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The Restoration of the Testimony of Yeshua

When may the cleansed Ruach (Holy Spirit) Re-enter the Holy Place?

Key Points:

- The young bullock of the sin offering is Yeshua and the ram of the burnt offering (elevation offering) is the Ruach Hakodesh cleansing Her garments
- Joseph is a picture of the redemptive work of Yeshua the Messiah
- Aaron does not eat of the sin offering on the day that his two sons are killed. Moses is very distraught that Aaron (the Ruach Hakodesh) has not consumed the sin offering until he hears Aaron's explanation
- I believe this is a picture of the Ruach Hakodesh delaying the consuming of the sin offering because of her grief over the death of her two sons (Adam & Yeshua)
- These are twin goats just like the twin birds. One is for YHWH, the image of YHWH, Yeshua. The other is for the Ruach Hakodesh, the scapegoat that goes into the wilderness in exile with Adam and Eve and Israel in Diaspora
- Notice this live goat makes atonement "with" the other goat
- This goat sin offering has the Ruach Hakodesh so its blood belongs on the throne along with the sin offering, Yeshua. This is the reunification of the name of YHWH
- We cannot help but notice that YHWH is deliberately delaying to complete the purpose of the fellow servants being killed so that the scripture may be fulfilled. We must also notice that they share in His throne
- Yeshua does share His throne with the Ruach Hakodesh of the overcomers
- Aaron is a type of the Ruach Hakodesh who is cleansing Her garments. She and the sin offering (Yeshua) must become one. There is a delay in doing so because of the death of Aaron's two sons. Could this explain why two millennia have elapsed since the death and resurrection of the sin offering, Yeshua, and delayed the ultimate atonement till the seventh day
- Aaron (Ruach Hakodesh) is making atonement for himself and all his household. This is not coincidental. Yeshua has made the Ruach Hakodesh clean and able to enter the sanctuary to make atonement once again
- It takes both the blood of Yeshua and the Ruach Hakodesh to redeem fallen man
- After the man-child (born again of the Ruach Hakodesh) appears in heaven (dead goat, in the image of YHWH, Yeshua, the Elijah) with the bullock of the sin offering (Yeshua), only then is the live goat, the Ruach Hakodesh, the remnant, sent into the Wilderness (the Elisha)
- Aaron, the Ruach Hakodesh, puts off her garments, cleanses herself in the holy place, goes outside the holy place in clean garments (glorified flesh), and makes atonement for the people and herself
- This is Yom Kippur (Day of Atonement) a day for afflicting the souls of those who are coming into atonement. This day will have a heavy impact on the body of Messiah. We are in the image of YHWH, just like Yeshua
- How interesting that immediately after discussing atonement on Yom Kippur and the cleansing of the people, the sanctuary, and the altar from sin it discusses anointing the priest in the stead of the father. Could this be an allusion to what is happening in the Book of Revelation with the ascension of the 144,000 and the great multitude? It sure looks the same

Leviticus 16: 1And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;2And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. 3Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

The young bullock of the sin offering is Yeshua and the ram of the burnt offering (elevation offering) is the Ruach Hakodesh cleansing Her garments.

Leviticus 16: 4He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

We need to be prepared to acknowledge that Joseph has been correctly identified as a type of the Messiah Yeshua but the imagery of Joseph's life will be similar to the events of the Ruach Hakodesh in exile, for it is Yeshua who descend that that He may cause the Ruach Hakodesh to ascend..

Let's list off how Joseph matches up with the Ruach Hakodesh:

- It is only after Joseph's birth that Jacob can confront his brother Esau and overcome him.
- It is only after Joseph's birth that Israel can return from exile.
- Joseph is given a beautiful robe of many colors by his father.
- Joseph is the beloved of his father.
- Joseph is beautiful and as the Rabbis indicated dresses somewhat effeminately.
- Joseph is sent by his father to search for his brothers in the wilderness.
- Joseph is hated by his brothers.
- Joseph is cast into an empty cistern (picture a mikva without water). He is stripped of his garments.
 - *Genesis 37: 18And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. 19And they said one to another, Behold, this dreamer cometh. 20Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. 21And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. 22And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. 23And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him; 24And they took him, and cast him into a pit: and the pit was empty, there was no water in it.*
- Joseph's brothers eat "bread" while Joseph (Yeshua the Messiah) is in the empty pit without water, and they dip his garments in blood (a picture of Joseph's garments being redeemed while Joseph is lifted up (ascends) out of the pit).
 - *Genesis 37: 25And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. 26And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? 27Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. 28Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt. 29And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. 30And he returned unto his brethren, and said, The child is not; and I, whither shall I go? 31And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; 32And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. 33And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. 34And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. 35And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.*
 - Jacob risks all to redeem Joseph (the Ruach Hakodesh).
- Joseph is sold into exile (Yeshua descends to redeem and save the Ruach Hakodesh).
- The Ruach Hakodesh departs from Jacob while Joseph (Yeshua) is in exile.
- Joseph becomes the chief assistant to all that he serves.
- Another woman (Potifar's wife-match up with the Book of Revelation) tries to steal his garments.
 - *Genesis 39: 6And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured. 7And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. 8But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; 9There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? 10And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. 11And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. 12And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. 13And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, 14That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: 15And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. 16And she laid up his garment by her, until his lord came home. 17And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: 18And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. 19And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. 20And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. 21But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.*
 - Joseph comes under suspicion much like the wife in the "cup of Jealousy" from Leviticus.

- The other woman is trying to usurp his garments and become one with him.
- Joseph is imprisoned and needs to be freed.
- Joseph is freed only by the sign of the bread and the wine (the Messiah), He remains imprisoned for 2 full years (millennia) until he is freed from prison.
- Joseph is forgotten on the third day.
 - *Genesis 40: 20And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. 21And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: 22But he hanged the chief baker: as Joseph had interpreted to them. 23Yet did not the chief butler remember Joseph, but forgot him.*
- Joseph is remembered on the second year after the third day.
 - *Genesis 41: 1And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.*
- Joseph ascends to be the chief under Pharaoh during the seven good years (seven days of creation) and the seven bad years (the seventh millennia after the fall of Adam and Eve) and thereafter.
 - *Genesis 41: 38And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? 39And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: 40Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. 41And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 43And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. 44And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. 45And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt. 46And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.*
- Joseph looks a lot like Yeshua because he is a Messianic figure. The redeemed are the second in the kingdom to Yeshua. There are many allusions to the Ruach in the above verses. "Without thee shall no man lift up hand or foot" appears to be an allusion to Yeshua serving as the High Priest on the mountain cleansing the Ruach Hakdoesh in every earthly sanctuary. Also, it is Yeshua that will "ride in the second chariot". Also that Joseph is arrayed in vestures of fine linen given to him by the Pharaoh (YHWH). Also notice that Joseph is freed in his 30th year, the third millennia from Yeshua's coming?
- Joseph (Yeshua) is not reconciled to his family until Judah "draws near".
 - *Genesis 44: 18Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.*
- Joseph (Yeshua) is unrecognizable to his brethren.
- Joseph is a picture of Yeshua the redeemer and his eleven brothers are a picture of the Ruach Hakodesh with cleansed garments. Together they unify Israel.
 - *Genesis 45: 21And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. 22To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. 23And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.*
- Joseph is a picture of Yeshua's earthly ministry.
 - *Genesis 41: 51And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. 52And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.*
- Joseph is carrying on the work of Rachel who is a picture of the barren woman, the Ruach Hakodesh. He is bringing life where there is death.
- We must also take note of how Joseph (Yeshua) designates which of the brothers will serve him, Benjamin is selected by the Ruach Hakodesh to be his servant.
 - *Genesis 44: 10And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. 11Then they speedily took down every man his sack to the ground, and opened every man his sack. 12And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. 13Then they rent their clothes, and laded every man his ass, and returned to the city.*
- Joseph (Yeshua) is associated with receiving new garments and giving new garments.
 - *Genesis 45: 22To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. 23And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. 24So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.*
- Joseph's (Yeshua) sons are adopted by Jacob.
 - *Genesis 48: 4And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. 5And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.*

We also need to match up Leviticus 16 with Leviticus 10. After the death of Nadab and Abihu, there is the sacrifice of the sin offering, but Aaron and his sons do not eat of it. Aaron does not eat of the sin offering on the day that his two sons are killed. Moses is very distraught that Aaron (the Ruach

Hakodesh) has not consumed the sin offering until he hears Aaron's explanation.

Leviticus 10: 16And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, 17Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? 18Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded. 19And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD? 20And when Moses heard that, he was content.

I believe this is a picture of the Ruach Hakodesh delaying the consuming of the sin offering because of her grief over the death of her two sons (Adam & Yeshua). When Moses (Yeshua) hears this he is content with Aaron's rationale. So it would appear that there is a delay in the consumption of the sin offering. Could this be why Yeshua is rejected at His first coming and there are two millennia until He comes again?

The key is the twin birds. They are very similar, and both are of the same image. The dead one is Yeshua killed over the Mikva in the flesh and the live bird is the Ruach Hakodesh sent to the wilderness with Diaspora Israel. Remember the sages say the Shekinah departed from Jacob while he thought Joseph was dead, and the Shekinah went down into Egypt with all of Israel to be with Joseph. Also, the Shekinah was absent from the second temple while Israel was still in Diaspora. Also Noah's first bird is the Ruach Hakodesh upon Adam and Eve in the Garden before the fall (they have the flesh of Yeshua), and the bird that flies to the wilderness is the Ruach Hakodesh upon Adam and Eve as they depart from the garden into the wilderness. Yeshua said if he didn't depart the Ruach Hakodesh couldn't come. Yeshua makes it possible for the Ruach Hakodesh to enter within.

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 16: 5And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. 6And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

The two kids of the goats are Yeshua and the Ruach Hakodesh. Yeshua is the bullock of the sin offering that makes atonement for the High Priest (Ruach Hakodesh) and his house. Yeshua cleanses the garments (fallen flesh) of the Ruach Hakodesh.

Leviticus 16: 7And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. 8And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

These are twin goats just like the twin birds. One is for YHWH, the image of YHWH, Yeshua. The other is for the Ruach Hakodesh, the scapegoat that goes into the wilderness in exile with Adam and Eve and Israel in Diaspora.

Leviticus 16: 9And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin offering.

Yeshua is the goat of the sin offering and dies so that we might be redeemed.

Leviticus 16: 10But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

The second goat is the Ruach Hakodesh which is presented alive before YHWH to make atonement. The Ruach Hakodesh is the living waters promised by Yeshua that would be sprinkled and poured out. Notice this live goat makes atonement "with" him. This could be taken as making atonement in participation with the goat of the sin offering. If the sin offering is Yeshua, then the live goat is the Ruach Hakodesh and those upon whom the Ruach Hakodesh dwells.

Leviticus 16: 11And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

Yeshua is the bullock of the sin offering.

Leviticus 16: 12And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: 13And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: 14And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Yeshua's sacrifice is sprinkled seven times on the mercy seat eastward and before the mercy seat. Adam and Eve banished eastward from the Garden of Eden for seven millennial days.

Genesis 3: 24So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

*Leviticus 16: 15*Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

This goat sin offering has the Ruach Hakodesh so its blood belongs on the throne along with the sin offering, Yeshua. This is the reunification of the name of YHWH. They must re-enter the Garden of Eden and the Sanctuary and become one with YHWH once again. Could the goat of the sin offering be those that are filled with the Ruach Hakodesh that are killed for their testimony of Yeshua? Many might think this heretical, but we must take note that the redeemed share in His throne and are slated to die as He died.

*Revelation 6: 10*And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? **11**And **white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.** *12*And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

We cannot help but notice that YHWH is deliberately delaying to complete the purpose of the fellow servants being killed so that the scripture may be fulfilled. We must also notice that they share in His throne.

*Revelation 3: 20*Behold, 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. **21**To **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.** **22**He that hath an ear, let him hear what the Spirit saith unto the churches.

*Revelation 5: 12*Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. **13**And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, **Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.** **14**And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

*Revelation 6: 15*And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; **16**And said to the mountains and rocks, Fall on us, **and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17**For the great day of his wrath is come; and who shall be able to stand?

*Revelation 20: 3*And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. **4**And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. **5**But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

*Revelation 12: 4*And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. **5**And she brought forth a man child, who was to rule all nations with a rod of iron: **and her child was caught up unto God, and to his throne.** **6**And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

We even see a reiteration of the incense that accompanies the sacrifice from Leviticus 16:12 with the sacrifice here in Revelation.

*Revelation 8: 2*And I saw the seven angels which stood before God; and to them were given seven trumpets. **3**And another angel came and stood at the altar, having a golden censer; **and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.** **4**And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

It appears that Yeshua does share His throne with the Ruach Hakodesh of the overcomers. Is it a blasphemy to suppose one of these goats filled with the Ruach Hakodesh is also slain to bring atonement and is sprinkled on and before the throne? Perhaps so, if you incorrectly identify the Ruach Hakodesh and hence our ultimate role within the scriptures. If YHWH's whole plan and Yeshua's sacrifice is for the purpose of unifying heaven and earth and the name of YHWH and making the way for the return of the Ruach Hakodesh that was defiled by Adam and Eve then it would seem a complete fulfillment.

Note that Aaron (Ruach Hakodesh) the High Priest does not eat of the sin offering first. Remember Aaron is a type of the Ruach Hakodesh who is cleansing Her garments. She and the sin offering (Yeshua) must become one. There is a delay in doing so because of the death of Aaron's two sons. Could this explain why two millennia have elapsed since the death and resurrection of the sin offering, Yeshua, and delayed the ultimate atonement till the seventh day?

*Leviticus 10: 17*Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? **18**Behold, the blood of it was not brought in within the holy place: ye should

*indeed have eaten it in the holy place, as I commanded. 19And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: **and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?***

*Leviticus 16: 16And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and **so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.***

This sprinkling of both the bullock and the goat makes atonement. It takes both to remedy the people's uncleanness. It takes both the blood and the oil placed upon the tip of the right ear, the right thumb, and the big toe of the right foot to anoint the priest and cleanse the Leper.

*Leviticus 16: 17And there **shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out**, and have made an atonement for himself, and for his household, and for all the congregation of Israel.*

Notice the end time fulfillment in the Book of Revelation. This scripture appears after the 144,000 are standing with the Lamb on the Mountain and the Great Multitude is standing on the sea of glass before the throne. There are seven assemblies standing before the throne of YHWH, and the seven angels of the seven assemblies are within the temple receiving the seven plagues of the wrath of YHWH.

*Revelation 15: 5And after that I looked, and, behold, **the temple of the tabernacle of the testimony in heaven was opened: 6And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.***

Aaron (Ruach Hakodesh) is making atonement for himself and all his household. This is not coincidental. Yeshua has made the Ruach Hakodesh clean and able to enter the sanctuary to make atonement once again.

*Leviticus 16: 18And he shall **go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.***

Either this is the blood of Yeshua (the bullock) and Ruach of Yeshua (the goat) which goes on the throne and the altar, or it is the blood of Yeshua (the bullock) and the Elijah that has the Ruach Hakodesh (the goat) and dies for their testimony of Yeshua which also goes on the throne and the altar. The priest is the sacrifice and the sacrifice is the priest. It takes both the blood of Yeshua and the Ruach Hakodesh to redeem fallen man. So once the blood of Yeshua and the blood of Elijah (Ruach Hakodesh) are sprinkled on and before the mercy seat, then the live goat/Elisha (Ruach Hakodesh/Remnant of Her seed) is sent to the wilderness. We must question if it is blasphemous to suppose that the blood of the saints is also brought within and sprinkled. Considering the whole point of this day is making all one and that Yeshua came for the expressed purpose of washing the garments of the Ruach ("ye are *elohim*" John 10:34), I think it is not blasphemy. Both Adam and Eve fell and both are being cleansed so that the Ruach Hakodesh that is upon them may receive new garments on the seventh day.

Leviticus 16: 19And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

Notice the altar also must be cleansed from the uncleanness of Adam and Eve's fallen flesh. It has also had contact with dead flesh. It is sprinkled seven times since the banishment from the Garden of Eden is for seven (millennial) days and for the seven Assemblies of Israel. All things are being reconciled or "made one". Once all has been cleansed, then the live goat (Ruach Hakodesh) is brought. You must first cleanse before filling-Yeshua cleanses us then fills us with the Ruach Hakodesh.

*Leviticus 16: 20And when he hath **made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:***

The live goat (the Ruach Hakodesh), the "remnant of her seed that have the testimony of Yeshua and keep His Torah", is only brought after the Holy place is reconciled. The Ruach Hakodesh (the Elisha) is then sent into the wilderness. Aaron (Ruach Hakodesh) places his identity on the live goat that goes into exile. It bears the iniquity of the people and the subsequent penalty. The Ruach Hakodesh is defiled by contact with our fallen state.

*Leviticus 16: 21And Aaron shall **lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:***

After the man-child (born again of the Ruach Hakodesh) appears in heaven (dead goat, in the image of YHWH, Yeshua, the Elijah) with the bullock of the sin offering (Yeshua), only then is the live goat, the Ruach Hakodesh, the remnant, sent into the Wilderness (the Elisha). Notice it is by the "hand of a fit man"- those who have the testimony of Yeshua and keep His Torah. The Ruach Hakodesh will only dwell in a clean place.

*Leviticus 16: 22And the goat shall bear upon him all their iniquities unto a land not inhabited: and **he shall let go the goat in the wilderness.***

*Leviticus 16: 23*And Aaron shall come into the tabernacle of the congregation, and **shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:**

Could this be illustrative of the Ruach Hakodesh now being able to enter the sanctuary, take off Her defiled garments, enter the Mikva/womb, be born again, and exit with clean flesh and holy garments? Could this be typical of the 144,000 ascending to heaven and being born again and receiving immortal flesh? He then comes out to make burnt (elevation) offering to YHWH of the people. Earlier he was reconciling the Holy Place, the Tabernacle of the Congregation, and the Altar. His earlier offerings were "for" the uncleanness of the people, himself, and his house. Now the burnt (elevation) offering is "of" the people to make atonement for himself and for the people.

*Leviticus 16: 24*And **he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.**

Aaron, the Ruach Hakodesh, puts off her garments, cleanses herself in the holy place, goes outside the holy place in clean garments (glorified flesh), and makes atonement for the people and herself.

*Leviticus 16: 25*And the fat of the sin offering shall he burn upon the altar. *26*And **he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.** *27*And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, **shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.** *28*And **he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.**

The fit man is the believer who has been mikva'd into Yeshua and the Ruach Hakodesh. Notice what day of the year this occurs.

*Leviticus 16: 29*And this shall be a statute for ever unto you: that in the **seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: 30**For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. *31*It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

This is Yom Kippur (Day of Atonement) a day for afflicting the souls of those who are coming into atonement. This day will have a heavy impact on the body of Messiah. We are in the image of YHWH, just like Yeshua.

*Leviticus 16: 32*And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:*33*And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. *34*And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

How interesting that immediately after discussing atonement on Yom Kippur and the cleansing of the people, the sanctuary, and the altar from sin it discusses anointing the priest in the stead of the father. Could this be an allusion to what is happening in the Book of Revelation with the ascension of the 144,000 and the great multitude? It sure looks the same.

*Revelation 1: 5*And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, **6**And **hath made us kings and priests unto God and his Father;** to him be glory and dominion for ever and ever. Amen. **7**Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

*Revelation 5: 9*And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; **10**And **hast made us unto our God kings and priests: and we shall reign on the earth.** *11*And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

They are made priests before YHWH at the conclusion of Yom Kippur. The temple became defiled by the death of Nadab and Abihu, the Day of Atonement is then fulfilled, and new priests are anointed.

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