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The Restoration of the Testimony of Yeshua

Instructions on the Holy vs. Profane (Deliverance from Dead Flesh)

Key Points:

- The underlying themes from Leviticus and Ezekiel of holiness versus the profane is compared and contrasted with contact with dead flesh versus being cleansed from contact with dead flesh
- Yeshua became unclean by contact so that He might bring the Ruach Hakdoesh back to life. This is what Moses as High Priest on the Mountain (Yeshua in the heavenly sanctuary) was doing for Aaron the High Priest and his seed (Ruach Hakodesh and her garments) in the earthly sanctuary
- Proper covering (garments) is the restoration of our intended state. Adam and Eve only became naked when they sinned. They lost their clean garments. Yeshua came to give us a proper covering or image. He is cleansing the garments of the Ruach Hakodesh
- Moses was described as the meekest man on the face of the earth, which portrays Yeshua's willingness to humble Himself for the Ruach Hakodesh's redemption
- Aaron is most associated with "peace" or "shalom", just as the Ruach Hakodesh is associated with Shalom
- Friday evening before sunset before the beginning of the seventh day Shabbat, we welcome the Ruach Hakodesh into our home when we welcome the Shabbat (Sabbath), and we greet one another with "Shabbat Shalom" during the Shabbat. The woman of the house takes center stage on Shabbat because she is a picture of the Ruach Hakodesh joining the family upon the seventh day. This is why YHWH commands that we keep it holy and rest during that day of the week
- John is prophetic of the Ruach Hakodesh bearing witness of the true light, Yeshua. This is also our testimony. Both lights become one in Shabbat
- This virtuous woman is the Ruach Hakodesh. We welcome her every Shabbat and welcome her back into the Garden of Eden so that she may finally rest
- It is on the seventh day that we see watering begin and the growth of all flesh and all without work
- When Adam and Eve sinned all things are cursed to come by work. The Shabbat of the Garden of Eden had been broken
- The Shabbat is a promise of release and cleansing for the Ruach Hakodesh where she can become one with YHWH once again. That is why we welcome the Ruach Hakodesh every Shabbat and why the woman of the family takes center stage on this day
- Perhaps this is also indicative of why circumcision can occur only after the seventh day. Notice the connection of the circumcision and the "bloody husband", which is a picture of Yeshua. It is only after the circumcision of Moses' son that Aaron (the Ruach Hakodesh) comes to the mountain and "kisses" Moses (prophetic of Yeshua the Messiah). They join in one for the redemption of Israel from Egypt
- Yeshua will not corrupt YHWH's seed or image. He is redeeming us and giving us His seed and Image. That is how YHWH sanctifies us and makes our garments clean. The Bread of Heaven cleanses us and those who offer the Bread of YHWH must remain clean or we profane the Bread of YHWH
- Again the profane must be separated from the Holy name. This is what happened once Adam and Eve sinned in the Garden of Eden and were subsequently exiled from the presence of YHWH. Their Ruach needs clean garments restored and made holy.
- The role of John the Baptist is to teach Teshuva (Repentance-Return to the Torah) in preparation for the coming of the Kingdom of YHWH, preparing the way of YHWH and making His paths straight
- Notice this anointing of the mantle of Elijah happens suddenly. The mantle of the Elijah is the Ruach Hakodesh crying out in the wilderness for Israel to return to the Torah

Now let's take a look at the original instructions on holiness given in the book of Leviticus. The instructions for holiness are remarkably very similar to what we saw in Ezekiel's temple and in Elijah's ministry. They focus upon holiness of the sacrifice, the priest, the sanctuary, the people, and the name of YHWH. And the underlying theme of holiness versus the profane is compared and contrasted with contact with dead flesh versus being cleansed from contact with dead flesh. All of this is relevant to the Renewed Covenant as it is our earnest hope to be redeemed from dead flesh.

Leviticus 21: 1And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

Priests cannot become defiled by touching dead flesh as they represent the ultimate reconciliation to YHWH, living and healthy flesh not subject to death.

Leviticus 21: 2But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother. : 3And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

This is what Yeshua did for the Ruach Hakodesh. Yeshua became unclean by contact so that He might bring her back to life. This is what Moses as High Priest on the Mountain (Yeshua in the heavenly sanctuary) was doing for Aaron the High Priest and his seed (Ruach Hakodesh and her garments) in the earthly sanctuary. We saw this clearly explained in the prior chapter regarding the book of Hebrews and the better ministry inherited by Yeshua. He may become defiled in order to care for a close dead family member. Yeshua became defiled so that he may care for us, who are dead in our sins, washing them away so that we may enter the sanctuary. This is allowed to help his sister, but not in order to profane himself.

Leviticus 21: 4But he shall not defile himself, being a chief man among his people, to profane himself. 5They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

Proper covering (garments) is the restoration of our intended state. Adam and Eve only became naked when they sinned. They lost their clean garments. Yeshua came to give us a proper covering or image. He is cleansing the garments of the Ruach Hakodesh.

We also need to keep in mind that Moses was described as the meekest man on the face of the earth, which portrays Yeshua's willingness to humble Himself for the Ruach Hakodesh's redemption.

Numbers 12: 2And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it. 3(Now the man Moses was very meek, above all the men which were upon the face of the earth.) 4And 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.

Phillipians 2: 7But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9Wherefore God also hath highly exalted him, and given him a name which is above every name:

And Aaron is most associated with "peace" or "shalom", just as the Ruach Hakodesh is associated with Shalom.

Malachi 2: 4And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. 5My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. 6The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. 7For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts. 8But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

In fact every Friday evening before sunset before the beginning of the seventh day Shabbat, we welcome the Ruach Hakodesh into our home when we welcome the Shabbat (Sabbath), and we greet one another with "Shabbat Shalom" during the Shabbat. The woman of the house takes center stage on Shabbat because she is a picture of the Ruach Hakodesh joining the family upon the seventh day. This is why YHWH commands that we keep it holy and rest during that day of the week.

Judaism 101:

Shabbat Evening Home Ritual

Setting the Table

The sabbath table should be set with at least two candles (representing the dual commandments to remember and observe the sabbath), a glass of wine, and at least two loaves of challah (representing the dual portion of manna that God provided for the Israelites in preparation for Shabbat in the desert). The challah loaves should be whole, and should be covered with a bread cover, towel or napkin.

Lighting Candles

Candles should be lit no later than 18 minutes before sundown. For the precise time when Shabbat begins in your area, consult the list of candle lighting times provided by the Orthodox Union or any Jewish calendar.

At least two candles should be lit, representing the dual commandments to remember and to keep the sabbath. The candles are lit by the woman of the household. After lighting, she waves her hands over the candles, welcoming in the sabbath. Then she covers her eyes, so as not to see the candles before reciting the blessing, and recites the blessing below. The hands are then removed from the eyes, and she looks at the candles, completing the mitzvah of lighting the candles.

Kiddush

Kiddush is recited while holding a cup of wine or other liquid, no less than 3.3 ounces. If wine or grape juice is not used, you should substitute shehakol nih'yeh bid'varo (by whose will all things come to be) for borei p'ri hagafen (who creates the fruit of the vine).

Washing Hands

After Kiddush and before the meal, each person in the household should wash hands by filling a cup with water and pouring it over the top and bottom of the right hand and then the left hand. Before wiping the hands dry on a towel..

Ha-Motzi

Immediately after washing hands and before eating, the head of the household should remove the cover from the two challah loaves, lifting them while reciting the following blessing. The challah is then ripped into pieces or sliced and passed around the table, so that each person may have a piece. The family meal may then begin.

As you can see the traditions of the Shabbat have elements of all that is necessary for the redemption of the woman, the Ruach Hakodesh. You have the blood of the bloody husband, Yeshua. You have the Ha-Motzi, the Bread of Heaven, Yeshua (take note of how they are lifted up (ascend) and is ripped in pieces). You have the washing of the flesh. You have the lighting of the candles, one for Yeshua, the Light of the World, and one for the Ruach Hakodesh, the witness of that light.

John 1: *1In the beginning was the Word, and the Word was with God, and the Word was God. 2The same was in the beginning with God. 3All things were made by him; and without him was not any thing made that was made. 4In him was life; and the life was the light of men. 5And the light shineth in darkness; and the darkness comprehended it not. 6There was a man sent from God, whose name was John. 7The same came for a witness, to bear witness of the Light, that all men through him might believe. 8He was not that Light, but was sent to bear witness of that Light. 9That was the true Light, which lighteth every man that cometh into the world. 10He was in the world, and the world was made by him, and the world knew him not. 11He came unto his own, and his own received him not. 12But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

John is prophetic of the Ruach Hakodesh bearing witness of the true light, Yeshua. This is also our testimony. Both lights become one in Shabbat.

Quick study on the Light of YHWH:

- Job 18:18, *He shall be driven from light into darkness, and chased out of the world.*
- Psalm 77:18, *The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.*
- Psalm 97:4, *His lightnings enlightened the world: the earth saw, and trembled.*
- Matthew 5:14, *Ye are the light of the world. A city that is set on an hill cannot be hid.*
- Luke 16:8, *And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.*
- John 1:9, *That was the true Light, which lighteth every man that cometh into the world.*
- John 3:19, *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*
- John 8:12, *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.*
- John 9:5, *As long as I am in the world, I am the light of the world.*
- John 11:9, *Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.*
- John 12:46, *I am come a light into the world, that whosoever believeth on me should not abide in darkness.*
- 2 Corinthians 4:4, *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*
- Philippians 2:15, *That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;*

As we can see from above, Yeshua is the light that brings the redemption of those who are lost in the dark.

So why then do the women light the Shabbat candles?

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Question: *Why/How do Jewish Women Light Shabbat Candles?*

It is a mitzvah (commandment from God) for Jewish men and women to light Sabbath candles on Friday night. Since the wife generally has more influence over the spirit of the home, she was given the privilege of lighting the Shabbat candles. If a man lives alone, then he should light the candles.

Answer: *It is a mitzvah (commandment from God) for Jews to light candles to usher in the Sabbath day of rest.*

Why Do Jewish Women Light Sabbath Candles on Friday Night?

According to Rashi (Talmud, Shabbat 31b), women are obligated to light Shabbat candles because women were responsible for dimming the world's light (Eve was tempted by the snake) and now they must bring light back into the world. Others say women are obligated simply because they are more associated with the home. The explanation I like best is that the naturally spiritual nature of women best qualifies them to be responsible for bringing the spirit of Shabbat into the home.

How Many Candles Should Be Lit on Friday Night?

The most common custom is to light two candles for the two important Biblical references to Shabbat: "Remember the Sabbath" (Exodus 20:8) and "Observe the Sabbath" (Deuteronomy 5:12). However, many people light an additional candle for each child in the family, and others light seven candles for each day of the week or for

the Temple's seven-branched menorah.

How Should Sabbath Candles Be Lit?

After lighting the candles, the woman covers her eyes with her hands and recites the following blessing:

"Barukh atah Adonai Eloheinu, melekh ha'olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat"

(Blessed are You, Lord our God, King of the universe, Who has made us holy through His commandments and commanded us to kindle the Sabbath light).

After the blessing, some women add a silent prayer for the family.

Only after the blessing is recited, the woman uncovers her eyes and looks at the light. By covering her eyes, the woman can focus more fully on the blessing and can postpone the enjoyment of the fruits of the blessing (seeing the light) until after the blessing is recited.

Question: *What is the Eshet Chayil (A Woman of Valor) hymn?*

Answer: *A Woman of Valor, called Eshet Chayil in Hebrew, is a hymn which is customarily recited on Friday evenings, after returning from synagogue and singing "Shalom Aleichem" and before sitting down to the Shabbat evening meal.*

Eshet Chayil is a twenty-two verse poem with which King Solomon concludes the book of Proverbs (Proverbs 31). The poem has an acrostic arrangement in which the verses begin with the letters of the Hebrew alphabet in regular order. The poem describes the woman of valor as one who are energetic, righteous, and capable.

According to Aggadic Midrashim (interpretation of the non-legal portions of the Hebrew Bible), the poem was originally composed by Abraham as a eulogy for his wife Sarah.

According to Jewish mysticism, Kabbalah, the poem is a reference to the Shabbat Queen, the spiritual soul-mate of the Jewish nation.

According to commentators, the poem is allegorical. A Woman of Valor has been interpreted as a reference to the Shechinah (Divine presence), the Shabbat, the Torah, wisdom, and the soul. Using Jewish women as the vehicle through which to describe these spiritual manifestations is a tribute to her.

It has become a Jewish custom for men to recite this hymn at the end of the week, and thus to think about and be thankful for all his wife has done for him and their family throughout the past week.

Eshet chayil mi yimtza v'rachok mip'ninim michrah

An accomplished woman, who can find? Her value is far beyond pearls.

Batach bah lev ba'lah v'shalal lo yechar

Her husband's heart relies on her and he shall lack no fortune.

G'malathu tov v'lo ra kol y'mei chayeiha

She does him good and not evil, all the days of her life.

Darshah tzemer ufishitim vata'as b'chefetz kapeiha

She seeks wool and flax, and works with her hands willingly.

Haitah ko'oniyot socher mimerchak tavi lachmah

She is like the merchant ships, she brings her bread from afar.

Vatakom b'od lailah vatiten teref l'vetah v'chok l'na'aroteiha

She arises while it is still night, and gives food to her household and a portion to her maidservants.

Zam'mah sadeh vatikachehu mip'ri chapeiha nat'ah karem

She plans for a field, and buys it. With the fruit of her hands she plants a vineyard.

Chagrah v'oz motneiha vat'amet zro'oteiha

She girds her loins in strength, and makes her arms strong.

Ta'amah ki tov sachrah lo yichbeh balailah nerah

She knows that her merchandise is good. Her candle does not go out at night.

Yadeha shilchah vakishor v'chapeiha tamchu felech

She sets her hands to the distaff, and holds the spindle in her hands.

Kapah parsah le'ani v'yadeiha shil'chah la'evyon
She extends her hands to the poor, and reaches out her hand to the needy.

Lo tira l'vetah mishaleg ki chol betah lavush shanim
She fears not for her household because of snow, because her whole household is warmly dressed.

Marvadim astah lah shesh v'argaman l'vushah
She makes covers for herself, her clothing is fine linen and purple.

Noda bash'arim ba'lah b'shivto im ziknei aretz
Her husband is known at the gates, when he sits among the elders of the land.

Sadin astah vatimkor vachagor natnah lak'na'ani
She makes a cloak and sells it, and she delivers aprons to the merchant.

Oz v'hadar l'vushah vatischak l'yom acharon
Strength and honor are her clothing, she smiles at the future.

Piha patchah v'chochma v'torat chesed al l'shonah
She opens her mouth in wisdom, and the lesson of kindness is on her tongue.

Tzofi'ah halichot betah v'lechem atzlut lo tochel
She watches over the ways of her household, and does not eat the bread of idleness.

Kamu vaneha vay'ash'ruha ba'lah vay'hal'lah
Her children rise and praise her, her husband lauds her.

Rabot banot asu chayil v'at alit al kulanah
Many women have done worthily, but you surpass them all.

Sheker hachen v'hevel hayofi ishah yir'at Hashem hi tit'halal
Charm is deceptive and beauty is vain, but a woman who fears God shall be praised.

T'nu lah mip'ri yadeiha vihal'luha vash'anim ma'aseha
Give her of the fruit of her hands, and let her works praise her in the gates.

This virtuous woman is the Ruach Hakodesh. We welcome her every Shabbat and welcome her back into the Garden of Eden so that she may finally rest. The Shabbat day is a blessing for the Ruach Hakodesh. Take note of how Genesis depicts YHWH resting on the seventh day from all His labors. "...In that day His name shall be one..."

Genesis 1: 1Thus the heavens and the earth were finished, and all the host of them. 2And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Notice YHWH rests from His labors on Shabbat and it just so happens that the curse upon Adam and Eve for sinning is the need to work. This should give us some insight into their oneness with YHWH. The Ruach Hakodesh was one with Him in these endeavors. It is on the seventh day that we see watering begin and the growth of all flesh and all without work. This changes when Adam and Eve sin. When they sinned the Ruach Hakodesh that was upon Adam and Eve also became exiled with them and subject to the curse.

Genesis 3: 16Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. 20And Adam called his wife's name Eve; because she was the mother of all living. 21Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Now all things are cursed to come by work. The Shabbat of the Garden of Eden had been broken. It will be restored again upon the 7th day when the diseased are made whole. The diseased flesh is that of the Ruach Hakodesh upon Adam and Eve and their seed. The Shabbat is a promise of release and cleansing for the Ruach Hakodesh where she can become one with YHWH once again. That is why we welcome the Ruach Hakodesh every Shabbat and why the woman of the family takes center stage on this day. She is a picture of the Ruach Hakodesh (The virtuous woman who labors for her family) coming home to rest. Notice Leviticus where diseases are identified and then cleansed always on the 7th day. Yeshua brings this cleansing and healing. Perhaps two candles are lit on Shabbat picturing the two great flames

and their joining on Shabbat, Yeshua the Messiah and the Ruach Hakodesh.

Perhaps this is also indicative of why circumcision can occur only after the seventh day. Notice the connection of the circumcision and the "bloody husband", which is a picture of Yeshua. It is only after the circumcision of Moses' son that Aaron (the Ruach Hakodesh) comes to the mountain and "kisses" Moses (prophetic of Yeshua the Messiah). They join in one for the redemption of Israel from Egypt.

Exodus 4: 24And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. 25Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. 26So he let him go: then she said, A bloody husband thou art, because of the circumcision. 27And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. 28And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him. 29And Moses and Aaron went and gathered together all the elders of the children of Israel: 30And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. 31And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

So it is after the work of the bloody husband that the Ruach Hakodesh and the Messiah can meet in the mountain and kiss (become one). Afterwards they go out together and gather the elders of Israel and the people believe and worship.

We cannot also help but see how YHWH establishes their roles.

Exodus 4: 10And Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. 11And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. 13And he said, O my LORD, send, I pray thee, by the hand of him whom thou wilt send. 14And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 15And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 16And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. 17And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

So here we see that both Moses and Yeshua only speak what they see the Father do.

John 8: 27They understood not that he spake to them of the Father. 28Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

John 12: 48He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

John 14: 9Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? 10Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

So clearly Yeshua also only speaks what the Father teaches Him, just as Moses did. So if that is the case there must also be a lot of scripture about the eloquence of the Ruach Hakodesh.

Acts 2: 3And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Ephesians 6: 18Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Colossians 4: 2Continue in prayer, and watch in the same with thanksgiving; 3Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: 4That I may make it manifest, as I ought to speak. 5Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Just as YHWH stated that Aaron was eloquent, so also is the Ruach Hakodesh.

Romans 8: 25But if we hope for that we see not, then do we with patience wait for it. 26Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Just as Aaron did not speak of himself, neither will the Ruach Hakodesh, just as Moses told Aaron what to say.

John 16: 13Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall

he speak: and he will shew you things to come. **14**He shall glorify me: for he shall receive of mine, and shall shew it unto you. **15**All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

So once again we see Moses fulfilling the role of Yeshua the Messiah, the bloody husband, and the Ruach Hakodesh as the eloquent wife who speaks on Yeshua's behalf. This is a holy relationship, one that is causing the cleansing of many on the 7th day. Yeshua is the Bread of YHWH who is redeeming the wayward wife.

*Leviticus 21: 6*They shall be holy unto their God, and not **profane the name of their God:** for the offerings of the LORD made by fire, and **the bread of their God, they do offer:** therefore they shall be holy.

After describing all the ways that one can profane YHWH's name, our relationships and seed, God shows other things that must never be profaned. Notice the connection to Ezekiel 44 and the offering of the Bread of their Adonai. Yeshua is always the central point of the sanctuary in every respect since it is only through Him that we can be redeemed.

*Leviticus 21: 7*They shall not take **a wife that is a whore, or profane;** neither shall they take a woman put away from her husband: for he is holy unto his God.

This is prophetic of what would occur to the Ruach Hakodesh that was upon Adam and Eve. Their act in the Garden was akin to Israel's act as Moses was receiving the image of YHWH on the mountain. They were fornicating down in the valley with an idol while waiting for Moses to return. Adam and Eve were mixing their seed with forbidden fruit while YHWH was not present with them at that moment. These wayward acts made them whorish and profane. This resulted in their banishment from YHWH and the need for their ultimate reconciliation. This happens only through the offering of the Bread of YHWH, Yeshua.

*Leviticus 21: 8*Thou shalt sanctify him therefore; for **he offereth the bread of thy God: he shall be holy unto thee:** for I the LORD, which sanctify you, am holy.

The principal job of the priest is to offer the Bread of YHWH, Yeshua. This Bread of Heaven makes us Holy and not profane. He brings life and deliverance from death. The Bread of YHWH is the flesh and blood of Yeshua. YHWH is showing Israel how to become clean again after they have left the precepts of the Torah and wish to return (repent) do "Teshuva" to the covenant of YHWH.

*Leviticus 21: 9*And the daughter of any priest, if **she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.**

The core issue is the redemption of a woman (adulterous and torahless Israel who is the daughter of a priest (Abraham), who profanes her father by failing to follow Torah and decides to have illicit relationships with pagan idols). Yeshua's own admonition to Judah at His first coming is that if the people were the children of Abraham they would actually follow in his footsteps.

*John 8: 31*Then said Jesus to those Jews which believed on him, *If ye continue in my word, then are ye my disciples indeed;* *32*And ye shall know the truth, and the truth shall make you free. *33*They answered him, *We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?* *34*Jesus answered them, *Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35*And the servant abideth not in the house for ever: but the Son abideth ever. *36*If the Son therefore shall make you free, ye shall be free indeed. *37*I know that ye are Abraham's seed; **but ye seek to kill me, because my word hath no place in you.** *38*I speak that which I have seen with my Father: and ye do that which ye have seen with your father. *39*They answered and said unto him, *Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.*

The ultimate view of this verse in Leviticus is that the Ruach Hakodesh upon Adam and Eve became profane through their acts and she is purified with fire. That is why John the Baptist was promising them that they would be mikva'd with fire when Yeshua the Messiah arrives.

*Matthew 3: 10*And now also the axe is laid unto the root of the trees: therefore **every tree which bringeth not forth good fruit is hewn down, and cast into the fire.** *11* Indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire:** *12*Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but **he will burn up the chaff with unquenchable fire.** *13*Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

This baptism of fire should be our hope and not a fear. Just as Moses and Elijah step into the pillar of the cloud, the Shekinah Glory, we will also. This is the ultimate cleansing. All dross (YHWH is purifying us as one purifies gold) will fade away within that union of life.

Israel clearly did not have the Torah within their hearts, following it and exhibiting the fruit of a converted life. If they had they would not be seeking to kill the original Messenger of the Covenant, Yeshua. The seed/image of the Kingdom of YHWH found no good ground within their hearts to produce the fruit of the Kingdom. Instead they sought death. They thought they were automatically in the covenant because they were the physical seed of Abraham, but they did not understand that it is important to be of the spiritual seed of Abraham, not necessarily the physical. After all wasn't Esau also of the seed of Abraham via Isaac? And Esau did not display the love for the Torah as did Jacob.

Also recall to mind Judah and Tamar, who was thought to have played the harlot, but was actually fulfilling YHWH's will. Tamar was the daughter of Shem, the Melchizedek that Abraham gave tithes to. Tamar was the daughter of a High Priest of YHWH and because Judah thought she had played the harlot she deserved to be killed by fire.

*Genesis 38: 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.**

This harlotry is often figuratively used for those who leave the covenant of YHWH and follow after false gods or graven images. It is Aaron and his sons that picture the cleansing of the wayward woman, the Ruach Hakodesh, so that she may enter into the sanctuary once again. This happens through Moses (Yeshua) consecrating her (Aaron) once again so that she may enter the sanctuary.

Leviticus 21: 10 And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

The anointed high priest's garments and covered head and un-rent clothes are symbolic of the redeemed flesh. Unfallen flesh. He must have no contact with fallen and dead flesh. That is why he is forbidden to rend his garments or uncover his head. He is the symbol of Yeshua and the redeemed (resurrected) man.

Leviticus 21: 11 Neither shall he go in to any dead body, **nor defile himself** for his father, or for his mother; *12* Neither shall he go out of the sanctuary, nor **profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.**

This high priest is specially selected by YHWH, becomes YHWH's, and is prophetic of the High Priest in heaven. In fact YHWH's seal is upon him, the anointing oil of his Adonai. He is holy as the sanctuary is holy and because of this sealing (anointing of oil) he remains in the sanctuary or the presence of YHWH. He cannot defile himself with a dead body because his role is in the midst of holy life. To be associated with death in the midst of perfect life would profane the sanctuary of YHWH just as Adam and Eve did in the Garden of Eden. Their sin required they be expelled from the Garden since they became dead by their sin and therefore were profaning the Garden (the sanctuary of YHWH).

Those who are redeemed by YHWH and are sealed by Him are in the midst of life. They have YHWH's anointing oil upon their foreheads. They are priests of YHWH. This anointing oil is a picture of the Ruach Hakodesh dwelling upon them. The Ruach Hakodesh can only dwell among the written Torah observant person who has the testimony of Yeshua in his/her life. They have the Father's name written in their foreheads, they are in the image of YHWH, they have YHWH's flesh and blood-Yeshua, and they produce the fruit of the Ruach Hakodesh. These are the overcomers who reside in the sanctuary (temple) of YHWH and never leave. They have clean garments, cleansed by the High Priest of the heavenly sanctuary, Yeshua.

Rev 3: 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. **12** Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. *13* He that hath an ear, let him hear what the Spirit saith unto the churches.

We become YHWH's dwelling place. His name dwells upon us. Heaven and earth become one in us with YHWH's presence dwelling upon us. That is why you see the manifestation of the Shekinah Glory upon the apostles after the ascension of Yeshua and the coming of the Ruach Hakodesh. All had been made one in those 12 apostles and the Shekinah treated them as clean and holy sanctuaries.

Exodus 40: 34 Then a cloud covered the tent of the congregation, and **the glory of the LORD filled the tabernacle.** *35* And Moses was not able to enter into the tent of the congregation, **because the cloud abode thereon, and the glory of the LORD filled the tabernacle.** *36* And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

Let's continue with the instructions in holiness in Leviticus.

Leviticus 21: 13 And he shall take a wife in her virginity.

Yeshua is seeking a wise virgin. Notice the foolish virgins have no oil.

Matt 25: 1 Then shall the **kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.** *2* And five of them were wise, and five were foolish. *3* They that were foolish took their lamps, and took no oil with them:

We are seeing a clear description of the qualifications of the Bride of Yeshua, the Bread of YHWH.

Leviticus 21: 14 A widow, or a divorced woman, or **profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.**

Notice the similarities of the qualified virgin with the description of the 144,000. The status of one fit to marry is the opposite of the state of the Ruach Hakodesh with defiled garments. That is why the garments must be made clean so that she can have the status of a proper virgin, clean and undefiled.

Rev 7: 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. *4* And I heard the number of them which were sealed: and there were **sealed an hundred and forty and four thousand of all the tribes of the children of Israel.** *5* Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. *6* Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. *7* Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. *8* Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

Also, see how these 144,000 kept themselves pure from that which was profane. They are the redeemed out of the earth and everywhere the Lamb goes so do the 144,000. They have the name of the Father in their foreheads. They have not associated with another spirit (women) that is unclean which would make them a harlot and profane.

Rev 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and **with him an hundred forty and four thousand, having his Father's name written in their foreheads.** *2* And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their

harp: *3And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. 5And in their mouth was found no guile: for they are without fault before the throne of God.*

These 144,000 are without fault before the throne of YHWH. They are holy and not profane. Their conduct, their associations, and their words are Holy and not profane. *Leviticus 21: 15Neither shall he profane his seed among his people: for I the LORD do sanctify him.*

Yeshua will not corrupt YHWH's seed or image. He is redeeming us and giving us His seed and Image. That is how YHWH sanctifies us and makes our garments clean. The Bread of Heaven cleanses us and those who offer the Bread of YHWH must remain clean or we profane the Bread of YHWH.

Leviticus 21: 16And the LORD spake unto Moses, saying, 17Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

Those with blemishes on their garments should not partake of Yeshua, our Passover Lamb. Those with unspotted garments are those who are overcomers. Persisting in a state of sin through a "license to sin" is not overcoming. The requirements of a believer in the Renewed Covenant are clear. Your actions will show the state of faith of your heart.

James 1: 26If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

2 Corin 13: 4For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. 5Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 6But I trust that ye shall know that we are not reprobates.

Rev 16: 14For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16And he gathered them together into a place called in the Hebrew tongue Armageddon.

1 Corin 11: 23For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: 24And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30For this cause many are weak and sickly among you, and many sleep.

Repeatedly we are told to examine ourselves and overcome-in other words, "wash our garments". If we are truly in Yeshua we will be overcomers because His Ruach Hakodesh gives us the heart to do the Torah and the fruit will be evident. The Ruach Hakodesh will not abide where the Torah is not observed, plain and simple. Do not deceive yourselves! This is how the apostles knew that YHWH viewed the repentant gentiles as being a clean or holy sanctuary. The Ruach Hakodesh was manifesting itself upon them. They knew that the Ruach Hakodesh will not dwell with the profane. That is why they urged that these gentiles be baptized. The Ruach Hakodesh had already signified that they were cleansed and they needed to finalize the symbolic act of redemption by placing them in the womb/mikva to be born again.

Acts 10: 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?

YHWH's direction is clear that our coming within the sanctuary or our offering a sacrifice needs to be without blemish since these events were picturing a restoration of the original state of man's flesh, a full and perfect undying life and in perfect health. To enter fallen and torn flesh into this equation is a blasphemy (profanity) of the work of the offering of the Bread of YHWH that we see in Leviticus 21 and 22 and Ezekiel 44, and His victory over death and sin on our behalf. Again notice the Chiasmic and Thematic structure. This is also why you see dramatic healing as a part of Yeshua's ministry.

A Leviticus 21: 18For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, 19Or a man that is brokenfooted, or brokenhanded, 20Or crookback, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

B Leviticus 21: 21No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

We must be covered with Yeshua's flesh and glorified garments (the bread of life) to serve in YHWH's temple, examining ourselves, correcting ourselves of all blemishes that do not conform to YHWH's image.

Romans 8: 28And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Before our resurrection we must examine ourselves and correct all blemishes and come under the saving work of Yeshua's flesh. Hence there are no blemishes because of His saving work. In the resurrection we will literally conform to the glorified state of Yeshua's flesh, hence why someone with a shattered image cannot serve as a priest in the sanctuary. To have the true bread of life is to have the true image of YHWH, restored flesh, un-shattered image. Only with that image restored can we re-enter the presence of YHWH.

B Leviticus 21: 22 He shall eat the bread of his God, both of the most holy, and of the holy.

The "Bread of His YHWH" is Yeshua's crucified flesh and blood, broken for our redemption. He became broken so that we can become whole. His image was shattered that ours could become one with Him.

A Leviticus 21: 23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

To go into the sanctuaries with a fallen image would profane the sanctuary. Notice the connection between those verses above marked with an "A"-Blemishes profane the sanctuary. Notice the connections between those verses marked with a "B"-The offering of the Bread of YHWH must be without blemish and it must be eaten.

Leviticus 21: 24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

Leviticus 22 goes on to magnify the relationship between holiness and how to be cleansed. It shows the redemptive work of Yeshua. Again look for the Chiasmic structures. Refer back to the beginning of the book to see the ladder view of the structure.

Leviticus 22: 1 And the LORD spake unto Moses, saying,

F Leviticus 22: 2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the LORD.

Again the profane must be separated from the Holy name. This is what happened once Adam and Eve sinned in the Garden of Eden and were subsequently exiled from the presence of YHWH. Their Ruach needs clean garments restored and made holy. Once we are made holy YHWH restores His name to our lives. We are sealed with the name of the Father.

E Leviticus 22: 3 Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.

We cannot remain in Yeshua the Messiah and continue in behaviors that are unclean.

II Corinthians 6: 14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

The profane conduct is expelled and the acceptable offering is brought within.

Galatians 5: 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.

The fallen flesh is crucified with Christ because it is fallen and we need His glorified flesh which does not crave Torahless behavior.

Let's just do a quick look at some of the scriptures of the Renewed Covenant to see that this "uncleanness" is one of the major focuses of the Apostles. They are preparing a clean people, a people with cleansed garments.

1. *2 Corinthians 12:21*, And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.
2. *Galatians 5:19*, Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,
3. *Ephesians 4:19*, Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.
4. *Ephesians 5:3*, But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;
5. *Ephesians 5:5*, For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.
6. *Colossians 3:5*, Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
7. *1 Thessalonians 2:3*, For our exhortation was not of deceit, nor of uncleanness, nor in guile:
8. *1 Thessalonians 4:7*, For God hath not called us unto uncleanness, but unto holiness.

9. *Hebrews 9:13, For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:*
10. *2 Peter 2:10, But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.*

It is inescapable that we must acknowledge the work of the Renewed Covenant is the same as that of the Torah. Yeshua is cleansing our garments and we must be clean to enter within the sanctuary.

D Leviticus 22: 4 What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him:—

Yeshua, the Leper Scholar, is bearing our sickness. Yeshua overturned the birthright of the firstborn and took on the image of his seed and became a better heavenly High Priest forever. This is prophetic of Yeshua taking on our "leprosy" or "Tzora'at" and bearing it for us. The only way to be cleansed after having leprosy is to Mikva in the Red Heifer. The flesh of the Red Heifer is the same as the Bread of Heaven which is eaten at the Lord's table. It is through the joining of the Messiah Yeshua with the Ruach Hakodesh within the mikva that we are cleansed and made one and can be born again.

C Leviticus 22: 5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; 6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

Yeshua was Mikva'd when returning from the Wilderness and His confrontation with HaSatan. We cannot consume of the Bread of Heaven unless we have been mikva'd in Yeshua. To do so would be to take of the Bread of YHWH unworthily.

I Corinthians 11: 23 For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

The journey of cleanness starts with the work of Yeshua.

Acts 2: 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ. 37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

He cleanses our garments. He is doing the work of the High Priest in Heaven, just as Moses was cleansing Aaron and his garments so that he was able to enter the sanctuary. This is a lifetime choice. You cannot repent and then not live the life of being clean. We must "continue stedfastly". This change gives us the ability to see and hear the Ruach Hakodesh!

Matt 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

The role of John the Baptist is to teach Teshuva (Repentance-Return to the Torah) in preparation for the coming of the Kingdom of YHWH, preparing the way of YHWH and making His paths straight.

We cannot help but notice that the religious leaders had an expectation that the Elijah would mikva/baptize people as a part of his ministry. Notice John identifies himself with the Ruach Hakodesh in exile calling for return. He also identifies with Elijah.

John 1: 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing. 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

John baptized with water for the cleansing of the people's sins. Yeshua baptizes with fire.

*Matt 3: 6And were baptized of him in Jordan, confessing their sins. 7But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, **who hath warned you to flee from the wrath to come?** 8Bring forth therefore fruits meet for repentance: 9And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. 13Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

Yeshua prepares His offerings, His Holy things with the Ruach Hakodesh and with Fire. The sacrifice is the priest and the priest is the sacrifice consumed with Holy fire which makes it a Holy vessel, thing, sanctuary, land, wife, name. This act makes YHWH's name one. This is what happened on Shavuot when the 12 apostles were gathered together with the exiles of Israel. They are consecrated with fire, the Shekinah Glory.

Acts 2: 2And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Notice this anointing of the mantle of Elijah happens suddenly. The mantle of the Elijah is the Ruach Hakodesh crying out in the wilderness for Israel to return to the Torah. It is the Shekinah Glory resting upon the heads of the 12 apostles preaching restoration to the covenant to the dispersed of Israel. They are telling the exiles that Yeshua has made it possible for them to be redeemed to the covenant so that the Kingdom of YHWH can be restored. This can only happen if their defiled and profane state is removed and cleansed.

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