along with other supporting testimonies such as this encoded message found in the genealogy of Yahshua, we can begin to understand how Yahshua's promise to His disciples was not fulfilled as expected, but delayed to be fulfilled some 2,000 years later by those who would once again be under the fresh anointing of the Holy Spirit - the latter rain. This is the Elijah second Remnant, who receive the Moses first Remnant promise.