

# TABERNACLES PENTECOST, 2008

For the last fourteen years, and now in my fifteenth, my quest has been to receive the latter rain. In June, 1994, the Holy Spirit came upon me and began showing me the wonderful truth concerning the two-part Remnant—the two sons of fresh oil as presented in Zechariah 4. I will never forget when I read that chapter during that time, thinking—How can anyone therein deny the certainty of the two-part Remnant?

Another thing that was equally certain was the critical necessity of the latter rain. By the very nature of what these two olive trees are—the “two sons of **fresh oil**”—it was obvious that we had to have a Pentecost experience like unto the first Remnant—the fresh oil, the outpouring of the Holy Spirit. Yahweh showed me at the very outset of that time, on June 11, that what He did at the beginning of the church, He would do again at the end. That was an INCREDIBLE revelation that began this journey. And the one event that set the first Remnant apart from all other works and gave them their highly unique success was Pentecost.

Yahshua told His disciples, “behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high” (Luke 24:49). Quite obviously, we too have to have that same power clothing us. Without it we are just as impotent and ineffectual as they previously were, and as incapable of bringing forth Yahshua as the Elijah as Mary would have been. “The angel answered and said to her, ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you’ (Luke 1:35). This we **MUST** have.

By the end of August, my family and I left everything and moved to Washington state with one great expectation—Pentecost in June, 1995. When that day arrived, it was just our family tarrying, holding out to the end of the day at sunset in hopes for His Spirit, but He did not come. We were so devastated that we all slept in the living room together, the entire family. That next morning I went on a walk just as the sun was rising, numb with pain. In that walk, Yahweh spoke to me in a very small voice that I was not wrong. But quite obviously, something was not right.

Over the coming years others joined me in this hope, but it eventually cost me the loss of my family—they could not endure and pulled away in unbelief. In 2003, several of us gathered at my home in Washington to hold all things in common, in hopes of the latter rain. They came at Passover, and we committed to waiting upon Yahweh to Pentecost. But once again there was no latter rain. During the entire day of Pentecost I laid prostrate on the living room floor like a dead man, knowing that it was my only hope of making it through the day. Afterwards, I did not even want to live, and made plans that would have been my destruction, but Yahweh sent a way of escape and I took it.

Other Pentecosts came and went with no expectations, and certainly no outpourings. But I knew there was only one hope for the Bride, one essential element and experience—the latter rain.

When we moved to Washington, on one of the first mornings after arriving, Yahweh spoke to me that I was a Rizpah (2 Samuel 21:10), and was to sit on the rock with sackcloth until He poured out water from heaven on me. That rock with sackcloth has been very hard. But I wait for that water from heaven—the promised latter rain.

In 2005 I made yet another move, this time alone, relocating to Salem, Missouri. Soon after arriving, Yahweh began to reveal some incredible truths that were essential for the Bride. He began showing us the Millennial Calendar, and most importantly the necessity of adding a Pentecost to Tabernacles. (You can read about the latter at [Trumpets, 2005, page 4.](#)) Recently a dear lady sent me a link to an article about Pentecost, of course the Pentecost relating to Passover. My reply was direct. I have no interest in Passover's Pentecost. I, for one, have suffered death and pain over that day for too many years. It is a feast and work that is in the past, has been fulfilled already, and led to a 2,000-year/two-loaf leavened work. For 2,000 years that ongoing work has effected death, and according to the testimony of the first Pentecost (Exodus 32:28), would bring another 1,000 years of death if it is not cut short.

While the first Remnant received the former rain at a Passover Pentecost, it became obvious that the second Remnant's latter rain must come on a Tabernacles Pentecost. In contrast to a Passover Pentecost, a Tabernacles Pentecost leads not unto death but unto life and the creation of the new heavens and new earth. Therefore, in response to what we were learning, on December 25-26, 2005, we gathered for the first ever Tabernacles Pentecost, and that under the Millennial Calendar. You can read about that gathering at [Tabernacles Pentecost, 2005.](#)

Did we then finally get what we so desperately needed? Unfortunately, no. In fact, its "failure" was, once again, very painful. There is no way to gauge the pain that comes from this little book that is sweet to the mouth, but so very bitter to the stomach. When I was a boy, while harvesting pecans one day I ate so many that my stomach hurt so bad for so long that I prayed I would die. Those little scrolls were sweet to my mouth, but so bitter to my stomach that I did not want to live. I can only wonder if it was a foreshadowing of what I would suffer later.

In mid-2007, Yahweh then showed me another critical truth—the necessity of the flip. Tabernacles had to become the first of the year and not death-effecting Passover ([The Revelation of the Millennium](#)). Therefore, we changed from the Millennial Calendar, which was still a death-effecting Passover-first calendar, to the Tabernacles-first [New Millennial Calendar](#). Once again we assumed that since we saw these things, it was time to effect the change. So, on January 2-4, 2008, we gathered in hopes of the latter rain. The results? There was no latter rain, but this time for me there was no pain. I had done all I could do and made plans to go to truck-driving school.

But Yahweh was evidently not finished with me. I flunked! During a simple stress test I made a joking comment to a man named Mark, which had the effect of elevating my heart rate to the exact rate I could not exceed. That was February 9.

When I came back home, I began writing and publishing news releases. Two new writings were also written, as well as [Our Hope In 2008](#), which I would suggest you read. Then we began [Remnant Bride Radio](#) and the [Remnant Bride Weblog](#). But in May of that year (2008), we realized that we had actually been one year early with the flip. You can read about this in [Our Hope In 2008](#). That realization then opened the possibility that, indeed, 2008 could be the year that we receive the latter rain—the hope and purpose for which I have lived for fourteen years. I urge you to read these links to fully understand these matters, as my purpose here is to quickly traverse them.

This brings us to where we are today. When I wrote the lady concerning a Passover Pentecost, I told her that the only Pentecost I can focus on is the Tabernacles Pentecost on December 26, 2008.

After all these years and so much pain and loss, why do I even keep going on? Maybe the sweetness of these truths in my mouth makes the bitter stomach worth it. This is in fact very true. The marvels and wonders of what I see cannot be compared or even traded for anything else, anything. But also, from what I see, there is no other hope for either man or the church than the latter rain clothing the Bride with power. Certainly, 2,000 years of Christianity have been an abominable failure, and they would continue to fail for another 1,000 years if given the opportunity—the third son of Judah would die as well (Genesis 38).

Neither do nations have the answers or the solutions. In fact, they are part of the problem. There is only one hope, and that is the Elijah who turns the wrath of Yahweh and restores all things. That is our hope. Thus, the latter rain is CRITICAL and wholly worthy of unceasing pursuit, no matter what the cost, no matter how bitter the stomach may be. As long as there is hope for this, for it we must reach. There is no other hope for man.

For fourteen years I have paid a bitter price, even as Jacob labored for Laban fourteen bitter years in order to receive Leah and Rachel. This is now my fifteenth year, and Luke 3:1-2 gives me hope. Here we read:

Now in the fifteenth year of the reign of Tiberius Caesar, . . . the word of God came to John, the son of Zacharias, in the wilderness.

Let us lay out these names and their meanings.

Tiberius: good vision  
Caesar: hairy  
John: Yahweh is gracious  
Zacharias: Yahweh is mindful

All of these are rather direct in their meaning, except for Caesar, hairy. Hair, as we address in [Coverings](#), represents glory, even the glory that covered Adam and Eve in the Garden. It is the glory that is given to the woman, the Bride. And, it identifies Elijah. In 2 Kings 1:8, Elijah is identified as “a hairy man with a leather girdle bound about his loins.”

Therefore, if we place the meanings of these names for the names themselves, we have the following:

Now in the fifteenth year of the reign of good vision Elijah, . . . the word of God came to Yahweh is gracious, the son of Yahweh is mindful, in the wilderness.

It is indeed my hope that in this fifteenth year of this Bride work whereby my vision has ever increased—and I hope is now sufficient for the time—the word of Yahweh God is coming to me in His graciousness, mindful of us and our desperate need. And I trust these truths we have received of late are being and can now be fulfilled—the Trumpets, October 16 flip, and the latter rain at Tabernacles Pentecost, December 26, 2008.

## TWO PENTECOSTS

Over the last fourteen years as I continually pondered this matter of Pentecost and the latter rain, there were three items that I could not resolve, one that caused me great heartache and disappointment. You will find this to be the case when you read the past writings, as these were discussed.

We know that there has to be a latter rain, as the former has indeed already taken place. These two separate rains are clearly stated in the following passages:

“They do not say in their heart, ‘Let us now fear Yahweh our God, Who gives rain in its season, both the **early** rain and the **latter** rain, Who keeps for us the appointed weeks of the harvest.’ ” (Jeremiah 5:24).

So rejoice, O sons of Zion, and be glad in Yahweh your God; for He has given you the early rain for *your* vindication. And He has poured down for you the rain, the **early** and **latter** rain as before (Joel 2:23).

One of the most compelling and revealing passages regarding the latter rain and its clear timing is Hosea 6:1-3. We have continually noted in these writings that Yahweh afflicts the church for 2,000 years, and would do so for another 1,000 years if He did not establish the Elijah and cut these days short. This Elijah work thereby requires the latter rain, with the outcome that we ascend alive, even as we see set forth in these verses:

“Come, let us return to Yahweh. For He has torn *us*, but He will heal us; He has wounded *us*, but He will bandage us. He will revive us after **two days** (2,000 years); He will raise us up on the **third day**, that we may **live before Him**.

“So let us know, let us press on to know Yahweh. His going forth is as certain as the dawn [following 2,000 years of darkness]; and He will come to us as the rain, as the **latter** rain sent upon the earth.”

Thus we specifically see that the latter rain is at the culmination of the two days, 2,000 years, wherein He has wounded us. And as stated here, knowing Yahweh is indeed the Bride’s pursuit. This is what has driven me for more than fourteen years, and is why this writing is being made available. And as noted at the opening of this section, trying

to discern the timing and fulfillment of the latter rain offers some perplexing questions. Let us consider three.

First, the former rain came on a Passover Pentecost; so can we expect to receive the latter rain on the same feast? Second, one of the testimonies of the latter rain seems to be the water that comes out from under the eastern gate in Ezekiel 47. That water is first a trickle that is on the soles of the feet, then to the knees, then to the loins, then deep enough in which to swim. In its continuing course, the leaves of the trees provide healing and it flows into the sea and heals it. So then is the latter rain a gradual outpouring?

In contrast, the third question is, maybe the latter rain is a sudden mighty endowment of power, as was the case in the former rain. This is testified as well in 1 Kings 1:32-40 where Solomon was anointed king at a spring called Gihon. (Gihon is also one of the four rivers that flowed from the garden of Eden.) "Gihon" means "bursting forth," and this was precisely the effect when Solomon was anointed there—from out of obscurity he was suddenly king, causing his brother's presumptuous banquet to abruptly come to a halt.

What then are the answers to these questions? To begin with, the latter rain absolutely cannot be associated with a Passover Pentecost. Here are some of the reasons.

First, a Passover Pentecost is already spent, having effected the former rain. That work overshadowed the first Bride and brought forth the body of Christ, Christianity.

Second, as testified in numerous ways, the church was supposed to receive 3,000 years. What would be the outcome of those 3,000 years? There are many evidences showing they would effect death. One evidence is the three hours of darkness that compelled Yahshua to declare from the cross, "My God, My God, why have You forsaken Me?" These 3,000 years would be the same certain death testified if Judah had given Tamar to his third son. And relative specifically to this examination of Pentecost, in Exodus 32:27-28 we find a clear and direct testimony of what a Passover Pentecost brings—on the first-ever Pentecost, 3,000 were killed. This is the promise that is associated with this Passover Pentecost—3,000 years of death. And, this was affirmed on that Pentecost when 3,000 were added (Acts 2:41).

Another testimony of this death is set forth in Leviticus 14. First though, we know that the dove is a type of the Holy Spirit. When Yahshua was baptized by John, we read that "the Holy Spirit descended upon Him in bodily form like a dove" (Luke 3:22). This is the same type we find when Noah sent out the dove after sending out the raven—again, the Holy Spirit. In Leviticus 14 there are two birds that were used in the cleansing of the healed leper. The first was slain over an earthen vessel over running water, the same water testimony at Yahshua's baptism. The second bird was dipped into the blood of the first bird and then released alive.

Here we see the two outpourings of the Holy Spirit. The first outpouring, the first bird, effected death, which has been ongoing for 2,000 years. Remember, the entire work of the church thus far has been under that first bird, that first Pentecost. It is two loaves of leavened Pentecost bread that, like that first bird, cannot ascend to the Father—it could not be offered as a burnt offering.

In contrast, the latter outpouring, the latter bird, does not die but ascends alive. Therefore, it is quite clear that these two Pentecost works, these two birds, are distinctly different, and the latter rain CANNOT be associated with the death work of a Passover Pentecost. This holds true with any effort by the first Remnant or Christianity, as well as seeking to receive the latter rain on that specific feast day. I know this all too well.

This point is exceptionally important to realize, and begs two very important questions. If the former rain was obligated to a specific feast, does it not speak that the latter rain would equally be obligated to a specific feast? And if the former rain was evidenced by an identification with the Jubilee number, fifty, then is it not evident that the latter rain would have the same identification?

One evidence of this is found in 1 Kings 18:4 and 13 where Ahab's steward, Obadiah, told Elijah, "Has it not been told to my master what I did when Jezebel killed the prophets of Yahweh, that I hid a **hundred** prophets of Yahweh by **fifties** in a cave, and provided them with bread and water?"

This is as strange a statement as Esther's request for a second wine banquet (Esther 5:1-8), both passages looking to the same thing—the two outpourings of the Holy Spirit. But notice in the testimony related by Obadiah to Elijah that there were two fifties. Here we see the two Pentecosts, two fifties that produce a ten (Yahshua) at the nations level (100).

But, there cannot be a Pentecost unless there is something that gives the testimony of fifty days, again a Jubilee of sorts. "Pentecost" actually means "fiftieth," so how can there even be a Pentecost without a count of fifty? This event cannot be on an ambiguous sliding scale like Christianity's totally fallacious floating of Daniel's-seventy-weeks tribulation period. It is as tied to a fifty as was the former Pentecost.

Christianity said that they had the latter rain beginning in 1948—the Latter Rain Movement. But if that was the latter rain, the second fifty, then where was that count evidenced? Do they have an ambiguous sliding scale on their Pentecost latter rain as well? The fact is, that movement was only a continuation of the former rain that is a leavened shortfall that leads to death—their last-effort attempt to effect the kingdom and Yahshua's return. But the participants in that movement are now either dead or facing death.

The evidence is that there must be a feast other than Passover that is to be fulfilled, one that cannot be associated with death, and with it must be the testimony of waiting fifty days—a Pentecost. From all I have seen, this feast is the new-heavens-and-new-earth-building feast of Tabernacles. And as addressed in [Trumpets, 2005, page 4](#), a Pentecost must be added to that feast in order to make it complete—it needed a third part, a body, in order to be alive.

In fact, close examination of the feasts reveals that there is only one place where a count of fifty can be added in like manner. Dedication, or Hanukkah, is an added feast, but it is a straight eight days. Purim is an equally added feast, but it is only a two-day feast. The only feasts that were set forth by Yahweh at the exodus were Passover and its Pentecost, along with Tabernacles. The pattern of Passover is a 1 – 7 – 1, Passover –



Unleavened Bread – Pentecost. This is the same pattern of olive tree – lampstand – olive tree found in Zechariah 4—the breach of Christianity separating the two Remnant.

On the other hand, Tabernacles is a 7 – 1 pattern, Tabernacles and the great eighth-day holy convocation. Therefore, the only place to add a fifty in all these feasts, and in fact even begs for the addition of a fifty, is to add the essential promise-fulfilling ninth to Tabernacles—the latter-rain Pentecost! Thus the completed pattern would be 7 – 1 – 1, with the testimony of the uniting of the two Remnant. (This is, of course, the pattern of the revealing 7 – 1 – 1 trips up Mount Sinai as well, and the 7 – 1 – 1 presidents of the U.S., the seven dying in office.) Therefore, Tabernacles Pentecost is the sole possibility for the latter rain.

## TWO TESTIMONIES

Our first question is now answered regarding Pentecost, which begs the next two questions. How then could Pentecost be evidenced—as a gradual flow as were the waters coming from under the eastern gate, or as a Gihon, a bursting forth? As we have noted and questioned, there are both testimonies. The difficulty we had in the past was trying to determine which one might be fulfilled. But with both testimonies present, the more obvious answer is that both are fulfilled. Let us begin with the waters from the eastern gate.

Based on what we have seen, it seems evident that the waters coming from under the eastern gate began in 1994 when the Spirit came upon me and began revealing these marvelous Bride truths. “Feet” speak of kingdom rights, and it could be said that I received the kingdom rights at that time. And quite significantly, the Holy Spirit came upon me on a Jubilee, 120 Jubilee waiting periods from the fall of Adam and Eve ([Appendix 10](#)). (There were 120 in the upper room, pointing to this day.)

To understand the water to the knees, we will look at Elijah in 1 Kings 18 where we see the same pattern. In verse 42 we read, “Elijah went up to the top of Carmel; and he crouched down on the earth and put his face between his knees.” Prophetically and intercessorally, what is it to crouch down and place one’s face between their knees? It is the same as Yahweh saying that He would place Moses in the cleft of the rock and he could not see (Exodus 33:22). It is the same as Jeremiah being instructed to place a linen waistband in the cleft of the rock, it thereby becoming worthless (Jeremiah 13:4-7). It is the same as wrapping the dead body of Christ in linen and placing it in the cleft of a rock (Luke 23:53). Clearly, the face between the knees is the breach period of the body of Christ. This would be true with the water to the knees as well.

Therefore, the fourteen-year period from 1994 to 2008 was the water to the knees—an intercession for the body of Christ, my own breach period. Remember, the Spirit came upon me for a week and a half in 1994, but then was removed from me, creating a breach. Also, fourteen years are the number of years that Jacob had to labor in order to receive his two-part bride, Leah and Rachel—seven years for each one. [Seven](#) is of course the [mark of the beast](#) that has been on Christianity for 2,000 years, or two days. The two seven-year periods I experienced would represent that 2,000-year cursed

period. Thus, the “face between the knees” and the “water to the knees,” both speak of the period of the body of Christ, the breach.

What then is next? The water that is up to the loins. This too was testified by Elijah, as we read in verses 43-46 of 1 Kings 18. After his servant “came back the **seventh** time,” attesting once again to the end of the mark-of-the-beast period, and reported that there was a cloud as small as a man’s palm, Elijah came out of his breach and rose to his feet. The drought-breaking rains came, he girded up his loins, and outran Ahab to Jezreel.

This is undoubtedly where we are now—the water to our loins, the girding up of the loins, even the latter rains. Based on 1 Peter 1:13—where we are instructed, “gird up the loins of your mind”—this would speak of beginning to understand things more clearly and being prepared for action. This is also when the hand of Yahweh came upon Elijah, giving him the supernatural power to beat Ahab in his chariot in their race to Jezreel.

Thus we see that the waters from under the eastern gate have been flowing since 1994 in ever-increasing amounts. At some point these waters have to take us to the place where they are deep enough in which to swim. Undoubtedly, this is when we ascend alive, insomuch that swimming is when your feet leave the land, this earth.

And by the way, it is evident that the waters coming under the eastern gate when it is closed implies that it is not time for this water, which is indeed the case, or for Yahshua’s return. Remember, the Tabernacles eighth-day water and Yahshua’s return are not supposed to come for another 1,000 years. But, Yahweh has to stack the eighth day on the seventh and bring the water early, from under the closed gate, preparing for Yahshua’s triumphal entry.

So how does a Gihon fit into this? Obviously, “Gihon” is sudden—a “bursting forth.” As we have said, this is quite different from the testimony of an ever-increasing river. In contrast to the waters coming under the eastern gate, in contrast to Elijah’s like testimonies, Gihon evidences the true latter rain. But also evidenced by Elijah, this latter rain in fact comes at the girding up of the loins, after the water to the knees and at the water to the loins. It is seen in 1 Kings 18:45 when Elijah had come out at his breach, as we read: “In a little while the sky grew black with clouds and wind, and there was a heavy shower.” Let us now turn to 1 Kings 1 and consider this account concerning Gihon and Solomon’s establishment as king.

It is quite interesting that as Solomon was anointed king, his older brother, Adonijah, was holding a banquet honoring himself as the next king. And quite relevant to the present time, he had a Pentecost fifty men to run before him, and the people were saying, “Long live King Adonijah.” Those fifty men testified of the latter-rain Elijah that prepares the way, even those who in like testimony prepared the way for Yahshua’s entry into Jerusalem (Luke 19:28-40).

Meanwhile, Bathsheba was before David, reminding him that the kingdom was promised to her son, Solomon. David affirmed his vow to her and had Solomon taken to Gihon. There he was anointed with oil, a trumpet was blown, and the people cried, “Long live King Solomon.” The rejoicing was so great, it says that “the earth shook at their noise” (1 Kings 1:40).



Clearly, the contest here is between the Latter-Rain-Movement Adonijah body of Christ, and Yahshua Himself. To understand all of this more fully, let us first consider an important and revealing testimony—the spring, Gihon. We will then tie all of this together.

There are two things that make Gihon exceptionally prophetic and relevant, particularly for today. First, Solomon is a clear type of Yahshua. He follows David, who could only prepare to build the temple but could not build it himself. In like manner, Yahshua follows Christianity, which has the same restrictions. Solomon was called the son of God and his throne was to endure forever (1 Chronicles 22:10). Yahshua is the fulfillment of Solomon—the Son of God who builds the temple of Yahweh and His throne will endure forever. Therefore, Solomon’s anointing at Gihon is relevant to Yahshua coming as King.

But keep in mind, Yahshua’s first coming was as much a “failure” as Solomon. His throne did not endure, what He built was corrupted and torn down, and when He left, there followed an immediate breach—His kingdom was split. Was all of this from Yahweh? It was as much from Yahweh as was the breach of Solomon’s kingdom, as He declared to Rehoboam, “this thing is from Me” (2 Chronicles 11:4). So what is the solution? Another coming, another Gihon.

It is revealing that Solomon was anointed king two times (1 Chronicles 29:22). In like manner, there must be a second anointing of Yahshua as king, and as you will see, this is in fact testified in Gihon. So to repeat ourselves, the first point is: Solomon’s anointing at Gihon is relevant to Yahshua coming as King.

The second exceptionally prophetic and relevant testimony concerning Gihon is its unique way of reappearing 2,000 years later in the Millennial reign. How can this be? We will briefly answer this, but you can go to [Shelah and Clay of Spittle, page 7](#) and see not only a more in-depth analysis, but also helpful graphics.

Gihon is a spring that is located on the southeast side of Jerusalem. After Solomon, King Hezekiah sealed off the area and redirected the waters into an underground tunnel known today as Hezekiah’s tunnel. Those waters follow a serpentine course for almost 2,000 feet that takes them once again to the surface at the Pool of Siloam. So what is so significant about this?

When you look in a concordance at the Greek word “Siloam” (#4611), you find that it directs you to the Hebrew form of this word, “Shelach” (#7971), which is also the word “Shelah” (#7975). Thus we find that the Pool of Siloam spoken of in John 9, is the identical pool found in Nehemiah 3:15 where it is called the Pool of Shelah. Siloam and Shelah are one and the same.

Again you ask, so what does this have to do with the latter rain? We will get there. In Romans 2:28-29 we read, “For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But he *is* a Jew which is one inwardly.” In like testimony, we read in Hebrews 7 that the priesthood that is in Yahshua is not through Levi, but a Melchizedek priesthood through Judah—“For *it is* evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning priesthood” (vs. 14). Therefore, if you want to know what happens to the church that is founded in the

tribe of Judah, then all you have to do is go to Judah himself and see what testimony Yahweh set forth.

We have alluded to the fact that Judah had three sons. These were the product of his marriage to a cursed Canaanite; therefore, the sons were a mix—half blessing, half curse. Judah provided a wife, Tamar, for his first son. We are told in the Book of Jasher (45:23 and 16:11) that Tamar was the granddaughter of Melchizedek. With this unholy union of the Melchizedek priesthood with the cursed mix, Yahweh killed Judah's first son. Then, according to Yahweh's laws, Judah gave Tamar to the second son. But the same happened—he too was killed by Yahweh. This left one son remaining, and Judah knew that if he gave Tamar to him, he too would be killed. Thus, Judah refused to do so.

So what testimony do we see here regarding this priesthood—the church—that is derived from Judah? The same thing we see in these two sons, evidenced as well in Zechariah 13:7-9 and Hosea 6:1-3—the first two parts, 2,000 years, of the church are cut off and die. And if Yahweh did not do something different at this point, the third part would be killed as well. “Unless the Lord had shortened *those* days, no life would have been saved” (Matthew 24:22 and Mark 13:20). Yahweh CANNOT give the Tamar, the Melchizedek priesthood, to the third part of the church, or they would be killed by Yahweh as well. It is equally a cursed mix—the holiness of Yahweh God placed in cursed flesh men.

Seeing now that this third “son” of Judah, this third part of the church, cannot be given the Melchizedek priesthood, then what is the solution? Even as Judah himself had to bring forth offspring through Tamar, so Yahshua must come and do what the church has failed to do for 2,000 years. And, the testimony of that work is given at the Pool of Siloam. As we have seen, the Pool of Siloam is the Pool of Shelah, and what took place at Gihon speaks of the hope we have in the third-part Millennial reign. Why do we say this? Because the third son of Judah was **Shelah**.

The Pool of Siloam/Shelah is the prophetic third part of the church, the Millennial reign. So what then does it speak that the waters of Gihon take a serpentine course underground for nearly 2,000 feet and resurface in a pool that bears the name of the third-part Millennial reign? The answer is rather obvious. It speaks of the second anointing nearly 2,000 years later that makes the Solomon king—the coming of Yahshua to build His temple and set up His throne that will endure forever. And once again this is a Gihon, a sudden bursting forth of an event that surprises those who thought they would rule and reign—Adonijah Christianity with their Passover Pentecost leavened two-loaf work.

Solomon is unique among the kings of both Judah and Israel in that he came to reign while his predecessor, David, was still king. Why this unique exception and testimony? Because the true Solomon, Yahshua, must come and reign while the sick and impotent body of Christ is still here, as was David. Again, He comes before His time. He cannot wait until the body of Christ third-part dies.

And what pressed David to make Solomon King? Impetuous and overconfident Adonijah with his Elijah fifty forerunners. This is the same today. The product of the Latter Rain Movement—Charismatic, Pentecostal, name-it-and-claim-it, money-hungry

Christians—act like they are reigning and are having their own banquets and celebrations. But they are about to have their deceptive Adonijah parties interrupted because of these antics—by a Gihon!

Therefore, we see clearly attested here that this Gihon, this bursting forth at the anointing of Yahshua, must reoccur in the third-part Millennial reign—Shelah. When does that period begin? We reveal in [Shelah and Clay of Spittle, page 4](#) that the Millennial reign began at Passover, 2004. Read that writing to understand this important timing.

Gihon was an event that took place 2,000 years ago with Yahshua's coming as the Lamb of God. He was even heralded as king as He rode into Jerusalem (Luke 19:38, John 12:13-15). But, that Gihon had to fail—Yahshua was too early, before the time (Matthew 8:29). He had to fail even as Solomon's reign failed and resulted in a breach. The waters of Gihon had to disappear, go underground into Hezekiah's tunnel for 2,000 years in a meandering serpentine course—the breach period when Satan is cast down to the earth and takes legal headship over the church. But that breach period is now completed and the waters of Gihon must burst forth once again in third-part Shelah—the Millennial reign.

## GIHON TODAY

We have now answered the three questions posed earlier. One, the latter rain cannot come under or on a death-effecting Passover Pentecost, but on a new-heavens-and-new-earth-creating Tabernacles Pentecost. Two, the waters that come under the eastern gate have been flowing since 1994, the 120<sup>th</sup> Jubilee, and those waters are now up to our loins. Speaking of that 120<sup>th</sup> Jubilee, Noah's flood began following a 120-year waiting period (Genesis 6:3). Three, the latter rain per se is a Gihon, a sudden event that catches people by surprise, bursting forth and interrupting those who think they have the right to reign.

But this now leaves us with even more questions. Considering that Elijah must prepare the way for Yahshua, how does Gihon affect the Elijah? Also, the upcoming Tabernacles Pentecost is December 26, 2008. What might we expect could take place on that day? Do we gather again as they did on the Passover Pentecost when 120 were together? Let us now consider these valid questions.

I was talking with Chris Meier, co-host of Remnant Bride Radio, about this recently, and here were the options. Would Yahweh call us together for a gathering as on the first Pentecost and pour out His Spirit upon us? One brother noted that in that first work, Yahweh called together and then disbursed. Therefore, would then the second Remnant be a flip of that? Would He pour out His Spirit on the disbursed Bride and then call us together? The third option was, would He pour out His Spirit upon me on that day, and the Bride work would ever increase from there. For example, Yahshua was anointed with power, then He called together His twelve and gave them power and sent them out. Later, He did likewise with the seventy-two.

Recently one morning I awoke considering this latter possibility. I discussed this with Chris and here is what seems to be evidenced. In 1994, the Holy Spirit came upon me

for a week and a half. That would have been the last week and a half in June. At the end of that time, Yahweh's abiding power was removed from me. During it I needed only four, and even sometimes two, hours of sleep a night. When the Spirit was removed, my body wilted like a wilted plant. I had no strength and needed a full nights sleep once again.

In order to explain this further, let us look at another revealing and relevant testimony. In Genesis 8, we find that Noah first sent out the raven, which did not return. Next, he sent out the dove. She returned, but brought nothing. He then sent her out a second time, and she came back with an olive branch. Finally, he sent her out a third time and she did not return. In [The Waltz of Life](#), we find that Yahshua comes to this earth four times in order to establish His kingdom—building the temple. As you will now see, each of those requires a Gihon, being clothed with the Holy Spirit.

The first time He came was at creation, where He walked with Adam. During that time Adam and Eve were clothed with Yahweh's glory, His power. When they sinned, that clothing, that power, was removed and they placed fig leaves on themselves to cover their nakedness. Those were replaced with animal skins provided by Yahweh. And even as the raven was released first, in like testimony darkness preceded creation. The Hebrew word for "raven" is "oreb," which means "dusk or darkened." This name obviously comes from their black color.

What did Yahweh get from this first release of the Holy Spirit that clothed Adam and Eve in power? The same thing Noah got when the dove was released the first time and returned—He received nothing. They sinned and death separated them from Him and His Garden.

When Yahshua came the second time, He came in the power of the Holy Spirit, evidenced when "the Holy Spirit descended upon Him in bodily form like a dove" (Luke 3:22). And keep in mind here that the raven, Elijah, John the Baptist, preceded Him as well and even baptized Him. And before He left, He told His disciples, "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are **clothed with power from on high**" (Luke 24:49).

The clothing that was on Adam and Eve was placed on the first Remnant. What did Yahweh get from this second release of the dove? An olive branch—the olive-tree first son of fresh oil. That olive branch is testified to in Revelation 6:9—the souls that were underneath the altar. They are the first Remnant olive branch that has been taken into Yahweh's ark, the first bird of Leviticus 14 that died. And once again the clothing of the Holy Spirit was withdrawn from man—a repeat of the Garden.

What then is next? The third release of the dove that abides. This is where we are now—the fulfillment of the promise of Yahshua in second Remnant Luke that we would be clothed with power, but this time to be sustained. The Holy Spirit will clothe the Bride, and as the second bird of Leviticus 14 we will ascend alive to receive our immortal, incorruptible bodies. The Holy Spirit will then become our very life. Our red blood that speaks of Satan will be replaced with His life that comes from above and no longer from below, of this earth.

You now see the pattern and fulfillment of the release of the dove three times, each time

effecting being clothed by the Holy Spirit. Having laid this out, let us now return to the question of what Tabernacles Pentecost on December 26 might hold.

First, we see that there is always a raven that precedes the dove. This was the case in creation—the darkness that covered the deep. And as we noted regarding Yahshua's second coming to be the Passover Lamb, there was a raven—John the Baptist. Is it not obvious then that there must be a raven work that precedes and prepares the way for Yahshua's third coming to rule and reign—the fulfillment of that which failed 2,000 years ago? In fact, though John was a raven in type, he clearly stated that he was not Elijah (John 1:21). Thus there must be an Elijah, a man, who is the raven that precedes Yahshua.

As addressed in [The Soul, page 4](#), and other writings, the Elijah in fact occupies the office of Yahshua until He comes. You will notice that John the Baptist was baptizing in the Jordan, and when Yahshua came into His ministry, He picked up with doing the same (Matthew 4:17, John 3:26-30). When that took place, John decreased and Yahshua increased. Why? Because John was occupying Yahshua's office, but as the Elijah.

This is even moreso the case when the true Elijah begins to prepare the way for Yahshua's triumphal return. He is actually in His place, in His office. So what does this mean for us now? It would mean that Gihon, the bursting forth of the Solomon reign, would begin with the Elijah. Let us return to the personal account I was sharing.

You will recall that the Holy Spirit came upon me in 1994 for a week and a half. It was an extraordinary time; and when He left, my physical body wilted. The morning when I awoke considering all of this, I realized that my life was following the same pattern of the three doves. The week and a half the Spirit was upon me, was in like testimony to the year and a half that the Holy Spirit clothed the first Remnant. Therefore in like manner, by the Holy Spirit coming on me and beginning to teach me these truths, Yahweh secured another olive branch—me. I then died and entered into the breach—the little book became bitter to my stomach.

So I asked myself, when would the Holy Spirit have come upon me the first time and got nothing? For several years as a young man I attempted to live a right life but failed. Then in 1971 I went to a charismatic church that was experiencing the Latter Rain Jesus Movement, and responded. In the privacy of my home I asked to be baptized in the Holy Spirit, and in a peaceful way did indeed receive that baptism. It gave me the power I had to have to walk a life I had theretofore been unable to do. But also, I was called into the ministry and rejected it for the "security" of a degree, thereby losing seven years of my life. Clearly, the dove got nothing in that first release.

Now what? The dove came in my life the first time in 1971 and got nothing. The second time the dove was sent out in 1994 and Noah received an olive branch. This gives me hope that the third time the dove is sent out in my life the Holy Spirit will remain and I will be clothed with a power that neither leaves nor diminishes. As with Yahshua and His third coming, I need for the Holy Spirit to come and clothe me with power and not leave me as before.

What then might take place on Tabernacles Pentecost, December 26, 2008? Will the Holy Spirit Gihon come upon the company of the Bride? It appeared to me on that



morning as I pondered these things that Gihon would begin with me. Why? One, as Elijah I am in the office of the Solomon, and it only makes sense that Gihon would be on that office—the bursting forth of the Solomon reign. Two, I have already experienced the first dove in 1971 that yielded nothing, and the second dove in 1994 that provided Yahweh an olive branch. It is evident that a Tabernacles Pentecost on December 26 would afford the coming of the third dove that would remain with me. This is indeed my hope.

But there is another reason for this hope as well, and we will be brief here. When Chris and I were talking, we discussed another evidence that the Holy Spirit would come upon me on that day. These were the experiences that took place in the important Trumpets and Tabernacles that have preceded this Pentecost.

As addressed in some of the recent [Remnant Bride Radio](#) broadcasts, events took place during the 2008 Trumpets and Tabernacles feasts that were hopeful. Before these days approached, we were hopeful that something would occur that would strengthen the Bride-whole and be evidenced in a public way, but that was not the case—they were not a Gihon. Instead, they were events that were all relevant solely to myself. But as Trumpets drew closer, I realized that something had to occur that was in relation to Satan and me individually. I had wondered before that a flip might occur on the financial scene, but the flip that had to take place was between me and Satan, and that is precisely what took place—I had to become Satan so that the serpent could turn back into the rod (“[Satan Comes to Salem, and He’s Me!](#)”).

When Tabernacles came, once again the events were relative to myself, and once again testified to the place of Satan. On the morning just before the first day of Tabernacles (the day begins at sunrise in the New Millennial Calendar), when it was still dark, I was awakened with Satan in the room asking me two questions. I went back to sleep and was awakened a second time while it was still dark, and this time Satan was screaming in an agitated way, as I did on Trumpets, somewhere to my left as I lay on my back. Again I went back to sleep. A third time I was awakened, but now it was daylight, thereby being Tabernacles. But instead of Satan’s voice, I was awakened by the rattling of a doorknob to my left, and whoever was doing so was clearly locked out. Obviously, it was Satan, now locked out. And, he was now behind me, on the back side of my home. This was in clear contrast to when I had seen him in front of my home only days before this (“[Satan Comes to Salem, MO](#)”).

Other events took place during that time, but the final thing we will mention here is that on the eighth great day of Tabernacles, when the promise given by Yahshua was that out of our innermost being will flow rivers of living water, Yahweh awoke me just before sunrise and revealed to me the marvelous truths that are addressed in [The Waltz of Life](#). Indeed, out of my innermost being flowed rivers of living water.

When Chris and I talked about this matter of me receiving Gihon on Tabernacles Pentecost, he pointed out that everything about Trumpets and Tabernacles was relative to me. Thereby, he concluded that it would only make sense that Tabernacles Pentecost would be the same. I had actually considered this as well that morning, but Chris brought it up on his own. We will watch and see what Yahweh does.

Now for one final relevant matter of interest here. When the Holy Spirit came upon me



in 1994, it was during the last week and a half of June. That means that from June, 1994, to June, 2008, would be fourteen years—the breach. Yet obviously the Holy Spirit did not come upon me in June, 2008. For one, there had not been the flip; and two, it was not Tabernacles Pentecost. From the end of June to the end of December when Tabernacles Pentecost occurs, is almost exactly six months to the day. Therefore, from the time the Holy Spirit was removed from me, to Tabernacles Pentecost, is fourteen years and six months. There are testimonies of six-month differences or delays, including John the Baptist’s ministry for six months, as well as one given to Chris at that time. Thus a breach period of fourteen years with a six month delay is reasonable to consider.

Also, there is another pattern worth noting here. We have seen that Jacob labored seven and seven years for his two brides. If he had labored another seven years it would have prophesied the three cursed periods of the church—7 – 7 – 7. But even as Yahweh cannot give the church the third cursed part, cutting their time short, so He cut short Jacob’s labors to twenty years (Genesis 31:3). Jacob told Laban, “These twenty years I have been in your house; I served you fourteen years for your two daughters and six years for your flock” (Genesis 31:41). Thus we see seven years for a wife, seven years for a wife, and six years for the flock—7 – 7 – 6. You will notice that the two are alike and the third is different. I may be reaching, but there might be a similarity in my seven years and seven years for the two-part Bride, and six months for the latter rain. Both are 7 – 7 – 6 patterns, with the first two similar and the third dissimilar—the third cutting short the curse.

Again, we will watch and see what Yahweh does in the days ahead. We can seek to understand and to receive, but He alone is the One who can fulfill these things.

## PENTECOST AND THE SIGNET RING

During Tabernacles, someone asked me if there were any types that indicated that a signet ring could be given in those opening feast days from Trumpets to the great eighth day. Frankly, I had hoped that that would take place, but the reality was that I knew of only one testimony in the entire Bible that ties the signet ring to a feast—the transfer of the signet ring from Haman to Mordecai via a Pentecost. However, at that time I did not want to consider something as far away as Tabernacles Pentecost, but hoped for something that was at hand to strengthen us. But in fact, on Trumpets I ended up standing in the place of Satan and throwing a signet ring. So you might ask: What is the signet ring anyway? What does it mean to have that ring?

Recently one morning I awoke and saw for the first time what the signet ring is. Of course it represents having the authority of the king. That is what it is in the natural, and would carry over into the spiritual as well. But the best testimony of a ring is in Ezekiel 1 where we find the wheels within the wheels. In verse twenty we read, “Wherever the spirit was about to go, they would go in that direction. And the wheels rose close beside them; for the spirit of the living beings *was* in the wheels.” Evidenced here is that the wheels within the wheels are the Holy Spirit. Thus the encircling signet ring is the authority and power of the Holy Spirit.

This is confirmed in Tamar as well (Genesis 38). When Judah called to have her burned to death, she sent him three things that delivered her from that death—his signet ring, cord (obviously from his waist), and staff. What then delivered this one from death who brought forth in type the church that is in Judah? The authority of the Holy Spirit (the signet ring), the office of the prophet (the cord), and the office of Yahshua (the staff). Thus we see again the great necessity of receiving the authority of the Holy Spirit, delivering us from death. All three of these are essential today.

So what is the testimony of the signet ring and Mordecai? First, you will see that, once again, the ring is the authority to deliver from death. This is the authority that was lost by Adam and Eve in the Garden, and the same authority lost by the first Remnant in the repeat of that Garden—both were cast out of the Garden and died. Let us now briefly consider this account in the book of Esther.

We cannot go into all of the prophetic testimony regarding Esther and her touching the head of the golden rod. To examine the great significance of that, read [A Lesson From Intercession, page 4](#). What we want to focus on here is the transfer of the king's signet ring and the feast it points to.

First though, we know that Esther made a most unusual request. Upon gaining the right to a wine banquet with the king and Haman, and even being offered up to half of the kingdom, Esther did not expose Haman's ill plans, but instead asked for a second wine banquet. This she was granted, and it was at that second wine banquet that Haman was exposed. Certainly you can see the former and latter rains here where Satan is not exposed and he and death not dealt with until the latter rain.

At that latter-rain wine banquet, Haman's fate was sealed—he was to be hung on a gallows for which he had built to kill Mordecai. Here is where we see a specific feast tied to the signet ring. That gallows was fifty cubits high (Esther 7:9), the number of Pentecost. And why would Haman/Satan not believe he could kill a Mordecai on a Pentecost? He did so to the first Remnant, and has done so to Christianity for 2,000 years. But this Pentecost will be different. This will not be a death-effecting Passover Pentecost, but a life-effecting Pentecost that has the authority to kill him who has had the power of death for 2,000 years (Hebrews 2:14, the tense actually being "has," present tense). Satan will be killed on his own gallows—a Pentecost.

It is here that Mordecai received the king's signet ring. "The king took off his signet ring which he had taken away from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman" (Esther 8:2). Thus we see relative to Pentecost that the King's signet ring, the power and authority that is invested in the King, is taken from Satan and given to a man—the Elijah. He is then set over the house that once belonged to Satan and is given to the Bride Queen. And once again, the transfer of that ring was made by virtue of a Pentecost. And we note, that ring was used to seal a decree delivering the sons of Judah (again, the church) from death. Thus we have hope that the Elijah Mordecai will receive the King's signet ring via Tabernacles Pentecost. This is the like testimony of being clothed in power, the promise of Pentecost.

## GETTING A NEW WINDSHIELD

In the blog posting on October 29, 2008, titled "[Tabernacles, 2008](#)," I related that knowing what the future holds is like driving a car down a road with your front windshield painted over. All you can see is out your side windows—where you are—and out your rearview mirrors—where you have been. You have hope of where you are going and what will be ahead. You even read and see the promises of what lies ahead. And you read in the Scriptures what others have done in like courses that speak about this journey it seems you are on. While you do all these things and drive by faith and seek to know the ways of Yahweh, the fact is you are limited to seeing clearly in only two directions—where you are and where you have been. Having written about that, I had a recent experience that encourages me that I have a new front windshield, that I might now be seeing things more clearly.

Of course this is the promise we see in that which was spoken to Moses when he asked to see Yahweh's glory (Exodus 33:18-23). In fulfillment of that promise, it is the hope we see in Elijah when he came out of the cleft of the rock and Yahweh told Him what He was about to do (1 Kings 19:13-18). I hope that is what we are seeing now regarding Tabernacles Pentecost. Let me share this encouraging and quite remarkable experience.

Recently, I had to get a state inspection on my pickup. The place I usually take it to could not get to it until later that afternoon at 3:30. I did not want to wait, so I took it to another place. They flunked me, and one of the items was a faulty front windshield. It had a crack in it. But what they did not know was that on rare occasions, if the sunlight was just right on that windshield, it was just like the painted one mentioned here—I could not see out of it. In fact, recently that happened. Therefore, that windshield testified to the very thing I have been speaking about.

I called around locally and the price for a replacement was going to be about \$225. A Bride lady here in town suggested I call the larger town nearby and compare prices. I did so and they gave me a price of exactly \$147 and no cents. No, they did not round it off; it happened to come to exactly \$147. And, they would even come to my house and install it. I agreed and they were to send someone out the next day, in fact the man lived here in Salem.

I told the Bride sister about the good price and immediately she saw its relationship to the writing I had just given her to read. The price of \$147 was precisely the numbers of the stacked Millennial reign addressed in [The Waltz of Life](#)—1, 4, and 7!

1 2 3 4 5 6 7 8  
 1 2 3 4 5 6 7 8  
 1 2 3 4 5 6 7 8

What we see in that writing is that Yahweh stacks the fifth day on the fourth and brings a people up the mountain to Him, establishing them into priesthood in immortal, incorruptible bodies. Likewise, He stacks the eighth day on the seventh and brings Yahshua's return early, along with the water that flows from one's innermost being. This is where we are right now in Yahweh's timing—the conjunction of the 1 – 4 – 7.

When the lady pointed this out, I then told her that the name of the glass company that was going to do the work was King Glass. I also noted that the reason I went to the place that flunked me was because the other shop could not get to me until 3:30, the first time I had ever experienced a delay from them. Of course 3:30 is three and a half, the number of years of Yahshua's ministry on this earth.

The next morning I received a call from the installer, Josh. He was on his way over. When he arrived I asked him if his name was actually Joshua? Indeed it was. Of course Joshua is actually Yahshua. "How long have you been installing car glass," I asked, and not trying to be prophetic, but hoping I had someone who knew what they were doing. "Four years," he replied. As noted in [\*The Waltz of Life\*](#), on what day did Yahshua consistently make His appearance? On the fourth!

So here I had Yahshua from King Glass who lives in the city of Salem (Jerusalem) come to my house in his fourth year and install a new windshield in my Elijah raven-black pickup for \$147 so that I could now see clearly and pass inspection. And the other inspection place could not get to me until 3:30. And, I had just written about the windshield testimony, the very problem my truck had. As Chris noted later, the chance of all these immensely relevant facts uniting together so completely went beyond happenstance. And by the way, just five days before this, Chris took a vehicle in for service and the cost was \$147.72.

So what is my hope? I hope I am seeing things clearly, as testified here. I hope the water that flowed out of my innermost being on the eighth day of Tabernacles revealing the 1 - 4 - 7, attests to the water He is going to bring more fully in this conjunction day of 1 - 4 - 7. I hope those waters begin as a Gihon on Tabernacles Pentecost, December 26, 2008.

Is this testimony foolish? Well, it is as foolish as Yahweh attesting to the outpouring of His Spirit by Noah sending the dove out three times. The fact is, that was as common as a windshield being installed, and far less detailed. It is as foolish as many like prophetic testimonies in the Scriptures that were nothing but common at the time, yet they wonderfully prophesy. Did the Gadarenes, or was that the Gerasenes (depending on the gospel), come out and marvel at the prophetic testimony of the 2,000 swine going to the sea? No, they asked Yahshua to leave. It is as foolish as Yahweh having a law that you cannot cook a kid in its mother's milk. It is as foolish as in Matthew Yahshua told the disciples to not take a staff or sandals, and in Mark He told them to take them. All of these foolish things and more prophesy. And if we have eyes to see what they mean, we are all-the-more informed and equipped.

## [SHELAH/SILOAM](#)

Tabernacles Pentecost will undoubtedly not be a big boom on the earth, but a beginning. The celebration may be moreso in heaven. But if we are right, it will change the world. When Solomon was made king, it says that the earth shook with the noise of their rejoicing (1 Kings 1:40). It is hard to imagine that they literally shook the earth, but it is not so hard to see the latter rain effecting that kind of impact, especially, of course, with Yahshua's literal return. But something must take place that marks the beginning

of a dramatic change. In the account regarding Solomon and Adonijah, Adonijah and his company of people were immediately and wholly impacted. But obviously it will take some amount of time for Adonijah Christianity to be likewise impacted, realizing that they do not have the right to reign. These things will take time to unfold, and the Scriptures evidence we have three years.

Speaking of Christianity, what does it mean when Yahshua said, "do you suppose that those eighteen on whom the tower in Siloam fell and killed them were *worse* culprits than all the men who live in Jerusalem? I tell you, no, but unless you repent, you will all likewise perish" (Luke 13:4-5)? Keep in mind, Siloam/Shelah, here addressed as a tower, is not the latter rain per se, but the third part of the church where there would be no flesh saved if it was not cut short (Matthew 24:22 and Mark 13:20). This third part would receive the same fate as Shelah if Tamar had been given to him—death. It would be the third "woe" spoken of in Revelation 11:14, which gratefully never took place ([The Great Tribulation, page 9](#)). It is the great and terrible day of Yahweh that is cut short because He sends Elijah (Malachi 4:4-6, and [The Great Tribulation, page 4](#)). This period would be the continuation of Mystery Babylon Christianity, with its Tower of Babel that it vainly builds to reach up to the heavens. This is the tower of Siloam that comes down in that third-part Siloam/Shelah period.

You will notice that the fall of that tower killed eighteen. Why eighteen? Quite significantly, only six verses later that same number is used again. In verses ten through thirteen we read:

And He was teaching in one of the synagogues on the Sabbath. And there was a woman who for **eighteen** years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all. When Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness." And He laid His hands on her; and immediately she was made erect again and *began glorifying God*.

The number eighteen speaks of bondage, attested to in Judges 3:14 and 10:8 as well. This has certainly been the state of the church for 2,000 years. It has been in bondage to Satan and this Satan flesh, and would continue in such bondage and the fate of sin and death unless Gihon takes place.

The woman's fate of being bent double is the same posture Elijah was in—his face between his knees. Can you imagine this woman's agony of having to stay in that position for eighteen years? How would you feel if you had to experience that? But the fact was that she was an intercessor for the body of Christ period that has its face in the breach for 2,000 years, a fate that Yahshua identifies as the work of Satan. Remember, the face between the knees is the same as the linen loincloth being in the cleft of the rock and becoming worthless. It is the same as Yahshua's linen-wrapped body being placed in the cleft of the rock. The 2,000 years of the church are in fact death, the testimony that this woman was in bondage to for eighteen years. It is a fate that is related to the serpent who was cast down to the earth when the Rod went back to heaven—the office of the Rod turned into a serpent. The source of this woman's face-between-the-knees fate was clearly assigned to Satan, as Yahshua said:

"And this woman, a daughter of Abraham as she is, whom Satan has bound for



eighteen long years, should she not have been released from this bond on the sabbath day?" (vs. 16)

You may object that Yahweh put such a sorrowful intercession on this woman, but such is the price of intercession. And the fact is, and you do not realize how bad it is in Yahweh's eyes, this is the very fate He has afflicted on man for 2,000 years. What that woman lived through for eighteen years, is how Yahweh sees the last 2,000 years of the church. As Hosea 6:1 states, for two days "He has torn *us*, . . . He has wounded *us*."

And very importantly, you will notice that her deliverance came on the sabbath, the third-part Shelah, the very day we take hope in right now. Here again we see testified the deliverance that is brought on the third day when Yahshua comes and labors on the sabbath. As further stated in Hosea 6:2, "He will revive us after two days; He will raise us up on the third day, that we may live before Him." This is the very thing this woman experienced. When Yahshua laid His hands on her she rose up, came out of her breach, free from her bondage to Satan. This is the day of Shelah/Siloam when Satan can finally be bound. As testified by this lady, this is the day we get our face out of the breach, out of the death and blindness we have suffered for 2,000 years. Let us now repeat this passage concerning the tower of Siloam.

"Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were *worse* culprits than all the men who live in Jerusalem? I tell you, no, but unless you repent, you will all likewise perish."

So are third-part Christians today any worse culprits than Christians for the last 2,000 years? Here we see that the answer is, no. But, He also warns us today in this Siloam period that if we do not repent and come out of the body of Christ, we will receive the same fate as they.

Yahweh sends the Elijah, cuts time short to two days, and does not carry out the third woe. What then does Shelah/Shiloh offer us today? Instead of death, it offers us the deliverance and healing Yahshua testified to in second Remnant Luke 13 and John 9.

It is not without significance that the miracle Yahshua performed by sending a blind man to the Pool of Siloam to be healed was preceded by His statement, "We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. While I am in the world, I am the Light of the world." Shiloh/Shelah is indeed when He does return and we can work the works while He is here. But it is quite significant that upon saying this He spat on the ground, made clay of spittle, applied the clay to the blind man's eyes, and sent him to the Pool of Siloam.

Clearly, Yahshua was prophesying. What all this means I do not know, but obviously He did so to attest that He would send blind man into that third-part period of the church so that he can be healed of his blindness, a blindness like unto this man's—he was blind from his birth. Kingdom men have been blind from their birth 2,000 years ago, not seeing what Yahweh is doing. "Who is blind but My servant, or so deaf as My messenger whom I send? Who is so blind as he that is at peace *with Me*, or so blind as the servant of Yahweh?" (Isaiah 42:19)

What then could now happen? Both Siloam and Shelah mean "sent," which obviously



has a direct association with these events since this meaning is specifically stated in this account: “ ‘Go, wash in the pool of Siloam’ (which is translated, Sent)” (9:7).

First, we know that Yahweh sends out the third dove, He sends the Holy Spirit. This we MUST have. There is nothing we can do unless we are clothed with His power; and, that clothing/power must remain on us. Thus, Sent could well refer to Yahweh sending the third dove—Gihon. “Go, wash in the pool that is sent.”

We also see the testimony that Yahshua sent out the twelve apostles with power, and later sent out the seventy-two with the same power. From these two testimonies, it seems evident that Yahshua would not only give me power and send me out, but likewise give me the authority to send out others. In the first Pentecost, tongues as of fire rested on them (Acts 2:3). Did they then go beyond Jerusalem as a living fire to convict the world of sin? No. It is evident that what was a prophetic type on the first Remnant, will be fulfilled in the second Remnant—our words must be a fire that convict and purge the world of sin, of which there is MUCH at this time. As equally attested on that day, each nation needs to hear these truths spoken in their own language. “Now there were Jews living in Jerusalem, devout men from **every nation under heaven**. And . . . each one of them was hearing them speak in his own language” (Acts 2:5-6).

And speaking of intercession, being unclothed, and the days of the church cut short, regarding these Isaiah clearly speaks. We saw in the woman’s intercession that it was placed upon her with no choice. In contrast, Isaiah was placed under a revealing intercession to which he had to willfully submit. In Isaiah 20 we see him going naked for three years as a testimony against Egypt. In [All’s Well That Ends Well, page 2](#), we see that Christianity is spiritual Egypt. If Yahweh does not have mercy and clothe the Bride in power from on high, then kingdom men will fulfill the testimony of Isaiah and be naked for another 1,000 years. May this never be! We desperately need to be clothed! For 2,000 years Christians have clothed themselves in inadequate fig leaves from the tree that was cursed because it had no fruit (Matthew 21:19-20). We today must be clothed in the power that is from on high, the garment that Yahweh alone makes—the power that clothed Adam and Eve, and the power that clothed the first Remnant. Yahweh forbid that we continue to be naked for another 1,000 years.

I believe Yahweh is showing me things that are critical for this day. We now know the New Millennial Calendar, as well as the necessity for the flip in 2008. We know the necessity for adding a Pentecost to Tabernacles. These are all crucial. We know that the Bride must come out of the body of Christ. And there is so very much more we know. As I have noted before, these truths are the royal jelly that will transform us into a queen.

While I am encouraged and hopeful concerning these marvelous things, even the testimony of a new windshield, I also know that I do not see all the details. How all of this might indeed take place is yet to be seen. We will just have to wait and see how it all unfolds. We could well see critical things beforehand as Tabernacles Pentecost draws near that add clarity and direction, even as was the case as the preceding Trumpets approached. But again, we will just have to wait and see. We have seen, and see even now, all that we need to see in order to get us to where we are supposed to be, and that is what is important.

In this Siloam/Shelah third day, men will wash their eyes in the waters of Gihon so that they can see. But these Bride truths in their own way have been underground, hidden in their own Hezekiah tunnel for fourteen years and six months. I hope and pray that Tabernacles Pentecost will effect their bursting forth. They are incredible and profoundly important truths that are found nowhere else, ever in the history of man. Their profoundness and seamless quality are amazing, yet so relatively few have discovered them—only those who are willing to go spelunking or drill deep. But only a very few do that. (Affirmingly, at the very time I was shown this truth about the Pool of Siloam in 2004, the literal Pool of Siloam was revealed after being hidden for 2,000 years. You can read the news report at [Shelah and Clay of Spittle, page 7.](#)) There must come the day when these truths burst forth into the light of Siloam, even as Yahshua is the light of the world. This I pray can begin as a result of Tabernacles Pentecost, December 26, 2008.

Another timely testimony to note is that Tabernacles Pentecost, December 26, is the very time of the year when Mary was overshadowed by the Holy Spirit in order to bring forth Yahshua into this world. Of course she is a type of the Elijah, who equally has to be overshadowed by the Holy Spirit in order to bring forth Yahshua, but this time as King of kings. So what is the testimony of this conjunction? Mary's event does not have associated with it an attesting date that would prophesy, so it seems that it moreso speaks to the general significance of this time—a Gihon Tabernacles Pentecost, effecting the birthing of the Solomon King.

There is a passage in Ezekiel that has been a hope for me since 1994. In 24:25-27 we read:

“As for you, son of man, will *it* not be on the day when I take from them their stronghold, the joy of their pride, the desire of their eyes and their heart's delight, their sons and their daughters, that on that day he who escapes will come to you with a **causing to hear**? On that day your mouth will be opened to him who escaped, and you will speak and be mute no longer. Thus you will be a sign to them, and they will know that I am Yahweh.”

This is precisely what I hope Gihon effects—a causing to hear, a causing for people's ears and eyes to be opened. And, I hope not only my mouth, but the mouths of many others will be opened and people will hear and believe and that we will be a clear sign that this is from Yahweh.

Truly, this is indeed the most hope-filled, promising, and seemingly culminating time since the Spirit came upon me in 1994. These abundant evidences laid out here in this writing are a great encouragement, and we can only hope I and we experience their fulfillment. I need, we need, the world needs what we see promised here. That need is more desperate than you can imagine! If it does not come, the cry will later be uttered, “My God, my God, why have you forsaken us?”

May Yahweh clothe us in His power from on high, even as He has done twice before, promising a third, and may the reign of Solomon begin at a third-day Gihon on this earth at Tabernacles Pentecost, December 26, 2008.

May Yahweh be praised on high! Amen.

## COUNTING TO PENTECOST

*Note: the following two sections were added after these first seven were published—Yahweh added the eighth and the ninth.*

Upon completing what you have just read, I did read the article the woman sent me the link to about Pentecost. The reason I did so was because she said that under the old Passover-first calendar, Pentecost actually falls in the fourth month and not in the third. In other words, with Passover in the first month, it is traditionally fifty days from First Fruits, which always places it in the third month. However, the article noted that Leviticus 23:15-16 places Pentecost, not fifty days out but, ninety-nine days out. Overcoming my aversion to reading anything Christian about Pentecost was this matter of Pentecost being in the fourth month. Why an interest? Because in [The Waltz of Life](#), we saw the incredible truth regarding the 1 – 4 – 7 pattern where, by Yahweh's mercy, He brings man into priesthood and rivers of living water flow out of his innermost being. As we saw, He does so by stacking the five on the four and the eight on the seven.

The problem with both the four and the seven is that they are failures. The testimony of the four being a failure is that Aaron was supposed to have gone up on the mountain on the fourth trip, but did not go up until the fifth. The testimony of the seven being a failure is that it is supposed to be a sabbath rest, but because of unbelief man fails to enter that rest and Yahshua has to come early and labor and perform miracles on the sabbath.

If indeed Pentecost falls in the fourth month under the Passover-first calendar, then Passover is in the **first** month, Pentecost is in the **fourth** month, and Tabernacles is in the **seventh** month. This is, of course, the highly significant 1 – 4 – 7 pattern. But keep in mind, **this is a pattern that demands mercy**—Yahshua has to come early, reverse the cursed shortfall and failure of man, and perform the work Himself.

Let us now briefly examine this matter of Pentecost being forty-nine days further out than the way accepted by both Jews and Christians alike today. Why the concern? One, is the interest in the feasts testifying to the 1 – 4 – 7 pattern. But also, and this is what truly provoked me after reading that article: How could this affect the Pentecost that is added to Tabernacles? Is December 26 then not the correct date, and was our intercession on Tabernacles Pentecost in 2005 in error? Obviously, these are very important questions.

Let us begin by quoting Leviticus 23:15-16, which provides instruction on when the feast of Pentecost was to take place:

“You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to Yahweh.”

As you see here, this is not the way Pentecost is counted today. Here we read that, first, seven complete sabbaths were to be counted out, **and then** a count of fifty days was to

follow. If this practice was applied, Pentecost does indeed fall in the fourth month; in fact, at the very end of the month. We will examine the sound justification of this count, but let us now read Deuteronomy 16:9-10.

“You shall count seven weeks for yourself; you shall begin to count seven weeks from the time you begin to put the sickle to the standing grain. Then you shall celebrate the Feast of Weeks to Yahweh your God with a tribute of a freewill offering of your hand, which you shall give just as Yahweh your God blesses you.”

Did you notice that the only count here is the seven weeks (lit., seven sevens), with the celebration of Pentecost (the Feast of Weeks) immediately following? There is not the addition of another count of fifty days—“count fifty days to the day after the seventh sabbath.”

So, which one is correct? The fact is, they are both correct. Once again we have a Bible contradiction, just like we find in the Gospel comparisons and in the comparisons between Kings and Chronicles. For the concrete thinker, this is troubling, and has offered theological problems throughout the history of the Scriptures. But for Yahweh, these are riddles, even legal means whereby He can and will accomplish His works. For example, we know that Yahweh’s law is to not labor on the sabbath. Yet, Yahshua came and did so, saying that His Father was still working. For the concrete-thinking Pharisees, this was unacceptable. But from the standpoint that Yahshua was prophesying that He would cut the period of the church short, come early—on the seventh day—and labor, He was attesting to truth. Thereby, Yahweh has to lay out two things—what is right by original law, and what He has to do in grace in order to get man to where he needs to be.

Thus we see these troubling contradictions in the Scriptures, even as we see evidenced here regarding Pentecost. Was it to be celebrated fifty days after seven complete sabbaths, or seven weeks from the time of First Fruits? Clearly, both are stated.

Let us examine history and nature and see what they hold. We cannot go into the depths of these matters, but will see the relevant truths they afford.

First, it is significant that much evidence supports the Leviticus 23 reckoning of Pentecost. To begin with, one clear testimony of Pentecost was when the Law was given on Mount Sinai, Moses came down the mountain with the tablets, and 3,000 were killed. This, of course, looked to the 3,000 that were added on the day of Pentecost, representing the 3,000 years the church was receiving wherein kingdom men would die. So how does that Pentecost event on Mount Sinai fit into the Passover law of Leviticus 23? It is an obvious match.

In Exodus 19:1 we read, “In the third month after the sons of Israel had gone out of the land of Egypt, on that day they came into the wilderness of Sinai.” Though not directly stated, it is assumed that this statement, “on that day,” refers to the day of the month that the sons of Israel came out of Egypt—in other words, it was two months to the day. That day in the first month was the fifteenth, the day after Passover (Numbers 33:3), therefore they came to Sinai on the fifteenth of the third month.

First, we should note that the fifteenth of the third month is already past when Pentecost would fall if counting seven weeks—at the first part of the third month. Verse three of Exodus 19 tells us that Moses then went up on Mount Sinai for the first time. If you then lay out the various trips up the mountain that Moses fulfilled, as well as delays such as the three days in 19:11, along with the extensive forty days and nights that Moses was on the mountain during the sixth trip, this brings the count to where Moses descended with the Law on the day of Pentecost. Of course this reckoning is according to Leviticus 23 which is ninety-nine days from First Fruits.

There are other chronological evidences that this Pentecost count is a correct count. During the plagues that came upon Egypt so as to bring deliverance to the sons of Israel, we read in Exodus 9:31-32 that the plague of hail did not affect the wheat. This is significant, for Pentecost is the celebration of the wheat harvest, and the time of its ripening determines the timing of Pentecost.

(Now the flax and the barley were ruined, for the barley was in the ear and the flax was in bud. But the wheat and the spelt were not ruined, for they *are* later.)

Clearly, this was spring wheat that was planted at that time of the year. Though in the ground, it had not yet germinated and begun to protrude. If so, it too would have been destroyed with the barley and the flax. (Vis-à-vis, Christianity had not yet started, and the first Remnant died.) Now, spring wheat takes 110 to 120 days to mature. Therefore, based on those required days, it is quite obvious that the wheat would not be ready for harvest come fifty days after First Fruits in Passover. We are talking about sixty or seventy days growing time is all at that point. But, add the other fifty days ascribed in Leviticus 23, and you have a wheat harvest indeed.

Thus we see that both the first Pentecost held at Sinai, as well as the testimony of the plague of hail and the growing requirements of wheat, point to Leviticus 23 being the accurate accounting of Pentecost.

But, and this is the “but” that drives the literalist and zealous crazy, though it makes no sense naturally, Deuteronomy 16 gives another option. This option is like telling the Pharisee, it’s OK for Yahshua to labor on the sabbath. But at least in this case there is a clearly stated passage that affords an otherwise illogical option, the actual count Yahweh seems to take. Remember, Yahweh repeatedly makes a practice of cutting time short, and evidently He does the same for Pentecost.

Of course when I first saw this evidence for Pentecost being ninety-nine chronological days out, it absolutely necessitated serious and circumspect examination, including how it might affect adding a Pentecost to Tabernacles. Was it then on the ninety-ninth day following Tabernacles? This would place this year’s Pentecost into 2009 on February 13. To be honest, I was not happy with a wait that far out. But there is far more to this than my initial considerations and response. Let us now look at history once again, this time at the Passover Pentecost when the church began.

The question begs to be answered here: So when did the Holy Spirit fall on the first Remnant—after ninety-eight days as in Leviticus 23, or after forty-nine days as in Deuteronomy 16? There are two ways to possibly answer this.

First is the written testimony of those who lived at that time. These would be Josephus and Philo, both contemporaries who recorded the religious practices of that very day. As you will see, the counting of Pentecost at that time is the same way both Christians and Jews alike do so today—the Deuteronomy 16 count of forty-nine days, concluding with the fiftieth Pentecost. Here are three different quotes from Philo:

And the day of pentecost, **which is numbered from this day by seven portions of seven days**, in which it is the custom to offer up loaves, which are truly called the loaves of the first fruits, since, in fact, they are the first fruits of the productions and crops of eatable grain, which God has given to mankind, as the most tractable of all his creatures [Decalogue 160].

The solemn assembly on the occasion of the festival of the sheaf having such great privileges, is the prelude to another festival of still greater importance; for from this day the **fiftieth day** is reckoned, **making up the sacred number of seven sevens, with the addition of a unit as a seal to the whole**; and this festival, being that of the first fruits of the corn, has derived its name of pentecost from the number of **fifty**, (*pentēkostos*) [The Special Laws, 2, 176ff].

In the first place, these men assemble **at the end of seven weeks**, venerating not only the simple week of seven days, but also its multiplied power, for they know it to be pure and always virgin; and it is a prelude and a kind of forefeast of the greatest feast, which is assigned to the number **fifty** [Suppliants VII(65)].

The conclusion here is clear. We will now see that his contemporary, Josephus, who actually wrote about Philo, reported the same practice concerning Pentecost.

When a week of weeks has passed over after this sacrifice, (which weeks contain forty and nine days,) on the fiftieth day, which is Pentecost, but is called by the Hebrews *Asartha*, which signifies *Pentecost*, they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven [Antiquities, Book 3, Chap 10, section 6].

Thus, recognized historians at that time agreed that Pentecost was followed according to the instruction of Deuteronomy 16:9-10—following a count of forty-nine days, Pentecost was then celebrated on the fiftieth day. Is there any other evidence? Indeed, in a most unusual yet affirming way.

In Daniel 12:11-12 we read:

“From the time that the regular sacrifice is abolished and the abomination of desolation is established, *there will be* 1,290 days. How blessed is he who keeps waiting and attains to the 1,335 days!”

Addressed in the opening section of [The Great Tribulation](#), the 1,290 days spoken of here are the days from Yahshua’s baptism by John on Atonement, 29 A.D., to four days before Pentecost when the eleven apostles fallaciously cast lots to determine who the replacement would be for Judas. That act was in fact the abomination of desolation where they stood in the place of the Holy One, errantly effecting a placement that He



alone had the authority to effect. Read [The Great Tribulation](#) to understand more about this.

As addressed in that writing, four days later, on day 1,294, was Pentecost, counted according to Deuteronomy 16. However, if Pentecost at that time was being followed according to Leviticus 23, it would not be for another forty-nine days, or on day 1,343. This offers a very real problem relative to the prophecy of Daniel 12:11-12. If Daniel 12:12 had read—"How blessed is he who keeps waiting and attains to the 1,343 days"—then the evidence would be that Pentecost was being counted based on Leviticus 23. But, this cannot be the case. The promised blessing on day 1,335 is eight days before a Leviticus 23 Pentecost, so there is no reason to have a blessing on that day.

As noted in [The Great Tribulation](#), the blessing on day 1,335, forty-five days after Pentecost, would undoubtedly have been the events in Acts 3 and 4 when the lame man was healed, Peter preached in the portico of Solomon, he spoke about the Elijah who would restore all things, 5,000 were thereupon numbered, and the place where they were praying was shaken. Prophetically, this 1,335 event speaks to the latter rain. Thus the message of day 1,335 is the hope of the latter rain.

**Obviously, unless the Holy Spirit had been poured out on day 1,294, there would not have been the miracle on day 1,335.** Therefore, based on the historical accounts and Daniel 12:11-12, we can conclude that Pentecost and the outpouring of the former rain did indeed occur on the fiftieth day according to Deuteronomy 16.

Why would Yahweh work off of the shortened Pentecost waiting period rather than the more natural longer one? One thing clear about Yahweh is that, gratefully, He is constantly coming early and shortening time. Indeed, I hope this is the case for December 26, 2008, in two ways—He cuts Christianity short from three days to two; and, He gives us the fulfillment of Tabernacles Pentecost on December 26. He gave the first Remnant their Passover Pentecost on the shorter count (though attesting to the duration of the church according to the longer—3,000 were numbered), and we trust He will do the same for us on our Tabernacles Pentecost.

### **HOPE-FILLED INTERCESSION: TABERNACLES PENTECOST, 2005**

One evidence that He will follow the same Deuteronomy 16 accounting for our upcoming Tabernacles Pentecost, is the intercession carried out on the first-ever observed Tabernacles Pentecost in 2005 that followed that same accounting. And quite remarkably, it was precisely on the same day—December 26. You can read about that event in [Tabernacles Pentecost, 2005](#). But there is a distinction between these two, though not affecting the count. The 2005 Pentecost was celebrated under the old Passover-first Millennial Calendar, while the 2008 Pentecost will be the first to be held under the Tabernacles-first New Millennial Calendar.

Also, it is obviously significant that there were eighteen present at that first-ever '05 gathering—the number of bondage, the breach period where the face is between the knees. It is interesting as well that the first Remnant existed for a year and a half—from

Passover, 33 A.D., to Tabernacles, 34 A.D. That work was in the same wilderness death period as Christianity, and it is striking that their work was an equal eighteen—eighteen months. How, you might ask, is the eighteen-month first Remnant relegated to the wilderness period? Briefly, the same way the eighteen-month period leading up to the failed entrance to the promised land was added to the forty-year count of the wilderness wanderings.

But, any death work like each one of these is an intercession that leads to the promised and awaited fulfillment. One could not discount the necessity of either the water to the knees or Elijah praying with his face between his knees. Thus, we can likewise take hope that the 2005 Tabernacles Pentecost that was equally early, before the time, was an intercession and even foreshadowing of the fulfillment we need to receive on precisely the same month and day in 2008. Let us examine that 2005 event more closely; and as you will see, it affords great hope.

That which took place on December 26, 2005, was very unique and certainly totally unplanned. Back in the mid 80s, the Holy Spirit told me that my example in the flesh is a man named Rees Howells. Rees was an intercessor extraordinaire, and you can read about him, as I have several times, in the book, *Rees Howells, Intercessor*. You can never understand what true intercession is until you read this book.

Intercession is not some attempt at fervent prayer, not at all. Intercession is identification—walking out in the natural that which is pursued, desired, and necessary in the spiritual. It is touching the spiritual via the natural type. An example of this is the tabernacle that Moses was told to build. As it is written in Hebrews 8:5, it served as “a copy and shadow of the heavenly things, just as Moses was warned *by God* when he was about to erect the tabernacle; for, ‘See,’ He says, ‘that you make all things according to the pattern which was shown you on the mountain.’ “ At Tabernacles Pentecost, December 26, 2005, we were led into an intercession that was nothing less than the same.

The intercession we were led through was not for the temple pattern that Moses received, but for New Jerusalem as revealed in Revelation 21. None of us at that time understood fully what was taking place, including myself. In fact, what you are about to read was not revealed to me until the morning of December 7, 2008, as I awoke. But remember, the Holy Spirit called me several years ago to be an intercessor, and clearly we interceded for New Jerusalem.

The banquet tables at that event were laid out as the walls of the New Jerusalem—in a square. This was not intentional, but simply for functionality at the time. You can read about this event and see a graphic of the tables in [Tabernacles Pentecost, 2005](#). That evening, the Holy Spirit came upon me and my spirit became deeply vexed, to the point that I could no longer bear it and began to weep. In my spirit I wanted to rush into the center of the open area created by the tables. Suddenly, I got up, rushed toward the one opening to that area, which I happened to be sitting by, but instead of entering, I prostrated myself on the floor at the entrance. There, I wept uncontrollably, to the extent that a pool of tears was formed on the tile floor. At that time I knew that I had formed a laver with those tears, and through my continuing crying spoke this out loud.

As much as I knew I was supposed to go into the middle of the inner area, the area I knew by then was the court of the temple, I could not make myself go in. Yahweh then showed Kyle Nixon, a man whom He has used in my life as an Elijah, to anoint me with oil as I lay there on the floor. It is significant that at Trumpets of that same year, I had anointed him with oil as the eighth man to “serve tables.” In Acts 6, seven men were set forth by the first apostles to do so. Seven is the number of the [mark of the beast](#), so I added Kyle to be numbered as the eighth so as to reverse that curse. Now, at Tabernacles Pentecost, Yahweh instructed Kyle to anoint me as the Elijah, the ninth, and he did so—liberally pouring oil on my head, even as I did on his at Trumpets.

As I lay there over the laver that I had just laid, I longed to go into the court, but could not do so in my own strength. Come to find out later, there was another man there by the name of Mark, and he wanted to come over and grab me by the belt and carry me in, but he did not do so. Mark is of course Christianity, that takes the kingdom by force, but cannot enter into the New Jerusalem. Also, the belt is prophetic of the office of the prophet, even as Elijah and John wore a leather belt. I was not able to enter into the court until I operated off the strength of Kyle as he began to command me to get up and go into the center. I did get up and entered into this type of the heavenly.

When I entered, I was aware that there was not a temple in this court, as I would have preferred to have entered into the temple. But instead, I went to the middle, lifted my hands to Yahweh, and offered myself as a living sacrifice. I was occupying the place of the altar, lifting my hands to Yahweh as a living sacrifice unto Him, and spoke this to the others at that time as well.

More took place after that. Briefly, I invited everyone into the center, placing them in two parallel rows of nine, intentionally laying them out as split covenant parts. Kyle added that I should pass between the split parts, which I did. This, of course, is the covenant that Yahweh performed with Abraham in Genesis 15. Let us now bring further light to these matters, which I saw on that December 7 morning.

First, as we have noted, the tables laid out in a four-sided square were the walls of the New Jerusalem. Sitting at those tables were all the Bride members, representing the Bride who is in fact the walls (Revelation 21:2 and 9). In hindsight, it is now quite interesting that I was distinctly aware that there was no temple within those walls. This is profoundly fitting, for in Revelation 21:22 it clearly states that there is no temple within the walls.

In the original tabernacle, and even temple, all the furnishings were within the tabernacle/temple, with two exceptions—the laver and the altar. Thus, with no temple in the court, all that would remain would be those two items, the very two furnishings the Holy Spirit had me to represent. First I was the laver, yet not located within the court, but at its entrance. Then I was the altar, as a living sacrifice upon it.

Several weeks ago, Yahweh showed me something that was most remarkable, and it stayed in my spirit as being exceptionally significant. Now I know why. I am certain that there is more to this, but as I pondered these things that I was now being shown, what He had shown me was now highly relevant.

In Exodus 33, we read the significant account of when Yahweh repented of not going with the sons of Israel into the promised land, and thereupon sent Moses up the mountain the curse-reversing eighth time. In verses 7-10 we read:

Now Moses used to take the tent and pitch it outside the camp, a good distance from the camp, and he called it the tent of meeting. And everyone who sought Yahweh would go out to the tent of meeting which was outside the camp. And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent. Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and Yahweh would speak with Moses. When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent.

Do you see the intercession, even the identification here? When Moses went into the tent of meeting, which is the tabernacle, the presence of Yahweh in the cloud stood at the entrance of the tent. Did you notice that the people thereupon stood at the entrance of their own tents as well and worshiped? Therefore, quite significantly, the people stood in the place of Yahweh in their own realm! The tabernacle was a type of the heavenly, and people's tents were a type of the earthly. We see here that Yahweh's work is to duplicate Himself on this earth. His work is that we become Him in this earthly realm—the pillar of cloud by day that we may lead the people. Intercessorally, I stood in the place of Yahweh God, which is His goal and purpose for us, as we see here.

When we went through this intercession on December 26, 2005, we wholly identified with the New Jerusalem, the city of foursquare that comes down out of heaven. Personally, I was the laver and the altar in that city. But the fact is, that intercession was a shadow of several realms.

In the completed court, the laver is not located at the entrance, but that is where Yahweh had me to lay the waters of that laver. Why? As noted in [Tabernacles Pentecost, 2005, page 5](#), the waters that flowed out under the eastern gate originated where the laver is normally located in the temple. Intercessorally, I was at the eastern gate laying the waters that came under that gate first as a trickle. What did this look to? I was interceding for those waters. This was a type of all the tears and deep, deep sorrow Yahweh has placed upon me that that river represents. Even the waters to the knees, which is an intercession for Christianity, is and had been a time of increasing sorrows—that is when I lost my family to Christianity. The tears that I shed on that floor were a type of the sorrows I experienced, and not me only, but many, many others as well.

The altar of incense attests to standing in the place of Yahweh as the pillar of cloud. The altar is the place where the pillar of cloud stood when Moses went into the tent. Yahweh took His place on the altar, even as we are to do the same—offering ourselves as living sacrifices, as I did in that intercession, with the hope and expectation that we will ascend alive. Of course the latter is the very testimony of the altar—taking that which is bound to this earth, and transforming it through His fire so that it will ascend to Him, the second bird that equally ascends. This, of course, cannot happen for the two loaves of Christianity's Passover Pentecost leavened bread. It cannot be a burnt offering.

What more hope do I have? On Trumpets, October 16, 2005, I liberally anointed Kyle with oil as the curse-reversing eighth. Then on Tabernacles Pentecost, December 26, 2005, he was instructed to likewise anoint me with oil as the fulfilling Elijah ninth. It is my hope that Yahweh will fulfill that intercession, and on Tabernacles Pentecost, December 26, 2008, now liberally anoint me with the oil that He alone can provide—the oil, the shemen (Hebrew), of His Holy Spirit. Like Aaron, I hope that oil will flow from my head, onto my beard, and onto my garment, clothing me in His power as He has promised.

I am glad I did not understand all these things at the time—the laver at the gate, no tabernacle in the court—for it assures me that this was a revealing and effectual intercession from Yahweh that He was effecting. And I hope He will fulfill it today. Also, this intercession seems to provide affirming evidence that we are indeed following the correct numbering of the days to Pentecost.

One might say that this is all foolishness, this crazy idea of supposed intercession. Well, was it then foolish when Yahweh told a man to go naked for three years (Isaiah 20:2-3)? Was it foolish when He told a man to eat his food mixed with human dung (lit. of Ezekiel 4:12-15)? Was it foolish when He told another man to bury a linen waistband in a rock and then dig it out (Jeremiah 13:1-7)? Was it foolish when a man ate grasshoppers and wild honey (Matthew 3:4)? Or, was it foolish when God came to earth, refused to drink wine, then did so and died on a cross ([The Nazirite Vow](#))? Yahweh uses the foolish to shame the wise, the weak to shame the strong.

What if we/I do not receive the Holy Spirit come Tabernacles Pentecost? At this point, all I know to do is as written in Philippians 4:6: being anxious for nothing, but by prayer and supplication with thanksgiving, letting my request be made known to Yahweh God. He alone can fulfill these things. He performed the intercession, He gave me a new windshield, He gave me the Trumpets and Tabernacles experiences, He has preserved me for these fourteen and a half years and unceasingly given me incredible truth, and I am not driving a truck. We then look to Him now. We look to Him on December 26. And we look to Him for all the days thereafter. We have hope, and we are indeed grateful for all He has done and has opened our eyes to see.

May Yahweh be praised. May Yahweh have mercy on us and do good on our behalf. May He clothe us in His power from on high.

Amen.