

PART ONE



ELIYAHU HA NAVI. Much has been written, and many sermons have been preached about the mystical figure of Eliyahu ha Navi (Elijah the Prophet). Interestingly, no one seems to know the truth about this man. His mission is vital to our ministry because the Royal House of Elohim is patterned after the call and mandate of Eliyahu; therefore, it is encumbering upon us to reveal the truth. Some of what we are going to say will challenge your views about the Messiah and the End Times; if you persevere, you will understand the Plan of YHWH that must be completed through Elijah and him alone. You will also learn much about the character of this man, which has baffled many Bible expositors. I will start with this quote from the introduction to our book, *The Breach Maker*, to lay the foundation. We begin with this scripture; "12 I will surely assemble, O Yaakov, all of you; I will surely gather the remnant of Yisrael; I will put them together as the sheep of Bozrah (means sheepfold or enclosure), as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. 13. **The breach-breaker (poretz) shall come up before them: they shall break out, and will pass through the gate, and go out by it: and their Melech shall pass before them, and YHWH at their head**" Micha (Mikah) 2:12-13. This passage describes a scene of a shepherd penning up his sheep for the night. The shepherd builds a makeshift fence of rocks around the sheep to secure his fold. In the morning, when the sheep spot the shepherd, the sheep are eager to get out but are unable to breach the fence until the shepherd makes a pathway in the fence. Literally, in Hebrew, the one who breaches is called the "breach-maker" or *poretz* in Ivrit. This is none other than the mystical figure of Eliyahu haNavi (Elijah the Prophet), whose return is anticipated in every Jewish home on the Shabbat and on the Jewish High Holidays. It is Eliyahu's ominous task to make a breach in the rock fence, and it is he who goes through first. He opens the way and then leads the sheep to green pastures. He is the King mentioned in verse 13: "*and their Melech shall pass before them, and YHWH at their head.*" It is YHWH who is at their head as He was during the Exodus. Yeshua alluded to this verse in Mattityahu (Matthew) 11:12, but the way it is translated in NKJ Version does not reveal the fulness of what he was saying: "*And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.*" In our Restored Version, this is how it should have been translated: "*And from the days of Yochanan the immerser until now, **the Kingdom of YHWH is fenced in and the forceful are breaking out.***" We must understand what this fence was. Avi Ben Mordechai (Galatians a Torah-based commentary, pp. 65-66) explains the origin of this fence as follows; "By adding numerous commandments to the already established written Law of Moses, and then requiring all Israel to obey the enactments, the scribes, and Pharisees had essentially declared to all Israel that they were simply upholding an authoritative second-revelation torah given to Moses. In this, the Pharisees successfully maneuvered themselves into a position to judge Israel (Matthew 23:2), based on Deuteronomy 17:8-12. They called the product of their decrees, a "fence" "s'yag") around the Torah. Judaism's Pirke Avot (Chapters of the Fathers) puts it in these words: "Moses received the Torah at Sinai and transmitted it to Joshua, Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Keneset Hagedolah (the Great Synagogue). The latter used to say three things: Be patient in justice, rear many disciples, and make a fence (s'yag) around the Torah." Mishnah, Pirke Avot 1:1 B... In the Mishnah (which means repetition or a verbal teaching by repeated recitation; also, traditional law), Avot ("fathers") section 3:13, Rabbi Akiva is known to have said that, "Tradition (mesorah, a handed-down teaching), is a fence (s'yag) to the Torah." The above is called the Oral Torah. In Antiquities Book 13.10.6, Flavius Josephus, a Jewish historian from around the time of Yeshua, referred to these enactments, "What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the Law of Moses; and for that reason, it is that the

PART TWO



Sadducees reject them and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers." Notice that the Kingdom of YHWH in Mattityahu (Matthew) 11:12 is metaphorically called the Torah. Interestingly, Tehillim (Psalm) 119:126 prophesied the destruction of this fence, "*It is time for YHWH to act, for they have suspended (broken, or voided) Your Torah.*" We see the fulfillment of this in these passages from the Brit Chadashah (Renewed Covenant) where Yeshua condemned the Scribes and Pharisee for building this fence around the Torah (Mattityahu (Matthew) 15:1-14, Marqus (Mark) 7:8-13, Luka (Luke) 12:1). In all nations YHWH's children are breaking out of the strongholds, bonds, and chains that have imprisoned them for Centuries and embracing Yisra'el and the Torah. Eliyahu is considered in Jewish law to be the forerunner of the arrival of the Messiah and the strongest defender of the Torah of Moshe, and he shall free the people. Indeed, this is what the prophecy states; "**3 Behold, I will send My messenger, and he shall prepare the derech before Me: and the Master, whom you seek, shall suddenly come to His Hekal, even the messenger of the brit, whom you delight in: see, He shall come, says YHWH tzevaoth. 2 But who may endure the day of His coming? And who shall stand when He appears? For He is like a refiner's fire, and like launderers' soap: 3 And He shall sit as a refiner and purifier of silver: and He shall purify the children of Lewi, and purge them as gold and silver, that they may offer to YHWH an offering in tzedakah. 1 For, see, the day comes, that shall burn as an oven; and all the proud, yes, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, says YHWH tzevaoth, that it shall leave them neither root nor branch. 2 But to you that fear My Name shall the Sun of Tzedakah rise with healing in His four-cornered tzitzit; and you shall go forth, and grow up as calves of the stall. 3 And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, says YHWH tzevaoth. 4 Remember the Torah of Moshe My eved, which I commanded to him in Horev for kol Yisrael, with the chukim and mishpatim. 5 Behold, I will send you Eliyahu ha navi before the coming of the great and dreadful Yom YHWH: 6 And he shall turn the lev (heart) of the ahvot (fathers) to the children, and the lev of the children to their ahvot, lest I come and smite the Earth with a curse through utter destruction.**" Malachi (Malaki) 3:1-3; 4:1-6. Messiah Yeshua identified Yochanan the Matbeel (John the Baptist) as the *poretz* of his first coming (Mattityahu (Matthew) 17:10-13). Both the Old and the Renewed Covenants are in agreement that Eliyahu must return before the second appearance of the Set-Apart One (Malachi (Malaki) 3:1; Marqus (Mark) 9:12). Eliyahu is once again poised to be the *portez* that will prepare the pathway, but he will not be alone in this mission. Many in the Jewish and Messianic communities today are actively preaching a return to Yisra'el and the Torah of Moshe. Every voice that lends its weight to this mission is fulfilling the task of Eliyahu and accelerating the return of Mashiach Yeshua. Thus, Eliyahu will appear in the final stage of history to unify and bring to a conclusion the labors of the Sons of YHWH past, present, and future. During the first appearance of Eliyahu as Yochanan haMatbeel (in the person of John the Baptist), Yisra'el was merely a nation of a few hundred million people scattered throughout the Parthian, Roman, and Greco Empires. Today, the promise of multiplicity given to the Patriarch Avraham (Abraham) has been fulfilled, and Yisra'el has become the *melogoyim* - the fullness of the Gentiles. It is no longer possible to count Avraham's descendants or identify where they have settled. DNA proliferation and research place the number in the billions, and they continue to expand at an exponential rate. There are descendants of Avraham in every creed, religion, race, nation, Island, and continent, and a phenomenon has occurred! The sons and daughters are waking up to their identity as Yisra'el, and increasingly, more and more are becoming connected. The World Wide Web and Media now boast of holding the attention of the majority of Earth's citizens.

PART THREE



Minds and hearts are now electronically linked together like never before. From every corner, place, and abode on the planet, the descendants of Avraham are linking themselves to the voice and conscience of Eliyahu that resonates through the vast desert of cyberspace that no man can call his own. In this desert, there is a distinct voice that is crying in the wilderness, saying, "kol shepareinu iban, Nachamu Nachamu Yisra'el" - **"The voice of one crying in the wilderness. Comfort, Comfort my people Yisra'el."** Multitudes upon multitudes are listening to this voice and are responding from their hearts. Thus, it is imperative we know who this man is and understand his place in history. We must begin with what is known in Jewish Yisra'el about this man. I take this part from Rabbi Daniel Matt, the esteemed translator of the Zohar. I quote from his web talk on the prophet; this is a summary of the main points. "Elijah is one who offers enlightenment; he conveys new learning. He is the embodiment of the Ruach HaKodesh. He is a religious zealot; he fights idolatry and establishes the people's connection to Elohim. He fought and killed the prophet Baal (450) but did not kill the prophets of Asherah (400). He later transforms from a zealot and reaches his Tikun as a compassionate man interested in the Tikun of his people - the repair of society, the mending and repair of his people, paving the way for redemption. Nothing is known of Elijah's birth, youth, and family; he suddenly appears in the middle of the book of First Book Kings out of nowhere and confronts King Ahab, a worshipper of Baal and Asherah, the god of fertility. Elijah's name in Hebrew is Eliyahu, which means my Elohim is YHWH. Eliyahu is unmarried and does not seem to have a family. He is somewhat of an enigma. He is a loner, off on the move, and you cannot pin him down. He is associated with the most sacred of Jewish events - the conclusion of the Sabbath, the Passover Seder, and the circumcision. He is the most beloved and popular figure of Jewish folk law. Eliyahu challenged the people to stop worshipping both YHWH and Baal. He told them to choose. He said they are like a bird hopping between the two branches. He sets up a contest between the two. Elijah said at the end that YHWH caused the people to sin. "It is you who turned their heart backward" Melechim Alef (First Kings) 18:37. After this, he walks to Mount Sinai for 40 days and 40 nights. The Midrash says that when YHWH said to Elijah I have anointed Elisha in your place. Midrash: the word in your place indicates: "I do not want to be your prophesying." It means he was being replaced, essentially fired as a prophet. Elijah and Moses are similar; they both flee to Mount Sinai. At Mount Sinai, he has a revelation like Moses. The small still voice Eliyahu heard in Hebrew says, "Kol di mama katah," which is commonly translated as the small still voice, but in Hebrew, it is more correctly translated as the sound of sheer stillness (Melechim Alef (First Kings) 19). That is the revelation of Elohim; He is not in the wind, earthquake, and fire but in silence. He is in stillness. This is the opposite of Elijah, who is a fiery zealot. So Elohim teaches him a lesson about Himself. Elohim is found in moments of silence. Elijah learns to cultivate gentleness. Eliyahu is identified with John the Baptist in the Christian tradition and the green man (El Hiddar) in the Muslim tradition. He is a shapeshifter, and he pops up everywhere in other traditions. He is similar to the Hindu tradition of Barbagee – a man who appears and disappears and who lives for 1000s of years. He has the ability to take on a form for a particular situation or dilemma. He is a Master Shapeshifter. Elijah is a conduit between the divine and the mortal. The virtuoso of the in-between. He helps people awaken or discover. Eliyahu is a super Rabbi (a rabbinic sage) who is a member of a special academy. He has a membership in the Yeshivah Shamala. This an academy where Elohim teaches the souls of the righteous who have departed this life. He can report on Earth what is being discussed above in the Heavenly Yeshivah. He is in between the human realm and the divine realm. He is in between an angel and a human being. The Talmud says Elijah can appear anywhere on Earth at any time. It is said he crosses the entire globe in four glides. The four wind strokes. He can

PART FOUR



turn into any form or shape; he is a shapeshifter, he is something of a trickster, and he is unconventional, and he shocks the rabbis. He shows the rabbis the simplest person in the World might be the holiest person in the World. He ends all of the religious conventions. He saves individuals and entire communities from persecution. Eliyahu is associated with the Kabbalah. There are more stories of Elijah in Jewish Folk law than Moses and other prophets. He is seen in Kabbalah as a spiritual guide, the one who guides the mystics and gives new revelation. Elijah precedes all the prophets, but unlike all the other prophets, he does not write down prophecies but instead lives them. He does not write anything but always confronts and saves people. He cast his mantle over Elisha. Elijah can be a trickster because he has this quality of being unexpected and does not seem to fit into the known categories. He has an erotic quality. There is a story of Rabbi Mayer in the Talmud where Elijah saves him from the Roman guards by posing himself as a prostitute who embraced Rabbi Mayer. Rabbi Mayer had rescued his sister-in-law from the Roman brothel and was a condemned man. Elijah can do what is disreputable to save someone. Elijah is often seen as an angel. He is angelic but has a human personality. The mystics often attribute and justify their teachings to Elijah, saying that Elijah taught me. He is the guarantor of Hebrew tradition, the one who brings in the new. He has the thrill of conveying good news and is the ultimate one who will announce the coming of the Messiah. In the Hebrew Talmud, Ahia of Shilo is said to be Elijah's teacher and Baal Shem Tov's teacher. In the Hindu tradition, there is an idea of a chariot of fire that takes you to heaven. Elijah helps us to escape the constrictions of life. According to Rabbinic tradition, Eliyahu will bring Yisra'el back to YHWH and the Torah. When Eliyahu returns, he will clarify halakhic doubts, explain problematic verses in the Scriptures, and harmonize rabbinic disputes, thereby restoring peace to Yisra'el. Rabbi Shimon says Elijah will come to harmonize disputes. Eliyahu knows facts that are hidden from people. He will reveal the truth of the matter and will solve all matters of the Torah." End of session. Rabbi Daniel beautifully captures the character and ministry of Eliyahu, but he does not reveal who he is; in fact, the Jews do not know. To answer that question, we turn to the Torah, where his coming and mission is explained. In this passage, traditionally considered a prophecy about the Messiah, Bilam reveals that a King shall arise of Yisra'el whose purpose is to destroy the enemies of Yisra'el. *"16 He has said, who heard the words of Elohim, and knew the da'at (knowledge) of the Most High, who saw the vision of the Almighty, falling into a trance, but having his eyes open: 17 I shall see Him, but not now: I shall see Him, but not near: there shall come a Cochav (Star) out of Yaakov, and a Scepter shall rise out of Yisrael, and shall smite the corners of Moav, and destroy all the children of Sheth. 18 And Edom shall be a possession, Seir also shall be a possession, even his enemies; and Yisrael shall do valiantly. 19 Out of Yaakov shall He come that shall have dominion, and shall destroy the remains of the city."* Bamidbar (Numbers) 24:16-19. This prophecy does not relate to Yeshua because he did not smite the children of Moav or destroy the children of Sheth. A star means a King, and the scepter, meaning a Rod of authority shall arise out of Jacob, the lost tribes of Yisra'el. This is Eliyahu, who must do the "difficult work" to destroy the wicked and free the people of YHWH. The Dead Sea Scrolls (DSS) in the parchment of Prayers and Thanksgiving column 10-19 has this quote as part of their community prayer. The Essenes, the writers of the DSS, expected a man of the anointing of Eliyahu who, together with Micheal the Arch Angel, will battle the children of darkness who are called Kittiyim in the same anointing and power as Moses. At the end of the battle, the location shifts from the wilderness of the peoples to the wilderness of Yerushalem (wedding supper), where there will be much jubilation and wedding-like joy (Hosea (Hosea) 2:14-23). All twelve tribes are to be reunited under the banner of the Messiah. In our release, *The Messiahs, Who Are They?* We explain more about the origin and mission of Eliyahu ha Navi.