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The Restoration of the Testimony of Yeshua

Anointing of the "Elisha":

Key Points:

- Elijah is laboring to return Israel from idol worship and profane practices
- It is through the Mikva that we receive the name and identity of Yeshua and it is via the laying on of hands that we receive the Ruach Hakodesh
- This becoming one, the consumption of one another happens in the Mikva. Yeshua, the Ruach Hakodesh, and we become one in the Mikva (womb) and we come out a new creation
- Lack of belief is what hinders us from being Mikva'd in the Red Heifer and a full understanding that the Red Heifer is the Image/Flesh of YHWH, the Bread of Heaven
- When Yeshua was baptized there is a connection between the Ruach descending upon Yeshua in identifiable fashion and His name/identity being confirmed by YHWH from Heaven
- We are YHWH's food. He is our food. We are one with Him. He consumes us and we consume Him. We become one with the Bread of Life
- Yeshua's perfect work is sanctifying us so that we may be one in YHWH
- The mysteries of our fallen state and hoped for redemption are hidden in the sacrifices and the holy items of the sanctuary
- Notice the priests and the Levites know the ministry of the Messiah, the Elijah, and the prophet is to Mikva the people to prepare them for consuming the Bread of Life and they think it strange that he is Mikva'ing if he is not one of these three
- John is the High Priest of Yeshua. He points out the Lamb of YHWH. He Mikva's with the Lamb. He prepares the way of the Lamb. He dies for his testimony of the Lamb. Are you starting to see who John is? He is prophetic of the Ruach Hakdoesh (Holy Spirit)
- Yeshua is plainly declaring that John the Baptist is the Elijah, that he has the same commission and Ruach Hakodesh as Elijah
- The first time Yeshua is referenced as healing people is after the death of John the Mikva'r, not before
- The work of Elijah is to restore the way to worship YHWH, as He commanded. YHWH promises to send him before the Day of YHWH. His work will be to restore all things, to turn the hearts of the children to the fathers, to the written Torah

Let's go back to Elijah's work in I Kings. The work of Elijah and Elisha have a direct bearing upon what is going to happen before the Day of YHWH. Elijah is laboring to return Israel from idol worship and profane practices. He is showing them how to be holy. His life is in danger for teaching them to separate themselves from the profane. He is starting to despair and YHWH has just directed him to go to Damascus and on the way he is to anoint Elisha to "be a prophet in your room". He is to have the same office as Elijah. Elijah has just told YHWH that he is the only one left who has not profaned himself. YHWH replies:

I Kings 19: 18 Yet I have **left me seven thousand in Israel**, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

This could be an allusion to the seven assemblies of Israel of the book of Revelation and their battle against the image of the beast.

I Kings 19: 19 So he departed thence, and **found Elisha** the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and **Elijah passed by him, and cast his mantle upon him**. 20 And he left the oxen, and **ran after Elijah**, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?

Notice this passing of the Mantle of Elijah, the Ruach Hakodesh, happens suddenly and without warning. In fact Elisha has to run to catch up to Elijah. This same event

happens again after the death and resurrection of Yeshua. Followers are having hands laid upon them and they are receiving the Ruach Hakodesh.

*Acts 8: 14Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15Who, when they were come down, **prayed for them, that they might receive the Holy Ghost:** 16(For as yet he was fallen upon none of them: only **they were baptized in the name of the Lord Jesus.**) 17**Then laid they their hands on them, and they received the Holy Ghost.** 18And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,*

It is through the Mikva that we receive the name and identity of Yeshua and it is via the laying on of hands that we receive the Ruach Hakodesh. Just as the offerer lays His hands/spirit/presence on the sacrifice so does YHWH upon Yeshua and upon us. Yeshua becomes consumed or becomes one with YHWH as do we. We are consumed by His Ruach Hakodesh, the Shekinah Glory, or as we saw in Acts 2, cloven tongues of Fire. We are the priest and the sacrifice placed upon the altar for YHWH to consume and become one with. We consume Him and He consumes us.

*Romans 12: 1I beseech you therefore, brethren, by the mercies of God, **that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.** 2And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 3For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

This becoming one, the consumption of one another happens in the Mikva. Yeshua, the Ruach Hakodesh, and we become one in the Mikva (womb) and we come out a new creation.

*2 Corinthians 5: 16Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 17Therefore if **any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.** 18**And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;***

Yeshua is reconciling the Ruach Hakodesh and our flesh with YHWH. We can only be reconciled to YHWH by the cleansing work of Yeshua. This mystery culminates in the Mikva.

*Acts 8: 35Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. 36And as they went on their way, they came unto a certain water: and the eunuch said, See, **here is water; what doth hinder me to be baptized?** 37And Philip said, If thou **believest with all thine heart, thou mayest.** And he answered and said, I believe that Jesus Christ is the Son of God.*

Lack of belief is what hinders us from being Mikva'd in the Red Heifer and a full understanding that the Red Heifer is the Image/Flesh of YHWH, the Bread of Heaven.

*Acts 10: 46For they heard them **speak with tongues, and magnify God.** Then answered Peter, 47**Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?** 48And he commanded them to **be baptized in the name of the Lord.** Then prayed they him to tarry certain days.*

Those who already show signs of having the Ruach Hakodesh via the glorification of YHWH and the gift of understandable tongues show evidence of having YHWH's Ruach Hakodesh. There is evidence that YHWH's presence is upon them and that they should receive the identity and name of Yeshua upon themselves through the Mikva. Tradition holds that at the giving of the Torah at Mount Sinai that all the people heard and saw the letters of the "voice" of YHWH and that it was given in all 70 languages of the nations of man. This gift of tongues is not babbling, it is clear communication of the Torah of YHWH. It is proof of the presence of YHWH on a prepared and holy people.

*Gal 3:26For ye are all the children of God by faith in Christ Jesus. 27For **as many of you as have been baptized into Christ have put on Christ.** 28**There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.***

Notice when Yeshua was baptized there is a connection between the Ruach descending upon Yeshua in identifiable fashion and His name/identity being confirmed by YHWH from Heaven, "...This is my beloved son..." Only those who have been made clean by the work of Yeshua should partake of the food of YHWH, the Bread of Heaven, Yeshua.

*B Leviticus 22: 7And when the sun is down, **he shall be clean, and shall afterward eat of the holy things;** because it is his food.*

We are YHWH's food. He is our food. We are one with Him. He consumes us and we consume Him. We become one with the Bread of Life.

*John 17: 19And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20Neither pray I for these alone, but for them also which shall believe on me through their word; 21That **they all may be one;** as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22And the **glory which thou gavest me I have given them; that they may be one, even as we are one:** 23I in them, and thou in me, that they may **be made perfect in one;** and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

Yeshua's perfect work is sanctifying us so that we may be one in YHWH.

John 6: 50This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

If we consume the Bread of Heaven, the Bread of YHWH, the flesh of YHWH, then we will live forever in YHWH. Yeshua makes all things one. Yeshua cleanses all and makes all things new. Now if Yeshua is making the Ruach Hakodesh's garments clean and that is foreshadowed by Moses cleansing Aaron and his seed and their garments so that they may enter the holy place we can now see why there is no single High Priest in Ezekiel's earthly temple. There are a group of High Priests who have garments unaffected by the curse of the sin in the Garden of Eden. They are all attired as the High Priest was on Yom Kippur when he would enter into the Most Holy Place. They are resurrected and totally clean and their "garments" are unaffected by the curse of sin. The Ruach Hakodesh's garments have been made clean in the Sons of Zadok.

Ezekiel 44:3It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

Yeshua is the Bread of Heaven and the offering. Consuming of that bread is the central message of Leviticus and Ezekiel via the instructions regarding the tabernacle and the sacrifices. The mysteries of our fallen state and hoped for redemption are hidden in the sacrifices and the holy items of the sanctuary. So the role of the priest is to offer the bread of YHWH to the people in a holy manner, which reveals our wonderful destiny. This redemptive work of Yeshua redeems the people from their fallen state cleansing the garments of the Ruach Hakodesh. John the Baptist was born for the purpose of offering the bread of YHWH and preparing the way of cleansing (mikva) of the people by Yeshua, the Messiah. You might say John the Baptist (Mikva'r) was predestined to offer the Bread of Heaven to Israel since his birth is a miracle birth. He wouldn't have been born without YHWH's intervention. He too is a messianic symbol as he is born of a barren woman. The barren woman of history repeated over and over again is the Ruach Hakodesh. She will finally give birth though the work of the Messiah, the Son of YHWH, Yeshua. He is filled with the Ruach Hakodesh and has the same image of YHWH, Yeshua.

Notice that John the Baptist denied being Elijah. Keep in mind he is serving as the priest for YHWH offering the Bread of YHWH to the people. He is filled with the Ruach Hakodesh and he says he is not Elijah. But he doesn't say he is not in the "room of Elijah" (1 Kings 19:16). He has the same anointing and purpose as Elijah. Notice the Jews sent priests and Levites to inspect John to determine if he was the messiah. They assume he isn't the messiah because they know Elijah "must first come" before the Messiah. That is why they inquire if he is Elijah.

John answers correctly that he is not Elijah, but his response to them is in the "room of Elijah" and he actually quotes Elijah to them and thereby clarifies his identity, "the voice crying in the wilderness", the Ruach Hakodesh who prepares the way and the people for the Bread of Heaven, the Messiah. Notice the priests and the Levites know the ministry of the Messiah, the Elijah, and the prophet is to Mikva the people to prepare them for consuming the Bread of Life and they think it strange that he is Mikva'ing if he is not one of these three. It seems as if they think that only these three have a special role in Mikva'ing Israel and they are not sure why John is doing it unless he is one of those three.

John 1:17For the law was given by Moses, but grace and truth came by Jesus Christ. 18No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. 19And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20And he confessed, and denied not; but confessed, I am not the Christ. 21And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24And they which were sent were of the Pharisees. 25And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

He denies being the Christ, the Elijah, or the Prophet but declares he is the voice crying in the wilderness whose principal role is to Mikva (baptize), whom the Levites and the Pharisees thought would be fulfilled only by the Messiah or Elijah who was promised to come or the Prophet. Could it be that he is filled with the Ruach Hakodesh and it is the Shekinah who was banished to be in exile with Israel in Diaspora? That it is the Ruach Hakodesh that is crying out for Israel to return to the Torah and the covenant with YHWH? That once they return to the Torah and are cleansed then the Glory of YHWH may return to the sanctuary?

Notice the connection between the Mikva, returning Israel from exile, and the appearance of the Shekinah Glory on those who have the Testimony of Yeshua and keep His Torah. Their principal role is to call for Israel to come out of sin and exile and be Mikva'd in Yeshua so that they may have the return of the Shekinah Glory. This is also the work of the Messiah, Elijah, and the Prophet.

Could it be that John did not know he was Elijah? I don't think so. He answered accurately he is not Elijah, but he does have the same anointing/Ruach Hakodesh as Elijah. He is calling Israel back from their profane state and asking them to become set apart and Holy by the laying on of hands and being Mikva'd in Yeshua, the Red Heifer, that they might be clean and made one. This will allow Israel in Diaspora (gentiles) to become one with Judah and the Kingdom of YHWH can be restored.

Romans 11: 1I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying, 3Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5Even so then at this present time also there is a remnant according to the election of grace.

YHWH is restoring the covenant and both houses of Israel. This is the work of Yeshua the Messiah. Let's see what Yeshua had to say about John the Mikva'r (Baptist). John is in prison and sends two disciples (two witnesses) to confirm if Yeshua is the Messiah. Yeshua says John is "more than a prophet" and none greater born of women. None. Does that sink in? Not Moses, not Abraham...none. Perhaps this portends the role that John is fulfilling. He is the High Priest of Yeshua. He points out the Lamb of YHWH. He Mika's with the Lamb. He prepares the way of the Lamb. He dies for his testimony of the Lamb. Are you starting to see who John is?

*Matt 11: 1And it came to pass, when Jesus had made an end of commanding his twelve disciples, **he departed thence to teach and to preach in their cities.** 2Now when **John had heard in the prison the works of Christ, he sent two of his disciples,** 3And said unto him, **Art thou he that should come, or do we look for another?** 4Jesus answered and said unto them, **Go and shew John again those things which ye do hear and see:** 5**The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.** 6**And blessed is he, whosoever shall not be offended in me.** 7And as they departed, **Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.** 9**But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.** 10**For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.** 11**Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.** 12**And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.** 13**For all the prophets and the law prophesied until John.** 14**And if ye will receive it, this is Elias, which was for to come.** 15**He that hath ears to hear, let him hear.***

Notice John's condition and how it is prophetic of both his work and Yeshua's. John the Mikva'r (Baptist) is symbolic of the Ruach Hakodesh who has been imprisoned in dead flesh and desires to be released from the bondage of death and made clean. The Ruach Hakodesh sends two witnesses to confirm if indeed Yeshua is the promised Messiah that will bring her release from bondage. Yeshua responds with messages of healing and resurrection. The message to the Ruach Hakodesh is clear. You will be made clean and released from the bondage of death through resurrection and re-birth. This also explains why there is none greater born of woman than John. It also explains why the least in the Kingdom of Heaven is greater than him, because he needs to be released from bondage and unclean garments.

*Luke 1: 15For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and **he shall be filled with the Holy Ghost, even from his mother's womb...** 17And he shall go before him **in the spirit and power of Elias,** to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.*

Yeshua is plainly declaring that John the Baptist is the Elijah, that he has the same commission and Ruach Hakodesh as Elijah. This could very likely be prophetic of the mission of Elijah to come before the day of the Lord and even they may not know that they will be in the "room" of Elijah. This also tells us that Elijah didn't look like he what he was expected by the people to look or act like, but he did miraculous things, much like Joseph in exile in Egypt. His own brothers could not tell that he was their brother. So Israel has the same problem identifying Elijah as they do the Messiah, Yeshua.

Let's also not miss the fact that John the Mikva'r is killed because he judges King Herod for having an incestuous relationship with his step-daughter. Are you seeing the connection between the wayward woman, the usurped woman, the improper relationship with women, and the need to restore the correct image of YHWH in marriage and the restored bride with clean garments? Herod is judged by John for forsaking his wife and clinging to another woman in an incestuous relationship. We need to see the symbolism here of the woman and the spirit.

*Matthew 14: 3For Herod had laid hold on John, and bound him, and **put him in prison for Herodias' sake, his brother Philip's wife.** 4For John said unto him, **It is not lawful for thee to have her.** 5And when he would have put him to death, he feared the multitude, because they counted him as a prophet. 6But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7Whereupon he promised with an oath to give her whatsoever she would ask. 8And she, being before instructed of her mother, said, **Give me here John Baptist's head in a charger.** 9And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. 10And he sent, and **beheaded John in the prison.** 11And his head was brought in a charger, and given to the damsel: and **she brought it to her mother.** 12And his disciples came, and took up the body, and buried it, and went and told Jesus. 13When **Jesus heard of it, he departed thence by ship into a desert place apart:** and when the people had heard thereof, they followed him on foot out of the cities. 14And **Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.***

The first time Yeshua is referenced as healing people is after the death of John the Mikva'r, not before! Notice Yeshua departs to the wilderness in the above scripture and in the one below he departs to Galilee and begins to preach and heal those in exile. He leaves Judah and begins to minister to those who need their garments cleansed. Yeshua is working to return the lost sheep and to cleanse the garments of the imprisoned Ruach Hakodesh.

*Matthew 4: 12Now when **Jesus had heard that John was cast into prison, he departed into Galilee;** 13And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14**That it might be fulfilled which was spoken by Esaias the prophet, saying, 15The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;** 16**The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.** 17**From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.***

*18And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19And he saith unto them, **Follow me, and I will make you fishers of men.** 20And they straightway left their nets, and followed him. 21And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22And they immediately left the*

ship and their father, and followed him. 23And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

Both John and Yeshua were rejected at their first coming and only a remnant accepted them. At their second coming a remnant will also accept them. Both Aaron and Moses were rejected by Israel initially (Numbers 16-Korah and Dathan both seek to usurp Moses and Aaron). Israel wanted to appoint their own leaders. This is one of YHWH's complaints against Israel in Ezekiel. They appoint those who are not appointed by YHWH to care for the sanctuary.

Ezekiel 44: 8And ye have not kept the charge of mine holy things: but ye have set **keepers of my charge in my sanctuary for yourselves.**

The work of Elijah is to restore the way to worship YHWH, as He commanded. YHWH promises to send him before the Day of YHWH. His work will be to restore all things, to turn the hearts of the children to the fathers, to the written Torah.

Mal 4:4Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. 5Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

The Levites and the leaders of Israel couldn't identify who John the Baptist was and that he was serving in the role of Elijah! But Yeshua knew he was. In fact the whole section of Matthew 11 appears to be prophetic of those teaching Yeshua, the Torah, and Mikva'ing re-gathered Israel before the Day of the Lord. John has been imprisoned and is hearing of the works of the Messiah and sends messengers to confirm His identity.

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