



ONE TORAH FOR ALL

One Torah shall be to him that is home-born, and unto the stranger that sojourneth among you.
Exodus 12:49

Zerubbabel ben Emunah
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Learning to Live Torah

Ephesians 5:15

Therefore look carefully how you walk, not as unwise, but as wise;

We are to live Torah in the wisdom of His Spirit. It is only through His Spirit that one can have wisdom. It is a great challenge to learn how to live Torah in our everyday lives. The easy part is keeping the feasts, the weekly Shabbat, dressing modestly, wearing tzitzit, and a host of other things found in Torah. However, what is not so easy in keeping Torah, and where the real challenge comes in, is learning how to live in shalom with one another. This is the subject matter of this study.

Mishle (Proverbs) 9:9

***Give instruction to a wise man, and he will be wiser still;
Teach a righteous man, and he will increase in learning.***

In order for any person to learn how to live Torah, he will need to increase in his understanding and knowledge. He will need to be instructed. This proverb of Scripture is contrasted with the following passage of Scripture.

2nd Timothy 3:7

Ever learning, and never able to come to the knowledge of the truth.

We learn from these two passages that all people learn. However, it is only the wise who actually increase in their understanding of truth. Simply learning is not enough. It will not get us where we desire to be, namely eternal life. Our desire should be to come to the knowledge of His truth by which we should live in our everyday lives.

Yochanan (John) 14:26

“But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said to you.”

It is imperative that each one of us understands that no man is our teacher. While YHWH may choose to speak through a man (or woman) to give us instruction, the only true teacher is His Spirit. This is even true when reading a teaching such as the one you are presently reading. This author is not the teacher. However, His Spirit can and does use articles such as this one to speak to His people.

Yochanan Aleph (1st John) 4:1

Beloved, believe not every spirit, but prove the spirits, whether they are of Elohim; because many false prophets are gone out into the world.

It is also important when reading an article or listening to a preacher or teacher that we test the spirits. We need to learn to do this each and every time. It should be standard practice. Even the Bereans tested the words of Shaul (Paul) to make sure that they lined up with Scripture. If those followers of Yeshua did that back then, how much more important is it to do this now with any man who teaches us Torah?

If a man becomes irritated or belligerent because one simply does not take his word for something, then we most likely should stay away from him! It cannot be stressed strongly enough or often enough that no man is our teacher. Do not follow a man; follow Mashiach Yeshua!

Doing these things, is in fact, part of learning to live according to His instructions or Torah. The word “Torah” actually means *instruction*. It is not up to us to decide what is right or wrong. It is up to His Spirit to impress into each one of our hearts what His truth is. In fact, Scripture teaches us this very concept.

Ivrim (Hebrews) 8:10

“For this is the covenant that I will make with the house of Israel, after those days,” says YHWH; “I will put My Torah into their mind, and on their heart also will I write them; and I will be to them an Elohim, and they shall be to Me a people.”

In quoting the prophet Yirmeyah, the writer to the Hebrew talmidim instructs us that the new covenant which YHWH is now in the process of implementing, He is actually writing upon our hearts. The English word “write” comes from the Hebrew word כתב – “katav” which means “to engrave or inscribe.” It is in this way that YHWH is bringing forth His people from all the nations of the earth. Please also note that this word כתב is also the root word for “ketuvah” which is used to denote a wedding contract or agreement. So as He is writing His Torah in our hearts and minds, He is quite literally writing His wedding agreement with us.

The writing of His Torah in us is made sure by how we react to His instructions to us.

Yochanan (John) 7:17

“If any man is willing to do His will, he shall know of the teaching, whether it is of Elohim, or whether I speak from Myself.”

When one is willing to do His will, which means when one actually sets out to do His will and not just give it lip service, then he shall know the truth. We must realize that it is the doing of His will that sets one free. In this case, doing His will is learning to live Torah.

The process of YHWH writing His Torah upon our hearts consists of the following method. He writes something in us, and then we obey it. Then He will write something new and then we obey that. It thus proceeds on like this. However, typically it is not quite that smooth as we have bumps in our understanding and those bumps need to be straightened out before we can move on to the next item that He writes in us.

One of the difficulties that we encounter, is that when we adopt a particular doctrine or dogma as truth and will not allow our Master to be master over that part of our lives, then we are in for some very difficult times as He moves us into such a position to show us that a particular teaching that we hold dear is not quite right and needs some refining. This refining often takes the form of our obedience to it and then His showing to us that something is not quite right with it. Thus, we refine and remove and replace that which is not exactly pure with that which is pure, right and good.

Ma’aseh (Acts) 15:19-21

19 “Therefore my judgment is, that we do not trouble them that are from among the nations returning to Elohim;

20 but that we write to them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood.

21 For Moshe from generations of old has in every city them that preach him, being read in the synagogues every Shabbat.”

As the Spirit of YHWH goes about the whole earth through every nation giving His call to His people and as they respond in loving obedience to Him, then they begin learning how to live and walk in His Torah. This is accomplished by immersing oneself in the Torah Moshe. If there is a place where the Torah Moshe and Mashiach Yeshua is taught, then all the better. As one learns to do Torah, this is a process for each one of us. It is beneficial for us if we do not lose sight of this reality. This process is one in which each person is purified in Mashiach as we respond to His Spirit in loving obedience.

2nd Thessalonians 2:10

And with all deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.

We need to have a love of His truth. But what does this mean, and what does it look like to have a love of His truth? For many today say with their words that they love the truth. To have a love of the truth means at least two things. First, it means that we love Mashiach Yeshua more than anything else in this world, because He said that He was the truth. Second, it means that when we are confronted with His truth, then we submit to it. This means that regardless of what that truth is and no matter how uncomfortable it will make us, we submit to it and simply do it as His Voice is instructing us to do.

This is generally not what is found in the believing community. What is found in the believing community is that His truth is made to conform to what an individual believes. Generally speaking, one takes his experiences and judges truth by what he has experienced. This is a sure way to move in the wrong direction, away from YHWH's truth.

What one should do is to judge the validity of his experience with Scripture. Not only is this true in our own personal lives, but this is also true in the lives of others. We are to have righteous judgment of the actions and lives of others. It is in this area that one can get himself into trouble rather quickly if he does not do this with a good healthy dose of grace and compassion for the other person for one cannot know what light YHWH has given to that other person.

Part of what we must discern in this process of learning to live Torah is that each person learns at a different rate. Each person learns Torah in a different order. And we all have the same Teacher, namely, the Ruach Qodesh (Holy Spirit). These three things are actually critical to one's understanding if one is to learn to live Torah in a manner that is pleasing to our heavenly Father.

It is this aspect of learning to live Torah that we are examining in this study. It is important that as we learn to live Torah, each one of us understands that it is important to give grace to one another as each one of us learns how to live this walk.

Please note that in the passage from Acts 15 above, there are what we might refer to as four negative commandments and one positive commandment. It is easy for one to see the four negative commandments as such, but it is not as easy to see the positive one. The four negative commandments are as follows:

1. Abstain from idolatry
2. Abstain from fornication
3. Abstain from what is strangled
4. Abstain from blood

The one positive commandment is:

Learn the rest of Torah (verse 21)

There must be a beginning place to learn Torah, and we find that place of beginning right here in this passage of Scripture in Acts 15. The beginning of keeping Torah is that one must put away all things that are idolatrous. This is not nearly as easy as it sounds because all of western society is based upon an idolatrous system. For most people it will be a process of learning and doing: of learning and then cleansing one's life as he removes those things from his life that are not pleasing to YHWH and that are not according to Torah.

One must also stop with all sexual sins regardless of what they are. This one may not be so easy for everyone either, as there are many types of sexual sins that are not easily spoken of in believing circles. For example, please consider this passage of Scripture.

Matithyah (Matthew) 5:27-28

27 "You have heard that it was said, 'You shall not commit adultery;' 28 but I say to you, that every one that looks on a woman to lust after her has committed adultery with her already in his heart."

The number one industry on the internet is pornography. This filth is so easily available that many a minister has fallen victim to this lust of the flesh. But if one is engaged in this activity, then how can he proceed into learning Torah since he has not even done the basic requirements of what Scripture teaches us if one is going to enter into the covenant and become one of YHWH's chosen people?

One must stop eating things that are not killed in a manner that is according to Scripture. The important thing for now is that we eat meat that has been killed in a manner that allows the animal to bleed out so that we are not eating blood and breaking Torah.

Then finally one needs to "abstain from blood". Many have supposed that these last two items are speaking of the same thing, but they are not. When this passage speaks of "blood," it is not speaking about not eating it as that was already covered in the previous item. The "blood" in this item is referring to blood relatives. It is simply a reference to keeping the instructions of Torah referring to niddah. These instructions mainly deal with when a woman is having her monthly cycle and when a man has a seminal emission, making them "tamei," or unclean.

Agreeing to do these four things allows one to enter into the fellowship and learn the rest of Torah, which takes one to the positive commandment in the passage above in Acts 15. Now mind you, that agreeing to abstain from these four negative commandments does not mean that one is going to get it right at the very beginning or even all the time. There will be times of failure. But this is where the accountability of the body of Mashiach helps one to walk the straight and narrow.

As long as a person is willing to try, regardless of how many times he may fall short, then we must give him grace and compassion and allow him to continue on learning in His living Torah.

Matithyah (Matthew) 18:21-22

21 Then Kepha came and said to Him, "Adoni, how often shall my brother sin against me, and I forgive him? Up to seven times?"

22 Yeshua says to him, "I do not say to you, up to seven times; but, up to seventy times seven."

Perhaps Kepha had this proverb in mind when he asked Yeshua this question.

Mishle (Proverbs) 24:16

**For a righteous man falls seven times, and rises up again;
But the wicked are overthrown by calamity.**

It seems that perhaps Kepha missed the whole point of this proverb. The point is that as long as a man gets back up and tries again, we should forgive him and give him another chance. This is what Yeshua taught. Any person who would actually count the seventy times seven (490) times and then stop forgiving, has totally missed the point of this lesson.

It is at this very point that we need to truly stop and take stock of where we are in our own living of Torah. All too often we become caught up in watching the other guy and how he is doing, or more to the point, how he is failing! Satan gets us to point our fingers and shake our heads at the other guy.

Matithyah (Matthew) 7:3-5

3 "And why do you behold the speck that is in your brother's eye, but consider not the beam that is in your own eye?"

4 Or how will you say to your brother, 'Let me cast the speck out of your eye'; and behold, the beam is in your own eye?"

5 You hypocrite, first cast out the beam out of your own eye; and then shall you see clearly to cast out the speck out of your brother's eye."

Typically, we as humans have a strong tendency to see in others what we do not like in ourselves. So when we see something in others that we do not like in ourselves, we are quick to condemn it, for we cannot stand this flaw in ourselves for it is loathsome to us. But before we go to another, we need to remove it from ourselves before we will be able to be effective in removing it from another.

In learning to live Torah, this is essential. It is generally not healthy to always be examining ourselves and taking our spiritual pulse. However, when we see something in another that really bothers us, then this means that YHWH is attempting to show us an imperfection in ourselves that He would like to fix. It is at these times that we are actually commanded to do a self-examination.

Once a person has done the work of not only looking at, but then also removing that which is in him that is not pleasing to our heavenly Father, then he can go to his brother and help him

remove that which is in him, which is not pleasing to our heavenly Father. This of course must be done in the love of Mashiach and only as His Spirit leads us to do.

Matithyah (Matthew) 7:12

“All things therefore whatsoever you would that men should do to you, even so you do also to them; for this is the Torah and the prophets.”

This has become known as the “Golden Rule.” The way that we would like to be treated, is the way that we should treat others. If we want to be treated with kindness, love, and respect, then we should always treat others in this manner.

Galatians 6:7

Do not be deceived; Elohim is not mocked; for whatsoever a man sows, that shall he also reap.

It is at this very point that so very many falter in their learning to live Torah. So many start out so very well, and then Satan gets them sidetracked at looking at others and all their many imperfections, flaws and failings. Each one of us has many of these things. There is not a single one of us that gets it right all the time. Only Mashiach Yeshua did that.

It is alarming the number of people that adopt the attitude that they are keeping the Torah perfectly. I have been told this right to my face many times by other followers of Mashiach. I do not understand how any person can think this, for it cannot be true. Those that take on such a mindset often have an air of superiority about them and look down upon others who are not living Torah in exactly the same way that they are doing it. Brothers and sisters, we have got to stop sinning in this manner! This is so very wrong. How can we come together to worship and serve YHWH our Elohim as one man, as long as we have a mindset that causes division among us. We need to be careful how we judge our brothers and sisters in Mashiach; because as Yeshua taught us, in whatever way that we do this, in the same manner we shall be judged by Him.

Matithyah (Matthew) 7:2

“For with what judgment you judge, you shall be judged; and with what measure you give out, it shall be measured to you.”

Let me give you a couple of examples of what we are saying. There are many who wear their tzitziot looped on the belt loops of their pants. I have actually seen teachings that say that this is wrong and a sin. How silly and how much a waste of time this spirit of division causes among the brethren. Do you really think that YHWH cares on what article of clothing we put our tzitziot on as long as we are doing it? Do you not think that YHWH is capable of telling His people how they are to wear the tzitziot? As long as the tzitziot each have a thread of techelet (blue) in them, and there are four of them, then everything else is optional, including how the tzitziot are tied.

What this clearly illustrates for us is this question. Who is sovereign? Is it man or is it YHWH our Elohim? If YHWH our Elohim is sovereign, then should we not allow Him to be sovereign over the other fellow and stop meddling in his life and stop trying to “lord” it over him? To be sure, this is exactly what we should do. In fact, this is one of the greatest hindrances to learning to live Torah: lording it over others. And this is done in a great variety of ways and none of them are good.

It is good, right, and acceptable for us to share with one another how YHWH has led us to do what we are doing. But we need to do it in a manner of always being open to His correction. I love to have others tell me what they are doing and how they are living Torah in their everyday lives. For in that telling, it helps perfect me and my walk, for YHWH often will speak to me about something that I need to change as I listen to others. This is the type of attitude that we need: a servant’s heart.

Philippians 2:5-8

***5 Have this mind in you, which was also in Mashiach Yeshua;
6 who, existing in the form of Elohim, counted not the being on an equality with Elohim a thing to be grasped,
7 but emptied Himself, taking the form of a servant, being made in the likeness of men;
8 and being found in fashion as a man, He humbled Himself, becoming obedient even to death, yea, the death of the cross.***

A servant does not tell anyone what to do; he only listens to the voice of his master and obeys him. This is what is pleasing to our Master: when we listen to the sound of His Voice and then do what He instructs us to do. One of the things that He has instructed us to do is to treat our fellow servants with love, kindness, and respect.

Romans 14:4

Who are you that judges the servant of another? To his own master he stands or falls. Yea, he shall be made to stand; for Adonai has the power to make him stand.

Other followers of Mashiach Yeshua are our fellow servants. What right do we have to condemn anyone? We don’t! What we are to do, is to build one another up and strengthen one another in all things. We discussed this in last week’s teaching on Lashon Qodesh.

The attitude that we are to have that is pleasing to YHWH our Elohim, is the same attitude that Mashiach had: one of service to one another. This service is done in total and complete love. Now mind you, there will be those who will look with suspicion at such an attitude because the world always does things in order to get something in return. But this is not the way that we are to do things. We are to give, expecting nothing in return.

Luqa (Luke) 6:35

“But love your enemies, and do good, and lend expecting nothing in return, and your reward will be great, and you will be sons of El Elyon; for He Himself is kind to ungrateful and evil men.”

Whatever it is that YHWH has us do, we should do it as if we are doing it unto Him, for in reality this is exactly who we are doing it for. While we love and serve one another, ultimately we are still serving YHWH our Elohim. This attitude should be reflected in our attitudes. The way that we do things should be full of joy and shalom as we work for our Master Yeshua Mashiach. It also means that we should always be doing the very best that we can do, as we do it for Him.

Ephesians 6:7

With good will doing service, as to Adonenu, and not to men.

Now if you knew Mashiach Yeshua was coming to your house for a visit, how would you prepare the meal and get the house ready? It would be with the greatest of care, and rightly so. However, do you realize that when a brother or sister (and this includes one's family members) comes and sits down to eat with us and visit with us, the Spirit of Mashiach is in them? Should we not treat His Spirit in the same manner that we treat Him? To be sure! We all know what the above verse says, but it is time that we start living it in our everyday lives.

Galatians 5:13

For you, brethren, were called for freedom; only do not use your freedom for an occasion for the flesh, but through love be servants to one another.

I have actually heard people say that they wondered where all the love of Mashiach was in the Hebrew Roots movement. To many, it seems that when people come out of Christianity and begin learning and walking in Torah, then something leaves; something is missing. But it need not be this way. The truth of the matter is this. There is more true freedom in Torah than outside of it. There is more true love to be found in Torah than outside of it. So what gives? Why do so many people feel this way?

The short answer is perhaps found in that we all are in too big a hurry. We find this wonderful gem called "Torah" and then we rush about doing our very best to learn what it is all about and tell others of our great joy and excitement. But perhaps we miss something very important in this process.

Yes, learning to live Torah is important. But what is the most important aspect of living Torah? It can be summed up in one word – relationships.

Matithyah (Matthew) 22:36-40

36 "Teacher, which is the great commandment in the Torah?"

37 And He said to him,

"You shall love YHWH your Elohim with all your heart, and with all your soul, and with all your mind.

38 This is the great and first commandment.

39 And a second like unto it is this,

You shall love your neighbor as yourself.

40 On these two commandments the whole Torah hangs, and the prophets.”

One’s most important relationship is between himself and our heavenly Father. Second to this relationship is our relationships with our fellow man. What many seem to fail to grasp is that this is what Torah is actually all about. Torah teaches us how to be in a good relationship with YHWH our Elohim on His terms and according to His standards. Man cannot come to his Creator under his own conditions. We must come to YHWH our Elohim according to His commandments.

Yochanan Aleph (1st John) 4:20-21

20 If a man says, I love Elohim, and hates his brother, he is a liar; for he that loves not his brother whom he has seen, cannot love Elohim whom he has not seen.

21 And this commandment have we from Him, that he who loves Elohim love his brother also.

The primary way, according to Scripture, that we can show our love for YHWH our Elohim is to show our love for one another. However, if one does not, or is not, willing to love his brother, then does such a man truly love Elohim? No, he does not!

In addition to this, Torah also teaches us how to live in harmony with one another. Since Mashiach said that the world would know us by our love for one another, how do we know how we are to love one another? It is by knowing and living Torah. Torah teaches us how rightly to express our love for one another.

Galatians 6:1-2

1 Brethren, even if a man be overtaken in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; looking to yourself, lest you also be tempted.

2 Bear one another's burdens, and so fulfill the Torah of Mashiach.

Please note that when those times occur in which one might see another doing something against Torah, then the one witnessing it needs to go to that individual to speak to him about it. He needs to do this in a spirit of gentleness so that it will be received properly. The spirit of gentleness of course, is the spirit of the love of Mashiach.

Matithyah (Matthew) 5:23-24

23 “If therefore you are offering your gift at the altar, and there remembers that your brother has aught against you,

24 leave there your gift before the altar, and go your way, first be reconciled to your brother, and then come and offer your gift.”

Now it seems that most take this only in the literal sense. And it is right and good to take this passage of Scripture in the literal sense of being before the altar and remembering that someone has something against us. “Remembering” is in the sense that the Spirit of YHWH brings it to one’s mind!

But it also has a deeper meaning, for when we come to YHWH in prayer, this is also offering up the fruit of one's lips as a sacrifice to Him. When His Spirit reminds us that there is something that needs to be taken care between oneself and a brother, then we need to go and do this as soon as possible.

Ya'aqov (James) 2:18

Yea, a man will say, "You have faith, and I have works; show me your faith apart from your works, and I by my works will show you my faith."

I often paraphrase this verse something like this:

You show me your faith by your words, and I will show you my faith by my actions.

Within this we could just as rightly say something like this:

You show me your faith by your prayers, and I will show you my faith by my life's works.

What we need to understand is that YHWH is more interested in one's obedience to Him, than He is in our putting on a spirit of religion. YHWH states this in many ways in Scripture. Here is one such passage in which He states that His desire is for His people to obey His Voice.

Yirmeyah (Jeremiah) 7:22-24

22 "For I did not speak to your fathers, nor command them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices;

23 but this thing I commanded them, saying, 'Shema My Voice, and I will be your Elohim, and you shall be My people; and you shall walk in all the way that I command you, that it may be well with you.'

24 But they did not shema, nor incline their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward, and not forward."

Perhaps the greatest thing that any one person can learn to do in keeping Torah is to learn how to shema His Voice, i.e., to hear and obey His Voice. We could rightly teach how to keep His feasts, and His Shabbatot, and the Torah of niddah, and the preparation and eating of proper food, and many other things according to Torah; and this we shall do, YHWH willing. But what good will all these things do for a person if this is all they ever have? It will do them no good at all. We must learn to live in shalom with our heavenly Father and this can only be done if one hears and obeys His Voice. Then, we must learn to live in harmony with one another. This is perhaps one of our greatest challenges on a daily basis. As we go through the restoration of our nation, He will begin gathering us into groups. Living in harmony in these groups will be a great challenge for most of us. It will only happen when we all agree to hear and obey His Voice. It is when one says that he will not do as YHWH directs him to do, or even take the time to listen for His Voice in a particular matter, that disharmony enters into a relationship.

But here is the thing about all this. Each one of us has many flaws and imperfections. We all stumble in many ways.

Ya'aqov (James) 3:2a

For in many things we all stumble.

When one of our members stumbles, then the rest of the body is supposed to surround him and protect him from further damage and harm. We are to restore him and help him in his hour of need. We are to do what is needed to bring healing into his life so that he can once again be a part of the healthy life of the body. What he does not need is condemnation!

Romans 8:1

There is therefore now no condemnation to them that are in Mashiach Yeshua.

So who do we think we are when we condemn another? Brothers and sisters in Mashiach, when we do this, and we have all been guilty of it, we are just plain wrong! We need to stop doing this and start living and acting like the body of Mashiach.

We are called to love in the bonds of unity and love. Now mind you, unity is not uniformity. Your walk will not look like my walk, and my walk will not look like your walk. There will be similarities, to be sure. But that is all. We need to stop meddling in one another's lives. Yes, we need to watch over one another as far as guarding against sin and wrongdoing. And we need to build one another up in Mashiach. But that is as far as it goes. I have no right to tell you what to wear or what not to wear. I do not have a right or the authority, to tell you how to conduct your life in Mashiach as long as it is in Mashiach.

This goes for many other things as well. You see, each one of us has been placed in His body according to His will, not according to the will of any man.

Qorintyah Aleph (1st Corinthians) 12:18

But now has Elohim set the members each one of them in the body, even as it pleased Him.

Part of learning to live Torah is learning where one fits into His body. It is also learning to let YHWH place each member in the body according to His will. As He does this, then we need to take our hands off and get our noses out of His business and let Him be Sovereign. As each person does this and we all allow each other the freedom to walk in Mashiach in the fullness of that freedom, then unity and harmony is attained.

D'varim (Deuteronomy) 30:11

"For this commandment which I command you this day, it is not too hard for you, neither is it far off."

Although learning to do the feasts and Shabbat and all that may have seemed overwhelming at first, it was quickly learned. Likewise, this weightier matter of Torah may seem overwhelming

at first, but we just need to make the decision that we are going to do what is right in His eyes and begin to do it. Yes, we will stumble and fall short at times. But we should not give up. This is what the enemy delights in: our giving up. Rather, we pick ourselves up, brush ourselves off and go back and make things right to the best of our ability. Then we ask YHWH to strengthen us and teach us so that we do not falter in that same manner again.

See, here is the truth of this matter. We try to look too far ahead and try to get everything perfect the first time. It is not humanly possible to do this. Now mind you, it is not wrong to plan ahead. This is right and good according to Scripture. However, what we are speaking of here is not planning ahead, but rather fretting over things that we have no control over. Let us not worry about how we are going to live and keep Torah tomorrow or the next day or next week. Let us live Torah right now.

Qorintyah Bet (2nd Corinthians) 6:2b

Behold, now is the acceptable time; behold, now is the day of salvation.

It is fully within our abilities to live in the here and now. We do not need to, nor should we, live in the past. The past is done. It is over. We need to carry the lessons learned, but let the rest of it go. We should also not borrow from tomorrow, for today has enough care of its own.

Let us remember always that each one of us has many flaws and shortcomings. Let us stop pointing these out and focusing upon these things. Rather, let us focus upon Mashiach Yeshua, and help and admonish one another to follow Him and to look to Him in all things.

Ivrim (Hebrews) 12:2a

Looking to Yeshua the Author and Perfecter of our faith.

May YHWH make this a reality in each one of our lives.

ABBA YHWH, we ask that we may live in an attitude of forgiveness one for another, lifting each other up in the love of Mashiach Yeshua; for it is in His name we pray.

Amein and Amein.

Zerubbabel ben Emunah

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