



The Restoration of the Testimony of Yeshua

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The Role of the "Elijah" and "he who has ears to hear, let him hear"

Key Points:

- Those who do not understand and are far from YHWH can see once again and awake from slumber with the gift of the Ruach Hakodesh. The commission of Elijah is intimately tied to the work of the Ruach Hakodesh. The Ruach Hakodesh is sent to those who have violated the Covenant of YHWH and were sent into Diaspora from the promised land
- This is the message of Elijah to prepare the Way of YHWH in the last day! These will offer the Bread to YHWH
- In the last day there will only be two choices, the Image of YHWH or the Image of the Beast
- The work and commission of the end-time Elijah is the work of the Ruach Hakodesh, calling out to the dispersed tribes of Israel to return to YHWH and be cleansed. This is how the barren woman (Ruach Hakodesh) finally gives birth by the work of Yeshua who cleanses her garments
- The woman of Revelation 12 is not Israel, she is crowned with the 12 stars (tribes) of Israel. She is the Ruach Hakodesh that went into exile with dispersed Israel (crowned with 12 stars)
- The son of Revelation 12 travailing to be delivered is not Yeshua. He looks like Yeshua, because he has the Image of YHWH, Yeshua
- This man-child in Revelation is caught up to heaven just like Elijah was. Also this man-child is parted from the woman who goes into the wilderness, just like Elijah is parted from Elisha who now has a double portion of the Ruach Hakodesh that was upon Elijah
- The man-child brought forth in Revelation 12 is Elijah, the Ruach (Spirit) of Elijah. They have been operating in the Ruach Hakodesh and "room" or ministry of Elijah and ascend into heaven after their testimony of Yeshua is completed. Notice the duration of the testimony has a set time period and at the conclusion of which they are born into heaven. This is a wonder
- So Yeshua confirms that Elijah must first come and had come. He confirms that Elijah will come and restore all things
- John the Mikva'r is a picture of the birth and ascension of the Ruach Hakodesh, while Yeshua is a picture of the Messiah raising the seed of His twin, the Ruach Hakodesh. They meet only in the Mikva. John the Baptist's life is prophetic of the Ministry of Elijah, the 144,000 and their ministry of preparing a people for YHWH's return. They take on the identity of their redeemer, Yeshua
- The only time Yeshua and John the Baptist meet is within the Mikva (womb)
- Never before have there been two barren wombs that were given birth by YHWH at the same time, both of which had the Ruach Hakodesh from the womb and had awareness of each other while in the womb. One is born from above with unfallen flesh and the other has defiled garments, born of fallen woman. One needs to be cleansed by the other
- Both John and Yeshua are rejected and killed for their Testimony of YHWH
- When Yeshua is asked for by John He tells the people that there is none greater born of woman, still those born into the Kingdom are still greater. Those born of the kingdom won't have fallen flesh of woman, but the flesh from the Mikva, Yeshua
- Notice the end-time prophetic pattern. As soon as John the Baptist (Mikva'r) is born with a name not known to his kindred a great fear falls on all that dwell about them
- Benjamin is born last of all the tribes. He also receives a 5 times blessing from Joseph (Yeshua)
- Benjamin has a dual name, one given in sorrow and then one in joy; Benjamin is born in great travail
- Recall to mind the apostle that came up last from the tribe of Benjamin, Paul, apostle to the Gentiles (Goyim,

- Nations in Diaspora, Lost Israel). Paul couldn't see that Yeshua was YHWH until Yeshua confronted him on the road to Damascus (reminder: Elisha was working with the 12th oxen and was anointed on Elijah's journey to Damascus). Just like Benjamin, Saul's name is also changed, to Paul
- John the Baptist's (Elijah) and Paul's (Elisha) lives are prophetic of what will happen in the book of Revelation
 - What is it that prompts Yeshua's vengeance? It is like the killing of His two witnesses, the 144,000
 - Both John and Yeshua are born by the will of YHWH. Both mothers are barren without YHWH's intervention. One is born from YHWH's flesh and the other is born by man's fallen flesh. Both are full of the Ruach Hakodesh from the womb. One is technically in exile due to the nature of his flesh being fallen, yet he is still the greatest of those born of fallen women. The other is perfect and is not of Mary's seed, and He brings deliverance for his twin via the mikva (womb)
 - Let's not miss the point in the gospels that the identity of John the Mikva'r and Yeshua are often confused by all of Israel. They are confused by who these two are because they are both in the image of YHWH, one from above and the other needing to ascend
 - The Book of Revelation begins with the message of Elijah, "if you have ears to hear..."
 - We are being cleansed from bondage to sin through the work of Yeshua. The Ruach Hakodesh is being freed from bondage ascending to YHWH free of sin and with clean garments. John (the imprisoned Ruach Hakodesh) is seeking to be released from this bondage. His release only comes through Yeshua, as does ours
 - Notice the reoccurrence of "6th" and "9th" in the story of John and Yeshua's dwelling together in the same house and then again at Yeshua's death
 - Yeshua's first miracle turned the water in the 6 water purification pots into wine. He didn't replace the water with better water, he turned the water into something new
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When John the Baptist (Elijah) is imprisoned for condemning the King's incestuous relationship with his step-daughter, John sends two witnesses to confirm the identity of the promised Messiah. Yeshua responds with miracles that only the Messiah would be able to do. Yeshua ear marks this scripture in Matthew 11 when he talks about John being in the role of Elijah with "he who has ears to hear, let him hear". This phrase begins and ends with the Elijah that must come before the arrival of the Messiah.

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: 5The 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. 6And 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. 9But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11Verily 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. 12And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13For all the prophets and the law prophesied until John. 14And if ye will receive it, this is Elias, which was for to come. 15He that hath ears to hear, let him hear.

We see this same command frequently about those in the Day of the Lord and those preaching the Gospel (seed of the Kingdom) to the lost tribes of Israel. Remember the connection between the role of Elijah and "he who has ears to hear, let him hear".

Matt 13: 3And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6And when the sun was up, they were scorched; and because they had no root, they withered away. 7And some fell among thorns; and the thorns sprung up, and choked them: 8But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9Who hath ears to hear, let him hear. 10And the disciples came, and said unto him, Why speakest thou unto them in parables?

Why did Yeshua so often teach the multitudes about the Kingdom of Heaven in parables?

Matt 13: 42And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. 44Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Yeshua indicates it is because only those who treat it like a great treasure will be allowed to hear its mysteries. Only salt that has its full flavor is worth using. The parables are a gateway to understanding, the careless listener is not allowed in. Only those who treat these words of the Gospel (the seed/image) as hidden gold are allowed to understand.

Luke 14: 31Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32Or else, **while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.** 33So likewise, whosoever he be of you that forsaketh not all that he hath, **he cannot be my disciple.** 34Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35It is **neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.**

Notice that Yeshua's ambassadors are connected with the seed of the Kingdom, terms of peace, with the qualities of a good disciple, Ears that Hear, and all are connected to the coming of Elijah preparing the Way of YHWH. We are sent to those who are caught in Death's sleep to fulfill this role, to explain what they need to do to have Shalom with YHWH. They are blind to their own ignorance and need to see.

Romans 11: 7What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, **and the rest were blinded.** 8(According as it is written, **God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;)** unto this day. 9And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

1 Corinthians 2: 8Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 9But as it is written, **Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.** 10But **God hath revealed them unto us by his Spirit:** for the Spirit searcheth all things, yea, the deep things of God.

Those who do not understand and are far from YHWH can see once again and awake from slumber with the gift of the Ruach Hakodesh. The commission of Elijah is intimately tied to the work of the Ruach Hakodesh. The Ruach Hakodesh is sent to those who have violated the Covenant of YHWH and were sent into Diaspora from the promised land. These people are literally "far off" from the land and far off spiritually from YHWH. Their condition is blind, deaf, asleep, dead, profane. Elijah's commission is to help them return.

Notice the Chiasitic Structure in the Commission of Elijah before the Day of YHWH in the book of Revelation related to "**He that hath an ear, let him hear what the Spirit saith**" (see beginning of book for tiered structure). Be sure and connect the themes of the verses with matching letters.

D Rev 2: 6But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. **7He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.** 8And unto the angel of the church in Smyrna write; These things saith the first and the last, **which was dead, and is alive;**

Theme "D"-Inheritance of the overcomer, as Yeshua overcame death.

C Rev 2: 10Fear none of those things which thou shalt suffer: behold, **the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.** 11**He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.**

Theme "C "-Location of the overcomer in trial and in glory. Just as Joseph resided in position in bondage (prison) and in freedom (throne)

B Rev 2: 16**Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.** 17**He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.**

Theme "B"-Repenting is the cleansing of defiled garments (death, Torahlessness) and putting on white raiment, new flesh and life (resurrected life, Torah). Eating hidden Manna, Yeshua, becoming one with Him receiving a white stone, a new name in Yeshua is the same as walking in white raiment with Yeshua, His identity and image is placed upon our life. Our names are not blotted out and Yeshua confesses our name before YHWH. This is the elevation of our name, much as Abram became Abraham and Sari became Sarah. Recall to mind Yeshua's proclamation about John The Baptist before the leaders of Israel in Matthew 11. Recall that John the Baptist was given a new name by Yeshua that no one knew, Elijah! Yeshua confessed John's new name before all who had ears to hear!

A Rev 2: 25But that which ye have already **hold fast till I come.** 26And he that **overcometh, and keepeth my works unto the end, to him will I give power over the nations:** 27And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 28And **I will give him the morning star.** 29**He that hath an ear, let him hear what the Spirit saith unto the churches.**

The Central Theme-We must overcome till the end and hold fast to inherit the morning star and power over the nations.

B Rev 3: 4Thou hast a few names even in Sardis **which have not defiled their garments; and they shall walk with me in white:** for they are worthy. 5**He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.** 6**He that hath an ear, let him hear what the Spirit saith unto the churches.**

C Rev 3: 12 **Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.** *13* **He that hath an ear, let him hear what the Spirit saith unto the churches.**

D Rev 3: 21 **To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.** *22* **He that hath an ear, let him hear what the Spirit saith unto the churches.**

The Elijah Commission based upon the Book of Revelation:

- The Ruach Hakodesh currently in exile, in the Wilderness, with dispersed Israel calls out for "all who will hear" to return to the Torah via the redemptive work of Yeshua. This is the way home and the way to be made clean.
- All of those who have ears to hear what the Ruach says will work for redemption of dispersed Israel through the cleansing way of Yeshua the Messiah.
- We should teach that those who overcome a Torahless life and cling to Yeshua will eat of the Tree of Life.
- That those who remain faithful to this way till death will not be hurt by the second death.
- That those who return from Torahlessness will be given the Manna of Life (Yeshua) and they will receive the Rock of Salvation and have a New name given to them by YHWH.
- Those that hold fast till Yeshua returns and are overcoming by keeping the Works of Yeshua will receive power over the nations and they will inherit the Morning Star, Yeshua.
- Those that keep their garments (flesh) unspotted will walk with Yeshua in white (glorified flesh). Yeshua will write their names in the book of life and confess their names before YHWH and the angels.
- Those who overcome will be made pillars in the Temple of YHWH and will never go out. Yeshua will write upon them the name of YHWH and the city of YHWH, and Yeshua's new name.
- Those that overcome will sit with Yeshua in our Father's throne. We will become one with YHWH, we will be His habitation, and will become one with His name!

This is the message of Elijah to prepare the Way of YHWH in the last day! These will offer the Bread to YHWH. These know how to not profane the Holy Vessels, the Sacrifice, the Sanctuary, or YHWH's Holy name! These prepare the people, for the Kingdom of YHWH is at hand, the coming of Yeshua, the Bread of Heaven.

Ezekiel 44: 7 **In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.**

"He that has ears to hear" is directly connected to the work of Elijah preparing the Way of YHWH before the Day of YHWH. Those that hear what the Ruach (spirit) says, should be doing the work of Elijah. They point the way to return to Torah, mikva in Yeshua, and overcome sin till the end. "They loved their lives not unto death", just as John the Baptist didn't. They are in the image of YHWH and their lives will look like Yeshua's.

In the last day there will only be two choices, the Image of YHWH or the Image of the Beast. Only the Image of YHWH will allow you to escape the second death.

Luke 17: 33 **Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.**

Rev 12:9 **And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.** *10* **And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.** *11* **And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.** *12* **Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.**

John the Baptist was offering the Bread of Life to Israel for their redemption and he did it despite the threat of death. He can now rejoice for his habitation is in the heavens with Yeshua. He was offering the circumcision of the heart, the planting of the seed of the Kingdom, the receiving of the name of YHWH via the Mikva, so that they might receive the Ruach Hakodesh by the laying on of the Hand (Flesh) of YHWH, Yeshua. The work and commission of the end-time Elijah is the work of the Ruach Hakodesh, calling out to the dispersed tribes of Israel to return to YHWH and be cleansed. This is how the barren woman (Ruach Hakodesh) finally gives birth by the work of Yeshua who cleanses her garments.

Rev 12: 13 **And when the dragon saw that he was cast unto the earth, he persecuted the **woman which brought forth the man child**.**

The woman is not Israel, she is crowned with the 12 stars (tribes) of Israel. She is the Ruach Hakodesh that went into exile with dispersed Israel (crowned with 12 stars). Israel is the garment of the Ruach Hakodesh that needs to be cleansed and restored to one whole garment.

Rev 12: 1 **And there appeared a great wonder in heaven; a woman **clothed with the sun**, and the moon under her feet, **and upon her head a crown of twelve stars**:** *2* **And she being with child cried, travailing in birth, and pained to be delivered.**

The son travailing to be delivered is not Yeshua. He looks like Yeshua, because he has the Image of YHWH, Yeshua. Remember the order of the birth of

Pharez and Zarah. The Arm of YHWH comes first, then the one who is redeemed who takes on the identity of the firstborn, then comes the full birth of the Arm of YHWH. Elijah is a picture of this birth. He ascends up to heaven in a whirlwind.

Rev 12: 5And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

This man-child in Revelation is caught up to heaven just like Elijah was. Also this man-child is parted from the woman who goes into the wilderness, just like Elijah is parted from Elisha who now has a double portion of the Ruach Hakodesh that was upon Elijah.

2 Kings 2: 8And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. 9And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. 10And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. 11And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. 12And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. 13He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; 14And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. 15And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

Notice the observation of the "Sons of the Prophets". Immediately after the separation of Elijah and Elisha they can see that the Ruach of Elijah rests upon Elisha. Also let's not just assume that because this child will rule with a rod of Iron that it is Yeshua. Let's look at the Elijah Commission to the seven assemblies again. Do you see the key phrase mentioned in connection with the destiny of those who overcome? "He that hath an ear to hear..."

Rev 2: 26And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 28And I will give him the morning star. 29He that hath an ear, let him hear what the Spirit saith unto the churches.

The man-child brought forth in Revelation 12 is Elijah, the Ruach (Spirit) of Elijah. They have been operating in the Ruach Hakodesh and "room" or ministry of Elijah and ascend into heaven after their testimony of Yeshua is completed. Notice the duration of the testimony has a set time period and at the conclusion of which they are born into heaven. This is a wonder.

Why would it be a wonder if it were Yeshua? He was resurrected and ascended into heaven 2,000 years ago. He came down from there and returned there. Revelation 12 happens before Yeshua returns. We must keep in mind that Yeshua comes second. He is the second Adam. The first Adam came first. Judah came first. Manasseh came first. The first-born priest came first. John the Baptist came first. Elijah came first, then Elisha. The man-child of Revelation 12 comes first and then Yeshua comes in Revelation 19. Also remember the birth of Judah's twin sons, Pharez and Zarah. First the Arm of YHWH (scarlet thread) comes out and then returns to the Mikva (womb). Then his brother is born first and takes on his brother's identity. Then the baby whose arm came out first returns. So who do the prophets say must "first come"?

Matthew 17: 9And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13Then the disciples understood that he spake unto them of John the Baptist.

So Yeshua confirms that Elijah must first come and had come. He confirms that Elijah will come and restore all things.

Malachi 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.

Now we've already learned that John the Baptist was in the Spirit and Office of Elijah and the Ruach Hakodesh was upon him from the womb. John the Mikva'r is a picture of the birth and ascension of the Ruach Hakodesh, while Yeshua is a picture of the Messiah raising the seed of His twin, the Ruach Hakodesh. They meet only in the Mikva. John the Baptist's life is prophetic of the Ministry of Elijah, the 144,000 and their ministry of preparing a people for YHWH's return. They take on the identity of their redeemer, Yeshua.

- John said he wasn't Elijah, but Yeshua said he was operating in the Ruach of Elijah, which makes him Elijah or in the image of Elijah who was in the image of Yeshua.
- John's main testimony was Mikva'ing Israel of their sins, returning them to Torah, and cleansing them in the waters of the Red Heifer, Yeshua.
- John was serving as the Aaronic High Priest for Yeshua. Yeshua was serving as the High Priest on the Mountain for John, cleansing John and the people just as Moses cleansed his brother Aaron and his seed so that they could enter the sanctuary. Aaron was bearing the iniquity of the people. John the Mikva'r was hearing the confession of the people's sin.

- John confessed that he needed to be mikva'd of Yeshua not the other way around.

*Mark 1:1*The beginning of the gospel of Jesus Christ, the Son of God; *2*As it is written in the prophets, **Behold, I send my messenger before thy face, which shall prepare thy way before thee.** *3*The **voice of one crying in the wilderness**, Prepare ye the way of the Lord, make his paths straight. *4*John **did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.** *5*And **there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.** *6*And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; *7*And preached, saying, **There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.** *8* **Indeed have baptized you with water: but he shall baptize you with the Holy Ghost.**

John is the "voice crying out in the wilderness". This is the voice, the Ruach of the Shekinah Glory banished to the wilderness with Israel. This is the same ministry that Elijah was anointed with. He is pleading for the people to return to the Torah and be cleansed in the Mikva of the Red Heifer (Yeshua) who would then baptize them with the Ruach Hakodesh (fire). First clean the vessel, then fill it with the Ruach Hakodesh. We are cleansed through the blood of Yeshua and then we are Mikva'd (put into the womb) into His flesh. We then receive the laying on of the Hand of YHWH, Yeshua, via the Ruach Hakodesh. You must first put the Red Heifer in the water for the Mikva to purify the people (to pass on the identity of the redeemer).

Take note of the connection between the voice crying in the wilderness and preparing the way of YHWH, the ministry of Elijah.

Matthew 3:3, For this is he that was **spoken of by the prophet Esaias**, saying, **The voice of one crying in the wilderness**, Prepare ye the way of the Lord, make his paths straight.

Mark 1:3, The **voice of one crying in the wilderness**, Prepare ye the way of the Lord, make his paths straight.

Luke 3:4, As it is written in the book of the **words of Esaias the prophet**, saying, **The voice of one crying in the wilderness**, Prepare ye the way of the Lord, make his paths straight.

John 1:23, He said, I am the **voice of one crying in the wilderness**, Make straight the way of the Lord, as **said the prophet Esaias**.

Even at Yeshua's death, witnesses thought they heard Him calling out to Elijah and they waited around to see if Elijah would show up.

*Matthew 27: 46*And about the ninth hour Jesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** that is to say, **My God, my God, why hast thou forsaken me?** *47*Some of them that stood there, **when they heard that, said, This man calleth for Elias.** *48*And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. *49*The rest said, **Let be, let us see whether Elias will come to save him.** *50*Jesus, when he had cried again with a loud voice, yielded up the ghost.

New King James Version:

Matthew 27: 45 Now from the sixth hour until the ninth hour there was darkness over all the land. *46* And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?"^[k]*47* **Some of those who stood there, when they heard that, said, "This Man is calling for Elijah!"** *48* Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink. *49* The rest said, "Let Him alone; let us see if **Elijah will come to save Him.**" *50* And Jesus cried out again with a loud voice, and yielded up His spirit.

The belief was so clear that even as they have the very messiah in front of them they are still waiting for Elijah. They are looking for the one who is going to prepare the way of YHWH. The leaders of Israel had condemned Yeshua and in their minds they had perhaps thought if Elijah would arrive and save Yeshua it would resolve any doubts over Yeshua's qualifications of worthiness to be the Messiah. They looked to Elijah to identify who the Messiah is, just as John the Mikva'r did. So it will be in the last days.

Now after the end time "Elijah" ascends to heaven he is parted from the woman (Ruach Hakodesh) who then flees into the wilderness with the remnant of her seed that keep the Torah and the Testimony of Yeshua. Could this be the double portion of the Ruach Hakodesh? The Torah and the Testimony? Since Elijah ascended into heaven, would it not mean that the woman and the remnant are then the Elisha who carry on in the "room" of Elijah?

Revelation 12:6, And the **woman** fled into the **wilderness**, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days..And to the **woman** were given two wings of a great eagle, that she might fly into the **wilderness**, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Could it be that the Elijah (Image of YHWH) and the Ruach Hakodesh resting upon Elijah together present the Shekinah Glory manifested as occurred over the sanctified tabernacle? That Yeshua is the unfallen flesh (garments) of the Ruach Hakodesh which presents the manifestation of the Shekinah Glory?

The first time John meets Yeshua (while in the womb, before being born), John is able to identify who Yeshua is and leaps for joy in Elizabeth's womb. There are only two times when John and Yeshua are documented in the gospels as being together. This happens while Elizabeth has "hidden" herself for 5 months until her "reproach" is taken away. She appears to be a type of the Ruach Hakodesh in exile with defiled garments awaiting her redeemer who will wash her garments.

The first time Yeshua and John are together is before their births in Mary and Elizabeth's wombs and much later when John places the Red Heifer (Yeshua) in the Mikva-Jordan. At all other times they are separate, but communicate via disciples. The Mikva is the womb; the womb is the Mikva. The only time Yeshua and John the Baptist meet is within the Mikva (womb). Keep in mind that never before have there been two barren wombs that were

given birth by YHWH at the same time, both of which had the Ruach Hakodesh from the womb and had awareness of each other while in the womb. One is born from above with unfallen flesh and the other has defiled garments, born of fallen woman. One needs to be cleansed by the other. One is symbolic of the High Priest on the Mountain (Moses) and the other is the High Priest in the earthly tabernacle (Aaron). One needs no cleansing and the other is washed by the High Priest on the Mountain so that he/she can enter the sanctuary and not die.

So John the Baptist, the Elijah, knew who Yeshua was before he was born. Let's not miss that point. For we see the same prophetic pattern in the book of Revelation. The two witnesses are giving their testimony of Yeshua. They know who He is before ascending up to heaven and being born again. Like John they are also killed for their testimony of Yeshua.

Luke 1: 11And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12And when Zacharias saw him, he was troubled, and fear fell upon him. 13But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14And thou shalt have joy and gladness; and many shall rejoice at his birth. 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. 16And many of the children of Israel shall he turn to the Lord their God. 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. 18And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 20And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 21And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

Zacharias sees the Angel of the YHWH and is afraid. He doesn't believe the message about the promised son and cannot speak until these things come to fulfillment. Zacharias is prophetic of Israel rejecting the Word of YHWH and being made unable to give testimony of the Word of YHWH until these things happen-the birth of the promised son, Elijah, John, 144,000.

The story of the conception and birth of John and Yeshua are prophetic of the Day of YHWH. We can see what will occur at that time by studying the events that occurred to them. Pay very close attention to the details and the dates.

Mary comes to Elizabeth in Elizabeth's 6th month of pregnancy and leaves before John's birth in Elizabeth's 9th month. When Yeshua is in His third month He leaves before John is born. He abides with John for 3 months while they are both in the womb/Mikva. These 3 days could be an allusion to the hidden relationship between Yeshua and the called out ones over the past several millennia since Yeshua's first coming and it also could be a prophetic allusion to the three year testimony of the end-time Elijah before He is born-again into heaven via resurrection. Note Yeshua departs from Elijah before he is born. Could this be prophetic of Yeshua allowing the two witnesses to die for their testimony before they are born-again via resurrection? He resides with them for the 3 years of their testimony and then separates from them allowing them to be killed the same as John the Baptist was killed for his testimony of Yeshua.

Luke 1: 24And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. 26And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 39And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40And entered into the house of Zacharias, and saluted Elisabeth. 41And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 43And whence is this to me, that the mother of my Lord should come to me? 44For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

Notice as soon as John's mother "hears" Mary's salutation, John leaps for joy. John had the ears to hear the greeting from the Mikva of Yeshua.

- John and Yeshua meet while they are both in the Womb, the Mikva!
- Both John and Yeshua are rejected and killed for their Testimony of YHWH.
- When Yeshua is asked for by John He tells the people that there is none greater born of woman, still those born into the Kingdom are still greater. Those born of the kingdom won't have fallen flesh of woman, but the flesh from the Mikva, Yeshua.

Luke 1:56And Mary abode with her about three months, and returned to her own house.

3 is the number of resurrection. Yeshua and Mary depart before John is born.

Luke 1: 57Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

This birth has messianic significance. She was barren and YHWH gave her seed by the testimony of the Angel of YHWH after spending 3 months with Yeshua in the mikva (womb).

*Luke 1:58*And her neighbours and her cousins heard how the Lord had **shewed great mercy upon her**; and they rejoiced with her. *59*And it came to pass, that on the **eighth day they came to circumcise the child**; and they called him Zacharias, after the name of his father. *60*And his mother answered and said, Not so; but he shall be called John. *61*And they said unto her, **There is none of thy kindred that is called by this name.**

Keep in mind circumcision is a type of being reborn in the Mikva on the eighth day, just as Israel passed through the Mikva of the Red Sea on the eighth day. The family wanted the baby to be called after his father Zacharias, but this child would not be after his father's image. He would be special and have his own special identity and name. Notice no one else in the family is called by the name John. Notice the overcomers, the 144,000 are also given a new name by YHWH that no one else is called by, just as John's name was given by the Angel of YHWH.

*Luke 1: 62*And they made signs to his father, how he would have him called. *63*And **he asked for a writing table, and wrote, saying, His name is John.** And they marvelled all. *64*And **his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.**

As soon as his father writes John's name His mouth is opened. Zacharias is very likely prophetic of Judah having not had faith in the word given by the Angel of YHWH and subsequently unable to speak and give a testimony until the birth of John (the Elijah, 144,000). But then he will praise YHWH for what has come to pass. As soon as John is born a great fear comes on those round about, just like after the resurrection of the two witnesses in Revelation.

*Luke 1: 65*And **fear came on all that dwelt round about them**: and all these sayings were noised abroad throughout all the hill country of Judaea. *66*And all they that heard them laid them up in their hearts, saying, **What manner of child shall this be! And the hand of the Lord was with him.**

Revelation 11: 10And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth. **11**And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; **and great fear fell upon them which saw them.**

Notice the end-time prophetic pattern. As soon as John the Baptist (Mikva'r) is born with a name not known to his kindred a great fear falls on all that dwell about them. The role of John is to prepare the way of YHWH for the reunification of the 12 tribes of Israel and the restoration of the Kingdom of YHWH. We see the same prophetic pattern when the 12 sons of Israel are about to come together with the birth of Benjamin and when the 12 apostles all come together after Yeshua's resurrection.

*Genesis 35: 2*Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: *3*And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. *4*And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. *5*And they journeyed: **and the terror of God was upon the cities that were round about them**, and they did not pursue after the sons of Jacob.

Also when the Apostles finally are all together in one place we see miraculous events transpire.

*Acts 2: 1*And when the day of **Pentecost was fully come, they were all with one accord in one place.** *2*And **suddenly** there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. *3*And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

The Shekinah Glory appears above their heads, they are given the gift of giving the Testimony of Yeshua in the tongues of the nations where their brothers are from while in Diaspora. They are in Jerusalem for the Holy Days. This will be the same work of the Man-Child of Revelation 12 and the 144,000, preparing the way of YHWH. This is the same work of the Elijah/Elisha.

Notice there is also a dispute over what the name of the 12th son should be, just like there was with John the Baptist.

*Genesis 35: 17*And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. *18*And it came to pass, as her soul was in departing, (for she died) that **she called his name Benoni**: but **his father called him Benjamin.**

- Benjamin- From the Hebrew name בְּנִימִן (Binyamin) which means "son of the south" or "son of the right hand".
- Benoni or Ben Oni, meaning son of my sorrow, or pain, original name of [Benjamin](#)

Notice his father, Israel, gives him a name change, just like those who inherit with Yeshua. And Benjamin is born last of all the tribes. He also receives a 5 times blessing from Joseph (Yeshua).

*Genesis 43: 29*And **he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.** *30*And **Joseph made haste**; for his bowels did yearn upon his brother: and he sought where to weep; and **he entered into his chamber, and wept there.** *31*And he washed his face, and went out, and refrained himself, and said, **Set on bread.** *32*And **they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves**: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. *33*And **they sat before him, the firstborn according to his birthright, and the youngest according to his youth**: and the men marvelled one at another. *34*And he took and

sent messes unto them from before him: but **Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.**

Notice the emphasis on Benjamin being Joseph's mother's (Ruach Hakodesh) son. Joseph shows full emotion over his brother of the same mother. Also note that Joseph eats above and separate from his brothers. This is another picture of the Ruach Hakodesh being separate from the rest of the family. Remember Joseph's whole goal was to see how the brothers would treat his younger brother. He tested them with imprisonment of Simeon and the requirement of joining Benjamin with Joseph while in Egypt. This also cast new light on the great joy and sorrow surrounding the events of the reunion of Joseph and Benjamin while Joseph is still in exile. It also sheds new light on the common themes of Joseph twice losing his garments (the coat of many colors and the garment taken by Potiphar's wife) and when he had ascended to the second only to pharaoh he is reunited with his brothers and bestows on each of them a change of garments and on Benjamin 5 sets of garments.

*Genesis 42: 33*And the man, the lord of the country, said unto us, **Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: 34**And **bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land. 35**And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, **they were afraid. 36**And Jacob their father said unto them, **Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. 37**And Reuben spake unto his father, saying, **Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. 38**And he said, My son shall not go down with you; for his brother is dead, and he is left alone: **if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.**

Jacob is beside himself with sorrow and fear and Reuben says if he doesn't bring Benjamin back to Israel again that he can slay his two sons.

*Genesis 43: 8*And Judah said unto Israel his father, *Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. 9* **I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:**

Then Judah, the father of Pharez and Zarah, says he will secure Benjamin's safe return. Remember the mystery of the scarlet thread, how the birth and return of the one redeems the other twin. The Arm of YHWH (the Messiah) secures the redemption of the Ruach Hakodesh with defiled garments. Benjamin's trip to Egypt to be joined to Joseph is the same mystery.

Benjamin (the Ruach Hakodesh) born in great travail with two names, one related to sorrow and one related to strength being redeemed from one state and given 5 times blessing by his older brother Joseph (Yeshua). Benjamin is the last born. Benjamin is born in great tribulation. Elisha is plowing with the 12th oxen. Paul has the ministry of Elisha and is of the tribe of Benjamin and seeks out the lost tribes of Israel to re-gather them. We will see amazing prophecies in the lives of all these people that pertain to the time prior to the Day of YHWH. Benjamin was given a new name just like those who overcome from the 7 assemblies of Israel.

Revelation 2:17, *He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*

Revelation 3: 12 *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

Benjamin goes from having a name meaning a son of sorrow to the son of the right hand-passing from death to life, saved by the Holy Arm of YHWH, sitting with Yeshua in His throne, the Right Hand of YHWH. Now if Yeshua's words are true there is none greater born of women than John the Baptist, the Elijah. That would place him as the right hand of Yeshua, serving as His High Priest. Moses (Yeshua) is the High Priest on the Mountain who provides the cleansing for his brother Aaron, the High Priest (Ruach Hakodesh) in the earthly tabernacle.

Recall to mind the apostle that came up last from the tribe of Benjamin, Paul, apostle to the Gentiles (Goyim, Nations in Diaspora, Lost Israel). Paul (Saul) had a problem, the same problem that the end time Elijah/Elisha will have. Paul couldn't see that Yeshua was YHWH until Yeshua confronted him on the road to Damascus (reminder: Elisha was working with the 12th oxen and was anointed on Elijah's journey to Damascus). Just like Benjamin, Saul's name is also changed, to Paul.

Acts 9: 3 *And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4* *And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5* *And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6* *And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7* *And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8* *And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9* *And he was three days without sight, and neither did eat nor drink. 10* *And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11* *And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12* *And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13* *Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at*

Jerusalem: 14And here he hath authority from the chief priests to bind all that call on thy name. 15But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16For I will shew him how great things he must suffer for my name's sake. 17And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. 19And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20And straightway he preached Christ in the synagogues, that he is the Son of God. 21But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? 22But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. 23And after that many days were fulfilled, the Jews took counsel to kill him:

Paul is a prophecy of the man-child and the 144,000 of Revelation. Dispersed Israel has been without Torah for 3 millennial days and has been persecuting those in Jerusalem who have the Tree of Life, the Torah. After 3 (millennial) days Paul is resurrected to the life of the Torah, and receives meat and grows strong in YHWH from it, and straightway goes into the synagogues proving that Yeshua is the Messiah. Notice his commission from YHWH, "**he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel**". This is the same commission given to those that have ears to hear. This is also likely why he took a Nazarite vow. This vow allows the person to be elevated to the level of holiness of the High Priest. He was serving as the High Priest on earth for those in Diaspora, taking on the role that was vacated by John the Mikva'r, who was showing people the Lamb of YHWH. He was preparing them to meet Yeshua YHWH, teaching them to not be profane so they could receive the Bread of YHWH.

Notice Yeshua specifically is going to tell Paul, "**For I will shew him how great things he must suffer for my name's sake.**" Remember the double naming of Benjamin, the destiny of the two witnesses, Elisha sowing seed with the 12th oxen, Paul being of the tribe of Benjamin. All of these things line up for Paul inheriting the mantle of Elijah and fulfilling the ministry of Elisha preaching return to the Torah and Yeshua's redemptive work to the lost tribes of Israel.

John the Baptist's (Elijah) and Paul's (Elisha) lives are prophetic of what will happen in the book of Revelation. The two witnesses are parted. Elijah is killed and resurrected and becomes the man-child wonder ascended to heaven in Revelation 12. The Ruach Hakodesh flees with the Elisha, those who keep the Torah and the Testimony of Yeshua. You could view the Elijah/John the Baptist/144,000 as the Image of Yeshua. You could view the Elisha/ Paul/the Remnant of her seed that keep the Torah and the testimony of Yeshua as the Ruach Hakodesh. They are parted and need to be united. They only meet in the mikva. Also keep in mind the 144,000 (Moses/Yeshua) are not described by their garments but only by the name of the Father written in their foreheads. The great multitude (Aaron and his seed) is described as having white garments washed in the blood of the Lamb.

Acts 18: 18And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

When Paul returns to Jerusalem to fulfill his vow the Jews seek to kill him. Typically those who take a Nazarite vow will shave their heads upon completion of the vow. The hair is then offered by fire to YHWH. Having a Nazarite vow is being associated with complete life. Perhaps knowing the Jews were seeking to kill him he expected the vow needed to end as his death was fast approaching.

Acts 21: 19And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. 22What is it therefore? the multitude must needs come together: for they will hear that thou art come. 23Do therefore this that we say to thee: We have four men which have a vow on them; 24Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. 25As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. 26Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. 27And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, 28Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. 29(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) 30And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. 31And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

Perhaps Benjamin being given two names is indicative of the dual role he would play prophetically. Notice his mother Rachel dies in the process of giving him birth through hard labor (great tribulation). This also ties in with the "twin" sacrifices of the birds and the goats in Leviticus. One dies and the other goes to the Wilderness. John the Baptist served as Yeshua's High Priest who then is killed and Paul is then sent into the Wilderness or the Diaspora taking the blood of the slain bird, Yeshua, to cleanse the House of Israel. Also Benjamin begins with a name of sorrow and ends with a name of power and ascension.

Also notice that Paul has shaved his head upon completing his vow before his confrontation with the Jews who sought to kill him. If he is doing the work of the Elisha, having received the mantle of Elijah, then we can see how he matches Elisha when confronting the 42 children of Baal. He is accused of being profane and allowing the profane to enter the temple, when in reality those who are accusing him are those who are profane. He goes to the temple to specifically prove that he is written Torah observant. The end time battle will be the same. It will be a battle of the holy versus the profane.

*2 Kings 2: 23And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, **Go up, thou bald head; go up, thou bald head.** 24And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.*

We can also see some matching points between the work of Paul and that of the seventh assembly of Israel in Revelation.

*Acts 9: 17And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, **that thou mightest receive thy sight, and be filled with the Holy Ghost.** 18And **immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.** 19And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.*

At first Paul couldn't recognize Yeshua. He was blind to Him. In fact he was going about persecuting and killing true followers of Yeshua. Yeshua appears to him on the road to Damascus (same location as Elisha's anointing by Elijah) and Paul cannot see for 3 days. Afterward he is given his sight back and is baptized and receives the Ruach Hakodesh. You could have described his state as being luke-warm. He was zealous for the Torah, but he could not see Yeshua. Laodecia also has problems with their sight and Yeshua is pleading with them to open the door and let Him come in.

*Revelation 3: 14And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16So then **because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.** 17Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and **blind, and naked:** 18I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and **anoint thine eyes with eyesalve, that thou mayest see.** 19As many as I love, I **rebuke and chasten: be zealous therefore, and repent.** 20Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

Yeshua is asking them to see Him standing in the door waiting for them to invite him in to eat with Him. Just as Laodecia and Paul need to see Yeshua so does Elisha. Elijah tells Elisha if he sees Elijah ascend then he would received a double portion of the Ruach Hakodesh that is upon Elijah. But he tells Elisha if you don't "see" me ascend then you won't receive a double portion of the Ruach Hakodesh. Could Elisha be a picture of the joining of the Ruach of Yeshua and the Ruach Hakodesh? Those who have the testimony of Yeshua and His Torah are like John the Mikva'r and Yeshua joined in the Mikva/womb. Those who have the eyes to see and ears to hear.

*II Kings 2: 9And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, **let a double portion of thy spirit be upon me.** 10And he said, Thou hast asked a hard thing: nevertheless, if **thou see me when I am taken from thee,** it shall be so unto thee; but if not, it shall not be so. 11And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. 12And **Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof.** And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.*

It is critical for the Elisha to see the ascension of the Image of YHWH, the Sign of the Son of Man.

This ascension of the Son of YHWH, Yeshua, brings joy and deliverance to the Ruach Hakodesh through the Mikva/womb. Both Zacharias and Mary sing a new song about the birth of their two sons from barren wombs! So do the 144,000. Just like Miriam and Moses by the Mikva of the Red Sea.

*Luke 1: 46And Mary said, My soul doth magnify the Lord, 47And my spirit hath rejoiced in God my Saviour. 64And his mouth was opened immediately, and his tongue loosed, and he spake, and **praised God...**67And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68Blessed be the Lord God of Israel; **for he hath visited and redeemed his people,** 69And **hath raised up an horn of salvation for us in the house of his servant David;** 70As he spake by the mouth of his holy prophets, which have been since the world began: 71That we should be saved from our enemies, and from the hand of all that hate us; 72To **perform the mercy promised to our fathers, and to remember his holy covenant;** 73The oath which he sware to our father Abraham, 74That he would grant unto us, **that we being delivered out of the hand of our enemies might serve him without fear,** 75In holiness and righteousness before him, all the days of our life. 76And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77To give knowledge of salvation unto his people by the remission of their sins, 78Through the tender mercy of our God; whereby the **dayspring from on high hath visited us,** 79To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. 80And the **child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.***

The man-child is the prophet! The man-child is the 144,000 preparing the way of the Lord. John the Baptist is prophetic of the Prophet in the Last Day,

Elijah who must first come. Notice Yeshua descends from the Father and John ascends (leaps for joy) and Elizabeth is filled with the Ruach Hakodesh when entering the same room with Yeshua in Mary's womb and upon hearing Mary's greeting.

*Luke 1: 44*For, lo, as soon as the voice of thy salutation sounded in mine ears, the **babe leaped in my womb for joy.**

This man-child of Revelation 12 is prophesized of in the relationship of Judah and Tamar and the birth of their twin sons.

*Genesis 38: 25*When she was brought forth, she sent to her father in law, saying, **By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.** *26*And Judah acknowledged them, and said, *She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.* *27*And it came to pass in the time of her travail, that, **behold, twins were in her womb.** *28*And it came to pass, **when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.** *29*And it came to pass, as **he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.** *30*And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Pharez wants to be born first, and after Zarah extends His arm, Pharez is born first. The same as John, the same as the 144,000. After Pharez (the man-child) is born, Yeshua enters the world with scarlet.

*Isaiah 63: 2***Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? 3**I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and **their blood shall be sprinkled upon my garments, and I will stain all my raiment.** *4*For the day of vengeance is in mine heart, and the year of my redeemed is come.

What is it that prompts Yeshua's vengeance? It is like the killing of His two witnesses, the 144,000. These are in His image and have become His twin in the Ruach Hakodesh via the mikva (womb). Both John and Yeshua are born by the will of YHWH. Both mothers are barren without YHWH's intervention. One is born from YHWH's flesh and the other is born by man's fallen flesh. Both are full of the Ruach Hakodesh from the womb. One is technically in exile due to the nature of his flesh being fallen, yet he is still the greatest of those born of fallen women. The other is perfect and is not of Mary's seed, and He brings deliverance for his twin via the mikva (womb). See all concepts related to the first Adam and second Adam and "grafting".

We see the ultimate counterfeit of redemption played out in the story of the first set of twins in the Torah; Jacob and Esau, The Messiah and Anti-Messiah. The Anti-Messiah provides death and not life. In fact one seeks to kill instead of raising up life. Notice it is the firstborn who is trying to kill the second born.

*Genesis 25:23*And the LORD said unto her, **Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.** *24*And when her days to be delivered were fulfilled, behold, **there were twins in her womb.** *25*And the first came out red, all over like a hairy garment; and they called his name Esau.

Like the first sons of Adam and Eve, Cain and Abel, the older brother wishes to kill the younger brother.

The second set of twins (Pharez and Zarah) in the Torah produces the Elijah and the Yeshua, The High Priest and the Word of YHWH.

*Genesis 38: 27*And it came to pass in the time of her travail, that, behold, **twins were in her womb.** *28*And it came to pass, when she travailed, that the one put out his hand: and the midwife took and **bound upon his hand a scarlet thread, saying, This came out first.** *29*And it came to pass, **as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.** *30*And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Zarah's Arm is Yeshua, the Arm of YHWH who comes out first so His younger brother may be born first. The Arm of YHWH (Yeshua) returns to the Mikva (womb) and out comes His twin Pharez- the one who is redeemed, the Elijah, the 144,000. The Arm of YHWH comes first (Zarah's Arm-Yeshua), then Pharez, (John the Baptist /Elijah/144,000)- then finally comes the full birth of Zarah (Yeshua) into the World. Notice it is Pharez that takes on the identity of Zarah's arm and becomes the firstborn. Pharez is listed as being the family of the Messiah.

*Ruth 4: 11*And all the people that were in the gate, and the elders, said, *We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:* *12*And **let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.** *13*So Boaz took Ruth, and she was his wife: and when he went in unto her, the **LORD gave her conception, and she bare a son.**

Notice the messianic significance of YHWH giving conception to Ruth, just as He did for Elizabeth. Pharez is the "seed" which Yeshua gives to us of the young woman, YHWH gives her conception and a son - the Elijah, John the Baptist, 144,000, the man-child of Revelation 12. Notice in the lineage of Yeshua that Pharez (Phares) is mentioned. Even the blessing on Ruth is to be like the House of Pharez! Pharez becomes the defacto first born, just as the firstborn are replaced by Levi and Manasseh is replaced by Ephraim;

*Matt 1:3*And Judas begat **Phares** and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram;

The older brother wishes to save His younger brother and have him born first. This is what Yeshua is doing for us. Let's not miss the point in the gospels that the identity of John the Mikva'r and Yeshua are often confused by all of Israel. They are confused by who these two are because they are both in the image of YHWH, one from above and the other needing to ascend.

Matthew 14:2, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

Matthew 16:14, And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

Matthew 17:13, Then the disciples understood that he spake unto them of John the Baptist.

Mark 6:14, And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

Mark 8:28, And they answered, John the Baptist; but some say, Elias; and others, One of the prophets.

Luke 7:20, When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

Luke 9:19, They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

The Book of Revelation begins with the message of Elijah, "if you have ears to hear...", to the seven assemblies of Israel, the opening of the Book of Judgment, the sealing of Elijah (144,000), the woes, the two witnesses (the Elijah & Elisha), the exile of the Shekinah, the birth of the Elijah, the two beasts, the harvest, the judgment on Babylon, and the marriage of the Lamb. You have the recurring pattern of Jacob and Esau (Messiah/Anti-Messiah), 12 sons of Israel and their unification (144,000), and the two witnesses (Pharez and Zarah or the Elijah/Elisha and Yeshua). When there are two barren wombs filled by YHWH they portend the Messiah's confrontation with Anti-Messiah, Word of YHWH and His High Priest (Yeshua and the Elijah/John the Baptist), and the 144,000-coming of Elijah and the Return of Yeshua.

Notice 2 disciples/witnesses are sent by John/Elijah to test Yeshua before John/the Elijah dies to make sure He is the true Messiah. John (the Ruach Hakodesh) sends to Yeshua while he is in bondage (prison). He is seeking redemption, just as Aaron was being washed by Moses and we are washed by Yeshua's work.

Romans 6: 5For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7For he that is dead is freed from sin.

John 8: 33They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35And the servant abideth not in the house for ever: but the Son abideth ever.

Romans 6: 21What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

We are being cleansed from bondage to sin through the work of Yeshua. The Ruach Hakodesh is being freed from bondage ascending to YHWH free of sin and with clean garments. John (the imprisoned Ruach Hakodesh) is seeking to be released from this bondage. His release only comes through Yeshua, as does ours.

Luke 7: 17And this rumour of him went forth throughout all Judaea, and throughout all the region round about. 18And the disciples of John shewed him of all these things. 19And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? 20When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? 21And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 22Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23And blessed is he, whosoever shall not be offended in me.

You will find elements of both Elijah and Elisha in the story of John since they both carry the same mantle and one is in the image of the other. They have the same ministry, calling Israel from exile. Each time Yeshua and John meet it is in the Mikva/Womb. John the Baptist (the Elijah) meets Yeshua (the Elisha who has a double portion of the Ruach Hakodesh), who receives the Mantle of Elijah (High Priest) in the Mikva of the Womb of Unfallen flesh. This is where Yeshua and John dwelled in the same house together for 3 months while still in the womb. At the end of the 3 months Yeshua and John part ways just as Elijah and Elisha parted ways when Elijah ascended up to heaven. They meet once more at the Jordan River in the Mikva. Notice that YHWH signifies Yeshua as being His flesh by calling Him His beloved Son and causing the Ruach Hakodesh to descend upon Him in the Mikva. Yeshua typologically divides the waters so Israel may ascend onto dry ground.

Also note that at Yeshua's death some people who are standing nearby say that He calls for Elijah. Notice the reoccurrence of "6th" and "9th" in the story of John and Yeshua's dwelling together in the same house and then again at Yeshua's death. Mary and Yeshua are with Elizabeth and John (Elijah) while they are in the womb from the 6th to 9th month. Notice at the crucifixion there is a great darkness over the whole land at the 6th hour and a great earthquake at the 9th hour when Yeshua dies. It is at this 9th hour that Yeshua cries out and some think that He is calling to Elijah. Is this just coincidence? Some people that hear Yeshua cry out suggest waiting to see if Elijah will take Yeshua down from the tree. Remember we are redeemed on the third day, the third millennial day and the two witnesses are resurrected after being dead for three days, just like Yeshua.

Mark 15: 33And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? 35And some of them that stood by, when they heard it, said, Behold, he calleth Elias. 36And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to

*drink, saying, **Let alone; let us see whether Elias will come to take him down.** 37And Jesus cried with a loud voice, and gave up the ghost. 38And the veil of the temple was rent in twain from the top to the bottom. 39And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.*

Notice at the moment of giving up the Ruach Hakodesh that the veil of the temple is rent from top to bottom - at that very moment. This appears to match up with the very moment that Elisha receives the double portion of the Ruach Hakodesh when he receives Elijah's mantle. Elisha then promptly rips his garments in two.

*II Kings 2: 11And it came to pass, as they still went on, and talked, that, **behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.** 12And Elisha saw it, and he cried, **My father, my father, the chariot of Israel, and the horsemen thereof.** And he saw him no more: and **he took hold of his own clothes, and rent them in two pieces.** 13**He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;** 14And he took the mantle of Elijah that fell from him, and **smote the waters, and said, Where is the LORD God of Elijah?** and when he also had **smitten the waters, they parted hither and thither:** and Elisha went over. 15And when the sons of the prophets which were to view at Jericho saw him, they said, **The spirit of Elijah doth rest on Elisha.** And they came to meet him, and bowed themselves to the ground before him.*

It appears likely that Elisha rent his garments in two when he received the mantle of Elijah and was given a double portion of the Ruach Hakodesh at the ascension of Elijah. This is the very same moment that the Ruach Hakodesh ascends from Yeshua at His death, when the veil of the temple is rent and believers are able to receive the gift of the Ruach Hakodesh. Notice the connections between the bitter waters at Yeshua's death, the smiting and dividing of the waters, the ascension of Elijah and the Ruach Hakodesh of Yeshua, and the tearing of the garments of Elisha in two and the tearing of the veil of the temple. Could this double portion of the Ruach Hakodesh be the spirit of Yeshua from the laying on of hands and the Ruach Hakodesh from the Mikva? They become one in us. Yeshua redeems the garments of the Ruach Hakodesh. Two Ruachs join in one new garment (flesh).

Yeshua's first miracle turned the water in the 6 water purification pots into wine. He didn't replace the water with better water, he turned the water into something new. He turned it into the best wine that no one could tell where it came from, except those who had drawn the water and brought forth the wine. Could this be the fire that Yeshua would baptize (Mikva) with? Could this be the reason for not putting this new wine in old bottles (fallen flesh) because the old fallen flesh could not contain it without bursting?

Picture Elizabeth as the Ruach Hakodesh in hiding, waiting (in the wilderness) for five months for the birth of John the Baptist. She is in hiding 5 months (Torah-5 books) and then Yeshua comes to them in the Mikva (womb) of Mary from the 6th to the 9th month until John is about to be born. Then Mary and Yeshua return to their own house before John (the Elijah) is born. Remember Yeshua and John only meet in the Mikva (womb). Remember Elijah and Elisha are parted while in the Mikva of the Jordan. John the Baptist (Mikva'r) and Yeshua are reunited in the Mikva of the Jordan River, the same place where Elijah and Elisha part when Elijah ascends into heaven.

Will there be an end time fulfillment of the Elijah/Elisha? Yes, I believe there will be and it is shown clearly in Revelation. We have been mistaking Elijah's appearance in Revelation 12 as being Yeshua since he is in the image of Yeshua and has YHWH's name written in his forehead and lives, dies, and is resurrected just like Yeshua. He then parts from his Elisha (the remnant of her seed that keep the Torah and the Testimony of Yeshua), the same way Elijah, (John the Baptist) did. We see the Elijah's birth in Revelation 12. This beautiful man-child looks just like his brother Yeshua. His mother, the Ruach Hakodesh, flees into the wilderness after the birth.

*Rev 12:5And she **brought forth a man child**, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. 6And the **woman fled into the wilderness**, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*

This man-child is typified in the birth of John. Zacharias, his father is unable to give the Aaronic blessing because of his unbelief in the testimony of the Angel of YHWH regarding the miracle birth of his son. YHWH has caused the loss of Zacharias' "voice" until he declares the name of this promised son, John. This is a name that has never used in the lineage in his family. He has a unique identity/image. Zacharias is prophetic of Israel being unable to bear the Testimony of Yeshua until they declare "blessed is He that comes in the name of YHWH". Israel's mouth is then opened at the birth of John (Elijah). John the Baptist had ears to hear the greeting of Yeshua from the Mikva. The message of Elijah starts and ends with those that have "ears to hear". Notice when John and Mary hear the greeting they both ascend: John leaps and Elizabeth is filled with the Ruach Hakodesh.

*Luke 1: 41**When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.** 42In a loud voice she exclaimed: "Blessed are you among women, and blessed is the child you will bear! 43But **why am I so favored, that the mother of my Lord should come to me?** 44As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. 45Blessed is she who has believed that what the Lord has said to her will be accomplished!"*

We should be able to see these prophetic patterns of the separation of the Messiah from the Ruach Hakodesh and the rejoining again, in the Torah. If these patterns are YHWH inspired then we should see a true account of them in the Torah. Let's take a look at that next.

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