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The Restoration of the Testimony of Yeshua

The Holy Spirit's role in the Anointing of Elijah & Elisha

Key Points:

- It appears that Elisha and the "sons of the prophets" knew the time that Elijah would be taken up to heaven
- We see a picture of the 12 stones (tribes) being mikva'd in the Jordan, the place where Elijah ascends into heaven and Elisha receives a double portion of the Ruach Hakodesh that was upon Elijah
- We see a picture of the 12 stones (tribes) being mikva'd in the Jordan, the place where Elijah ascends into heaven and Elisha receives a double portion of the Ruach Hakodesh that was upon Elijah
- Notice the recurring redemption themes that occur at Jericho, Bethel, and Gilgal. These themes of crossing over on dry ground, being lifted up, pitching a tent, building an altar, stones being laid down and immersed, making an offering (drawing near) to YHWH-all are spiritual concepts related to our redemption and ascension
- This ascension of the two witnesses (the sign of the Son of Man) brings terror just as it did to Jericho
- Do you see the repeating pattern of the parting of the Messiah and the Ruach Hakodesh? Notice the repeating work of the passing on of the mantle and anointing of Elijah to Elisha. One is "lifted up" and the other "departs to exile"
- John the Baptist's testimony culminates with the lifting of his head and the eventual departure of Paul to the lost tribes of Israel
- Those with the spirit of Elijah/Elisha stand where John would later Mikva Israel and lead them to Yeshua
- The work of the Elijah/Elisha is to return them to the true paths of Yeshua and the Torah covenant, the oil dispensed from the two olive trees of the book of Revelation
- Without Yeshua's work and then departing, the Ruach Hakodesh could not return from exile to cleanse them (her garments)
- Thomas is an end-time prophetic twin of Yeshua-the Elijah that must first come, he is the one that will bear the mantle of Elijah and the anointing of the Ruach Hakodesh that was upon Elijah
- Yeshua is the Moses of the mountain, but we still have to account for the Joshua on the mountain. Joshua had some of the same honor of Moses, just as we inherit with Yeshua in His throne. The people treated Joshua with the same fear that they had for Moses
- Perhaps it is for those who see and believe they receive a double portion of the Ruach, one - through Yeshua's Ruach and two - the joining of the Ruach Hakodesh which can now return from exile. Both are mixed with the believer in the mikva/womb causing a new ascended (elevated creation)
- The deliverance of our flesh is often pictured through the dividing, healing, and immersing in waters
- This is the recurring theme of the work of Elijah/Elisha: purging the people of their profanity and preparing them to be a Holy people so they may meet YHWH
- We must remember the promise of Yeshua that "*Elijah must first come*" before He returns. So the great wonder appearing in heaven is the resurrection of the "Elijah", the 144,000, the first-fruits, the two witnesses, the man-child born of the woman travelling in birth (Ruach Hakodesh)
- Could it be that the 144,000 (two witnesses) are Elijah and the remnant of her seed that flees into the wilderness are Elisha
- Revelation is all about the battle of the women who ride; You have the barren woman who gives birth to the man-child and you have the woman (harlot) who rides the beast and commands all to worship them
- The 144,000 that are sealed with the name of the Father and are in the Image of YHWH, Yeshua, have a similar role, bringing the people to the place (Yeshua, Heaven) that He has prepared for them. The 144,000 offer the Bread of YHWH for the deliverance of Israel. These are the first-fruits

- **The only ascension to heaven is the two witnesses, which are the 144,000. This is Elijah caught up in the whirlwind. The Great Multitude ascend "afterwards".**
 - **Revelation 12 is not Yeshua, it is those who are in the image of Yeshua who have the Father's name in their foreheads**
 - **The restoration of the Kingdom of YHWH includes the restoration of the unity of the name of YHWH and our oneness in Him**
 - **The Ruach Hakodesh joined with Yeshua the Messiah and the repentant believer in the mikva causes the Shekinah Glory to appear and the power of the "voice"**
 - **Elisha's role is healing the waters and restoring the ground to a fruitful condition**
 - **The flesh of the sacrifice and the priest must be whole and alive. The Messiah Yeshua and the Ruach Hakodesh must be united with the repentant (written Torah observing) believer in the mikva/womb**
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We keep seeing repeating patterns between the ministry of Elijah and the work of the two witness of Revelation. At this time we cannot go through every detail of the lives of Elijah and Elisha to work out a detailed scenario of the end-time events. I want to do so on only a couple of those events to show that the pattern is in the scriptures and should be analyzed in detail to better understand the events that are soon to come upon us. We see Elijah is up on high and calling down fire and judgment upon those soldiers sent by Ahaziah asking Elijah to come down from the hilltop. Let's not miss the symbolism again that Elijah is on the hilltop casting down fire to prove He is a man of YHWH. This is very reminiscent of the power of the two witnesses.

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

Notice that a King of Israel is sending after foreign gods earlier in the chapter because he is not feeling well after falling through a lattice. Elijah goes up to meet them in the way. The key issue is Elijah's confrontation over petitioning a false god or the true God, YHWH-the profane versus the holy.

II Kings 1: 10And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. 11Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

Notice the appeal is for Elijah to come down quickly. The request is made 3 times. Remember 3 is a picture of life from death, the saving of life, or life where there was no potential for life. Each time the key question is, "if I am a man of YHWH" then fire will consume them. Also remember the two sets of 50 prophets that Obadiah had hid in a cave earlier in the story when Ahab was seeking to kill the sons of the prophets. Here we have two sets of 50 of the king's guard being killed. Later we will see one set of 50 "sons of the prophets" who are able to see Elijah parted from Elisha into heaven. We have two groups of 50 that are profane and destined for death by fire and two groups of 50 that are "the sons of the prophets" and are saved by being hidden in a cave and being fed bread and water.

12And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. 13And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. 14Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. 15And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

The third fifty have their lives spared, notice this time the captain of the fifty submits to Elijah and bows down before him and begs for their lives. Remember these are representatives of the King of Israel. They are consumed by fire when they attempt to command "thou man of YHWH" to come down. The two witnesses have this same power.

Revelation 11: 3And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4These are the two olive trees, and the two candlesticks standing before the God of the earth. 5And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. 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.

Notice it is after their testimony and the display of YHWH's power that they are overcome and killed by the Beast. Notice that it is after Elijah withholds rain for 3 years and consumes the two groups of 50 with fire that he goes down to meet the king. The king dies and has no son. His seed is wiped from the earth. It is in the next chapter that Elijah is caught up to heaven.

II Kings 2: 1And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. 2And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. 3And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

It appears that Elisha and the "sons of the prophets" knew the time that Elijah would be taken up to heaven. How and why do they know this? What was understood then

that is not understood now? Why was this an acceptable thing to occur and now the idea of a man ascending into heaven is not? What do we not see that they do see and how do we reconcile this with the Brit Chadasha? This is common knowledge to the "sons of the prophet" and Elisha doesn't want to talk about it. The word "Gilgal" means circle of standing stones. Elijah and Elisha are going to where Israel first crossed the Jordan into the land and then set up 12 stones, one for each tribe. How is Elijah and Elisha's journey through these towns to the Jordan River and the place of the standing 12 stones significant? Let's take a quick look at the meaning of the names of the cities that Elijah keeps trying to get Elisha to tarry at.

Wikipedia:

Gilgal-The main mention of Gilgal is when the Book of Joshua states that the Israelites first encamped there after having crossed the Jordan River. In the narrative, after setting up camp, Joshua orders the Israelites to take twelve stones from the river, one for each tribe, and place them there in memory. Some modern scholars have argued that this is an aetiological myth created by the author of Joshua to explain away what is in reality a neolithic stone circle [1].

Bethel-Bethel (Hebrew: בֵּית אֵל, also written as Beth El or Beth-El, meaning "House of God" (in general), or "House of (the specific god named) El", was a town in ancient Israel, about 10 miles north of Jerusalem. Its location is generally identified with the modern Palestinian village of Beitin in the West Bank; the biblical name has been applied to the adjacent Israeli settlement of Beit El. A second biblical Bethel, in the southern Judah, is mentioned in Joshua (8:17 and 12:16), and seems to be the same as Bethul or Bethuel, a city of the tribe of Simeon.

Jericho-Jericho (Arabic, *Ariḥā*; Hebrew יְרִיחוֹ, Standard Yəriḥō Tiberian Yəriḥō / Yəriḥō; Greek Ἰεριχώ) is a town in the West Bank of the Palestinian territories, located within the Jericho Governorate, near the Jordan River. Its name may be derived from the word meaning "moon" in Hebrew and Canaanite, as the city was an early center of worship for lunar deities.[2] Despite the city's long history, Jericho was first mentioned in the Book of Numbers.

The Jordan River-The Jordan River (Hebrew: נַהַר הַיַּרְדֵּן *nehar hayarden*, Arabic: نهر الأردن *nahr al-urdun*) is a river in Southwest Asia which flows into the Dead Sea. Historically and religiously, it is considered to be one of the world's most sacred rivers.[3] It is 251 kilometers (156 miles) long.

Elijah wants Elisha to tarry at Gilgal and Elijah was going to go on alone to Bethel, the House of God. The "sons of the prophets" of the House of YHWH know that Elijah is going to be taken away "today". Could the allusion of Elijah being taken away from Elisha's head be referring to the work of John the Baptist (the one anointed with the Ruach Hakodesh of Elijah) and having his head cut off by Herod? Could it also be an allusion to the two witnesses (the Elijah that must first come) that are slain by the beast and then are resurrected 3 days later and then called up to heaven?

Elisha is adamant in his response, that he will not be parted from Elijah. He says "as the Lord liveth, and as thy soul liveth, I will not leave thee". Elijah asks Elisha to stay in Bethel since YHWH has sent Elijah to Jericho. Elisha replies with the same response as before. It almost seems as if Elijah is trying to spare Elisha of the event of this parting of Elijah into heaven. This would appear to be Elijah's personal request not YHWH's. Elisha seems to know that wherever Elijah is directed to go so Elisha should go too. Keep in mind Elisha knows what is going to happen to Elijah today!

*11 Kings 2: 4*And Elijah said unto him, Elisha, **tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.** : *5*And the sons of the prophets that were at Jericho came to Elisha, and said unto him, **Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.**

This "taking away they master from they head today" could be an allusion to John the Baptist (the Elijah) being beheaded and killed. It could also likely have an end-time fulfillment in the manner in which the Anti-Messiah kills its enemies. There are 3 requests for Elisha to tarry and twice Elisha is questioned if he knows YHWH will take his "master from thy head today". Perhaps this is another attempt to show that the ministry of Elijah/Elisha would happen 3 times in history for the reviving of the dead son and would result in the spirit of Elijah being removed from Elisha's head twice, the beheading of John and the killing of the two witnesses. Also notice the two mountains of blessings and cursings are by Gilgal. This is also where Joshua takes 12 stones from Jordan and plants them in Gilgal and takes 12 other stones and puts them in the Jordan where the Levites had stood when Israel crossed the Jordan. We see a picture of the 12 stones (tribes) being mikva'd in the Jordan, the place where Elijah ascends into heaven and Elisha receives a double portion of the Ruach Hakodesh that was upon Elijah. Elisha receives a new mantle of the Ruach Hakodesh at the mikva just like those returning Israelites from Diaspora who are cleansed by Yeshua and return to the covenant of YHWH, the Torah. Remember Elijah is a picture of the Image of YHWH (Moses/Prophetic of Yeshua) and Elisha is a picture of the Ruach Hakodesh (Aaron/Prophetic of the promised coming of the Ruach Hakodesh by Yeshua) and the receiving of her new garments (flesh). Yeshua is the High Priest in heaven, the Ruach Hakodesh is the High Priest on Earth. There is a heavenly sanctuary and an earthly sanctuary. Heaven and earth become one. Yeshua and the Ruach Hakodesh become one in the redeemed man via the mikva.

*Joshua 4: 8*And the children of Israel did so as Joshua commanded, and **took up twelve stones out of the midst of Jordan**, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried **them over with them unto the place where they lodged**, and laid them down there. *9*And **Joshua set up twelve stones in the midst of Jordan**, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day... *13*About forty thousand prepared for war passed over before the LORD unto **battle, to the plains of Jericho.** *14*On that day the LORD **magnified Joshua in the sight of all Israel**; and they feared him, as they feared Moses, all the days of his life. *15*And the LORD spake unto Joshua, saying, *16*Command **the priests that bear the ark of the testimony, that they come up out of Jordan.** *17*Joshua therefore commanded the priests, saying, **Come ye up out of Jordan.** *18*And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and **the soles of the priests' feet were lifted up unto the dry land**, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. *19*And the people came up out of Jordan on the tenth day of the first month, and **encamped in Gilgal**, in the east border of Jericho. *20*And **those twelve stones**, which they took out of Jordan, **did Joshua pitch in Gilgal.** *21*And he spake unto the children of Israel, saying, *When your children shall ask their fathers in time to come, saying, What mean these stones?* *22*Then ye shall let your children know, saying, *Israel came over this Jordan on dry land.* *23*For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over: *24*That **all the people of the earth might know the hand of the LORD, that it is mighty**: that ye might fear the LORD your God for ever.

Notice that you have two sets of 12 stones when they cross over Jordan. 12 stones are called up from the Jordan and laid down in Gilgal by Joshua and 12 other stones are placed in the Jordan by Joshua. The purpose of the stones is to magnify Joshua, "hand of YHWH", and that all people would know this. Again this could be an allusion to 12,000 from each tribe of Israel being called up to heaven after battling the beast and are killed for their testimony. They are lifted up and laid down as if in rest (shalom) and the other 12 stones remain immersed in the Jordan River, perhaps an allusion to the "remnant of her seed" fleeing into the wilderness with the woman who had travailed in birth (Ruach Hakodesh).

Gilgal is also where they keep their first Passover in the Promised Land. It is interesting to note that this is at the Jordan where Elijah and Elisha are parted. Elijah is taken into heaven and Elisha parts the waters, just as Elijah had done. They have the same commission from YHWH. If we take Elijah and the imagery of his life as being typical of events of Yeshua's life and Elisha as typical of events of the Ruach Hakodesh, we see that Yeshua and the Ruach Hakodesh part at the Jordan (where Israel is Mikva'd before YHWH). It is also where Yeshua and the Ruach Hakodesh are reunited when He meets John the Baptist when coming from the wilderness. The Ruach Hakodesh and Yeshua are made one in the Mikva at the Jordan. This reuniting prompts the repentant who return to the covenant to ascend. We become one in the image of YHWH, Yeshua. Elijah is a picture of the image of YHWH, just as we are. Elijah and the Levites carry the Ark of the Testimony and are "lifted up" or ascend onto dry ground or heaven. The two witnesses (144,000) are parted from the remnant of her seed and the two witnesses (Elijah) ascend into heaven while their remnant (Elisha/Ruach Hakodesh) flee into the wilderness for nourishment.

One of the other proposed cities for Elisha to tarry is at Bethel. Bethel is where Abram pitches his tent and builds an altar to YHWH. It is also where Jacob has the dream of the stairway to heaven (Yeshua). This is where Jacob anoints the pillar and promises to build a temple. There is a reoccurring theme of our ascension through the Messiah and becoming a house for YHWH to dwell within a house of "living stones". Bethel means, "house of God".

- *Genesis 12:8, From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the LORD and called on the name of the LORD.*
- *Genesis 13:3, From the Negev he went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier*
- *Genesis 28:10, [Jacob's Dream at Bethel] Jacob left Beersheba and set out for Haran.*
- *Genesis 28:19, He called that place Bethel, though the city used to be called Luz.*
- *Genesis 31:13, I am the God of Bethel, where you anointed a pillar and where you made a vow to me. Now leave this land at once and go back to your native land.'*

Notice the recurring redemption themes that occur at Jericho, Bethel, and Gilgal. These themes of crossing over on dry ground, being lifted up, pitching a tent, building an altar, stones being laid down and immersed, making an offering (drawing near) to YHWH-all are spiritual concepts related to our redemption.

We also see the repeating theme of the two witnesses at the Jordan River (where Elijah and Elisha part and where John the Baptist and Yeshua meet). These two witnesses have a repeating ministry through history about the testimony of the Messiah and our deliverance. Let's take a look at the two witnesses by the Jordan River and the parallels to Israel's conquering the land, the repeating theme of two faithful witnesses (Joshua and Caleb) at Israel's first viewing of the land followed then by not being able to enter in. Then the two faithful witnesses 40 years later at Israel's entry into the land and subsequent conquering of Jericho when these two witnesses redeem a harlot from the city.

Joshua 2:1 And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. 2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. 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.

The king (beast) knows the two witnesses are in Rahab the Harlot's house-Once again a harlot residing in an enemy city. This harlot is a picture of the Ruach Hakodesh living in exile. The harlot is redeemed by the scarlet thread and the testimony of the two witnesses. She has defiled garments, our fallen flesh.

Joshua 2: 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: 5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. 6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

Notice the two witnesses are brought up (ascend) and hidden by the Ruach Hakodesh. They are brought up just as the dead son of the woman who was then resurrected by the stretching out of Elijah (Image of YHWH) upon him. This ascension of the two witnesses (the sign of the Son of Man) brings terror just as it did to Jericho. This ascension affirms that YHWH is God in heaven and on Earth.

Joshua 2: 7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. 8 And before they were laid down, she came up unto them upon the roof; 9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. 10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. 11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

Notice this key acknowledgment of faith on Rahab's part while she comes up with them upon the roof. Remember the imagery of the "great wonder in heaven" where the woman is about to birth the man-child.

Joshua 2: 12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: 13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from

*death. 14And the men answered her, **Our life for yours, if ye utter not this our business.** And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.*

Notice she is looking for a true token of deliverance from death. The exchange is life for life. It is the same testimony that the woman with the dying son said about Elijah, **"by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth"**. (1 Kings 17:24).

*Joshua 2: 15Then **she let them down by a cord through the window:** for her house was upon the town wall, and she dwelt upon the wall. 16And she said unto them, **Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.***

The two witnesses are brought up on the roof and hidden, laid down, then let down in a basket from a window by a scarlet thread (sign of Yeshua's saving power in the Mikva), then sent to hide on the mountain for 3 days. This imagery fits the two witnesses of Revelation beautifully. They are killed for their testimony of Yeshua, lay dead for 3 days and then are called up to Mount Zion to be with the Lamb. This redemptive work is then passed onto the harlot's house for their redemption from destruction (the remnant of her seed). The requirement for the saving of the harlot's house is that she must display the scarlet thread in the window in order for her household to be saved.

*Joshua 2: 17And the men said unto her, **We will be blameless of this thine oath which thou hast made us swear.** 18Behold, **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.*

Notice this harlot then gathers her whole household into the house identified by the scarlet thread used by the two witnesses to escape (descend out of the window). They are covered by Yeshua's blood and redeemed by it. This is very reminiscent of the work of the Ruach Hakodesh gathering the lost 12 tribes of Israel as a voice crying out in the wilderness into one house whose standard is Yeshua.

*Isaiah 49: 21Then shalt thou say in thine heart, **Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these?** Behold, I was left alone; these, where had they been? 22Thus saith the Lord GOD, **Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.** 23And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.*

Through the standard of Yeshua, the Ruach Hakodesh is lifting up those who are in exile, gentiles (Israel in Diaspora), and they are nourished with the Torah. Notice the Hand of YHWH is lifted up so that the sons can be lifted up into their arms and the daughters are lifted up to their shoulders. Both ascend once again because of Yeshua YHWH's work.

*Joshua 2: 19And it shall be, that whosoever shall go out of the doors of thy house into the street, **his blood shall be upon his head, and we will be guiltless:** and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. 20And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. 21And 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.** 22And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.*

All three locations that Elijah asks Elisha to tarry have to do with the redemption of Israel and the ultimate redemptive work of Yeshua and the Ruach Hakodesh at the Mikva symbolizing the resurrection and the events of Revelation, the full restoration of Israel.

Do you see the repeating pattern of the parting of the Messiah and the Ruach Hakodesh? Notice the repeating work of the passing on of the mantle and anointing of Elijah to Elisha. We keep seeing repeating imagery of those who have the image of Yeshua and hence have events in their lives that appear like Yeshua (Elijah) and those who are their remnant (Elisha) who continue on their ministry with a double portion of the Ruach Hakodesh. We see those same patterns with John the Baptist and Paul, then again with the 144,000/two witnesses, and the remnant of her seed. One is "lifted up" and the other "departs to exile".

*Matt 14:9And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. 10And he sent, **and beheaded John in the prison.** 11And his head was brought in a charger, **and given to the damsel: and she brought it to her mother.***

John the Baptist's testimony culminates with the lifting of his head and the eventual departure of Paul to the lost tribes of Israel.

Rev 20: 3And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 4And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

The end time saints, the witnesses (144,000), give their testimony for 1260 days and then are killed, lay dead for 3 ½ days just like Yeshua, and then ascend into heaven just like Yeshua and Elijah.

*II Kings 2: 6And Elijah said unto him, **Tarry, I pray thee, here; for the LORD hath sent me to Jordan.** And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. **And they two went on.***

After asking Elisha to tarry 3 times they both continue on as YHWH has sent Elijah to the Jordan River. Elisha will not part from Elijah and they both continue on. It is only when they come to the Jordan River that they are parted while 50 sons of the prophets watch from afar. We should contemplate what the role of these 50 "sons of the prophets" are and if they are an allusion to the descendants of the prophets far off in the future.

II Kings 2: 7And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

Those with the spirit of Elijah/Elisha stand where John would later Mikva Israel and lead them to Yeshua. There is one set of 50 "sons of the prophets" that witness Elijah ascending into heaven and the passing of Elijah's mantle onto Elisha. Notice there are two sets of 50 "sons of the prophets". Two houses of Israel, Ephraim and Judah. Two sets of virgins, 5 that are wise and 5 that are foolish. One set of "sons of the prophets" view the ascension of Elijah and the other 50 "sons of the prophets" do not directly view the ascension. 50 are present and 50 are not.

I Kings 18: 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.)

These two groups of the "sons of the prophets" are representative of the descendants of the two houses of Israel, Ephraim and Judah, that will behold the last days. Note they are hidden in a cave resembling a tomb (death/Diaspora). Also, they are hidden by Obadiah who is operating as the right hand of Ahab the King of Israel (Governor of his house) who feeds them bread and water (a picture of Yeshua-bread and the Ruach Hakodesh-water). One of these groups of 50 "sons of the prophets" personally witnesses the ascension of Elijah and Elisha's receiving of the Ruach Hakodesh. Notice this group is "far off" which sees, could mean far off in time or that they are far off in Diaspora. So this could be Judah or Ephraim. Perhaps this group of 50 is Judah since the two witnesses ascend up to heaven after having been killed in the city of Jerusalem.

But I think it is important that they are able to also "see" Elijah parted from Elisha. So I would think they are also representative of the 5 wise virgins. We must not forget that most of Ephraim is caught up in worshipping a false image of Yeshua, a golden calf that does not save. So in reality they have neither Torah nor redeemer. The work of the Elijah/Elisha is to return them to the true paths of Yeshua and the Torah covenant, the oil dispensed from the two olive trees of the book of Revelation.

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

Notice these are bridesmaids, not the bride. The bride is the Ruach Hakodesh. The other 5 virgins (50 "sons of the prophets") are not even able to see the ascension of Elijah. It may be that it is Judah that gets to witness the ascension of Elijah since the two witnesses are killed and resurrected in Jerusalem. The 5 foolish virgins are criticized for having no oil (Yeshua) so it is likely the foolish virgins are those who have not "seen" Yeshua and need to. If they are virgins I would assume all ten have the Torah and have not joined with a harlot (another spirit).

This second passing of the mantle to Elisha is with great wonders and power, whereas the first passing of the mantle to Elisha while he is plowing with the 12th oxen was with no miracles. Could this be an allusion to the passing of the mantle from John the Baptist to Paul, and from the 144,000 to the "remnant" of her seed that keep the testimony of Yeshua and His Torah? Could this also be an allusion to Yeshua after having been resurrected breathes His Ruach upon the apostles so that they may receive a full portion of the returning Ruach Hakodesh at Pentecost with the literal appearance of the Shekinah Glory upon their heads and the "voice" of tongues, just as at Mount Sinai? One blessing makes the other possible. Without Yeshua's work and then departing, the Ruach Hakodesh could not return from exile to cleanse them (her garments).

John 16: 5But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6But because I have said these things unto you, sorrow hath filled your heart. 7Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9Of sin, because they believe not on me; 10Of righteousness, because I go to my Father, and ye see me no more; 11Of judgment, because the prince of this world is judged. 12I have yet many things to say unto you, but ye cannot bear them now. 13Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. 16A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

Yeshua is the way of the Ruach's return to cleanse her garments, Israel. I cannot help but notice that Thomas is missing when Yeshua gives His Ruach to the other Apostles and also that there are no great signs that accompany this giving of Yeshua's Ruach. But I also cannot help but notice that when Thomas is with the other Apostles on Pentecost there are great signs of the Ruach Hakodesh. Could he be prophetic of the end-time Elijah? Would he have the ear marks of one who would share in Yeshua's agony? Let's see.

A couple of things to observe:

- Thomas seeks to go and die with Yeshua
- Thomas makes a statement prompting Yeshua to explain where He is going and His relationship to the Father

- Thomas confesses that he must touch (physically share) in Yeshua's wounds of death
- Thomas is called Didymus, the "twin", the twin...Elijah/Elisha, Yeshua/Ruach Hakodesh, John the Baptist/Yeshua, Elijah/Yeshua, Elisha/Remnant of her seed, the two birds, the two goats

Wikipedia:

The Greek Didymus: in three of these passages (John 11:16; 20:24; and 21:2), Thomas is more specifically identified as "Thomas, also called the Twin (Didymus)".

The Aramaic Tau'ma: the name "Thomas" itself comes from the Aramaic word for twin: T'oma (ܛܘܡܐ). Thus the name convention Didymus Thomas thrice repeated in the Gospel of John is in fact a tautology that omits the Twin's actual name.

John 11: 6When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7Then after that saith he to his disciples, Let us go unto Judaea again. 8His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10But if a man walk in the night, he stumbleth, because there is no light in him. 11These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12Then said his disciples, Lord, if he sleep, he shall do well. 13Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14Then said Jesus unto them plainly, Lazarus is dead. 15And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him. 17Then when Jesus came, he found that he had lain in the grave four days already.

Thomas is again connected to the death of Yeshua and states his intent to go with him so that he may die with him. Is Thomas prophetic of the two witnesses, the end time Elijah? Also, Yeshua is plainly telling them this has happened that they may believe. Belief comes through the death and resurrection, the sign of the son of man. What a way to cap off a testimony proving your testimony is true, Resurrection. Thomas is also the only one at the last supper voicing uncertainty about the way to where Yeshua is going. Is it coincidence that Thomas the twin brings this up when Yeshua is talking about the destiny of those who die for their testimony and that it happens to be Thomas who asks about it and being received unto Yeshua?

John 14: 2In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4And whither I go ye know, and the way ye know. 5Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Thomas the twin is also the only one that touches Yeshua's wounds at Yeshua's invitation and declares, "My Lord and my God". Notice this is eight days after the other apostles met with Yeshua after His resurrection and receive the Ruach of Yeshua. Remember Thomas is called the "twin" and he maintains that he must not only see Yeshua resurrected but must physically share in Yeshua's wounds. Notice again they are all in the closed house together with the doors shut, just like when Elijah resurrects the dead son.

John 20: 24But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28And Thomas answered and said unto him, My LORD and my God. 29Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. 30And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

It is my belief that Thomas is in the image of Yeshua and will prophetically bear the death of Yeshua and provide an end-time resurrection testimony for the world to see that they might believe the testimony of Yeshua the Messiah and return to the Torah. Thomas is an end-time prophetic twin of Yeshua-the Elijah that must first come, he is the one that will bear the mantle of Elijah and the anointing of the Ruach Hakodesh that was upon Elijah. I believe Thomas was not there with the other Apostles to receive the Ruach of Yeshua because he was prophetic of that Ruach being poured out on the end-time Elijah that will give a testimony that is a twin of Yeshua's life and death: that Yeshua is YHWH. The first twin dies that the remnant (other twin) may flee into the wilderness. Remember most people mistake the man-child of Revelation 12 for Yeshua because he looks like Yeshua. He is in the image of YHWH like Yeshua. He is like a twin of Yeshua. Could this be the young man of the heavenly tabernacle-the Joshua of the mountain? Yeshua is the Moses of the mountain, but we still have to account for the Joshua on the mountain. Joshua had some of the same honor of Moses, just as we inherit with Yeshua in His throne. The people treated Joshua with the same fear that they had for Moses.

Joshua 3: 7And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. 8And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

Joshua 4: 13About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho. 14On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

YHWH magnifies through the Ruach Hakodesh. The mantle of Elijah is the anointing of the Ruach Hakodesh. It provides the testimony of our redemption through Yeshua. Elijah's mantle has the same power as the Ark of the Testimony, it can split the waters of the Jordan so they can pass over (Passover) on dry ground. There is a connection between the Ark of the Testimony, the mantle of Elijah, and Yeshua in the Mikva. They all elevate the one who bears that item. It elevates the Levites that bear the Ark, to the bearer of the mantle (Elisha) it gives a double portion of the Ruach Hakodesh, giving him power to divide the waters (providing a way for others to pass over on dry ground (Yeshua)), it elevates the person mikva'd in Yeshua from death to life. Notice the working of this double portion blessing upon Paul (a type of Elisha,

having received the mantle of Elijah from John the Baptist). Perhaps it is for those who see and believe they receive a double portion of the Ruach, one - through Yeshua's Ruach and two - the joining of the Ruach Hakodesh which can now return from exile. Both are mixed with the believer in the mikva/womb causing a new ascended (elevated creation). This indwelling causes the garments (our flesh) to be able to participate in miraculous works as a part of the testimony of Yeshua causing the healing (redemption and cleansing) of our flesh (the Ruach Hakodesh's garments).

Acts 19: 10 This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord. **11** God did extraordinary miracles through Paul, **12** so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.

Notice the focus of this transition of Elijah to heaven and his mantle passing to Elisha and how it happens apart from the "sons of the prophets". This helps explain why Paul's ministry is apart from the 12 apostles. He has a different work from them. Paul is anointed with the Ruach Hakodesh who is going into the wilderness of Israel in Diaspora calling them to return to the covenant via Yeshua's redemptive work.

11 Kings 2: 8 And **Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.**

This is the mantle of Elijah's office, the smiting of the waters and dividing them so Israel can go over on dry ground. This matches what Joshua and the Levites who are bearing the Ark of the Testimony did for Israel while standing in the Jordan River. What a beautiful picture of Yeshua's redemptive work in the Mikva. You need to place the Ark (Yeshua) in the Mikva for the people to "clean pass over" and for those who bear the Ark to be "feet lifted up". This is prophetic of John's delivering ministry and the end-time redemptive work of Elijah who must first come. He identified the Lamb of YHWH, placed him in the Mikva (Jordan) and then Mikva'd Israel in the Mikva of the Jordan. This act delivers Israel from bondage and causes the revealing of dry ground, Israel from Diaspora. It shows the deliverance provided through Yeshua's flesh in the Mikva, and resurrection to eternal life. Notice all the examples through history of deliverance through the divided waters and a stricken rock.

Exodus 17: 4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. *5* And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and **thy rod, wherewith thou smotest the river, take in thine hand, and go.** *6* Behold, **I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.** And Moses did so in the sight of the elders of Israel.

Notice the vicarious striking of the "Angel of YHWH", Yeshua, as he stands before Moses upon the stricken rock so that living waters can flow. This is the Ark of the Testimony in the divided waters of the Jordan River allowing Israel to clean pass over to dry land.

Genesis 1:7, And God made the firmament, and **divided the waters** which were under the firmament from the **waters** which were above the firmament: and it was so.

Exodus 14:21, And **Moses stretched out his hand over the sea;** and the LORD caused the sea to go back by a **strong east wind** all that night, and made the sea dry land, and the waters were divided.

11 Kings 2:8, And **Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided** hither and thither, so that they two went over on dry ground.

Job 38:25, Who hath divided a **watercourse for the overflowing of waters,** or a way for the lightning of thunder;

Psalms 78:13, He **divided** the sea, and caused them to pass through; and he made the **waters** to stand as an heap.

But notice the second striking of the rock. This time the Angel of YHWH does not stand before the rock. This time it is not Yeshua's image. Moses and Aaron are instructed to talk to the Rock, to use the "voice" with the Rock. YHWH is displeased that this "rock" is struck. He was okay with the striking of the Rock that the "angel of YHWH" stood before, but not this rock. He is so displeased that Moses (Yeshua) and Aaron (Ruach Hakodesh) cannot enter the promised land. This second smiting happens right before Israel is to enter the promised land. This is a prophecy for the later days right before all of Israel will be re-gathered to Israel. This rock looks like Yeshua, but the "angel of YHWH" is not standing before it. Notice the people of Israel "chode" with Moses (Yeshua) just as they will before the Day of YHWH. Again there is no water, same as Elijah's time and there is another "gathering". Again a door is opened and Glory of YHWH appears in the door, just like in the book of Revelation. Yeshua is the Glory of YHWH going before the people of Israel.

Numbers 20: 2 And there **was no water for the congregation:** and they **gathered themselves together** against Moses and against Aaron. *3* And the people **chode with Moses,** and spake, saying, **Would God that we had died when our brethren died before the LORD!** *4* And **why have ye brought up the congregation of the LORD into this wilderness,** that we and our cattle should die there? *5* And **wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.** *6* And **Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation,** and they fell upon their faces: and the **glory of the LORD appeared** unto them. *7* And the LORD spake unto Moses, saying, *8* **Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water,** and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. *9* And **Moses took the rod from before the LORD,** as he commanded him. *10* And **Moses and Aaron gathered the congregation together before the rock,** and he said unto them, **Hear now, ye rebels; must we fetch you water out of this rock?** *11* And **Moses lifted up his hand, and with his rod he smote the rock twice:** and the water came out abundantly, and the congregation drank, and their beasts also. *12* And the LORD spake unto Moses and Aaron, **Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.** *13* This is the water of Meribah; because the children of Israel strove with the LORD, and **he was sanctified in them.**

We need to take note that Moses (Yeshua) and Aaron (Ruach Hakodesh) are to take the staff of Moses (Tree of Life) and gather the people of Israel before the rock and with the tree of life in His hand speak to the rock so that water will flow and give the people drink. But Moses is angry with the people for their rebellion. He speaks to the people instead of to the rock. Could this smiting of the rock twice be the death of the two witnesses who then become the twin of Yeshua, or in the image of Yeshua, the man-child in heaven? This time the miracle of water was not to come from the tree of life vicariously striking the angel of YHWH standing before the rock. The miracle was

to come from Moses holding the tree of life in his hand and speaking to the rock, implying a whole new relationship of how the miraculous occurs. Not by the hand wielding the staff, but by the voice, the same voice that occurs when the tabernacle is set up, when the altar is acceptable to YHWH, when the holy approach unto YHWH. The water comes forth abundantly and all the people still drink and YHWH is magnified in them. Could this be the sealing of the 144,000 with the name of the Father and their subsequent death and outpouring of the Ruach Hakodesh via their testimony, death, and resurrection, just like Yeshua? Remember it is through the two olive trees that oil is dispensed in the book of Revelation. These two olive trees are the two witnesses.

The deliverance of our flesh is often pictured through the dividing, healing, and immersing in waters. All are great pictures of the Mikva, the womb, life delivered from death, being born again, gaining access to the Holy of Holies via the flesh and blood of Yeshua. Where Elijah's mantle goes so goes the anointing of the Ruach Hakodesh. In the wrapped together mantle is the Ruach Hakodesh and with it Elijah strikes the waters, dividing them. Recall to mind that the Red Heifer is placed in the Mikva for the cleansing of Israel and also the tree is placed in the bitter waters of Marah making them sweet.

*Exodus 15: 21And Miriam answered them, **Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. 22So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. 23And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. 24And the people murmured against Moses, saying, What shall we drink? 25And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,***

Again we see the pattern. Three days have passed since the dividing of the Mikva of the Red Sea, passing over on dry ground (Yeshua), and singing the Song of Moses (which you see again in Revelation 15 sung by those who overcome the beast and its image). On the third day from the deliverance provided they come upon water, but it is bitter and undrinkable. YHWH makes it drinkable by putting Yeshua (the branch) into it and brings forth life from death, glorified flesh from dead flesh, the resurrection, the Mikva of Yeshua offered by Elijah, John the Baptist, and the two witnesses.

II Kings 2: 9And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

Double portions are typically given to those who feel abandoned, those that are barren and plead out to YHWH for deliverance. These are typically examples of Messianic deliverance of the Ruach Hakodesh, giving life from death, birth from barrenness, and resurrection to life.

Deut 21: 15If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: 16Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: 17But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

Isa 61: 6 And you will be called priests of the LORD, you will be named ministers of our God. You will feed on the wealth of nations, and in their riches you will boast. 7 Instead of their shame my people will receive a double portion, and instead of disgrace they will rejoice in their inheritance; and so they will inherit a double portion in their land, and everlasting joy will be theirs. 8 For I, the LORD, love justice; I hate robbery and iniquity. In my faithfulness I will reward them and make an everlasting covenant with them.

Notice the two wives, symbolic of the two houses of Israel. One son is hated, Ephraim, which did receive the birthright from Jacob. He will receive a double portion from Elijah. Notice Joseph also received a double portion through Israel's adoption of Ephraim and Manasseh and his giving the birthright blessing to both of them.

Jeremiah 31: 8Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. 9They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. 10Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

Notice the prophetic type in the life of Hannah and Samuel, the young man dwelling in the Tabernacle with Eli. Eli was the High Priest who did not purge out the profane and allowed his sons to do evil in the tabernacle. He and his sons were judged for it. This is the recurring theme of the work of Elijah/Elisha: purging the people of their profanity and preparing them to be a Holy people so they may meet YHWH. The principal mission of the Elijah/Elisha is confronting the profane leaders and showing the people how to be holy. In this case Samuel, is brought into the tabernacle to replace the profane Eli and his sons.

I Sam 1: 1Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: 2And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. 3And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there. 4And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: 5But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb. 6And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

Samuel is a messianic prophecy as are all those who come from a barren womb- Isaac, John the Baptist, etc. These miracle births are in the image of YHWH, Yeshua, so the pattern of their lives fits the pattern of Yeshua's life. They are a foreshadow of things to come. Notice Samuel comes from Mount Ephraim, he resides in the tabernacle just like Joshua, and becomes a prophet restoring the holy from the profane and ultimately anoints David, the one who is prophetic of Yeshua the Messiah! Samuel comes before the coming of the Messiah. He prepares the way of YHWH.

Now Elisha had asked for a double portion of the Ruach that rested upon Elijah. Elijah responds that he has asked a hard thing. Why? But he says even though it was a hard request, he says if you see me when I am taken from you then you will have a double portion. Why is it significant that Elisha see Elijah when he is taken?

II Kings 2: 10 And he said, Thou hast asked a hard thing: nevertheless, **if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.**

Elijah also says if you don't see me when I'm taken then it won't be so, you won't receive a double portion of the Ruach Hakodesh. It seems to almost be a point of judgment of Elisha's ability to see. Perhaps this is the same test as is given to the 7 assemblies of Revelation 2 and 3. Can they see? Are they worthy that the Ruach Hakodesh dwell with them? You must see Yeshua to receive the Ruach Hakodesh. Both join in the mikva.

Ezekiel 12: 2 Son of man, thou dwellest in the midst of a rebellious house, **which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.** *3* Therefore, **thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.**

Matthew 13: 13 Therefore speak I to them in parables: because they **seeing see not; and hearing they hear not, neither do they understand.** *14* And in them is fulfilled **the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:** *15* For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and **should be converted, and I should heal them.** *16* But **blessed are your eyes, for they see: and your ears, for they hear.** *17* For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

It would appear that Elisha is prophetic of a remnant of a rebellious house of Israel that repents, returns to the Torah, keeps the testimony of Yeshua and does see, does hear, and does understand. These will see the literal ascension of the 144,000, the two witnesses (sign of the Son of Man, Yeshua) and receive the mantle (Ruach Hakodesh) that the end time Elijah carries in a double portion (two witnesses). Notice after the two witnesses ascend into heaven and all the world sees them, the Ruach Hakodesh then flees with the remnant of her seed into the wilderness where they are fed. This remnant of her seed keeps the testimony of Yeshua and His Torah.

Revelation 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 wrath 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.**

Here we see the ascension of the two witnesses, the 144,000 They are the man-child. They are called up to heaven and their remnant flee with the Ruach Hakodesh into the wilderness.

II Kings 2: 11 And it came to pass, as they still went on, and talked, that, behold, **there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.**

We must remember the promise of Yeshua that "Elijah must first come" before He returns. So the great wonder appearing in heaven is the resurrection of the "Elijah", the 144,000, the first-fruits, the two witnesses, the man-child born of the woman travelling in birth (Ruach Hakodesh). Elijah is in the image of Yeshua, so the events of his life look like the events of Yeshua's life. That is why so many confuse this man-child with Yeshua. He looks just like a twin of Yeshua.

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.** *3* And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. *4* And 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.** *5* And **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.**

Notice that this man-child is caught up to heaven just like Elijah and the two-witnesses. Their role is to dispense the Ruach Hakodesh to Israel via the offering of Yeshua (the Bread of YHWH) in the wine and the bread and in the Mikva. Their works are similar to Elijah and John the Baptist. They are killed for their testimony and called up to heaven. They are in the image of Yeshua.

Revelation 11: 3 And I will give **power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.** *4* These are the **two olive trees, and the two candlesticks standing before the God of the earth.** *5* And if any man will hurt them, **fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.** *6* These have **power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.** *7* And 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.** *8* And 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. *9* And 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. *10* And 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 dwell on the earth. *11* And **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.** *12* And 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.**

Do you see the parallels between their miraculous prophetic testimony and Elijah's? Do you see the similarities between their ascension and Elijah's? Do you see the prophetic parallels between their confrontation with the beast Elijah's confrontation with Ahab? Do you see the parallels in the parting of the two witnesses and the remnant of her seed that keep the testimony of Yeshua and His Torah, and the parting of Elijah and Elisha? Could it be that the 144,000 (two witnesses) are Elijah and the remnant of her seed that flees into the wilderness are Elisha? We cannot mistake that they part. We cannot mistake that one is called up to heaven and the other is sent to the wilderness on earth. They both have the same ministry, the same mantle, the same Ruach Hakodesh.

The mantle of Elijah is passed onto Elisha. Elijah ascends while Elisha continues on his work turning profane Israel back to YHWH. Notice how these two witnesses ascend to heaven in a cloud. It would appear that they are entering the Shekinah Glory just as Moses did on the mountain when he received the image of YHWH and was presented to the Word of YHWH. This mountain is the same one that Moses became one with the Shekinah Glory on by walking into the cloud on Mount Sinai/Horeb in Exodus 34 and his flesh took on the glory of YHWH and shone (Horeb is in Sinai). This is the same mountain that Elijah spent 40 days walking to on the strength of the meat he was fed by the Angel of YHWH (I Kings 19:8). This is the same mountain that Moses saw the burning bush upon. Is this a coincidence that these 40 days match up with the 40 days from when the tops of the mountains are revealed after Noah's flood that Noah opens the "window of the ark" (Genesis 8:5-6)? More on this later. Notice how this parallels the opening of the Ark of the Testimony on top of the Mountain in Revelation. The Ark of Noah and the Ark of the Testimony both provide deliverance from death.

Revelation 4: 1After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. 2And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. 3And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

Recall to mind that Moses, Elijah, and the birds of Noah enter this "open door" on the "mountain" after 40 days. Moses is 40 days on the mountain. Elijah has a 40 day walk after one meal to the mountain, and after 40 days of the worldwide flood the tops of the mountains are revealed and the window of the Ark is opened. These are all the same event and they are all associated with ascension, shalom, reunion with YHWH via the way, and literal glorification. More on this later. Yeshua also ascends after 40 days!

Acts 1: 2Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

Notice Yeshua ascends to heaven to be with YHWH after 40 days of giving His testimony and showing the proof of His resurrection. These other events are prophetic resurrection events.

Exodus 3: 1Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. 2And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

Yeshua presents Himself in the fire of the bush to Moses on the mountain.

I Kings 19: 7And 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. 8And 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. 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?

Elijah ascends the mountains after a journey of 40 days and lodges in a cave. Remember the "sons of the prophets" were also preserved by being hidden in a cave and being fed bread (Messiah) and water (Ruach Hakodesh).

Exodus 17: 5And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. 6Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Water is brought forth so the people may drink and live on this same mountain. These are not coincidences. The work of Moses (Yeshua) on this mountain brings water (the Ruach Hakodesh) so that Israel may live.

Deuteronomy 4: 9Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; 10Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. 11And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

Notice the recurring theme of this mountain. Redemption occurs here. YHWH dwells here. It is the Mount of YHWH. Moses' flesh is glorified here, the Torah is given to the people here, water from Yeshua is given to the people here. Before Elijah's journey to this mountain he was faint unto death and was personally ministered to by the Angel of YHWH, Yeshua. And in the strength of the meat/flesh he was given by Yeshua he was able to travel 40 days to that same Mountain of YHWH. He is then given the same passing of the Word of YHWH as Moses received (match I Kings 19:11 and Exodus 33:18-23). It is after this encounter with the Voice (Word) of YHWH on Mount Horeb that Elijah is instructed to pass his mantle onto Elisha. Moses had the same encounter with the Angel of YHWH (the Word (Voice) of YHWH, Yeshua). Moses' flesh is glorified here and he spends the rest of the Torah cleansing the garments of Aaron and his sons so they may enter the sanctuary. Moses is passing on his image to Aaron. He is helping Aaron and his seed to pass from death to life. Notice that prior to this event on the mountain Elijah is also despairing of his life and pleads

with YHWH to take it.

1 Kings 19: 4But 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.

Elijah is despairing of the fallen state of his flesh and its propensity to sin and because of this is requesting that he might die to remedy the problem. Is there a prophetic parallel here to the fate of the two witnesses and the 144,000? Revelation is full of the saints dying for their testimony of Yeshua, and notice YHWH's efforts to seal them before the earth and the sea are hurt. YHWH puts his own name upon them. This fact should not pass lightly by. His very image is upon them. Could YHWH be making them a twin of Yeshua; in His image? Partaking in His throne?

Revelation 7: 3Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 4And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. 5Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. 7Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. 8Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

Notice the location of the 144,000 in Revelation 7 is on the earth. Also let's not miss the fact that these 144,000 are virgins. Literally? Physically?

Revelation 14: 3And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

Let's observe the context, these who are redeemed from the earth are not defiled with women and that is what makes them virgins. Are we saying this group of 144,000 are all men? I don't think so. What it appears to be saying is that these redeemed have not been defiled by another spirit. They have followed Yeshua the Lamb wherever He went and accepted the Ruach Hakodesh (woman) that He provided for in the mikva. Notice Revelation is all about the battle of the women who ride. You have the barren woman who gives birth to the man-child and you have the woman (harlot) who rides the beast and commands all to worship them. If you partake of her you are no longer a virgin, you are married to her. If you follow where Yeshua goes, you are made one with the Ruach Hakodesh and Yeshua and are a virgin because you have not defiled yourself with the harlot woman who rides the beast. These undefiled become the firstfruits of the joining of Yeshua the Messiah and the Ruach Hakodesh.

In the parable of the 10 virgins we see some interesting clues.

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

So we know that all ten are virgins. All ten have not defiled themselves with the harlot who is seeking to supplant the Ruach Hakodesh. There have been many explanations of this parable over the years, but I think it is understood that they are all virgins and have not defiled themselves with the harlot, but five of them are still missing something which makes them foolish. If they are all virgins I can only assume that all ten are torah observant, otherwise I would consider them as being "joined" with or "one flesh" with the harlot, and hence not virgins. I believe the five wise virgins keep both the written Torah and are watching for "the Son of Man", Yeshua. They have both Yeshua and His Torah. They have His testimony and keep His Torah. The five foolish virgins don't have the oil of the Messiah Yeshua. They may have the Torah, but they have not been cleansed by the redemptive work of the Red Heifer, Yeshua, which makes us clean on the seventh day (seventh millennia). These are sealed by Yeshua, the image of YHWH.

Also remember the significance of having the name of the Father put upon an individual and the importance thereof. Let's go back to the Torah to see one who had the name of the Father upon Him. This sealing will bring them to a prepared place.

Exodus 23: 20Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

John 14: 1Let not your heart be troubled: ye believe in God, believe also in me. 2In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4And whither I go ye know, and the way ye know.

Notice these 144,000 that are sealed with the name of the Father and are in the Image of YHWH, Yeshua, have a similar role, bringing the people to the place (Yeshua, Heaven) that He has prepared for them. The 144,000 offer the Bread of YHWH for the deliverance of Israel. These are the first-fruits.

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: 3And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. 5And in their mouth was found no guile: for they are without fault before the throne of God. 6And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Notice in Revelation 14, the 144,000 are now before the throne of YHWH in heaven on Mount Zion with the Lamb. Between Revelation 7 and 14 you have the description of the testimony of the two witnesses and their murder by the beast and their resurrection and ascension to heaven. Then we see the 144,000 before the throne in Revelation 14. This is not happenstance. Recall to mind that there is an olive tree on each end of the 7 candlestick menorah. Half of the assemblies are on one end of the menorah and half are on the other side of the menorah. Yeshua is in the "midst"/middle (servant candle) of them. These 7 are the 2 which are the 144,000. These two witnesses dispense the oil (Torah) of YHWH and they offer the Bread of Heaven, Yeshua.

Let's take a real high level view at the topics of Revelation as a refresher:

- Revelation 1, Revelation of Yeshua, John to the 7 assemblies, Commission to the 7 assemblies, **Glorified Yeshua among the 7 menorah**
- Revelation 2, Ephesus, Smyrna, Pergamos, Thyatira
- Revelation 3, Sardis, Philadelphia, Laodocia
- Revelation 4, Door opened in heaven, 4 beasts and 24 elders
- Revelation 5, Lamb worthy to open the 7 sealed book
- Revelation 6, Lamb opens seals, white robes given to those under the altar for their testimony
- Revelation 7, **Sealing of the firstfruits, 144,000**
- Revelation 8, Seventh Seal
- Revelation 9, Bottomless Pit Opened
- Revelation 10, The Little Book, You must prophesy again..
- Revelation 11, **Two Witnesses Murdered and Resurrected, They Ascend, "Called up" to Heaven**
- Revelation 12, Wonder in Heaven, Man-child in Heaven, Dragon cast out of Heaven, Remnant of the Woman flees, **Dragon descends**
- Revelation 13, Two Beasts arise one from the sea and one from the earth, false Elijah signs (fire, image), **two beasts ascend from the sea and the earth**
- Revelation 14, **144,000 in Heaven, before YHWH's Throne, Last preaching of the gospel and the reaping**
- Revelation 15, 7 angels of the 7 assemblies in the heavenly temple
- Revelation 16, 7 angels of the 7 assemblies pour out their vials
- Revelation 17, 1 angel of the 7 assemblies shows the woman riding the beast in the wilderness
- Revelation 18, Angel with great power casts a millstone on Babylon
- Revelation 19, Lamb and Bride marriage announced and Yeshua's return followed by those clothed in white to judge the beast and the false prophet and their armies
- Revelation 20, Satan bound, descends to bottomless pit, Elevation of those beheaded for Yeshua's Testimony, 1,000 year rule, Gog/Magog, Great White Throne, second death
- Revelation 21, New heaven and earth, New Jerusalem descends, former things passed away, 7 angels of the 7 assemblies show John the Lamb's wife-New Jerusalem (12,000x12,000), Yeshua and YHWH are the temple thereof, only **those written in the Lamb's book** of life enter into it, those who are not profane

The only ascension to heaven is the two witnesses, which are the 144,000. The Great Multitude ascend "afterwards". This is Elijah caught up in the whirlwind. Elijah must first come. Elijah has the Image of YHWH, Yeshua. Revelation 12 is not Yeshua, it is those who are in the image of Yeshua who have the Father's name in their foreheads. They are in His image. They die as Yeshua died and are raised as He was raised! This is the wonder in heaven, the "sign" of the Son of Man, not the Son of Man. Yeshua comes a couple of chapters later in Revelation 19. Perhaps Elijah's journeying with Elisha through 3 cities and onto Jordan is an allusion to waiting 3 days and then being resurrected and caught up to heaven (born again via the Mikva of Yeshua). Also notice as the two witnesses (144,000) ascend so do the beasts from the sea and the earth. As the man-child appears in heaven, Satan and his demons must descend.

II Kings 2: 12And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

This could be showing the event of the tearing of the veil of the temple into two pieces at the death of Yeshua as He gives up the Ruach Hakodesh. It could also represent the fundamental idea of the Ruach Hakodesh going into Diaspora separated from YHWH since the tearing of the veil occurs at the moment that the Ruach Hakodesh leaves Yeshua's dead body. This division provides the way for man back into YHWH's presence.

There are possibly multiple meanings to this rending:

- It could also be the division of Elijah from Elisha
- The parting of Yeshua from the Ruach Hakodesh going into the wilderness
- It portends the fate of those who keep the Torah and the testimony of Yeshua, as His flesh is torn so will many of His followers
- A picture the Ruach Hakodesh going into Diaspora with the two houses of Israel
- The parting of Yeshua and the Ruach Hakodesh as it goes into Diaspora with Israel

- The rending of our fallen garments and the acceptance of a whole powerful garment through the Ruach Hakodesh

This rent in his "garments" or his flesh can only be remedied by one solution, Yeshua. The parting happens at the mikva of the Jordan River, just as the reuniting also occurs in the mikva of the Jordan River. The Father is seeking to restore that which was lost and reunite the sheepfold.

Luke 15: 4What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5And when he hath found it, he layeth it on his shoulders, rejoicing. 6And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Notice the sheep that is lost is laid upon the shepherd's shoulders just like a mantle and he wears the lost sheep rejoicing. The joy is for the returning Ruach Hakodesh that now has clean garments. The restoration of the Kingdom of YHWH includes the restoration of the unity of the name of YHWH and our oneness in Him. Unless those garments are parted, cleansed and then restored, we cannot enter back in. Perhaps this is also picturing the removal and tearing of our old filthy garments and receiving one whole powerful garment, the mantle of Elijah, the Ruach Hakodesh. It gives Elisha the power to cross-over on dry land and reveals where YHWH dwells.

II Kings 2: 13He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; 14And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

Notice Elisha returns to where he and Elijah stood at the Jordan River earlier. The solution to these torn garments is to Mikva in flesh of Yeshua and be born again by receiving the laying on of hands and the gift of the Ruach Hakodesh. Notice the rolled up mantle of Elijah, the one that he buried his face in (placing his image in it), and he strikes the waters with it and crosses over on dry ground. The key verse is, "Where is the LORD God of Elijah?". He is in the Mikva making the way for you to cross over to restored flesh, resurrection life, a heavenly land, so that we may ascend.

II Kings 2: 15And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

Notice those who pass through this mikva have the spirit of Elijah. Others will be able to see that it rests upon them. You see the same thing in Acts 2. Again notice the Ruach Hakodesh joined with Yeshua the Messiah and the repentant believer in the mikva causes the Shekinah Glory to appear and the power of the "voice". The Elijah testimony will not be of ourselves. The Ruach Hakodesh will speak for you. The Ruach Hakodesh will give you the "voice".

Mark 13: 10And the gospel must first be published among all nations. 11But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. 13And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

The scripture is literal. It says don't even think about what to say, the Ruach Hakodesh will speak for you. You will not speak of yourself, just like Yeshua. Again the destiny of many who are in the image of Yeshua is the same as the Messiah.

John 8: 37I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

Acts 2: 3And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Those who carry the Ruach Hakodesh of Elijah will be in the image of YHWH, Yeshua. They will appear as His twin, acting as He conducted Himself, joined to the Ruach Hakodesh and no other spirit (woman). The Ruach Hakodesh will speak through them and they will not speak of themselves. This is literal. These will not need to think about what to say. They will have the irrefutable testimony coming from the "voice" of the Ruach Hakodesh.

I Kings 2: 16And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. 17And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

These "sons of the prophets" view themselves as Elisha's servants and are working with him. It is apparent that they view Elisha as being in the authority of Elijah, having the Shekinah Glory upon him leading the people of Israel, just as Moses did when they came up out of Egypt. The Sons of the prophets seek for Elijah for 3 days, again prophetic of resurrection, and they cannot locate him. He is not on earth. Elisha knows where he is and that is why he says there is no need to look for him. Elisha remains at Jericho for those 3 days while they search.

Perhaps this group of fifty "sons of the prophets" are referring to themselves or to the other group of 50 "sons of the prophets" that are sent searching for Elijah. Notice one group of 50 goes searching for Elijah for 3 days. Perhaps this is the 3 days from the ascension of Yeshua that one of the groups of the "sons of the prophets" is searching for Yeshua and still he has not been found. Like Moses, Elijah is still on the mountain, yet to return on the third day. Notice it took them urging Elisha until he was ashamed and then he finally said "send". Was he ashamed because they just didn't get the fact that Yeshua had ascended to heaven and they refused to accept that

fact? Perhaps this group of the "sons of the prophets" is Judah who is still looking for the messiah and had rejected the work of Yeshua, hence why Elisha was ashamed that they wouldn't accept his testimony.

*II Kings 2: 18*And when they came again to him, (for he tarried at Jericho,) he said unto them, **Did I not say unto you, Go not?** *19*And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

Jericho is a pleasant city but it has no water (Ruach Hakodesh) and the ground does not bear any fruit.

*II Kings 2: 20*And he said, Bring me a new cruse, and put salt therein. And they brought it to him. *21*And he went forth unto the spring of the waters, and cast the salt in there, and said, **Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.** *22*So the waters were healed unto this day, according to the saying of Elisha which he spake.

Elisha's role is healing the waters and restoring the ground to a fruitful condition. It takes the throwing of salt in the spring of waters to heal it though. The role of the salt is our efforts to let our light shine and give the testimony of Yeshua so that the salt can make the earth and the waters healthy again.

*Matthew 5: 11*Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, **for my sake.** *12*Rejoice, and be exceeding glad: for great is **your reward in heaven:** for so persecuted they the prophets which were before you. *13***Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.** *14*Ye are the light of the world. A city that is set on an hill cannot be hid. *15*Neither do men light a candle, and put it under a bushel, **but on a candlestick; and it giveth light unto all that are in the house.** *16*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *17***Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.** *18*For verily I say unto you, Till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

We must be tossed into the Mikva in order to heal the waters and the earth. The only salt that can participate in the healing is the savory salt that has the Torah as a light.

*II Kings 2: 23*And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, **Go up, thou bald head; go up, thou bald head.**

Apparently Elisha goes with his head uncovered, a sign of being in exile. Keep in mind that Elisha is symbolic of the Ruach Hakodesh that had gone into exile with Adam and Eve from the Garden of Eden, went down to Egypt with the whole house of Israel, and with Israel when forced into Diaspora. Worshipping with an uncovered head is symbolic of being in disfavor and not having an appropriate covering, clean garments.

Lets take a look at some examples of the Restoration of "Oneness":

- It is only when all the 12 tribes of Israel are together that "fear falls" on neighboring cities
- When all the 12 apostles are together the Shekinah Glory appears on the heads of the apostles
- When both houses of Israel are united that see the visible appearance of the Shekinah Glory, the Ruach Hakodesh then has an appropriate covering or tabernacle
- The parting of the waters and deliverance of an ascended body or person
- Israel's two houses, Ephraim & Judah, becoming one
- The two staffs becoming one in the Messiah's hand
- The believer receiving an appropriate covering so that he may partake of the tree of life
- The heavenly Jerusalem uniting with the earthly Jerusalem
- The name of YHWH becoming one
- The believer becoming a one new man in the Messiah Yeshua and the Ruach Hakodesh in the mikva
- John the Baptist and Yeshua dwelling in the same house for 3 months while in the womb/mikva
- The twelve stones placed in the Jordan River by Joshua and the twelve stones that ascend onto dry land
- Why Adam and Eve hide themselves from YHWH after they have sinned in the Garden of Eden are then exiled and then must return with new garments to cover their nakedness
- How Adam partakes of the same fruit in order to restore Eve
- Why John the Baptist tells Yeshua that he needed to be mikva'd by Yeshua, not the other way around
- There are many more...

These are all components of the return to the Garden of Eden and entering the Holy of Holies. This also explains Adam and Eve's obsession with their "nakedness" upon mixing their seed with the wrong tree. The wrong tree is the woman who is trying to supplant the bride of the Messiah Yeshua throughout the bible. It brings separation where the Tree of Life brings "oneness". Reflect upon Yeshua's words of John 17...*"that they may be one as we are one"*. These 42 mocking children are of the harlot woman and the Tree of Death, followers of Baal.

*II Kings 2: 24*And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

This is measure for measure punishment, just as the profane priests of Baal cut their own flesh, those children that were profane had their flesh torn by 2 beasts. There are 2 beasts that appear in Revelation. 42 is the number associated with the entrance to the Holy Place. Elijah's ministry is removing the profane and showing people how

to enter the Holy Place without profaning themselves, the sanctuary, their flesh, the Bread of YHWH, or the name of YHWH.

The flesh of an acceptable sacrifice is not to die of itself or be torn. The flesh must be whole as the Ruach Hakodesh and the Messiah must be whole in the repentant believer. It is the same with the priest. He is to be without blemish. His garments must be clean. These profane children have chosen to follow those who tear the flesh and cause death.

These 42 children are the opposing group to the two sets of 50 "sons of the prophets". They are end time descendants that wish to worship in their own profane way. The number 42 is the key. By what door do you enter the Holy Place? Can you use any door or is it only through the redemptive work of Yeshua? Notice the confrontation between the holy and the profane on the day of YHWH that centers around the number 42, the door to the Most Holy Place.

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

The two witnesses give their testimony of the true door of the Holy Place for 42 months and the beast blasphemes for 42 months.

*Revelation 11: 2But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and **the holy city shall they tread under foot forty and two months.** 3And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4These are the two olive trees, and the two candlesticks standing before the God of the earth.*

*Revelation 13: 4And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 5And there was given unto **him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.***

This is the classic confrontation of Elijah/Elisha against the priests of Baal and whether Israel will be profane or holy. Just as the sacrifice must not be profane, neither can the priest.

Eze 44:31The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

*Lev 21: 21No 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.***

The flesh of the sacrifice and the priest must be whole and alive. The Messiah Yeshua and the Ruach Hakodesh must be united with the repentant (written Torah observing) believer in the mikva/womb. Let's take a closer look at the importance of the door to the Holy Place and the importance of this issue in the last days and the great confrontation between those on YHWH's side and those on the dragon's side.

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