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The Restoration of the Testimony of Yeshua

How the Messiah (Heavenly High Priest) Cleanses Fallen Man to Prepare him/her to Receive the Restored Image of YHWH

Key Points:

- The priest, Yeshua, must go outside the camp (Garden of Eden, heaven) to determine if the leper is still diseased. This is the Arm of YHWH leaving the Bosom of the Father
- The key is twin birds. They are very similar and both of the same image. One bird is Yeshua who is killed over the Mikva in the incorruptible flesh and the other bird who lives is the Ruach Hakodesh sent to the wilderness with Diaspora Israel (Adam and Eve)
- The first bird is Adam and Eve in the Garden before the fall (they have the flesh of Yeshua, unfallen), and the bird that flies to the wilderness is Adam and Eve's departure from the garden into the Wilderness with the Ruach Hakodesh
- The dead bird (Yeshua) gives his image to the live bird who flees to the wilderness (the Ruach Hakodesh with a restored image)
- Yeshua is killed in a vessel of earth & Yeshua is killed over the Mikva
- John said Yeshua should not be baptized knowing Yeshua was the one who would baptize/ cleanse us. Yeshua is dipped into John's Mikva and receives the role of High Priest. He brings living waters, the Ruach Hakodesh. Yeshua is a life giving spirit. He must be killed in order for the Ruach Hakodesh to be sent to Israel in Diaspora
- The sin offering is Yeshua
- The trespass offering is the Ruach Hakodesh; the slaying of the Ruach and Yeshua, are required for the cleansing of the priest, a type of the Ruach Hakodesh with defiled garments
- The blood of Yeshua opens the ears of those that will hear of those who are cleansed by His redemptive work
- If Yeshua is the right arm, then the Ruach Hakodesh is the left arm and hand. Some of the Ruach of Yeshua is joined with the Ruach of the Ruach Hakodesh and now as a new oil is sprinkled upon the 7 assemblies of Israel and/or for the cleansing on the 7th day (7 millennial day banishment)
- Sin offering (the Messiah, Yeshua) occurs and then the elevation (ascension) offering (Ruach Hakodesh)
- The Ruach is placed upon the same location as the blood of Yeshua. Both are required for Redemption. They join in the Mikva with the believer
- It is by the death of Yeshua that the Ruach Hakodesh may ascend and atonement is made
- We are that tabernacle. The garments of the Bride of Yeshua. The garments are being made clean living stones
- The Ruach Hakodesh dwelling within and upon those with dead flesh becomes unclean by contact and subsequently must be made clean again on the 7th day (the Shabbat)
- Miriam is prophetic of the Ruach Hakodesh. She rejoices at the deliverance of Israel via the Mikva
- The curse of the sin of the Garden resulted in our need to till the land in the sweat of our face, fallen flesh
- Judah is a prophetic picture of Yeshua staying true to the Torah and the "oracles of YHWH", while Ephraim is a prophetic picture of the Ruach Hakodesh having defiled garments in exile needing to return
- The living bird, those who have the Ruach, are sent into the Wilderness. This is the remnant fleeing into the wilderness who are making atonement for the house. The first bird dies and the second bird flees. The first bird passes his image onto the second bird. The Elijah ascends and the Elisha goes to the wilderness turning the people from their profanity

This is the work of the Priest/Elijah and Yeshua on earth at Yeshua's first coming.

Leviticus 14:1 And the LORD spake unto Moses, saying, 2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

The one with diseased flesh must come to the Priest, Yeshua.

*Leviticus 14: 3And the **priest shall go forth out of the camp**; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;*

The priest, Yeshua, must go outside the camp (Garden of Eden, heaven) to determine if the leper is still diseased. This is the Arm of YHWH leaving the Bosom of the Father. Let's quickly review the miracle of Moses' hand turning leprosy when he would place it in his bosom and then it would become healthy when he returned it to his bosom.

*Exodus 4: 6And the LORD said furthermore unto him, **Put now thine hand into thy bosom**. And he put his hand into his bosom: and **when he took it out, behold, his hand was leprosy as snow**. 7And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; **and plucked it out of his bosom, and, behold, it was turned again as his other flesh**. 8And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.*

Leviticus 14: 4Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

The key is twin birds. They are very similar and both of the same image. One bird is Yeshua who is killed over the Mikva in the incorruptible flesh and the other bird who lives is the Ruach Hakodesh sent to the wilderness with Diaspora Israel (Adam and Eve). Recall to mind how the sages say the Shekinah departed from Jacob and went away while he thought Joseph was dead. Also, how the Shekinah went down into Egypt with all of the House of Israel after they discover that their brother Joseph is alive and has provided for a way for the whole house of Israel to be saved from death. Also, how the Shekinah was absent from the second temple while Ephraim was still in Diaspora. Remember Ephraim was to be fruitful (like a woman). The sages remark that Joseph also appeared to be somewhat feminine and beautiful.

The first bird is Adam and Eve in the Garden before the fall (they have the flesh of Yeshua, unfallen), and the bird that flies to the wilderness is Adam and Eve's departure from the garden into the Wilderness with the Ruach Hakodesh. Yeshua said if he didn't depart the Ruach Hakodesh couldn't come. The hyssop is the bitter waters of our flesh healed by the staff of Moses, Yeshua, the tree of life. You have the first Adam/bird/Yeshua, and the second bird/Eve/the Bride of Yeshua filled with the Ruach Hakodesh. The dead bird (Yeshua) gives his image to the live bird who flees to the wilderness (the Ruach Hakodesh with a restored image).

John 16: 7Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8And when he is come, he will reprove the world of sin

Leviticus 14: 5And the priest shall command that one of the birds be killed in an earthen vessel over running water:

Yeshua is killed in a vessel of earth.

Leviticus 14: 6As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

Yeshua is killed over the Mikva. Scarlet is given to the Arm of YHWH. He is identified as the Lamb of God in the Mikva where YHWH declared His beloved Son.

Matthew 3: 14But John forbade 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.

Notice John forbade Yeshua knowing Yeshua was the one who would cleanse us. Yeshua is dipped into John's Mikva and receives the role of High Priest. He brings living waters, the Ruach Hakodesh. Yeshua is a life giving spirit. He must be killed in order for the Ruach Hakodesh to be sent to Israel in Diaspora (Act 2 & 3).

Leviticus 14: 7And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

That which is dipped is sprinkled 7 times to clean the 7 assemblies of Israel. Yeshua flies to heaven and leaves the Mantle for Paul to go to the wilderness. Adam and Eve are banished from the Garden of Eden 7 days.

Leviticus 14: 8And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

He mikvas in the living waters and waits for seven days until entering his tent, while being allowed back in the camp. We will enter new flesh on the seventh day via the resurrection and redemption provided by Yeshua.

Leviticus 14: 9But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

Paul takes a Nazarite vow which elevates him to the level or sanctity of a High Priest and then shaves his head upon completion of the vow.

*Leviticus 14:10*And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

An ewe lamb of first year is the same as the Passover offering, Yeshua. Three tenths of flour with oil is Yeshua, the Manna of Heaven and the log of oil is the Ruach Hakodesh. Notice that on the eighth day both lambs are taken. I would take this to mean that the Ruach Hakodesh and Yeshua are made one in the new heavens and new earth on the eighth day. Death is symbolic of a transition for the Ruach.

*Leviticus 14: 11*And the **priest that maketh him clean shall present the man** that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

Yeshua proclaims the names of those who proclaim His name before the angels of heaven.

Revelation 3: 5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, **but I will confess his name before my Father, and before his angels.**

*Leviticus 14: 12*And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD:

The trespass offering is the Ruach Hakodesh. The Ruach is killed and is waved (ascends). The trespass offering that ascends is the same as the log of oil, the Ruach Hakodesh, before YHWH. This lamb is like the sin offering and is killed in the same place.

*Leviticus 14: 13*And **he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:**

The slaying of the Ruach and Yeshua, are required for the cleansing of the priest, a type of the Ruach Hakodesh with defiled garments.

Luke 9:22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. **23**And he said to them all, **if any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24**For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

*Matthew 10:37*He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. **38**And **he that taketh not his cross, and followeth after me, is not worthy of me. 39**He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

*Romans 8:35*Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **36**As it is written, **For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37**Nay, in all these things we are more than conquerors through him that loved us.

The Lamb is the same as a sin offering since it is killed in the place of the sin offering and since the Ruach is also waved it is also done in the place of the burnt offering. The sin offering is Yeshua and the trespass offering is the Ruach Hakodesh (the one upon Adam and Eve who trespassed).

*Leviticus 14:14*And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

The blood of Yeshua opens the ears of those that will hear of those who are cleansed by His redemptive work. It also gives the one to be cleansed the redemptive work of the Right Hand of YHWH and gives him the ability to crush the adversary under his foot. (Romans 16:20)

*Leviticus 14:15*And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

Some of the Ruach Hakodesh from the log of oil (Yeshua is poured in the left hand-the priests of YHWH, Yeshua's called out ones) and sprinkled upon the 7 assemblies of Revelation 2 and 3. If Yeshua is the right arm, then the Ruach Hakodesh is the left arm and hand. Some of the Ruach of Yeshua is joined with the Ruach of the Ruach Hakodesh and now as a new oil is sprinkled upon the 7 assemblies of Israel and/or for the cleansing on the 7th day (7 millennial day banishment).

*Leviticus 14:16*And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

Adam and Eve are banished from the Garden of Eden 7 days. Some of the Ruach Hakodesh from the log of oil (Yeshua) is poured in the left hand (the priests of YHWH, Yeshua's called out ones) and sprinkled upon the 7 assemblies of Revelation 2 and 3. The left hand is a kabalistic term for Chesed (Mercy).

*Leviticus 14:17*And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

The remaining Ruach is passed through His left hand (His Called out ones, His priests) and used to open the ears of those to be cleansed. First it is sprinkled to the 7 assemblies then the rest is poured out on the one to be cleansed. See the early and latter rains.

Joel 2: 22Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. 23Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath **given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.** 24And the floors shall be full of wheat, and the vats shall overflow with wine and oil.

Leviticus 14: 18And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

The latter rain comes at Yom Kippur, the Day of Atonement.

Leviticus 14: 19And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

Sin offering (the Messiah, Yeshua) occurs and then the elevation (ascension) offering (Ruach Hakodesh).

Leviticus 14: 20And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean. It is through the joint redemptive work of Yeshua and the Ruach Hakodesh that we are cleansed of dead flesh.

Leviticus 14: 21And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

Now it shows what is to be done if the one to be cleansed is poor.

Leviticus 14: 22And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

The lamb which was the trespass offering and is slain in the place of the burnt offering is replaced with two birds, one serves as the sin offering and the other as the burnt offering. One bird is Yeshua and the other bird is the Ruach Hakodesh in the believer redeemed by Yeshua. We are to take up our cross and follow Him.

Luke 9: 22Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. 23And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

Just like circumcision, they become a new creation after the 7th day, on the 8th day.

Leviticus 14: 23And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

Leviticus 14: 24And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD:

The lamb with the Log of Oil is Yeshua. He is full of the Ruach Hakodesh. He is waved before YHWH. He is lifted up and ascends as does the Ruach Hakodesh. We continually see the picture of a new creation on the 8th day.

Revelation 21: **1And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.** 2And I John saw the holy city, new Jerusalem, coming down from God out of heaven, **prepared as a bride adorned for her husband.** 3And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4And God shall wipe away all tears from their eyes; and **there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.**

The cleansed Bride ascends, she is no longer unclean. Yeshua is lifted up and causes the Ruach Hakodesh to lift us up.

John 12: 33This he said, signifying what death he should die. 34The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The **Son of man must be lifted up?** who is this Son of man? 35Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

Leviticus 14: 25And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

Yeshua is killed and some of His blood is partaken of by us via the Passover, the wine. It is used to open the ears of those who partake of the blood via the wine that they may hear YHWH's voice. See above for hand and foot. It takes both the blood and the oil to cleanse us from dead flesh. The blood and the oil are applied to the ear, the thumb of the right hand and the great toe of the right foot. They mix together and make us clean and alive.

John 6: 55For my flesh is meat indeed, and my blood is drink indeed. 56He that **eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.** 57As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

John 14: 25These things have I spoken unto you, being yet present with you. 26But **the Comforter, which is the Holy Ghost, whom the Father will send in my name,**

he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 27Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Leviticus 14: 26And the priest shall pour of the oil into the palm of his own left hand:

The Ruach is sent in Yeshua's name. At first it is given sparingly to open the understanding and the working of the believer and then in the latter rain it is poured over the one with opened ears.

Leviticus 14: 27And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD:

Adam and Eve are cast out of the garden for seven days. That which remains in the left hand (the priest of Yeshua) are then sprinkled on the 7 assemblies of Israel in Rev 2 & 3.

Leviticus 14: 28And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

The Ruach is placed upon the same location as the blood of Yeshua. Both are required for Redemption. They join in the Mikva with the believer.

Leviticus 14: 29And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

The rest of the Ruach is then put on the head of the one to be cleansed to make atonement, or to make them all one.

Leviticus 14: 30And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;31Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

It is by the death of Yeshua that the Ruach Hakodesh may ascend and atonement is made.

Leviticus 14: 32This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

This is how the dead are resurrected. There is no other way.

Leviticus 14: 33And the LORD spake unto Moses and unto Aaron, saying,34When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

YHWH sends the leprosy for violation of the Torah. Also picture Adam and Eve in the garden having eaten the Tree of Knowledge of Good and Evil.

Leviticus 14: 35And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house:: 36Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

Israel is sent into Diaspora before the coming of Yeshua. The High Priest comes to see the house. The Garden is emptied and Adam and Eve are cast out. This is Yeshua's first coming.

Leviticus 14: 37And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;38Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

Adam and Eve are cast out of the garden for 7 millennia. Yeshua stands at the door of the house knocking. This is Yeshua's second coming.

Revelation 3: 19As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Leviticus 14: 39And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house;

The priest of Yeshua checks the house on the 7th day, the Day of YHWH.

Leviticus 14: 40Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city:

Perhaps this is why the 2nd temple was cast down and all the stones were moved.

Mark 13: 1And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 2And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

We are to be living stones, not diseased, just like Yeshua.

1 Peter 2: 4To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Yeshua's exhortation to the 7 assemblies is to overcome so that we might receive a white stone with a new name.

Revelation 2: 16Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 17He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Yeshua is tearing down a defiled house and erecting a sanctified house.

Leviticus 14: 41And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

Those who reject the Torah are cast out into outer darkness. They are unclean stones not fit for building. This is the end time judgment of the nations. They must decide if they will follow the Torah or not, worship YHWH or not, live or not.

Leviticus 14: 42And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house.

Luke 3: 6And all flesh shall see the salvation of God. 7Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8Bring forth therefore fruits worthy of repentance, and begin 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.

1 Peter 2: 4To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Just as those who violate the Torah are likened to having leprosy, so also is the house of worship or temple wherein Torah is not kept is likened to having leprosy. That house must also be turn down, the stones purged and new stones selected to rebuild the house/temple. That is what Yeshua is doing. He is selecting living stones and discarding the diseased and dead stones. On the seventh day these selected stones are glorified and make a part of the temple of YHWH.

Revelation 3: 11Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 12Him 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. 13He that hath an ear, let him hear what the Spirit saith unto the churches.

Revelation 21: 1And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

We are that tabernacle. The garments of the Bride of Yeshua. The garments are being made clean living stones.

Leviticus 14: 43And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

2 Thes 2: 6And now ye know what withholdeth that he might be revealed in his time. 7For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even after the redemptive work of Yeshua, iniquity crept back into the house almost right away, hence why there is a need for the end time purging by fire. The sickness will be eliminated.

Leviticus 14: 44Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house; it is unclean.

The priest of Yeshua comes to see if the house is corrupted with death, Torahlessness. Those without the Torah are unclean.

Leviticus 14: 45And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.

Judgment is brought on the house.

Leviticus 14: 46Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

All those who reside in the house must be made clean again.

The Ruach Hakodesh dwelling within and upon those with dead flesh becomes unclean by contact and subsequently must be made clean again on the 7th day.

Leviticus 14: 47And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

All those who reside in the house must be made clean again.

Leviticus 14: 48And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.49And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

The cleansing of this later day house is the same as earlier, with the two birds, the cedar, the scarlet, and the hyssop. It is through receiving the identity of the Arm of YHWH that we are made alive. After consuming the Bread and wine of YHWH, we are born again in the Mikva where we, Yeshua, and the Ruach Hakodesh become one.

Leviticus 14: 50And he shall kill the one of the birds in an earthen vessel over running water:

Yeshua is the bird killed in the earthen vessel over living waters, the Mikva.

Leviticus 14: 51And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

Adam and Eve are banished from the garden for seven millennial days and are cleansed on the seventh day. Shabbat is prophetic of this 7th day, the cleansing of the garments of the Ruach Hakodesh. Many of Yeshua's miracle healings occur on the 7th day of the week. He is freeing us of dead and diseased flesh on the 7th day.

Leviticus 14: 52And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

The key is twin birds. They are very similar and both of the same image. One bird is Yeshua who is killed over the Mikva in the incorruptible flesh and the other bird who lives is the Ruach Hakodesh sent to the wilderness with Diaspora Israel (Adam and Eve). Recall to mind how the sages say the Shekinah departed from Jacob and went away while he thought Joseph was dead. Also, how the Shekinah went down into Egypt with all of the House of Israel after they discover that their brother Joseph is alive and has provided for a way for the whole house of Israel to be saved from death. Also, how the Shekinah was absent from the second temple while Ephraim was still in Diaspora. Remember Ephraim was to be fruitful (like a woman). The sages remark that Joseph also appeared to be somewhat feminine and beautiful.

Also the first bird is Adam and Eve in the Garden before the fall (they have the flesh of Yeshua, and the bird that flies to the wilderness is Adam and Eve's departure from the garden into the Wilderness with the Ruach Hakodesh.

Yeshua said if he didn't depart the Ruach Hakodesh couldn't come. The cedar wood is like the staff in Moses outstretched hand. Yeshua also did a wonderful work when he was nailed to the wood for the redemption of our flesh. The hyssop is the bitter waters of our flesh healed by the staff of Moses. Yeshua is the tree of life dipped in the bitter waters (fallen flesh) to make them drinkable (alive). This event at the bitter waters happens 3 days after the deliverance from the Mikva of the Red Sea.

The house that is being cleansed is our fallen corruptible flesh which the Ruach dwells upon.

Exodus 15: 20And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. 22So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. 23And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. 24And the people murmured against Moses, saying, What shall we drink? 25And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, 26And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee. 27And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

Miriam is prophetic of the Ruach Hakodesh. She rejoices at the deliverance of Israel via the Mikva. Three days later, the people are thirsty and have no water. The water that is available to drink is bitter and the people cannot live and drink of those waters without Moses (Yeshua) use of the tree of life. Do you see the connection to having sight and giving ear to the Torah? Do you also see the connection to deliverance from diseased and dead flesh? These are not connected by accident. Also right after the healing of the waters Israel comes to where there are 12 wells of water and 70 palm trees and they camp by the water. There are 70 jubilees that Israel failed to keep and as a result were sent into exile. This deliverance from bitter waters to sweet waters and then coming to reside by the water is the leaving of exile through Yeshua's redemptive work and returning to the source of water, YHWH. Yeshua is the water of life.

Revelation 21: And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Revelation 22: And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

John 4: **But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**

Israel was exiled for not keeping the jubilees every 50 years, which picture the land Shabbat (7th day Sabbath).

Leviticus 25: **1**And the **LORD spake unto Moses in mount Sinai**, saying, **2**Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, **then shall the land keep a sabbath unto the LORD.** **3**Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; **4**But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. **5**That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

The curse of the sin of the Garden resulted in our need to till the land in the sweat of our face, fallen flesh. The 7th day (the 7th year) is a picture of "rest" from the curse. This is the ultimate hope, the release of the curse and dead flesh and putting on a clean garment of incorruptible flesh. This is also why Yeshua says to forgive 70x7.

Matthew 18: **21**Then came Peter to him, and said, **Lord, how oft shall my brother sin against me, and I forgive him? till seven times?** **22**Jesus saith unto him, I say not unto thee, *Until seven times: but, **Until seventy times seven.***

We also see the 12 wells of water that match up with each of the tribes of Israel who as a whole man pass through the Mikva of the Red Sea. The opportunity for redemption is through Israel. If you repent and return to Torah, you are Israel, no matter your original lineage.

John 4: **9**Then saith the woman of Samaria unto him, *How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.* **10**Jesus answered and said unto her, **If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.** **11**The woman saith unto him, *Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?* **12**Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? **13**Jesus answered and said unto her, *Whosoever drinketh of this water shall thirst again:* **14****But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.** **15**The woman saith unto him, *Sir, give me this water, that I thirst not, neither come hither to draw.* **16**Jesus saith unto her, *Go, call thy husband, and come hither.* **17**The woman answered and said, *I have no husband.* Jesus said unto her, *Thou hast well said, I have no husband:* **18***For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.* **19**The woman saith unto him, *Sir, I perceive that thou art a prophet.* **20***Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.* **21**Jesus saith unto her, *Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.* **22****Ye worship ye know not what: we know what we worship: for salvation is of the Jews.**

The sweet living water of redemption is of the Ruach Hakdoesh (covered by Israel). Through it we receive salvation. There are 12 tribes (wells), two houses, and one nation that make up one staff in Yeshua's hand.

Ezekiel 37: **15**The word of the LORD came again unto me, saying, **16**Moreover, thou son of man, take thee one stick, and write upon it, *For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and for all the house of Israel his companions:* **17****And join them one to another into one stick; and they shall become one in thine hand.** **18**And when the children of thy people shall speak unto thee, saying, *Wilt thou not shew us what thou meanest by these?* **19**Say unto them, *Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.* **20**And the sticks whereon thou writest shall be in thine hand before their eyes. **21**And say unto them, *Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:* **22**And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. **23**Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

It is the duty of Israel to offer salvation to the entire world. Yes, that means testimony to everyone. Judah is a prophetic picture of Yeshua staying true to the Torah and the "oracles of YHWH", while Ephraim is a prophetic picture of the Ruach Hakodesh having defiled garments in exile needing to return. They are made one through Yeshua's work, the Hand of YHWH. Also take the time to evaluate the cup of jealousy in Numbers 5, you will see that the husband is YHWH and the suspected bride is the Ruach Hakodesh. Please take the time to compare it to the "cup of wrath" at the day of the Lord.

Numbers 5: **12**Speak unto the children of Israel, and say unto them, *If any man's wife go aside, and commit a trespass against him,* **13***And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;* **14****And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:**

This is YHWH's contention against the Ruach Hakodesh that was upon Adam and Eve.

Numbers 5: **15**Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. **16**And the priest shall bring her near, and set her before the LORD: **17**And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:

This is a picture of Yeshua coming in the flesh.

Numbers 5: **18**And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: **19**And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: **20**But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: **21**Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell; **22**And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen. **23**And the priest shall write these curses in a book, and he shall blot them out with the bitter water: **24**And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

Yeshua took these bitter waters on our behalf at the cross.

John 19: **28**After this, Jesus knowing that all things were now accomplished, **that the scripture might be fulfilled, saith, I thirst.** **29**Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. **30**When Jesus therefore had received the vinegar, he said, **It is finished: and he bowed his head, and gave up the ghost.**

It is immediately after taking of the bitter waters for the Ruach Hakodesh that Yeshua dies. He is making the mikva sweet for us with eternal life.

Numbers 5: **25**Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

Yeshua was lifted up and waved before YHWH on our behalf.

Numbers 5: **26**And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall **cause the woman to drink the water.** **27**And when he hath made her to drink the water, then it shall come to pass, that, **if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.**

Notice that this water causes the belly to swell as if she is pregnant, but it will yield corruption. This is what occurs in people who claim to believe but do not show fruits suitable for repentance.

2 Thessalonians 2: **6**And now ye know what withholdeth that he might be revealed in his time. **7**For **the mystery of iniquity doth already work:** only he who now letteth will let, until he be taken out of the way. **8**And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Numbers 5: **28**And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

If the believer is truly repentant she will conceive seed of the Kingdom of YHWH. This is what happens to the Ruach that goes aside from her husband and is defiled.

Mark 4: **3**Hearken; Behold, there went out a sower to sow: **4**And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. **5**And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: **6**But when the sun was up, it was scorched; and because it had no root, it withered away. **7**And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. **8**And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. **9**And he said unto them, He that hath ears to hear, let him hear.

Numbers 5: **29**This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled; **30**Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. **31**Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

What a tremendous picture of the redemptive work of Yeshua and the Ruach Hakodesh.

Isaiah 51: **15**But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name. **16**And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people. **17**Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. **18**There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. **19**These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? **20**Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God. **21**Therefore hear now this, thou afflicted, and drunken, but not with wine: **22**Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, **Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:** **23**But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

At the end this cup of wrath is given to the Ruach Hakodesh's enemies for consumption. Also if you look at the suffering of Yeshua the Messiah you will see that he suffered all the affects of drinking the "cup of jealousy" for the Ruach Hakodesh and took her penalty upon Himself. What a loving and forgiving husband.

The "cup of jealousy" is depicting the quandary of YHWH. Yeshua portrayed the situation with the Ruach Hakodesh in the gospels.

Matthew 13: 24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: **25** But while men slept, his enemy came and sowed tares among the wheat, and went his way. **26** But when the blade was sprung up, and brought forth fruit, then appeared the tares also. **27** So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? **28** He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? **29** But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. **30** Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

YHWH suspects that His enemy has gone into the Ruach and that is why He is testing and checking to see if she has defiled herself. In the meantime, the world contains good seed and bad seed. Yeshua is redeeming the garments of the Ruach Hakodesh. He will separate out the redeemed from the lost at the Day of YHWH. Until then they all grow in the same field.

You have the first Adam/bird/Yeshua, and the second bird/Eve/the Bride of Yeshua filled with the Ruach Hakodesh. The dead bird gives His image to the live bird-the Ruach Hakodesh is the image.

Leviticus 14: 53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

The living bird, those who have the Ruach, are sent into the Wilderness. This is the remnant fleeing into the wilderness who are making atonement for the house. The first bird dies and the second bird flees. The first bird passes his image onto the second bird. The Elijah ascends and the Elisha goes to the wilderness turning the people from their profanity.

Rev 12: 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. **15** And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. **16** And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. **17** And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Leviticus 14: 54 This is the law for all manner of plague of leprosy, and scall, **55** And for the leprosy of a garment, and of a house, **56** And for a rising, and for a scab, and for a bright spot: **57** To teach when it is unclean, and when it is clean: this is the law of leprosy.

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