



Parasha Beha'alotecha

June 22, 2024

Torah: Numbers 8:1-12:15

Haftarah: Zechariah 2:14-4:7

Ketuvim Sh'lichim: Hebrews 3:1-6

Shabbat Shalom Mishpacha! In today's *parasha*, Israel is in the Sinai Desert and has been there for almost a year. While there, they built the Tabernacle and its furniture and consecrated the *Kohanim*. *B'ha'alotecha* means "when you set up" and refers to setting up the *menorah* in *HaKodesh*, the Holy Place of the Tabernacle. The Levites were 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 a description of the clouds that ADONAI placed over the Tabernacle while they were camped, which lifted when the group was to move on, a cloud by day that appeared as fire at night. Two silver trumpets were made for summoning and signaling. In the second month of the second year, the cloud lifted from the Tabernacle, and Israel traveled to the Wilderness of *Paran*. The people grumbled about the *manna*, and ADONAI provided quail and 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's judgment was that she live outside the camp for seven days and then could be brought back in.

We wonder about the Tabernacle. Why was ADONAI so explicit about every detail? We understand that it was a place of worship, worship which also included the way of maintaining a relationship with Him through animal sacrifice. But what about all the details? Did they each have a purpose? He said: 8 *"Have them make a Sanctuary for Me, so that I may dwell among them. 9 You are to make it all precisely according to everything that I show you—the pattern of the Tabernacle and the pattern of all the furnishings within—just so you must make it."* (Exodus 25:8-9 TLV). This tells us that ADONAI's purpose for the Tabernacle was so that He could be with His people. While He gave a pattern for the overall Tabernacle, He also gave a pattern for each of its furnishings. The Ark was the first thing that ADONAI commanded to be made (Exodus 25:10) and to be placed in the location where ADONAI's Spirit would come down to meet with Israel. As we have seen, each of the furnishings is important, each with its own spiritual meaning. However, today, we will focus on the major parts of the Tabernacle.

The Tabernacle had three parts. The outer part, called the Courtyard by the TLV (Exodus 38:9a), was called חֲצֵר, *chatzer*, Court, in Hebrew. מִשְׁכָּן, *Mishkan*, Tabernacle, was the name for the entire structure, but the parts of it are less confusing to me if I examine their names in Hebrew. 1 *Then Adonai spoke to Moses saying, 2 "On the first day of the first month, you will set up the Tabernacle of the Tent of Meeting."* (Exodus 40:1-2 TLV). Tabernacle is מִשְׁכָּן, *Mishkan*, and Tent of Meeting is אֹהֶל מוֹעֵד, *Ohel Moed*. The *Ohel Moed* was within the *Mishkan* and contained two parts. 33 *"You are to hang the curtain under the clasps, and bring*

the Ark within the curtain of the Testimony. The parokhet will divide for you between the Holy Place and the Holy of Holies.” (Exodus 26:33 TLV). The two parts of the *Ohel Moed* were the Holy Place and the Holy of Holies, both of which were in the tent. The curtain, פֶּרֶקֶת, the inner *parokhet*, was the very thick covering hanging before קֹדֶשׁ הַקֹּדֶשִׁים, *Kodesh HaKodeshim*, the Holy of Holies. The outer room of the *Ohel Moed* was called הַקֹּדֶשׁ, *HaKodesh*, the Holy Place. It also had a *parokhet* separating it from the outer portion, the Court. This is not new information for you, but good for review.

ADONAI gave Moses the pattern for the Tabernacle when Israel was in the wilderness, but it was not until many years later that the author of Hebrews told us that the original one was in heaven. Referring to Aaron and the Levitical priests, he wrote: *5 They offer service in a replica and foreshadower of the heavenlies—one that is just as Moses was instructed by God when he was about to complete the Tabernacle. For He says, “See that you make everything according to the design that was shown to you on the mountain.”* (Hebrews 8:5 TLV). Why was the Tabernacle in the Wilderness a foreshadower of the one in heaven? We will learn that ADONAI had a very specific purpose in having Israel worship Him through the Sinai Covenant in a physical structure before He introduced them to the New Covenant.

Everything in the Tabernacle represented the ministry of Yeshua in some way. The most obvious spiritual meaning of the *menorah* is that it represented Him as the “light of the world.” We could describe how the other articles within the Tabernacle relate to Yeshua, but today, we are focusing on its three main parts and, of course, Yeshua Himself. What do you believe was the most powerful representation of Yeshua in the Tabernacle? A first thought might be the *Kodesh HaKodeshim* (Holy of Holies) or אָרוֹן, the *Aron*, the Ark (Exodus 25:10) within it called in Judaism the *Aron Kodesh*, the Holy Ark. But, the most powerful representation of Yeshua in the Tabernacle was not an item of furniture or a room, but a man, the High Priest. In the *Torah*, he was referred to in several different ways: *10 “He who is the kohen gadol among his brothers, upon whose head the anointing oil is poured and is consecrated to put on the garments, is not to let the hair of his head hang loose or tear his clothes,..”* (Leviticus 21:10a TLV). The Hebrew says: מֵאֲחָיו הַגְּדוֹל הַכֹּהֵן הַגָּדוֹל, *HaKohen HaGadol Mei'ehav*, the High Priest among his brothers. Under בְּרִית הַחֲדָשָׁה, the *B'rit Chadasha* (Covenant, New), the New Covenant, Yeshua would become *HaKohen HaGadol*, the High Priest, not among His brothers, but among His people, Israel because He was not of the Tribe of *Levi*.

Yeshua was of שֵׁבֶט יְהוּדָה, *Shevet Yehudah*, the Tribe of Judah, King David's tribe, the tribe from which the ruler of Israel was to come. His ancestor *Ya'acov*, Jacob, prophesied about this tribe: *10 The scepter will not pass from Judah, nor the ruler's staff from between his feet, until he to whom it belongs will come. To him will be the obedience of the peoples.* (Genesis 49:10 TLV). The Book of Matthew begins: *1 The book of the genealogy of Yeshua ha-Mashiach, Ben-David, Ben-Avraham: 2 Abraham fathered Isaac, Isaac fathered Jacob, Jacob fathered Judah and his brothers,..* (Matthew 1:1-2 TLV) showing that Yeshua was a descendant of Judah and a member of that tribe.

There is extra-biblical evidence that the Book of Matthew was originally written in Hebrew (Eusebius, Jerome). We focus on the Hebrew because we are a Judaism and for us it most represents the original meaning of the Scriptures. The Book of Matthew that we have today is written in Greek, probably because it was a universal language of the 1st-century world and would be read by more people. But even as we read it in Greek, there is underlying Hebrew thought. We all know the story of *Miriam* and *Yosef*, who were betrothed. During this betrothal period, *Erusin* in Hebrew, they were considered legally married, but their

marriage had not yet been consummated. That would take place after the actual marriage ceremony, *Nisuin*, after about a year's time.

Matthew tells us that during this engagement period before they had come together, מִרְיָם, *Miriam* was found to be pregnant through the רוח קודש, *Ruach Kodesh*. יוֹסֵף, *Yosef*, (Joseph) did not want to disgrace her and was planning to secretly end their betrothal. But before he could do that, מַלְאָךְ גַּבְרִיאֵל, *Malakh Gavri'el* (Angel Gabriel) came to him in a dream and said: 20 ... “Joseph son of David, do not be afraid to take Miriam as your wife, for the Child conceived in her is from the Ruach ha-Kodesh. 21 She will give birth to a son; and you shall call His name Yeshua, for He will save His people from their sins.” (Matthew 1:20b-21 TLV). I'm pretty certain that *Gavri'el* would have spoken to *Yosef* in Hebrew or Aramaic and not Greek. He would not have said “call his name JESUS (KJV),” but “call His name Yeshua.” This is not to demean or denigrate the name Jesus because we honor it as a valid name and the name by which most of His followers know Him. Jesus is a transliteration of the Greek *Iésous* (ee-ay-sooce'), which itself is a transliteration of the Hebrew יֵשׁוּעַ, *Yeshua*, which means G-d is salvation. That His original name was Hebrew is borne out by the final clause, “And you shall call His name Yeshua, for He will save His people from their sins.” This statement is a Hebraism, a way of making a point using Hebrew as a play on words. *Gavri'el* would have said:

:היא ילדת בן וקראת את שמו ישוע כי הוא יושע את עמו מטאתיהם: 21 *Ve'hi yoledet" ben v'karata et sh'mo Yeshua ki hu yoshia et-amo me'chatoteihem.* (Hebrew Transliterated New Testament by Hebrew Heart Media) meaning “And you shall call His name יֵשׁוּעַ, *Yeshua*, for He will יושע, *yoshia* His people from their sins.” *Yeshua* means *Yah* (ADONAI) will save, a shortened form of *Yehoshua*, *Joshua*, and *Yoshia* means “He will save.” The relationship is between the words *Yeshua* and *yoshia*, “ADONAI is salvation” and “He will save.” While “Jesus saves” is a valid statement, “Jesus” and “save” are not semantically connected words. In Matthew chapter 1, the emphasis is on *Yeshua* as מְשִׁיחַ מֶלֶךְ, *Melekh Mashiach*, King Messiah, בֶּן דָּוִד, *Ben David*, Son of David. If you doubt that *Yeshua* is a form of *Yehoshua*, *Joshua*, check out Nehemiah 8:17 where *Joshua*, son of *Nun*, is called יֵשׁוּעַ בֶּן-נֹחַן in the Hebrew.

Our emphasis today is on *Yeshua* as *Kohen HaGadol*, the High Priest of the New Covenant. Aaron was a foreshadowing of *Yeshua*. When Aaron made sacrifices in the Tabernacle, he acted as the representative of the people of Israel. Once a year, on יוֹם הַכִּפּוּרִים, *Yom Kippur*, the Day of Atonement, the High Priest entered the Holy of Holies to make atonement for the people's sins. Inside the Holy of Holies was the Ark of the Covenant, where the High Priest carried out his responsibility as mediator between the people and ADONAI, who was present in a cloud and pillar of fire on the mercy seat of the Ark. The High Priest was the mediator of the Covenant at Sinai, and *Yeshua* became the High Priest and mediator of the New Covenant, a priesthood superior to Aaron's because it is eternal and was given on better promises. Whereas Aaron took the blood of a goat into the Holy of Holies of the earthly Tabernacle on *Yom Kippur* (Leviticus 16:15), *Yeshua* took His own blood into the Tabernacle in heaven (Hebrews 9:12), the one made without hands, which was the pattern for the one built on earth. We understand how *Yeshua* became the lamb of פֶּסַח, *Pesach*, and also the goat of *Yom Kippur*. We have examined *Yeshua*'s position as High Priest after the order of *Melchizedek*, the Priest of Salem, to whom *Yeshua*'s ancestor Abraham paid tithes.

There is some mystery surrounding *Yeshua*'s relationship with His cousin John, יוֹחָנָן, *Yochanan HaMatevil*, John the Immerser. We saw John's submission to *Yeshua*: 15 ... He cried out, saying, “This is He of whom I said, ‘The One who comes after me is above me,

because He existed before me.” (John 1:15b TLV). We also understand that there was a family relationship because we are told (Luke 1:36) that Yeshua’s mother, *Miriam*, was the relative of John’s mother, אֵלִישֶׁבֶט, *Elisheva* (Elizabeth). But what was their relationship other than through the family? To find out, we have to go back to John’s father, זְכַרְיָה, *Z’karyah HaKohen*, Zechariah the Priest. It has been suggested that not only was Zechariah a priest, but that he was the High Priest, and according to the tradition of the Greek Orthodox Church, he was the High Priest when he entered the Temple and encountered the Angel, Gabriel. *8 Now it happened to be Zechariah’s time to serve as Kohen before Adonai in the order of his division. 9 According to the custom of the priestly office, it became his lot to enter the Holy Place of Adonai to burn incense* (Luke 1:8-9 TLV). But, they also say that the day that Zechariah went in to burn incense was *Yom Kippur*, the Day of Atonement. This does not fit the pattern which we see regarding the birth of John. If Zechariah received his revelation on *Yom Kippur* in September and went home and had relations with his wife, then John’s birth about nine months later would have occurred in our month of June. This was the belief of some of the early Church fathers because it supported their belief that Yeshua was born on December 25th, six months after John’s birth. My understanding and belief is that Yeshua was most likely born in the fall during *Chag HaSukkot*, the Festival of Tabernacles. We have previously explained that trail of evidence in detail and won’t go into it today. But, many of the so-called Church Fathers and other early writers of the third and fourth centuries have also stated that Zechariah was a High Priest. This list includes such men as Origen, Chrysostom, Augustine, and at least five others. But, if I was going to suppose, my supposition “would not be” that Zechariah was the High Priest in office at the time of his visitation from Gabriel, but possibly that he might have been supposed to be the rightful High Priest who should have been in office. His service in the Temple was sometime before 4 BCE, the year that Yeshua was born, but there is a gap in the records and the High Priest from 3 BCE to 6 CE is unknown. We do know that Zechariah was in the right line of descent in order to be High Priest. Luke tells us that he was from the priestly order of אַבְיָה, *Avi’yah* (Abijah - 1 Chronicles 24:10; Luke 1:5), the 8th order chosen by lot during King David’s later years. That makes him a descendant of אֶלְעָזָר, *El’azar* (Eleazar), אַהֲרֹן, *Aharon’s* (Aaron’s) son. He was not like those High Priests in office during Yeshua’s ministry, Caiaphas and his father-in-law Annas, but was a righteous man. They were pretenders who bought their offices from the Roman government. But Zechariah and Elizabeth were more of the type that ADONAI desired: *6 Together, they were righteous before Adonai, walking without fault in all His commandments and instructions* (Luke 1:6 TLV).

Who Zechariah really was as a priest is just one of the many mysteries that we hope Yeshua will explain to us. What we do know is that he was the father of the forerunner of Yeshua. Gabriel said of John: *17 And he will go before Him in the spirit and power of Elijah, to turn the hearts of fathers to the children and the disobedient ones to the wisdom of the righteous, to make ready for Adonai a prepared people.* Luke 1:17 TLV). Another mystery is the relationship between Yeshua’s and John’s mothers. Since *Miriam* was from the Tribe of *Yehudah* and *Elisheva* from the Tribe of *Levi*, it would seem that someone in *Miriam’s* family must have been from the Tribe of *Levi*. Because of this, there are those who have suggested that Yeshua was descended from זְדוּקָה, *Tzadok HaKohen* (Zadok the Priest), and that in addition to being after the order of *Melchizedek*, He may have also been High Priest through the Tribe of *Levi*. I do not believe that we should follow that line of thought because there is no Scriptural evidence of it. That Yeshua is of the priestly order of *Melchizedek* is what the Scripture presents: *4 Adonai has sworn, and will not change His mind: “You are a Kohen forever according to the order of Melchizedek .”* (Psalm 110:4 TLV). We are also told:

14 For it is clear that our Lord has sprung forth from Judah—concerning this tribe, Moses said nothing about kohanim. (Hebrews 7:14 TLV) and also 4 Now if He were on earth, He would not be a kohen at all, since there are those who offer the gifts according to the Torah. (Hebrews 8:4 TLV). That is all we are told, and I believe we have been told what ADONAI wants us to know. If there is more, we will find out when Yeshua returns.

We have seen that Yeshua is *ben David*, son of David and rightful King of Israel. We saw that hundreds of years before His incarnation as a human being, He was declared “a Kohen forever” after the order of *Melchizedek* by His Father ADONAI. We have seen that His cousin John was His forerunner (John 1:19-23). What more do we need to know? We need nothing more, but more is given to us by the author of Hebrews.

1 Now here is the main point being said. We do have such a Kohen Gadol, who has taken His seat at the right hand of the throne of the Majesty in the heavens. 2 He is a priestly attendant of the Holies and the true Tent—which Adonai set up, not man. (Hebrews 8:1-2 TLV). This verifies what we already know, that Yeshua is our High Priest and that His officiation is in the Tabernacle in heaven. But this chapter goes on to tell us more. We understand that the earthly High Priests offered gifts in an earthly Tabernacle, which was a copy and foreshadower of the one in heaven. And that Yeshua has a more excellent ministry because He is the mediator of a better covenant (Hebrews 8:6). We now learn ADONAI’s reason for making a New Covenant. It was because there was a problem with the first one. What was its fault? We are told by Jeremiah what it was and it is repeated here in Hebrews: 31 “For they broke My covenant, though I was a husband to them.” it is a declaration of Adonai. (Jeremiah 31:31b TLV). 9 “For they did not remain in My covenant, and I did not care for them,” says Adonai. (Hebrews 8:9b TLV). The truth is that even though ADONAI extended His mercy century after century, Israel never really kept His covenant. He created a New Covenant, not as an afterthought, but as a part of His eternal plan from before the foundation of the earth and because of His foreknowledge of Israel’s continuing sin. And there was a major change made in the New Covenant, actually two. Quoting Jeremiah 31, the author of Hebrews wrote: 10 “For this is the covenant that I will make with the house of Israel after those days,” says Adonai. “I will put My Torah into their mind, and upon their hearts I will write it. And I will be their God, and they shall be My people.” (Hebrews 8:10 TLV). That’s change number one. ADONAI says that His *Torah*, His teaching and instruction containing *mitzvot*, commands, will not change and that the *Torah* which can be followed today is still in effect and has been put in the minds and hearts of those who are members of the New Covenant. What was the second change? It was the priesthood, a change to one having a more excellent ministry based on better promises. This is borne out by the last verse of the chapter: 13 In saying “new,” He has treated the first as old; but what is being made old and aging is close to vanishing. (Hebrews 8:13 TLV). This is obviously about the New Covenant replacing the First Covenant, but not a complete replacement. ADONAI’s *Torah* did not change and is still a part of the covenant, but it is now written in the hearts of those who have trusted Yeshua. What is the “first that is treated as being old?” It is the first priesthood, the human priesthood of Aaron and his descendants that was growing old and near disappearing. At the time that this letter was written in the early to mid-sixties CE, the Aaronic Priesthood was still officiating in the Temple, but in just a few short years, the Temple would be destroyed, and their ministry would vanish. What would remain? It was the New Covenant with Yeshua as *Kohen HaGadol*.

Today, almost two thousand years later, there is no Tabernacle or Temple. How are we to worship ADONAI and Yeshua, our Messiah, today? As Yeshua told the Samaritan

woman: 24 “*God is Spirit, and those who worship Him must worship in spirit and truth.*” (John 4:24 TLV). We no longer need a Temple with an Ark of the Covenant in the Holy of Holies. Jeremiah, who prophesied the coming of the New Covenant, also prophesied this: 16 “*It will be in those days when you multiply and become fruitful in the land.*” *It is a declaration of Adonai.* “*They will no longer talk about the ark of the covenant of Adonai, nor will it come to mind or be remembered. Neither will it be missed or another one made again.*” (Jeremiah 3:16 TLV). The Jews are definitely back in the Land of Israel and fruitful today. Over 7 million of them live there. But, the real reason that the Ark of the Covenant and a physical Holy of Holies are not necessary is because of Yeshua. When He died, He opened the way into the Holy of Holies, the one in the Tabernacle in Heaven: 50 *And Yeshua cried out again with a loud voice and gave up His spirit.* 51 *And behold, the curtain of the Temple was split in two, from top to bottom.* (Matthew 27:50-51a TLV). In Herod’s Temple, the *parokhet*, the heavy curtain separating the Holy Place from the Holy of Holies, was nearly 60 feet high, said to be four inches thick, and weighed hundreds of pounds. The *parokhet*, the curtain of the physical Temple, was ripped in two and made unusable for worship by Yeshua’s death. Israel’s leaders built it back, but the symbolism had taken place, a physical symbol of what had simultaneously happened in the Tabernacle in heaven. Yeshua’s death opened the way for all who would trust in Him to have direct access through Him to the Father. The spiritual Holy of Holies, the one in heaven, is now open to us because we have trusted in Yeshua who has given us His *Ruach Kodesh*, His Holy Spirit.

He had told His disciples: 26 “*But the Helper, the Ruach ha-Kodesh whom the Father will send in My name, will teach you everything and remind you of everything that I said to you.*” (John 14:26 TLV). On the Day of *Shavuot*, Pentecost, *Shimon Kefa* said to those listening: 38 ..., “*Repent and let each of you be immersed in the name of Messiah Yeshua for the removal of your sins, and you will receive the gift of the Ruach ha-Kodesh.*” (Acts 2:38b TLV). The Holy Spirit, which proceeds from the Father and the Son, now resides in us, we who have trusted in Him, Yeshua’s followers.

Sha’ul said: 19 *Or don’t you know that your body is a temple of the Ruach ha-Kodesh who is in you, whom you have from God, and that you are not your own?* (1Corinthians 6:19 TLV). The Greek word for “temple” is *naos*, from *naiō* meaning dwell, the counterpart of the Hebrew word, *Mishkan*. This means that “temple” in this verse by *Sha’ul* is a reference to our whole physical body. How do we know that? It is because the Tabernacle was a perfect picture of our bodies. Speaking to Israel in the wilderness, ADONAI said: 8 “*Have them make a Sanctuary for Me, so that I may dwell among them.* 9 *You are to make it all precisely according to everything that I show you—the pattern of the Tabernacle and the pattern of all the furnishings within—just so you must make it.* (Exodus 25:8-9 TLV). In verse 9, “the Tabernacle” is the *Mishkan*, *הַמִּשְׁכָּן*, *hamishkan* in Hebrew, the complete structure. In 1 Corinthians 6:19, *naos* is a reference to our whole body as being a temple. Our body is the temple of the Holy Spirit, but just as sins were brought to the altar in the outer Court in the Tabernacle in the Wilderness, our bodies and our outer courts also exhibit sins. Our bodies, our temples of the Holy Spirit, sin by using our hands, feet, eyes, ears and minds. But, just as there was a “most holy place” in the Tabernacle in which ADONAI’s Spirit resided, so also is there a similar place within our bodies. ADONAI said to Israel: 8 “*Have them make a Sanctuary for Me, so that I may dwell among them.*” (Exodus 25:8 TLV). As we saw earlier, *מִקְדָּשׁ*, *Mikdash* is the Hebrew word translated as Sanctuary. In the Tabernacle, ADONAI’s *Mikdash*, His Sanctuary, was the Holy of Holies. There is a parallel in our bodies. Our symbolic *Mishkan*, our Tabernacle, is our entire body, but there is also a symbolic *Mikdash*, a Sanctuary within it. It is our spirit that is the symbolic *Mikdash*, the counterpart of the

Holy of Holies, where ADONAI's Spirit dwells. There is the eternal question: "Which came first, the chicken or the egg?" In a similar manner, we ask: "Which came first, the *Mishkan* in heaven or the tri-partite nature of man?" Just as we are body, mind and spirit, three parts, so is the Tabernacle: Court, Holy Place and Holy of Holies. I would say that this is not an accident. It was/is a divine plan of ADONAI, the way that He planned so that He could write His *Torah* on our hearts. There had to be a way that His Holy Spirit could indwell us to circumcise our hearts and impress His laws up upon them. Just before He ascended to the Father, Yeshua said: 8 "*But you will receive power when the Ruach ha-Kodesh has come upon you; and you will be My witnesses in Jerusalem, and through all Judah, and Samaria, and to the end of the earth.*" (Acts 1:8 TLV). We receive that power when we trust in Yeshua, but we must exercise our will in order to use it in our lives. That includes obeying the *Torah*, which has been written in our hearts.

As disciples of Yeshua, our goal is to make our *Mishkan*, our physical Temple, our whole body, holy. We are to take care of our physical bodies, not subjecting them to anything harmful. Why? Because we have trusted in Yeshua, thereby making them holy, set apart, for ADONAI. After we trusted in Yeshua, our spirit, our *mikdash*, our sanctuary for ADONAI's Spirit within our Temple, was made holy, and it is there that we commune with ADONAI through His Holy Spirit. It is to the rest of our body that we must turn our attention for holiness. After telling the Corinthians that their bodies were "a temple of the Holy Spirit," *Sha'ul* said: 20 "*For you were bought with a price. Therefore glorify God in your body.*" (1 Corinthians 6:20 TLV). Yeshua loves us and gave His life for us. Let us, His committed disciples, strive to serve Him with our *Mishkan*, the temple of our body, by keeping not only our physical bodies but also our minds from sin. We are called to be holy because He, Yeshua our Messiah, is holy and He has told us: 48 "*Therefore be perfect, just as your Father in heaven is perfect.*" (Matthew 5:48 TLV). These are not just casual words. If we are really Yeshua's disciples, we will want to obey Him, seeking to be perfect in ADONAI's eyes.

Don't forget the three R's. Pass them on to your Facebook friends! *Shabbat shalom!*

Revival Begins With Me!

Return to Yeshua!
Return to Authority!
Return to Attendance!

Pass it on!

