

The Final Utterance of Restoration

A Close-Up Look At Utterance Seven



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Luka/Luke 23:46 And when יהושע had **cried** with a loud voice, He said, ***O My Abba, into Your hands I commit My ruach***: and having said this, He gave up the ruach.

Yahshua is seen here dismissing His human ruach. The cry was a shout of RELEASE! Victorious and confident release!

It was His divine Spirit commanding His temporal human spirit to depart. This final utterance occurred at 3 PM on the 14th of Aviv. 'My Abba' is the term for those who know the Eternal One intimately, and as such, Abba is a term Yahshua reintroduced to all those in Yisrael who had fallen away from intimacy with YHWH into cheap and superficial substitutes for true relationship. Since we know Yahshua had literally become sin as our sin bearer, it was at this point that His human spirit was dismissed, so that Yahshua was no longer carrying the sin of man. Therefore the Father could receive Him back into communion and intimacy. That communion had begun to be cut off with the great drops of blood that were sweat in Gethsemane.

Another reading is 'into thy hands I TRUST my spirit.' Yahshua trusted Abba YHWH to take great care of his human spirit, which was now returning back to His Elohim Abba YHWH. This dismissal was based on trust. Yahshua turned it over to YHWH, like He will turn over the Kingdom itself at the age's end, so that His eternal Ruach within Him could fuse back into one with the Father.

This declaration had as its essence and purpose the fusion of the Father and the Son back into one divine Ruach HaKadosh. Yahshua trusted this moment to the Father so that full fellowship and oneness could be restored. The very same oneness and communion that Yahshua said He enjoyed with Abba YHWH before the foundation of this world, as seen in Yochanan/John 17:5. Yahshua is the only one known to man, that can actually verify the fact that He possessed both 'imparted' and 'self-contained' glory, before the actual creation of the world. In essence Yahshua was letting go of His human spirit burdened with sin, so that He could receive the restoration of glory that He had held prior to His advent in Beth Lechem/Bethlehem.

The trusting in to the yadech (your hands), or yadayim, or hands of YHWH, is a metaphor displaying Yahshua's understanding that YHWH's grasp and ownership of His ONLY BEGOTTEN Son was settled forever in the heavens. That grasp was about to be tightened around the Son of YHWH who had faithfully and righteously discharged His duties by fulfilling His mission for and on behalf of the Father. Those whom YHWH chooses to grasp are safe and secure forever in His love!

Yahshua was the first to be FULLY grasped back by YHWH, leading us into a process that will result in the restoration of the redeemed back to His loving and secure grasp. Before 'Allstate Insurance' was a company, Yahshua knew He was in good hands with Abba YHWH. Yahshua opened the way for all the souls of the redeemed of all ages to be grasped in the eternal love by our Abba.

I Commit-This committing is a sort of depositing of His human spirit alongside the Father's divine Spirit for safekeeping. As seen in Yochanan 4, YHWH is Spirit, and the Father of all human spirits. So

naturally the safest place for Yahshua's human spirit to abide is with Abba for safekeeping. **The deposited human spirit is kept by the power of YHWH, free from the devil forever.** If somehow s.a.tan could get hold of our human spirits, destined to be placed and deposited into the Father's hands, his nefarious deeds would be too numerous to mention, including but not limited to mock and counterfeit resurrections. That was the very same evil purpose s.a.tan had purposed for Moshe's body. YHWH sent Michael to stop that plot as recorded in Sefer Yahudah/Jude verse 9. The departed human spirits in the hands of the devil would no doubt leave massive confusion for our loved ones left here on the earth.

My Rucah-"ruachi." In this context this refers to the human spirit and not the Set Apart Spirit. As YHWH, the Set Apart Spirit remained with Yahshua right through His crucifixion, resurrection, ascension and highly priestly duties, which He conducts at this very hour. **It was the rational faculties and emotional awareness and disposition based on the 5 basic human senses that were entrusted to the grasp of the Father.** In all this pain and suffering, He still supernaturally controlled the events of His death, by making us aware that the dismissal of His human faculties was a clear fulfillment of Tehillim/Psalms 31:5. These words were ordained to be uttered before the foundation of the world by Yahshua Himself. This utterance is a restoration based quote and declaration. We, like Yahshua, must be willing to die in faith in that appointed time, with the same confidence to those around us as did our Adon Yahshua.

Close-But the final piece to the puzzle is that without the 5th and 6th utterances, which relate to Yahshua's restoration back to His kala/bride, the nation of redeemed Yisrael the 7th utterance cannot be fully grasped.

He declared His human spirit reconciled to the Father, despite His being the sin bearer of humanity only after His mission of reconciliation towards His bride Yisrael had been accomplished-finished. Once He had reconciled her to Himself, He was now ready to be fully reconciled back to the full and total divinity shared with the Father. While on earth, as He traveled the earth in human spirit

seeking for the lost sheep of the House of Yisrael (all 12 tribes), He was functioning under the many self limitations and constraints that are naturally associated with a human body. He was now laying down that body, for His fusion back into the full attributes of deity that He had even before the foundation of the world, as seen in Yochanan/John 17 and Mishle/Proverbs 8.

His full fusion back into His Father could only take place after His bride had been joined/fused back to Himself. The 7th and final utterance was a 'victory declaration' for the Son of Man, who had achieved His mission of finishing the work of restoration towards wayward Yisrael. Subsequently, He was now ready to be reconciled with His Father after having become sin. As in all biblical doctrines, the nation of Yisrael remains the key to understanding all things concerning Moshiach Ben Yosef, even the most seemingly literal and simplistic of declarations. Selah.