



HOME :: March 12, 2009

## The Restoration of the Testimony of Yeshua

### The Commission of Elijah

#### Key Points:

- The Ruach (the Shekinah Glory , the Voice, the Word of YHWH) currently in exile in the Wilderness with dispersed Israel calls out for all to return to the Torah through the redemptive work of Yeshua
- 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 themselves, the Holy Vessels, the sacrifice, the sanctuary, or YHWH's Holy name
- The Elijah commission matches up with Ezekiel's Temple and the Bread of YHWH
- Ephraim who had rebelled against the Torah needs to cease from its Anti-torah abomination, profanities, and defilement. There is no compromise here
- The key problem with Ephraim is allowing those who have profane flesh (uncircumcised-not Torah covenant keeping) to profane the sanctuary, the bread, the sacrifice, and the covenant.
- The Levites will still be permitted to minister in the sanctuary having responsibility for the gates and to the house, slaying offerings and ministering to those making offerings, but they will not be allowed in the Most Holy Place. But they are in the sanctuary
- When YHWH's house falls into iniquity the Shekinah Glory cannot reside where sin resides and must depart into the wilderness, outside the camp. It becomes a voice crying out in the wilderness. This becomes the work of those with the anointing and mantle of Elijah to speak for the voice in the wilderness for Israel to return to the Torah so that the Shekinah Glory can return to the camp from the wilderness and dwell amongst His people
- The Levites will not be allowed to do the office of the priest and will not be allowed to come in the Most Holy Place.
- The sons of Zadok, those Levites that were faithful to David when he was thought unable to rule the kingdom, will be allowed to minister unto YHWH as priests, and they will be allowed to enter the Most Holy Place, and stand before Him and offer the sacrifice
- These 10 virgins/concubines are likened to those who have not defiled themselves with another spirit (harlot that rides the beast)
- The Levite's concubine in the book of Judges is representative of the Ruach Hakodesh
- The woman of Elisha's story is also the Ruach Hakodesh
- The daughter of Jephthah is the Ruach Hakodesh
- How Yeshua the Messiah and the Ruach Hakodesh are parted and redemption is yet to come
- Yeshua and the Ruach Hakodesh become one in the mikva (the womb) that we are born again within. We really are a full complete new creation
- Yeshua is not the man-child of Revelation 12
- Remember it was from Yeshua's death, resurrection, and ascension that made it possible for the Ruach Hakodesh to come from exile and reside upon Yeshua's disciples
- The Ruach Hakodesh is in exile waiting to give birth to the man-child, the great wonder of Revelation 12
- Yeshua gives His image, YHWH's image, to the younger brother and the Ruach Hakodesh
- The Elijah ascends and the Ruach and Her remnant (the Elisha) depart into the wilderness. This is the passing of the scarlet thread, the identity of the Elijah passed onto the Elisha. The symbolic identity of the redeemer passes onto the redeemed so they may inherit together

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The Ruach (the Shekinah Glory , the Voice, the Word of YHWH) currently in exile in the Wilderness with dispersed Israel calls out for all to return to the Torah through the redemptive work of Yeshua. This is the way home! All of those who have ears to hear what the Ruach says will work for the

redemption of dispersed Israel through offering the cleansing way of Yeshua the Messiah. We must teach that those who overcome a Torahless life 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 overcome 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 (new flesh). Yeshua will write their names in the book of life and confess our names before YHWH and the angels. Those who overcome will be made pillars in the Temple of YHWH and will never go out and Yeshua will write upon us 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 we will become one with His name! This is the commission to the seven assemblies of Israel in Revelation 2 and 3.

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 themselves, the Holy Vessels, the sacrifice, the sanctuary, or YHWH's Holy name! These prepare the people, for the Kingdom of YHWH is at hand. They prepare for the coming of Yeshua, the Bread of Heaven. He is the living waters of the Mikva (Flesh of YHWH) and the Fire on the Altar, the Ruach Hakodesh. By Him we may also have living waters flow from us.

*John 7: 37In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)*

The Elijah commission of Revelation also matches the list of doctrines listed in Hebrews and leads to our perfection.

*Hebrews 6: 1Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3And this will we do, if God permit.*

Let's look at how the Elijah commission matches up with Ezekiel's Temple and the Bread of YHWH.

*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.***

Yeshua's flesh (the Bread of Heaven) has entered and no other can redeem us. If they partake of another gospel or another Yeshua that does not have YHWH's testimony and the restoration of the Torah, then YHWH declares their eating and drinking (communion) was not with Him and they were consuming a profane sacrifice that does not save.

*Luke 13:24Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 25When 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: 26Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.*

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

**The Prince's role is to eat bread (offering of Yeshua) before YHWH.** Partaking of the Bread of Heaven results in the giving of the Ruach Hakodesh filling those who partake of the Bread before YHWH. Yeshua is the Bread of Heaven, the Manna, the Manna before the Ark of the Testimony in the tabernacle.

*E Ezekiel 44 : 4Then **brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD:** and I fell upon my face.*

Israel is brought from exile from the North and the Shekinah Glory returns to Israel and the house of YHWH. It is the Shekinah Glory (Ruach Hakodesh) that is the voice crying out in the wilderness for Israel to repent and return to YHWH and the Torah through Yeshua. This is the anointing of Elijah.

*D Ezekiel 44 : 5And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and **mark well the entering in of the house, with every going forth of the sanctuary.***

The exile who is returning needs to pay close attention on how to properly enter YHWH's house. He cannot enter on his own terms or in his own way. He needs to give up his own ways and repent and return to YHWH's way, the Torah.

*C Ezekiel 44 : 6And thou shalt **say to the rebellious, even to the house of Israel,** Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,*

Ephraim who had rebelled against the Torah needs to cease from its Anti-torah abomination, profanities, and defilement. There is no compromise here. There is no mixing of faiths or ways, there is no inclusion of diversity of religion. All must become one in YHWH's way. There is only one way to return. There are only those who are

allowed to enter and those who are not ready to enter. Holy and profane. Clean and unclean, anointed and not anointed, fruitful and barren, alive and dead, filled and empty, awake and asleep, hearing and deaf, seeing and blind, circumcised and not circumcised, blessed and cursed, resurrected flesh and dying flesh. Those that may consume the Bread of YHWH and those who should not lest they profane the sacrifice and bear the penalty for doing so. Those who consume the true bread and those who consume a false bread. Those who conform to the image of YHWH, Yeshua, and those who do not and conform to the image of the beast.

*B L 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.

The key problem with Ephraim is allowing those who have profane flesh (uncircumcised-not Torah covenant keeping) to profane the sanctuary, the bread, the sacrifice, and the covenant.

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

**Central Theme-Israel has not kept YHWH's things Holy and have set ministers and rabbis not of YHWH's choosing.**

*B J Ezekiel 44 : 9*Thus saith the Lord GOD; No stranger, uncircumcised in heart, **nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel**.

Only those who are circumcised of heart and flesh can enter the sanctuary. This requires having YHWH's Torah written on the tablets of our hearts. This is the same Torah that was written by YHWH's own finger on the first set of tablets He provided.

*C I Ezekiel 44 : 10*And the Levites that are gone **away far from me**, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

The Levites will bear the penalty for their disobedience for not keeping YHWH's written Torah when Israel went astray.

*D H Ezekiel 44 : 11*Yet **they shall be ministers in my sanctuary**, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

The Levites will still be permitted to minister in the sanctuary having responsibility for the gates and to the house, slaying offerings and ministering to those making offerings, but they will not be allowed in the Most Holy Place. But they are in the sanctuary.

*E G Ezekiel 44 : 12*Because they ministered unto them before their idols, and caused **the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them**, saith the Lord GOD, and **they shall bear their iniquity**.

This resulted in the departure of the Glory of the Lord, the Shekinah Glory. When YHWH's house falls into iniquity the Shekinah Glory cannot reside where sin resides and must depart into the wilderness, outside the camp. It becomes a voice crying out in the wilderness. This becomes the work of those with the anointing and mantle of Elijah to speak for the voice in the wilderness for Israel to return to the Torah so that the Shekinah Glory can return to the camp from the wilderness and dwell amongst His people.

*F F Ezekiel 44 : 13*And they shall not come near unto me, to do the office of a priest unto me, **nor to come near to any of my holy things, in the most holy place**; but they shall bear their shame, and their abominations which they have committed.

The Levites will not be allowed to do the office of the priest and will not be allowed to come in the Most Holy Place. They will not be allowed to come near the holy things or the most holy place in punishment for their iniquity. This anointing will be given to another group of people that will fulfill the role of protecting the Holiness of the House of YHWH and the Bread of YHWH. Who will this role be given to? Keep reading...

*G E Ezekiel 44 : 14*But I will make them **keepers of the charge of the house**, for all the service thereof, and for all that shall be done therein.

*H D Ezekiel 44 : 15*But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

2 Samuel 2: **13**And there came a messenger to David, saying, **The hearts of the men of Israel are after Absalom.** **14**And David said unto all his servants that were with him at Jerusalem, **Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he**

*overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. 15And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint. 16And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house. 17And the king went forth, and all the people after him, and tarried in a place that was far off. 18And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king. 19Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. 20Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee. 21And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be. 22And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. 23And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness. 24And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. 25And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation: 26But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. 27The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. 28See, I will tarry in the plain of the wilderness, until there come word from you to certify me. 29Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there. 30And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.*

Wow, do you see the prophetic patterns there? They are amazing. David (Yeshua) is going into Exile since Israel has rejected him. His 600 servants pass him by (think 6 millennial days) since the rejection of the Tree of Life till our redemption comes. David (Yeshua) appoints 10 women/concubines (10 virgins from the gospels) to occupy and keep the house until his return. He tries to send a new follower, Ittai, back to the city since he is new to the group and times are difficult and Ittai says he is going wherever David is going in life and death. There is great weeping and David (Yeshua) crosses over the Kidron on his way to the wilderness and they bear the Ark of the Testimony with them. They set down the Ark and Abiathar goes up till everyone passes out of the city. Abiathar is a type of the Levites who ascend and draw close to YHWH serving as the priests until all have passed out of the city. Then David (Yeshua) tells Zadok to carry the Ark of the Testimony back to the city until he finds favor in YHWH's eyes and YHWH brings David (Yeshua) again. He then asks Zadok if he is a seer. Are you seeing these connections? He is asking if Zadok "has eyes to see". This is the same question that relates to Elijah's commission and the 7 assemblies of Israel's commission in Revelation 2 and 3. David (Yeshua) is asking Zadok if he can see as a seer sees. David (Yeshua) sends Zadok and his two sons (two witnesses) back to the city. Abiathar had ascended as a priest, but later in life is sent out from Solomon's presence stating that he deserved death for supporting Solomon's adversary (the harlot that rides the beast) who was attempting to usurp the throne. The sons of Zadok are really Zadok's son Ahimaaz and Jonathan the son of Abiathar. Notice the history on Abiathar.

*I Chronicles 15: 11And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, 12And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it. 13For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order. 14So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.*

*I Samuel 22: 17And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD: because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD. 18And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. 19And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword. 20And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. 21And Abiathar shewed David that Saul had slain the LORD's priests. 22And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house. 23Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.*

*Mark 2: 24And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 26How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?*

*I Kings 2: 26And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the LORD God before David my father, and because thou hast been afflicted in all wherein my father was afflicted. 27So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.*

Notice this last expulsion of Abiathar is to complete the prophecy that YHWH said Eli's line would not continue in the High Priest's office because he did not separate the holy from the profane. In fact Solomon was doing this final act because Abiathar was involved in a league that opposed Solomon (type of the Ruach Hakodesh) vs. Adonijah (the harlot that rides the beast in Revelation 17:3).

Zadok and Abiathar are the ones who "went up" when they set down the Ark of the Testimony. Abiathar is a priest who escaped Saul's killing of all the Priests of YHWH when they helped David escape from Saul. Zadok and Abiathar then returned to the city with the Ark of the Testimony at David's command with "the remnant of their seed", called the "sons of Zadok". Ahimaaz is Zadok's son and Jonathan is Abiathar's son. David (prophetic of Yeshua) calls both of these sons the "sons of Zadok". They return to the city and wait to "certify" David's (Yeshua's) return.

The sons of Zadok, those Levites that were faithful to David when he was thought unable to rule the kingdom, will be allowed to minister unto YHWH as priests, and they will be allowed to enter the Most Holy Place, and stand before Him and offer the sacrifice. The Levites will be allowed in the sanctuary, but not the Most Holy Place. Now let's put it all together with Revelation. Where is the Most Holy Place in the book of Revelation? Check. Is it on earth? Is it in Heaven? Is everyone there? Or are only some there and some are not? Let's not oversimplify because we don't understand the full revelation of the scriptures. Let's simply hear what He is saying and attempt to understand.

*1 Kings 1: 6And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom. 7And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him. 8But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.*

It appears that Abiathar after fleeing Saul's slaughter of the Priests of YHWH then gets involved in a league that opposes the rightful heir, Solomon. All the people support Adonijah just as Solomon is about to be made king and Abiathar supports Adonijah. Is this not prophetic of the covenant with Death? Zadok stays with Solomon and later is appointed in the "room" of Abiathar as High Priest. Could this be an allusion to what happens to the Levites for not protecting the sanctuary? They are originally aligned with YHWH and then mistakenly support the anti-Messiah. By becoming priests with David (Yeshua) they escape death, then later forsake Yeshua (David). They used to carry the Ark of the Testimony and kept the holy from the profane. Later they go astray as do the people of Israel from YHWH's covenant, the Torah, and are worthy of death for doing so, but out of mercy they are allowed to live and are sent to serve further from the Messiah, and Zadok and his sons are given the "room" of the High Priest, the Most Holy Place.

*1 Kings 2: 35And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.*

Are you seeing the prophetic pattern? Abiathar escapes the killing of all the priests of YHWH and flees after David and shows him that all the priests of YHWH have been slain. David (Yeshua) asks Abiathar to remain with him in order to be safeguarded. Are you seeing the hints of the two witnesses and their resurrection and calling up to heaven? After crossing the Kidron David ascends the Mount of Olives until he receives favor from YHWH and can return to the city and the 10 women who are keeping the house. They are David's (Yeshua's) concubines (virgins).

*Matthew 25: 1Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2And five of them were wise, and five were foolish. 3They that were foolish took their lamps, and took no oil with them: 4But the wise took oil in their vessels with their lamps. 5While the bridegroom tarried, they all slumbered and slept. 6And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7Then all those virgins arose, and trimmed their lamps. 8And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11Afterward came also the other virgins, saying, Lord, Lord, open to us. 12But he answered and said, Verily I say unto you, I know you not. 13Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

These 10 virgins/concubines are likened to those who have not defiled themselves with another spirit (harlot that rides the beast). They have the Torah, but only five of them have the Messiah Yeshua. To be considered wise and full of oil by YHWH you cannot have one and not the other.

Both David and Yeshua instruct the 10 virgins/concubines to keep the house or "occupy" while he tarries until his return.

*Luke 19: 12He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.*

Also we need to take note of Elisha's chopping up of the 12 oxen upon his receiving the mantle of Elijah and putting them into one pot. We see this pattern again in Judges with the Levite's chopping up of his unresponsive concubine and sending the 12 pieces to all the tribes of Israel. Both of these events are prophetic of the end-time gathering of all the tribes of Israel into one whole. The concubine is representative of the Ruach Hakodesh.

*Judges 19: 25But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go. 26Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light. 27And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold. 28And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place. 29And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel. 30And it was so, that all that saw it said,*

*There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.*

Please take the time to read the entire story as it is prophetic of the working of Yeshua and the Ruach Hakodesh through history and calling to those in exile. The pattern stays the same with the Ruach Hakodesh being sent into exile and the Levite (prophetic of Yeshua) rising up in the morning opening the door (see Revelation) and she has no voice and doesn't answer. He then divides her into 12 pieces and sends her to each tribe. See what happens next.

*Judges 20: 1Then **all the children of Israel went out, and the congregation was gathered together as one man**, from Dan even to Beersheba, with the land of Gilead, unto the LORD in Mizpeh. 2And the chief of all the people, even of all the tribes of Israel, **presented themselves in the assembly of the people of God**, four hundred thousand footmen that drew sword.*

With the Ruach Hakodesh being sent to each and every tribe the children of Israel are gathered together "as one man" and present themselves in the assembly of the people of God. Continue reading in these chapters and you will see the prophetic earmarks of the profaneness of Israel, their cleansing, the gathering, and their battles with the Anti-messiah.

Let's take a quick look at Elisha's anointing. Remember he is also working with the 12<sup>th</sup> oxen, the last tribe of Israel, Benjamin.

*I Kings 19: 19So he departed thence, and found Elisha the son of Shaphat, who **was plowing with twelve yoke of oxen before him, and he with the twelfth**: and Elijah passed by him, and cast his mantle upon him. 20And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? 21And he **returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat**. Then he arose, and went after Elijah, and ministered unto him.*

The twelve oxen are also chopped up and placed into one pot for the feeding of Israel. This is what happened to the concubine of the Levite when he went to visit a city of Benjamin on his way to Mount Ephraim. Both resulted in gathering, uniting, and feeding of the all the tribes of Israel "as one man". This is the work of the mantle of Elijah, the Ruach Hakodesh.

The woman of Elisha's story is also the Ruach Hakodesh. Notice the connections of this woman with the two sons with selling oil.

*II Kings 4: 1Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, **Thy servant my husband is dead**; and thou knowest that thy servant did fear the LORD: and the **creditor is come to take unto him my two sons to be bondmen**. 2And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine **handmaid hath not any thing in the house, save a pot of oil**. 3Then he said, Go, **borrow thee vessels abroad of all thy neighbours**, even empty vessels; borrow not a few. 4And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. 5So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. 6And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. 7Then she came and told the man of God. And he said, **Go, sell the oil, and pay thy debt, and live thou and thy children of the rest**.*

So we see here the woman, the Ruach Hakodesh, has two sons, Ephraim and Judah. The two sons are brought together in one house. They are made one in the house, when previously the creditor was going to take them away. The work of the Ruach Hakodesh is redemption and gathering into one. She remains alive by keeping her sons in the house with the door shut and by dispersing the oil to her neighbors' borrowed vessels. It is so plain to see.

This is the same as the two stretching's of Elisha upon the dead boy. Remember the woman is the Ruach Hakodesh and the purpose of the story is the revival of life. Keep in mind that Elisha has the mantle of Elijah and is therefore in the image of YHWH, Yeshua, so the patterns of the story will follow the patterns of Yeshua's life. Observe that Elisha is constrained to eat bread. Keep in mind the imagery of the Bread of Heaven needing to come in the flesh to revive our dead flesh. This needed to happen. It had to happen. It wasn't a joyful duty. He was constrained to do so.

#### Items to notice in Elisha's revival of the "great woman's dead son":

- This is a great woman, the Ruach Hakodesh
- She constrains the Image of YHWH to eat bread
- She states that she does not dwell with the king but among her own people, Adam & Eve in exile
- She says she has no child and is barren
- She is only given birth by the coming of the Image of YHWH, Elisha
- When her son is grown at the time of the reaping he dies due to an affliction related to his head (remember the allusion to the "sons of the prophets" asking Elisha if he knew his head (Elijah) would be "lifted up from him this day". This is also an allusion to John the Baptist's (Elijah) beheading)
- The Ruach Hakodesh ascends and lays the man-child on the bed of Elisha and shuts the door
- She (the Ruach Hakodesh) runs to see Elisha
- She has a mountain experience the same as Moses and Elijah did and falls down at Elisha's feet

- She tells Elisha's servant "all is well" but then touches Elisha's feet and Elisha's servant tries to thrust her away since she has touched dead flesh and would make Elisha (the Messiah) unclean. Elisha (the Messiah) permits the Ruach to touch him and make Him temporarily unclean
- Elisha knows none of what has happened to the son of the woman since YHWH has hid it from him
- Elisha sends his servant with his staff to lay it upon the face of man-child. Remember Yeshua is the staff and gives life
- There is neither voice nor hearing from the child when the servant lays the staff on the son's face. Laying the staff upon the face is passing the image of the staff onto the son. Remember the mountain experiences-YHWH is in the voice and the key question of Elijah, Elisha, and the 7 assemblies is "who can hear"
- The servant and the woman return again to Elisha and tell him the child is not awake
- Now Elisha goes to the house and shuts the door of the house on them.. "twain". Both are made one behind the closed door and life is bestowed and an awakening happens
- Elisha (Yeshua) goes up and puts his image (stretching out on the boy) and the child (Israel) becomes warm but is not alive yet. We must notice that he is doing this in person whereas earlier had sent his staff. Could this be an allusion to YHWH marking the 144,000 with His name?
- Elisha goes back to the house, walks around for a while, and then goes up (ascends) to the child (Israel) again
- The child revives and sneezes seven times (7 assemblies of Israel) and opens his eyes (he is now able to see)
- Elisha calls his servant and the woman and asks her to "take up" (ascend/elevation offering) the child and goes out
- Now notice the connection to what happens next, Elisha sets about to feed the "sons of the prophets" through one "great pot" and puts a "wild vine" (redeemed Ephraim who is considered unclean by Judah) in the pot. The "sons of the prophets" declare there is death in the pot due to the wild vine and Elisha makes it clean and edible by putting bread meal (Yeshua) into the pot
- As soon as all is made one in the pot and it is made edible by the bread meal (Yeshua) a servant brings the man of YHWH the bread of the first-fruits, 20 loaves of barley, the 2 houses of Israel
- So is this "son" Israel or the man-child of Revelation 12?
- Remember Yeshua (Elisha) came and gave His image and the body became warm, but not yet seeing or having an open mouth. It is only at Yeshua's (Elisha's) second coming that the son's eyes are opened and his mouth is opening sneezing 7 times (the voice of the seven assemblies of Israel in Revelation 2 & 3)
- We must notice the end-time context that it was at the time of the reaping, so these stretching out occurrences may have a strictly end time fulfillment. Remember the 2 witnesses are resurrected and called up to heaven after 3 ½ days just as Yeshua was resurrected after 3 ½ days.
- The stretching out upon the body and transferring the image of Elisha (Yeshua) to the dead boy happens twice. Could this be an allusion to the two groups at work at the end time? The 2 witnesses (144,000) that give their testimony and the remnant of her seed that flees into the wilderness. One only grows warm while the other awakens, sees, and arises?
- Or could it be that one of the houses of Israel is made warm and ready to revive (re-gather) and the other house is now able to see and have an open mouth (just as Zechariah was able to give testimony after the birth of his son, John the Baptist, who also had the mantle of Elijah, the Ruach Hakodesh)?

*II Kings 4: 8*And it fell on a day, that Elisha passed to Shunem, **where was a great woman; and she constrained him to eat bread.** And so it was, that as oft as he passed by, **he turned in thither to eat bread.** *9*And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. *10*Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. *11*And it fell on a day, that he came thither, and he turned into the chamber, and lay there. *12*And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. *13*And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? **wouldst thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.** *14*And he said, What then is to be done for her? And Gehazi answered, Verily **she hath no child,** and her husband is old. *15*And he said, **Call her.** And when he had called her, she stood in the door. *16*And he said, About this season, according to the time of life, **thou shalt embrace a son.** And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. *17*And the woman conceived, and bare a son **at that season that Elisha had said** unto her, according to the time of life. *18*And when **the child was grown, it fell on a day, that he went out to his father to the reapers.** *19*And he said unto his father, **My head, my head.** And he said to a lad, **Carry him to his mother.** *20*And when he had taken him, and brought him to his mother, he sat on her knees till noon, and **then died.** *21*And **she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.** *22*And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that **I may run to the man of God, and come again.** *23*And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well. *24*Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee. *25*So she went and **came unto the man of God to mount Carmel.** And it came to pass, when the **man of God saw her afar off,** that he said to Gehazi his servant, Behold, yonder is that Shunammite: *26*Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And **she answered, It is well:** *27*And when she came to the man of God to the hill, **she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone;** for her soul is vexed within her: and the LORD **hath hid it from me, and hath not told me.** *28*Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? *29*Then he said to Gehazi, **Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.** *30*And the mother of the child said, **As the LORD liveth, and as thy soul liveth, I will not leave thee.** And he arose, and followed her. *31*And Gehazi passed on before them, and laid the staff upon the face of the child; but **there was neither voice, nor hearing.** Wherefore he **went again to meet him,** and told him, saying, **The child is not awaked.** *32*And when Elisha was come into the house, behold, the **child was dead, and laid upon his bed.** *33*He went in therefore, and **shut the door upon them twain, and prayed unto the LORD.** *34*And he went up, and **lay upon the child, and put his mouth upon his mouth,**

**and his eyes upon his eyes, and his hands upon his hands: and stretched himself upon the child; and the flesh of the child waxed warm. 35**Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. **36**And he called Gehazi, and said, **Call this Shunammite.** So he called her. And when she was come in unto him, he said, **Take up thy son.** **37**Then she went in, and fell at his feet, and bowed herself to the ground, and **took up her son, and went out.** **38**And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, **Set on the great pot, and seethe pottage for the sons of the prophets.** **39**And one went out into the field to gather herbs, and **found a wild vine,** and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. **40**So they **poured out for the men to eat.** And it came to pass, as they were eating of the pottage, that they cried out, and said, **O thou man of God, there is death in the pot. And they could not eat thereof.** **41**But he said, **Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.** **42**And there came a man from Baalshalisha, and **brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof.** And he said, **Give unto the people, that they may eat.** **43**And his servitor said, **What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof.** **44**So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

The patterns of the woman, the virgin, the concubine, and the even the daughter are clear. Let's look at the story of Gideon (Jerubbaal). We see in him a clear picture of a redeemer fighting for Israel.

*Judges 6: 21*Then the **angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes;** and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the **angel of the LORD departed out of his sight.** *22*And when Gideon perceived that he was an angel of the LORD, Gideon said, **Alas, O LORD God! for because I have seen an angel of the LORD face to face.** *23*And the LORD said unto him, **Peace be unto thee; fear not: thou shalt not die.** *24*Then **Gideon built an altar** there unto the LORD, and called it **Jehovahshalom:** unto this day it is yet in Ophrah of the Abiezrites. *25*And it came to pass the same night, that the LORD said unto him, **Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:** *26*And **build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.** *27*Then Gideon **took ten men of his servants,** and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night. *28*And when the men of the city arose early in the morning, behold, **the altar of Baal was cast down,** and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built. *29*And they said one to another, **Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.** *30*Then the men of the city said unto Joash, **Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.**

Once again we have a man of YHWH fighting against profane image worship and restoring holiness to Israel. This messianic figure again has all the earmarks of the "redeemer". The angel of YHWH (Yeshua) consumes his offering with fire and departs out of his sight (ascends into heaven). Gideon builds a true Torah based altar and YHWH instructs him to take his father's second bullock of 7 years of age and offer it on the new altar using the branches and wood from the grove that he cut down. He takes 10 servants to do this task. This is the same as the 10 concubines, the 10 virgins, and the 10 tribes in exile. Because of this act Gideon's son is threatened with death. Could this be prophetic of the fate of the two witnesses of Revelation who are later resurrected after 3 ½ days and ascend into heaven and appear as the man-child of Revelation 12?

And what of Jephthah another rejected redeemer, the son of a strange woman, someone who had to flee and then is brought back to fight for Israel, a messianic figure.

*Judges 11: 1*Now Jephthah the Gileadite was a mighty man of valour, and **he was the son of an harlot:** and Gilead begat Jephthah. *2*And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, **Thou shalt not inherit in our father's house; for thou art the son of a strange woman.** *3*Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

He is the son of a strange woman. Judah has much difficulty with Ephraim and view them as the son of a strange woman. They view Yeshua the same way. He redeemed Ephraim and will deliver Judah when they acknowledge him as their head.

*Judges 11: 7*And Jephthah said unto the elders of Gilead, **Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?** *8*And the elders of Gilead said unto Jephthah, **Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.** *9*And Jephthah said unto the elders of Gilead, **If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?** *10*And the elders of Gilead said unto Jephthah, **The LORD be witness between us, if we do not so according to thy words.**

Jephthah makes a vow to YHWH that if He will deliver Israel from their enemies he will offer up the first thing to come out of his house.

**Things to notice in Jephthah's saving of Israel and his vow to offer the first to come through the door of his house (the Ruach Hakodesh):**

- Jephthah is prophetic of Yeshua delivering Israel from their enemies

- At his word he vows to offer up a burnt offering of the "first" thing to come out of his house. This could be an allusion to the first-fruits, but notice that a death is involved
- Jephthah passes over to fight Ammon. This passing over is similar to Elijah and Elisha's passing over the Jordan River. This is a redemptive work in the Mikva (baptism)
- Notice YHWH provides deliverance into "his hands", the Arm of YHWH, the Hand of YHWH, "by a strong hand"
- The great slaughter is the great tribulation and the day of the Wrath of YHWH
- The daughter is the Ruach Hakodesh
- The rending of the garments is Yeshua's flesh being torn for our redemption so that the parted garments of Israel (Ephraim and Judah) can be restored into one garment, body, pot, house
- The Ruach Hakodesh is what causes Yeshua to be brought low for our redemption. She is in exile with divided Israel and without Yeshua descending we cannot ascend together.
- Notice the open mouth once he is brought low. Just as Yeshua passed His image onto us and opened our eyes to see and through the open mouth sneezes the seven assemblies of Israel, Jephthah opens his mouth unto YHWH
- The Ruach Hakodesh has told Yeshua if you have vowed a vow fulfill it regardless of how it affects her
- The Ruach Hakodesh asks for Yeshua to leave her alone for 2 months (2 millennia) that she may go up and own the mountains bemoaning her barrenness
- At the end of the 2 months Jephthah (Yeshua) fulfills His vow to YHWH. In this case she remains celibate and has no children, which is a type of death. Her seed is cut off.

*Judges 11: 30And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, 31Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering. 32So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. 33And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. 34And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. 35And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back. 36And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon. 37And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. 38And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. 39And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, 40That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.*

Are you seeing the patterns here of the barrenness of the Ruach Hakodesh and the woman's absence of the voice of YHWH in the story of the Levites' concubine? How Yeshua provides His image so that life may come to the promised son who dies in the story of Elisha and the great woman? How at the time of Israel's salvation and at the reaping of the harvest this beloved son anointed with the Ruach Hakodesh (the woman) "dies" and ascends to the loft as a type of ascension (burnt) offering? How Yeshua the Messiah and the Ruach Hakodesh are parted and redemption is yet to come?

Are you seeing how this matches up with the crossing of the Jordan and the ascension of Elijah and how his mantle falls upon Elisha? This matches up with John the Baptist's role as the Elijah, the Mikva'r (Baptizer) of Israel who is preparing the way of YHWH. John the Baptist is then beheaded and Paul carries the mantle of Elijah and the ministry of Elisha to the Israelites in Diaspora. One ascends and the other goes to the wilderness (Diaspora). It is the same with the two witnesses (the 144,000) who give their testimony of Yeshua and of His Torah for 1260 days and then are killed by the beast and then are called to ascend alive to heaven after 3 ½ days. The remnant of her (Ruach Hakodesh) seed flees into the wilderness.

The image of YHWH is passed on. Both Yeshua, the Bread of Heaven, and those who are cleansed by His blood and flesh, becoming one with Him in the mikva, and having received the laying on of hands (the hand of YHWH becomes one with us) for the receiving of the Ruach Hakodesh. Yeshua and the Ruach Hakodesh become one in the mikva (the womb) that we are born again within. We really are a full complete new creation. When the name of YHWH became divided by the sin in the Garden of Eden it caused the exile of the Ruach Hakodesh and the need for Yeshua to redeem the Ruach Hakodesh through us. His redemptive work makes the Ruach Hakodesh clean from its contact with dying and dead flesh. There is a need for new bodies and a new spirit. Yeshua and the Ruach Hakodesh become one in us and we become one in them as they are one in YHWH. We are literally going to be one flesh with Yeshua, the bride of Messiah, the 2<sup>nd</sup> Eve. That is why Yeshua's first miracle is so important, he is really making new wine to place in new bottles. YHWH's image is being given to us, stretched out upon us making us warm, alive, seeing, and with open mouth to give the testimony of the seven assemblies of Israel. These first-fruits, the first through the door are of the woman, the Ruach Hakodesh. The woman was barren and is soon to give life to the first man-child in Heaven. This is a great wonder. Yeshua is not the man-child of Revelation 12. That is no great wonder. He came from there and went back there. He has been there for 2 millennia giving the Ruach Hakodesh the 2 months it desires to mourn her barrenness. After the 2 months she gives birth to the man-child of Revelation 12. This happens through the burnt offering (elevation offering) of herself and the two witnesses (144,000). This is a wonder. For no man has ascended into heaven. Yeshua is not a man. He is the image of YHWH.

*John 3: 12If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13And **no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.** 14And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*

Notice the great wonder. It is a great wonder because no man has ascended up to heaven.

*Revelation 12: 1And 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: 2And **she being with child cried, travailing in birth, and pained to be delivered.** 3And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4And his tail drew the third part of the stars of heaven, and did cast them to the earth: and **the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.** 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.***

Now it says a man-child-it doesn't say a male-child-a man-child is caught up to YHWH and His throne. This isn't Yeshua. He is already there. That wouldn't be a great wonder. Remember it was from Yeshua's death, resurrection, and ascension that made it possible for the Ruach Hakodesh to come from exile and reside upon Yeshua's disciples. If he did not ascend she could not come. Yeshua makes it possible for the blessings of YHWH to descend down to us. This Ruach Hakodesh became with child in the Mikva with us through the redemptive work of Yeshua and at the end will travail to give birth and while this is happening the dragon stands by to devour this child. Just as Jephthah's daughter is an elevation (burnt offering), just as John the Baptist was beheaded, just as Elijah was faint unto death and asked YHWH to take his life on the mountain, just as the Levite's concubine is cut in pieces and sent to all the 12 tribes and then they are gathered together. The Ruach Hakodesh is in exile waiting to give birth to the man-child, the great wonder of Revelation 12. Many mistake him for Yeshua because He has the Image of YHWH, the mark of YHWH, the name of YHWH in their foreheads. Their lives look like Yeshua's. And after Yeshua departed to heaven, the Ruach Hakodesh was sent to the lost sheep of Israel. And just as the man-child departs to heaven, the Shekinah Glory (Ruach Hakodesh) flees to the wilderness with the remnant of her seed-those who keep the testimony of Yeshua and His Torah.

Yeshua gives His image, YHWH's image, to the younger brother and the Ruach Hakodesh. They all become one in the mikva (womb). Let's look at the first passing of the image of YHWH and the mystery of the scarlet thread. We cannot escape noticing at the very time the two witnesses ascend up into heaven that the heavenly temple doors are opened and the "great wonder" is observed in heaven, the man-child.

*Revelation 11: 19And the **temple of God was opened in heaven**, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

*Revelation 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.*

The Elijah ascends and the Ruach and Her remnant (the Elisha) depart into the wilderness. This is the passing of the scarlet thread, the identity of the Elijah passed onto the Elisha. The symbolic identity of the redeemer passes onto the redeemed so they may inherit together.

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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 Remanant 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](#)
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- [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?](#)