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The Restoration of the Testimony of Yeshua

The Door to the Holy Place, the Battle of Revelation:

Key Points:

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- The book of Revelation begins with the opening of this door and allowing the redeemed to enter the Holy Place. His flesh is not profane, it is Holy. His flesh and His Ruach are in the Mikva
- Elijah's ministry is the combating of a profane offering made by profane priests, which then profanes the people. Their worship results in blemished flesh, torn flesh, and death
- Elijah (two witnesses/144,000) prophesies for 1260 days (42 months of 30 days). Then he is called up to heaven and then the man-child is born. He is the young man on the mountain and in the sanctuary, the Joshua
- At the end of their uncontestable testimony as a final sign that they speak the word of YHWH, they submit to the same pattern as Yeshua did, death and then resurrection
- In the book of Revelation, the beast kills the two witnesses and then they lay dead for 3 days in Jerusalem before being resurrected. It is immediately after this that you now see these two witnesses/the 144,000, the man-child in heaven
- People mistake the man-child of Revelation 12 for Yeshua because Elijah conforms to the Image of Yeshua and the events of his life conform to the major events of Yeshua's life. That is why the end-time two witnesses, the 144,000 are sealed with the name of the Father in their foreheads
- The Word of YHWH is in the "Voice"!
- Elijah is in the image of YHWH and passes his image onto Elisha through his mantle, that means Elisha is a picture of the Ruach Hakodesh receiving the image of YHWH, via the work of Yeshua and it happens through the receiving of a new garment that has been provided by Yeshua through the mikva. The Ruach Hakodesh has cleansed garments
- Yeshua confirms we are Elohim
- Paul wasn't kidding about saying we are the Temple of YHWH
- Once you receive the Word of YHWH, Yeshua, the laying on of the Hand of YHWH and you are mikva'd with Yeshua and the Ruach Hakodesh, then you become the Temple of YHWH. His presence, His voice dwells within you. The Word of YHWH is proclaimed within you.
- Moses and Elijah on the mountain are both receiving the image, of the Voice (Word of YHWH)
- Could Paul's reaction also be typical of the Ruach Hakodesh having to leave YHWH's presence and go into exile with Adam and Eve and later Israel before returning through Yeshua's redemptive work? He doesn't immediately follow, but then catches up and serves. Paul is blinded and then made to see
- Paul is serving in the "room" of Elisha
- Just as it happened to Elijah and Elisha, now the mantle of the Ruach Hakodesh was handed from John the Baptist to Paul
- Paul's active ministry is restoring lost Israel back to YHWH's house and offering them YHWH's bread, a new mantle or covering. This same ministry goes out and searches out the prodigal son (Israel in Diaspora, Paul the Apostle to the Gentiles). He is actively passing on the mantle of Elijah so that lost Israel may return to the covenant and do Aliyah (ascend)

Ezekiel's temple remains a controversial issue for Rabbis as it presents some alternative views to what the Torah mandates regarding the temple, the holy days, the sacrifices, etc. In fact, the whole book is rather an issue, since they have a hard time explaining the contradictions between the laws of the temple, the priestly garments,

the absence of certain items within, and the change in the Holy Days when compared to the Torah. These differences from the Torah give us key insights into prophetic events that will have already occurred by that time and gives great hope for the status of our redemption and that of our flesh.

Eze 41: 1Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle. 2And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits. 3Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

The door to the Holy Place, Yeshua's flesh, is 6x7=42. As you recall from the prior chapter, the book of Revelation begins with the opening of this door and allowing the redeemed to enter the Holy Place. His flesh is not profane, it is Holy. His flesh and His Ruach are in the Mikva. This is the Bread of YHWH. It is without blemish as is the flesh of the priest and the flesh of the sacrifice. They are whole.

These 42 children of Israel that were acting profanely towards Elisha in II Kings 2: 24 have chosen to enter by another way. Again notice the connection between the door and knowing the "voice".

John 10: 1Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2But he that entereth in by the door is the shepherd of the sheep. 3To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

Those children of Israel did not accept Elijah's offer of the True Bread of Heaven. They instead chose to remain profane. YHWH finds their sacrifice to be profane and punishes them measure for measure. The priest is the offering and they must be holy. Elijah's ministry is the combating of a profane offering made by profane priests, which then profanes the people. Their worship results in blemished flesh, torn flesh, and death.

The end-time Elijah's testimony of the True Bread of Heaven lasts for 42 months before being called up to heaven.

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.

Elijah (two witnesses/144,000) prophesies for 1260 days (42 months of 30 days). Then he is called up to heaven and then the man-child is born. He is the young man on the mountain and in the sanctuary, the Joshua.

Revelation 11: 4, These 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.

At the end of their uncontested testimony as a final sign that they speak the word of YHWH, they submit to the same pattern as Yeshua did, death and then resurrection. They willingly and knowingly submit to death knowing their death and resurrection will defeat the enemy more powerfully than their testimony in life. This is very similar to the life of Samson (Judges 16). They cleanse their robes through Yeshua and the great tribulation.

Judges 13: 1And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years. 2And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. 3And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. 4Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: 5For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. 6Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: 7But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. 8Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. 9And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. 10And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. 11And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. 12And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him?

Many view Sampson as Yeshua the Messiah, which is understandable. He is in the image of YHWH and looks just like Him. But I would contend that this scenario more properly fits the coming of the end-time Elijah who will be in the image of YHWH, Yeshua, and the "remnant of her seed" of Revelation 12.

Things to take note of in the story of Samson:

- They are of the tribe of Dan, Ephraim
- They have been on a journey of bondage to the Philistines for 40 years ("40" proceeds a mountain/heaven experience)
- He will also be a Nazarite just like Yeshua

- He will deliver Israel from the Philistines (the beast)
- Notice she does not ask the man of YHWH's name or where He came from...this is important, His name is not known
- This conception is of the Ruach Hakodesh's birth of the remnant of her seed of Revelation 12
- The man of YHWH (Yeshua) comes to them again and teaches them what they should do to the child once he is born
- Notice when the man of YHWH comes unto her (Ruach Hakodesh) again, her husband (the repentant believer) is absent
- The woman runs to her husband and brings him to the man of YHWH who has the countenance of the Angel of YHWH (Yeshua), he is in the image of YHWH
- Manoah arose (repentant believer ascends) to meet the Man with the countenance of YHWH who instructs them how to raise the child (remnant of her seed)

After much bondage and blindness Samson's strength returns to him and he calls for YHWH to give him strength so that he can be avenged of his two eyes (2 witnesses that can see). In the book of Revelation, the beast kills the two witnesses and then they lay dead for 3 days in Jerusalem before being resurrected. It is immediately after this that you now see these two witnesses/the 144,000, the man-child in heaven. It is after this that the remnant of the woman's seed who keep the testimony of Yeshua and His Torah escape into the wilderness and are nourished for 3 ½ years.

It is also immediately after their deaths that the wrath of YHWH is declared. There is no more delay. He rewards his prophets and brings judgment on those that tore their flesh.

Revelation 11: 18 **And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.**

Also notice that the wrath of YHWH is poured out on the children that receive the image of the beast right afterwards. The 144,000 receive the image of YHWH, Yeshua, and they receive their reward. Then those who receive the image of the beast receive their reward (punishment) for taking the image of a false god (golden calf).

People mistake the man-child of Revelation 12 for Yeshua because Elijah conforms to the Image of Yeshua and the events of his life conform to the major events of Yeshua's life. That is why the end-time two witnesses, the 144,000 are sealed with the name of the Father in their foreheads. Notice the importance of this image in the life of Elijah in regard to his mantle.

1 Kings 19:9 **And 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?** *10* **And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.** *11* **And he said, Go forth, and stand upon the mount before the LORD.** *And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: 12* **And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.** *13* **And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?**

The Word of YHWH is in the "Voice"! Notice at the sound of the voice Elijah buries his face in his mantle and then passes the Voice onto Elisha through the mantle when he ascends up to heaven. The image of the voice is the key. When Elijah hears the Voice (Word of YHWH, the Proclamation of the Word by YHWH, Yeshua) Elijah bows his head and buries his face in the mantle. Moses had a very similar reaction when YHWH proclaimed the Word of YHWH to him. He immediately fell down to worship. So if Elijah is in the image of YHWH and passes his image onto Elisha through his mantle, that means Elisha is a picture of the Ruach Hakodesh receiving the image of YHWH, via the work of Yeshua and it happens through the receiving of a new garment that has been provided by Yeshua through the mikva. The Ruach Hakodesh has cleansed garments.

We should take a moment to see all the scriptures of the Brit Chadasha that focus on keeping our garments unspotted or cleansing our garments. We should see these scriptures in a whole new light. Remember the woman is the Ruach Hakodesh cleansing her garments (us in fallen flesh). She is the Bride of the Lamb being healed and restored from exile with new unspotted garments. This happens by the Hand of YHWH joining with the Ruach Hakodesh and the repentant believer in the mikva. Dead flesh becomes alive. The blind can see.

James 1: 26 **If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27** **Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.**

Matthew 8: 3 **And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.**

Matthew 10: 8 **Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.**

Matthew 11: 5 **The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.**

Matthew 23: 26 **Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.**

Mark 1: 42 **And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.**

Luke 4: 27 **And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.**

Luke 7: 22, Then Jesus answering said unto them, Go your way, and **tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.**

Luke 17: 14, And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, **as they went, they were cleansed.**

Luke 17: 17, And Jesus answering said, **Were there not ten cleansed? but where are the nine?**

Acts 10: 15, And the **voice spake unto him again the second time, What God hath cleansed, that call not thou common.**

Acts 11: 9, But the **voice answered me again from heaven, What God hath cleansed, that call not thou common.**

2 Corinthians 7: 1, Having therefore these promises, dearly beloved, **let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.**

Ephesians 5: 26, That he might sanctify and **cleanse it with the washing of water by the word,**

James 4: 8, Draw nigh to God, and he will draw nigh to you. **Cleanse your hands, ye sinners; and purify your hearts, ye double minded.**

1 John 1: 7, But if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.**

1 John 1: 9, If we confess our sins, **he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**

Ephesians 5: 27, That he might **present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.**

1 Timothy 6: 14, That thou keep this commandment **without spot, unrebukable, until the appearing of our Lord Jesus Christ:**

Hebrews 9: 14, How much more shall the blood of Christ, who through the eternal Spirit offered himself **without spot to God, purge your conscience from dead works to serve the living God?**

1 Peter 1: 19, But with the precious blood of Christ, **as of a lamb without blemish and without spot:**

2 Peter 2: 13, And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time.

Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

2 Peter 3: 14, Wherefore, beloved, seeing that ye look for such things, **be diligent that ye may be found of him in peace, without spot, and blameless.**

Jude 1: 12, These are **spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;**

Jude 1: 23, And others save with fear, **pulling them out of the fire; hating even the garment spotted by the flesh.**

Matthew 9: 16, **No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.**

Matthew 9: 20, And, behold, **a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:**

Matthew 9: 21, For she said within herself, **If I may but touch his garment, I shall be whole.**

Matthew 14: 36, And besought him that they might only **touch the hem of his garment: and as many as touched were made perfectly whole.**

Matthew 21: 8, And **a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.**

Matthew 22: 11, And when the king came in to see the guests, **he saw there a man which had not on a wedding garment:**

Matthew 22: 12, And he saith unto him, Friend, **how camest thou in hither not having a wedding garment? And he was speechless.**

Matthew 27: 35, And they crucified him, **and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.**

Mark 2: 21, **No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.**

Mark 5: 27, When she had heard of Jesus, came in the press behind, **and touched his garment.**

Mark 6: 56, And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and **besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.**

Mark 10: 50, **And he, casting away his garment, rose, and came to Jesus.**

Mark 11: 7, **And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.**

Mark 11: 8, **And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.**

Mark 13: 16, **And let him that is in the field not turn back again for to take up his garment.**

Mark 15: 24, **And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.**

Mark 16: 5, **And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.**

Luke 5: 36, **And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.**

Luke 8: 44, **Came behind him, and touched the border of his garment: and immediately her issue of blood stancheth.**

Luke 19: 35, **And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.**

Luke 22: 36, **Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.**

Luke 24: 4, **And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:**

John 13: 4, **He riseth from supper, and laid aside his garments; and took a towel, and girded himself.**

John 13: 12, **So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?**

John 19: 23, **Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.**

Acts 9: 39, **Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.**

Acts 12: 8, **And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.**

Hebrews 1: 11, **They shall perish; but thou remainest; and they all shall wax old as doth a garment;**

James 5: 2, **Your riches are corrupted, and your garments are motheaten.**

Jude 1: 23, **And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.**

Revelation 1: 13, **And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.**

Revelation 3: 4, **Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.**

Revelation 16: 15, **Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**

Seeing the above should really put Yeshua's words into their proper context now. Yeshua came to cleanse the Ruach Hakodesh's garments. She has been made unclean through contact with our dead flesh. Yeshua is cleansing us and making us new. Are we listening? You should be able to see the significance of so many of these obscure references throughout the Brit Chadasha now. You should be able to see why the sick woman is touching Yeshua's garment to be healed. You should be able to see why there is so much emphasis on keeping our garments unspotted. You should be able to see why you can't sew part of a new garment onto an old garment. You should be able to see why people are casting their garments into the path of Yeshua when He enters Jerusalem.

John 10: 32, **Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.**

Yeshua confirms we are Elohim. Take that statement in the context of what Yeshua is saying. Are you ready to hear what Yeshua is saying about making us one? The scripture cannot be broken! Paul wasn't kidding about saying we are the Temple of YHWH.

*I Corinthians 3: 16***Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17***If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 18***Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.**

*I Corinthians 6: 18***Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 19***What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20***For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.**

Once you receive the Word of YHWH, Yeshua, the laying on of the Hand of YHWH and you are mikva'd with Yeshua and the Ruach Hakodesh, then you become the Temple of YHWH. His presence, His voice dwells within you. The Word of YHWH is proclaimed within you. Your life is put into a state of worship, intimate contact with YHWH.

*Exodus 34: 6***And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7***Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. 8***And Moses made haste, and bowed his head toward the earth, and worshipped.**

Moses and Elijah on the mountain are both receiving the image, of the Voice (Word of YHWH). The Glory of YHWH passes before them with great power. In fact it changes Moses countenance and his flesh. His face radiates the glory of YHWH.

*Exodus 34: 28***And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. 29***And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. 30***And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. 31***And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. 32***And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. 33***And till Moses had done speaking with them, he put a veil on his face. 34***But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.**

Notice Moses is putting on and taking off this veil when he goes in and out of the Holy Place. Remember this fact, you will see it again later in Ezekiel's temple! Also let's not miss the fact that Moses is not eating any bread or water. This is another key to Ezekiel's temple and the offering of the Bread of YHWH.

We were discussing how Elijah (Yeshua) buries his face in his mantle and that same glory is passed onto the recipient of the mantle, Elisha (Ruach Hakodesh). YHWH clarifies that He is not in the wonders, He is in the Word, the still small voice. Elijah carried the word and then passes it on to Elisha. This is the testimony of Yeshua, the Bread of Heaven, the Holy Bread. Immediately after this YHWH instructs Elijah to anoint Elisha on his journey to Damascus. He does the anointing with his mantle.

*I Kings 19: 15***And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: 16***And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. 17***And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. 18***Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. 19***So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. 20***And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? 21***And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.**

Notice that Elisha is working with the last (youngest) of the 12 oxen. The 12th tribe of Israel is Benjamin, the last born. Elisha is plowing the earth with seed (of the Kingdom) with the 12th oxen, Benjamin. When Elisha is called he responds similarly to Yeshua's parable, but catches up to Elijah and ministers to him. Notice he doesn't follow him immediately. He wants to say goodbye to his parents first.

*Luke 9: 57***And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58***And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. 59***And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60***Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. 61***And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62***And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*

Could this be prophetic of another Elisha to come that doesn't follow immediately, but eventually has to run to catch up to the image of YHWH? Perhaps someone like Paul, the Apostle to the Gentiles (Israel in Diaspora)? Also notice that Paul is of the tribe of Benjamin and doesn't immediately follow Yeshua. He is fulfilling the role of Elisha. He had to run to catch up to Yeshua, since he didn't see (recognize Yeshua for who He is) him when Yeshua was on earth. Could Paul's reaction also be typical of the Ruach Hakodesh having to leave YHWH's presence and go into exile with Adam and Eve and later Israel before returning through Yeshua's redemptive work? He doesn't immediately follow, but then catches up and serves. Paul is blinded and then made to see.

*Romans 11: 11***say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2***God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying, 3***Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.**

Notice even Paul is making the connection of how both he and Elisha are working with the tribe of Benjamin for Israel's return to YHWH. His mission is to make intercession as a part of the calling of Elijah that was handed to Elisha. Just as it happened to Elijah and Elisha, now the mantle of the Ruach Hakodesh was handed from John the Baptist to Paul. Also, Benjamin was born amongst great difficulty and his mother Rachel died in giving birth. The dead bird gives life to the live bird (Leviticus 14). The live bird then flies off into the wilderness taking with it the sins of the people of Israel. Also keep in mind that Paul was a maker of Tallits..Mantles. John the Baptist is in the Image of YHWH and is serving as the Elijah who then hands off his anointing to Paul through the Voice/ the Word of YHWH (Yeshua). This voice was transferred through Elijah's mantle to Elisha. It was suddenly thrown upon him and then it later fell upon him. Notice Paul's craft. Is this coincidence?

*Acts 18: 1After these things Paul departed from Athens, and came to Corinth; 2And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them. 3And **because he was of the same craft**, he abode with them, and wrought: **for by their occupation they were tentmakers**. 4And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.*

The term "tentmaker" is more accurately translated as Tallit-maker, Mantle-maker.

Now, a "tentmaker" is not one who makes a canvas dwelling place, as most of us would envision. A "tentmaker", according to my teacher, is one who makes talitot. This suggests that Hakham Shaul was making Jewish garments for Jews. Why is a talit maker called a "tentmaker"? Because a tent is a dwelling place and THE dwelling place of the righteous is with HaShem in his prayer closet. Except we are privately alone and communing with HaShem, we are not dwelling in the dwelling of the righteous. (http://www.betemunah.org/tzitzith.html#_Toc31896032)

Paul's active ministry is restoring lost Israel back to YHWH's house and offering them YHWH's bread, a new mantle or covering. This same ministry goes out and searches out the prodigal son (Israel in Diaspora, Paul the Apostle to the Gentiles). He is actively passing on the mantle of Elijah so that lost Israel may return to the covenant and do Aliyah (ascend).

Let's take a moment and look at how YHWH works within history concerning the birthright promises passed down from Abraham, Isaac, and Jacob. Notice Yeshua fulfills all three of the birthright promises. But let's pay careful attention to how he overturns, overturns, overturns.

Ezekiel 21: 26Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. 27I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

Once we understand this we will better understand the role of the Messiah in Ezekiel's temple and the Prince that shall come.

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