

Torah Observant “SHOMER MITZVOT”

שׁוֹמֵר מִצְוֹת

A Series on Practical Messianic Living and Apologetics (halakhah)
By Torah Teacher Ariel ben-Lyman HaNaviy

Excursus: Kabbalah

Compiled By Torah Teacher Ariel ben-Lyman HaNaviy

(Note: all quotations are taken from the Complete Jewish Bible, translation by David H. Stern, Jewish New Testament Publications, Inc., unless otherwise noted)

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I want to share with you the resources and ideas that I have about the Kabbalah movement, the book Zohar, and other Jewish mystical topics. Some of my thoughts on Kabbalah are positive, others are negative. You draw your own personal conclusions...

In my opinion as a Messianic Jew (a Jewish man with a personal faith and belief in Jesus as Messiah), the movement known as Kabbalah necessarily positions itself as a “counterfeit encounter with Almighty God”. How so? The Torah and the Truth of the Renewed Covenant Scriptures (a.k.a. New Testament) clearly demonstrate that in order to have a genuine, God-sanctioned relationship with God one must surrender his life to his Son Yeshua (Jesus) and to the Ruach HaKodesh (Holy Spirit) that is subsequently given when genuine faith is activated.

By contrast, the movement of Kabbalah also seeks to unlock a genuine encounter with the Divine God but sadly the would-be Kabbalist may find himself unwittingly accepting a counterfeit instead of the genuine, bypassing Yeshua and the Ruach HaKodesh and encountering something much darker, much more sinister. Followed to its full, deceptive conclusion, the Kabbalah will introduce itself as an “angel of Light” but will in the end turn out to be the “angel of Death”!

That is the bottom line up front folks!

First, let’s talk about the counterfeit (the Kabbalah). I will finish this commentary with the genuine article (the Ruach HaKodesh).

What is Kabbalah?

Firstly, let me share with you my understanding of the movement known as Kabbalah. What is the Kabbalah?

Allow me to draw from several outside sources to compile a basic but comprehensive look at Kabbalah.

Let me start with a basic definition and work from there. **Kabbalah** is an aspect of Jewish mysticism. It consists of a large body of speculation on the nature of divinity, the creation, the origin and fate of the soul, and the role of human beings. It consists also of meditative, devotional, mystical and magical practices that were taught only to a select few and for this reason Kabbalah is regarded as an esoteric offshoot of Judaism. Some aspects of Kabbalah have been studied and used by non-Jews for several hundred years.

The Zohar (more on this book later) is the major text of Kabbalah, the Jewish mystical tradition. It is arranged in the form of a commentary on the Torah, the Five Books of Moshe (Moses). It is a mosaic of Bible, Midrash, medieval homily, fiction, and fantasy. Its central theme is the interplay of human and divine realities.

Mysticism and mystical experiences have been a part of Judaism since the earliest days. The Torah contains many stories of mystical experiences, from visitations by angels to prophetic dreams and visions. The Talmud considers the existence of the soul and when it becomes attached to the body. Jewish tradition tells that the souls of all Jews were in existence at the time of the Giving of the Torah and were present at the time and agreed to the Covenant. There are many stories of places similar to Christian heaven and purgatory, of wandering souls and reincarnation. The Talmud contains vague hints of a mystical school of thought that was taught only to the most advanced students and was not committed to writing. There are several references in ancient sources to ma'aseh B'reshet (the work of creation) and ma'aseh merkavah (the work of the chariot [of Ezekiel's vision]), the two primary subjects of mystical thought at the time.

In the middle ages, many of these mystical teachings were committed to writing in books like the Zohar. Many of these writings were asserted to be secret ancient writings or compilations of secret ancient writings.

Like most subjects of Jewish belief, the area of mysticism is wide open to personal interpretation. Some traditional Jews take mysticism very seriously. Mysticism is an integral part of Chasidic Judaism, for example, and passages from kabbalistic sources are routinely included in traditional prayer books. Other traditional Jews take mysticism with a grain of salt. One prominent Orthodox Jew, when introducing a speaker on the subject of Jewish mysticism, said basically, "it's nonsense, but it's Jewish nonsense, and the study of anything Jewish, even nonsense, is worthwhile."

The mystical school of thought came to be known as Kabbalah, from the Hebrew root Kof-Bet-Lamed, meaning "to receive, to accept." The word is usually translated as "tradition." In Hebrew, the word does not have any of the dark,

sinister, evil connotations that it has developed in English. For example, the English word "cabal" (a secret group of conspirators) is derived from the Hebrew word Kabbalah, but neither the Hebrew word nor the mystical doctrines have any evil implications to Jews.

Kabbalah: The Misunderstood Doctrine

Kabbalah was popular among Christian intellectuals during the Renaissance and Enlightenment periods, who reinterpreted its doctrines to fit into their Christian dogma. For example, one such source (the Kabbalah Denudata, commonly available in new age bookstores) states that the Ten Sefirot (see below) have something to do with the Christian Trinity because they are sometimes divided up into groups of three, despite the fact that the Sefirot are divided up into many groups of varying numbers, that these groupings overlap, that the grouping he refers to is not comprised of a father, son and spirit, but of a male, a female and neutral, and so forth. Others have wrenched kabbalistic symbolism out of context for use in tarot card readings and other forms of divination and magic that were never a part of the original Jewish teachings.

I do not mean to suggest that magic is not a part of Kabbalah. The most hidden, secretive part of Kabbalah, commonly known as "practical Kabbalah," involves use of hidden knowledge to affect the world in ways that could be described as magic. The Talmud and other sources ascribe supernatural activities to many great rabbis. Some rabbis pronounced a name of HaShem and ascended into heaven to consult with HaShem and the angels on issues of great public concern. One scholar is said to have created an artificial man by reciting various names of HaShem. Much later stories tell of a rabbi who created a man out of clay (a golem) and brought it to life by putting in its mouth a piece of paper with a name of HaShem on it. However, this area of Kabbalah is known by very few, and practiced by even fewer.

Bottom line: as a Messianic believer in Messiah if you don't need to study this area of Jewish mysticism then stay clear of Kabbalah and Zohar. References can be made for the sake of furthering objective Biblical truths (those clearly revealed in the Bible), but building theology and doctrine from the Kabbalah or the Zohar is very dangerous and possibly occult-related.

The Sefirot

*The following URL contains an excellent interactive color chart of the Sefirot:
<http://www.ucalgary.ca/~elsegal/Sefirot/SefirotHome.html>

In Kabbalah God is frequently referred to as the Eyn-Sof, a title that connotes "without borders". Through the emanation of the Sefirot, Eyn-Sof manifested itself as the personal God who is known through his attributes. Each Sefirah can be thought of as an attribute of God, as a name of God, and as God manifesting

himself as a particular light. While possessing attributes, God's attributes are different from those encountered in the created world, in that each of the attributes is said to comprise all the others in an infinite reflection of the Sefirot within themselves. Hence God maintains unity and plurality simultaneously. Ten Sefirot are consistently mentioned, although there is some disagreement over a few of the attributes. In his book *Kabbalah*, Scholem lists the Sefirot as:

1. *Keter Elyon* or simply *Keter*: supreme crown
2. *Hokhmah*: wisdom
3. *Binah*: intelligence
4. *Gedullah*: greatness **or** *Hesed*: love
5. *Din*: judgment
6. *Tiferet*: beauty **or** *Rahamin*: compassion
7. *Nezah*: lasting endurance
8. *Hod*: majesty
9. *Zaddick*: righteous one **or** *Yesod Olam*: foundation of the world
10. *Malkhut*: kingdom **or** *Atarah*: diadem

The Sefirot can be interpreted in a number of different ways, but here it is interpreted as expressing the attributes of God as envisioned by Kabbalistic (Jewish) mystics. The numbers depict the sequence in which God is thought to manifest his attributes. Although God is envisioned as having attributes, none of these attributes is seen as being independent of the others. Each attribute interpenetrates and contains all the others, for God is a singular and indivisible entity.

(1)

Keter / Ayin

The Supreme Crown of God / Nothingness; God's self-concealment and mystery

(2)

Hokhmah

The Wisdom of God;

Out of the Nothingness, a primordial point broke forth (Hokmah) which represents the potentiality of everything that was to be; this point is intermediate between nothingness and being

(3)

Binah

The Intelligence of God which is the agent of thought and the source of all differentiation

(4)

Hesed

The Long-suffering Forebearance and Mercy of God; God's patience

(5)

Din

The Power of God, chiefly manifested through judgment and the setting of limits

(6)

Rahamim

The Love and Compassion of God which mediates between His forbearance and His imposition of limits; Rahamim is represented by the heart

(7)

Netsah

The Triumph of God as expressed in His eternal endurance

(8)

Hod

The Majesty and Glory of God

(9)

Yesod Olam

God as the Foundation and Support of All Existence;
The Celestial Bridegroom;
The King

(10)

Malkhut

The Kingdom of God;
The presence of God in His Creation (the Shekinah);
The Celestial Bride;
The Queen;
The Community of Israel

Next, I'm going to introduce you to the book called Zohar. You can read this book online at this link:

<http://www.kabbalah.com/k/index.php/p=zohar>

You can click on the link along the bottom menu bar titles "The Zohar". You will then be asked to log in to read the online work. Please use my personal login and password:

login: messyrabbi

password: yeshua

Don't forget to logoff when you are done reading please.

The Zohar: What is it?

Reading the Zohar is entering a dream world where boundaries shift and dissolve, an exploration of the self and of reality itself, which can be both disturbing and exhilarating. While advocating a traditional Jewish life of learning and observance, it challenges our most basic assumptions about Judaism or any conventional religion. I will approach the Zohar as a high point of the traditions of Midrash (imaginative Biblical interpretation) and mysticism, and as a resource for our own questing and creativity.

The Zohar is the central book of Kabbalah, a Jewish mystical tradition which also has Christian and occult offshoots. But it is more than that, and it is possible to be nourished by the Zohar without being interested in Kabbalah or deeply knowledgeable about Judaism.

The word zohar is Hebrew for "radiance" or "splendor" or perhaps "enlightenment". The Zohar, the book, is a long work -- at least three large volumes, more than a dozen when a commentary is included. It is a kind of midrash, an imaginative commentary on the Torah, in which any verse or word can inspire pages of teachings and stories. It has also been called the first modern novel, because its interpretations of the Torah are placed in the mouths of characters, a circle of rabbis, and interspersed with stories about the rabbis and their travels and adventures.

The language of the Zohar is not the Hebrew of the Bible and most Jewish books, but a simple form of Aramaic, the language of the Talmud. The grammar is iffy, and the vocabulary is mixed with medieval Hebrew and occasionally Spanish, which have helped academic scholars make their case that the Zohar was written in Spain, where it first became known, in the late 1200s. Traditional Kabbalists, nevertheless, believe that it was written more than a thousand years earlier, by the rabbis mentioned in it, whose names are known from the Mishna and Talmud.

Since its first appearance in Spain the Zohar has been associated with a rabbi named Moshe de Leon. Skeptics in his own time, and scholars more recently, have considered him to be the author. A more recent theory, developed by Yehudah Liebes, helps to make sense of the disagreements and divergent points of view found in the Zohar. The theory is that de Leon belonged to a fellowship of Kabbalists, who wrote the Zohar together as a literary version of their own adventures and Torah discussions.

The Zohar circulated at first in manuscripts, with no fixed order; it was finally arranged according to the weekly portions of the Torah and put into print toward the end of the 1500s. Bit by bit, it had been accepted as a holy work, because it was thought to be ancient and because of the power of its dreamlike images and radical ideas. It became the central text of the Kabbalistic tradition; great

Kabbalists such as the Ari (Rabbi Isaac Luria, 16th century) presented their new ideas in the form of commentaries on the Zohar. Christian and occultist students of Kabbalah celebrated it as well. By the seventeenth and eighteenth centuries, the Zohar was accepted by many Jews as a holy book on the level of the Bible and the Talmud. Its prestige declined with the wave of rationalism in the nineteenth and twentieth centuries. Still, today, the Zohar is revered in many traditional religious communities, especially among Sephardim and Hasidim. In liberal communities, more and more people are discovering the Zohar as a spiritual treasure.

Kabbalah is many things: oral traditions, rituals, meditations, magical practices, books of philosophy and theology, stories... It could be a lifetime of learning. The Zohar is part of the Kabbalistic tradition; it was written by Kabbalists and has been studied in depth mostly by Kabbalists. Yet, because Kabbalah is taught in many ways, having learned a little of it does not necessarily help in understanding the Zohar; and I would argue that you do not have to be interested in Kabbalah to appreciate and explore the Zohar.

Purpose of Zohar

The Zohar's purpose is not to teach us Kabbalah; it assumes that we know Kabbalah. Other Kabbalistic books, even when they speak in hints rather than openly, tend to be fairly systematic expositions of ideas. (Two accessible examples, rewarding to study, which are available in English translations, are *The Palm Tree of Deborah* by Rabbi Moshe Cordovero [16th century], and *Gates of Light* by Rabbi Joseph Gikatilla, who may have been one of the authors of the Zohar.) Such books do mean to teach you Kabbalah. The Zohar starts with Kabbalah and wants to take you further. For this reason, it is anything but systematic; its ideas are expressed as challenges and paradoxes, and it is mostly a work of images and stories.

The Kabbalistic commentators on the Zohar approach it as a work to be decoded: its symbolism needs to be translated into theological ideas. The Zohar itself invites this decoding, but, as one of the early commentators, Rabbi Shim'on Lavi, already recognized, the result of a completely successful decoding would be a constant repetition of a few key ideas, which the Zohar returns to over and over again. If the purpose of the Zohar were to teach Kabbalah, it could have been ten pages long, not thousands. Further, completely successful decoding has turned out to be impossible, so that the great commentators offer contradictory interpretations of the same passages, because the Zohar deliberately teases and frustrates the interpreter. At the same time that the Zohar works with Kabbalah, it is also undermining it, in order to take us beyond.

Kabbalah is part of the raw material that the authors of the Zohar were working with. They were steeped in its concepts and built on them. Yet they drew at least as much on the Bible; on midrashic literature; on their own physical lives and

experiences. Knowing about early Kabbalah can help us to understand the Zohar, but so can knowing Scripture or, especially, being aware of our own physical and emotional being. In the words of noted teacher, David Greenstein, "the Zohar succeeds in reinventing kabbalistic consciousness by restoring its connection to lived reality."

Other important works in Kabbalah include the Sefer Yetzirah (Book of Creation) and the Midrash Tanhuma. The former is drawn from the Hebrew word yetzirah, the third of the four worlds of creation. This is the realm of the heart and the place of motivation. The name Yetzirah means formation, thus Tetzirah gave form to that dimension which we know as time. Each of the six Sefirot of Yetzirah manifest and form one of the six days of creation, following the form of their sefirotic emanation. The Sefer Yetzirah can be read (without login) online at this link:

<http://www.sacred-texts.com/jud/yetzirah.htm>

The latter is a Midrash attributed to Rabbi Tanchuma ben Abba, also known as Yelammedenu, from the characteristic opening phrase in each sermon, yelammedenu rabbenu (let our master teach us). The discourses center on the opening verse of each Scripture portion of the week. The Midrash Tanhuma can be read (without login) online at this link:

<http://www.sacred-texts.com/jud/midrash.htm>

I think that I have given you enough information about the Kabbalah for now to whet your appetite...

The Ruach HaKodesh – The Power to Live a Changed Life!

A reader of mine sent in the following question. I have used his question and my answers to develop the remainder of this commentary.

Question 1:

What does it really mean to be baptized in Holy Spirit? Is there really a second experience, even though I have been taught in church there is one I can't justify it by scripture as I think it has more to do with unity and membership within the believing community.

Answer to Question 1:

First allow me to quote our (Kehilat T'nuvah's) core Statement of Beliefs:

BAPTISM IN THE RUACH HAKODESH (HOLY SPIRIT) - We believe by perfect faith that the Holy One, Blessed be He, desires that all of his

children appropriate and internalize the power and fullness of his gracious Spirit. The Baptism in the Ruach HaKodesh and fire is a gift from HaShem as promised by Yeshua the Messiah to all believers and is received subsequent to the New Birth (Matt. 3:11; John 14:16, 17; Acts 1:8; 2:38, 39). The gift of tongues is but one of the many manifestations of the Ruach HaKodesh (Acts 2:4; 19:1-7; 1 Cor. 12:1-13; ch. 14). We believe in the operation of all of the gifts of the Ruach HaKodesh as enumerated in HaShem's Word. We embrace the complete ministry of the Ruach HaKodesh (Rom. 12; 1 Cor. 12:1-13).

The very first mention of the Ruach in the Torah is in Genesis 1:2, **עַל־פְּנֵי הַמַּיִם** וְרוּחַ אֱלֹהִים מְרַחֶפֶת (...and the Spirit of God hovered over the face of the water). Along with this reference, the Ruach is also mentioned in quite a few other surprising locations in the entire TaNaKH (Old Testament). Some rather familiar references are found in the story of Shimshon (Samson), where we learn that he enjoyed a special anointing from the Ruach (read Judges 13:24-14:20. In these verses the Ruach is described as "coming upon him powerfully". But was the Ruach within him? I've heard it taught that the Ruach did not enter into men until the New Covenant, yet unmistakably the Torah says that Adam had the Ruach breathed INTO him (read Genesis 2:7, where the word translated "breath" is the Hebrew word **רוּחַ** "ruach"). In fact, it was this "living" source breathed into him, which sprang forth life in him.

Yet, in a very real way, the presence and ministry of the Ruach HaKodesh, as we know him today, according to the times of the TaNaKH, would not be fully realized until the birth, life, death, resurrection, and ascension of Yeshua (read entire chapter of John 14, specifically vv. 16-18, 26). Of this ministry and individual power of the Spirit, Ezekiel prophesied about in 11:19, 20 and 36:25-29. This is also the same individual "spirit" spoken about in Joel 2:28, 29, which is confirmed by Peter in Acts 2:16-18. The Ruach HaKodesh was indeed present in the days of the TaNaKH, yet his ministry was slightly different than that of today.

Controlled by Messiah

To be filled with the Ruach HaKodesh (Holy Spirit) is to be filled with Messiah (Christ). The Ruach HaKodesh came to glorify Messiah. Therefore, if I am filled with the Spirit, I am abiding in Messiah. I am walking in the light as he is the light, and the blood of Yeshua the Messiah (Jesus Christ) will cleanse and keep on cleansing me from all unrighteousness. I am controlled by Messiah because the word "filling" means to be controlled. And if I am controlled - not as a robot but as one who is led and empowered by the Spirit - the LORD Yeshua will walk around in my body, as it were, and live his resurrection life in and through me.

This amazing fact, that Messiah lives in you and expresses his love through you, is one of the most important truths in the Torah. The standards of the Torah life seem so high and so impossible to achieve at times. To be sure, with our carnal flesh we cannot please God by attempting to follow Torah. The Torah will always remind us of how short we fall if we submit to it in the flesh. But if we walk in the Spirit then we will walk in the Power and Life of the Messiah himself! It is the life of Yeshua living through us that enables us to keep the Torah as it was meant to be kept. Does the Torah expect us to be sinless? Of course not. The Torah anticipates our shortcomings and graciously makes provision for them. To be Torah submissive, to be led by the Spirit, is to avail ourselves of the sinless sacrifice of the Spotless Lamb. Only this sacrifice can remove the stain of sin in our hearts. Only one man was sinless. That man was Yeshua of Natzeret. Now, through his indwelling presence, he wants to enable all that place their trust in him to live this same supernatural life. If you are willing for Yeshua the Messiah to live his resurrection life in and through you, you will bear spiritual fruit as naturally as a healthy vine will bear an abundance of fruit.

Yeshua said, "By this My Father is glorified, that you bear much fruit; so you will be My disciples." You can be a great preacher, a Christian scholar, a deacon or elder, attend church meetings daily, live a clean, moral life, memorize hundreds of verses of Scripture, direct a church choir, and teach Sunday school, but if you are not bearing fruit in the sense that you are drawing others to Messiah, you are not filled and controlled by the Ruach HaKodesh according to the Torah.

Some people say, "I witness for Messiah by living a good life." But it is not enough to live a good life. Many non-believers live fine, moral, ethical lives. According to the LORD Yeshua, the only way to demonstrate that you are truly following Him is to produce fruit, which includes introducing others to our Savior as well as living holy lives. And the only way you can produce fruit is through the power of the Ruach HaKodesh.

I attended Liberty University in the '80's. I asked one of the leading theologians of our time, the dean of faculty for a famous theological seminary, if he felt that one could be a Spirit-filled person with out sharing Messiah as a way of life. His answer was an emphatic, "No!" On what basis could he make such a strong statement? The answer is obvious. Our Savior came to "seek and to save the lost," and he has "chosen and ordained" you to share the good news of his love and forgiveness with everyone, everywhere. To fail to witness for Messiah with your lips is to disobey this command just as much as to fail to witness for him by living a holy life is to disobey his command. In neither case can the disobedient believer expect God to control and empower his life, nor can he experience the reality of God's presence and blessing.

In my position as a Torah Teacher I get to speak at various churches from time to time. A very discouraged student came to me for counsel after one of my messages. For several months he had spent at least three hours each day

reading his Bible, praying and sharing his faith with others. Yet, he had never introduced anyone to Messiah. After a time of discussion, his problem became apparent: he confessed that he was operating under his own power; he was not controlled and empowered by the Ruach HaKodesh, although he wanted to be. So we prayed together, and by faith he appropriated the power of the Ruach HaKodesh on the authority of God's Word. His life was absolutely transformed. This "appropriating" might be what many are referring to as the "second experience" of the Spirit, the move from the mental ascent that Yeshua is LORD to the spiritual affirmation that he is LORD. That very day he had his first experience of introducing a person to Messiah. Baruch HaShem! Not only do you receive a supernatural power for witnessing when you are filled with the Spirit, but your personality also begins to change. As you continue to walk in the control and power of the Ruach HaKodesh, the fruit of the Spirit becomes increasingly obvious in your life.

In Galatians 5:22, 23, Sha'ul (Paul) explains, "When the Ruach HaKodesh controls our lives He will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control..."

The Spirit and the Word

The believer's relationship with the Ruach HaKodesh is both critical and progressive: *critical*, in that one learns that the Torah life is a life of faith rather than a life of works and has little reference to emotions ("The just shall live by faith."); *progressive*, in that, as one walks consistently in the power and control of the Ruach HaKodesh, the fruit of the Spirit will be produced in his life.

A word of caution is in order. Do not seek an emotional or mystical experience. Do not depend on mystical impressions. That is not to say that when the Spirit comes upon an individual that emotions will not be involved. To be sure, most people express experiencing quite an emotional outburst connected to an encounter with the Divine. Yet, the objective Torah of God and the Fruit of the Spirit must be the basis of measuring and tracking our spiritual growth. There is an interesting parallel between Ephesians 5:18, which admonishes us to be constantly and continually directed and empowered by the Ruach HaKodesh, and Colossians 3:16, which admonishes us to "let the Word of Messiah richly dwell within you..."

The Bible describes one of the end results of both letting the Word (Torah) of Messiah dwell in you and being filled with the Ruach HaKodesh: you will talk much about the LORD quoting psalms and hymns and making music in your heart to the LORD.

It is very important to recognize the importance of the balance between the Torah and the Spirit of God. The Torah is closed to our understanding and has little meaning to us apart from the

illumination given by the Ruach HaKodesh, and the Ruach HaKodesh is hindered in speaking clear and life changing truth apart from the Torah.

It is crucial for us to understand theologically, that the primary purpose in HaShem's giving of the Torah, as a way of making someone righteous, only achieves its goal when the person, by faith, accepts that Yeshua is the promised Messiah spoken about therein. Until the individual reaches this conclusion, his familiarity of the Torah is only so much intellectual nutrition. Only by believing in Yeshua will the person be able to properly understand HaShem, and consequently, his Word.

When the emphasis on the ministry of the Ruach HaKodesh and the Torah is in proper balance in your life, the result is a life of power and great fruitfulness in which our Savior, the LORD Yeshua The Messiah, is wonderfully honored and glorified. As you continue then to allow the Ruach HaKodesh to control and empower you, and as you meditate upon the Torah, hiding it in your heart, your life expresses more and more the beauty of Messiah and the fruit of the Spirit which Sha'ul lists in Galatians 5:22, 23. These attributes of our LORD Yeshua Himself—Torah submissiveness, plus fruitful witnessing, indicate that the LORD is actually living his life in and through you!

Being filled with the Spirit results in an abundant and overflowing life. Jesus of Nazareth once cried out to the multitude, "If a man is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." John adds, "By this he meant the Spirit, whom those who believed in him were later to receive."

Truly, this is "the abundant life," yet most believers are experiencing little of it.

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