



Parasha Beha'alotcha

June 10, 2023

Torah: Numbers 8:1-12:15

Haftarah: Zechariah 2:14-4:7

Ketuvim Shlichim: 1Corinthians 10:6-13; Hebrews 3:1-6

Shabbat Shalom Mishpacha! In today's *parasha*, *Beha'alotcha*, sometimes pronounced as *Beha'alotecha*, Israel is in the Sinai Desert and have been there for almost a year. While they were there, they built the Tabernacle and its furniture and consecrated the *Kohanim*. *B'ha'alotcha* means "when you set up" and is referring to the setting up of the *menorah* in the Holy Place of the Tabernacle. In this *parasha*, the Levites were also consecrated for ADONAI's service and those who were unclean or away at *Pesach* on Nisan 14 were given an opportunity to participate in *Pesach Sheni*, the second Passover ceremony, one month later. There is also a description of the clouds which ADONAI placed over the Tabernacle while they were camped, which lifted when the group was to move on, a cloud by day which appeared as fire at night. Two silver trumpets were made to be used to summon the leaders of the tribes or sometimes the whole community and was also used to signal travel plans, war and festivals. In the second month of the second year, the cloud lifted from the Tabernacle and Israel travelled to the Wilderness of Paran. The people grumbled about the *manna*, mourning for the meat back in Egypt. ADONAI provided quail for them to eat, but also punished the people for their grumbling. Moses appointed 70 elders to assist in governing the people and ADONAI placed some of Moses' spirit on them. Miriam and Aaron spoke negatively of Moses and Miriam was punished with leprosy. Moses prayed for her healing and ADONAI directed that she live outside the camp for seven days and then, clean and healed, return to the community.

At this time, it had been fourteen months since they left Egypt. The Tabernacle had been completed and dedicated and secular leaders selected and anointed to assist Moses in ministering to the people's everyday needs. The *kohenim* had been anointed and were ready to minister to the people's spiritual needs. They were now ready to continue their journey. While the people were happy to escape with their lives from their former slavery, they were not the most compliant group. Both the mixed multitude, the Gentiles who came out of Egypt, and the people of Israel complained against Moses and ADONAI. At that time, they were still in ADONAI's good graces, but their disobedience would soon doom them to wander and die in the desert for almost thirty-nine more years. Their judgment by ADONAI was because of their lack of belief in His word and lack of gratefulness for His graciousness to them.

Even after entering Israel, there were always those who either complained, disobeyed or practiced only the minimum of obedience to ADONAI, just enough to get by. But ADONAI recognized that there were those who really sought to serve Him above and beyond what was required. Last *Shabbat*, we discussed the *nazir*, the nazirite. ADONAI set up this special category of ministry for Israelite men and women who wished to serve Him beyond what was required. They served with the devotion of the *kohenim*, but completely voluntarily.

Being a *nazir* was not the only way that an Israelite could go above and beyond what was required. They could also show their devotion by sacrificing a peace offering (Leviticus 7:7-21). The *shelem*, שֶׁלֶם, the peace offering, could take two forms. It could either be a “thanks” offering, a *todah*, תּוֹדָה, or a vow, a *neder*, נֶדֶר. Both were dedicated to ADONAI with His portion of the offering going to the ministering *kohen*. The object of the *shelem*, the peace offering, was gratitude to ADONAI, an outpouring of love and support beyond what was required, a way of communing with Him.

In today’s body of Messiah, the situation is similar. A follower of Yeshua can be saved and then just do the minimum. They can repent occasionally and generally be good and that may get them a ticket to eternity with Yeshua. But believers can also do more than what is required, go beyond the minimum. They can serve ADONAI with the spirit of a *nazir*, in essence, making spiritual peace offerings by their dedicated service of love. We should want to give our best gifts to ADONAI.

Our ministry at *Beit Shalom* is unlike that of the Church and is primarily to people who have already trusted in Yeshua, those who are saved. Not that we don’t wish to minister to the unsaved when we have the opportunity. But, most that come here have already trusted in Yeshua. You who are here, are not fearing the second death, judgment by ADONAI and his casting of the ungodly into the lake of fire, eternal separation from Him (Revelation 20:15). Because we have been born again, have trusted in Yeshua, we don’t fear it. Some of you may have heard the statement: “Born once, die twice; born twice, die once.” If you’re not born again, you will die a human death and also eventual spiritual death, two deaths. But, if you’re born twice; born a human and then born again by trusting in Yeshua, you will only die once, the human death. That was said recently by David Jeremiah, but I also found it attributed in 2013 to Greg Laurie, the pastor who was a part of the original “Jesus Revolution” in the 1960’s. It is very true and a truth which a large segment of our population desperately needs to understand.

Our ministry is different than that of the Church because we have a different calling. Their primary ministry is to the unsaved. Ours is different. We are a Messianic Jewish ministry, a ministry with a national Jewish leadership and many Gentiles in it. We are “Ruths” in the fullest sense of the word. Every person who has left paganism and become a Christian is, in a sense a Ruth, a follower of the example of Ruth, the Moabite, who left her paganism and joined herself to ADONAI and the people of Israel. They have left paganism and joined themselves to ADONAI through Jesus and to Israel through the New Covenant. The exact same is true for us, the Messianic Gentiles in the Messianic Jewish Movement, but more so. In addition to our having Yeshua as Messiah and being a part of the New Covenant, we have also been called to further identify with and be a part of Israel as represented by the Jewish people of today. We do this through our customs, our dedicated prayers for the Jews and the nation of Israel as well as our following of Scripture in the way that ADONAI gave it to the Jews, and I add, something which He has never changed. Both groups, Christians and Messianics, have specific purposes in what G-d is doing in the world today.

We saw something very special on May 28th when Messianic Jews and Christians gathered at the southern steps of the Temple Mount. While we understand that G-d calls some Jews to be a part of the Church, not all have been called there. Some have been called to be Messianic Jews and that is what we saw in Jerusalem for the first time in such a powerful way. We saw the “one new man” represented, not just as “Jew and Gentile,” but as “Messianic Jew and Gentile.” And, I think that is really what *Sha’ul* meant when he wrote:

<2> 28 *There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female—for you are all one in Messiah Yeshua.*(Galatians 3:28 TLV). When he wrote this, there were only Messianic Jews and Messianic Gentiles. His world view was of Jews who had trusted in Yeshua and Gentiles who had trusted in Yeshua. There was no Church such as we have today. He also upheld *Torah* as we saw in our message last *Shabbat*. And, while he spoke against Gentiles being circumcised, he upheld *Torah* for Gentiles (In his letter to the Romans [3:28-31] and elsewhere). He never said that G-d had done away with any Scripture. In fact, he made it clear to the Messianic leadership in Jerusalem through his purification ceremony and the payment for sacrifices at the Temple that He had not done so (Acts 21). It is my firm belief that all Scripture of that day, Scripture which was the *Tanakh*, the Hebrew Bible (2Timothy 3:16-17), was taught by Yeshua's Jewish disciples to the new Gentile believers coming to faith. And, it, *Torah*, is for those of us in Messianic Judaism today. That the Church believes differently is not a criticism of them. Each group must follow their Messiah in the way each believes Yeshua has called them. Regardless of our different approaches, we are commanded to love each other. And, we do.

The clearest teaching about the one new man and what he was to believe is found in *Sha'ul's* letter to Ephesus. But, it was not necessarily just to Ephesus. The earliest versions of his letter don't have the name Ephesus on them and it is supposed by theologians that this was a letter to several of the congregations, a letter that could be passed around and read as if it was to them. In that regard, it is also a letter to us, the various churches and Messianic Jewish congregations of the world today. But, *Sha'ul* actually spent about 2 ½ years ministering in Ephesus and more than likely, this would have been a re-affirmation of what he taught in person. Read Acts 19 for a more complete picture of his time there. It is believed that he wrote this letter after he was imprisoned in Rome.

Speaking to Gentile followers of Yeshua, *Sha'ul* wrote: *12 At that time you were separate from Messiah, excluded from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.* (Ephesians 2:12 TLV). He said: "you who were once called uncircumcision were separate from Messiah." They were pagans serving false gods and didn't know Yeshua. They were outside of the household of G-d. The Greek word which the TLV translates as "commonwealth of Israel" is *politeias* (pol-ee-ti-as), taken from *politeia* (pol-ee-ti'-ah) meaning citizenship. They were not members, citizens, of ADONAI's household.

Britain is the best modern example of a commonwealth of nations. At one time, the king or queen of England ruled over many other nation-states such as Canada, Australia and New Zealand. Citizens of those nations were also citizens of Great Britain. ADONAI is the King ruling over the Commonwealth of Israel on the earth. Yeshua is the anointed King reigning in heaven who will soon come to earth and assume His kingship over the earth.

ADONAI's commonwealth today contains two groups, but at one point in time, His kingdom had only one group, the descendants of Abraham, ethnic Jews. But, now that Yeshua has come and inaugurated the covenant, cut the New Covenant, there are two groups and some Jews are members of both groups. One group is made up of every Jew, those who have not trusted Yeshua as Messiah and those who have. They are in covenant with ADONAI through the Abrahamic Covenant and are heirs to the physical Land of Israel. A second group is made up of both Jews and Gentiles, those who have trusted in Yeshua, and who are in covenant with ADONAI through the New Covenant. Commonwealth is a perfect description of ADONAI's reign over all Jews as well as Messianic Jews and Gentile followers of Yeshua.

The Gentiles in Ephesus and elsewhere who had been separate from the Messiah, pagans, were strangers to the “covenants of Israel.” They didn’t know that they were nor did they care. In that day’s world, they were too busy following the gods of their own creation, building temples and monuments to them and having festivals honoring them. They were separated from G-d, just as we were before we trusted in Yeshua. According to the Tree of Life Version, *Sha’ul* called these covenants, “the covenants of promise.” The Complete Jewish Bible calls them: “the covenants embodying God’s promise.” But, the Greek of Ephesians 12:2 states that Gentiles were “strangers to the covenants of the promise.” That’s very different.

For our discussion today, we will only refer to the covenants of promise ADONAI made with Abraham’s descendants, the Abrahamic Covenant, the Mosaic Covenant, the Davidic Covenant and the New Covenant, four covenants. Only two of these, the Abrahamic and the Davidic are completely unconditional. ADONAI will carry them out without any required action by the covenant recipients. Jews will inherit their promised Land and Messiah Yeshua will come and reign on David’s throne. The third covenant, the Mosaic Covenant (Covenant at Sinai), is no longer in effect in its original form, but in the 1st century, the time of Yeshua’s disciples and the writing of their letters, it was.

The fourth covenant of promise is different from all the rest. The New Covenant is unconditional in promise, but conditional in acceptance. ADONAI has established this covenant to be freely available to all, but only to be entered by their decision. The Scriptures make it clear that what ADONAI promised to do has no conditions on it. He made this covenant on His own initiative without Israel having any requirements. He spoke about it through Isaiah: *1 Then a shoot will come forth out of the stem of Jesse, and a branch will bear fruit out of His roots. 2 The Ruach of Adonai will rest upon Him, the Spirit of wisdom and insight, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Adonai.* (Isaiah 11:1-2 TLV). This Messianic promise continues (through verse 10) and foresees Yeshua, the Root of Jesse. ADONAI also spoke through Ezekiel and Isaiah: *27 I will put My Ruach within you. Then I will cause you to walk in My laws, so you will keep My rulings and do them.* (Ezekiel 36:10 TLV). Through Isaiah he said: *10 Yet it pleased Adonai to bruise Him. He caused Him to suffer. If He makes His soul a guilt offering, He will see His offspring, He will prolong His days, and the will of Adonai will succeed by His hand. 11 As a result of the anguish of His soul He will see it and be satisfied by His knowledge. The Righteous One, My Servant will make many righteous and He will bear their iniquities.* (Isaiah 53:10-11 TLV). The verses of Isaiah 53 foretell Yeshua’s death as our sin sacrifice. ADONAI spoke of the actual covenant through Jeremiah: *30 “Behold, days are coming” —it is a declaration of Adonai— “when I will make a new covenant with the house of Israel and with the house of Judah— 31 not like the covenant I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt. For they broke My covenant, though I was a husband to them.” it is a declaration of Adonai.* (Jeremiah 31:30-31 TLV). ADONAI said that He was going to make a new covenant with Israel for a specific reason. It was because Israel continually broke His covenant, the Mosaic Covenant. They didn’t hold up their end of the bargain as they had said they would when they were at Mount Sinai. But, the covenant of promise prophesied by Jeremiah is an unconditional promise. ADONAI said that He would make a new covenant and He has made the New Covenant, a covenant much different from the former covenant. He said: *32 “But this is the covenant I will make with the house of Israel after those days” —it is a declaration of Adonai— “I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people.”* (Jeremiah 31:32 TLV).

The *Torah* which was initially written on stone at Mount Sinai is now written on the human heart of the covenant members. This happens when a person, either Jew or Gentile, trusts in Yeshua, believing that His sacrificial death paid the price for their sins. Yeshua's death cut the New Covenant with His blood as the "blood of the covenant" and the person who trusts in Him becomes a covenant member. When a person trusts in Yeshua, the *Ruach Kodesh*, the Holy Spirit, writes ADONAI's *Torah* upon their heart and the Holy Spirit indwells them. Even as their hearts are circumcised, they are also inscribed with ADONAI's *Torah*.

ADONAI further said: 33 *"No longer will each teach his neighbor or each his brother, saying: 'Know Adonai,' for they will all know Me, from the least of them to the greatest."* it is a declaration of Adonai. *"For I will forgive their iniquity, their sin I will remember no more."* (Jeremiah 31:33 TLV). "For they will all know Me, from the least of them to the greatest" is ADONAI's promise of the salvation of "all Israel" which *Sha'ul* prophesied in Romans 11:25-27 and Ezekiel prophesied in 39:21-29. We are anxiously waiting for that to happen. Under this covenant of promise, the New Covenant, the sins of those who trust in Yeshua are forgiven and are remembered no more. The basis of this covenant is unconditional. ADONAI has already cut this covenant with the blood of His Son. He freely gave it. But, it is individually conditional, in that each person must accept the conditions of the covenant in order to receive the benefits of the covenant. That's the entry requirement; trust in Yeshua as the sacrifice for your sins. ADONAI doesn't cause us to do that. He gives us free will and we have to make the choice.

The covenants of promise given to the Jews are four, the Abrahamic, the Mosaic, the Davidic and the New. But, according to the Greek text of Ephesians, *Sha'ul* wrote that the Gentiles in their former state were: strangers to the covenants of "the promise." The Greek text has the word *tēn* meaning "the" before *epangelias* (ep-ang-ael-ee-as) which means "promise." How is this different? What are the covenants of "the promise?" I believe that *Sha'ul* in saying this was only referring to two of the four covenants of promise, the Davidic Covenant, the promise of a descendant of David on the throne of Israel and the New Covenant, the promise of eternal life with the infilling of the Holy Spirit and the implantation into our hearts of the desire to be faithful to ADONAI and His Son Yeshua. In both of these covenants, Yeshua is "the promise!" That's why the Greek says: "covenants of the promise." While there are four covenants of promise relating to the Jews, only two of them are covenants of "the promise," and those two relate to Gentiles as well as to Jews. Ethnic Jews who have not trusted Yeshua have the Abrahamic Covenant and the promise of the Davidic Covenant. Ethnic Jews who have trusted Yeshua have the Abrahamic Covenant plus both covenants of "the promise," the Davidic Covenant and the New Covenant. The Mosaic Covenant is inactive today because there is no longer a Temple or Levitical priesthood to allow it to be carried out.

The New Covenant was ADONAI's active covenant for the Ephesians just as it is for us today. Before they trusted in Yeshua, the Gentiles in Ephesus were separate from citizenship in Israel, but they were brought near by the blood of Yeshua, just as we today are when we trust in Him. 13 *But now in Messiah Yeshua, you who once were far off have been brought near by the blood of the Messiah.* (Ephesians 2:13 TLV). All Jews are already citizens of ADONAI's Commonwealth of Israel. Gentiles are made citizens through Yeshua's blood and are brought near to the covenants of "the promise" because Yeshua broke down the middle wall of separation.

Many people believe that this middle wall is the *Torah*, Laws which are no longer required by the New Covenant. *Sha'ul* continues: 14 *For He is our shalom, the One who made*

the two into one and broke down the middle wall of separation. Within His flesh He made powerless the hostility— (Ephesians 2:14 TLV). Yeshua has made Jew and Gentile into “one body” through the New Covenant (Ephesians 4:4-6), breaking down the “middle wall of separation” and bringing Gentile believers near to the house of G-d. The Complete Jewish Bible uses the word *mechitzah* to represent middle wall of separation. It is the Hebrew word for division or partition and in orthodox synagogues, it refers to the separation of the seating of men and women. The CJB proposes that this dividing wall was the *cheil*, the low stone wall with a wooden fence, the *soreg*, atop it. It was a dividing line, a line circling the Temple, beyond which no unclean Jew or any Gentile other than proselytes could go. But, was it this fence to which *Sha’ul* referred?

What was the middle wall of separation? We say was, because it is no longer there. *Sha’ul* wrote: 14 For He is our shalom, the One who made the two into one and broke down the middle wall of separation. Within His flesh He made powerless the hostility— 15 the law code of mitzvot contained in regulations. He did this in order to create within Himself one new man from the two groups, making shalom, 6 and to reconcile both to God in one body through the cross—by which He put the hostility to death. (Ephesians 2:14-16 TLV). Taken at face value, the words in English, these verses appear to say that Messiah Yeshua abolished the Mosaic *Torah*, the “law code of *mitzvot*,” commands, by His sacrificial death and that the *Torah* was the instrument of hostility which erected a dividing wall between Jew and Gentile. I don’t believe that. This is a misunderstanding of what *Sha’ul* said, one of those things which are very difficult to understand as noted by Simon Peter (2Peter 3:16). There are different ideas about what *Sha’ul* meant in these verses, but many interpret them to mean that the *Torah*, the laws, the commands of the First Covenant, were the instrument of hostility between Jew and Gentile and that they were done away with by Yeshua. We gave eight messages on “*Sha’ul* the Jew” in the early part of 2022, consistently showing that he did not ever write that they had been done away with. There must some other understanding of these verses.

There is, and in my opinion, Tim Hegg has the correct explanation. To begin with, *Sha’ul* could not have been referring to the dividing fence outside the Temple because at the time of this letter it was standing and it stood until the Temple was destroyed forty years after Yeshua died on the cross. So, it could not have been that physical fence. It was also not the written *Torah*. Yeshua affirmed the validity of the *Torah* when He said that not one jot or tittle of *Torah* would pass away before heaven and earth pass away (Matthew 5:18) and as noted, we’ve seen *Sha’ul* uphold it, especially forcefully in Acts 21. If it was not the physical wall or the written *Torah*, then it had to be something else.

In Strong’s Concordance, what the TLV calls “*the middle wall of separation*,” Strong’s calls “the barrier of the fence.” Fence in Greek is *phragmos*. This is the key. Hegg notes that the term “*phragmos* was used in the 1st Century to identify the Oral *Torah* as a ‘wall’ or ‘fence’ around the written *Torah*, and that the Pharisees were described as ‘builders of the wall.’ What is the Oral *Torah*? It was laws that were supposedly passed down orally from Moses through the generations until it was finally written down as the *Mishnah* in the second century CE. The *Mishnah* together with the *Gemara*, the discussions of the rabbis about it, make up the *Talmuds*. What is a “fence?” It is additional laws in the Oral *Torah* added to ensure that commands in the written *Torah* are not violated. One example is not eating milk and meat in the same meal. Additional laws in the Oral *Torah* prohibit eating them together to prevent accidentally cooking the meat of an animal in its mothers milk (Exodus 23:19). This is the way that the Orthodox and the Chassidim understand it and we respect their right

to do that just as we respect the right of the Church to believe as they do. So, according to Tim Hegg's research, it was actually aspects of the Oral Torah, not the written *Torah*, which laid the foundation for a strict separation between Jew and non-Jew. Hegg suggests that the dividing wall which was abolished by Messiah was none other than those rabbinic laws, the Oral Torah, which had enforced a separation between Jew and Gentile and not the written *Torah*. The *Tanakh*, the Hebrew Bible, gives very clear instructions against erecting barriers to separate Israel from the nations. According to it, the foreigner who desired to worship the God of Abraham, Isaac, and Jacob was to be welcomed into the community and treated with the same respect as was given the native born.

It was not the written *Torah* that divided. The Bible is not antinomian. It doesn't speak against *Torah*. It is just the opposite. The *Tanakh*, the Jewish Bible, is ADONAI's perfect Word, His righteous laws. It was the commands of the Oral Torah which divided, laws created and furthered by the Pharisees after the return from Babylon, not something given to Moses by ADONAI.

Early on, decisions had to be made for new Gentile followers of Yeshua. In Acts 15, at what is called the Jerusalem Council, the Messianic Jewish leaders faced that question. In their decision, they did not nullify the *Torah* for new Gentile followers of Yeshua, but actually encouraged that they learn it. After giving them four prohibitions directed at the pagan worship system that they had just come out of, Yeshua's brother Ya'acov, the leader, said: **<14>** *19 Therefore, I judge not to trouble those from among the Gentiles who are turning to God— 20 but to write to them to abstain from the contamination of idols, and from sexual immorality, and from what is strangled, and from blood. 21 For Moses from ancient generations has had in every city those who proclaim him, since he is read in all the synagogues every Shabbat.* (Acts 15:19-21 TLV). Those new Gentile believers were encouraged to attend synagogues wherever they were on *Shabbat* and to learn *Torah*. "Moses being proclaimed" is the teaching of *Torah*.

But, there was another issue also addressed at the Jerusalem Council. *Shimon Kefa*, Simon Peter, referring to the new Gentile believers, said: *7, "Brothers, you know that in the early days God chose from among you, that by my mouth the Gentiles should hear the message of the Good News and believe. 8 And God, who knows the heart, testified to them by giving them the Ruach ha-Kodesh—just as He also did for us. 9 He made no distinction between us and them, purifying their hearts through faith* (Acts 15:7-9 TLV). *Kefa* was the one whom ADONAI had used to bring Cornelius and the other Gentiles into the New Covenant and then to introduce this new thing ADONAI was doing among Gentiles to the Messianic Jews. Because he had been used for this purpose, he seemed to feel a responsibility to make sure that these new believers were not misled by some zealous Messianic Jews. He continued: *10 Why then do you put God to the test by putting a yoke on the neck of the disciples—which neither our fathers nor we have been able to bear?* (Acts 15:7b-10 TLV). When he said "you," he was speaking to the Messianic Jews in their group who were promoting conversion to Judaism for new Gentile followers of Yeshua. Becoming a proselyte, conversion to Judaism, included circumcision and adherence to the Oral Torah, something which *Kefa* disagreed with. *Kefa* was not referring to the written *Torah* which the Messianic leaders upheld at this council and he was not referring to the written *Torah* which tens of thousands of Judeans were zealous for which *Sha'ul* upheld in Acts 21. Evidence points to the "yoke" spoken of by *Kefa* and *Sha'ul*'s "middle wall of separation" as being one and the same, the Oral Torah. Yeshua's disciples did not follow Oral Torah and they discouraged the new Gentile believers from following it.

Our message today began about how some in ancient Israel showed their devotion to ADONAI through becoming nazirites and how some brought peace offerings to the Temple. They all knew that ADONAI had provided these ways, but many did not become *nezirim* or offer *shelem* offerings. But, even though most did not make these extra steps to show their devotion to ADONAI, some continued to honor Him in these ways through the years and even in the times when the majority in Israel were sinning by worshipping other gods. There has always been a faithful remnant. In His *Torah*, His teaching and instructions for us, ADONAI said: “Be holy for I am holy.” He said it seven times in Leviticus and Deuteronomy (Leviticus 11:44; 11:45; 19:2; 20:7; 20:26; 21:8; Deuteronomy 23:14).

Salvation is a free gift given to us through ADONAI’s grace. We can accept it and its promise of salvation and then just do the minimum and still receive His gift of eternal life. But, that’s not for us. We’ve got to go above and beyond. Today, we can’t become nazirites or bring peace offerings, but we can be devoted disciples. Yeshua called each of His followers to be His disciples. He said: 7 “*If you abide in Me and My words abide in you, ask whatever you wish, and it shall be done for you. 8 In this My Father is glorified, that you bear much fruit and so prove to be My disciples.*” (John 15:7-8 TLV). Abiding in His Words is obeying His commands. But not nearly all of His followers through the years and even today have become His disciples. He also said: 48 ... “*From everyone given much, much will be required; and from the one for whom more is provided, all the more they will ask of him*” (Luke 12:48b TLV). We have the privilege of knowing the truth and the knowledge of the truth requires greater action. “To whom much is given, much is required.” He has called us to Messianic Judaism, a movement which ADONAI has brought back for the *acharit hayamim*, the end of the age. We are privileged to be a part of it and should not take our presence here lightly. We must go beyond the minimum in every area of our service, being the *talmidim* (disciples) which Yeshua has called us to be. We read in our *haftarah* portion today: 14 “*Sing and rejoice, O daughter of Zion! For behold, I am coming and I will live among you’—it is a declaration of Adonai.*” (Zechariah 2:14 TLV). Yeshua, Son of David, is coming soon to live in Zion, in Jerusalem, the fulfillment of the Davidic Covenant! We are called to prepare His way, but we, ourselves, must also be prepared for His coming. *Shabbat shalom!*