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The Restoration of the Testimony of Yeshua

Brother's Keeper-Raising the Seed of a Dead Brother

Key Points:

- Joseph's exile is planned by YHWH to preserve the lives of many people
- Un-approved sexual relationships with Canaanites result in Judah's seed being judged and killed by YHWH
- Judah is tempted by Tamar and sins, Joseph is tempted by a woman and follows YHWH's Torah while in exile
- Judah's seed in the land is being killed, while Joseph's seed is prospering by YHWH's hand while in exile
- Israel is forbidden from making any covenant with Canaanites and Israel is to drive them out of the land
- Judah is trying to graft his seed with Canaan instead of raising up the seed of his lost brother Joseph by searching him out
- Joseph redeems a woman and Judah wants to kill a woman
- Judah cannot accurately discern the identity of those who are hidden, Joseph and Tamar
- Judah cannot accurately discern who is righteous in YHWH's eyes
- Judah's seed were born outside of wedlock
- This mystery of passing on seed is tied to the resurrection and the state of our flesh and seed in the resurrection
- Those in the resurrection do not marry but are equal to the angels, Yeshua clarifies the point even further that the Messiah, the Christ is the seed of YHWH
- Yeshua the Messiah is the seed of YHWH and is not David's seed. YHWH is raising up seed for David to redeem David's seed
- Just as Judah had to pass on the seed himself via his sons' wife Tamar, so did YHWH
- The brother who does not raise up seed to his brother will be spit in the face and lose his shoe before the elders
- YHWH/Yeshua is our Kinsman redeemer and how YHWH gave Ruth conception
- Yeshua is the new cloth, the new wine and the shewbread, this new wine and bread must be put into uncorrupted flesh, new bodies else it would tear the old cloth and break the old bottles, which is why we must be born again in the incorruptible flesh of Yeshua our Kinsman Redeemer

Let's take a look at the mysterious scriptures relating to "raising seed for your brother". Shortly after Joseph is expelled from the family by his ten brothers, we see a glimpse into the life of Judah and the development of his family. This is the brother that recommended Joseph be sold for profit instead of killing him outright. Perhaps this was so YHWH could judge Joseph's intentions and merit of gaining the birthright. Essentially Joseph's branch was cut off from the Tree of Life by his brothers. This was indeed prophetic of what was to occur to Ephraim, the Northern Kingdom. Notice there was Godly purpose in the background and the family is grafted together once again during a great famine.

Genesis 45:3 And Joseph said unto his brethren, **I am Joseph; doth my father yet live?** And his brethren could not answer him; **for they were troubled at his presence.** *4* And Joseph said unto his brethren, **Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.** *5* Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: **for God did send me before you to preserve life.**

Through great trials Joseph, a symbol of the Messiah, is caused to prosper, have a wholesome family life, overcome sin, and comes to rule the greatest kingdom of his day, save his family, forgives their trespass against him, and joins with them again in life. Judah's life is just as complex and interesting.

Genesis 38:1 And it came to pass at that time, that **Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.**

It is forbidden for the family of Israel to marry the women of the land of Canaan. The promises of blessing and multiplication are not for the people

of Canaan.

*Genesis 28: And Isaac called Jacob, and blessed him, and charged him, and said unto him, **Thou shalt not take a wife of the daughters of Canaan.** 2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And **God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;***

Judah has several sons via the Canaanite woman and YHWH intervenes because of the wickedness of Judah's son.

*Genesis 38:5, And she conceived, and bare a son; and he called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. And Judah took a wife for Er his firstborn, whose name was Tamar. 7 And Er, **Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.** And Judah said unto Onan, **Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.***

Judah's first attempt at bearing seed is with a woman of the Land of Canaan and that branch is wicked and is cut off. Judah directs his other son, Onan to go into his brother's wife to raise up seed to his brother. How does this work? There must be something more here than what we currently understand.

*Genesis 38:9 And **Onan knew that the seed should not be his;** and it came to pass, when he went in unto his brother's wife, that **he spilled it on the ground, lest that he should give seed to his brother.** And the thing which he did displeased the LORD: **wherefore he slew him also.***

This failure on Onan's part to raise up seed to his brother so displeased YHWH that He kills Onan. Judah's seed is repeatedly judged by YHWH. Just as he caused Jacob to suffer believing that Joseph was dead, Judah is having to live the real thing and for good cause, mixing seed with the daughters of Canaan and refusing to raise seed to his brother. In time Judah's wife dies as well. The grief isn't ending for Judah. Perhaps this is indicative of Judah's current day attempts to live in union with the Canaanites instead of expelling them from the land as YHWH commanded.

*Exodus 23:30, **By little and little I will drive them out from before thee,** until thou be increased, and inherit the land. And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river; **for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.** 32 **Thou shalt make no covenant with them, nor with their gods.***

Judah's attempt to graft with Canaanites is being judged by YHWH. Yet, Judah isn't trying to redeem Joseph's life who he knows is lost somewhere. It was Joseph's bloody cloak through which he was identified as being dead.

*Genesis 37:31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; And they sent the coat of many colours, and they brought it to their father; **and said, This have we found: know now whether it be thy son's coat or no.** 33 And he knew it, and said, **It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.***

*Genesis 38:11, Then said Judah to Tamar his daughter in law, **Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did.** And **Tamar went and dwelt in her father's house.***

Because Tamar's husband and her brother in law have both died because of her, Judah resolves to give his third son to her when he is grown. But when he is old enough he still doesn't do it. Tamar is thought to be the daughter of Shem, the Melchizedek that Abraham gave tithes to. She is a priest's daughter.

*Genesis 38:12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. And it was told Tamar, saying, **Behold thy father in law goeth up to Timnath to shear his sheep.** And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that **Shelah was grown, and she was not given unto him to wife.** 15 When Judah saw her, **he thought her to be an harlot; because she had covered her face.** 16 And he turned unto her by the way, and said, **Go to, I pray thee, let me come in unto thee;** (for he knew not that she was his daughter in law.) And she said, **What wilt thou give me, that thou mayest come in unto me?***

Tamar sees that the only way she will be able to raise up seed is to pretend to be a harlot. She secures payment from Judah. Judah promises to send a kid from the flock (the Messiah). The pledge given to her until he sends the lamb is his signet ring, bracelets, and the staff in his hand, all likely identification of right to the kingly blessing from Jacob.

*Genesis 38:17 And he said, **I will send thee a kid from the flock.** And she said, **Wilt thou give me a pledge, till thou send it?** And he said, **What pledge shall I give thee?** And she said, **Thy signet, and thy bracelets, and thy staff that is in thine hand.** And he gave it her, and came in unto her, and she conceived by him. And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.*

She removes her disguise and appears as a widow once again, appearing not able to bear seed, since she has no husband.

*Genesis 38:20 And **Judah sent the kid by the hand of his friend the Adullamite,** to receive his pledge from the woman's hand: but **he found her not.** Then he asked the men of that place, saying, **Where is the harlot, that was openly by the way side?** And they said, **There was no harlot in this place.***

Others tell him there is no harlot in this place and she cannot be found.

*Genesis 38:22*And he returned to Judah, and said, **I cannot find her**; and also the men of the place said, that **there was no harlot in this place**.
*23*And Judah said, Let her take it to her, lest we be shamed: behold, **I sent this kid, and thou hast not found her**. *24*And it came to pass **about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom**. And Judah said, Bring her forth, and **let her be burnt**.

Three months later (3 is the symbol of resurrection), Judah discovers that Tamar has produced seed. Judah's reaction is to have her brought forth and burnt. Typically a daughter of a priest is burnt if caught in the act of harlotry because of the sanctity of her relationship to the priest.

*Genesis 38:25*When she was brought forth, she sent to her father in law, saying, **By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff**.

Tamar then identifies who she is pregnant by saying something very similar to what Judah and the brothers said to Jacob about Joseph's bloody cloak, "Discern, I pray thee, whose are these..."

*Genesis 38:26*And Judah acknowledged them, and said, **She hath been more righteous than I**; because that I gave her not to Shelah my son. And he knew her again no more.

Judah then exclaims that this woman he would have burned in great tribulation was more righteous than he and it was because he would not raise up seed for his son by giving her Shelah, his other son.

*Genesis 38:27*And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Now notice that two of Judah's children via a Canaanite woman die. The third child lives after Judah personally raises seed via Tamar.

Yeshua has great compassion and redeems women caught in adultery.

*John 8:4*They say unto him, Master, this **woman was taken in adultery, in the very act**. *5*Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, **He that is without sin among you, let him first cast a stone at her**. *8*And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, **Neither do I condemn thee: go, and sin no more**. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Notice he is talking to men of the Kingdom of Judah. They were conceived in sin, why are they not willing to forgive others? Judah conceived these two in an act of Harlotry that he was willing to kill Tamar over. Maybe this is why David indicates, "In sin did my mother conceive me".

*Psalms 51:1*Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. **5**Behold, I was shapen in iniquity; and in sin did my mother conceive me. *6*Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Maybe this is also why he suggested that those without sin should cast the first stone. They all knew how their family was started and choose to exit the situation rather than press a losing position. Just as Judah was quick to recommend she die, so were his descendants. Judah is learning righteousness and compassion and how to raise seed that will live.

*Matthew 22:23*The same day came to him the Sadducees, which **say that there is no resurrection**, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and **raise up seed unto his brother**. *25*Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. **30**For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? **God is not the God of the dead, but of the living**. And when the multitude heard this, they were astonished at his doctrine. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

This mystery of passing on seed is tied to the resurrection and the state of our flesh and seed in the resurrection.

*Luke 20: Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, Saying, Master, Moses wrote unto us, **If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.** 29 There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said unto them, **The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:** 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him. Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any question at all. And he said unto them, **How say they that Christ is David's son? And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,** 43 Till I make thine enemies thy footstool. 44 **David therefore calleth him Lord, how is he then his son?***

Yeshua is clarifying to the group that there is a connection between raising up seed and the state of the resurrection. He clarifies that YHWH is the God of the living. This astounds the listeners because of its implications. Those in the resurrection do not marry but are equal to the angels. He clarifies the point even further that the Messiah, the Christ is the seed of YHWH. He asks them how is he David's son if even David is calling him LORD. His point is that Yeshua, the Messiah is the seed of YHWH and is not David's seed. YHWH is raising up seed for David to redeem David's seed. Just as Judah had to pass on the seed himself, so did YHWH. The lamb that would be sent later as payment is the Messiah. YHWH, Yeshua is the Kinsman Redeemer.

Notice the common themes between Joseph and Judah and their raising of seed:

- Joseph redeems a woman, Judah wants to kill a woman
- Potifar's wife and Tamar try to play the harlot with them
- Joseph seed is fruitful in land of affliction and Judah's seed is dying in the land of promise
- Joseph in the pit, Yeshua in the tomb while Judah sits nearby
- This is a test to see if Judah will redeem his brother
- Judah needs to go to Egypt for corn/seed
- Jacob loses a son, Judah loses two sons and Joseph bears two sons
- Reunion in 2nd year of famine, after the reunion they are given new clothes and silver (redemption, seed, bread, and meat)
- Sacrifices offered and YHWH speaks to Jacob
- Judah, 2 sons die and 1 lives. His seed is being cut off "seed cut off", 2 millennial days and live on the third
- Miriam and Aaron opposed Moses' (Yeshua's) family entering the Holy land, Miriam is made unclean and has to leave the camp of Israel. 2 of 3 have a dead opinion. YHWH clarifies only Moses (type of Yeshua) understands His will clearly.
- Joseph's sons are designated direct heirs of Jacob
- Tamar (Type of Ephraim-Northern Kingdom in Diaspora or Exile) in disguise to conceive seed, Joseph in disguise of an Egyptian
- Tamar identified as just by having Judah's staff, tree of life, and signet, "pray identify these"-Perhaps Abraham's staff
- Joseph, Judah, and Tamar identified by "pray, these identify"
- Joseph/Judah contrast of women trying to play harlot, one just outside the holy land and one unjust inside the holy land
- Judah is losing seed so long as he tries to produce seed in violation of YHWH's commands
- 3 seeds of Judah: Orthodox, Conservative, Reform=3 opinions on conversion requirements
- Yeshua was criticized for eating and drinking with sinners, publicans, and tax collectors

*Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave their testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. 23 **Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:** When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, **Whom think ye that I am?** I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and **whosoever among you feareth God, to you is the word of this salvation sent.***

YHWH has personally raised up His seed, His flesh for David. YHWH is David's and our Kinsman Redeemer. This is not David's seed standing before them, this is YHWH's seed raised up for David. YHWH promised Abraham at the Binding of Isaac, "to provide himself a lamb".

*Deuteronomy 25:5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: **her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.** And it shall be, that **the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.** 7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, **My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.** 10 And his name shall be called in Israel, The house of him that hath his shoe loosed. When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: 12 **Then thou shalt cut off her hand, thine eye shall not pity her.** Thou shalt not have in thy bag*

*divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. For **all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.***

Refusing to raise seed to your brother is considered an abomination to YHWH. Raising seed is the same as building up your brother's house. Failing to do so is a grievous error. Our flesh cannot produce seed that will live, that is why we need a Kinsman Redeemer to raise seed for us that we might live. We see this beautiful story played out in the lives of David's ancestors, one of which is a daughter of the Moabites. How can this be that a Moabite is in the lineage of David? Doesn't this corrupt the seed of the Messiah? No, because even David could not raise incorruptible seed, for He was conceived in sin via Judah and Tamar. YHWH had to raise seed for Him. We see the same story played out with Boaz serving as the Kinsman Redeemer for Ruth and Naomi. They needed someone to raise up the name of the dead upon his inheritance. Our names are also dead without the redemptive work of Yeshua. That is why we receive a new name in the resurrection, because our inheritance will be life. Notice that Naomi's family was living in Ephraim before and after leaving Israel. Again, Ephraim goes into Diaspora (exile) and is going to return again.

*Ruth 4: Then said Boaz, What day thou buyest the field of the hand of Naomi, **thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.** 6 And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; **a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.** 8 Therefore the kinsman said unto Boaz, Buy it for thee. **So he drew off his shoe.** 9 And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Eliemelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, **have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.** 11 And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, **which two did build the house of Israel:** and do thou worthily in Ephratah, and be famous in Bethlehem: And let **thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.** 13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the **LORD gave her conception, and she bare a son.** 14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee **a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons,** hath born him.*

Notice this raising of seed is again tied to the two houses of Israel, Judah and Ephraim. The seed of this redeemed woman is to be better to her than seven sons. See the next chapter on the feeding of the multitudes and the gathering up of seven basketfuls of remnant.

*Ruth 4: And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a **son born to Naomi;** and they called his name Obed: he is the father of Jesse, the father of David.*

Notice YHWH gave her conception. The seed is of YHWH. He is a restorer of life, better than seven sons.

*Mark 2:21 No man also seweth a piece of **new cloth on an old garment: else the new piece that filled it up taketh away from the old,** and the rent is made worse. And **no man putteth new wine into old bottles: else the new wine doth burst the bottles,** and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.*

But notice you can't put that which is new into that which is old otherwise it will tear and break. That is why we must be born again into Yeshua's flesh, His seed. The very next verses talk about David going into the tabernacle to eat the Shewbread.

*Mark 2:25 And he said unto them, Have ye never read what **David did, when he had need, and was an hungred, he, and they that were with him?** 26 **How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests,** and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.*

Yeshua is the new wine, better than the first that was given at the marriage where he made wine from water. You can't put new wine in old bottles or they will burst. You must put them in a new bottle, uncorrupted flesh. We do this by partaking of the tree of life and the Bread of Life. We are grafted into the flesh of Yeshua. We see both the wine and the bread, the blood and the flesh are necessary for the redemption of our seed.

*John 2:9, When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: **but thou hast kept the good wine until now.** 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.*

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