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The Restoration of the Testimony of Yeshua

Our Desitny, Becoming the Express Image of YHWH

Key Points:

- Our hope is to exchange our corruptible flesh/bodies for in-corruptible flesh/bodies that cannot die
- The mystery that we shall not all sleep, but we will be changed
- YHWH is sanctified by those who come near to Him
- YHWH would be glorified before all the people
- We cannot approach YHWH on our own corruptible terms
- Yeshua is the express image of YHWH
- Yeshua was made "like unto" His brethren, Abraham's seed
- We are to follow the Written Torah and not to worry about the criticism of those who believe we should follow the oral law (traditions of men)
- The Holy Days are a pattern of the process from conception to birth for Yeshua coming in uncorrupted flesh
- Our destiny is to be conformed to the image of YHWH's son, Yeshua, incorruptible flesh that never dies

1 Corinthians 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; **neither doth corruption inherit incorruption.** *51* Behold, **I shew you a mystery; We shall not all sleep, but we shall all be changed,** *52* In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. *53* For **this corruptible must put on incorruption, and this mortal must put on immortality.** *54* So when this corruptible shall have put on incorruption, and **this mortal shall have put on immortality,** then shall be brought to pass the saying that is written, *Death is swallowed up in victory.*

The core of our hope is that we will never die, that death will be swallowed up in the victory of life as verse 55 goes onto explain. But the promise is not simply that we will live forever. The core issue is if our bodies will be corruptible or incorruptible. The promise is clear that our bodies will be incorruptible and that they must be so in order to enter the Kingdom of YHWH. If they are not incorruptible we cannot enter the Kingdom. Our fallen state must be changed down to the very seed of our flesh otherwise we are not permitted entry. Paul bemoans our current state and hopes for the day when he will be released from this bondage of death.

Romans 7: 23 But I see **another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.** *24* O wretched man that I am! **who shall deliver me from the body of this death?** *25* I thank God through Jesus **Christ our Lord.** So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Paul states that when he desires to do good, he finds another law working in his flesh that is contrary to the Torah of YHWH and realizes that his only hope is that someone would deliver him from his body of death. This needed deliverance is from his own fallen flesh. Before we gloss over the significance of this point we should look to the Torah for further indication of how far our flesh has fallen from where it used to be when we could stand in the presence of YHWH.

So much of the Torah addresses the importance of the clean vs. the unclean, the profane vs. the holy, the healthy vs. the sick, the living vs. the dead, and those who can come into the presence of YHWH and those who cannot. Many of the instructions in the Torah pertain to how to change the status of one who cannot come into the presence of YHWH to one who is allowed to enter within the Tabernacle. These are the basics of our situation as fallen flesh and our need for redemption. Some call this resurrection, some call it the return to Eden, some call this communion with God. We call this the Restoration of all Things. We are not striving for a spiritual and ethereal redemption, we are hoping for a real physical change.

1 Corinthians 15: 51 Behold, **I shew you a mystery; We shall not all sleep, but we shall all be changed,** *52* In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the **dead shall be raised incorruptible,** and we shall be changed. *53* For this corruptible must put on incorruption, and this **mortal must put on immortality.**

This is a real physical bodily change. When Yeshua appeared resurrected to the Apostles He told them to touch Him. He was real, not some ethereal spirit. He was able to do things impossible to fallen man. That is because His flesh was incorruptible and there was no sin in it. How does the state of one's flesh affect his ability to come into the presence of YHWH? The Brit Chadasha (Renewed Testament) and the Torah are inseparable. The Torah shows us what happens to fallen flesh, no matter the person's good intention and desire to draw close to YHWH. This was ultimately the reason for our expulsion from the Garden of Eden and the great preparation necessary for entering the Holy of Holies.

*Leviticus 10: 1And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2And **there went out fire from the LORD, and devoured them, and they died before the LORD.** 3Then Moses said unto Aaron, **This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.** And Aaron held his peace.*

Aaron's sons were killed, likely for entering the Holy of Holies, possibly in a drunken condition and not on Yom Kippur. We cannot enter the Holy of Holies at any time we desire. It is the King's throne room. But let's not assume these were not careless people but devoted men of YHWH. Maybe they had just a little wine, say a sip, but still came into the Holy of Holies on the wrong day. Death results. After they are killed the Torah explains when it is permitted to enter and only after following YHWH's instruction. You cannot have corrupted flesh enter the Holy of Holies at whim and without a sacrifice, and without incense. This is also why a woman who has given birth cannot enter the Tabernacle until she has been purified. She must go through a period of purification (becoming clean) because she has lost blood (which is normally a symbol of life), because the blood lost is a loss of life, hence death. Death cannot enter the presence of life.

Death cannot enter where life resides in the Holy of Holies or the Tabernacle of Testimony. The same applies for touching a dead thing, purification after a woman's monthly cycle, or a man's emission. All are in the context of loss of life. Death, corruption, uncleanness, and the unholy cannot approach life, incorruption, cleanness, and holiness. Yeshua cannot approach the Holy of Holies unless he is incorruptible, clean, alive, and holy. This is why he told Mary not to touch Him, since He had not ascended to His Father yet in John 20:17. Her fallen flesh would have made His sacrifice impure. He had to remain clean to enter the Holy of Holies. Hence he cannot be of the seed of fallen Eve, Mary, Adam, or David. He is the seed from Heaven that is whole, clean, and unleavened without any mar of sin in His flesh. Someone can try to tempt Him, but He is NOT tempted. This is why Adam and Eve had to be expelled from the Garden of Eden and why FALLEN man (full or in part) cannot enter back in, and why we must be mikva'd in Yeshua and put on His flesh and blood.

Our High Priest, Yeshua, was qualified to enter into the Holy of Holies on our behalf because His flesh is the express image of YHWH.

*Hebrews 1:2Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3Who being the brightness of his glory, **and the express image of his person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*

*Hebrews 2: 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, 12Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 14Forasmuch **then as the children are partakers of flesh and blood, he also himself likewise took part of the same;** that through death he might destroy him that had the power of death, that is, the devil; 15And deliver them who through fear of death were all their lifetime subject to bondage. 16For verily **he took not on him the nature of angels; but he took on him the seed of Abraham.** 17Wherefore in all things it **behoved him to be made like unto his brethren**, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

Yeshua, the Captain of our salvation, sanctifies us through the partaking of His flesh and blood, and by doing this destroys death and brings us flesh of life. His body was made "like unto" His brethren, but not fallen and corrupted that we may partake of His flesh and blood and His body, so that we might live. How awesome. He could not make it any clearer. By doing this we partake of the "express Image of YHWH", that which was lost in the Garden of Eden.

*Colossians 2: 8Beware lest any man **spoil you through philosophy** and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9**For in him dwelleth all the fulness of the Godhead bodily.** 10**And ye are complete in him**, which is the head of all principality and power:*

Paul is again instructing Israel to avoid being confused by philosophy and lies brought about by traditions of men and the Oral Torah, the rabbinical commentaries that add restrictions and requirements to the clear instruction of YHWH. How does this pertain to Yeshua? It is all about His body and flesh in whom we are made complete. The mystery he speaks about in the 2nd verse of this chapter is about the Godhead embodied in uncorrupted flesh. And it is through the circumcision of our hearts, the placing of YHWH's Torah in our hearts. Who is the Godhead? YHWH.

*Colossians 2:11In whom also **ye are circumcised with the circumcision made without hands**, in **putting off the body of the sins of the flesh by the circumcision of Christ:** 12**Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God,** who hath raised him from the dead. 13**And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together***

with him, having forgiven you all trespasses; 14Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. 16Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17Which are a shadow of things to come; but the body is of Christ.

Our hearts are circumcised in Yeshua, YHWH's Torah is placed in our hearts, we are buried with Yeshua, raised from the dead, corruptible puts on incorruption in eternal life, all sins having been forgiven, blotting out the list of violations of the Torah that we made, and nailing it to the cross that Yeshua died on. The Torah details all we need to know about meat (flesh), drink (blood), holy days (the events of our redemption and the significant milestones of conception and development in the flesh and in the womb), new moons and sabbath days which mark the completion of YHWH's creative work. Others were judging them because they weren't keeping the oral law, the traditions of men that put additional requirements on believers. They were accusing them of the same thing they accused Paul. They were saying that if they didn't keep the oral torah (traditions of men), then you were advocating that people were not needing to keep the Written Torah. Both Yeshua and Paul were clearly keeping the Written Torah and clearly critical of those traditions of men that make the Torah a burden and not a blessing. Torah is required, but traditions outside the Written Torah are not required. The people judging them about meat, drink, holy days, new moons, and Sabbaths had added many additional requirements and were critical of those who did not follow their extra rules.

The Holy Days are a miracle of revelation of the progress from conception to birth, they match up with the progressive gestation of a human baby. Keep in mind that on the fourteenth day of the first month, the egg appears. There is a roasted egg on every Passover table.

The egg must be fertilized within 24 hours, or it will pass on." This is a reminder of the Feast of Unleavened Bread and the seed or grain that "fell into the ground and died" in order to produce a harvest, the first fruits of which was presented to God. Within two to six days, the fertilized egg attaches itself to the wall of the womb and begins to grow. The Feast of First fruits is observed two to six days after Passover.

The embryo then begins developing arms, hands, fingers, legs, feet, toes, a head, and eyes, which begins at fifty days. Around the fiftieth day, the embryo takes on the form of a human being. Until then, we can't tell if it is human or not. This fiftieth day corresponds to Pentecost and the giving of the Torah.

On the first day of the seventh month, the baby's hearing develops. For the first time, it can hear and distinguish sounds outside the womb. This corresponds to the date for the Jewish Festival of Trumpets.

On the tenth day of the seventh month, the hemoglobin of the blood changes from that of the mother to a self-sustaining baby. This corresponds to the Day of Atonement, when the blood was taken into the Holy of holies. On the fifteenth day of the seventh month, the lungs become fully developed. If born before then, the baby would have a hard time breathing. This corresponds to the Feast of Tabernacles, a time of celebrating the Temple, home of the Shekinah or Spirit of God. In the New Testament, the Greek term pneuma, normally translated as "breath," is applied to the "Holy Spirit."

Birth takes place on the tenth day of the ninth month. Eight days after birth, in Jewish families, a son is circumcised. The eight days of Hanukkah are celebrated right on schedule, nine months and ten days after Passover.

These annual holy days not only signify steps in our development of being born again, but more importantly the coming of YHWH in the flesh for an appointment with man in uncorrupted flesh. The holy days are another way that we partake of the flesh of Yeshua and His sacrifice and His becoming the first born of many brethren.

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

Note that the whole import of His becoming the firstborn of many brethren is that we become conformed to His image, and thereby being called, justified, and glorified. There is no glory in corrupted flesh. What is it to be conformed to His image? Let's go back to the beginning to find out.

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