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## The Restoration of the Testimony of Yeshua

### *The Prodigal Son is Made Clean*

#### Key Points:

- The gift of YHWH is living waters, the Ruach Hakodesh (Holy Spirit) that brings eternal life
- Worshipers must be worshipping in spirit and truth
- Jews typically didn't associate with Samaritans (who were also descendants of Abraham that rejected the Torah)
- There is a connection between Baptism/Mikva, living waters, and eternal life
- Salvation is of the Jews, yet what YHWH has cleansed we are not to call common
- In every nation he that fears Him (keeps Torah), and works righteousness, is accepted by YHWH
- It is through Yeshua's name that believers receive remission of sins
- The Gentiles also were being cleansed and receiving the pouring out the gift of the Holy Spirit
- "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" The gentiles were receiving the Ruach Hakodesh and needed to also be clothed with Yeshua's incorruptible flesh
- It was expedient that Yeshua die so that the nation of Israel wouldn't perish
- Yeshua receives sinners, and eats with them
- The Jew's of Yeshua's time didn't want to welcome those that had rejected the Torah back into the family. The same attitude will persist in the end-time
- There will be a mighty famine of hearing spiritual truth in that land and the Prodigal Son will be starving for Torah
- The Prodigal son (end-time Ephraim) admits he is no more worthy to be called the Father's son
- The Father has killed the fatted calf, Yeshua, for the Prodigal Son's redemption
- The older brother (Judah) was angry, and would not go in to the party, so out came his father, and entreated him to come in
- The gospel of the uncircumcision (Ephraim) was committed unto Paul, as the gospel of the circumcision (Judah) was Peter's
- "Go rather to the lost sheep of the house of Israel (Ephraim). And as ye go, preach, saying, The kingdom of heaven is at hand"
- Through Yeshua the Prodigal Son (Ephraim) is now clean and can return to the Father's house, Judah should welcome him home

Why wouldn't the Jews eat with the Samaritans? After all they were descendants of the Northern Kingdom who had gone into mixed marriages with those of the Canaanite tribes. They were related by birth to these people, but they would not sit down and break bread with them. Yeshua set a better example for us. Notice His actions immediately prior to this event talk about baptizing and making his disciples clean. Next He leaves Judea, comes to Galilee in the Northern Kingdom and then continues to Samaria and at about the sixth hour has a discussion with a woman at the well about living waters.

*John 4:1 The Pharisees heard that Jesus was gaining and baptizing more disciples than John, 2 although in fact it was not Jesus who baptized, but his disciples. 3 When the Lord learned of this, he left Judea and went back once more to Galilee. 4 Now he had to go through Samaria. 5 So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. 6 Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour. 7 When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" 8 (His disciples had gone into the town to buy food.) 9 The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.[a]) 10 Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water." 11 "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this*

*living water? 12Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?" 13Jesus answered, "Everyone who drinks this water will be thirsty again, 14but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life." 15The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water." 16He told her, "Go, call your husband and come back." 17"I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband. 18The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true." 19"Sir," the woman said, "I can see that you are a prophet. 20Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem." 21Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. 23Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. 24God is spirit, and his worshipers must worship in spirit and in truth." 25The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us." 26Then Jesus declared, "I who speak to you am he."*

She acknowledges that she is a descendant of Abraham and has many husbands and many men that she has joined with in her flesh. He then tells her that salvation is of the Jews and that true worshipers will worship the Father in spirit and truth. He then proclaims to her that He is the Messiah and that He is explaining everything to her and making the meaning clear behind proper worship. The hope behind all of this is that she would receive living water that would cure her thirst forever. The link here is clear between baptism, receiving living water, joining flesh, where true salvation comes from, and how to worship truly.

Yeshua was doing what most Jews would not. He was associating with a woman of another faith. He was instructing her on how to become clean and worship in truth anew. This is all tied to "Salvation is from the Jews". He is telling her who to associate with, that she may abide in truth and learn to have true worship. The Jews however felt it was not permissible to associate with those who are unclean, as she was.

Yeshua was instructing her on how to become clean. He had to give the same instruction to the apostles. We need to look at the revelation Peter received from YHWH. This revelation is not about food, it is about restoration of those who were unclean and fellowshiping with them in the unity of brotherhood.

*Acts 10:1There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. 3He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. 4And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 5And now send men to Joppa, and call for one Simon, whose surname is Peter: 6He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. 7And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; 8And when he had declared all these things unto them, he sent them to Joppa. 9On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: 12Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13And there came a voice to him, Rise, Peter; kill, and eat. 14But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. 15And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. 16This was done thrice: and the vessel was received up again into heaven. 17Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, 18And called, and asked whether Simon, which was surnamed Peter, were lodged there. 19While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. ...21Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? 22And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. 23Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. 24And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his kinsmen and near friends. 25And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26But Peter took him up, saying, Stand up; I myself also am a man. 27And as he talked with him, he went in, and found many that were come together. 28And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. 29Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? 30And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, 31And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. 33Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.34Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35But in every nation he that feareth him, and worketh righteousness, is accepted with him. 36The word*

*which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 38How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40Him God raised up the third day, and shewed him openly; 41Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead. 42And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. 44While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46For they heard them speak with tongues, and magnify God. Then answered Peter, 47Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.*

Let's analyze this scripture as we did the scripture about baptizing:

- *a centurion of the band called the Italian band, A gentile is told to go see Peter by YHWH, one the Jews would consider unclean.*
- *A God—fearer or a convert in the eyes of the Jews.*
- *Peter in Joppa grows very hungry and would have eaten and a certain vessel descending upon him, as it had been a great sheet knit at the four corners*
- *Rise, Peter; kill, and eat.*
- *for I have never eaten any thing that is common or unclean.*
- *What God hath cleansed, that call not thou common.*
- *This was done thrice: and the vessel was received up again into heaven. and go with them, doubting nothing: for I have sent them.*
- *And Cornelius waited for them, and he had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.*
- *I myself also am a man.*
- *Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.*
- *Of a truth I perceive that God is no respecter of persons:*
- *But in every nation he that feareth him, and worketh righteousness, is accepted with him.*
- *The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)*
- *That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;*
- *that through his name whosoever believeth in him shall receive remission of sins.*
- *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*
- *For they heard them speak with tongues, and magnify God.*
- *Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?*

YHWH is showing the Jews that what YHWH has cleansed, no man should treat as unclean. Yeshua's redemptive work makes it possible for YHWH fearers to have relationship with the Jews, the place where salvation comes from. Peter now understands that those who work righteousness are accepted of YHWH. We become clean through the washing of the word that was spoken of Yeshua, being baptized into Yeshua's flesh, and receiving the Ruach HaKodesh (Holy Spirit) of YHWH for the healing of many. Whoever believes on His word will receive the remission of sins and the gift of the Holy Spirit. The next statement is paramount: Who can withhold water?

These are redeemed people, these are clean people. Yeshua has restored them to relationship with YHWH. They need to be baptized into His flesh and become one with their husband, Yeshua. This happens via baptism. What YHWH has made clean and covenanted with is worthy to break bread with. Will the two Kingdoms of Israel and Judah learn the lesson? Brothers need to dwell together in unity.

*Psalms 133: 1Behold, how good and how pleasant it is for brethren to dwell together in unity! 2It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; 3As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.*

Yeshua came to redeem His people, and the paramount question on the Apostles' minds after His resurrection was not Heaven, it was if He was going to now restore the Kingdom of Israel. The High Priest declared that one must die that the nation perish not. He spoke truly.

*John 11: 49And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;*

The same work He was doing for individual redemption, He was also doing for the Kingdom of Israel. Part of the Messiah's role is to return those in captivity to freedom and to bring them home to the covenant and to YHWH. Yeshua spoke of this in a parable about the Prodigal Son. Now read this scripture in the context of restoring someone to relationship with YHWH and restoring a lost brother to the rest of the family. Notice the older brother won't even eat with him. Think of these brothers as the two kingdoms of Israel divided after Solomon's reign.

Picture the older brother as Judah who was more faithful to the Torah, but still very sinful in regard to the covenant with YHWH, and picture the younger son as the Northern Kingdom of Ephraim who went hog wild with iniquity and riotous living. Picture the Father as YHWH who wants to redeem His children and restore His family/kingdom. What prompts the parable is religious leaders criticizing Yeshua for eating with sinners. These are the very same people that are in need of redemption, the reason why Yeshua came in the uncorrupted flesh.

*Luke 15: 1Then drew near unto him all the publicans and sinners for to hear him. 2And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. 3And he spake this parable unto them, saying, 4What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5And when he hath found it, he layeth it on his shoulders, rejoicing. 6And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. 8Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. 11And he said, A certain man had two sons: 12And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19And am no more worthy to be called thy son: make me as one of thy hired servants. 20And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26And he called one of the servants, and asked what these things meant. 27And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28And he was angry, and would not go in: therefore came his father out, and intreated him. 29And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31And he said unto him, Son, thou art ever with me, and all that I have is thine. 32It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.*

Will Judah come around and receive his brother, Ephraim, back home and in the covenant once more? YHWH spared no expense to welcome His lost son home. We cannot miss that he slaughters a calf signaling His personal sacrifice in order to welcome His lost, dead son back to his home alive again to the Torah.

*Galatians 2: 7But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)* 9And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

These same gentiles are the lost tribes of Israel in Diaspora and their companions. The Jews consider them to be unclean and therefore not of Israel. And many Jews would consider them not worthy to eat at the same table or even to join in conversation.

*Matthew 10: 5These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6But go rather to the lost sheep of the house of Israel. 7And as ye go, preach, saying, The kingdom of heaven is at hand.*

*Matthew 15: 23But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.*

*24But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25Then came she and worshipped him, saying, Lord, help me.*

Yeshua came to restore the lost sheep of the Hose of Israel to the covenant, to the Torah, to life, and to their brethren. Judah needs to rejoice in our redemption. Also please take note of the story of Joseph in Egypt and the intercessory work that needed to occur on Judah's behalf to recognize Joseph disguised in Egyptian clothes and culture and what intercession needed to occur to bring Jacob's divided family back together again. Joseph was "not" or "lost" to his brothers, until YHWH brought about the Joseph's redemption and the saving of all of Israel's family. So let us rejoice in the fatted calf that brings the families together in the celebration of unity, Yeshua.

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