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The Restoration of the Testimony of Yeshua

How to cleanse the Holy Spirit that has had Contact with Fallen Flesh

Key Points:

- We may presume that Adam and Eve did not produce via semen and ovum (flow of blood) prior to the their fall since Eve's conception was changed to multiply her sorrow
- This gives a very clear hint that it is the Ruach (spirit) that is being considered as having come into contact with uncleanness
- Adam (and Eve) became unclean when his seed was corrupted by mixing it with the seed of the Tree of Knowledge of Good and Evil
- Anything that is used for the Ruach of Adam and Eve to ride, lay, or sit upon also becomes unclean. Notice it keeps depicting the concept of riding upon or sitting upon something, just as the Ruach Hakodesh does upon man. It is as if this is describing any contact between the Ruach and fallen man's flesh as if it is riding upon man, like She is riding a horse or a conveyance that is under or below Her
- The unclean Ruach Hakodesh that has had contact with fallen man's flesh (unclean garments) needs to Mikva to be clean
- The Ruach Hakodesh needs to wash her garments (fallen flesh) and be unclean until evening. Anything Adam touches becomes unclean and subject to death
- When the Ruach Hakodesh is cleansed of the "issue of her flesh" on the seventh day by Mikva'ing her flesh and clothes in Yeshua. She puts on new clean garments in the Mikva/womb. This is the resurrection on the seventh day when we receive new incorruptible garments and we will be clean. The Ruach Hakodesh will have new garments, white in the blood of the Lamb
- The sin offering, is Yeshua-He is our sin offering. The burnt offering (elevation offering) is the Ruach Hakodesh, the living waters promised by Yeshua that would be sprinkled and poured out
- Anything that represents the loss of life needs to Mikva in Yeshua in order to be cleansed
- Not only is man fallen but also woman-both seeds of copulation were changed. They reproduce by the copulation of fallen seed. The Ruach of both must be washed in order to be made clean in the Mikva of Yeshua and the Ruach Hakodesh
- Adam and all his descendants are unclean for seven millennial days
- The Ruach is in the Wilderness made unclean via contact with a dead body (fallen flesh)
- Yeshua is washing the Ruach Hakodesh from contact with unclean flesh and giving her unspotted garments of sanctification

We may presume that Adam and Eve did not produce via semen and ovum (flow of blood) prior to the their fall since Eve's conception was changed to multiply her sorrow.

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.

This gives a very clear hint that it is the Ruach (spirit) that is being considered as having come into contact with uncleanness. Aaron is the High Priest (Ruach Hakodesh) of the earthly tabernacle. Moses (Yeshua) is the High Priest of the Heavenly tabernacle. Aaron is cleansed by Moses, just as the

Ruach Hakodesh is cleansed by Yeshua. If Yeshua is the Water of Life who brings living waters, then He is brought forth from the waters and the Ruach Hakodesh is brought forth from the earth. Yeshua is above and the Ruach is on earth. Could this be an allusion to the dividing of the firmaments?

*Genesis 1: 6And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7And God made the firmament, and **divided the waters which were under the firmament from the waters which were above the firmament: and it was so.***

*Leviticus15: 1And the LORD spake unto Moses and to Aaron, saying, 2Speak unto the children of Israel, and say unto them, When any **man hath a running issue out of his flesh**, because of his issue he is unclean.*

Adam (and Eve) became unclean when his seed was corrupted by mixing it with the seed of the Tree of Knowledge of Good and Evil.

*Leviticus15: 3And this shall be his uncleanness in his issue: whether **his flesh run with his issue**, or his flesh be **stopped from his issue**, it is his uncleanness.*

Adam and Eve and their seed are unclean now because their seed (semen or issue) is unclean. Both man and woman now have an issue of seed. We can assume that before the fall they had no issue of seed.

Leviticus15: 4Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.

Everything Adam and Eve touches becomes unclean because of his corrupted seed.

*Leviticus15: 5And whosoever **toucheth his bed** shall wash his clothes, and bathe himself in water, and be unclean until the even.*

Anyone that touches Adam and Eve's bed must Mikva his clothes and his flesh to become clean. Anyone includes the Ruach Hakodesh.

*Leviticus15: 6And he that **sitteth on** any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.*

Anyone who sits where Adam has sat becomes unclean. Anything that represents the loss of life needs to Mikva in Yeshua in order to be cleansed.

*Leviticus15: 7And he that **toucheth** the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.*

Anyone touching Adam's flesh becomes unclean (dead) and must Mikva his clothes and His flesh to become clean/alive.

*Leviticus15: 8And if he that hath the **issue spit upon him that is clean**; then he shall wash his clothes, and bathe himself in water, and be unclean until the even.*

Recall Yeshua and the blind man and how Yeshua's clean saliva produced the man's ability to see. Adam's saliva (tasting of the forbidden fruit) caused blindness to the Torah (Death).

*John 9: 1And as Jesus passed by, he saw a man which was blind from his birth. 2And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5As long as I am in the world, I am the light of the world. 6When he had thus spoken, **he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.** 8The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9Some said, This is he: others said, He is like him: but he said, I am he. 10Therefore said they unto him, How were thine eyes opened? 11He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12Then said they unto him, Where is he? He said, I know not. 13They brought to the Pharisees him that aforetime was blind. 14And it was **the sabbath day** when Jesus made the clay, and opened his eyes.*

Notice the connection between Yeshua's spittle, Mikva'ing, and then being healed. All this was done on the seventh day, the Shabbat (Sabbath). The blind can now see through the work of Yeshua.

Leviticus15: 9And what saddle soever he rideth upon that hath the issue shall be unclean.

Anything that is used for the Ruach of Adam and Eve to ride, lay, or sit upon also becomes unclean. Notice it keeps depicting the concept of riding upon or sitting upon something, just as the Ruach Hakodesh does upon man. It is as if this is describing any contact between the Ruach and fallen man's flesh as if it is riding upon man, like She is riding a horse or a conveyance that is under or below Her.

*Leviticus15: 10And whosoever **toucheth any thing that was under him** shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even.*

The unclean Ruach Hakodesh that has had contact with fallen man's flesh (unclean garments) needs to Mikva to be clean. All creation was subject to Adam and hence all became unclean through his sin.

*Gen 1: 26*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

*Romans 8: 21*Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. *22*For we know that **the whole creation groaneth and travaileth in pain together until now.** *23*And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Just as all are made dead through Adam, all will be made alive through Yeshua.

*I Corinthians 15: 20*But now is Christ risen from the dead, and become the firstfruits of them that slept. *21***For since by man came death, by man came also the resurrection of the dead.** *22***For as in Adam all die, even so in Christ shall all be made alive.**

*Leviticus 15: 11*And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.

The Ruach Hakodesh that has become unclean through contact with fallen flesh needs to Mikva in Yeshua to become clean on the seventh day. The Ruach Hakodesh needs to wash her garments (fallen flesh) and be unclean until evening. Anything Adam touches becomes unclean and subject to death.

*I Cor 15: 25*For he must reign, till he hath put all enemies under his feet. *26*The last enemy that shall be destroyed is death. *27*For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. The second Adam defeats death and renews all creation.

*Leviticus 15: 12*And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

All earthen bodies will be broken and die and every "vessel of wood" must be washed in Yeshua.

Banishment from the Garden of Eden requires the Ruach Hakodesh to re-enter once again. The "vessel of earth", our current fallen flesh, will be broken and die and every "vessel of wood" (Tree of Life) must be Mikva'd in the Ruach Hakodesh provided by the Mikva of Yeshua. This is the second birth of the womb.

*Leviticus 15:13*And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

When the Ruach Hakodesh is cleansed of the "issue of her flesh" on the seventh day by Mikva'ing her flesh and clothes in Yeshua. She puts on new clean garments in the Mikva/womb. This is the resurrection on the seventh day when we receive new incorruptible garments and we will be clean. The Ruach Hakodesh will have new garments, white in the blood of the Lamb.

*Revelation 7: 14*And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, **and have washed their robes, and made them white in the blood of the Lamb.** *15*Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. *16*They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

These new garments are relieved of the curse of the sin of the Garden and the Rauch Hakodesh can enter the sanctuary once more.

*Leviticus 15: 14*And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest.

Adam and Eve are banished from the Garden of Eden for seven days, and both offerings show a change of existence on the eight day (eighth millennia). Adam and Eve and their seed, and all the creation are made new. They become a part of the new heavens and new earth on the eighth day.

*Leviticus 15: 15*And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

*Acts 17: 27*That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: **28****For in him we live, and move, and have our being;** as certain also of your own poets have said, For we are also his offspring. *29*Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

The sin offering, is Yeshua-He is our sin offering. The burnt offering (elevation offering) is the Ruach Hakodesh, the living waters promised by Yeshua that would be sprinkled and poured out. Yeshua was to Mikva us with fire, as John was Mikva'ing with water. The burnt offering is really an elevation

offering which causes Adam and Eve and their fallen seed to elevate or ascend back up to the Garden of Eden, the Holy of Holies, once again. On the eighth day, the Ruach Hakodesh and the Messiah become one again in all things by creating the new heavens and new earth.

Leviticus 15:16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

Anything that represents the loss of life needs to Mikva in Yeshua in order to be cleansed. Adam and Eve's original unfallen flesh did not require copulation (semen plus ovum). After their fall, their seed and means of copulation were cursed by YHWH (Genesis 3:16-21). As a result, any man that reproduces via seed of copulation (semen) must mikva in fresh water, the Ruach, and the flesh of Yeshua, but remain unclean until evening when YHWH will come searching for Adam and Eve in the "cool of the day", evening.

Leviticus 15:17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

Everyone that has flesh from the seed of copulation-the fallen seed, the fallen image-must be washed in the Ruach of Yeshua, the Mikva of Yeshua, and remain unclean until evening. All garments-tabernacles of flesh, bodies-that have the seed of copulation (fallen seed) upon them need to Mikva in water (Ruach) flesh of Yeshua.

Leviticus 15: 18 The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

Not only is man fallen but also woman-both seeds of copulation were changed. They reproduce by the copulation of fallen seed. The Ruach of both must be washed in order to be made clean in the Mikva of Yeshua and the Ruach Hakodesh. Eve who knew Adam must also Mikva and receive new Ruach and new Flesh in Yeshua, yet they remain unclean until even.

Leviticus 15: 19 And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

The Ruach of Adam and Eve is cast out of the garden for seven days along with all of Adam and Eve's seed for the next seven millennia (seven millennial days). The issue of blood is the result of a fallen image. "Even" appears to be on the seventh day when she becomes clean.

Gen 3:16, 16 Unto 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.

Leviticus 15: 20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

Everything she touches she makes unclean, thus requiring a cleansing of her, the man, the bed, the house, everything. The image needs to be restored. This is why the whole creation groans. It has all fallen and lost the true image.

Romans 8: 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now. **23** And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

And the Ruach intercedes on behalf of all of fallen creation.

Romans 8: 25 But if we hope for that we see not, then do we with patience wait for it. **26** Likewise **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.** **27** And 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.

Leviticus 15: 21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

The Ruach that touches anything unclean needs to be Mikva'd in Yeshua to be made clean.

Leviticus 15: 22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

All creation needs to be cleansed.

2 Corinthians 5: 16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. **17** Therefore **if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.** **18** And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

This happens on the eighth day.

Rev 21: 4 And 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.** **5** And he that sat upon the throne said, **Behold, I make all things new.** And he said unto me, Write: for

these words are true and faithful. 6And 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.

Leviticus 15: 23And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.24And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

Adam and all his descendants are unclean for seven millennial days.

Leviticus 15: 25And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

Just as Judah did not keep 70 Jubilees, they were banished from the Garden (Israel) for a period of 70 years. As Ephraim (northern 10 tribes) was extreme in their violation of Torah, their punishment was multiplied by seven (70x7). Then forgiveness comes.

*Matthew 18: 21Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22Jesus saith unto him, I say not unto thee, **Until seven times: but, Until seventy times seven.** 23Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.*

Leviticus 15: 26Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.27And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. 28But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

Uncleanness occurs with any contact with her or anything she sits on, sleeps on, rides on, or touches. Any contact whatsoever. That is why the Ruach of Adam and Eve and their seed must remain in exile until she has been made clean.

She is made clean after seven days. Adam and Eve and the Ruach Hakodesh that was upon them are banished from the garden in fallen flesh. The Ruach is in the Wilderness made unclean via contact with a dead body (fallen flesh). The Ruach is made clean on the eighth day, the day after the seventh.

Leviticus 15: 29And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

On the eighth day the two birds are brought before the tabernacle of the congregations. This is Yeshua and the Ruach Hakodesh. The burnt offering is really an elevation offering. The purpose of the Ruach is to raise us up. To elevate us. This happens via the baptism of fire from Yeshua and the Ruach, joined together as the Shekinah Glory. The Ruach Hakodesh in Adam and Eve was also banished from the Garden of Eden and needs to return and be elevated once again. Adam and Eve made the Ruach unclean through contact with them.

2 Peter 3: 8But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 9The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 10But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Leviticus 15: 30And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

Why do the saints only rule and reign with Yeshua for 1,000 years, the seventh day? Because all things are made new on the eighth day. So why are the two birds killed on the eighth day? There are a new heavens and a new earth and all things are made new on the eighth day. So if that is the case, what happens to Yeshua and the Ruach Hakodesh? Are the offerings of the birds really a changing of reality, changing how life exhibits itself in creation? Yes, all things become one once again, Heaven and Earth merge, and the New Jerusalem becomes one with the earthly Jerusalem.

Phillipians 2: 5Let this mind be in you, which was also in Christ Jesus: 6Who, being in the form of God, thought it not robbery to be equal with God: 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: 10That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Yeshua is killed as the sin offering and the Ruach is killed and is elevated once again, restoring those that were lost to YHWH to their original state.

Hebrews 2: 5For unto the angels hath he not put in subjection the world to come, whereof we speak. 6But one in a certain place testified, saying, What is

man, that thou art mindful of him? or the son of man that thou visitest him? 7Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. 9But we see Jesus, who was made a little lower than the angels for the suffering of death, **crowned with glory and honour; that he by the grace of God should taste death for every man.** 10For it became him, for whom are all things, and by whom are all things, **in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.** 11**For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,**

Yeshua is washing the Ruach Hakodesh from contact with unclean flesh and giving her unspotted garments of sanctification.

1 Cor 15: 22For as in Adam all die, even so in Christ shall all be made alive. 23But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

*25For he must reign, till he hath put all enemies under his feet. 26The **last enemy that shall be destroyed is death.** 27For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. 28And **when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.***

Picture the Word of YHWH and the Ruach Hakodesh hovering over the waters at the Creation. A new week begins.

*Genesis 1: 1In the beginning God created the heaven and the earth. 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.***

*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.***

*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.***

*Leviticus 15: 31Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, **when they defile my tabernacle that is among them.***

Israel is a type of the Ruach Hakodesh upon Adam and Eve. YHWH is commanding them not to profane or defile the Tabernacle (the Garden of Eden).

He is showing her how to return with undefiled and sanctified garments so that the sanctuary will not be defiled by fallen flesh. Anyone who has an issue of seed is fallen and thereby defiled. He is no longer in the image of YHWH and needs that image restored once again by Yeshua. We are then born again in the Mikva.

Leviticus 15: 32This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;33And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

This is how those with corrupted seed may return to the Garden of Eden (the sanctuary of YHWH).

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