

MESSIANIC FAMILY FELLOWSHIP

POD CAST KI TISA

WITH JOEL ALLEN

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Shabbat shalom everyone! Welcome to Messianic Family Fellowship and I'm excited this morning because we're here in God's presence. What a wonderful worship experience this morning; I hope none of you leave the same. I hope everyone leaves carrying the presence of God with them just like the priests with the ark of the covenant. Take his presence in your homes, your work places, your schools, everywhere you go. When you're going to the store, it's as if you're carrying the ark of the presence of God with you. The waters will part for you, your enemies will scatter; be as Joshua, courageous, everywhere your foot touches, it's yours. Walk in that boldness, walk in that authority knowing who you are. See, when you're in God's presence you get a boldness that you never had before. I'm a shy person; I don't like being in front of people. I was talking with Pastor Ephraim on our ride from the airport and we find that we're very similar in our personalities – we're very quiet, we're introverts and God chooses introverts and quiet people to get in front of people! Talk about uncomfortable. Number 1, God has a sense of humor, and Number 2, he gets all the glory. We can't blame it on anything else; there's no amount of learning, there's no amount of accreditation that we can give for the reason that God would choose us whatsoever. All the glory goes to him; amen. Well, we'll start with the naming of our portion ki tisa. Can anybody tell me where ki tisa is? It's actually pretty tricky; I don't have the full Hebrew up here but it's actually in verse 12 as opposed to verse 11. Usually the torah portions are named after the first word in the first verse, but in this case it is in verse 12. Ki tisa. In an overview of our torah portion we're going to see a pattern that happens. If you just do a broad spray over our torah portion you're going to see a pattern of a believer's life or at least it should be. If we want an outline, if we want a blueprint as to what a believer should look like, I believe it's in our torah portion. The first thing we learn of is the shekel of the sanctuary which is a redemption price and you are required to bring it. And it speaks of redemption. There's actually a repercussion if you do not bring it. So that money, that price, is associated with your redemption. And I believe the next thing; it talks about the building of the brass laver. The next thing it talks about is the creation of the anointing oil. The next thing it talks about is the calling and the filling of B'tzal'el and Oholi'av. Then he gives a commandment of Shabbat. Then he commands, he gives the commands on written stone; the golden calf judgment, bitter waters, they're forced to drink the gold water. Moshe intercedes for Israel, new stones are created, the renewed covenant, and Moshe's face shines with the glory of God. It's a broad spray of our torah portion that we just read today. Now how does this relate to a believer's life, or should? Number 1, we have to be redeemed, we have to be under the blood of the Lamb and that was a terrible price that he paid for us. That is the redemption money that we needed right off the bat. We have freedom in Him. He paid the price for us. It was a very costly price. And that's how we start as believers; we're redeemed. We are justified and the moment we call upon the name of the Lord we are saved, we are

justified; it's just as if we have never sinned. It happens in a moment. There's no works that has gotten us there other than just calling upon his name. That is is. Being redeemed. The next thing is the brass laver. He not only redeems us but he washes us. The problem then is even though we're redeemed, our thinking is still broken. We still think like Egypt. We still have habits; we may still swear, we may still smoke, we may still have addictions and different things in our lives; we still may have depression. He needs to wash us through the regeneration of the word and by his Spirit. That's what the brass laver is all about. He redeems us; he washes us. And then what happens? The commandment of the anointing oil. He anoints us. The more we are washed by his word and we spend time in his presence and we receive the power of the Holy Ghost, an anointing begins to be mixed together in our lives. The art of the apothecary. The right elements come into play in our lives. When we get up in the morning and we praise him, we get on our knees, we read the daily word, we pray to him, that is the mixture. When we do good mitzvot, we give to the poor, we help somebody across the street, it's a mixture of the apothecary that begins an anointing. When the pressure comes in our lives and we get a bill we can't pay for, maybe the car doesn't run so well, but we say you know what God? I praise you anyway. Guess what, that's a mixture of the anointing. All of that works together and makes a beautiful anointing to the Lord. That's the next thing God starts to work out of us. In fact, it says that if you are Godly, you will suffer tribulation. That's what the bible says; it will happen. If you're living a Godly life, tribulation will come but it's not meant to break you, it's not meant to make you depressed about life. It's meant to produce an anointing that is powerful in your life, if you allow it to. So we've got to change our thinking about our "school" that we're in. When it's hard, that means God's working something out of us. Don't shake your fist at him; thank him. We're in school, all of us. We're children of the most high God. None of us have arrived. We wonder why there's hardship in our life; because he wants us to be anointed. You can't have an anointing without the crushing of the olives. You can't have the anointing without the different pieces and the parts of the anointing oil. He calls these artisans, these two fellows and he fills them with the Holy Spirit. I believe God, by his anointing, fills us with his power; he fills us with his Holy Spirit. And there's a reason why I believe he fills us with his Holy Spirit that we're going to take a look at. Then he says keep Shabbat. This is kind of backwards from what mainstream Christianity teaches, because they say we've been redeemed, we've been washed, we've been anointing, we've been filled with the Holy Spirit, we don't need the Sabbath any more. Or they say well, the Sabbath could be every day because we're free in Him, but he very clear says after all of this, after he has redeemed us and anointed us and filled us with the Holy Spirit, keep Shabbat. It seems like the Shabbat thing should have been before all of that but it isn't. Because this is a blueprint of the believer, I believe. Keep my Shabbat; but not only that but he says keep my feasts also. He says keep my commands; the stone, written, my ten words, keep them. He says put away idols. Get rid of it. When you go into the land and you see what these other nations are doing, don't copy them, get rid of it. Don't assimilate. Then Moses intercedes for Israel because they have fallen into sin with the golden calf and he begins to intercede for them. I believe that that is a part of a stage of the believer. Once we get our lives straightened out, he fills us, we're anointed, we're keeping Shabbat, we're doing the feast thing. Some of us Messianics want to skip certain parts of this blueprint. Guess what, we're not creating the image of God in this earth properly if we skip any of these steps. We want to skip maybe the Holy Spirit: well, I don't understand the gifts of the Spirit, I don't understand the Holy Spirit so we'll just put that on hold. Go right to Shabbat, right to the commands: that's out of order! It's out of order. He fills us with the

Holy Spirit, and hopefully, if we're learning, because he teaches us all things, he brings us to the truth, he's leading us to the Shabbat, he's leading us to keep his commands, he's leading us to get rid of idolatry out of our lives and he's leading us to intercede for others. Pray, intercede, instead of arguing with people and getting mad at people because of their idolatry, intercede for them. May the spirit of intercession fall all over us. Some of us need to spend more time on our knees than on Facebook, more time on our knees than arguing with people. Intercede for them. I like what Smith Wigglesworth said, when he comes to a meeting and he's praying; this is a revivalist, he had a tremendous ministry, a lot of it here in upstate New York, the north country. Charles Finney is another. And if you read their story, I recommend, I highly recommend it, these were good men of God. You'd be surprised at how close they were in their lifestyle to us today. They didn't preach torah but they lived a lot of it, pretty darned close. And you wonder why the power of God fell. But he said, Smith Wigglesworth said, I do more praying at home; when I show up at a meeting like this, our prayer should actually be pretty short, he said. Kind of like Yeshua, he says, be healed. We're here praying three or four hours for somebody to be healed. It's because we're not doing our business at home. What you do in secret, he will reward you openly. We need to intercede for one another. And then finally, he comes down with the second set of stones which God says is exactly like the first set. To me that's a renewed covenant. We get a picture of two covenants on the mountain. Two. The two I daresay are mentioned in the book of Hebrews. And most Christians will use that as a tool to say see, the old one has been passed away. So now we're under a new covenant. But what the writer of Hebrews is referring to is these two covenants which were on this mountain. The first one did pass away because it was broken at the foot of the mountain. But if their theology is correct Moses would have gone up, he would have gotten different sets of stones with different commandments or not gotten them at all. He would have come down and said hey, we're free, guys, no more stone. He had to go back up; it's very clear, same stones, same commandments, the same exact words he wrote with the finger of God. So when we are under the renewed covenant, is it any different from the other one that was broken because of idolatry? No. According to Jeremiah 31:31, it is not. It is the same; it is renewed. It's like what we see on the mountain. We need to preach the gospel. What is the gospel? The gospel is the renewed covenant. Number one, it's good news for Israel because they had been divorced, and now they can come back. Because if you're divorced, you can't go back to your husband again. And according to Paul, Paul says that when the husband dies, the wife is free from the law. So that's why Yeshua had to die so that Israel could go back and rejoin with her husband again. That's good news. We should be preaching that: you can be rejoined. The natural branches can be rejoined like Paul said. They can be grafted in if they do not remain in unbelief. This is the gospel we should be preaching. Finally, we should be walking in the glory of Elohim just like Moses. Many of us, including myself, have been walking around, we have not been carrying the countenance of walking with God. A lot of hum drum, complaining, oh, I'm tired, oh, another day...Moses' face shined. It offended people. Have you ever been in an atmosphere where somebody's just so happy and you're just like....get real, alright? Why don't you be miserable like the rest of us? What's the matter with you? Moses' face shone with the glory of God. It actually manifested in his physical body. Just like Yeshua, it says that he shone like the sun. We're going to read in the book of Daniel; it says that we will shine as well. Are we spending the time in his presence? Are we spending the time in the hidden places, in the cleft of the rock so that we come out we're shining in his glory? Or are we putting a veil on our face? Covering it up, hiding it, hiding our testimony, hiding who we are, ashamed of the gospel, ashamed of

keeping his torah? We need to walk in his glory and his power. They need to see torah in action. They need to see, just like brother Rocky said, not just with wisdom in words, but with demonstration and power. Now is the time. Look at two gentlemen who were called forth; and their name is prophetic of what they were doing. Just like Jen was saying, sometimes our name isn't so much our name in particular, but what is the attribute or what is about the name? So if we look at these two guys who were filled with the Holy Spirit to produce the articles of the tabernacle, to produce the tabernacle, we're going to see a prophetic picture here. Not only that, but what are they making? Stop and think what they're doing. What does the tabernacle represent? The Meshiach. They're producing the image of God on this earth. Wherever that tabernacle goes, it is a moving Messiah walking in the midst of Israel. And they needed the Holy Ghost to do that. Those artisans were artistic, they probably could have gotten pretty darned close. They were skilled, it said. The problem is that they were trying to build something that they didn't see. Moses did. They didn't see it, so they needed the Holy Spirit to fill them. Then they were able to take their talents and abilities to be able to produce the image of God. See we can get so far on our own. Some of us are pretty darned talented and we can get close but that's not the image of God that we're producing. We're producing ourselves. We're producing our own thing. We're producing CDs and music that glorify us. It doesn't build an image of him. By the Holy Spirit that is inside of us that he fills us is the only way that we can produce an accurate image that people can see and say that is the Messiah. That is the Messiah. So B'tzal'el it says see I have called by name B'tzal'el the son of Uri, of the tribe of Judah. I like that: praise. And I have filled him with the Spirit of God with the ability, with intelligence, with knowledge in all craftsmanship to devise artistic designs, to work in gold, silver and bronze, in the cutting of stones for setting, in the carving of wood, in the work of every craft. God's spirit allowed him to do that. He took the loaves and the fishes, with the little talented he had, that much, and it exploded it. We need the power of God in our lives. You may say I only have this one talent. Give it to him, don't bury it. See what God can do when he fills you and empowers you to do that one thing. And if you break down his name, you get sol, shade or shadow, and el, which is the short form for Elohim, God or mighty one. So the shadow of God is B'tzel'el. In the shadow or protection of God. Oholi'av, he called Oholi'av, gave him the same abilities, filled him with the same Spirit. His name is Ohel, tent, and av, father. The father's tent. So you have one meaning the shadow of the almighty, the other one is the father's ten. And of all people to call forward he calls these two with these names to build his house, to represent him in the midst of Israel. Shadow of the Messiah: Colossians 2:16-17 says, let no man therefore judge you in eating or in drinking or in respect of a feast day or of a new moon or a Shabbat which are a shadow of the things to come but the body is Messiah's. When we keep Shabbat, the feasts, the Kosher, all of these things, it's not just that we do these things, we're bearing his image on the earth. The moment we say we don't need to do these things any more, we no longer are bearing his image on the earth. We're bearing a different image. It's not his. However, if we're doing these things but we're not doing them by the power of the Holy Spirit, I daresay we can also get really close, but it won't be the actual. We're not completely doing. Just like Oholi'av and B'tzal'el, we would get close. See the tabernacle didn't become living until God breathed in it; the breath of the holies and it began to expand and contract, the tent walls, just like lungs. That's when it became alive just like Adam in the garden when God breathed. It doesn't become alive, it's just a shell. Just like he says, it's a shadow. The substance is the Messiah. The hidden stuff, what's unseen. How can we show somebody the unseen? By walking and doing the feasts and keeping his commands

by the power of the Holy Spirit. We need both. Elijah and Moses communing with Yeshua. Hebrews 10:1 says, for the law, having a shadow of good things to come, but not the very image of the things. If you're trying to keep Shabbat without the power of the Holy Spirit you're getting close. But it is still not the full picture. If you're keeping kosher and the feasts and you're denying the power of the Holy Spirit, you have a form of godliness but denying the power thereof. And when people come to inquire and ask about this, they may see some connection with Israel and they think oh, this is really good, but then you go and you deny the power of the Holy Spirit: well we don't do that any more. We don't walk in the power of God any more, we don't heal any more, we don't do these things, we're not bearing a full, complete image. B'tzal'el and Oholi'av were to build a shadow of the father's tent, the Messiah. The command to build was not enough for them to make a true representation of the unseen. The command is not enough. Just the command to build is not enough. You need to be filled with the Holy Spirit. So what is revival? I grew up in a Christian church, I grew up in a charismatic Christian church and for as long as I remember, as a little boy, we'd been praying for revival. And we see different things happening throughout the world, whether it is in China, whether it's in Florida, whether it's in Toronto, wherever it is, Azusa street, way back when, all these things and outpourings of God's Spirit, and I'm not saying that they're not true or good. I'm not saying that they're good either. What I am saying is, why didn't they last? There was an ingredient that was missing. I think we're going to find out these ingredients. For too long we had one or the other. In Hebrew thinking it's never just one or the other. That's Greek thinking. Hebrew thinking is both. Both. We need to represent both; Spirit and Truth. Walk in the power of God like Elijah and keep the commands like Moses, both together. This place needs to be torah based, Yeshua centered, and Spirit filled. (clapping) Acts 3:19-21 says, repent, therefore, and turn again. Turn again, that your sins may be blotted out so that there may come times of refreshing from the presence of the Lord. And that he may send the Messiah Yeshua who was ordained for you before whom heaven must receive until the times of the restoration of all things which God spoke long ago by the mouth of his holy prophets. So do we have an ingredient here of revival? What is revival? I think there's a lot of passion to try to stir up revival. Churches and out of churches we talk to people and, yeah, we need revival, we need revival, but do they know what it is? We need to define it; we need to know exactly what we're praying for. We can't be beating about the air like Paul says, we need to know what we're praying for and what we're asking for. So what's the first thing it says? We need to repent. If the outpouring is happening and there's no repentance, there's no souls being saved. Dare I say that that's not God's movement. I don't care if it gives you goose bumps, I don't care if signs and wonders and little flakes of gold dust and jewels fall from the sky. I'm not mocking it in any way, shape or form. But where are the souls? Where is the repentance? Because it says in my bible that repentance comes first. You need teshuvah. You need to return. To return to what? That is a question that we need to answer. It says this was something that was spoken long ago by the holy prophets. That's what we're returning to. Just like the renewed covenant, we're not doing anything new, we're returning back to the covenant at the mountain. So when we truly repent, we realize that we need to return and have the power of God and keep his commandments. Then what happens? Refreshment comes. When we truly return to him, we stop playing games with God, we stop questioning his commands, we stop saying well, the Holy Spirit thing, that's kind of weird, I don't know what to do about all of that stuff...don't let what the Christian church has done with the gifts of the Spirit stop you from what God has called you to do. If there is a people that should represent the gifts of

the Holy Spirit, it should be us. Don't let them create a false image of what that looks like. We look at it on TV and we see these outpourings and people falling down and different things and I think that's wonderful, but it should be here. It should be done in balance. It should be done with the preaching or the word, with repentance and returning and casting away idols. He said, who shall ascend my holy mountain? He who has clean hands and a pure heart, who does not lift up his soul to an idol. That's who he calls Jacob, a generation that seeks him, a generation that seeks his face. We are that generation. We are that people. We use that as an excuse; well the church did this, and the church did that, so I don't speak in tongues any more and I don't allow the Holy Spirit to fill me any more and I don't ask for God to fill me up any more. How dare we? We need to be the ones filled, bearing his image on the earth just like B'tzal'el and Oholi'av. Then what happens? Once we repent, he refreshes us and he restores all things. The restoration of all things. We need restoration folks. We need restoration, but it's not something that we should be praying and waiting for. It's something that we need to be actively doing. Now. Guesss what, we preach torah, we praise him, we ask for his outpouring and we walk in his ways every day. That's what we do, that is how you restore the image of God in this earth. Dare I say the enemy, the antichrist casts a shadow, the antichrist also has those that walk in his ways, to attempt to change times and seasons, who makes up things like the 3000 + Aaron committed. He says these be the gods that took you out from the land of Egypt. Specifically. The moment you're redeemed, you're set free, all of a sudden you start to worship other gods. These are the ones, it's not the God of Israel, it's the god of the Gentiles. This is the one that saved you. Israel is no more. God divorced them, they're gone. These be the gods, new ones. No! We need to get rid of that golden calf mentality. Get rid of it, get rid of it, get rid of it. Get rid of the mixing and the mingling of the pagan holidays, get rid of it. The Holy Spirit would never lead us into doing pagan things, never. That is not God's Spirit. If you're saying well, the Holy Spirit wants me to keep Christmas, you're a liar. The truth is not in you. The Spirit of God does not speak that way. He does not lead you into paths of wickedness, but of righteousness. This equals revival: repentance, refreshment, restoration. These are the ingredients for revival. Amos 8:11-13 says, behold the days come, says the Lord God, that I will send a famine in the land, not a famine of bread nor of thirst of water, but of hearing the words of the Lord. This is where we live, folks. This is today. This is now. I believe this has been over the past 2000 years. There has been a famine in the land, not a famine of bread or water like in the days of Elijah, but in our days the truth has not been preached by and large. Little pockets here and there, but the by and large the truth has been a famine of God's word. They will wander from sea to sea and from the north even to the east, they will run back and forth to seek the word of the Lord and will not find it. In that day, beautiful virgins and young men will faint for thirst. Now there's two things in that. Whatever happens, there's this outpouring in different revivals, what do people do? They flock from all over the world. Is this it? Is this it? And it says they will not find it. That's why it just keeps running out, because there's no truth, there's no root to it. If there's no root, then eventually it will wither. That's why revivals aren't lasting. I believe God has an end time revival and awakening that will last until he returns. It is not devoid of hardness, it is not devoid of tribulation, it's going to be very hard. But we are to shine and be filled with his presence and I believe that there will be signs and wonders performed regularly, in our days. It says people will come, in droves to the truth. I'm going to show you that the scriptures affirm that. Secondly, our youth. Look what it says, through the famine that is happening, it says beautiful virgins, which are young girls, and young men will faint for thirst. Again this isn't a famine of bread and

water, so what is the thirst for? They want the truth. The word. They need the word. That's why our young people are leaving the churches in droves. The statistics are showing that the next generation are leaving the church. It's a problem. Why? I believe it's because they are fainting because of thirst. They are tired of being lied to. They're told that Santa Claus and the Easter Bunny are true so that when all of a sudden they're told about Jesus, they're like well, maybe Jesus is a fairy tale too. What is the truth? I don't know what the truth is. So they leave; they think it's a joke. But the moment they see people that walk the truth and actually do what the Bible says, they'll gravitate toward it. I thank God for our youth and young people. We need to encourage them. How do we encourage them? Live the truth. Speak the truth. Walk in God's power so that they can see it for themselves. Because they're tired of seeing counterfeits. Revival is where Elijah and Moses and Yeshua meet on the mountain and shine as the brightness of the sun. That is a perfect picture of revival. Balance. Balance. Joel 2:28-32 is often quoted about an end time revival that is going to take place. And again, the church is preaching this. But they're taking it, I believe, out of context. Because if you read the whole chapter of Joel it is not talking about God's church as being this awful army coming upon the earth. There are some pastors that are teaching, prominent pastors, that are hopping around the church like locusts and grasshoppers in the Spirit because they believe that they're the locust army spoken of in Joel chapter 2. The problem is, that is not the army. It says that before them is the garden of Eden and behind them is a desolate wilderness. When you read it it has nothing to do with God's people. It has everything to do with this last great army, it says they were great men, of stature. Terrifying, people that this world has not seen nor ever will again. This is the final battle. These aren't God's people. However, if you get toward the latter part of the chapter you'll see where God's people are. And it's in the midst of this great and terrible army and tribulation that has come on this earth that is terrible. It's beyond any other tribulation that will ever hit this earth. But look what will happen to God's people in the midst of all this darkness: It says, then it will happen afterward that I will pour out my Spirit on all flesh and your sons and your daughters will prophesy, your old men will dream dreams, your young men will see visions, and so on the servants and the handmaids in those days I will pour out my Spirit, I will show wonders in the heavens and the earth, or in the earth, blood, fire and pillars of smoke. The sun will be turned into darkness, the moon into blood. We're seeing that now with the blood moons that are happening coordinated with God's feast days. And it will happen that whoever will call on the name of the Lord shall be saved, from Mount Zion and Jerusalem, there will be there who will escape as the Lord has said. And among the remnant, those whom the Lord calls. I believe that coordinates with Matthew 24 where it says those who are in Judaea, when you see the abomination of desolation, get, go, flee to the mountains because something bad is going to happen in Judaea. It coordinates with Joel here, of those escaping. Romans 11:11 about the tree speaks, I believe, of an end time awakening of the Jewish people. Can you imagine rabbis and those that have been teaching Torah that up until now have had this blindfold, and all of a sudden it's gone? Can you imagine what that will be like? It'll turn this world upside down. Romans 11:11 speaks of that: and I say then that they did not stumble to fall, or did they? May it never be, Paul says, but by their transgression, salvation has come to the Gentiles to make them jealous. Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be, speaking that it will be. The Jewish people will be saved. They will turn. They will recognize Joseph; they will see Yeshua as the Messiah. This will happen. It's not a matter of if, it's a matter of when. That's why we need to pray and intercede for our older brother

Yehudah. Pray that that veil is torn, taken away, because what will happen, it says, for their rejection is the reconciliation of the world, what will their acceptance be but life from the dead! That's going to be powerful. That's going to be the two witnesses that we see in the book of Revelation, the 144,000. It says that they will have power; fire comes out of their mouths. They have power to shut up the rain. In fact, the rest of the world will hate them because of the signs and wonders that will be coming out of them. That's power. Let me tell you, these last days, they're not going to be wondering if the Holy Spirit is for today or not. No way. They'll be walking, probably translating from place to place, moving because they have a short time to do a final work. And they will not have any part of idols, because it says that they will not lay with women or have a part with women which one translation could be read that they don't mix with idols. It may not necessarily mean that they're virgins in the sense of the word. We know that adultery and idolatry are the same in God's eyes. Get rid of the idol worship. For I do not want you, brethren, to be uninformed of this mystery so that you will not be wise in your own estimation that a partial hardening is happening to Israel until the fullness of the Gentiles has come in and so Israel will be saved just as it is written. Daniel 11:31 says, Forces shall stand on his part and they shall profane the sanctuary. This is speaking of something yet to come. Even the fortress, and shall take away the continual burnt offering and they shall set up the abomination that makes desolate, such as do wickedly against the covenant shall he pervert by flatteries, speaking of the antichrist. But the people who know, that's the Hebrew word yada, that's intimate, that's Adam knew Eve and they produced a child. That's an intimate connection. Do you have an intimate connection with the Messiah today? It says that those that yada him, know him intimately, like John that put his head on His chest and could hear the heartbeat of the Messiah. Are you intimate with him? Because if you are you could be a part of this end time awakening. It says that the people that yada their God shall be strong, that's the Hebrew word chazak. Go on and say it: chazak! It's a powerful word. Chazak. It means to be courageous, to be resolute. Think of an army that stands in position ready to fight. Just like the Spartans when they would lock shields together. And even if they were outnumbered they couldn't break through because chazak! If you yada him, if you know him you will chazak, you will be resolute, you won't be tossed back and forth by every wind and wave of doctrine. When you sense the enemy you coming you chazak! You set your forehead like adamant stone, like flint. You will not be moved. When you see the devices of the enemy, when lying signs and wonders come, you will be chazak! This is the word that was spoken over Joshua many times. Chazak, be of good courage, be of good courage, stand man! And not only that, but you will do exploits, which is asah (sp) which is to fashion or to make, which brings us right back to Oholi'av and B'tzal'el. It's the same exact word. They fashioned the tabernacle, producing the image of God on the earth. That's our job. That's our job. Our job is the same. We are artisans, we are called, we are filled with the Holy Spirit to produce his image upon the earth. It says those who are wise among the people shall instruct many. Yet they shall fall by the sword and by flame, by captivity, and by spoil many days. It's not going to be easy folks. He didn't promise us a rose garden. He just calls us to chazak in the midst of it. Having done all, when you take the armor, stand. I don't know if that's the word chazak or not, but it is in my head. Chazak, having taken the armor of God, having done all, stand, chazak. Stand against the wiles and attacks of the enemy, praying in the Spirit. Yet they fall by the sword, but when they fall they shall be helped with a little help. But many shall join themselves to them with flatteries. Be careful, because there are going to be people that will want to cling to you. They sense the anointing, they sense that God's doing something in you

but they are not interested in torah. They're not interested in walking in his ways. It says in advance that there will be those who will cling to you with flatteries. These are the things that grow up with the wheat. What are they called? Tares among the wheat, flattery. Asah, it's not only where they make the tabernacle, but it's the word observe, as in the Shabbat. Asah. If you know him, if you yada him, then you will observe the Shabbat. Exodus 32:4 says, and he received them at their hand and fashioned it with an engraving tool and after that he made it a molten calf. So that word asah, we can either use that as a way of observing Shabbat or as a way of making God's image on the earth or we can use it to make something else, a false image. You are called to make the proper image of God on this earth. Matthew 7:21 speaks of those, it says, have we not prophesied in your name, have we not cast out devils in your name? Do you know me? That is the key, if you yada him. He says depart, I never knew you, I didn't yada you, you workers of iniquity. That is anomia (sp) Strong's G458, means without the law. The root word of Strong's G459 anomos (sp) and you can show anybody that disputes with you about the word of God about keeping torah, take him to a Strong's Concordance, and show them that the root word literally means destitute of the Mosaic Law. Workers of iniquity are those that are destitute of the Mosaic Law! We don't have to keep that any more? And it's connected with I never knew you. There's no intimacy, you don't know my ways, you don't walk in my ways. Daniel 12:2-3 says, many of those who sleep in the dust of the eretz shall wake some to everlasting life and some to shame and everlasting contempt. Those who are wise shall shine as the brightness, just like Yeshua on the mountain, just like Moses in God's glory. It says those who are wise shall shine as the brightness of the expanse and those who turn many to righteousness as the stars forever and ever. That's what happens when we live Godly lives, when we spend time in his presence and we teach and we instruct people in the ways of righteousness. It says we will shine as stars. We know that the end times speaks of those who keep God's mitzvot and have the testimony of Yeshua. We need both. I've been to seminars over and over again and how people explain this as those who have the testimony of Jesus are Christians and those that keep his mitzvot are the Jews. That's how it's taught in escatology school. It's two different people that it's talking about. If that were the case, this would not be an and, it would be or. And is an inclusion. It's both. We need both. It's mentioned twice in the book of Revelation. We need both. It's an and. Zechariah 8:23 says, thus says the Lord of hosts, in those days. What days? The end days. The days we're talking about. Darkest days in this earth's history. The days that I believe a great awakening and revival is coming. It's started. It says in those days ten men will take hold, out of all the languages of the nations, they will take hold of the skirt of him who is a Jew saying we will go with you for we have heard that God is with you. That's the same word kanaf (sp) used in Numbers 15:38 with the commandment for tzit tzit. Speak to the children of Israel and bid those to make tzitzit in the borders of their garments. That's kanaf (sp). So the kanaf they're grabbing hold of are tzit tzit which represent keeping his commands. Jeremiah 30:18-20, thus says the Lord, behold I will restore the fortunes of the tents of Jacob and have compassion on his dwellings. The city shall be rebuilt on its mound and the palace shall stand where it used to be. Out of them shall come songs of thanksgiving and the voices of those who celebrate. It sounds like revival to me. I will multiply them and they shall not be few. I will make them honored and they shall not be small. Their children shall be as they were of old and their congregation shall be established before me and I will punish all who oppress them. That's the revival that God has for the Jewish people that we get to be a part of. Isn't that exciting? I'm not going to read this for sake of time, but read Nehemiah chapter 8 if you want to know what revival looks like that's it.

In the captivity of those who were sent to Babylon, they came back to Jerusalem and Nehemiah and Ezra the priest, Nehemiah the governor, they would read from the torah, and it's the first time that some of these people have heard the torah being read because of their captivity. And when they're coming in, there's this reading aloud of the torah and it says that the people wept and they worshipped with their faces to the ground. May we listen and hear and have this expectancy when we're up here reading the torah, when the seven readers come up are we reverencing the word of God? They were weeping. Acts chapter 15 says Moses has in every city those who preach him being read every day in the synagogues. We need this all over the world. I wish we could start a Project Moses where in every city we raise up a place, I don't care if it's a house, I don't care if it's a park, where the torah is being read aloud every Sabbath. I don't care if there are teachers or no teachers, but they need to hear, hear the torah being read. That's revival. Now we'll end with the story of Elijah, our havtorah reading which I believe is appropriate. We have a stand-off between Moses and the 3000 who fell by the way of the golden calf. We have Elijah who has a stand-off with the prophets of baal. With Ahab and Jezebel. His life could have been snuffed out. In fact, there was great fear of Jezebel in particular; not so much Ahab but Jezebel, this wicked woman. So he comes and has a stand-off. And he calls all Israel because he wants a showdown. I think we're going to see showdowns a lot more as we see these dark days approaching. There's going to be a showdown. There's going to be showdowns about Sabbath and Sunday that we've already seen on the internet. We're going to see showdowns because people need to see the truth. People need to see like what Elijah did; he didn't do it in secret. He says come on, let's do this openly and see who God honors. So he calls everybody together and he speaks to the children of Israel and he says how long will you go limping between two different opinions? If the Lord is God, follow him, but if baal, follow him. And the people did not answer him a word. They were silent. Quiet. Not a word. Then Elijah said to the people, I, even I only, am left a prophet of the Lord, but baal's prophets are 450 men. Let two bulls be given to us and let them choose one bull for themselves and cut it in pieces and lay it on the wood but put no fire to it. I will prepare the other bull and lay it on the wood and put no fire to it. You shall call upon the name of your god and I will call upon the name of the Lord and the God who answers by fire, he is Elohim, he is God. He is the mighty one. He is the one that is above all other little g gods. And Elijah said to all the people, come near to me and all the people came near to him and he repaired the altar of the Lord that had been thrown down. What are we waiting for in Jerusalem? For the altar to be repaired. Once the altar can be repaired, we don't actually need a temple for the sacrifices to start. We don't need a full temple rebuilt. They can start with an altar. And that can happen sooner rather than later. It can happen actually very quickly because they have everything they need for it. I don't know what they're waiting on. It's God's timing. But it's interesting that we see that Elijah had to repair an altar and then God answers by fire. Look what he does. It says Elijah took 12 stones according to the tribes of Israel, the sons of Jacob, to whom the Lord came saying Israel shall be your name. And with the stones, he built an altar in the name of Lord and he put the wood in order and cut the bull in pieces and laid it on the wood, and he said fill four jars with water and pour it on the burnt offering and on the wood. And he said do it a second time. And they did it a second time. And he said do it a third time. And they did it a third time and the water ran around the altar and filled the trench also with water. See this is the restoration of God's word, the restoration of his Spirit. When you look at the bible you see the torah is likened unto water. You also see that God's Spirit is likened unto water as well, so we see that 4 jars, 4 is synonymous with Messiah, and it's

poured out three times. Three days he was in the earth. Not only that, but we see that the water ran down the sacrifice. I'm sure that that sacrifice was bloody. Blood and water flowed down that altar and filled the trenches. It's also a picture, I believe, of this great outpouring that God has for us. His torah and his Spirit being poured out in these last days will not only be on Israel, upon the 12 stones, but upon the trenches that surround, the nations. It will flow to the nations; his torah and his Spirit. And at the time of the offering of the oblation, Elijah the prophet came near. See the others, they tried from morning until noon crying out to baal. Nothing was happening. In fact, Elijah made sport of it. He said, maybe he's sleeping. He even going as far as saying maybe he's going to the bathroom. He does, he says that. He's busy, he's reading a magazine. So then he says, it's my turn. Not just at any time, but at the time of the oblation. Again, we're waiting for the altar to be rebuilt for the oblation to begin. You can't have an abomination of desolation and a shutdown of the oblation unless it starts, right? So that has to start at some point. So at the time of the oblation it begins. And at the time of the oblation of the offering Elijah the prophet came near and said, we sing this song, it's a good song, O Lord God of Abraham, Isaac and Israel, let it be known this day that you are God in Israel and that I am your servant and I have done all these things at your word. So Lord answer me so that this people will know that you the Lord are God and that you have turned their hearts back. See, we need repentance first, turn the hearts back. Then the fire of the Lord fell and consumed the burnt offering and the wood and the stones and the dust and licked up the water that was in the trench and when all the people saw it they fell on their faces and said the Lord is God. The Lord is God. This is what we're waiting for, folks, the final showdown when the antichrist comes with his system and his system is already in this world. It has been. It's infiltrated every house of worship, every system of religion, every one, even Judaism. We're waiting for the showdown. May God be the God that answers by fire. May we be the rebuilders of his altar. I know we can't rebuild the altar in Jerusalem, but we can rebuild the altar in our homes. We can rebuild the altar in our sanctuaries. And we can place ourselves upon that altar. To restore the water, his torah being poured out, his Spirit being poured out from here to the nations. It's interesting that Elijah rises up. He kills 450 prophets of baal. It's an interesting number. We think, well there's no significance of 450. We also know that in our torah portion that 3000 died at the golden calf. Well, I like to play with numbers. So, 3000 divided by 450 is 6.66. That's the system we're up against. The mark of the beast, the beast system. It's going to take Elijahs to rise up with Moses and Yeshua in proper balance, that we will instruct many, that we will be wise. Stand with me today as we pray and we will turn many to righteousness and shine like the expanse, that shine like the stars in the heavens. Be encouraged today, brothers and sisters, for we are here for such a time as this. We are here like B'tzal'el and Oholi'av; we're here to build that tent, we're here to fashion his image upon this earth. But we need to be filled with his Holy Spirit and we need the instructions in order to build it. We need both. May we walk in the power of God today. Hallelujah Father, in the name of Yeshua, Father, touch every person in this place. I know that you have already been working in this place, you have already been touching hearts, you have already been filling us. Father we're so grateful. May we not shut it down, may we not think it away, Father, may we not go home and say, well, that was an interesting and nice service, and then never walk in it again. Father, may we be empowered, may we yada and know you so that we may chazak in this evil day and stand in this evil day praying in the Spirit, being covered with the armor of the living God, walking steadfastly in your ways. May we do great exploits, fashioning your image upon this earth combating the 666, combating the 450 prophets of baal, the 3000 that

worshipped the golden calf. May we just go against that Father, not allow it in our lives. May our sword be strapped to our side. Just as it said how long do you halt between two opinions, Moses said who's on the Lord's side; it's the same thing; they both came in the same order. We need to make that choice today. Who will you serve? And if you say I will serve Him, you'd better watch out and mean it with your whole heart. Walk in his ways. Don't turn Shabbat into a joke. Don't say I'm going to keep it and then go shopping at the mall later on. That doesn't create a proper image of our living God. When we say we're going to keep his feast days and we don't show up, that's not preparing his image. We say we're going to eat the diet he says to eat. I don't care if we're invited to somebody's house and they offer it to us, we're not going to eat it. I don't care if it offends them. I will lovingly say no, I can't do that because I'm bearing his image. I won't be embarrassed. May we walk in your ways. May we be bold as lions, Father, in these last days. We need your boldness. We need your Spirit, God. Pour out your Spirit upon us. Fill us, God. Lord, when we pray for the sick, may they recover quickly. Father may we do our due diligence at home. Just as brother Adam talked about last week about prayer, may we be doing our due diligence in the secret places so that when we are in the open you will reward us quickly, Father that we won't have to pray 2,3,4, 20 times for somebody to be healed. But Father it will happen quickly because your anointing is upon us, because we are filled with your Spirit, because that which we already have asked in secret you are making known to us. Father let it be done. Let it be done Father. We don't want to make a spectacle of your word. We don't want to start a dog and pony show like the church has done, but Father, may we present a proper image of who you are, in balance with Spirit and Truth. We thank you, we bless you, we're so grateful for your word, we're so grateful for your anointing and your power in our lives. May we walk in it. Let this awakening start here, start in South Korea, let it start in Africa, let it start in little pockets all over the world. But don't let it be like the other awakenings that it comes and that it goes, but Father, may it come and remain. Just like Noah, when he stepped out on the ark, it says he released the dove and it stayed upon the earth. That dove is the Holy Spirit. May your outpouring be right now. Let it remain until Noah steps out of the ark, until Yeshua steps out of the clouds, and stands upon Mount Olivet and the earth cracks. May your Spirit remain upon us and find rest in us. Fill us up, fill us up, fill us up. Anoint our time in word study, Father, and may we not just read the word, but read it with purpose. Well, I read today. Father, may we study, dig in to it. May we spill our coffee and tea all over it, fall in love with your word, taking it with us everywhere we go. We love you Father. We're so thankful for who you are. We worship you; in the matchless name of Yeshua. We thank you for the food we are about to partake. We thank you for the sweet oneg of fellowship, the life that we have together in you. In Yeshua's name, amein and amein.