



HOME :: March 12, 2009

## The Restoration of the Testimony of Yeshua

### Anointing of Those Who Follow the Lamb with White Garments

#### Key Points:

- Entering the basket (Mikva) is akin to being anointed a priest of YHWH who may enter the sanctuary
- The Ruach Hakodesh, the High Priest of the earthly sanctuary, is made clean by entering the mikva of Yeshua and receives new garments, glorified flesh that cannot die. She will then be able to re-enter the sanctuary, the Garden of Eden
- The anointed priest (cleansed Ruach Hakodesh) is receiving the image of YHWH, "*Holiness to the Lord (YHWH)*" is written upon the crown of the High Priest
- Scarlet (blood) is a picture of the redemptive work of Yeshua and blue (living waters) is a picture of the Ruach Hakodesh. The Ark of the Testimony is covered in a blue garment when it is moved
- Blue-The Ruach Hakodesh
- Purple-The Ruach Hakodesh having had contact with dead flesh
- Scarlet-The Ruach Hakodesh redeemed by Yeshua's work giving us His image
- Just about every tapestry, piece of clothing, and garment related to the sanctuary and the garments of the priests contain all three colors.
- By this anointing we are given new flesh, incorruptible. Aaron the High Priest, the Ruach Hakodesh with cleansed garments, is crowned and his sons (the redeemed priests) are given new glorified flesh
- Yeshua's blood cleanses the altar. The blood is placed on the altar horns and poured at the base of the altar. If the ashes of the altar are wrapped in blue cloth (Ruach Hakodesh) and we see the faithful dead under the altar, we can assume an intimate tie between Yeshua, the Ruach Hakodesh, and the faithful and repentant in Yeshua
- The bullock is Yeshua. He is our sin offering
- The ram is the Ruach Hakodesh, the living waters promised by Yeshua that would be sprinkled and poured out
- The Ruach Hakodesh is an elevation (ascension) offering. The Ruach Hakodesh and her garments are being elevated so that they may re-enter the sanctuary. This is the baptism (mikva) by fire
- It takes the blood of both lambs and the bullock that are upon the altar combined together with the oil to anoint Aaron and his sons (the Ruach Hakodesh and Her sons)
- It takes two to cover the nakedness, just as two rams (Ruach Hakodesh) are involved in the anointing of the priest. Bread and water are often depicted throughout the Bible as being carried upon the shoulders. The ephod is also connected to the shoulder pieces
- The goal of redemption is to become most holy to YHWH, an altar that the fire of YHWH may rest upon

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*Exodus 29:1 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, 2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.*

We are made with the unleavened bread filled with the Ruach Hakodesh and Yeshua, the new wine. We are the unleavened cakes. Notice again we have the sacrifice of the bullock, Yeshua, and also the two goats just like the Yom Kippur ceremony. This ceremony is causing the person who is being anointed as a priest to ascend so that he may enter the sanctuary without being killed.

*Exodus 29: 3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. 4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.*

The firstfruits receive glorified bodies. The unleavened bread (Yeshua), the oil (Ruach Hakodesh), and the wafers anointed with oil (those redeemed by

Yeshua) are all put into one basket (Mikva) and are made one. They are the firstfruits that are made priests of YHWH.

*Revelation 14: 4These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These **were redeemed from among men, being the firstfruits unto God** and to the Lamb. 5And in their mouth was found no guile: for they are without fault before the throne of God.*

*Revelation 5: 9And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10And **hast made us unto our God kings and priests: and we shall reign on the earth.** 11And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;*

Entering the basket (Mikva) is akin to being anointed a priest of YHWH who may enter the sanctuary.

*Rev 19: 5And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6And **I heard as it were the voice of a great multitude**, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7Let us be glad and rejoice, and give honour to him: for the **marriage of the Lamb is come, and his wife hath made herself ready.** 8And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 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.*

*Exodus 29: 5And **thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:***

The Ruach Hakodesh, the High Priest of the earthly sanctuary, is made clean by entering the mikva of Yeshua and receives new garments, glorified flesh that cannot die. She will then be able to re-enter the sanctuary, the Garden of Eden.

*Rev 19: 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.** 15And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

*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. Is Phinehas a prophetic picture of the redeemed armies following Yeshua in Revelation 19:13?

*Exodus 29: 6And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.*

The anointed priest (cleansed Ruach Hakodesh) is receiving the image of YHWH, "Holiness to the Lord (YHWH)" is written upon the crown of the High Priest.

*Exodus 39: 30And they made the plate of the holy crown of pure gold, and **wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.** 31And they tied unto it a **lace of blue**, to fasten it on high upon the mitre; as the LORD commanded Moses.*

Scarlet (blood) is a picture of the redemptive work of Yeshua and blue (living waters) is a picture of the Ruach Hakodesh. The Ark of the Testimony is covered in a blue garment when it is moved.

*Numbers 4: 5And when the camp setteth forward, **Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:** 6And shall put thereon the covering of badgers' skins, and shall **spread over it a cloth wholly of blue**, and shall put in the staves thereof.*

As is the Menorah and the oil vessels:

*Numbers 4: 9And they shall **take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof**, wherewith they minister unto it:*

And the golden altar and the instruments of the ministry:

*Numbers 4: 11And upon the **golden altar they shall spread a cloth of blue**, and cover it with a covering of badgers' skins, and shall put to the staves thereof: 12And they **shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue**, and cover them with a covering of badgers' skins, and shall put them on a bar:*

But the ashes from the altar are covered by purple cloth:

*Numbers 4: 13*And they shall take away the ashes from the altar, and spread a purple cloth thereon:

Do the ashes of the altar covered with purple picture us, a sacrifice before YHWH?

Look back on the section about scarlet and notice the colors always are listed in the same order: blue, purple, and scarlet. Can we now put meaning to these colors and their order?

- Blue-The Ruach Hakodesh
- Purple-The Ruach Hakodesh having had contact with dead flesh
- Scarlet-The Ruach Hakodesh redeemed by Yeshua's work giving us His image

Just about every tapestry, piece of clothing, and garment related to the sanctuary and the garments of the priests contain all three colors. All three colors make up the garments of the sanctuary and the door thereof and the veil. Are we seeing a theme here?

All three join in one mikva, blue-Ruach Hakodesh, purple-Ruach upon fallen man, scarlet-Yeshua redeeming us in His blood, all three making a new garment in the Mikva (womb). These are the unleavened cakes anointed with oil in the basket along with the unleavened bread.

*Rev 20: 4*And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and **which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.**

*Exodus 29: 7*Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

We who are being redeemed are filled with the Ruach Hakodesh by the sacrificial work of Yeshua and the laying on of His hand and thereby receiving the Ruach Hakodesh. So enter the mikva/womb to be born again.

*Exodus 29: 8*And thou shalt bring his sons, and put coats upon them.

By this anointing we are given new flesh, incorruptible. Aaron the High Priest, the Ruach Hakodesh with cleansed garments, is crowned and his sons (the redeemed priests) are given new glorified flesh.

*Exodus 29: 9*And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

They are made priests before YHWH forever. We follow Yeshua wherever He goes. We are sons of the Ruach Hakodesh.

*Exodus 29: 10*And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

The bullock is Yeshua. He is our sin offering. The priests receive the identity of Yeshua. We are one with Him, grafted into His flesh- "*The Father and I are one*".

*Exodus 29: 11*And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

In this case the bullock (Yeshua-our sin offering) is killed before the door in order to open it for the newly sanctified priests to enter thereby.

*Revelation 4: 1*After this I looked, and, **behold, a door was opened in heaven:** and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. *2*And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

*Exodus 29: 12*And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

Yeshua's blood cleanses the altar. The blood is placed on the altar horns and poured at the base of the altar. If the ashes of the altar are wrapped in blue cloth (Ruach Hakodesh) and we see the faithful dead under the altar, we can assume an intimate tie between Yeshua, the Ruach Hakodesh, and the faithful and repentant in Yeshua.

*Revelation 6: 8*And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. *9*And when he had opened the **fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:** *10*And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and **avenge our blood on them that dwell on**

*the earth?*

We again see the blood of the saints (Ruach Hakodesh) this time in relation to the altar. We saw it earlier in relation to the Mercy seat where it was sprinkled 7 times before the Mercy Seat. It would appear that just as Yeshua made sacrifice so also does the believer.

*Exodus 29: 13And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. 14But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.*

Again, the bullock is Yeshua. He is our sin offering. Notice the external parts of the bullock are killed outside the camp just like the other sin offering, but the internal organs are burnt upon the altar.

*Exodus 29: 15Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.*

The ram is the Ruach Hakodesh, the living waters promised by Yeshua that would be sprinkled and poured out.

*Exodus 29: 16And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.*

The ram is the Ruach Hakodesh, the living waters promised by Yeshua that would be sprinkled and poured out. Notice the blood of the Ruach Hakodesh is also sprinkled upon the altar just as the blood of the bullock (Yeshua).

*Exodus 29: 17And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.*

Unlike the bullock (Yeshua) whose internal organs are only burnt on the altar, all of the ram (Ruach Hakodesh) is burnt upon the altar, inside and out, all.

*Exodus 29: 18And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.*

The Ruach Hakodesh is an elevation (ascension) offering. The Ruach Hakodesh and her garments are being elevated so that they may re-enter the sanctuary. This is the baptism (mikva) by fire.

*Exodus 29: 19And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. 20Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.*

Remember there are two lambs here and both represent the ascension of the Ruach Hakodesh. The first ram is cut in pieces and cleansed and then the blood is put on the altar. The second ram's blood is used to anoint the priests and the altar. This second ram is also the Ruach Hakodesh.

*Exodus 29: 21And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.*

It takes the blood of both lambs and the bullock that are upon the altar combined together with the oil to anoint Aaron and his sons (the Ruach Hakodesh and Her sons).

*Exodus 29: 22Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:*

This ram is the Ruach Hakodesh that anoints one to be a priest of YHWH.

*Exodus 29: 23And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD:*

There is one loaf that is leavened, could this be us in fallen flesh? There is one cake of oiled bread, which appears to be Yeshua. There is one wafer out of the basket of unleavened bread. Who is the one wafer? Is this the ascended man-child of Revelation 12 who ascends up to Heaven and serves as Yeshua's High Priest in the sanctuary?

*Exodus 29: 24And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD.*

All three of these are a wave offering before YHWH. They all ascend.

*Exodus 29: 25And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.*

After waving all three of these they are then burned as a burnt (elevation) offering.

*Exodus 29: 26And thou shalt take the **breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part.***

The breast of Aaron's ram of consecration is for Moses (Yeshua). This is the Ruach of Yeshua coming from the bosom of the Father.

*John 1: 17 For the law was given by Moses, but grace and truth came by Jesus Christ. 18No man hath seen God at any time, **the only begotten Son, which is in the bosom of the Father, he hath declared him.** 19And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?*

*Exodus 4: 5That they may believe that the **LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.** 6And the LORD said furthermore unto him, **Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.** 7And he said, **Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.***

Yeshua comes from the bosom of the Father.

*Exodus 29: 27And thou shalt **sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons:***

Is the shoulder of the ram of consecration the Ruach Hakodesh joined in being waved before YHWH? Yeshua and the Ruach Hakodesh are sanctified in being waved before YHWH together. Notice it is the shoulders that the garments are set upon to cover our nakedness.

*Genesis 9: 22And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 23And Shem and Japheth **took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.** 24And Noah awoke from his wine, and knew what his younger son had done unto him.*

Notice it takes two to cover the nakedness, just as two rams (Ruach Hakodesh) are involved in the anointing of the priest. Bread and water are often depicted throughout the Bible as being carried upon the shoulders. The ephod is also connected to the shoulder pieces.

*Exodus 29: 28And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: **for it is an heave offering:** and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.*

This anointing is directly connected to receiving sanctified garments (flesh) and being made able to enter the sanctuary without dying. This takes the work of Yeshua, the Ruach Hakodesh, and us in fallen flesh. We are all knit together and made into holy garments for the Ruach Hakodesh.

*Exodus 29: 29And the **holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.**30And **that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.***

*Exodus 29: 31And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.*

This ram is boiled in water. To seethe is to be in a state of turmoil or ferment. This is the state of the Ruach Hakodesh until it is consumed and made a part of an anointed (glorified) priest (flesh). It has no rest or shalom until it is clothed with redeemed garments.

*Exodus 29: 32And **Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket by the door of the tabernacle of the congregation.***

It is through the consuming of the ram (Ruach Hakodesh) and the bread (Yeshua) in the basket (mikva) that we may enter the door of the tabernacle.

*Exodus 29: 33And **they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.***

Only those in covenant may eat of the consecrated bread and ram.

*Exodus 29: 34And if **ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.***

Any left over bread or flesh must be consumed that day for the remainder is burned in the morning. This could be an allusion to the last day.

*Exodus 29: 35And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: **seven days shalt thou consecrate them.***

We are consecrated for seven millennial days.

*Exodus 29: 36*And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

The altar is cleansed for seven millennial days. It is atoned, anointed, and sanctified. Is the altar the garment of the fire? The fire rests upon the altar. Is the altar fallen man? As mentioned earlier we see the souls of the faithful under the altar.

*Exodus 29: 37*Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

The goal of redemption is to become most holy to YHWH, an altar that the fire of YHWH may rest upon.

*Exodus 29: 38*Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.*39*The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

This is likely why the Jews expect two messiahs, one in the morning and one in the evening. These two lambs are mentioned in context with the sanctified altar and the anointing of priests with new garments. Just as the altar is symbolic of man, so also is the anointing of the priests with new garments symbolic of the giving of glorified flesh and entry into the sanctuary by redeemed man.

*Exodus 29: 40*And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.

The first lamb is with one tenth (tithe) of flour mingled with one fourth beaten oil and one fourth wine. These appear to be the mixture of the bread of YHWH (Yeshua) and the blood of Yeshua (wine). Yeshua is our Passover which happens in the morning.

*Exodus 29: 41*And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

This lamb is offered in the evening (Day of YHWH) and what is done to the first lamb (Yeshua) is also done to this lamb (144,000). They are in the image of Yeshua and it is purposed for them to die and also be resurrected. These things are done at the door of the tabernacle. These two witnesses will be waved before YHWH when they ascend up to heaven.

*Exodus 29: 42*This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

*Exodus 29:43*And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

The whole point of these sacrifices is so that YHWH can meet with the children of Israel and sanctify the tabernacle (our flesh) with His glory.

*Exodus 29:44*And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.*Exodus 29: 45*And I will dwell among the children of Israel, and will be their God. *46*And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

The goal is to have YHWH dwell among us, literally. All these sacrifices are for that purpose.

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["The Restoration of The Testimony of Yeshua"](#)

- [Start Here! Chapter 1-The Restoration of all Things](#)
- [Chapter 2-Yeshua's Key-Note Address](#)
- [Chapter 3-Fallen Man-Fallen Flesh](#)
- [Chapter 4-Discerning The Body of Messiah](#)
- [Chapter 5-Does The Sacrifice Become the Man?](#)
- [Chapter 6-Our Destiny, Becoming the Express Image of](#)

#### YHWH

- [Chapter 7-Restoring YHWH's Image in Our Flesh](#)
- [Chapter 8-Becoming One Flesh, Why?](#)
- [Chapter 9-The Father & I are One](#)
- [Chapter 10-The Shema, there Can Only Be One](#)
- [Chapter 11-The Connection between the Mikva \(Baptism\) & Uncorrupted Flesh](#)
- [Chapter 12-Flesh in the Torah, Sacrifice & Mikva \(Baptism\)](#)
- [Chapter 13-The Prodigal Son is Made Clean](#)
- [Chapter 14-Our Passover Sacrifice in the Flesh & the Last Supper](#)
- [Chapter 15-Only Yeshua's Flesh Can Enter](#)
- [Chapter 16-Two Creation Events? Or Seed Then Flesh?](#)
- [Chapter 17-Who is the Lord of the Sabbath in Eden?](#)
- [Chapter 18-Yeshua, The Branch of the Tree of Life](#)
- [Chapter 19-The Grafting of the Dead Branches](#)
- [Chapter 20-Grafting the Two Olive Trees-Both Houses of Israel](#)
- [Chapter 21-Brother's Keeper, Raising the Seed of a Dead Brother](#)
- [Chapter 22-Feeding the Multitude & Gathering the Remnant Secret](#)
- [Chapter 23-Moses, Master Over Dead Flesh](#)
- [Chapter 24-YHWH Reveals the Deliverance of Flesh](#)
- [Chapter 25-The Golden Calf is the Rejection of Yeshua](#)
- [Chapter 26-Our Destiny...Hidden in the Rock](#)
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[New Book! "The Offering of the Bread of YHWH, the End-Time Work of "Elijah":](#)

- [Chapter 1-The Key to the Ministry of Elijah](#)
- [Chapter 2-The Bread of YHWH and the Open Door,"Who Can Hear?"](#)
- [Chapter 3-The Commission of the "Elijah"](#)
- [Chapter 4-The Elijah/Elisha Effect & the Scarlet Thread](#)
- [Chapter 5-How to partake in the Image/Identity of Yeshua \(the Messiah\)](#)
- [Chapter 6-The Holy Spirit's role in the Anointing of Elijah & Elisha](#)
- [Chapter 7-The Door to the Holy Place, the Battle of Revelation](#)
- [Chapter 8-The Messiah's Role: I Will Overturn, Overturn, Overturn](#)
- [Chapter 9-Prophetic Patterns of Redemption](#)
- [Chapter 10-Instructions on the Holy vs. Profane \(Deliverance from Dead Flesh\)](#)
- [Chapter 11-Anointing of the "Elisha"](#)
- [Chapter 12-The Role of the "Elijah" and "he who has ears to hear, let him hear"](#)
- [Chapter 13-TORAH PROOF'S: Patterns in the Torah of the Parting & Reunion of the Messiah and the Ruach Hakodesh \(Holy Spirit\)](#)
- [Chapter 14- TORAH PROOF'S: How to Restore the Lost Image of YHWH if the Ruach Hakodesh \(Holy Spirit\) has had contact with Fallen Flesh](#)
- [Chapter 15-TORAH PROOF'S: How the Messiah \(Heavenly High Priest\) Cleanses Fallen Man to Prepare him/her to Receive the Restored Image of YHWH](#)
- [Chapter 16-TORAH PROOF'S: How to cleanse the Holy Spirit that has had Contact with Fallen Flesh](#)
- [Chapter 17-TORAH PROOF'S: When may the cleansed Ruach \(Holy Spirit\) Re-enter the Holy Place?](#)
- [Chapter 18-TORAH PROOF'S: The High Priest of the Earthly sanctuary \(Holy Spirit\) Cleansing the Seven Assemblies of Israel](#)
- [Chapter 19-TORAH PROOF'S: Anointing of Those Who Follow the Lamb with White Garments](#)
- [Chapter 20-Is Yeshua YHWH? Did Moses Worship Yeshua?](#)