

Our Faith is about Living for the Lord

In this weeks reading from **Parshiot Acharei Mot** (*Vayikra / Leviticus 16:1-18:30*), the Lord spoke to Moshe following the death of Aaron's two sons saying, ב ויאמר יהוה אל-משה דבר אל-אהרן אָחִידוּ וְאֶל-יָבֵא בְכָל-עֵת אֶל-הַקֹּדֶשׁ מִבֵּית לְפָרְכֹת אֶל-פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל-הָאָרוֹן וְלֹא יָמוּת כִּי בְעֵנָן אֲרָאֶה אֶל-הַכַּפֹּרֶת: 16:2 "... *'Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, or he will die; for I will appear in the cloud over the mercy seat.'*" (NASB) According to the Scriptures, Aaron was given the High Priesthood which required of him certain things, such as not touching the dead. In *Vayikra / Leviticus 16:2*, the Lord tells Aaron that he is not to go into the holiest place at any time he chooses or he might die. Thinking on these things, our being called in the Messiah Yeshua, the Lord also requires something of us as well. Just as Aaron was required to live in a certain way, we too are also called to live in a certain way. Have you ever been told that there is no requirement on you but to just believe in Jesus? The question we have to ask, *"Is the work of the Messiah effective if we are not striving to live for Him?"* Let's explore this topic a little further.

ספר ויקרא פרק יח *Vayikra / Leviticus 18:1-5*

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם ג אֲנִי יְהוָה אֱלֹהֵיכֶם: ד אַרְצֵ-מִצְרַיִם אֲשֶׁר יֹשְׁבֹתֶם-בָּהּ לֹא תַעֲשׂוּ וְכַמַּעֲשֵׂה אַרְצֵ-כְּנָעַן אֲשֶׁר אֲנִי מְבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבְחַקְמֵיהֶם לֹא תִלְכּוּ: ז אֶת-מִשְׁפָּטֵי תַעֲשׂוּ וְאֶת-חֻקֹּתַי תִּשְׁמְרוּ ח לִלְכֹת בְּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: ט וְשִׁמְרֹתֶם אֶת-חֻקֹּתַי וְאֶת-מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּם הָאָדָם וְחַי בְּהֶם אֲנִי יְהוָה:

18:1 Then the Lord spoke to Moses, saying, 18:2 'Speak to the sons of Israel and say to them, 'I am the Lord your God. 18:3 'You shall not do what is done in the land of Egypt where you lived, nor are you to do what is done in the land of Canaan where I am bringing you; you shall not walk in their statutes. 18:4 'You are to perform My judgments and keep My statutes, to live in accord with them; I am the Lord your God. 18:5 'So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the Lord. (NASB)

The Scriptures for this week from *Vayikra / Leviticus 18:1-5*, the Lord speaks to His people exhorting them to not do what is done in the land of Mitzrayim (Egypt), in the land of their bondage. The Lord is calling His people to not act and behave as the world does. The context shows the Lord wanting His people to live and walk according to His commandments and statutes. Much later in Israel's history however, we learn the people did not continue in God's ways which is indicated according to the prophet Isaiah in *Isaiah 3:8-11*.

Isaiah 3:8-11

3:8 For Jerusalem has stumbled and Judah has fallen, Because their speech and their actions are against the Lord, To rebel against His glorious presence. 3:9 The expression of their faces bears witness against them, And they display their sin like Sodom; They do not even conceal it. Woe to them! For they have brought evil on themselves. 3:10 Say to the righteous that it will go well with them, For they will eat the fruit of their actions. 3:11 Woe to the wicked! It will go badly with him, For what he deserves will be done to him. (NASB)

ח כִּי כָשְׁלָה יְרוּשָׁלַם וַיְהוּדָה נָפְלָה כִּי-לְשׁוֹנָם
וּמַעַלְלֵיהֶם אֵל-יְהוָה לְמַרְוֹת עֵינַי כְּבוֹדוֹ: ט הַפִּרְתָּ פְּנֵיהֶם עֲנֹתָה בָם
וְחִטָּאתָם כְּסֹדֶם הִגִּידוּ לֹא כִחְדוּ אוֹי לְנַפְשָׁם כִּי-גָמְלוּ לָהֶם רָעָה: י
אָמְרוּ צַדִּיק כִּי-טוֹב כִּי-פָרִי מַעַלְלֵיהֶם יֵאָכְלוּ: יא אוֹי לְרָשָׁע רָע כִּי-
גָמוּל יִדְּיוֹ יַעֲשֶׂה לוֹ:

Notice how Isaiah speaks of the people's speech (Leshonam, לְשׁוֹנָם), their actions, and the way they walk (u'maalleyhem, וּמַעַלְלֵיהֶם), stand in opposition to the Lord. This suggests that the way one speaks follows through by the way one walks. A man's deeds proceed from what is in his heart. Remember in Parashat Ki Tisa, the children of Israel had Aaron build them a golden calf (*Parashat Ki Tisa*) whereby, the words of their lips indicated their desire and plan to walk in sin before the Lord at the mountain of Sinai in the desert. In addition, King David said in *Tehillim / Psalms 39:1* *I said, 'I will guard my ways That I may not sin with my tongue; I will guard my mouth as with a muzzle While the wicked are in my presence.*

(NASB) Here David says אָמַרְתִּי אֲשָׁמְרָה דְרָכַי “*I said, I will guard/keep my ways.*” He will take hold of, keep (Shomer, שומר), his ways so that he does not sin with his tongue. Sin has the capability to cause one to lie and deceive. This could be the manner in which David is asking the Lord for help to him to guard against sin.

In addition, Solomon said in *Ecclesiastes 5:1-7* states the following:

Ecclesiastes 5:1-7

5:1 Guard your steps as you go to the house of God and draw near to listen rather than to offer the sacrifice of fools; for they do not know they are doing evil. 5:2 Do not be hasty in word or impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your words be few. 5:3 For the dream comes through much effort and the voice of a fool through many words. 5:4 When you make a vow to God, do not be late in paying it; for He takes no delight in fools. Pay what you vow! 5:5 It is better that you should not vow than that you should vow and not pay. 5:6 Do not let your speech cause you to sin and do not say in the presence of the messenger of God that it was a mistake. Why should God be angry on account of your voice and destroy the work of your hands? 5:7 For in many dreams and in many words there is emptiness. Rather, fear God. (NASB)

We are told over and over again in the Scriptures to take heed of our ways, and to examine our ways, which is something every man should do in his own life to examine his actions, conduct, and conversation like David is suggesting to do in *Tehillim / Psalms 39:1*. The Apostle Paul said the same thing in *1 Corinthians 10:12 Therefore let him who thinks he stands take heed that he does not fall. (NASB)* The taking heed of one’s ways before God (*or how does your life measure up to the standard of Scripture?*) is what it means to walk by faith, to repentantly walk in God’s ways, in His truth and not in error (sin, missing the mark, etc). We are told to walk in the commandments and ordinances of the Lord blameless. This is what it means to walk in the path of righteousness and holiness according to the Scriptures. The path of holiness and righteousness is the path Yeshua

has placed us upon. We are to seek holiness and take heed not to embrace error, whereby all of these things are to be done with a pure heart (pure intentions).

With these things in mind, Parshiot Acharei Mot may be summarized in the following way:

Summary of Commands

1. The Scriptures say that the Life of the blood is in the flesh and it has been given (the blood has been given) to make atonement for our souls (*17:11*) therefore no person is to eat the blood of any animal (*17:12-16*).
2. Israel is not do what was done in the Land of Egypt nor do what was done in the land of Canaan (*18:1-5*).
3. The command against incest (*18:6-20*)
4. The command against Homosexuality which is called an abomination (*18:22*)
5. Intercourse with an animal is prohibited (*18:23*), for these are the things the nations do and are the reason they are being cast out from the land (*18:24*).
6. *Vayikra / Leviticus 18:30* speaks to not keep any of the abominable customs of the nations, this includes the holidays which are adopted from the nations to be used in service to the Lord God of Israel.

Reading through these commands, are these commands binding upon us today? Christians continue to ask this question about the Torah and the answer is most definitely **“YES.”** Note how each of these commands are given both for the glory of God, and also to define the meaning of living a righteous life before God. Do you believe these laws have passed away in Yeshua the Messiah? It is interesting to study Paul’s words to the Galatians, because it appears he is speaking on this very same set of commands. Most people believe Paul was quoting Yeshua’s words when he said **“love your neighbor as yourself.”** However, both Yeshua and

Paul were quoting from Parashat Kedoshim out of the Torah. Paul quotes from *Vayikra / Leviticus 19:18* in *Galatians 5:14* to love your neighbor as yourself. In addition to this, Paul may possibly be basing his exhortation to the Galatians out of Parashat Behar in *Vayikra / Leviticus 25*, “*to not do wrong to one another*” versus “*death and life being in the power of the tongue.*” In Paul’s discussion on the tongue, he speaks of biting and devouring one another, he contrasts the walking in the Spirit to walking in the flesh. He lists the characteristics of those who walk according to the flesh as opposed to those who walk according to the Spirit. Paul says the deeds of the flesh are: “*immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing,*” and things like these (see *Galatians 5:19-21*). Notice how Paul appears to be summarizing the commands found in *Vayikra / Leviticus* in a very concise manner. Whereas, the fruit of the Spirit is “*love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.*” (*Galatians 5:22-23*) He says those who walk in the flesh will not inherit the kingdom of God, and those who walk in the Spirit, against such there is no Law. The most interesting aspect of these Scriptures is that the one who walks according to the Spirit, does not nullify the Torah, but upholds the Torah (the instruction of God) in his life. (*Romans 3:31*) Paul speaks of loving our neighbor and doing no wrong to one another and walking in the Spirit. It is apparent that walking in the Spirit is synonymous to submitting our lives to the commands. This is also the meaning of submitting our lives to Yeshua the Messiah, and our abiding in Him.

This week’s Torah portion lists prohibitions that are based on the customs of the nations; we are not to practice these things because we are a holy people that serves and worships a Holy God. Solomon says the Sacrifice of fools is offered by those who do not guard their ways. Solomon says (*Ecclesiastes 5:1-7*) it is better to avoid sin than to offer sacrifices; but, if offered, they should be presented with a repentant attitude, and not merely, as fools offer them, for the purpose of complying with the Law. This is consistent with what the rabbis think according to the *Talmud Bavli Berakhot 23a*.

Talmud Bavli Berakhot 23a

Rabbi Shmuel Nachmani said that Rabbi Jonathan had

said (Ecclesiastes 4:17) Keep your foot when you go to the house of God, keep yourself from sin, if sin comes before the sacrifice, then draw near to hear (the words of the wise ones / Sages) Raba said Hoyi, draw near to hear the words of the wise, if sinners bring a sacrifice and do Teshuvah, a gift of the fools [sacrifice] Do not be as fools that sin and bring a sacrifice and do not perform Teshuvah, for they know not that they do evil as compared to the righteous. They will be as fools that sin and bring sacrifice and they will not know what is good, they come with evil, they come to the Lord not knowing the difference between good and evil.

רבי שמואל בר נחמני אמר רבי יונתן מ"ד (קהלת ד, יז) שמור רגלך כאשר תלך אל בית האלהים שמור עצמך שלא תחטא ואם תחטא הבא קרבן לפני וקרוב לשמוע (דברי חכמים) אמר רבא הוי קרוב לשמוע דברי חכמים שאם חוטאים מביאים קרבן ועושים תשובה מתת הכסילים [זבח] אל תהי ככסילים שחוטאים ומביאים קרבן ואין עושים תשובה כי אינם יודעים לעשות רע אי הכי צדייקים נינהו אלא אל תהי ככסילים שחוטאים ומביאים קרבן ואינם יודעים אם על הטובה הם מביאים אם על הרעה הם מביאים אמר הקב"ה בין טוב לרע אינן מבחינים והם מביאים קרבן לפני

The concept here is without Teshuvah (Repentance) the sacrifice is meaningless. Therefore can there be salvation in Yeshua the Messiah without Teshuvah? The idea from the Talmud is that the fool brings a sacrifice by rote, just to fulfill the mitzvah, and does so without a pure and repentant heart. Is it possible to do that today in the faith that we have in the Messiah Yeshua?

In a previous Torah portion, we were told to make a distinction between the clean and unclean and we are not to make ourselves detestable by being disobedient because the Lord God has separated us from the unclean thing. This is illustrated in the Torah which states, *Vayikra / Leviticus 20:25* 'You are therefore to make a distinction between the clean animal and the unclean, and between the unclean bird and the clean; and you shall not make yourselves detestable by animal or by bird or by

anything that creeps on the ground, which I have separated for you as unclean. 20:26 'Thus you are to be holy to Me, for I the Lord am holy; and I have set you apart from the peoples to be Mine. (NASB) All of these commands were given to us to warn us to watch carefully what we do so that we do not defile ourselves and become detestable in the eyes of the Lord. Does believing in Yeshua the Messiah opt us out of the capacity of becoming detestable in God's eyes? Based upon some preachers I have heard, it is believed faith in Yeshua does that very thing, that it doesn't matter what you do, just believe in Jesus. The Scriptures say in *Vayikra / Leviticus 20:26 'Thus you are to be holy to Me, for I the Lord am holy; and I have set you apart from the peoples to be Mine. (NASB)* (see also *1 Peter 1:16*) This is what the Lord has done in Yeshua the Messiah. He has made us holy, therefore we must be very careful to live worthy of the calling God has placed upon us (see *Ephesians 4:1*). We should examine our ways and seek to live our lives for the Lord, to watch, and to guard ourselves against sin.

The point is, have we given the Lord all He deserves? Everything of any importance in our lives as believers must boil down to our relationship with our Creator, and yet we have been taught to settle for something less and a little lukewarm. Some people have relegated their walk with God to little more than a Sunday morning hobby. Have you done this in your life? The Scriptures tell us that the Lord God is passionately in love with His people. He has revealed Himself to us as Father, Husband, King, and Master and has called each of us to become a child, a bride, an ambassador, and a servant. Do you meet His level of commitment or expectation? Is your level of commitment to the Lord done in a way that honors Him and proclaims His glory and truth to the world? Or, is it simply a matter of how much we can get away with, or is there just a lack of concern for holiness today? Yeshua's words bring this out in a more personal manner, when He speaks of our standing before the judgment seat, as He says in *Matthew 7:21-23*:

Matthew 7:21-23

7:21 'Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter 7:22 'Many will say to Me on that day, 'Lord, Lord, did we not prophesy

in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ 7:23 ‘And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’ (NASB)

The *Mishnah Pirkei Avot 5:19 and 5:20* speaks about these verses from the Gospel of Matthew and directs our attention to those things that cause one to be labeled as “*the one who practices lawlessness.*”

Mishnah Pirkei Avot 5:19

One who has these three things is of the students of our father Avraham. [One who has] three other things is of the students of Bilam the wicked. [One who has] a good eye, a low spirit, and a humble soul is of the students of our father Avraham. [One who has] an evil eye, a haughty spirit, and a broad soul is of the students of Bilam the wicked. What is the difference between the students of our father Avraham and the students of Bilam the wicked? The students of our father Avraham eat in this world and inherit the World to Come, as it says (Proverbs 8:21): “That I may cause those that love me to inherit substance, and their treasuries I will fill.” But the students of Bilam the wicked inherit Geihinam and go down to the pit of destruction, as it says (Psalms 55:24): “But You, God, will bring them down into the pit of destruction; men of blood and deceit will not live out half their days. As for me, I will trust in You.” כָּל מִי שֵׁיִשׁ בְּיָדוֹ שְׁלֹשָׁה דְבָרִים הַלְלוּ, מִתְלַמְּדֵי שְׁל אַבְרָהָם אָבִינוּ. וְשְׁלֹשָׁה דְבָרִים אַחֲרֵים, מִתְלַמְּדֵי שְׁל בִלְעָם הָרָשָׁע. עֵינַי טוֹבָה, וְרוּחַ נְמוּכָה, וְנֶפֶשׁ שְׁפֹלָה, מִתְלַמְּדֵי שְׁל אַבְרָהָם אָבִינוּ. עֵינַי רָעָה, וְרוּחַ גְּבוּהָה, וְנֶפֶשׁ רַחֲבָה, מִתְלַמְּדֵי שְׁל בִלְעָם הָרָשָׁע. מֵה בֵּין תְּלַמְּדֵי שְׁל אַבְרָהָם אָבִינוּ לְתַלְמִידֵי שְׁל בִלְעָם הָרָשָׁע. תְּלַמְּדֵי שְׁל אַבְרָהָם אָבִינוּ, אוֹכְלִין בְּעוֹלָם הַזֶּה וְנוֹחְלִין בְּעוֹלָם הַבָּא, שְׁנֹאֲמַר (מְשִׁלִּי ח, כֵּא), לְהַנְחִיל אֶתְבִּי יֵשׁ, וְאַצְרִיתֵהֶם אֲמֵלֵא. אָבֵל תְּלַמְּדֵי שְׁל בִלְעָם הָרָשָׁע יוֹרְשִׁין גֵּיהֶנָּם וְיוֹרְדִין לְבָאָר שְׁחַת, שְׁנֹאֲמַר (תְּהִי לֵים נָה, כֵּד), וְאַתָּה אֱלֹהִים תּוֹרִידֶם לְבָאָר שְׁחַת, אֲנָשֵׁי דְמִים וּמְרֻמָּה לֹא יִחַצּוּ מֵיָהֶם, וְאַנִּי אֶבְטַח בְּךָ:

Mishnah Pirkei Avot 5:20

Yehudah Ben Teima says: Be strong like the leopard, light like the eagle, quick like the gazelle, and mighty like the lion to perform the will of your Father in Heaven. He would say: The strong-faced go to Gehenna, and the shame-faced go to the Garden of Eden. May it be Your will, Hashem our God, that You build Your city speedily in our days and give us our share in Your Torah.

יְהוּדָה בֶּן תֵּימָא אָמַר, הָגִי עַז כַּנְמֵר, וְקַל כַּנְשֹׁר, וְרָץ כַּצִּבְיָה, וְגִבּוֹר כַּאֲרֵי לַעֲשׂוֹת רְצוֹן אָבִיךָ שְׁבִשְׁמַיִם. הוּא הָיָה אָמַר, עַז פָּנִים לְגֵיהֶנֶם, וּבִשָּׁת פָּנִים לְגַן עֵדֶן. יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ שֶׁתְּבַנֶּה עִירָךָ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ:

The Mishnah in Pirkei Avot speaks of the righteous as opposed to the wicked. The righteous have three things, *“a good eye, a low spirit, and a humble soul.”* The wicked, on the other hand, have *“an evil eye, a haughty spirit, and a broad soul.”* The *Mishnah Pirkei Avot 5:20* speaks God’s people requesting him to build His city quickly and to give them their share in His Torah (instruction). Note the significance of this statement, the Lord building a place to be worshiped and served, and giving His instructions. These things are indicative of being a child of God and having a part in His family among His people, and to live for Him, which results in the Lord God’s presence abiding in our midst. The Apostle Paul said in *Philippians 1:21*, *“For to me, to live is Christ, and to die is gain.”* Most people focus on the second part of the verse, *“to die is gain,”* and contemplate the joys of heaven, but overlook what it means to live as the Messiah lived (*1 John 2:6*). The importance of the phrase *“to live is Christ”* cannot be overstated and this is the point of our Father in heaven giving His Torah, so that we can live in the fullness of what the Lord has for us, in the blessings of this world, in the joy of fellowship with our Father in heaven, and with the expectation of the World to Come. The phrase, *“To live is Christ”* means that we imitate the example of Yeshua. Everything that Yeshua did and said is what Paul wanted to do and say. Do you feel the same way about your relationship with the Lord?

“To live is Christ” means that we speak of Yeshua the Messiah to all peoples, to all the nations, that we pursue knowledge of the Messiah

and His Torah, which is to learn more about Him and His ways, studying the Torah, just as Paul said in *Philippians 3:10-11*, “*I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death, and so, somehow, attaining to the resurrection from the dead,*” therefore “*To live is Christ*” means that we are willing to give up everything to serve Him, even down to the little things in our lives such as what we eat. When we make the Messiah our focus, our goal, and our chief desire, we will have a mind, heart, body, and soul that is centered upon Him, a love for God our Father in heaven, and a desire to serve the Lord according to His commandments (see *John 10 and 14*). As we run the “*race marked out for us,*” we lay aside the entangling sin and worldly distractions, “*fixing our eyes on Yeshua*” (*Hebrews 12:1-2*), and occupying ourselves in the manner we should be occupying ourselves. This is exactly what the rabbis believed when they wrote in the Mishnah *Pirkei Avot 2:2*.

Mishnah Pirkei Avot 2:2

Rabban Gamliel the son of Rabbi Yehudah HaNasi said: Excellent is the study of the Torah together with a worldly occupation, For the exertion [expended] in both of them causes sin to be forgotten. And all [study of the] Torah in the absence of a worldly occupation comes to nothing in the end and leads to sin. And all who work for the community, let them work for the [sake of the] name of Heaven, For the merit of the [community's] ancestors sustains them, And their [ancestors'] righteousness will endure forever. And as for you [who work for the community], [God says:] I credit you with a great reward, as if you [yourselves] had [actually] done [everything on your own].

רְבִן גַּמְלִיאֵל
בְּנוֹ שֶׁל רַבִּי יְהוּדָה הַנָּשִׂיא אָמַר, יָפֵה תִלְמוּד תּוֹרָה עִם דְּרוֹ אֲרָץ,
שְׂגִיעַת שְׁגִיָּהֶם מְשַׁכַּח עוֹן. וְכֹל תּוֹרָה שֶׁאֵין עִמָּה מְלָאכָה, סוֹפָה
בְּטֻלָּה וְגוֹרָרֶת עוֹן. וְכֹל הַעֲמֵלִים עִם הַצְּבוּר, יִהְיוּ עֲמֵלִים עִמָּהֶם לְשֵׁם
שָׁמַיִם, שְׂזוֹכוֹת אֲבוֹתָם מְסִיעֵתָם וְצִדְקָתָם עוֹמְדֵת לְעַד. וְאַתֶּם, מַעֲלָה
אֲנִי עָלֵיכֶם שְׂכָר הַרְבֵּה פָּאֵלוּ עֲשִׂיתֶם:

This is the meaning of Paul’s words to the Ephesians, *4:1 Therefore*

I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, (NASB) The rabbis speak of studying God's Word and working. This is not about simply going to work each day, but to work for the sake of HaShem in heaven (לְשֵׁם שָׁמַיִם) which is related to our daily service to the Lord, to remember Him and to speak of Him to others each day. The rabbis in the Mishnah speak of the merit of righteousness of our ancestors. The point is to live in a worthy manner so as not to profane the name of the Lord in heaven, or the names of those who went before us in the righteousness of God. Our striving for the Lord's help to do what is right, to live in righteousness, holiness, justice, and truth, coupled to God's mercy in the Messiah Yeshua, is what keeps us from being destroyed. The Mishnah says, *"[God says:] I credit you with a great reward, as if you [yourselves] had [actually] done [everything on your own]."* The rabbis admit that the Lord mercifully works in our lives to empower us to live for Him.

In the Torah portion for this week we are called to not do what the nations have done in serving their gods. The Lord is speaking of the kind of attitude that we should have with regard to our service and worship of Him. Our attitude is a very important aspect of living by faith in Yeshua the Messiah. Though we sin, we are striving to turn from our sins, and to walk in the light as John wrote in *1 John 1*, seeking our Father in heaven, in the name of Yeshua the Messiah, by the power of His Holy Spirit for the Glory of God. Praise His Holy Name!



