



## The Restoration of the Testimony of Yeshua

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### The Re-Grafting of Zion

#### Key Points:

- YHWH has two staves/trees symbolic of His covenant with all of Israel, both Houses
- Beauty, the first staff, which was cut asunder that YHWH would break His covenant with Israel
- Bands, the second staff, which was cut asunder to break the brotherhood between Judah and Israel
- Jacob separates his family into two bands on his return to the Promised Land and he is very afraid that Esau will kill his family
- Angels meet Jacob on his way back to the land and Rachel is caught up in the controversy of Laban's stolen idols
- Rachel dies in the process of birthing the last son, Benjamin
- Jacob's company purges themselves of all idols, they cleanse themselves and put on new garments-PROPHECY
- When all 12 sons are living and unified, terror falls on the surrounding cities
- Joseph is rebuked for his dreams of signs in the heavens and seed, and he is cast into exile & fulfills a messianic role, saving his family
- Joseph is prophetic of Yeshua, he is lifted up and cast into a dry cistern and sold for silver just like Yeshua
- Moses is prophetic of Yeshua, YHWH speaks His will clearly to Him and Yeshua speaks YHWH's words to the People
- Moses (Yeshua) clearly teaches those that YHWH has made clean, are worthy to enter the covenant and the land
- Joseph's brothers were trying to cut off Joseph's branch from the Tree of Life and is prophetic of the breaking of the staves
- There is one law and one sacrifice for Israel and the stranger sojourning in their midst
- Yeshua is the one killed for gathering dead branches on the Sabbath; He is personally judged by YHWH and killed outside the camp
- Immediately afterward the people are commanded to wear Tzizit/Tallit with the blue fringe (Messiah's work of atonement for sin)
- Tzizit are a reminder to DO the Torah, The Messiah and Torah can NEVER be separated
- Tallit (Tallit of Light) is symbolic of putting on the Un-Corrupted flesh of the Messiah, Yeshua, symbolic of Resurrection
- We are commanded to light no fire on the Sabbath because it is a day of growth and watering from YHWH, not a day of fire or judgment
- The Sabbath is a day for growing living seed, not for burning dead branches
- The Sabbath is a day for grafting branches back into the tree of life, not cutting off dead branches
- Tradition says fire is permitted on Holy Days, likely because these are appointments with YHWH for judgment to determine if the branches are alive and should remain in the tree
- The Son of Man, Yeshua, makes the staves for Judah and Ephraim one in His hand at YHWH's command, Yeshua's hand is YHWH's hand

Who are Beauty and Bands, the two staves that were broken?

*Zechariah 11:7 And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. 10 And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD. And I said unto them, If ye think*

good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD. **14Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.** And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. **17Woe to the idol shepherd that leaveth the flock!** the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Jacob spent twenty years (two millennial days) in Laban's house. Laban discovered that Jacob had left the house of Laban on the third day of his return to the land of his fathers. Also, notice the connection to thirty prices of silver and the messianic significance. Yeshua was betrayed for this price.

*Genesis 31:22*And it was told Laban on the third day that Jacob was fled...*41*Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

Jacob was in exile from the promised land due to Esau's desire to kill over the giving of the birthright to Jacob. This exile lasted twenty years (two millennial days), he served for two daughters (Leah and Rachel, or Judah and Ephraim, or Northern Kingdom and Southern Kingdom). Jacob and his family in exile were discovered missing on the third day (third millennial day) and on his way back to the Promised land. Jacob's wife, Rachel is caught up in controversy. When Laban finds Jacob He wants to know who has stolen his false gods and graven images. We should understand the significance of this since Rachel's children are Joseph and Benjamin. Joseph in his teens goes into captivity at YHWH's direction for the saving of the rest of the family during the famine yet to come upon the land. Joseph, who is symbolic and literally the Northern Kingdom goes into Diaspora for violating the covenant with YHWH and worshipping graven images. This exile causes the need for their re-gathering and re-grafting into the Tree of Life, Israel and the Torah. On Jacob's way back to the Promised Land, Angels of YHWH meet Jacob on the way. On the way of his return Jacob becomes very afraid of Esau and divides the family into two bands so if one band is destroyed the other might live. Notice the implications in regards to the sacrifice of the Lion of the tribe of Judah, so that the other band might live.

*Genesis 32:7*Then **Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.** *9*And Jacob said, O God of my father Abraham, and God of my father Isaac, the **LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:** *10*I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; **for with my staff I passed over this Jordan; and now I am become two bands.** *11*Deliver me, I pray thee, from the hand of my brother, **from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.**

Also, lets notice that one son is still not present. Jacob is returning to the promised land with only eleven sons outside the womb. Benjamin is not born until after the defilement of Dinah by the inhabitants of Shechem, their destruction, and the purging of all idols from Jacob's company. They cleanse themselves, change their garments, and upon entering the land of Canaan Benjamin is born. This looks a lot like returning to Torah, and putting on new garments via the Mikva/Baptism and putting on uncorrupted flesh. Note that the woman who bore the false images dies in the process of giving birth to the last son of Jacob who has had his name changed to Israel. There are so many parallels here with the book of Revelation we can hardly go into it here. All of these events are prophetic of our return and the reunification of the family of Israel. Let's not skip over the point that Jacob has a change of identity given to him by YHWH or the fact that Rachel was afraid that the child would die in the birthing process. Also notice that after the 12 sons are born and are together in the promised land a great fear falls on the surrounding cities.

*Genesis 35:5*And they journeyed: and **the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.** *6*So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him. And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.

Shortly after the appearing of the youngest son, Benjamin, the rejection of Joseph begins. They are in the promised land, unified together for a very short period of time, and the father loves and blesses Joseph more than his other sons. Joseph dreams of stars (signs) and grain (seed). Jacob gave him a coat of many colors, likely a sign of being the one to receive the birthright. Instead of killing Joseph, because they envied the love the father shed on him, they choose to leave him in a situation where YHWH could deliver him if he was found worthy.

*Genesis 37:3*Now **Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.** And when **his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.** And **Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.** And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, **we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.** *8*And his brethren said to him, **Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.** And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, **behold, the sun and the moon and the eleven stars made obeisance to me.** And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, **What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.**

Reuben keeps his brothers from killing Joseph and suggests throwing him in a cistern. There are many parallels to Yeshua being rejected and

killed by his brothers and being put into a dry cistern (symbolizing a place without life, death) in the ground, only to come out alive. They sit within earshot of the pit, they know he is in anguish and take no mercy or compassion on him. They do not try to redeem him. They cast him into the pit and then they lift him up. There are many parallels here for the judgment and crucifixion of Yeshua, his death, and lying in the grave (a dry pit in the ground) for three days and nights until he was resurrected. Judah suggests that there is more profit in selling him into slavery than killing him.

*Genesis 37: And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. 22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; And they took him, and cast him into a pit: and the pit was empty, there was no water in it. 25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?*

They do recognize that he is their flesh/seed.

*Genesis 37:27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.*

Joseph is of the same tree that they are. They didn't want to be the ones to personally kill him, but perhaps felt that YHWH would judge him through others. Midianites happen to be passing by and are involved in bringing Israel down to Egypt and are involved again in bringing Israel out of Egypt. Moses was married to a woman of Midian, a Cushite or Ethiopian.

*Numbers 12: And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.) And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. 7 My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? 9 And the anger of the LORD was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.*

Miriam and Aaron didn't think Moses' wife or her family should be allowed to enter the promised land. Moses is prophetic of Yeshua. He fulfills the same intercessory role between YHWH and all those who come into covenant with Him. It is not by race, it is by Torah and Yeshua's redemptive work. Those who are covered by Yeshua's flesh and blood and keep His Torah are Israel. Those born of Abraham that do not do these things are NOT Israel.

*Deuteronomy 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. 20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.*

The two other lead prophets of Moses' day were of the opinion that Moses' (Yeshua's) wife and family should not be allowed to enter into the covenant or the promised land. There opinions did not come to pass and Miriam enters a state of uncleanness for seven days. Uncleanness and Leprosy are symbolic of death. She is forced to leave the camp of Israel, the same proposition she was making for Moses' wife and family. Moses had a different opinion and YHWH made it clear for all to see that Moses clearly understood YHWH's will. In fact Moses urged her entire family to come with them into the land of Promise because YHWH would be good to them. Moses (Yeshua) wants them to be grafted into the tree of Life.

*Numbers 10:29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. 32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.*

Miriam and Aaron were so strong in their opinion that they confronted Moses about this. Moses would not defend himself, but let YHWH judge the situation. Instead of Moses' wife leaving the camp of Israel, Miriam was made Leprous and had to leave the camp of Israel for seven days. To this day, this issue of who can enter the covenant and the land is one of the most contentious issues between Judah and Ephraim. Who can enter the

land, who can enter the covenant, and what are the proofs of conversion. Even then you had the three top leaders, prophets of Israel, that did not agree. All three had the spirit of YHWH. YHWH clarified that Moses (symbolic of Yeshua) clearly understood YHWH's will. In Judaism there are still three opinions, Orthodox, Conservative, and Reform. Each has a different standard for conversion or allowing one to be grafted into the Tree of Life. In this story about Jacobs sons they are in the process of cutting off one of the branches and the breaking of the two staves. This is prophetic of the split on a national level after the death of Solomon and with the Diaspora (Exile) of the Northern Kingdom (Ephraim) and the Southern Kingdom (Judah). But there will come a time when the two staves will be reunited, re-grafted together in YHWH's hand. Numbers 15 talks about the sacrifices to be performed in fulfilling a vow or in bringing a peace offering, perhaps like the vow of the Kinsman Redeemer. The Torah clarifies that there is one ordinance for both strangers in your midst and for those of the congregation. This applies to offerings as well. There is no separation in the Body of Israel.

*Numbers 15:14* And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. **15** **One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD. One law and one manner shall be for you, and for the stranger that sojourneth with you.** And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it. Of the first of your dough ye shall give unto the LORD an heave offering in your generations. And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses, Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations; Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

So after clarifying that there is no difference between Israel's generations and a stranger sojourning among them, instruction is given that upon entering the land and when they eat the bread of the land a heave offering of cake of the first dough is to be offered from the threshing floor. Keep in mind David purchased two threshing floors, one of those was on the Mount of Olives, outside Jerusalem, where Yeshua was crucified. More on this later. This offering was given if the people had erred and not observed all YHWH's commandments in their generations. This is Yeshua, binding all Israel together and serving as their Heavenly Bread, Manna from Heaven, and Uncorrupted flesh. The young bullock is offered for sin of ignorance. The Torah speaks of the atonement to be done for those who sin in ignorance. Again the Torah reiterates that there is one law for those who sin among the children of Israel and for the stranger in their midst. Next it talks about the consequences for those who sin intentionally. They are cut off. Let's not miss the wording here. They are cut off like branches are cut off a tree. Remarkably immediately thereafter it talks about a man gathering dead wood on the Sabbath and the need that this man should die. Is this prophetic of the work Yeshua is doing in re-gathering the dead wood to be grafted back into the tree?

*Numbers 15:28* And the priest shall make an atonement for the soul that sinneth ignorantly, **when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.** Ye shall have **one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.** *30* But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him. *32* And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. *33* And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. *34* And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, **The man shall be surely put to death: all the congregation shall stone him with stones without the camp.** *36* And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses. And the LORD spake unto Moses, saying, Speak unto the children of Israel, **and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:** And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: **40** **That ye may remember, and do all my commandments, and be holy unto your God. I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.**

The man is put inward because they didn't know what to do with him for gathering dead branches on the Sabbath. YHWH personally judges and condemns the man and he is stoned outside the camp. This man bears the punishment for willful sin. The verses early in the chapter show what happens when someone sins in ignorance. This is what happens to someone who sins willfully. Yeshua, the one gathering the dead sticks (seed that has been cut off) bears the punishment for our willful sin. Immediately after these verses the scripture talks about wearing the Tallit with the Tzitzit and the ribbon of blue (Messiah) and having the reminder to keep the Torah. Yeshua and Torah are inextricably linked together. This dead wood is grafted back into the Tree of Life by the sin offering, Passover offering of Yeshua. We are baptized into the Tallit of Light, His flesh. Was he killed because he was working, because he was gathering dead wood on the Sabbath, because he intended to light a fire? The Sabbath or the seventh day is inextricably linked to bringing forth life from the ground through the watering of the ground that happened on the seventh day, the Sabbath. During the creation week, on the seventh day the ground was watered, man was formed from the ground, as were the herbs and trees. They all grew from the seeds created and planted on the previous days and received living waters on the Sabbath or seventh day. We see the type once again here. Israel was instructed to kindle no fire on the Sabbath day. Why? The answer is again tied to the creation week.

*Exodus 35:1* And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them. Six days shall work be done, but on the **seventh day there shall be to you an holy day, a Sabbath of**

***rest to the LORD: whosoever doeth work therein shall be put to death. 3Ye shall kindle no fire throughout your habitations upon the Sabbath day.***

In the chapters preceding, Moses asks YHWH to show him His glory. The chapter immediately before, Moses spends forty days in YHWH's presence receiving instruction. Moses comes down off the mountain and his skin glows from being in YHWH's presence. YHWH's glory is being transferred to Moses' flesh and his countenance. He is taking on the Image of YHWH. Moses covers his face with a veil. In the following verses Israel starts to prepare to build the tabernacle so that YHWH can dwell among them. Again this hearkens back to the seventh day of creation. Life grows on the seventh day, the Tree of Life is planted on the seventh day in the garden. The Sabbath should always be associated with living seed. It is a day for watering (life), not fire (judgment and death). It is the day when the image of YHWH is formed in uncorrupted flesh. The whole earth is watered and YHWH forms man in His image of the ground. This is a day of true life, not death.

There are many opinions about why someone should not light a fire on the seventh day. Traditions do say that it is permissible to light a fire on Holy Days, but not on the Sabbath, the seventh day of the week. Some say it is permissible on Holy Days because they are days of celebration and you must be able to cook food to rejoice and feast. During the weekly cycle the Torah is clear that we should prepare on the sixth day the food given to us for the seventh day. It is more likely that fire is permitted on Holy Days because these are appointments with YHWH and He feasts with us, via receiving sacrifices in fire. These Holy Days are also days of Judgment to determine the worthiness of the seed and the branches, who has the Image of YHWH and who has the image of the beast. This judgment happens via fire.

*Revelation 18:How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and **she shall be utterly burned with fire:** for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, **when they shall see the smoke of her burning,** Isaiah 5:23Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore **as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.***

There are so many scriptures about fire, wrath, and judgment, I cannot take the space here to include all the scriptures. But let's look at the Holy Days quickly in regards to Judgment: Passover-Worthy to live and leave Egypt? Unleavened Bread-Without sin or with sin? Pentecost-Worthy to receive the Torah? Atonement or Yom Kippur-Israel's sins forgiven? Trumpets-Judgment of YHWH? Tabernacles-Separating of the Sheep and the Goats, Reconciliation of the Nations and worthiness to accept the Torah? Yeshua is gathering the sticks for re-grafting into the tree of life. We are not appointed unto wrath. He bore the penalty for us that we might be redeemed and become one with His flesh. This is the image of YHWH restored to man.

*Ezekiel 37:15The word of the LORD came again unto me, saying, Moreover, **thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand.** 18And **when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.** 20And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord GOD; Behold, **I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.***

The two sticks are made one in His hand. His hand is nailed through the wood and hung on the tree of life.

*Acts 10:How 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;*

It is through Yeshua's hand that Judah and Ephraim are going to be made one nation. Yeshua's hand is YHWH's hand.

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