



HOME :: March 12, 2009

The Restoration of the Testimony of Yeshua

The Bread of YHWH and the Open Door, "Who Can Hear"?

Key Points:

- Why is Ezekiel's temple and sacrifices and holy days different than those shown in the Torah
- In the Last Days Yeshua offers an open door to those who would come in and sup with Him.
- That offer of the open door is "hinged upon" the recipients having an ear to hear.
- This appeal to have "ears that hear" hearkens back to the torah and the original giving of the covenant at Mt. Horeb.
- To receive those understanding eyes and ears they must first consume the wine and bread of the covenant, Yeshua.
- Elijah's ministry is to those who don't have "ears that can hear". He is reaching out to those who cannot see or hear and he is offering them the bread and the wine of the covenant so that their eyes and ears may be opened.
- Notice that Yeshua's ambassadors are connected with the seed of the Kingdom, terms of peace, the qualities of a good disciple, and "ears that hear".
- These sleepy and lost Israelites are consuming a profane bread that brings only death. This profane bread is a false image of Yeshua, a lawless Yeshua, a Yeshua of fallen flesh.
- You can liken this to calling out to those estranged from YHWH or that Elijah is ministering among those who are estranged from YHWH or to those who are prophetically in Diaspora (exile from the promised land).
- Remember that Moses is prophetic of Yeshua, the High Priest on the mountain (heaven) and Aaron is the High Priest in the earthly tabernacle and is prophetic of the Ruach Hakodesh.
- Again, repenting is the cleansing of defiled garments (death, Torahlessness) and putting on white raiment, new flesh and life (resurrected life, Torah).
- The work of Elijah is for those "who can hear". The end-time commission of the seven assemblies of Israel are for those "who can hear". Those that can hear have the responsibility of calling out to those who are estranged from YHWH and gathering them back through the way and the door of YHWH, the Bread of YHWH, Yeshua.

Why is Ezekiel's temple and sacrifices and holy days different than those shown in the Torah? This has puzzled the Rabbis for centuries and almost resulted in the Book of Ezekiel being banned from the Tanach (Old Testament). What do these difficult scriptures have to do with us? Why should the redeemed people want to know what these scriptures mean? Because they are about our calling and our work in Yeshua.

H Ezekiel 44: 1Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

G Ezekiel 44: 2Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

Only Yeshua enters through the east gate. It was through this gate that YHWH could view Yeshua's sacrifice on the tree on the Mount of Olives. This rending of the veil allowed YHWH to see Yeshua's redemptive work on our behalf. It also allowed those standing near the crucifixion site to view the rending of the veil. The veil is symbolic of Yeshua's flesh. Yeshua's flesh (the Bread of Heaven) has entered and no other can redeem us. If they partake of another gospel or another Jesus that does not have YHWH's testimony and the restoration of the Torah, YHWH declares their eating and drinking (communion) was not with Him and they were consuming a profane sacrifice that does not save.

Luke 13:24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. *25* When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: *26* Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

The door only remains open for a certain period of time and afterward the door is shut. In the Last Days Yeshua offers an open door to those who would come in and sup with Him. Yeshua is the door and the way. To where? Back into YHWH's presence.

*Revelation 3:8, I know thy works: behold, I have **set before thee an open door**, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*

*Revelation 3:20, Behold, **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.***

*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.*

That offer of the open door is "hinged upon" the recipients having an ear to hear. Those that understand are welcome to come in. Not everyone will "hear" or "understand". Some things are meant to be a mystery for only those who have been the ability to hear to understand. If you can get through the door you should be able to understand, otherwise you belong outside the door until you are able to hear. The mysteries of YHWH are not for those who are profane. As we saw above only those who qualify as a "holy" sacrifice or a "holy" priest may enter within.

*Rev 3: 6, **He who has an ear, let him hear what the Spirit says to the churches.** 7To the angel of the church in Philadelphia write:These are the words of him who is holy and true, who **holds the key of David. What he opens no one can shut, and what he shuts no one can open.** 8I know your deeds. See, **I have placed before you an open door that no one can shut.** I know that you have little strength, yet you have kept my word and have not denied my name.*

*Psalms 78: 1Give ear, **O my people, to my law: incline your ears to the words of my mouth.** 2I will open my mouth in a parable: I will utter dark sayings of old: 3Which we have heard and known, and our fathers have told us.*

*Eze 17: 1And the word of the LORD came unto me, saying, 2**Son of man, put forth a riddle, and speak a parable unto the house of Israel;***

What did Yeshua have to say about this ability to hear and see?

*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. 9**Who hath ears to hear, let him hear.** 10And the disciples came, and said unto him, **Why speakest thou unto them in parables?** 11**He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.** 12For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13Therefore **speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.** 14And in them is fulfilled the prophecy of Esaias, which saith, **By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:** 15For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16But **blessed are your eyes, for they see: and your ears, for they hear.** 17For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 18Hear ye therefore the parable of the sower. 19**When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.***

What is Elijah's message to the sleepy assemblies of Israel? We need to follow "the ears that can hear". This appeal to have "ears that hear" hearkens back to the torah and the original giving of the covenant at Mt. Horeb.

*Deuteronomy 29: 1**These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.** 2And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; 3The great temptations which thine eyes have seen, the signs, and those great miracles: 4**Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.** 5And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. 6Ye have not **eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God.***

Though Israel had witnessed YHWH's miracles they did not fully understand the covenant because YHWH had not given them eyes to see and ears to hear. To receive those understanding eyes and ears they must first consume the wine and bread of the covenant, Yeshua. Elijah continues this appeal for Israel to have ears to hear in his ministry. He is calling them back to the Torah that they agreed to at Mt. Horeb.

This ministry starts with the purging of bad and profane seed. The bad seed are gathered "out" of YHWH's kingdom. Elijah's ministry is to those who don't have "ears that can hear". He is reaching out to those who cannot see or hear and he is offering them the bread and the wine of the covenant so that their eyes and ears may be opened. This call starts in the torah is reiterated in the prophets and then driven home by Yeshua and His disciples.

Matt 13: 37He answered and said unto them, He that soweth the good seed is the Son of man; 38The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 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.

Those that gather are mentioned as being angels of the Son of Man. Remember this because you will see these "angels", servants who have the true testimony of Yeshua and keep the Torah mentioned frequently in the book of Revelation. They have vials of the wrath of YHWH. They are the same angels of the seven assemblies of Revelation 2 and 3. More on this later. As a part of the purging process, YHWH sends ambassadors with conditions of Holiness.

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 ambassador, 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, the qualities of a good disciple, and "ears that hear". All of these are connected to the coming of Elijah who is preparing the Way of YHWH. We are sent to those who are caught in death's sleep, without the Torah or Yeshua.

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:

These sleepy and lost Israelites are consuming a profane bread that brings only death. This profane bread is a false image of Yeshua, a lawless Yeshua, a Yeshua of fallen flesh. They are taking part in a false communion, a false bread. Again our destiny is to be one with the True Bread of Heaven and to partake of that which man has not seen or heard, or never even thought of.

I 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.

Notice again the Chiastic Structure in the Commission of Elijah before the Day of YHWH.

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;

The theme in "D" shows the inheritance of the overcomer, as Yeshua overcame death. Connect this with "D" from Revelation 3:21 below.

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. 11He 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.

The theme in "C" shows the location of the overcomer in trial and in glory, just as Joseph resided in a position in bondage (prison) and was elevated to a position in freedom (the throne second to Pharaoh). This connects with "C" from Revelation 3:12 below.

B Rev 2: 16Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 17He 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.

The theme in "B" is the repentance and the cleansing of defiled garments (death, Torahlessness) and putting on white raiment, new flesh and life (resurrected life, Torah). They eat hidden Manna, just as they consumed the Passover wine and bread both which are symbolic of becoming one with Yeshua. They also receive a white stone, and a new name in Yeshua, partaking in making YHWH's name one. They also receive a new body, grafted into the flesh of Yeshua which is the walking in white raiment with Yeshua. Also our names are not blotted out and Yeshua confesses our name before YHWH and the angels. Recall to mind Yeshua's proclamation about John The Baptist (Mikva) 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!

Also note that John the Baptist was attired like Elijah the Tishbite and had the same commission as Elijah.

*Matthew 3: 3For 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.** 4And the same **John had his raiment of camel's hair, and a leathern girdle about his loins;** and his meat was locusts and wild honey. 5Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,*

*2 Kings 1:7-9, 7And he said unto them, **What manner of man was he** which came up to meet you, and told you these words? 8And they answered him, He was an hairy man, and **girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.** 9Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, **he sat on the top of an hill.** And he spake unto him, **Thou man of God, the king hath said, Come down.***

Even Elijah's name tells us about his situation and purpose in gathering a Holy people to YHWH. He is the stranger calling out from the strangers. You can liken this to calling out to those estranged from YHWH or that Elijah is ministering among those who are estranged from YHWH or to those who are prophetically in Diaspora (exile from the promised land).

Wikipedia:

Tishbite is a word used in the Bible to refer to Elijah (1 Kings 17:1, 1 Kings 21:17-28, 2 Kings 1:3-8, 2 Kings 9:36). The phrasing can be reworded as "Elijah the Tishbite of Tishbe in Gilead." The word is sometimes interpreted as "stranger," so that the verse might read "Elijah the stranger from among the strangers in Gilead." This designation is probably given to the prophet as denoting that his birthplace was Tishbe, a place in Upper Galilee (mentioned in the deuterocanonical book of Book of Tobit, Tobit 1:2). Josephus, the Jewish historian (Ant. 8:13, 2), however, supposes that Tishbe was some place in the land of Gilead. It has been identified by some with el-Ishtib, a place 22 miles due south of the Sea of Galilee, among the mountains of Gilead.

We are also given an insight by Yeshua that John is more than a prophet. What could this mean?

*Matthew 11: 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.***

Yeshua is telling us something significant here. Could John have been serving as Yeshua's Deputy Kohen Hagadol (possibly the Earthly High Priest)? Remember that Moses is prophetic of Yeshua, the High Priest on the mountain (heaven) and Aaron is the High Priest in the earthly tabernacle and is prophetic of the Ruach Hakodesh. Let's take a look at a possible pattern in the Torah related to this idea. We have an example in the Torah of the High Priest on the mountain, the High Priest in the earthly tabernacle, and the a War Priest that goes out to war with the army.

*Numbers 31: 5So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. 6And **Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.** 7And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.*

Is this a role that will be fulfilled again before Yeshua's second coming? Connect this with "B" from Revelation 3:4 below.

*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.** 29He **that hath an ear, let him hear** what the Spirit saith unto the churches.*

Central Theme: We must overcome till the end and hold fast to inherit the morning star and have 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.*

Again, repenting is the cleansing of defiled garments (death, Torahlessness) and putting on white raiment, new flesh and life (resurrected life, Torah). They eat hidden Manna, just as they consumed the Passover wine and bread both which are symbolic of becoming one with Yeshua. They also receive a white stone, and a new name in Yeshua, partaking in making YHWH's name one. They also receive a new body, grafted into the flesh of Yeshua which is the walking in white raiment with Yeshua. Also our names are not blotted out and Yeshua confesses our name before YHWH and the angels. Recall to mind Yeshua's proclamation about John The Baptist (Mikva) 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!

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.

Again, The theme in "C" shows the location of the overcomer in trial and in glory, just as Joseph resided in a position in bondage (prison) and was elevated to a position in freedom (the throne second to Pharaoh).

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.

Again, It shows the inheritance of the overcomer, as Yeshua overcame death. Do you see the marvelous design of YHWH's word? These patterns are not coincidence. The work of Elijah is for those "who can hear". The end-time commission of the seven assemblies of Israel are for those "who can hear". Those that can hear have the responsibility of calling out to those who are estranged from YHWH and gathering them back through the way and the door of YHWH, the Bread of YHWH, Yeshua. This responsibility is the Testimony of Yeshua and the keeping of His Torah.

["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](#)
- [Related Links](#)
- [About Us](#)
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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?](#)