



## The Restoration of the Testimony of Yeshua

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### Patterns in the Torah of the Parting & Reunion of the Messiah and the Ruach Hakodesh (Holy Spirit)

Now if this is indeed the case where you have the parting of Ephraim from Judah, Yeshua the Messiah from the Ruach Hakodesh, the Elijah from the Elisha, the 144,000 from the Remnant of Her seed, and Paul from the Apostles, we should be able to see this pattern laid out within the Torah. Let's take a look at several key events and sacrifices and see if the pattern holds true. This will require an intensive verse by verse analysis, so please bear with me. Only those verses that I feel need an immediate explanation will be commented on at this point as there is too much to comment on every single verse. I simply want to prove that the parting and reuniting of the Messiah and the Ruach Hakodesh is based in the Torah. The Ruach Hakodesh is the Bride of Yeshua. Israel is a type of what is happening in the Ruach. Deeper evaluation of the verses will have to occur at a later time.

#### Key Points:

- In the story of Noah's flood the "raven" is the Ruach Hakodesh that was with Adam and Eve ( the first Adam and the first Eve)
- The raven must stay with exiled and fallen Adam and Eve till the waters are dried up from the earth and the "face of the ground", the image of YHWH, appears. It doesn't return to YHWH at all during this time period
- We must take notice of how this parallels the events of Miriam's life, another picture of the Ruach Hakodesh
- Miriam and Aaron are seeking to ascend and YHWH is clarifying that He reveals Himself "mouth to mouth" only with Moses and not in dark speeches as He does with other prophets like Miriam and Aaron
- The Shekinah Glory departs from the camp just as Adam and Eve had to depart from the Garden of Eden after trying to ascend through improper means, the forbidden fruit
- The goal of Yeshua has always been the redemption of the defiled and unclean woman, the Ruach Hakodesh
- The focus of the fruit of the Tree of Knowledge of Good and Evil is to make one "wise", to ascend
- We see another example of the woman who is transplanted by another in the story of Jacob, who is deceived by Leah being inserted into the marriage bed on his wedding night
- These stories throughout the Torah (there are many) are typical of the barren Ruach Hakodesh that is redeemed by the Arm of YHWH, Yeshua. Yeshua the Messiah is the "dove"
- The second Adam, the image of YHWH, also known as "the face of the ground"
- YHWH puts forth "His arm" and draws the Ruach of Yeshua back into His bosom. This is the Word of YHWH, Yeshua
- Yeshua returns to YHWH with a grafted in and redeemed branch which is prophetic of the deliverance offered via the Tree of Life in the Garden of Eden to Adam and Eve
- Yeshua sets out again on the 7th day-Millennial day. This time, the dove finds a true habitation. The heavenly Jerusalem merges with Jerusalem below
- In the 6,000 year Noah (the Father) removes the covering of the Ark and sees the "face of the ground" is dry. Perhaps this is an allusion to the Image of YHWH now visible and fixed to the earth (those redeemed by Yeshua and who have cleansed garments-we are made of the dust of the ground)

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Genesis 8: 1And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; 2The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. 4And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. 5And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. 6And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: 7And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the

earth.

The "raven" is the Ruach Hakodesh that was with Adam and Eve, the first Adam and the first Eve. This is the Ruach Hakodesh that is banished from the Garden of Eden along with Adam and Eve. The raven must stay with exiled and fallen Adam and Eve till the waters are dried up from the earth and the "face of the ground", the image of YHWH, appears. It doesn't return to YHWH at all during this time period.

We must take notice of how this parallels the events of Miriam's life, another picture of the Ruach Hakodesh.

*Numbers 12: 1And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. 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. 5And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. 6And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. 7My servant Moses is not so, who is faithful in all mine house. 8With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? 9And the anger of the LORD was kindled against them; and he departed. 10And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. 11And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. 12Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. 13And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee. 14And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. 15And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.*

We see here a pattern of what occurred in the Garden of Eden with the Ruach Hakodesh that was upon Adam and Eve. Notice the connections of how YHWH reveals Himself to Moses, a faithful follower in "all His house". The crux of Miriam and Aaron's argument is that they have the same revelation as Moses. YHWH explains to them that they do not. Miriam and Aaron are seeking to ascend and YHWH is clarifying that He reveals Himself "mouth to mouth" only with Moses and not in dark speeches as He does with other prophets like Miriam and Aaron.

Notice the outcome, the Shekinah Glory departs from the camp just as Adam and Eve had to depart from the Garden of Eden after trying to ascend through improper means, the forbidden fruit. Aaron and Miriam (Adam and Eve) are called out to the tabernacle (Garden of Eden) and Miriam (Adam/Eve) is made unclean for seven days. The people do not move on until she is made clean again and can enter the camp once more. Miriam is given Leprosy for 7 days. This is not by random chance. It is an insight of what happened to the Ruach Hakodesh when it was expelled from YHWH's presence with Adam and Eve. It became subject to death and had to be separated from holy life. The goal of Yeshua has always been the redemption of the defiled and unclean woman, the Ruach Hakodesh. Aaron (Adam) intercedes on Miriam's (Eve) behalf, but it takes Moses (Yeshua) to turn YHWH's heart. Remember the focus of the fruit of the Tree of Knowledge of Good and Evil is to make one "wise" to ascend. It was this jealousy that prompted Eve to want to partake of the fruit.

*Genesis 3: 5For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

We see another example of the woman who is transplanted by another in the story of Jacob, who is deceived by Leah being inserted into the marriage bed on his wedding night. Jacob ends up working an additional 7 years to marry his true love, Rachel, who also happens to be barren and cannot bear fruit without YHWH's intervention.

*Genesis 29: 29And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. 30And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. 31And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.*

These stories throughout the Torah (there are many) are typical of the barren Ruach Hakodesh that is redeemed by the Arm of YHWH, Yeshua. Yeshua the Messiah is the "dove".

*Genesis 8: 8Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;*

This is the Word of YHWH at creation when all the earth is covered with water.

*Genesis 1:2, 2And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

This is the second Adam, the image of YHWH, also known as "the face of the ground". This is Yeshua before the foundation of the world and later at His second coming.

*Genesis 8: 9But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole*

earth: *then he put forth his hand, and took her, and pulled her in unto him into the ark.*

YHWH puts forth "His arm" and draws the Ruach of Yeshua back into His bosom. This is the Word of YHWH, Yeshua.

*Genesis 8: 10And he stayed yet other seven days; and again he sent forth the dove out of the ark;*

The first set of 7 days are those of creation. YHWH/Yeshua appears to Adam and Eve on the 7th day of creation.

*Genesis 8: 11And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.*

Yeshua returns to YHWH in the evening with an Olive Branch (Israel) that He has redeemed out of the Earth. YHWH walks in the garden in the cool of the day, in other words in the evening/night. Yeshua returns to YHWH with a grafted in and redeemed branch. Prophetic of the deliverance offered via the Tree of Life in the Garden of Eden to Adam and Eve.

*Genesis 8: 12And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.*

Yeshua sets out again on the 7th day-Millennial day. This time, the dove finds a true habitation. The heavenly Jerusalem merges with Jerusalem below.

*Genesis 8: 13And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.*

In the 6,000 year Noah (the Father) removes the covering of the Ark and sees the "face of the ground" is dry. Perhaps this is an allusion to the Image of YHWH now visible and fixed to the earth (those redeemed by Yeshua and who have cleansed garments-we are made of the dust of the ground).

So if this is accurate and these birds picture the redemptive work of Yeshua and the Ruach Hakodesh we should be able to apply these same concepts to the sacrifices of Leviticus.

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