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The Restoration of the Testimony of Yeshua

Prophetic Patterns of Redemption:

Key Points:

- Even Aaron the High Priest passes on the High Priest's crown to Eleazar who then serves as High Priest in lieu of his brothers Nadab and Abihu. Notice Eleazar is the third born, as are we; Adam, Yeshua, the first-fruits. The first two die by the Hand of YHWH
- With all of the mountain climbing that Moses (Yeshua) does you never see Aaron climb the mountain until he ascends it to die and pass on his garments to Eleazar
- When Moses ascends to receive the Torah, Aaron stays below and is accused of causing the people to become "naked". This is the same nakedness that occurs at the Garden of Eden, which results in expulsion from the Garden of Eden
- With the Elijah's (two witnesses) ascension, we should expect to see the anointing and departure of the Elisha. We see this occur when Elisha (the Ruach Hakodesh) flees into the wilderness with the remnant of her seed who keep the testimony of Yeshua and His Torah
- Just as the world thinks they have defeated the testimony of the two witnesses, they have done the very act that culminates the testimony of the two witnesses
- The first Adam and Eve (Moses & Aaron) are not allowed to enter the promised land because of their sin, the striking of the rock when they were told to speak to the rock. The Last Adam (Joshua/Yeshua/Elijah) and Eve (Eleazar with new garments/Sanctified Israel/Elisha) can enter the land
- The whole congregation does not move for 7 days for Miriam when she is exiled from the camp. This is prophetic of the Ruach Hakodesh's contact with the unclean for 7 millennial days
- Moses is the High Priest on the Mountain (Yeshua in the heavenly tabernacle, does not need to be cleansed before entering the presence of YHWH), John the Baptist said Yeshua didn't need to be baptized
- Yeshua is a High Priest after Melchizedek, not Aaron
- The book of Hebrews confirms that Yeshua does not need to be washed by sacrifices as is the Aaronic Priesthood
- We the called out ones, are after the priesthood of Aaron (needing our garments cleansed)
- Aaron the High Priest enters into the Holy of Holies in the worldly sanctuary on Yom Kippur is stated as being a type of the Ruach Hakodesh, not the Messiah
- Yeshua is High Priest in the Heavenly tabernacle, just like Moses on the mountain. Moses sanctified the giving of the Torah with sacrifice, not Aaron
- Aaron is the High Priest in the earthly tabernacle (Ruach Hakodesh that was upon Adam who must be cleansed before entering into the sanctuary). Aaron is prophetic of John the Baptist and Elijah, those upon whom the Ruach Hakodesh dwells
- We cannot help but notice the repeating pattern of the death of the "woman" before redemption comes, or the transfer or supplanting of the woman, or the redemption of the woman (Ruach Hakodesh)
- Many will be killed for their testimony of Yeshua's work. This isn't a result of happenstance. YHWH is waiting for the fellow servants to be killed. He has decided not to intervene in their death. This is planned. They are in the image of YHWH, Yeshua. They will give the ultimate testimony of resurrection
- These priests/resurrected ones will teach the people what is holy and what is profane and prepare the way of YHWH. This is the work of Elijah/Elisha
- Yeshua came into contact with death to redeem us to life and temporarily became unclean by contact on our behalf. The Torah is teaching the cleansing of those (Ruach Hakodesh) who have had contact with dead flesh (us). This is why Moses (Yeshua) is washing Aaron and his sons and their garments (Ruach Hakodesh in us)

There are so many stories of redemption throughout scripture and they hide such an abundance of prophecy that it is difficult to make sense of these characters. But at some point we many need to acknowledge that some of the prophetic roles we have assigned to these people may need to be adjusted as we gain a clearer understanding of the Word of YHWH. We can start with the example of Aaron and Eleazar.

Numbers 3:2, *The names of the sons of Aaron were Nadab the firstborn and Abihu, **Eleazar** and Ithamar.*

Even Aaron the High Priest passes on the High Priest's crown to Eleazar who then serves as High Priest in lieu of his brothers Nadab and Abihu. Notice Eleazar is the third born, as are we; Adam, Yeshua, the first-fruits. The first two die by the Hand of YHWH.

Numbers 20:28, *Moses removed Aaron's garments and put them on his son **Eleazar**. And Aaron died there on top of the mountain. Then Moses and **Eleazar** came down from the mountain,*

With all of the mountain climbing that Moses (Yeshua) does you never see Aaron climb the mountain until he ascends it to die and pass on his garments to Eleazar. He first meets (kisses) Moses at the mountain before rescuing Israel from Egypt, but he doesn't ascend. When Moses ascends to receive the Torah, Aaron stays below and is accused of causing the people to become "naked". This is the same nakedness that occurs at the Garden of Eden, which results in expulsion from the Garden of Eden. Aaron is being cleansed by Moses so that he may enter the sanctuary and not die. The first time he climbs the mountain with Moses, it is for the purpose of giving his garments to Eleazar, his third son. Moses (Yeshua) removes his garments personally and places them on Eleazar. Aaron ascends and then never comes down.

The first ascension is Moses and Joshua while Aaron is defiled with the people (revealed their "nakedness"). The second time Moses ascends, he does so alone and is shown the Word of YHWH. The third time he ascends it is with Aaron and Eleazar for the transfer of the garments upon the Ruach Hakodesh.

Notice that Moses (prophetic of Yeshua) and Eleazar come down from the mountain (heaven) after Aaron has his High Priest garments removed by Moses (Yeshua) and given to Eleazar. This event happens immediately after Miriam (symbolic of the Ruach Hakodesh that was upon Eve) has just died and there is no water for the congregation. Moses and Aaron are instructed to speak to the rock so that it would give water for the Israelites. Moses strikes the rock twice and water flows out. Both Moses and Aaron are judged by YHWH and told they will not bring the people into the land because they did not believe YHWH and did not sanctify YHWH in the eyes of the people. The purpose of these events was for YHWH to be sanctified in them and in their eyes. They were still sanctified by consuming the waters but Moses and Aaron failed to do it so YHWH would be sanctified in their eyes, that they would have "eyes to see".

*Numbers 20: 7And the LORD spake unto Moses, saying, **8Take 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. 9And Moses took the rod from before the LORD, as he commanded him. 10And 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? 11And 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. 12And 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. 13This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.***

Notice Moses does obey in taking the rod with him as YHWH had commanded for the purpose of gathering the people together. This is the same rod that Elijah and Elisha use to resurrect the dead sons. Remember the rod is prophetic of Yeshua coming in the flesh. He is the tree of Life. Also remember the state of mind of the Israelites, they are in a rebellious mood and are verbalizing it. Moses is not happy with them and he is showing it. All of this appears to be prophetic of an end-time scenario. Notice Moses' hand is lifted up (Yeshua is lifted up and crucified), then smites the rock twice. After the rock is struck twice water comes out abundantly. We see a similar scenario after the two witnesses are struck in Revelation. Remember these two witnesses have the Image of YHWH, Yeshua. They conform to His image. Their death occurs immediately before the wonder in heaven. Then YHWH pours out His Ruach Hakodesh upon them so that they live again and ascend up to heaven-The Elijah (man-child) ascends.

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

With the Elijah's (two witnesses) ascension, we should expect to see the anointing and departure of the Elisha. We see this occur when Elisha (the Ruach Hakodesh) flees into the wilderness with the remnant of her seed who keep the testimony of Yeshua and His Torah.

*Revelation 12: 15And the serpent cast **out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17And the dragon was 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.***

This is what Israel kept complaining about as they journeyed through the wilderness, that they were brought there to die when in fact they were brought there to be a miraculous sign of life in the midst of death.

*Numbers 20: 2And there was **no water for the congregation**: and they gathered themselves together against Moses and against Aaron. 3And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! 4And **why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?** 5And 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.***

Notice each time Israel complains about why Moses brought them to the wilderness it is always because they feel they are about to die. This is a death situation. The presentation of water "in them" and "to be seen" by them is so that YHWH may be sanctified in them and in their eyes, that they may see. Yeshua offers the same living waters in the renewed covenant and those who keep His testimony offer the same bread and water of life. Let's take a look at another instance when Israel complains about why Moses brought them to the wilderness. Notice the connection they have with the two witnesses lying dead for 3 ½ days.

*Exodus 14: 10And when Pharaoh drew nigh, the **children of Israel lifted up their eyes**, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel **cried out unto the LORD**. 11And they said unto Moses, **Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?** wherefore hast thou dealt thus with us, to carry us forth out of Egypt? 12Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.*

Just as Israel claimed Moses had taken them to the wilderness to die since there were no graves in Egypt, the two witnesses are left for 3 ½ days in the streets, dead and unburied. Just at the moment of ultimate death we see ultimate life. Israel thinks Moses has led them to the sea to die when he has really led them there to be mikva'd into life. Just as the world thinks they have killed the two witnesses they are raised to life. Just as the world thinks they have defeated the testimony of the two witnesses, they have done the very act that culminates the testimony of the two witnesses. Both events are done before witnesses so the world will see the ultimate testimony of the name of YHWH being sanctified in their flesh and in their eyes. Notice it is right after this event with the striking of the rock twice that YHWH says He would be sanctified in them and in their eyes.

It is after this event that Moses appeals to Edom to pass through without harm and is refused.

*Numbers 20: 23And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, **24Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.***

Notice Aaron is also not allowed to enter the land because of the event of the striking of the rock twice. Could this be a measure for measure punishment against Aaron and Moses for their disobedience? Both Moses and Aaron are prophetic of Yeshua and the Ruach Hakodesh and the roles they would fulfill. It is at this point after the striking of the rock and the appeal to pass through Edom (let's not miss the prophetic implications of this request in the end-time and the covenant of death, and also the battle of the beast) that Aaron is "brought up" and his priestly garments are given to Eleazar his third born (the remnant of her seed).

*Numbers 20: 25Take Aaron and Eleazar his son, and **bring them up** unto mount Hor: 26And **strip Aaron of his garments, and put them upon Eleazar his son**: and Aaron shall be gathered unto his people, and **shall die there**. 27And Moses did as the LORD commanded: and they went up into mount Hor **in the sight of all the congregation.***

Notice they go up in the sight of all the congregation and Aaron's garments (mantle and flesh) are transferred to Eleazar. Eleazar is now fulfilling the role of the Ruach Hakodesh that, along with Joshua, the young man of the tabernacle, leads Israel into the promised land in the image of Moses. The first Adam and Eve are not allowed to enter the promised land because of their sin, the striking of the rock when they were told to speak to the rock. The first Adam and Eve cannot enter, but the Last Adam (Joshua/Yeshua/Elijah) and Eve (Eleazar with new garments/Sanctified Israel/Elisha) can enter the land.

*Numbers 20: 28And **Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount**. 29And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.*

The whole congregation does not move for 7 days for Miriam when she is exiled from the camp. This is prophetic of the Ruach Hakodesh's contact with the unclean for 7 millennial days. Miriam and Aaron die in the same chapter, but there is no delay of the camp for Miriam's death. There is a 30 day mourning for Aaron though. It is only after the death of both Aaron and Miriam and the anointing of Eleazar that they begin to fight the nations in their path.

Could this be the start of the measure for measure punishment for the failure of Aaron and Moses to sanctify YHWH in the sight of the people? Are these two "striking" prophetic of the two witnesses that would die before the return of Yeshua? Or is it prophetic that the people of Israel will be thirsty and about to die and they source of water (Ruach Hakodesh) needs to come again in great abundance? The Rabbis indicate that Miriam's well followed Israel in the wilderness and would spring up wherever they stopped. But upon her death the well no longer sprung up, hence why the people were about to die of thirst. A new source (latter rain) needed to be poured out in abundance before Israel would be ready to fight against the nations in their path before entering the promised land. First Miriam dies and then Aaron dies at the end of the same chapter. Eleazar is anointed and carries on in Aaron's garments working with Moses. YHWH provides water for the people as they journey on.

Could this transfer of garments from Aaron to Eleazar be prophetic of the transfer of the High Priest's office to the Sons of Zadok in Ezekiel 44? Could the striking of the rock twice be similar to Elisha's tearing his garments in two after receiving the mantle of Elijah and the double-portion of the Ruach Hakodesh?

I can't help but notice that Aaron is also punished for what Moses did, much as the two witnesses are struck down for their testimony of Yeshua. Aaron goes up the mountain and it is almost as if he comes back down with Moses (Yeshua) in a resurrected state with new garments (flesh) of the High Priest's office. Eleazar is then critical in leading Israel into the land of promise. The rock and water miracle was to happen without the rod (Yeshua) needing to be struck against the rock, but with the "voice" talking to the rock. Perhaps the violence of "striking" is representative of death involved in the act. This time the miracle of water is at the culmination of their final leg of entry into the land and before their request to cross Edom which is symbolic of the end-time beast and Edom's rejection of their request. The dragon is waiting to

consume the children of the Ruach Hakodesh of Revelation 12.

The first miracle of the rock and the water at the start of their journey through the wilderness happens with Yeshua (the rod) being struck (killed). This time, at the end of their 40 year wilderness journey the miracle is supposed to happen with the voice (speaking to the rock). This is the same voice from Elijah and Moses on the mountain. This voice brings "life" not "death" and hence sanctifies YHWH in the people and in the people's eyes, that they should have the eyes to see and ears to hear YHWH glorified before the people. Yet the rock is struck twice. Perhaps this is the great death that occurs in the great tribulation for the 2 houses of Israel and only a remnant is saved alive. Perhaps this is the two witnesses that are in the image of the first rock, which both are killed and because of their death and resurrection and testimony of Yeshua many are given the water of life. Notice this time Yeshua doesn't stand in front of the rock when Moses strikes it.

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. 7And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

The people were questioning if YHWH was amongst them or not. Yeshua stands before the rock as Moses is to strike it, symbolic of Yeshua "the rock" being killed so that all may drink of the living waters. But right before their redemption and entry to the land Yeshua does not stand before the rock. Perhaps this indicates a direct relationship between the people with the voice and their having an intimate relationship with the rock. I would assume since Yeshua is not standing in front of the rock it doesn't depict Him being killed, but someone who is in His image.

Let's move on to the War Priest of YHWH and the end-time fulfillment of Phinehas.

Phinehas is given the Covenant of Peace for zeal towards God for stopping the plague and ending the illicit relations between Israel and Midian. Notice everyone is weeping due to the reoccurrence of idol worship towards the end of their journey to the land of promise. The timing is not coincidence. Just as the first generation of Israel that came out of Egypt had an incident with the golden calf, the last generation before entering the land has an incident with idol worship. Just as they battled the image of the beast and profane worship, so shall we.

Numbers 25: 1And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. 2And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. 3And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel. 4And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. 5And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.

This end-time idolatry is met with judgment by YHWH. There is one person that intercedes and stops the wickedness from spreading. So it will be in the end-time. This one helps to turn away the wrath of YHWH from deserved punishment of Israel. He is given a special everlasting covenant of Shalom from YHWH, a special priesthood. He would appear to be prophetic of the Sons of Zadok for their zealotness of protecting the holiness of the sanctuary of YHWH. His action even makes "atonement" for Israel, something most people think only Yeshua's sacrifice does for Israel.

It is my opinion Phinehas, the War Priest, is not prophetic of Yeshua, but is prophetic of the Sons of Zadok, those who keep the testimony of Yeshua, offering the Bread of Heaven to Israel and those who keep the written Torah. They fulfill the work of Elijah protecting the Holy from the profane. Notice the appearance of a profane woman. We have already established that these women are prophetic and typical of a spirit that is trying to supplant the true bride, the Ruach Hakodesh. Notice again a sexual act is occurring in the tabernacle. The act of becoming one flesh is happening between one of the children of Israel and the profane woman in the tabernacle of the congregation. You can tell this by how and where Phinehas thrust them through.

Num 25:6And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. 7And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; 8And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. 9And those that died in the plague were twenty and four thousand. 10And the LORD spake unto Moses, saying, 11Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. 12Wherefore say, Behold, I give unto him my covenant of peace: 13And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

Phinehas is fighting against this counterfeit union of the profane woman (spirit) with Adam (Israel). Notice he is the grandson of Aaron (Ruach Hakodesh upon Adam). He is the third son, just as Seth was the third son of Adam. Just as Seth was ensuring that seed was raised up for Abel, Phinehas is ensuring that proper seed (union of Israel with the true bride, Ruach Hakodesh) occurs.

Phinehas appears to be the War Priest for Israel. He is not the High Priest, but he is the priest who goes with the nation into war.

Numbers 31:6, Moses sent them into battle, a thousand from each tribe, along with Phinehas son of Eleazar, the priest, who took with him articles from the sanctuary and the trumpets for signaling.

Could the 144,000 be serving in a similar role in the book of Revelation? Notice the connection he has to the 1,000 from each tribe. This is not a far stretch to the 12,000 that will represent each tribe in the 144,000. Notice the High Priest is not sent. Aaron died and Eleazar is now High Priest. Phinehas, Eleazar's son, serves as War Priest with the representatives of each tribe. Is Phinehas representative of the 144,000?

So let's do a quick review of the priesthood so far and clear up some traditional misunderstandings:

- Moses is the High Priest on the Mountain (Yeshua in the heavenly tabernacle, does not need to be cleansed before entering the presence of YHWH), John the Baptist said Yeshua didn't need to be baptized.
 - *Matthew 3: 13*Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. *14*But John forbad him, saying, **I have need to be baptized of thee, and comest thou to me?** *15*And Jesus answering said unto him, **Suffer it to be so now:** for thus it becometh us to fulfill all righteousness. Then he suffered him.
- Yeshua is likened to Moses, not Aaron, in the book of Hebrews
 - *Hebrews 3: 1*Wherefore, holy brethren, partakers of the heavenly calling, **consider the Apostle and High Priest of our profession, Christ Jesus;** *2*Who was faithful to him that appointed him, as also Moses was faithful in all his house. *3*For this man was counted **worthy of more glory than Moses,** inasmuch as he who hath builded the house hath more honour than the house. *4*For every house is builded by some man; but he that built all things is God. *5*And **Moses verily was faithful in all his house,** as a servant, for a testimony of those things which were to be spoken after; *6*But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.
- Yeshua is the High Priest in heaven like Moses on the mountain.
 - *Hebrews 4: 13*Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. *14*Seeing then that we **have a great high priest, that is passed into the heavens, Jesus the Son of God,** let us hold fast our profession. *15*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *16*Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.
- Yeshua is a High Priest after Melchizedek, not Aaron
 - *Hebrews 5: 5*So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. *6*As he saith also in another place, **Thou art a priest for ever after the order of Melchisedec.**
 - *Hebrews 6: 19*Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; *20*Whither the forerunner is for us entered, even **Jesus, made an high priest for ever after the order of Melchisedec.**
 - *Hebrews 7: 1*For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; *2*To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; *3*Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. *4*Now **consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.**
- It is again confirmed that Yeshua does not need to be washed by sacrifices as is the Aaronic Priesthood. His priesthood is from above by the glorification of His flesh, just like Moses:
 - *Hebrews 7: 5*And verily they that are of the **sons of Levi, who receive the office of the priesthood,** have a commandment to take tithes of the people according to the law, **that is, of their brethren,** though they come out of the loins of Abraham: *6*But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. *7*And **without all contradiction the less is blessed of the better.** *8*And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. *9*And as I may so say, **Levi also, who receiveth tithes, payed tithes in Abraham.** *10*For he was yet in the loins of his father, when Melchisedec met him. *11***If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?** *12*For the priesthood being changed, there is made of necessity a change also of the law. *13*For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. *14*For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. *15*And it is yet far more evident: for that **after the similitude of Melchisedec there ariseth another priest,** *16*Who is made, **not after the law of a carnal commandment, but after the power of an endless life.** *17*For he testifieth, Thou art a priest for ever after the order of Melchisedec. *18*For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. *19*For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. *20*And inasmuch as not without an oath he was made priest: *21*(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) *22*By so much was Jesus made a surety of a better testament. *23*And **they truly were many priests, because they were not suffered to continue by reason of death:** *24*But this man, because he continueth ever, hath an unchangeable priesthood. *25*Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *26***For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;** *27*Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. *28*For the law **maketh men high priests which have infirmity;** but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.
- Yeshua is a priest in the true heavenly tabernacle, again it states like Moses, not Aaron.
 - *Hebrews 8: 1*Now of the things which we have spoken this is the sum: **We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;** *2*A minister of the sanctuary, **and of the true tabernacle,** which the Lord pitched, and not man. *3*For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. *4***For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:** *5*Who serve unto the example and shadow of heavenly things, as **Moses was admonished of God when he was about to make the tabernacle:** for, See, saith he, that thou make all **things according to the pattern** shewed to thee in the mount. *6*But now hath he **obtained a more excellent ministry,** by how much also he is the mediator of a better covenant, which was established upon better promises.
- This ministry is more excellent than Aaron's.
- We the called out ones, are after the priesthood of Aaron (needing our garments cleansed).
 - *Hebrews 5: 1***For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and**

sacrifices for sins: **2**Who can have compassion on the ignorant, and on them that are out of the way; **for that he himself also is compassed with infirmity.** **3**And by reason hereof he ought, as for the people, so also for himself, to offer for sins. **4**And no man taketh this honour unto himself, **but he that is called of God, as was Aaron.**

- The Priests of Levi are blessed by Yeshua the High Priest after the pattern of Moses.
 - **Hebrews 7: 5**And verily they that are of the **sons of Levi, who receive the office of the priesthood**, have a commandment to take tithes of the people according to the law, **that is, of their brethren**, though they come out of the loins of Abraham: **6**But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. **7**And **without all contradiction the less is blessed of the better.**
- Aaron the High Priest enters into the Holy of Holies in the worldly sanctuary on Yom Kippur is stated as being a type of the Ruach Hakodesh, not the Messiah.
 - **Hebrews 9: 1**Then verily the first covenant had also ordinances of divine service, and a **worldly sanctuary.** **2**For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. **3**And after the second veil, the tabernacle which is called the **Holiest of all;** **4**Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; **5**And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. **6**Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. **7**But **into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:** **8**The **Holy Ghost this signifying**, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: **9**Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
- Yeshua is High Priest in the Heavenly tabernacle, just like Moses on the mountain. Moses sanctified the giving of the Torah with sacrifice, not Aaron.
 - **Hebrews 9: 11**But Christ being come an high priest of good things to come, by a **greater and more perfect tabernacle**, not made with hands, that is to say, not of this building; **12**Neither by the blood of goats and calves, but **by his own blood** he entered in once into the holy place, having obtained eternal redemption for us. **13**For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, **sanctifieth to the purifying of the flesh:** **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? **15**And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. **16**For where a testament is, there must also of necessity be the death of the testator. **17**For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. **18**Whereupon neither the first testament was dedicated without blood. **19**For **when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,** **20**Saying, This is the blood of the testament which God hath enjoined unto you. **21**Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. **22**And almost all things are by the law purged with blood; and without shedding of blood is no remission. **23**It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. **24**For **Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:** **25**Nor yet that he should offer himself often, as the **high priest entereth into the holy place every year with blood of others;** **26**For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. **27**And as it is appointed unto men once to die, but after this the judgment: **28**So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.
- Aaron is the High Priest in the earthly tabernacle (Ruach Hakodesh that was upon Adam who must be cleansed before entering into the sanctuary). Aaron is prophetic of John the Baptist and Elijah, those upon whom the Ruach Hakodesh dwells.
- The Ruach Hakodesh that was upon Eve and needs to be cleansed before re-entering the camp is symbolized by Miriam. Notice it is Miriam (Ruach upon Eve) who sings after the mikva (cleansing) of the Red Sea. Most scriptures about Miriam also include Aaron. They are virtually inseparable in life and then in death. 3 days after the Red Sea and Miriam's rejoicing they come to the bitter waters of Marah. The next chapter after the Mikva of the Red Heifer Miriam dies, the people thirst and the rock is struck twice (when it should have been talked to) and abundant waters come forth. Aaron ascends and dies in this same chapter.
- We cannot help but notice the repeating pattern of the death of the "woman" before redemption comes, or the transfer or supplanting of the woman, or the redemption of the woman:
 - Miriam dies and water is brought forth and Aaron then dies and his garments are passed on to Eleazar
 - Leah stops birthing sons and births a woman-Dinah; and now Rachel is finally able to give birth to Joseph (type of Yeshua). With the coming of the Ruach Hakodesh now the Messiah enters the world and Jacob's family is able to return home
 - Rachel is tainted (like a woman in Nida) with idols and needs to be cleansed
 - Is Dinah a picture of the Ruach Hakodesh dwelling with Israel and is then defiled by fallen flesh? It is only after the Leah gives birth to Dinah and Rachel to Joseph that the house of Israel can return to the promised land
 - Rachel is supplanted by Leah
 - The dispute over Moses marrying the Ethiopian woman, his sister Miriam is banished for her jealousy and made Leprous for seven days
 - Sarah is supplanted by Hagar is cast out when the promised son is mocked
 - Rachel dies giving birth to Benjamin
 - David (Yeshua) takes Bathsheba (another man's wife) as a wife and births Solomon (Ruach Hakodesh) who then becomes tainted with idolatry (spotted garments) and despairs of the emptiness of life. Solomon is not prophetic of Yeshua, but of the Ruach Hakodesh needing to cleanse her garments. The story of his ordination as king shows the key to this secret. They are trying to supplant him with another, just as Sarah was, etc.
 - Rahab the Harlot is redeemed
 - Joseph redeems Potifar's daughter
 - Lot's wife is turned to a pillar of salt for "looking back"
 - Lot's two daughters "raise up seed" for their father

- Lot is a picture of the Ruach Hakodesh leaving the Garden of Eden and Abraham and Sarah are a picture of YHWH
 - Tamar (thought to be a harlot and actually the daughter of a priest) is redeemed (seed is raised) by Judah
 - Midianite woman killed by Phinehas in the tabernacle
 - The woman with the "issue of blood" for 12 years is healed by Yeshua (Mark 8:43)
 - Etc..
- Eleazar is the High Priest, son of Aaron, who receives his new garments on the mountain and then descends to help Israel enter the land (Latter Rain).
- Phinehas is the War Priest who goes with the men of war (Grandson of Aaron/Latter Rain?), Sons of Zadok?
- Joshua, minister to Moses, appears first to battle below against Amalek before the giving of Torah at the mountain while Moses fights above. Joshua then ascends with Moses on the mountain, then leads Israel into the land. Could Joshua be prophetic of the Elijah/Elisha? (Prophet & Priest)
- 70 Elders, 35 sets of two witnesses.
- *Numbers 11: 12*Have I conceived all this people? have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? *13*Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. *14*I am **not able to bear all this people alone, because it is too heavy for me.** *15*And if thou deal thus with me, **kill me**, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness. *16*And the LORD said unto Moses, **Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.** *17*And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.
- Notice these share in the same Ruach Hakodesh as Moses to help bear the burden of the people. 70 are selected and 2 others not among this group.
- *Numbers 11: 23*And the LORD said unto Moses, Is the **LORD'S hand waxed short?** thou shalt see now whether my word shall come to pass unto thee or not. *24*And Moses went out, and told the people the words of the LORD, and **gathered the seventy men of the elders of the people, and set them round about the tabernacle.** *25*And the **LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders:** and it came to pass, that, **when the spirit rested upon them, they prophesied, and did not cease.** *26*But there **remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.** *27*And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. *28*And **Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.** *29*And Moses said unto him, **Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!**
- Does Joshua want them forbidden because they were not present at the Tabernacle with the rest? Is it because they are like Moses, separate from needing to be at the tabernacle to receive the Ruach?
- Are Medad and Eldad prophetic of Thomas who was also absent when the recently resurrected Yeshua breathes upon the other 10 apostles? Notice Judah Iscariot is dead and absent and Thomas is not within the house when Yeshua appears and gives His Ruach to the 10. Thomas is not there for Yeshua's first appearance after His resurrection, but Thomas is there for Yeshua's second appearance. Are these two prophesying in the camp the same as or prophetic of the absent Thomas and Matthias who is appointed only after Yeshua ascends back to heaven?
- *Acts 1: 21*Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, *22*Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. *23*And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. *24*And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, *25*That he may **take part of this ministry and apostleship,** from which Judas by transgression fell, that he might go to his own place. *26*And they gave forth their lots; and the **lot fell upon Matthias; and he was numbered with the eleven apostles.**
- Is there a reason why Matthias is selected later after the ascension of Yeshua? Just as Thomas sees Yeshua later than the other 10? Is there a reason Matthias is not personally appointed while Yeshua was on earth after His resurrection?
- Notice Yeshua also appointed 70 to work the harvest.
- *Luke 10: 1*After these things the **LORD appointed other seventy also, and sent them two and two before his face** into every city and place, whither he himself would come. *2*Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. *3*Go your ways: behold, I send you forth as lambs among wolves.
- Yeshua sends out 35 groups of 2 to work the harvest. These appear to be separate from the 12 disciples.
- *Luke 10: 16***He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.** *17*And the **seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.** *18*And he said unto them, **I beheld Satan as lightning fall from heaven.** *19*Behold, **I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.** *20*Notwithstanding in this rejoice not, that the spirits are subject unto you; **but rather rejoice, because your names are written in heaven.** *21*In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and **hast revealed them unto babes:** even so, Father; for so it seemed good in thy sight. *22*All things are delivered to me of my Father: and **no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.**
- There is so much here that we need to catch. Yeshua sends out 35 sets of 2 witnesses bolstering the concept that the two witnesses of Revelation are more than just 2 individuals. Notice Yeshua gives them the same miraculous power. They speak what the Ruach Hakodesh tells them, the same as if Yeshua was there personally. Their names are written in heaven just like the 144,000. Their job is gathering though revealing the Bread of Heaven, Yeshua.
- So we have a pattern of 70 witnesses (sets of two) and 12 disciples (match with Numbers 7 who all give an offering of 70 shekels).
- *Numbers 7: 72*On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered: *73***His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:** *74***One golden spoon of ten shekels, full of incense:** *75***One young bullock, one ram, one**

lamb of the first year, for a burnt offering: 76One kid of the goats for a sin offering:

- This offering repeats itself 12 times, once for the head of each tribe in Numbers 7. It would appear that they carry all that is needed for reconciliation and redemption.
- Two who prophesize in the camp-Two Witnesses/Sons of Zadok? After the pattern of Aaron and Eleazar?
- Notice this last expulsion of Abiathar is to complete the prophecy that YHWH said Eli's line would not continue in the High Priest's office because he did not separate the holy from the profane. In fact Solomon was doing this final act because Abiathar was involved in a league that opposed Solomon (type of Messiah) vs. Adonijah (the Anti-Messiah).
- Zadok and Abiathar are the ones who "went up" when they set down the Ark of the Testimony. Abiathar is a priest who escaped Saul's killing of all the Priests of YHWH when they helped David escape from Saul. Zadok and Abiathar then returned to the city with the Ark of the Testimony at David's command with "the remnant of their seed", called the "sons of Zadok". Ahimaaz is Zadok's son and Jonathan is Abiathar's son. David (prophetic of Yeshua) calls both of these sons the "sons of Zadok". They return to the city and wait to "certify" David's (Yeshua's) return.
- Abiathar is put aside because he was in league against David, just as Aaron is set aside for disobeying YHWH's command to talk to the rock so waters could flow for the people to drink. Aaron was also in league with Miriam against Moses which resulted in her exile for 7 days. Both are replaced by their sons.

Let's look at the unique garments that these "Sons of Zadok" wear in Ezekiel's temple. They will serve in the Most Holy Place whereas the Levites will serve outside. These garments are symbolic of the work of Yeshua, what the Heavenly High Priest does for our flesh and those who are serving as priests in the worldly sanctuary. Just as Moses cleansed and prepared Aaron and his sons to enter the sanctuary, He is doing the same for us, so that we may enter the heavenly sanctuary.

*B Ezekiel 44: 17*And it shall come to pass, that when they enter in at the gates of the inner court, **they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.**

These sons of Zadok will be clothed in the same garments that the High Priest wears on Yom Kippur when he enters the Holy of Holies.

*A Ezekiel 44:18*They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; **they shall not gird themselves with any thing that causeth sweat.**

These garments cause no sweat, which was the curse of sin in the garden of Eden.

*Gen 3: "17*And unto Adam he said, *Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. 18*Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; *19****In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.***"

These garments are actually symbolic of renewed flesh provided by Yeshua. The curse of sweat no longer affects their flesh since they are in resurrected bodies. Notice from Ezekiel 44:2, only Yeshua's flesh could enter through the gate. It is through the washing in Messiah Yeshua's own blood that we (garments of the Ruach Hakodesh) are made clean.

*Rev 1: 5*And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. *Unto him that loved us, and washed us from our sins in his own blood. 6*And hath ***made us kings and priests unto God and his Father;*** to him be glory and dominion for ever and ever. *Amen. 7*Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. *Even so, Amen.*

It is only through the Lamb's blood that we may inherit with Him with new garments (flesh) and be able to enter the sanctuary of YHWH.

*Rev 5:9*And they sung a new song, saying, *Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10*And hast ***made us unto our God kings and priests: and we shall reign on the earth.*** *11*And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

The curse of fallen flesh (garments) will be no more and we will once again be able to enter the Garden with YHWH.

*Rev 22: 3*And ***there shall be no more curse:*** but the throne of God and of the Lamb shall be in it; and his servants shall serve him: *4*And ***they shall see his face; and his name shall be in their foreheads.*** *5*And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

YHWH's image, Yeshua, provides the way of our redemption. Many will be killed for their testimony of Yeshua's work. This isn't a result of happenstance. YHWH is waiting for the fellow servants to be killed. He has decided not to intervene in their death. This is planned. Think about this. They are in the image of YHWH, Yeshua. They will give the ultimate testimony of resurrection.

*Rev 20: 4*And 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. *5*But ***the rest of the dead lived not again until the thousand years were finished.*** *This is the first resurrection. 6****Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be***

priests of God and of Christ, and shall reign with him a thousand years.

The curse of fallen flesh will no longer affect the redeemed for they are in glorified bodies and are able to enter the temple of YHWH once more.

Rev: 15Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Clearly they have resurrected bodies that no longer are subject to the curse. Heat does not affect them and cause them to sweat.

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

When in the inner court the Sons of Zadok (those who have resurrected bodies and serve YHWH in the Most Holy Place) will be clothed with glorified flesh. When leaving the inner court to go out where the people are they will lay their glorified bodies in the holy chambers and go amongst the people in redeemed yet not glorified bodies, just as Yeshua did. Notice the connection to transfiguration and taking on a glorified body and the resurrection from death.

It is no light matter that these priests do not sweat and lay down their glorified garments in the holy chambers and put on other garments, lest contact with their glorified garments (bodies) sanctify the people. Remember the connection of YHWH being sanctified in the sight of the people at the water from the rock miracle in Numbers 20 and Aaron and Eleazar changing their High Priest garments on the mountain.

Matt 17: 2And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 9And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Yeshua's body still had miraculous abilities even when not in its glorified state.

John 6: 18And the sea arose by reason of a great wind that blew. 19So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

Yeshua's body had control over the waters at a miraculous level. Notice that contact with glorified flesh results in sanctification of the people and their garments (flesh). This is not permitted by YHWH on a careless or wholesale basis. Hence the sons of Zadok need to lay the glorified flesh in the Holy Chamber before going among unglorified people. It would appear that those who serve as priests will have glorified flesh and have the power of resurrection, changing people with unsanctified garments (flesh) to become sanctified (glorified). Elisha, the one who inherited the mantle of Elijah, had similar powers even after death.

II Kings 13: 14Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. 15And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. 16And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands. 17And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. 18And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. 19And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice. 20And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. 21And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

Notice the prophetic scenario again, the arrow of YHWH's deliverance is shot through the "open window" (we see this window or door in the book of Revelation) eastward. The King greets Elisha with the same parting comments that Elisha had for Elijah when he ascended up into heaven, "**O my father, my father, the chariot of Israel, and the horsemen thereof**". The king takes the arrows and smites three times and Elisha is angry with him saying he should have smitten 5 or 6 times, but now he will only smite Syria thrice. Then Elisha dies. The next verses discuss the resurrection of a man let down onto his bones. This passage would again appear to be prophetic of a last days scenario.

The Sons of Zadok have a marvelous welcome within the Most Holy Place.

Ezekiel 44: 20Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

C Ezekiel 44: 21Neither shall any priest drink wine, when they enter into the inner court.

The blood of Yeshua has already paid the price. They are redeemed.

D Ezekiel 44: 22Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

These priests will raise up the seed of the dead of house of Israel.

E Ezekiel 44: 23 And they shall **teach my people the difference between the holy and profane**, and cause them to discern between the unclean and the clean.

These priests/resurrected ones will teach the people what is holy and what is profane and prepare the way of YHWH. This is the work of Elijah/Elisha.

Ezekiel 44: 24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

These priests will stand as judges for the people and they will keep the Torah.

F Ezekiel 44: 25 And they shall come at no dead person **to defile themselves**: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

The priests will not touch the dead to defile themselves, just as we cannot touch Yeshua without becoming Holy, but they are able to defile themselves by touching a dead body for certain relations. Similarly, Yeshua came into contact with death to redeem us to life and temporarily became unclean by contact on our behalf.

The Torah is teaching the cleansing of those (Ruach Hakodesh) who have had contact with dead flesh (us). This is why Moses (Yeshua) is washing Aaron and his sons and their garments (Ruach Hakodesh in us).

Numbers 19: 6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. *7* Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and **the priest shall be unclean until the even**. *8* And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and **shall be unclean until the even**. *9* And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. *10* And **he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even**: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. *11* **He that toucheth the dead body of any man shall be unclean seven days.**

Notice this deliverance from being unclean (touching a dead body) when the seven days are completed.

Revelation 21: 1 And I saw **a new heaven and a new earth: for the first heaven and the first earth were passed away**; and there was no more sea. *2* And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. *3* And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *4* And God shall wipe away all tears from their eyes; **and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.**

This is the great hope that we wait for and the great sorrow that Paul had until this day is completed.

Romans 7: 24 O wretched man that I am! who shall deliver me from the body of this death?

Once again this cleansing occurs and then seven days must be completed. These are seven millennial days.

G F Ezekiel 44: 26 And after he is cleansed, they shall reckon unto him seven days.

It is once these seven days are completed he may enter into the sanctuary and the inner court to offer his sin offering. Redemption was prepared from the start.

Revelation 13: 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. *8* And all that dwell upon the earth shall worship him, whose names are not written in the book of life **of the Lamb slain from the foundation of the world**. *9* If any man have an ear, let him hear.

There was no delay in preparing for our redemption.

Matthew 25: 33 And he shall set the sheep on his right hand, but the goats on the left. *34* Then shall the King say unto them on his right hand, Come, ye blessed of my Father, **inherit the kingdom prepared for you from the foundation of the world**: *35* For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Notice our destiny was also prepared from the foundation of the world.

Luke 11: 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: *50* **That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation**; *51* From the blood of Abel unto the blood of Zacharias which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

YHWH has planned this great testimony from the very beginning, that all might be saved. It takes a great deal of love for your neighbor to submit to such an incredible destiny, cast in the image of YHWH, inheriting with Yeshua.

H E Ezekiel 44: 27 And in the day that **he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering**, saith the Lord GOD.

I D Ezekiel 44: 28 And it shall be unto them for an inheritance: **I am their inheritance: and ye shall give them no possession in Israel: I am their possession.**

The priests have no physical land for their inheritance. Their inheritance is with Yeshua, in His throne.

Ephesians 1: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; **even in him: 11** In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: *12* That we should be to the praise of his glory, **who first trusted in Christ.** *13* In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, **ye were sealed with that holy Spirit of promise,** *14* Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

We will be like Yeshua in the glorified state.

1 John 3: 1 Behold, what manner of love the Father hath bestowed upon us, that **we should be called the sons of God:** therefore the world knoweth us not, because it knew him not. *2* Beloved, **now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.**

We will share in Yeshua's throne and reign with Him.

Revelation 5: 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; **10** And **hast made us unto our God kings and priests: and we shall reign on the earth.**

The sin offering is the priest's inheritance. Yeshua is our inheritance, our possession, our land, the place where YHWH placed His name. He does the same for us, he places His name upon us making us one with Him.

J C Ezekiel 44: 29 They shall eat the meat offering, and the sin offering, and the trespass offering: and every dedicated thing in Israel shall be theirs.

We all must eat of Yeshua's flesh and blood in order to have life. Every holy thing in Israel is ours since it is Yeshua's, and we inherit with Him.

K B Ezekiel 44: 30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

The firstfruits are the priest's, the first of the bread. Eating the bread causes a blessing in the rest of the house of Israel.

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

This is the critical point and it ties back to Leviticus and the original instructions given by YHWH to Israel on how to be holy and avoid the profane. Nothing has changed. The instructions are still the same. The sacrifice must be without blemish as the priest must also be whole and without blemish. Tearing of the flesh or "death of itself" is symbolic of the result of the original sin in the Garden of Eden, dead flesh. Disobeying YHWH's command to not eat of the Tree of Knowledge of Good and Evil resulted in the tearing of their flesh and the death of their bodies. Yeshua's redemptive work, the offering of the Bread of YHWH, is the remedy for the curse of disobedience to the Torah of YHWH, death. Yeshua is the Tree of Life prepared from the foundation of the world.

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