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The Restoration of the Testimony of Yeshua

The High Priest of the Earthly sanctuary (Holy Spirit) Cleansing the Seven Assemblies of Israel

Key Points:

- We must note that the Red Heifer cleansing is directed to Aaron, but Eleazar is the one doing most of the work related to this purification
- Notice the transfer of the priestly garments from the old man (Aaron) to the new man (Eleazar) on the mountain top
- Eleazar then descends to the people. Could this be a picture of the 144,000 being resurrected, called up to heaven, receiving glorified bodies, and then descending with Yeshua
- Could it be that Eleazar is a picture of the latter rain and the cleansed Ruach Hakodesh being restored with the sanctuary and the sacrifices at the end-time
- Moses (Yeshua) is a picture of the heavenly high priest and since Joshua is with him on the mountain, then Joshua must also be a picture of a later day image of YHWH delivering the people as they come back into the land of promise
- This instruction is directed to Aaron the High Priest, the one who made the Golden calf, the fallen calf, the calf of death and caused the people's nakedness. This golden calf is the fallen image that needs to be remedied. Aaron is the Ruach Hakodesh. Notice all the children of Israel bring the Red Heifer-not the priest, not the High Priest-the people do it. This indicates they all acknowledge the Red Heifer
- We must ask ourselves if Aaron is still alive and is High Priest then why is Eleazar front and center in regards to this sacrifice
- We cannot help but notice that Eleazar is responsible for the oil (Ruach), incense (prayer), grain offering (Bread of YHWH), anointing oil (ordination of the priests), and the tabernacle and all that is within. Perhaps this is why he oversees the Red Heifer sacrifice
- The scarlet thread identifies the arm of YHWH, Yeshua. This witness of the burning of the red heifer is during the great tribulation
- Yeshua provides the Mikva on the third day so that the leper (unclean, dead flesh) can live on the seventh day. Yeshua provided the red heifer sacrifice on the third day so that the Ruach Hakodesh may be cleansed of uncleanness on the seventh day
- If we are not cleansed in the mikva of Yeshua then we are still unclean
- If the Ruach Hakodesh comes into contact with any dead flesh it will become unclean for seven millennial days
- Yeshua was made unclean till evening because of His contact with the dead flesh that touched the waters of purification. The Mikva is the Womb in which we are born again, through the joining of Yeshua and the Rauch Hakodesh which is being cleansed with Her defiled garments (our dead flesh)
- Yeshua is making all things one and clean so that the Ruach Hakodesh may re-enter the sanctuary

We must note that the Red Heifer cleansing is directed to Aaron, but Eleazar is the one doing most of the work related to this purification. He is the one doing the interaction with the Red Heifer and its slaying and the arrangement of the Mikva. Aaron is still alive at this point and does not die until the next chapter.

Numbers 20:25, Get Aaron and his son Eleazar and take them up Mount Hor. 26, Remove Aaron's garments and put them on his son Eleazar, for Aaron will be gathered to his people; he will die there.

Notice the transfer of the priestly garments from the old man (Aaron) to the new man (Eleazar) on the mountain top. Also note it is Moses (Yeshua) who is officiating. After Aaron ascends the mountain (heaven), his anointing (garments, like the mantle of Elijah to Elisha) is given to Eleazar. Eleazar then descends to the people. Could this be a picture of the 144,000 being resurrected, called up to heaven, receiving glorified bodies, and then descending with Yeshua? Eleazar is the new High Priest and Phinehas (his seed) is the War Priest. But take notice that it is Eleazar who is principally involved in the Red Heifer sacrifice while Aaron is acting as High Priest. Aaron is

symbolic of the Ruach Hakodesh. So who then is Eleazar prophetic of? Eleazar's major involvement is working with Joshua leading the people into the promised land. We know Phinehas was given a special covenant of shalom for his zeal for YHWH and stopping the sex worship with a Moabite woman in the sanctuary. I must assume that Joshua, Eleazar, and Phinehas have end-time prophetic fulfillments.

Numbers 25:7, When Phinehas son of Eleazar, the son of Aaron, the priest, saw this, he left the assembly, took a spear in his hand.

Could it be that Eleazar is a picture of the latter rain and the cleansed Ruach Hakodesh being restored with the sanctuary and the sacrifices at the end-time? On the mountain, Moses (Yeshua) is a picture of the heavenly high priest and since Joshua is with him on the mountain, then Joshua must also be a picture of a later day image of YHWH delivering the people as they come back into the land of promise. So as Moses is a picture Yeshua's redemptive fulfillment of cleansing and preparing Israel to enter the sanctuary and the promised land, so also Joshua would be a latter day fulfillment of someone in the image of YHWH preparing the people to enter the sanctuary and enter the promised land. So as Aaron (Ruach Hakodesh) was being washed and prepared to enter the sanctuary there would also be a latter day fulfillment of the Ruach Hakodesh's garments being washed to enter the restored sanctuary. So is Moses/Yeshua/Elijah to ascend to the tabernacle in heaven and Aaron/Ruach Hakodesh/Elisha to go to the wilderness and the earthly tabernacle?

Numbers 19:1 And the LORD spake unto Moses and unto Aaron, saying,

This instruction is directed to Aaron the High Priest, the one who made the Golden calf, the fallen calf, the calf of death and caused the people's nakedness. This golden calf is the fallen image that needs to be remedied. Aaron is the Ruach Hakodesh. Notice all the children of Israel bring the Red Heifer-not the priest, not the High Priest-the people do it. This indicates they all acknowledge the Red Heifer.

*Numbers 19: 2 This is the ordinance of the law which the LORD hath commanded, saying, **Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:***

This is Yeshua, without sin, vesture dipped in blood, the red heifer, the true image of YHWH victorious over the golden calf.

Revelation 19: 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

This red heifer never bore a yoke (sin). The golden calf bears sin, it is a fallen and broken image.

Numbers 19: 3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

This is Yeshua. He is without sin. The Red Heifer is slain outside the camp and before Eleazar's face. He is a witness and a testimony of Yeshua's death. This is the final offering of the gospel.

Revelation 14: 6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

This preaching of the gospel is after the 144,000 stand with the Lamb in Mt. Zion and it is after the appearance of the man-child in heaven. Eleazar appears to be the Deputy Kohen Hagadol to Aaron and Phinehas serves as the War Priest. We must ask ourselves if Aaron is still alive and is High Priest then why is Eleazar front and center in regards to this sacrifice? Is it because Eleazar is prophetic of an end-time restoration of all things and Mikva'ing all of Israel into Yeshua?

Numbers 19: 4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

The wrath of YHWH is poured out by the seven angels of the seven assemblies. Also the Ruach Hakodesh that is upon the seed of Adam and Eve is finally cleansed on the seventh millennial day. The tabernacle of the congregation is purged of all that is profane.

Revelation 15: 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Leviticus 10: 1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

2 Thessalonians 2: 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

*Revelation 19:20, And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire burning with brimstone.***

Revelation 20:10, And the **devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.**

Numbers 3: 4, And **Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.**

Could this be the seven vials of YHWH's wrath, cleansing the earth of that which is unholy and profane? Notice it is the seven angels of the seven assemblies that pour out YHWH's wrath. These angels are of the fellow servants, the prophets. They are clothed in white.

Revelation 15: 6And the **seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.** 7And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Revelation 16: 6For they have **shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.**

Revelation 19: 9And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10And I fell at his feet to worship him. And he said unto me, **See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God:** for the testimony of Jesus is the spirit of prophecy.

This angel is a resurrected man, a fellowservant of the prophets.

Revelation 17: And there **came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:**

And the seven angels pouring out the wrath are the same as the seven angels of the seven assemblies of Israel.

Revelation 1: 20The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. **The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.**

Numbers 3:32, The chief leader of the Levites was Eleazar son of Aaron, the priest. He was appointed over those who were responsible for the care of the sanctuary. Numbers 4:16, "**Eleazar son of Aaron, the priest, is to have charge of the oil for the light, the fragrant incense, the regular grain offering and the anointing oil. He is to be in charge of the entire tabernacle and everything in it, including its holy furnishings and articles.**

We cannot help but notice that Eleazar is responsible for the oil (Ruach), incense (prayer), grain offering (Bread of YHWH), anointing oil (ordination of the priests), and the tabernacle and all that is within. Perhaps this is why he oversees the Red Heifer sacrifice. It is through immersing into the mikva of the red heifer that we receive the Ruach Hakodesh, we are ushered into the presence of YHWH that He may hear our voice and we may hear His, that we partake of the Bread of YHWH (Yeshua), and by which we are anointed into the priesthood of Yeshua. We are made holy by this emersion, sanctified into the sanctuary of Yeshua in the womb (mikva).

Numbers 31:6, Moses sent them into battle, a thousand from each tribe, along with **Phinehas son of Eleazar, the priest, who took with him articles from the sanctuary and the trumpets for signaling.**

Phinehas is the War Priest.

Numbers 19: 5And one **shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: 6And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.**

The scarlet thread identifies the arm of YHWH, Yeshua. This witness of the burning of the red heifer is during the great tribulation. The two witnesses are killed for their testimony of the red heifer. The rest of the redeemed are brought through by trial by fire.

Matt 3: 11I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire:** 12Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. 13Then cometh **Jesus from Galilee to Jordan unto John, to be baptized of him.**

Zech 13: 8And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. **9And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.**

Rev 19: 12His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13And **he was clothed with a vesture dipped in blood: and his name is called The Word of God.** 14And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Numbers 19: 7Then the **priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be**

unclean until the even.

Eleazar or the presiding priest then mikvas his clothes and his flesh. It is symbolic of the priest who witnesses the burning of the red heifer as receiving incorruptible flesh.

Numbers 19: 8And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

The man who burns the red heifer before Eleazar also mikvas his clothes and his flesh. It is symbolic of the man who does the burning as receiving incorruptible flesh.

Numbers 19: 9And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

It is then the mikva'd (clean) man who burnt the red heifer who lays the ashes up in a clean place for the cleansing of Israel from sin. The Mikva of Yeshua purifies our flesh from sin.

Numbers 19: 10And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

Notice the clean man that was mikva'd and gathered up the ashes does not Mikva his flesh again, only his clothes. This is a picture of the mikva'd clean man receiving new flesh (clean garments).

Numbers 19: 11He that toucheth the dead body of any man shall be unclean seven days.

Adam and Eve are cast out of the Garden for seven days. The Ruach Hakodesh is cleansed of her unclean garments on the seventh day in the evening.

Numbers 19: 12He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

Yeshua provides the Mikva on the third day so that the leper (unclean, dead flesh) can live on the seventh day. Yeshua provided the red heifer sacrifice on the third day so that the Ruach Hakodesh may be cleansed of uncleanness on the seventh day.

Numbers 19: 13Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

If we (Ephraim and Judah) are not cleansed in the mikva of Yeshua then we are still unclean. The mikva is the womb where the unclean may be born again and receive glorified flesh.

Numbers 19: 14This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

Adam and Eve are cast out of the Garden for seven days-they are subject to death because of their sin. The Ruach Hakodesh dwells in their tents (bodies) and therefore became unclean by contact with the one who dies in the tent (body).

Genesis 2: 17But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Numbers 19: 15And every open vessel, which hath no covering bound upon it, is unclean.16And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

If the Ruach Hakodesh comes into contact with any dead flesh it will become unclean for seven millennial days.

Numbers 19: 17And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:18And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

The only remedy for the Ruach Hakodesh that has had contact with dead flesh and is made unclean for seven millennial days is to have "living waters" (Ruach Hakodesh of the Messiah) put into a vessel. Our fallen vessels (bodies of fallen flesh) must be cleansed and be cleansed by a clean person (Yeshua or a servant of Yeshua) by using the waters of purification. This cleansing is the restoration of the image of YHWH (scarlet thread, Yeshua). The hyssop (bitter and dead flesh) is dipped into the waters and sprinkled on the tent/vessel/body (fallen man) whereupon the Ruach Hakodesh dwells that has had contact with dead flesh.

Numbers 19: 19And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

Yeshua cleansed us on the third day that we may be cleansed on the seventh day (millennia). On the seventh day we will be resurrected with glorified flesh and Ruach that cannot die.

Numbers 19: 20But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

Those that do not immerse into the redemptive work of Yeshua, whether they be of Ephraim or Judah, will be cut off for failing to be cleansed in the Mikva of Yeshua. There is no distinction that this is for Ephraim only, or for the gentiles only. This is for everyone.

Numbers 19: 21And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. 22And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

He that sprinkles the water must wash his clothes (garments) and he that touches the water is made unclean by contact until evening. Yeshua was made unclean till evening because of His contact with the dead flesh that touched the waters of purification. The Mikva is the Womb in which we are born again, through the joining of Yeshua and the Ruach Hakodesh which is being cleansed with Her defiled garments (our dead flesh). Yeshua is making all things one and clean so that the Ruach Hakodesh may re-enter the sanctuary. The Red Heifer mikva is for the cleansing of the Ruach Hakodesh that came into contact with Adam and Eve's fallen flesh and their seed's dead flesh (unclean garments). Yeshua is cleansing the Ruach Hakodesh's garments.

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