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The Restoration of the Testimony of Yeshua

How to partake in the Image/Identity of Yeshua

Key Points:

- The twin bird of Leviticus 14 without the scarlet thread takes on the identity of the one with the scarlet thread, the one that would die in order to cleanse the other bird that will fly off into the wilderness
- This scarlet thread provides deliverance from destruction for those who remain in the house with that scarlet thread
- Scarlet is connected to the forgiveness of sin and redemption of a bride (the Ruach Hakodesh in exile)
- Aaron is representative of the Ruach Hakodesh who has made the people naked before their enemies
- You will see throughout the Torah Moses' (Yeshua's) efforts to cleanse Aaron and his sons and give them new garments so they may enter the tabernacle without being killed by YHWH
- Only when Aaron (the Ruach Hakodesh) and Moses (the Messiah) work in concert will YHWH's consuming fire break forth and consume the sacrifice of drawing near
- It is the Ruach Hakodesh of the first Adam (the firstborn/Aaron) that is being cleansed by the second Adam (the last born-Yeshua/Moses)
- We will find that the bride of Yeshua is the Ruach Hakodesh who has made herself ready by being arrayed in the fine linen of the righteousness (good fruit) of the saints
- The High Priest in the earthly sanctuary, which is prophetic of the Ruach Hakodesh, dips in the mikva and is clothed only in linen. This is symbolic of the work of the Messiah entering mikva/womb with the Ruach Hakodesh
- This testimony is the offering of the Bread of Heaven, the cleansing of the Ruach Hakodesh that has come into contact with exiled dead flesh, the seed of Adam and Eve
- This is the same work of John the Baptist (Elijah/Elisha), Paul, and the 144,000 Mikva'ing the great multitudes into the flesh of Yeshua for their redemption to the Torah and the covenant
- Paul is carrying the Mantle of Elijah/Elisha
- The Ruach is the woman that is revealed prophetically in all the messianic stories of barren women. She is the voice crying out in the wilderness. This woman finally gives birth in the end. That is why it is such a great wonder!
- Could the man-child of Revelation 12 be the young man of the tabernacle that ascends and enters within with Yeshua
- Yeshua came to John while they were both in the wombs of their mothers and then Yeshua departed before John was born; Yeshua and John only meet in the womb/Mikva
- So if Elijah must come before Yeshua we should be seeing that in the prophecies of Revelation. I believe we do see Elijah/Elisha come "first" in Revelation 12 and then we see Yeshua come in Revelation 19
- This revival of the son (Israel) brought by the Ruach of the Elijah happens three times in Israel's history; at Elijah's time, at John the Baptist's time, and at the end-time with the two witnesses and the 144,000
- Elijah passes on his image (Elijah is in the image of YHWH, Yeshua) to another who will serve with the same anointing and calling "room" as Elijah
- The mantle is passed from the two witnesses to the Remnant of the Ruach Hakodesh's seed; Elijah ascends and Elisha departs into the wilderness making Israel one

Let's return to the discussion of the scarlet thread and partaking of the older brother's image. The scarlet is wrapped around the wrist of the Arm of YHWH, Yeshua. It provides identification of deliverance. The twin bird of Leviticus 14 without the scarlet thread takes on the identity of the one with the scarlet thread, the one that would die in order to cleanse the other bird that will fly off into the wilderness. We see this imagery of scarlet deliverance

repeated throughout history.

Joshua 2:18, Behold, when we come into the land, thou shalt **bind this line of scarlet thread in the window** which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

This scarlet thread provides deliverance from destruction for those who remain in the house with that scarlet thread. Rahab (the redeemed harlot) protects Israel's two witnesses and asks for her household to be delivered when Israel conquers Jericho. Those of Rahab's family and those who remain in the house take on the identity of the Redeemer of Israel, Yeshua. Rahab becomes a part of Israel when Jericho is destroyed without hands.

Joshua 2:3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. **4** And the **woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:**

Joshua 2:21, And she said, According unto your words, so be it. And she sent them away, and they departed: and she **bound the scarlet line in the window.**

Song of Solomon 4:3, Thy **lips are like a thread of scarlet**, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

Isaiah 1:18, Come now, and let us reason together, saith the LORD: **though your sins be as scarlet**, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Scarlet is connected to the forgiveness of sin and redemption of a bride (the Ruach Hakodesh in exile). We also see the scarlet imagery through the elevation of a servant who can see things that others cannot. They can see Yeshua's saving work.

Daniel 5:7, The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, **Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet**, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Daniel 5:16, And I have heard of thee, that thou canst make interpretations, and **dissolve doubts**: now if thou canst read the writing, and **make known to me the interpretation thereof, thou shalt be clothed with scarlet**, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Daniel 5:29, Then commanded Belshazzar, and **they clothed Daniel with scarlet**, and put a chain of gold about his neck, and made a proclamation concerning him, **that he should be the third ruler in the kingdom.**

Scarlet is also connected with being made third ruler in the kingdom. Could this be the position of the Deputy Kohen Hagadol in the temple?

Nahum 2:3, The shield of his mighty men is made red, the **valiant men are in scarlet**: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

Matthew 27:28, And they stripped him, and **put on him a scarlet robe.**

Scarlet is connected with living valiantly and living with our redeemer's act of reconciliation on our behalf. This scarlet thread is also said to have been tied about the horns of the goat sent into the Wilderness.

Hebrews 9: 18 Whereupon neither the first testament was dedicated without blood. **19** For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, **20** Saying, This is the blood of the testament which God hath enjoined unto you.

Barnabas 7:6 Attend ye to the commandments which He gave. **Take two goats, fair and alike**, and offer them, and let the priest take the one for a whole burnt offering for sins. **7** But the other one--what must they do with it? Accursed, saith He, is the one. Give heed how the type of Jesus is revealed. **8** **And do ye all spit upon it and goad it, and place scarlet wool about its head, and so let it be cast into the wilderness. And when it is so done, he that taketh the goat into the wilderness leadeh it, and taketh off the wool, and putteth it upon the branch which is called Rachia, the same whereof we are wont to eat the shoots when we find them in the country. Of this briar alone is the fruit thus sweet.** **9** What then meaneth this? Give heed. The one at the altar, **and the other accursed.** And moreover the accursed one crowned. For they shall see Him in that day wearing the long scarlet robe about His flesh, and shall say, Is not this He, Whom once we crucified and set at nought and spat upon; verily this was He, Who then said that He was the Son of God. **10** For how is He like the goat? For this reason it says the **goats shall be fair and alike**, that, when they shall see Him coming then, **they may be astonished at the likeness of the goat.** Therefore behold the type of Jesus that was to suffer. **11** But what meaneth it, that they place the wool in the midst of the thorns? It is a type of Jesus set forth for the Church, since whosoever should desire to take away the scarlet wool it behoved him to suffer many things owing to the terrible nature of the thorn, and through affliction to win the mastery over it. Thus, He saith, they that desire to see Me, and to attain unto My kingdom, must lay hold on Me through tribulation and affliction.

The book of Barnabas is written by one of the servants of YHWH who accompanied Paul on some of his travels. The book was eliminated from the Cannon when the church put it together, likely because of its very Torah based clarity.

The goat that is killed for the sin offering is Yeshua. The goat sent into the Wilderness with the scarlet tied to its horns is the Ruach Hakodesh. The live goat has the sins of the people confessed upon it and helps bear the iniquity of the people. Recall to mind the woman fleeing to the wilderness in Revelation 12. Also notice how Moses is a type of Yeshua on the Mountain and Aaron is a type of the Ruach Hakodesh that has to endure the sins of Israel going astray from YHWH while he awaits Moses' return. Also recall at the first tabernacle sacrifice Aaron did everything for the fire of YHWH to consume the offering and nothing happened. Moses did everything that Aaron did and the fire from YHWH consumed the sacrifice.

Revelation shows the Ruach Hakodesh fleeing to the wilderness.

*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...6And the **woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.***

And if Aaron and his sons are pictures of the Ruach Hakodesh we also see failed attempts in the sanctuary and a need for new garments and reconciliation.

*Leviticus 16: 1And the LORD spake unto Moses **after the death of the two sons of Aaron**, when they offered before the LORD, and died; 2And the LORD said unto Moses, **Speak unto Aaron thy brother, that he come not at all times into the holy place** within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. 3Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. 4He shall put on the holy linen coat, and he shall have the **linen breeches** upon his flesh, and shall be **girded with a linen girdle**, and with the **linen mitre** shall he be attired: these are holy garments; therefore **shall he wash his flesh in water, and so put them on.***

The death of Aaron's two sons is likely typical of the death of the Ruach Hakodesh's two sons, Adam and Eve or Ephraim and Judah through the violation of the Torah, taking of the forbidden tree, and worshipping the Image of the Golden Calf, respectively. Through this act of disobedience Adam and Eve became unclean and subject to death which sullied the Ruach Hakodesh that was upon them and required that they be expelled from the Garden of Eden. The Ruach Hakodesh went with them. Their sin caused their nakedness.

*Genesis 3: 6And when the **woman saw that the tree was good for food**, and that it was pleasant to the eyes, and a tree to be desired to make one wise, **she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.** 7And the eyes of them both were opened, and **they knew that they were naked**; and they sewed fig leaves together, and made themselves aprons.*

We see the same imagery with Aaron while Moses (Yeshua) is upon the mountain.

*Exodus 32: 24And I said unto them, **Whosoever hath any gold, let them break it off.** So they gave it me: then I cast it into the fire, and there came out this calf. 25And when Moses saw that the people were naked; **(for Aaron had made them naked unto their shame among their enemies:)** 26Then Moses stood in the gate of the camp, and said, **Who is on the LORD's side? let him come unto me.** And all the sons of Levi gathered themselves together unto him.*

Aaron is representative of the Ruach Hakodesh who has made the people naked before their enemies. You will see throughout the Torah Moses' (Yeshua's) efforts to cleanse Aaron and his sons and give them new garments so they may enter the tabernacle without being killed by YHWH. Only when Aaron (the Ruach Hakodesh) and Moses (the Messiah) work in concert will YHWH's consuming fire break forth and consume the sacrifice of drawing near. Remember it is the Ruach Hakodesh of the first Adam (the firstborn/Aaron) that is being cleansed by the second Adam (the last born-Yeshua/Moses).

Just as Aaron's first two sons (type of Adam and Eve or straying Judah and Ephraim) are killed and rejected from the sanctuary by YHWH, Aaron's seed can only re-enter through his remaining two sons (two witnesses?) through the work of Yeshua the sin offering.

*Leviticus 10: 16And Moses diligently **sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, 17Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? 18Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.** 19And Aaron said unto Moses, **Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?** 20And when Moses heard that, he was content.*

This appears to be indicating that there is a needed delay in consuming the sin offering and entering to eat it within the holy place. This appears to be prophetic of the Ruach Hakodesh's delay for the past 2 millennia from entering the holy place.

Also notice it is through Aaron's (Ruach Hakodesh) rod budding (bringing forth fruit) that he is shown as being selected by YHWH.

*Numbers 17: 7And Moses laid up the rods before the LORD in the tabernacle of witness. 8And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the **rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.** 9And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.*

Notice Aaron wears the names of the tribes of Israel. Aaron is symbolic of the Ruach Hakodesh clothed with the saints, Israel.

*Exodus 28: 28And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. 29And **Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place**, for a memorial before the LORD continually. 30And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.*

It is the through the woman (Ruach Hakodesh) bringing forth fruit in Revelation 12 that the man-child ascends into 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.***

This appeal to bringing forth good fruit is addressed to those who need to repent and return to the Tree of Life.

*Luke 3: 7Then said **he to the multitude that came forth to be baptized of him**, O generation of vipers, who hath warned you to flee from the wrath to come? **8Bring forth therefore fruits worthy of repentance**, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.*

These fruits of righteousness are the garments you see so frequently in Revelation.

*Revelation 19: 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.*

We will find that the bride of Yeshua is the Ruach Hakodesh who has made herself ready by being arrayed in the fine linen of the righteousness (good fruit) of the saints. She is clothed with us. Aaron is prophetic of the Ruach Hakodesh who is having her garments cleansed by the heavenly High Priest (Moses in the Shekinah Glory on the mountain who is prophetic of Yeshua in heaven). She abides below while Moses (Yeshua) ascends.

This is the reconciliation of the Yom Kippur ceremony. The High Priest in the earthly sanctuary, which is prophetic of the Ruach Hakodesh, dips in the mikva and is clothed only in linen. This is symbolic of the work of the Messiah entering mikva/womb with the Ruach Hakodesh. In fact the Messiah is immersed in the Mikva by John (the Ruach Hakodesh) symbolic of putting on glorified flesh and spirit.

*Leviticus 16: 5And he **shall take of the congregation of the children of Israel two kids of the goats for a sin offering**, and one ram for a burnt offering. 6And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.*

Could it be that Yeshua is the bullock of the sin offering and the Ruach Hakodesh is the goat of the sin offering whose blood is also brought in and is done as the blood of the bullock of the sin offering for the transgression that "remains" among Israel? Its blood is sprinkled upon the Mercy Seat and the Throne, just like Yeshua's. Lets keep in mind the fate of the 144,000 who are birthed by the Ruach Hakodesh and are promised to share in His Father's throne.

*Leviticus 16: 7And he shall take the **two goats, and present them before the LORD at the door of the tabernacle of the congregation.***

The Ruach Hakodesh within John the Baptist (Elijah) at Yeshua's first coming, and within the 144,000 at Yeshua's second coming are both sin offerings for the remaining transgressions. We are to be living sacrifices. Remember the likeness of the twin birds and twin goats are supposed to be so close in appearance that it is astounding. One is the image of the other.

*Romans 12: 1I beseech you therefore, brethren, by the mercies of God, that ye **present your bodies a living sacrifice, holy, acceptable unto God**, which is your reasonable service. 2And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 3For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 4For as we have many members in one body, and all members have not the same office: 5So we, **being many, are one body in Christ, and every one members one of another.***

*Romans 8:29For whom he did foreknow, he also did predestinate to be **conformed to the image of his Son**, that he might be the firstborn among many brethren. 30Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31What shall we then say to these things? **If God be for us, who can be against us? 32He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35Who **shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37Nay, in all these things we are more than conquerors through him that loved us. 38For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*****

Let's not skip over the scriptural proofs. *"We are accounted as sheep for the slaughter"*.

*Revelation 6: 10And 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? 11And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, **until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.** 12And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;*

These goats are twins...The Messiah and the Ruach Hakodesh. Both wear garments.

*Leviticus 16: 8And Aaron shall **cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.***

*Leviticus 16: 9And Aaron shall **bring the goat upon which the LORD's lot fell, and offer him for a sin offering.***

This is the Messiah Yeshua and those in His image.

*Leviticus 16: 10But the **goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.***

This is the Ruach Hakodesh and those whom she wears. The *"remnant of her seed"* that have the testimony of Yeshua and keep His Torah.

Leviticus 16: 11And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

This is also Yeshua, for the cleansing of the High Priest and the Levites, symbolic of the Ruach Hakodesh requiring cleansed garments (flesh).

*Leviticus 16: 12And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: 13And he shall put the incense upon the fire before the LORD, that the **cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:***

The presence of the cloud of Glory, The Shekinah, the Ruach Hakodesh ensures that we who have been made clean will not die in YHWH's presence.

*Leviticus 16: 14And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he **sprinkle of the blood with his finger seven times.***

This seven times sprinkling is significant. When Israel was about to conquer the first city of the promised land, Jericho it was circled 7 times before being conquered without hands. Its walls are defeated by the sound of a trumpet. Here are some other examples of strongholds, enemy positions, that are cast down.

- Namann needed to Mikva in the Jordan 7 times to be healed of Leprosy.
- Righteous man is purified 7 times.
- The furnace in Daniel is heated 7 times hotter.
- Nebuchadnezzar is a beast till 7 times pass over him.
- There are 7 weeks until Messiah the Prince.
- We are to forgive our brethren 7 times 70 (this is also the length of Ephraim's Diaspora for violating the Jubilee and Land Sabbaths).
- Elijah's servant looks to the sea seven times for rain after defeating the prophets of Baal.
- This is Yeshua's victory of cleansing the Ruach Hakodesh that left the Garden of Eden with Adam and Eve after 7 millennia.

*Leviticus 16: 15Then shall he **kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:***

This appears to be the Ruach Hakodesh through Her garments, John the Baptist (Elijah) for the people, for the transgression that remains. Their blood joins Yeshua in His throne. It makes atonement for the Holy Place, the Uncleaness of the Children of Israel, for the Tabernacle. The Messiah's blood and the blood of the Ruach Hakodesh are joined in the throne of the Lamb.

*Rev 12:11And they **overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.***

This testimony is the offering of the Bread of Heaven, the cleansing of the Ruach Hakodesh that has come into contact with exiled dead flesh, the seed of Adam and Eve.

*Leviticus 16: 16And **he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.***

*Leviticus 16: 17And there **shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until***

he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

No man can enter the tabernacle while Yeshua and the Deputy Kohen Hagadol (War Priest) are accomplishing this work, not until they come back out again.

Leviticus 16: 18 **And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.**

When that work is accomplished and the High Priest comes out again, the first thing he does is make atonement for the altar and the blood of Yeshua and the Ruach Hakodesh (the Elijah) is put on the horns of the altar.

Leviticus 16: 19 **And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. 20** **And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:**

Only after Yeshua has finished reconciling the holy place, the tabernacle and the altar does he bring the 144,000.

Leviticus 16: 21 **And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:**

This is the same work of John the Baptist (Elijah/Elisha), Paul, and the 144,000 Mikva'ing the great multitudes into the flesh of Yeshua for their redemption to the Torah and the covenant.

Matt 3: 1 **In those days came John the Baptist, preaching in the wilderness of Judaea, 2** **And saying, Repent ye: for the kingdom of heaven is at hand. 3** **For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4** **And 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. 5** **Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6** **And were baptized of him in Jordan, confessing their sins.**

The sins of the people are being confessed upon John the Baptist who is Mikva'ing the repentant of Israel in the Mikva of the Red Heifer with the promise that the Messiah Yeshua will Mikva them with the Ruach Hakodesh (fire). The Ruach Hakodesh which is resting upon John the Baptist is a type of the live goat set free in the wilderness. John has the hallmarks of the Elijah/Elisha anointing. He joins in one with the Messiah both in the womb and in the Mikva. Yeshua (the Red Heifer) is slaughtered, burned and placed in the Mikva just as the twin goat is slaughtered as a sin offering and it causes the Ruach Hakodesh (the identical twin) goat to go to those in exile in the wilderness. We will go into this in more detail towards the end of the book showing the Torah based proofs of this concept. Let's take a quick look at Leviticus and the twin goats.

Leviticus 16: 22 **And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.**

Just as the twin goat goes to the wilderness bearing the iniquities of the people, so does the Ruach Hakodesh who went with Adam and Eve and again with Israel down into Egypt and later into Diaspora. The Ruach is the woman that is revealed prophetically in all the messianic stories of barren women. She is the voice crying out in the wilderness. This woman finally gives birth in the end. That is why it is such a great wonder!

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

All those great matriarchs that could not give birth are miraculously able to give birth by the coming of the Angel of YHWH; Sarah, Rachel, etc. Remember Rachel's connection to pouring out water in great abundance upon meeting Jacob. Also recall how Jacob is duped into thinking he is marrying Rachel and it is really her older sister. This also gives a likely explanation as to why Jacob was married to two women and why one of them, Rachel, his beloved, dies just as Jacob is returning to the promised land. It also explains Rachel's connection to her father's idols and their subsequent purging from Jacob's camp. This could also explain why Joseph is a prophetic type of Yeshua and why Benjamin is a prophetic type of the Ruach Hakodesh and the dual nature of Benjamin's names, "Ben-oni, Son of Sorrow" and "Benjamin, Son of my right hand". And how Benjamin is a type of the Elijah/Elisha of the end-time. And how we as believers inherit with Yeshua. Let's remember Benjamin's birth is extremely hard and causes the death of Rachel. Also the tribe of Benjamin is latter almost eliminated as a tribe by the other tribes of Israel. This is the same history as the Ruach Hakodesh and Yeshua's need to redeem and save her from her difficult exile. Just like the birth of Benjamin and its great difficulty, the woman (the Ruach Hakodesh) gives birth and the dragon attacks her seed trying to kill it. Remember the split nature of Benjamin's name. One ascends to be with Yeshua at the right hand of YHWH, and the other the "son of sorrow", flees into the wilderness with the Ruach Hakodesh.

Rev 12: 13 **And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14** **And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15** **And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16** **And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17** **And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of**

God, and have the testimony of Jesus Christ.

Leviticus 16: 23And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

The Ruach Hakodesh takes off Her linen garments (glorified flesh in the Garden of Eden) and leaves them in the Holy Place just like the Priest does in Ezekiel. She does this in preparation of entering the Mikva. Aaron and his sons are a picture of cleansing the Ruach Hakodesh's garments (flesh) so that she may re-enter the Garden of Eden with clean garments.

*Ezekiel 44 : 19And when they go forth into the utter court, even into the utter court to the people, they shall **put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.***

Leviticus 16: 24And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. 25And the fat of the sin offering shall he burn upon the altar. 26And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. 27And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

Both the bodies of the bullock of the sin offering (Yeshua) and the of the goat for the sin offering (Ruach Hakodesh) are burnt outside the camp. Those that burn the bodies must Mikva, wash their clothes and then they shall be able to return into the camp. This all happens on the Day of Atonement (at-one-ment). Yeshua is making it possible for us to be one in Him as He is in the Father. This happens through His and the Ruach Hakodesh's work in the Mikva.

Leviticus 16: 28And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. 29And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: 30For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

This cleansing of sins is the cleansing of the Ruach Hakodesh's garments, us.

Leviticus 16: 31It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. 32And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

This cleansing of the Ruach Hakodesh's garments allows us to be resurrected and take on Yeshua's glorified flesh.

Leviticus 16: 33And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. 34And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

We need to take notice that Moses keeps purifying Aaron's and his sons' (the Ruach Hakodesh) garments and flesh so that they may enter the sanctuary. Remember Aaron's first two sons' defiled themselves and the sanctuary and were killed for their disobedience to YHWH. They are typical of Adam and Eve and the Ruach Hakodesh that was upon them. Moses (Yeshua) is making it possible for Aaron and his remaining sons (the Ruach Hakodesh) to re-enter the sanctuary. He does this by transferring his image/identity upon them. Moses (Yeshua) has already successfully entered the Shekinah Glory. Now he is making it possible for Aaron and his sons (the Ruach Hakodesh) to do the same. Remember what we learned about the scarlet thread. Moses (Yeshua) is the High Priest on the mountain (heavenly sanctuary), Aaron (the Ruach Hakodesh) is the High Priest at the foot of the mountain (on earth). Remember the earthly tabernacle is a pattern of the heavenly tabernacle.

Numbers 19: 2This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: 3And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: 4And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: 5And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: 6And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. 7Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. 8And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. 9And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. 10And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. 11He that toucheth the dead body of any man shall be unclean seven days. 12He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

Notice the scarlet is thrown into the Red Heifer as it is burned in preparation to be added to the Mikva. Also, the red heifer cleanses those who have had contact with dead flesh.

He who receives the scarlet thread identifies with the Firstborn, but is provided salvation by the one with the scarlet thread. The one whose arm breaks forth gives his identity to his brother still yet to be born. He raises the dead seed of his brother, he provides for the birth of his brother.

He who receives the scarlet thread becomes the priest for the twin (brother) or the one who is dead. Remember the twin birds and the twin goats. The one that lives is cleansed by the one that has the scarlet and dies for the other. The one who dies serves as the Yom Kippur sacrifice for the one who can then live and be reconciled. The one who lives is a living sacrifice (Deputy Kohen Hagadol/War Priest) for the one that dies. Now that we have identified the High Priest in heaven and the High Priest on earth, we must not forget about the "young man", Joshua, that accompanies Moses on the mountain. This young man also comes to reside in the tabernacle. We also see this repeated imagery in the life of Samuel, another young man who lives within the tabernacle.

*Exodus 24: 10And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. 11And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. 12And the LORD said unto Moses, **Come up to me into the mount, and be there:** and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. 13And **Moses rose up, and his minister Joshua:** and Moses went up into the mount of God. 14And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.*

I would suggest Joshua is the "young man" on the mountain and in the sanctuary, the man-child of Revelation 12. Joshua represents a group of people.

*Exodus 33: 7And Moses **took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation.** And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp. 8And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. 9And it came to pass, as **Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle,** and the Lord talked with Moses. 10And all the people saw the cloudy pillar stand at the tabernacle door: and **all the people rose up and worshipped,** every man in his tent door. 11And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And **he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.***

Joshua (those who call on the name of YHWH, possibly the end-time two witnesses) ascends on the mountain with Moses (Yeshua) while everyone else in the camp remains lower down. The same occurs when Moses enters the Tabernacle of the Congregation. Everyone else rises up and sees Moses (Yeshua) enter the tabernacle and the cloudy pillar (the Shekinah Glory) descend once again. We must also observe that Joshua (the two witnesses) enters the tabernacle with Moses (Yeshua), but does not depart out of the tabernacle. This may explain why we don't see the 144,000 described with white linen garments as we see the great multitude described in the book of Revelation. Notice before this ascension on the mountain in the tabernacle we see 12 pillars erected.

*Exodus 24: 4And Moses wrote all the words of the LORD, and rose up early in the morning, and **buildded an altar under the hill, and twelve pillars,** according to the twelve tribes of Israel.*

Remember the promise to the overcomers. It would appear they also do not leave the tabernacle any more, just as Joshua the young man on the mountain with Moses and in the tabernacle with Moses.

*Revelation 3: 12Him 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.*

Could the man-child of Revelation 12 be the young man of the tabernacle that ascends and enters within with Yeshua? I would suggest there is more and more evidence supporting the ascension of the 144,000 (two witnesses) and that they enter the heavenly sanctuary with Yeshua.

Joshua was also one of the two faithful witnesses that searched out the land.

*Numbers 14: 6And Joshua the son of Nun, and Caleb the son of Jephunneh, **which were of them that searched the land,** rent their clothes: 7And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.*

Also Joshua has some of the honor given to Moses.

*Numbers 27: 15And **Moses spake unto the LORD,** saying, 16Let the LORD, the God of the spirits of all flesh, **set a man over the congregation,** 17Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd. 18And the **LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;** 19And set him before Eleazar the priest, and before all the congregation; and **give him a charge in their sight.** 20And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. 21And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of*

Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. 22And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: 23And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

Moses is a type of Yeshua. Aaron is a type of the Ruach Hakodesh. Joshua is a type of the Man-Child that ascends with Yeshua. We also see Joshua leading the conquering of the promised land.

Deuteronomy 1: 35Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers. 36Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD. 37Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither. 38But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

What implication does this have for Revelation 19? Is this similar to Israel's battle against Amalek?

Exodus 17: 9And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. 10So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 13And Joshua discomfited Amalek and his people with the edge of the sword.

Could it be that the two witnesses (144,000) share in Yeshua's identity and are in His image? That they both return leading the army of heaven? That they have some of His honor upon them? That just as Joshua leads the army below, the 144,000 return leading the army of YHWH against the end-time Amalek? It takes Moses' and Joshua's combined efforts, one above and one below, to defeat Amalek.

Both Yeshua and the 144,000 share these common characteristics:

- Yeshua's Vesture is dipped in blood-the two witnesses (144,000) are killed for their testimony but are not described as wearing white
- Yeshua has a name that no one knows-the 144,000 have a new name that only they know
- Yeshua rides a white horse-all who follow Yeshua ride white horses
- Yeshua rules with a rod of Iron-those who overcome are promised that they will rule with a rod of iron
- On Yeshua's vesture and thigh is written, "King of Kings and Lord of Lords"-Overcomers are promised to be Kings & Priests
- Yeshua and the 144,000 stand on Mt. Sion (Zion)

We must also notice that the 2nd witness of the spying of the promised land also inherits a mountain.

Joshua 14: 6Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadeshbarnea. 7Forty years old was I when Moses the servant of the LORD sent me from Kadeshbarnea to espy out the land; and I brought him word again as it was in mine heart. 8Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. 9And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God. 10And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. 11As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. 12Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said. 13And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

We once again see the pattern of the two witnesses. Both have mountain (heaven) experiences. Both gave testimony of their ability to conquer the land through YHWH's deliverance. Both wholly followed YHWH. One witness has their mountain inheritance after the others. Could this once again be reflective of the Elijah/Elisha experience? One ascends the mountain first as the other is still in the wilderness, and then later inherits and ascends the mountain (heaven)?

The two witnesses testify of the true Lamb of YHWH. They wholly follow YHWH. They have redemption experiences. They inherit with the lamb. Before the Levites were selected as priests of YHWH, the firstborn of each family served as priest for that family. The first Passover occurred while the first-born were still serving as the priest for the family. It was the firstborn (John) that identified the lamb, Yeshua. John selected Yeshua as the Passover Lamb as a fit sacrifice. This will happen again when the end-time Elijah/144,000 will identify Yeshua, the Bread of Heaven in the last days testimony to the world. Through Him we are able to conquer the promised land. We partake of His honor which is placed upon us and it is through His image that we are redeemed and may enter the sanctuary.

John 1:28, 28These things were done in Bethabara beyond Jordan, where John was baptizing. 29The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

Notice the switching of roles of one coming after, who is preferred before me. This is just like Pharez and Zarah and the timing of their births. This

meeting between John and Yeshua is connected to the womb/the Mikva where John was baptizing. Remember Yeshua came to John while they were both in the wombs of their mothers and then Yeshua departed before John was born. When Yeshua comes out of the wilderness John meets Him once again in the womb/the Mikva. They are never seen together outside of the womb/the Mikva. Both are joined together in one in the Mikva making us a new creation, born again.

The work of John the Baptist or the Elijah is retuning Israel to Torah, cleansing them of their iniquity, and showing them how to not offer a profane sacrifice. Elijah fought the priests of Baal, who were continually profaning themselves, their sacrifices, the people, the sanctuary, and YHWH. The priests of Baal were consumed with the idea that tearing their own flesh would make their sacrifice acceptable to Baal and make this false god appear in power. Notice they are trying to get the "voice" to manifest itself.

1 Kings 18: 26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. **But there was no voice, nor any that answered.** And they **leaped upon the altar** which was made. *27* And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. *28* And they cried aloud, and **cut themselves after their manner with knives and lancets, till the blood gushed out upon them.**

They are attempting to imitate the true manifestation of the Word of YHWH.

Numbers 7: 89 And when Moses was gone into the tabernacle of the congregation to speak with him, **then he heard the voice of one speaking unto him from off the mercy seat** that was upon the ark of testimony, from between the two cherubims: and he spake unto him.

We need to remember that the priest and the sacrifice are pictures of each other. Both must be holy and not profane in order for the offering to be acceptable. What the priests of Baal were doing in cutting their own flesh and jumping upon the altar was a complete contradiction of the intended state of the priest and the proper sacrifice. The proper sacrifice and priest both picture redemption, restoration, and wholeness, not death and violence to living flesh.

Lev 22: A 8 That **which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith; I am the LORD.**

The original Torah instruction on proper offering is clear and it is reiterated in Ezekiel's temple description. Remember the chiasmic and thematic connections that we have already reviewed between these two sections of scripture (see the beginning of the book).

Ezekiel 44: 29 They **shall eat the meat offering, and the sin offering, and the trespass offering:** and every dedicated thing in Israel shall be theirs. *30* And the **first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.** *31* The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

We all must eat of Yeshua's flesh and blood in order to have life. Every holy thing in Israel is ours since it is Yeshua's and we inherit with Him. The firstfruits are the priests, the first of the bread. Eating the bread causes a blessing to the rest of the house of Israel. The priest is not to eat a sacrifice that is torn or dead of itself. These blemishes are not acceptable YHWH. The priest, just like the sacrifice, must also be without blemish.

Lev 21: 17 Speak unto Aaron, saying, **Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.** *18* For **whatsoever man he be that hath a blemish, he shall not approach:** a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, *19* Or a man that is brokenfooted, or brokenhanded, *20* Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; *21* No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. *22* He shall eat the bread of his God, both of the most holy, and of the holy. *23* Only he shall not go in unto the vail, nor come nigh unto the altar, **because he hath a blemish;** that he profane not my sanctuaries: for I the LORD do sanctify them.

Elijah came as a voice crying out in the wilderness calling Israel to repent and to cause them to return from profaning YHWH's name, His bread, His sanctuary, and themselves. Recall to mind the confrontation between Elijah and the priests of Baal-the holy versus the profane, the acceptable sacrifice versus the unacceptable sacrifice. All these historical events are prophetic of what will happen in the end-time. There will be an un-contestable, irrefutable testimony against the profanity of false worship. There will be no room for compromise and those given this testimony will be anointed by YHWH to give it for a specific period of time. The Elijah/Elisha is the pattern.

Elijah appears to Ahab and then Jezebel raises up an altar to Baal and walks in the ways of Jeroboam. Remember Elijah is among his own people, descendants of those who were at Mount Sinai, who received the Torah and covenanted with YHWH.

1 Kings 16: 30 And **Ahab the son of Omri did evil in the sight of the LORD above all that were before him.** *31* And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that **he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.** *32* And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. *33* And **Ahab made a grove;** and **Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.** *34* In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

These historical events are prophetic parallels with what is going to happen in the book of Revelation before the coming of Yeshua. The first thing YHWH commands Elijah to do is to hide himself, at the start of a famine, where he will be provided for by the fowls of the air. Could this be a summary of what has occurred over the past two millennia and the famine of hearing the Word?

*1 Kings 17:1*And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, **As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.** *2*And the word of the LORD came unto him, saying, *3***Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.** *4*And it shall be, that **thou shalt drink of the brook; and I have commanded the ravens to feed thee there.** *5*So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. *6*And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. *7*And it came to **pass after a while, that the brook dried up, because there had been no rain in the land.**

Notice that Elijah is standing before YHWH. He hides himself and is fed by the birds and nourished by a brook until it dries up. There seem to be a lot of parallels here to Revelation 12. Remember Yeshua's own words that Elijah must come before Yeshua returns. John the Baptist had the Ruach Hakodesh of Elijah and then was killed. For the past 2 millennia there has been a famine of the true call to return to the Torah. The Ruach Hakodesh that sat upon Elijah will reveal itself once again before the return of Yeshua.

*Matthew 17: 7*And Jesus came and touched them, and said, Arise, and be not afraid. *8*And when they had lifted up their eyes, they saw no man, save Jesus only. *9*And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. *10*And his disciples asked him, saying, Why then say the scribes that Elias must first come? *11*And **Jesus answered and said unto them, Elias truly shall first come, and restore all things.**

So if Elijah must come before Yeshua we should be seeing that in the prophecies of Revelation. I believe we do see Elijah/Elisha come "first" in Revelation 12 and then we see Yeshua come in Revelation 19. Look for the prophetic parallels. They are amazing. Keep in mind the role of the Elijah/Elisha is the same throughout history. It is to call people to return to the Torah of Moses, to be mikva'd in the work of Yeshua that they should not be profane anymore. It was the case with Elijah and Elisha, John the Baptist and Paul, and at the end with the Man-Child (144,000) and the remnant of their seed (those who flee with the Ruach Hakodesh into the wilderness). Look for the parallels! Remember the "woman" of Revelation 12 is the Ruach Hakodesh. For those who would wish to refute this and say the woman is Israel, keep in mind it is the Ruach Hakodesh that is clothed with Israel (the twelve stars). We are the garments of the Ruach Hakodesh that need to be made clean. This "woman" appears repeatedly throughout the Torah, Tanach, and the Brit Hadasha.

*1 Kings 17: 9*Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a **widow woman there to sustain thee.** *10*So he arose and went to Zarephath. And when he came to the gate of the city, behold, the **widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.** *11*And as she was going to fetch it, he called to her, and said, **Bring me, I pray thee, a morsel of bread in thine hand.** *12*And **she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.** *13*And Elijah said unto her, Fear not; go and do as thou hast said: but **make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.** *14*For thus saith the LORD God of Israel, The barrel of meal shall not waste, **neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.**

We can again see the imagery of the "woman" asked to bring water (Ruach) and bread (the Messiah). The Ruach Hakodesh is gathering two sticks (two houses of Israel-Ephraim and Judah) and they will eat the last of their food during the end-time famine and die. Elijah (two witnesses/144,000) asks her make a little cake for him and then make one for herself and her son. Through this action the Elijah makes it possible that the oil and the meal will never run out for the woman (Ruach Hakodesh) until YHWH sends the rain (latter rain) upon the earth.

*1 Kings 17: 15*And she went and did according to the saying of Elijah: and **she, and he, and her house, did eat many days.** *16*And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah. *17*And it came to pass after these things, that the **son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.** *18*And she said unto Elijah, What have I to do with thee, O thou man of God? **art thou come unto me to call my sin to remembrance, and to slay my son?** *19*And he said unto her, Give me thy son. **And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.** *20*And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, **by slaying her son?** *21*And **he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.** *22*And the LORD heard the voice of Elijah; and **the soul of the child came into him again, and he revived.** *23*And **Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.** *24*And the woman said to Elijah, **Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.**

Elijah is John the Baptist and later the two witnesses, bringing a message of remembrance of sin and the need to return to the Torah. This revival of the son (Israel) brought by the Ruach of the Elijah happens three times in Israel's history; at Elijah's time, at John the Baptist's time, and at the end-time with the two witnesses and the 144,000. The woman is the Ruach Hakodesh gathering the two houses of Israel (two sticks). The son in her bosom who has no breath and no life is Israel who was previously revived by John the Baptist and Yeshua. They are able to survive many days (millennial days) from those miracles of bread and oil. But much later the son falls sick. There is no breath (Ruach) left in the son (Israel). He is spiritually dead. You can match this up with Ezekiel 37 and the dry bones prophecy. Elijah takes the son out of her bosom (the Ruach Hakodesh in Diaspora with Israel) and causes him to ascend (carries Him to Heaven), His own abode, after stretching 3 times on the lad (after 3 days the two witnesses are called up to heaven)

and YHWH hears Elijah's voice and resurrects him. Elijah brings him back down into the chamber of the house and says *"thy son lives"*. By this resurrection she now knows Elijah is a man of YHWH and the Word of the Lord in his mouth is truth. Yeshua returns to earth with the resurrected saints and by this all men know that they are of YHWH and the Word of YHWH is in their mouths.

Notice the prophecy concerning John having the spirit of Elijah and how the two witnesses are resurrected after 3 ½ days just like the boy who had no breath in him. Elijah stretches out on the boy three times and YHWH gives the soul of the child back to him again. Picture this as three revivals, three comings of the spirit of Elijah. The revival of Elijah, the revival of John the Baptist, and the revival of the two witnesses (144,000). Let's not miss the clues. Elijah stretches out on him 3 times on his own bed in the loft. The child revives and then returns with Elijah down to the chamber of the house. He is then delivered to his mother. This matches Revelation 11. Elijah must first come. The promise for each revival is the hearing of the "voice", the Word of YHWH. That is what the priests of Baal could not hear when their sacrifice was not consumed. That is what John the Baptist promised that they would be mikva'd with the Mikva of the Lamb of YHWH, the Word of YHWH, and in the end-time that the two witnesses would give testimony of the Lamb of YHWH, that Yeshua is the Lamb of YHWH who will Mikva us with "fire". This is the fire that does consume the sacrifice without blemish presented by the priest without blemish. This is the same fire that would not present itself for the priests of Baal, but would present itself for the testimony of Elijah and his calling upon YHWH. See how John the Baptist had the same mantle of Elijah (Ruach Hakodesh) upon his life.

Luke 1: 15For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16And many of the children of Israel shall he turn to the Lord their God. 17And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

The anointing of the Elijah/Elisha is the mantle of the Ruach Hakodesh turning the people from death to life. This is the same testimony of the two witnesses. They conform to the image of YHWH, Yeshua.

*Rev 11: 11And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12And they heard a great voice from heaven saying unto them, **Come up hither.** And they ascended up to heaven in a cloud; and their enemies beheld them.*

Just as the woman's son (Israel) was resurrected by Elijah (in the image of YHWH) so also are the two witnesses called to ascend up to life and then to heaven. Yeshua is the Image of YHWH. Elijah is a picture of the Messiah. Yeshua causes the resurrection of the dead son, Israel.

*John 4: 47When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49The nobleman saith unto him, Sir, come down ere my child die. 50Jesus saith unto him, Go thy way; **thy son liveth.** And the man believed the word that Jesus had spoken unto him, and he went his way. 51And as he was now going down, his servants met him, and told him, saying, **Thy son liveth.** 52Then enquired he of them the hour when he began to amend. And they said unto him, **Yesterday at the seventh hour the fever left him.** 53So the father knew that it was at the same hour, in the which Jesus said unto him, **Thy son liveth: and himself believed, and his whole house.** 54This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.*

The son (Israel) is healed in the seventh hour (7th millennium). This causes the believing of his entire house (world).

*Mark 5:38And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39And when he was come in, he saith unto them, Why make ye this ado, and weep? **the damsel is not dead, but sleepeth.** 40And they laughed him to scorn. But **when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.** 41And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, **I say unto thee, arise.** 42And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. 43And he charged them straitly that no man should know it; and commanded that **something should be given her to eat.***

Could this be a picture of those in Diaspora along with the Ruach Hakodesh? They are not dead they are just asleep, needing to be awakened. She (Israel) is 12 years old and there are also 12 tribes made one through the work of Yeshua with the Father (YHWH) and the Mother (Ruach Hakodesh) all together in one house.

If we look at the stories of the Tanach we will see the markers of prophecy in the events of the prophets: Elijah, Elisha, Samuel, and Joshua, just to name a few.

This passage of I Kings shows that Elijah (those in the image of Yeshua-2 witnesses) are hidden until the third year (millennia), then he is revealed to the Anti-Messiah. During these three years there is a great famine. Recall to mind that this is after the resurrection of the woman's young son (man-child of Revelation 12).

*I kings 18: 1And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, **shew thyself unto Ahab; and I will send rain upon the earth.** 2And Elijah went to shew himself unto Ahab. And there was a **sore famine in Samaria.***

There is famine in the first part of the tribulation of Revelation. Could this be the appearing of the man-child in Revelation 12 that causes all to mourn?

I kings 18: 3And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly: 4For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

Notice that these prophets are hidden in two groups of fifty in a cave and are fed with bread and water. They are hidden from the face of the beast and are fed Yeshua and the Ruach Hakodesh, the Torah of Life. Could this be an allusion to the two sticks bound together in Yeshua's hand? These two groups are called "the sons of the prophets", likely an allusion to the two houses of Israel after a great period of time has elapsed. They now appear in the end time hence the title "sons of the prophets" and not the prophets themselves.

*1 Kings 18: 5And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. 6So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. 7And as Obadiah was in the way, behold, **Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?** 8And he answered him, **I am: go, tell thy lord, Behold, Elijah is here.** 9And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? 10As the LORD thy God liveth, **there is no nation or kingdom, whither my lord hath not sent to seek thee:** and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. 11And now thou sayest, **Go, tell thy lord, Behold, Elijah is here.** 12And it shall come to pass, **as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.** 13Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? 14And now thou sayest, Go, tell thy lord, **Behold, Elijah is here:** and he shall slay me. 15And Elijah said, As the LORD of hosts liveth, before whom I stand, **I will surely shew myself unto him to day.** 16So Obadiah went to meet Ahab, and told him: and **Ahab went to meet Elijah.** 17And it came to pass, when Ahab saw Elijah, that Ahab said unto him, **Art thou he that troubleth Israel?** 18And he answered, I have not troubled Israel; but **thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.***

Notice the unmistakable parallel to events with the book of Revelation. Elijah appears to be the 144,000, whose work is to restore the Torah and prepare a people to follow YHWH. This is followed by the gathering of all Israel so they can make a choice just like at the Day of YHWH.

*Joel 3: 11Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither **cause thy mighty ones to come down, O LORD.** 12Let the heathen be wakened, and **come up to the valley** of Jehoshaphat: for there will I sit to judge all the heathen round about. 13Put ye in the sickle, for **the harvest is ripe: come, get you down;** for the press is full, the fats overflow; for **their wickedness is great.** 14**Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.** 15The sun and the moon shall be darkened, and the stars shall withdraw their shining. 16The **LORD also shall roar out of Zion,** and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. 17So **shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy,** and there shall no strangers pass through her any more.*

Notice there are two groups of multitudes in the "valley of decision" before the Day of YHWH. Also notice the appeal to YHWH to "send down" His mighty ones. This matches up with the confrontation of Elijah and the priests of Baal, Ahab, and Jezebel.

*1 Kings 18: 19Now therefore send, and **gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.** 20So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. 21And Elijah came unto all the people, and said, **How long halt ye between two opinions?** if the LORD be God, follow him: but if Baal, then follow him. **And the people answered him not a word.***

Both multitudes are given a choice and they must pick one or the other. Will they follow Torah and acknowledge YHWH is Lord or will they remain profane and continue to follow Baal?

*1 Kings 18: 22Then said Elijah unto the people, **I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men.** 23**Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:***

Two bullocks are chosen—one for the Messiah Yeshua and the other is for the Anti-Messiah. They are both being presented to see which is acceptable to YHWH.

*1 Kings 18: 24And call ye on the name of your gods, and **I will call on the name of the LORD: and the God that answereth by fire, let him be God.** And all the people answered and said, It is well spoken. 25And Elijah said unto the prophets of Baal, **Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.***

This bullock is Anti-messiah.

*1 Kings 18: 26And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. **But there was no voice, nor any that answered. And they leaped upon the altar which was made.***

Notice the connection between evidence of the presence of YHWH, the necessity of the voice (Word) of YHWH and the appearance of fire, just as when Israel received the Torah at Mt. Sinai. In the end the question is the same as at the beginning...will we follow YHWH's Torah or not? It was the same message when Yeshua came, Is the Torah done away or not? Yeshua was clear in His answer. Only the blind and deaf could say the Torah is done away. Yeshua's commentary at the Sermon on the Mount is critical. It is the pivotal question of His and Elijah's mission and of the three revivals of the dead son—the son that is put in Elijah's own bed where he is resurrected. Yeshua takes the dead son out of the bosom of the woman (Ruach Hakodesh) and causes him to ascend to His own bed where he is resurrected. Then the son lives, he brings the son down and restores him to the woman. This is

the process of our salvation through Yeshua's great work via the Mikva and laying on of His hand. By this and Yeshua's ascension we may become one with the Ruach Hakodesh. Yeshua said if He did not ascend then the Ruach Hakodesh could not be sent. All these elements are connected to the altar, the sacrifice, the priest, and the fire. The priests of Baal have no conception of what they are doing. Elijah knows.

1 Kings 18: 27 And it came to **pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.**

Notice this is Mid-way through the day, the tribulation. It is after 3 years of famine, also 3 years before revealing himself to Ahab. It is after 3 times of stretching himself upon the dead boy that he is revived. Will the people revive? Will they return to the Torah? That is the same question that is asked in Ezekiel 37.

Ezekiel 37: 1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the **midst of the valley which was full of bones,** *2* And caused me to pass by them round about: and, behold, there were **very many in the open valley;** and, lo, **they were very dry.** *3* And he said unto me, **Son of man, can these bones live?** And I answered, O Lord GOD, thou knowest.

Remember these dry bones are also in a valley of decision, just like the valley of decision where Elijah confronted the priests of Baal. *"If the LORD be God, follow him: but if Baal, then follow him."* (1 Kings 18:21). The solution for curing the state of the dry bones starts with one thing before anything else, breath/Ruach.

Ezekiel 37: 5 Thus saith the Lord GOD unto these bones; **Behold, I will cause breath to enter into you, and ye shall live:**

The same cure for the son of the widow is applied to these dry bones. Once the breath (Ruach Hakodesh) is applied then the rest of the cure follows, sinews, flesh, etc. We should be looking for the latter rain to cure the dryness. It starts with the mantle of Elijah, the Ruach Hakodesh, it continues with the blessing of oil (Torah) and bread (Yeshua), with the eventual resurrection of the dead son. This manifestation of YHWH's presence does not happen for the priests of Baal.

1 Kings 18: 28 And **they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.**

Instead of these prophets of Baal repenting and returning to the Torah to have a relationship with YHWH, they decide to profane themselves, the sacrifice, and the name of God. They choose the tree that results in death instead of the Torah which is a Tree of Life.

1 Kings 18: 29 And it came to pass, **when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.** *30* And **Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.**

Elijah (144,000/2 Witnesses) gathers the 12 tribes of Israel reunited and repairs the altar of YHWH and shows the people of Israel how to approach near unto YHWH. The altar is Israel made of 12 stones sealed with the name of YHWH. Remember the souls of those killed for their testimony of Yeshua lie under the altar in heaven.

1 Kings 18: 31 And **Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:** *32* And **with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.**

Notice there are two measures of seed which are the two houses of Israel receiving the message of the Kingdom of YHWH.

1 Kings 18: 33 And he **put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.** *34* And he said, **Do it the second time.** And they did it the second time. And he said, **Do it the third time.** And they did it the third time.: *35* And the **water ran round about the altar; and he filled the trench also with water.**

The barrels of water are the latter rain. Notice there are 4 barrels 3 times, resulting in 12 barrels of the Ruach Hakodesh poured out on the 12 tribes of Israel. What follows is the message of Elijah/144,000/2 Witnesses.

Hosea 6: 1 Come, and let us **return unto the LORD:** for he hath torn, and he will heal us; he hath smitten, and he will bind us up. *2* After **two days will he revive us: in the third day he will raise us up, and we shall live in his sight.** *3* Then shall we know, **if we follow on to know the LORD:** his going forth is prepared as the morning; **and he shall come unto us as the rain, as the latter and former rain unto the earth.** *4* **Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?** for your goodness is as a morning cloud, and as the early dew it goeth away.

There is an unmistakable parallel between Hosea 6 and 1 Kings 18. Notice Elijah's sacrifice also happens in the evening, not the morning. This final offering and manifestation of YHWH's power will happen during the Day of YHWH, which is a day of darkness, just like the evening. It happens at the end of the age. It is at the time of the latter rain, not the earlier rain. The latter rain happens at the end. Remember in the Torah the new day starts in the evening (sunset).

1 Kings 18: 36 And it came to pass at the time of the offering of the evening sacrifice, that **Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.** *37* Hear me, O LORD, hear me, **that this people may know that thou art the LORD God, and that thou hast turned their heart back again.**

Joel 2:2, **A day of darkness and of gloominess, a day of clouds and of thick darkness**, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

The purpose of the sacrifice is that they who are profane may know that YHWH is God and that He has caused their hearts to repent and return to the Torah. This is the work of Elijah/Elisha.

1 Kings 18: 38 Then the **fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.**

YHWH consumes all of the sacrifice, the altar, the wood, the stones and the water. All become one in YHWH. Wonderfully the people declare a repentant heart.

1 Kings 18: 39 And when all the people saw it, they fell on their faces: and they said, **The LORD, he is the God; the LORD, he is the God.**

The people of Israel do repent and return to the Torah and Elijah exacts judgment upon the priests of Baal. This matches up with those who have the vials of the wrath of YHWH in Revelation 17. These are the 7 angels of the 7 assemblies, fellow-servants of the Prophets, those who appear in the image of Yeshua that John mistakenly keeps trying to worship. This repentance brings the Ruach Hakodesh, the latter rain. Elijah prays to YHWH to let it rain and end the drought.

1 Kings 18: 40 And Elijah said unto them, **Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.** *41* And Elijah said unto Ahab, **Get thee up, eat and drink; for there is a sound of abundance of rain.** *42* So Ahab went up to eat and to drink. **And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,** *43* And said to his servant, **Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.** *44* And it came to pass at the seventh time, that he said, **Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down that the rain stop thee not.**

Notice it is after praying to YHWH and looking to the sea 7 times by Elijah's servant. It doesn't say that Elijah prayed 7 times. It says that he instructed his servant to look to the sea 7 times. This matches up pretty well with the 7 vials of the wrath of YHWH carried by the servants of YHWH in heaven. Only after the seventh time does a cloud appear looking like a man's hand. Recall the saving power of the scarlet around the arm of YHWH. This cloud is "like" a man's hand, perhaps in the image of Yeshua (the Arm of YHWH) which appears in Revelation 19 after the vials of the wrath of YHWH are poured out. Notice the Hand of YHWH, Yeshua's image, is upon Elijah.

1 Kings 18: 45 And it came to pass in the mean while, that the **heaven was black with clouds and wind, and there was a great rain.** And Ahab rode, and went to Jezreel. *46* And the **hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.**

Joel 2: **1** Blow **ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;** **2** **A day of darkness and of gloominess, a day of clouds and of thick darkness**, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. **3** **A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.**

The imagery matches between the coming rain of Elijah and the coming Day of YHWH in Joel. Next we see the imagery of the involvement of the woman riding the beast and her hatred of Elijah and his work.

1 Kings 19: 1 And Ahab told Jezebel all that Elijah had done, and withal how he had **slain all the prophets** with the sword. *2* Then Jezebel sent a messenger unto Elijah, saying, **So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.** *3* And when he saw that, **he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there.**

Notice Elijah flees to Beersheba the location where Isaac dug his third well. It is with the completion of this third well that Isaac (prophetic of Yeshua) finally has Shalom with his neighbors. Beersheba means "well of the oath". This third well is often thought to picture the third temple. Notice he leaves his servant there. Is this a picture of the Ruach Hakodesh going into hiding in the wilderness from Revelation 12?

1 Kings 19: 4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and **he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.** *5* And as he lay **and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.**

The imagery here is shockingly similar to what happens to the two witnesses of Revelation 11.

1 Kings 19: 6 And he looked, and, behold, there was a **cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.** *7* And the **angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.** *8* And he arose, and did eat and drink, and went in the strength of that meat **forty days and forty nights unto Horeb the mount of God.**

Notice after eating and drinking the bread and the water which was located at his head, he lays down again to sleep. Could this be imagery of the 3 restorations of Elijah. 1. He does his work against Baal then he requests to die and goes to sleep under the Juniper tree. 2. Elijah is awakened by the

Angel of YHWH (Yeshua), he eats bread and water located at his head (allusion to John the Baptist) and lays back down. 3. Elijah is touched one last time by the Angel of YHWH and eats and drinks and the food is so good he is able to go on a journey of 40 days and nights to the original mountain of YHWH, Horeb, where the Torah was given to Israel. Could this 40 days be an allusion to the Ruach Hakodesh dwelling in the wilderness with Israel leading them to the Torah of YHWH? This last restoration of Elijah could be a picture of the 144,000 and their efforts to prepare the way of YHWH and restore Israel in preparation for Yeshua's second coming. Notice the difficulty of these 40 days.

*Ezekiel 4: 6And when thou hast accomplished them, lie again on thy right side, and **thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.** 7Therefore thou shalt set thy face toward the siege of Jerusalem, and **thine arm shall be uncovered,** and thou shalt prophesy against it. 8And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege. 9Take **thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel,** and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. 10And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. 11Thou **shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.** 12And thou shalt eat it as barley cakes, and **thou shalt bake it with dung that cometh out of man, in their sight.** 13And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them. 14Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up **even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.** 15Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith. 16Moreover he said unto me, Son of man, behold, **I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:** 17That they may want bread and water, and be astonished one with another, and consume away for their iniquity.*

See the connections once again the uncovering of the arm, the mixing of seeds that are made into bread in one vessel, the scarcity of the water, the uncleanness of the fire, and the flesh torn and dead of itself for consumption. These are all connected to a profane sacrifice. This profanity requires judgment, measure for measure, lack of water (Ruach Hakodesh) and profane bread (a false communion), which in the end are also manifested physically in drought and scarcity of food that brings life.

*1 Kings 19: 9And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? 10And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 11And he said, **Go forth, and stand upon the mount before the LORD.** And, behold, the **LORD passed by,** and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: 12And after the earthquake a fire; but the LORD was not in the fire: and after the fire **a still small voice.***

After working to restore Israel to YHWH and going for 40 days on the strength of the meat he was fed, he lodges in a cave and YHWH inquires why he is there. Elijah replies that he is the only one left and they seek to kill him. YHWH commands him to stand upon the mount before YHWH. Then YHWH passes by and many signs occur but YHWH is only in the "voice".

Notice the similarities with the 144,000 standing on Mount Zion.

*Revelation 14: 1And I looked, and, lo, a **Lamb stood on the mount Sion,** and with him an hundred forty and four thousand, having his Father's name written in their foreheads. 2And I heard **a voice from heaven, as the voice of many waters, and as the voice of a great thunder:** and I heard the voice of harpers harping with their harps:*

The Beast was also seeking to kill them, just as Elijah was threatened with death. They were also called to stand up on the Mountain of YHWH. They also stand with the "voice", the "Lamb".

*Revelation 11: 7And **when they shall have finished their testimony,** the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8And **their dead bodies shall lie in the street** of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11And after three days, and an half the **spirit of life from God entered into them, and they stood upon their feet;** and great fear fell upon them which saw them. 12And they heard a great voice from heaven saying unto them, **Come up hither.** And they ascended up to heaven in a cloud; and their enemies beheld them.*

The two witnesses/144,000 are the end-time Elijah. They ascend just as Elijah ascended. They stand with the "voice" just as Elijah did. Elijah is then instructed to anoint Elisha to be a prophet in the "room of Elijah". The Mantle of Elijah is about to be passed onto Elisha. Notice Elijah puts his face in his mantle. It is almost as if he is putting his identity, his image in the mantle.

*1 Kings 19: 13And it was so, **when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.** And, behold, **there came a voice unto him,** and said, **What doest thou here, Elijah?** 14And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have **forsaken thy covenant,** thrown down thine altars, and slain thy prophets with the sword; and I, **even I only, am left; and they seek my life, to take it away.** 15And the LORD said unto him, **Go, return on thy way to the wilderness of Damascus:** and when thou comest, anoint Hazael to be king over Syria:*

So Elijah passes on his image (Elijah is in the image of YHWH, Yeshua) to another who will serve with the same anointing and calling "room" as Elijah. This anointing is to happen on the way to Damascus. Could this be prophetic of the next revival of the dead son that occurs with John the Baptist serving as the Elijah and then passing the mantle of the Ruach Hakodesh and his anointing "room" to Paul who then goes to the lost tribes of Israel? Paul was also anointed on his way to Damascus. It is most likely Paul was fulfilling the role of Elisha having received a double portion of the Ruach Hakodesh from Elijah.

*1 Kings 19: 16And Jehu the son of Nimshi shalt thou **anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.** 17And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and **him that escapeth from the sword of Jehu shall Elisha slay.***

Notice the very next thing to happen after the resurrection of the two witnesses in Revelation is that the woman who gave birth to the man-child in heaven flees into the wilderness with the remnant of her seed that keep the testimony of Yeshua and the Torah. The mantle is passed from the two witnesses to the Remnant of the Ruach Hakodesh's seed. After the ascension of Elijah to the mountain and standing with the "voice" of YHWH, Elisha is anointed who then works with the mantle of Elijah, the Ruach Hakodesh, in the "room" of Elijah as a prophet working for the restoration of lost Israel back to YHWH.

Elijah ascends and Elisha departs into the wilderness making Israel one. John the Baptist's head is lifted up and Paul goes to the lost sheep of the House of Israel in Diaspora. The Messiah Yeshua is killed and resurrected and ascends to heaven and the Ruach Hakodesh goes alive into the wilderness with Israel into Diaspora. The 2 witnesses (144,000) are killed and are called up to heaven and the woman (Ruach Hakodesh) and the remnant of her seed that keep the testimony of Yeshua and His Torah flee to the wilderness to be nourished. The dead bird passes His image onto the live bird who flees to the wilderness.

*Revelation 12: 14And to **the woman** were given two wings of a great eagle, **that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.** 15And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17And the dragon was wroth with the woman, and went to **make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.***

In both Elijah's time and at the end there will be a remnant who will not bow to the golden calf, the false image.

*1 Kings 19: 18Yet **I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.** 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?***

Could the 7,000 still left in Israel be an allusion to the 7 assemblies of Revelation 2 and 3? This passing of the mantle of Elijah to the Elisha happens very suddenly. Elijah runs by and throws it upon him and then Elisha has to run to catch up.

*1 Kings 19: 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.*

Elijah is still alive and is now being ministered to by Elisha who has the mantle of Elijah. Elisha slaughters the 12 oxen, boils them and feeds them to the people. Could this be prophetic of Elisha's role in regards to the 12 tribes of Israel in the Great Tribulation? He takes the 12 tribes and puts them into one pot, burns their yokes and makes them one in one pot for the feeding of all the people. Elisha's anointing causes the feeding of the people and the breaking of burdens. Also keep in mind the Elisha is working with the 12th oxen, Benjamin, the last tribe to be born, the last son whose birth is in great tribulation. Also remember that Paul the Apostle to the Gentiles (Israel in Diaspora) is of the tribe of Benjamin.

The rest of 1 Kings is filled with political events that may have a bearing on our current time frame in history, type and shadow, which I cannot go into at this time as we are focusing on the ministry of Elijah and Elisha.

As you can see there are dramatic correlations between the Levitical sacrifices and procedures, the passing on of the image of redemption, the reunification of the name of YHWH, the cleansing of the garments of the Ruach Hakodesh, the unity presented and made possible by the Messiah Yeshua through the mikva, and the Elijah/Elisha effect. Moses is cleansing the earthly High Priest's garments, those who are worn by the Ruach Hakodesh so that they and she may re-enter the sanctuary of YHWH. Moses and Aaron are prophetic of the Messiah and the Ruach Hakodesh and the beast who attempts to violate the holy marriage of the Lamb.

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