

June 5, 2021
Letter to the Messianic Jews 9:4
Incense

1. Israeli news summary
 - **The war** and its consequences
 - The election
2. Incense
 - Where was the incense altar?
 - What did the incense mean?
 - Application to us!

In the past week 112 Jewish homes were torched, 386 Jewish homes were looted.



One Arab home in Jaffa's Ajami district was attacked with a Molotov firebomb and a 12 year old Arab boy was badly burned. Israeli police traced the DNA on the glass bottle to an Arab rioter who mistook the Arab house for a Jewish house.

The specifically **Islamist*** nature of these attacks needs to be considered. Synagogues and yeshivas were burned to the ground. Torah scrolls and Jewish prayer books were vandalized. Over one hundred Jewish-owned cars were

torched. Jewish passengers were pulled out of cars and lynched.

*[*Islamist does not equal Islamic. Not all Muslims are terrorists, but maybe 20% of 1.5 billion]*

The cries of the Israeli Arab mobs were typically jihadi and murderous: "With blood, with spirit we will redeem you al-Aqsa!" and "Khaybar Khaybar, ya yahud, Jaish Muhammad, sa yahud" ('Khaybar, Khaybar, O Jews! The army of Muhammad is returning!')

These attacks cannot be explained by Marxist political theory – the main motivations here are not economic or social. They are classically jihadi.

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Former
IDF Chief
of Staff,
Lt.-Col.
Gadi
Eizenkot



During the operation Guardian of the Walls, which started on May 10, about **4,340 rockets were fired by Hamas from the Gaza Strip toward Israel**, with 640 falling within Gaza and causing casualties. Israel's Iron Dome air defense system intercepted the rockets at a 90% rate.

"We took out high-ranking commanders who were underground and above ground. We damaged most of the underground tunnels — Hamas' biggest strategic asset — to an extent that they lost confidence in hiding underground. Tunnels became a trap for Hamas."

The Israel Defense Forces (IDF) struck a total of 1,600 military targets, including 340 rocket launchers, and destroyed more than 60 miles of underground terror tunnels in the Gaza Strip.

[[https://www.israeltoday.co.il/read/hamas-must-be-destroyed-says-former-idf-](https://www.israeltoday.co.il/read/hamas-must-be-destroyed-says-former-idf-chief/?utm_source=acfs&utm_medium=email&utm_term=all&utm_campaign=newsletter-2021-05-23)

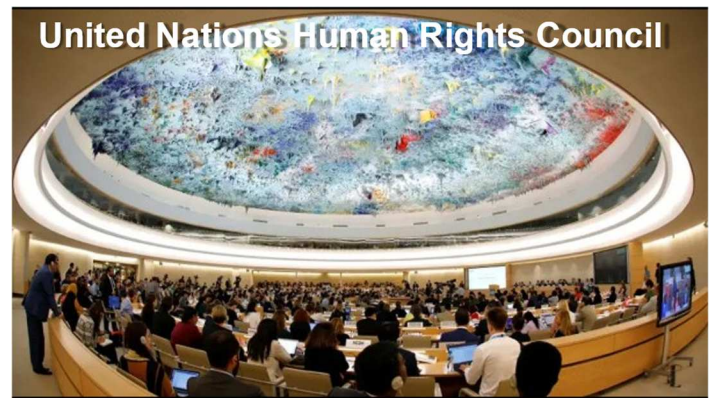
chief/?utm_source=acfs&utm_medium=email&utm_term=all&utm_campaign=newsletter-2021-05-23]

Less than 2% of rockets fired by Hamas hit populated areas, according to the senior IDF officer. The clashes over the last 11 days have claimed the lives of 12 Israelis, including one IDF soldier. According to the Hamas-run Gaza Health Ministry about 240 Palestinian civilians were killed as a result of military strikes.



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The United Nations Human Rights Council voted 24-9 Thursday to launch an investigation against Israel for alleged war crimes, including during the recent war against Hamas in the Gaza Strip and called for an arms embargo against the Jewish state. [\[https://vfinews.com/news/june-1-2021/un-opens-israeli-war-crimes-probe-following-gaza-war\]](https://vfinews.com/news/june-1-2021/un-opens-israeli-war-crimes-probe-following-gaza-war)





Tala Halawa
@TalaHalawa

#Israel Is more **#Nazi** than **#Hitler** !
Oh, **#HitlerWasRight** **#IDF** go to hell.

According to the Anti-Defamation League, 17,000 recent tweets have included the phrase "Hitler was right."

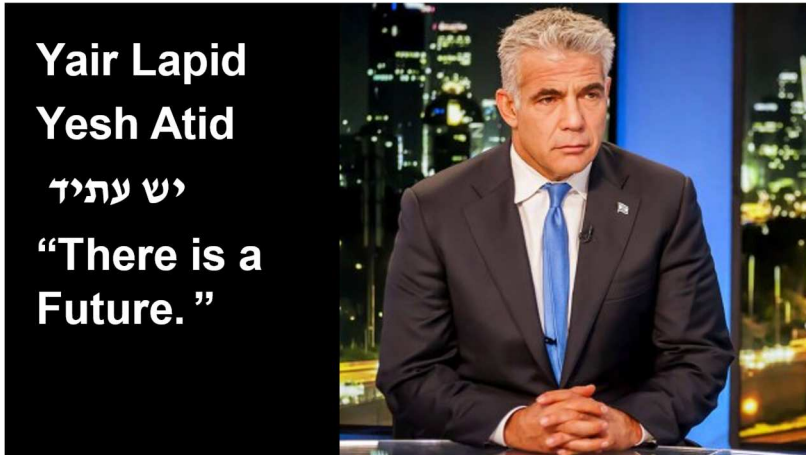
Israel destroyed an unprovoked murderous aggressor, and is hated for surviving.

[\[https://worldisraelnews.com/watch-celebrity-hamas-influencers-blasted-in-ny-times-ad/?utm_source=newsletters_worldisraelnews_com&utm_medium=email&utm_content=%27I+Would+Do+it+Again%2C%27+Says+NY+Anti-Semitic+Attacker%3B+Celebrity+%E2%80%98Hamas+Influencers%E2%80%99+Called+Out%3B+Biden+to+Send+Billions+to+Gaza%3F+Hamas+Wants+Direct+Talks+with+Israel&utm_campaign=20210523_m163325296_%27I+Would+Do+it+Again%2C%27+Says+NY+Anti-Semitic+Attacker%3B+Celebrity+%E2%80%98Hamas+Influencers%E2%80%99+Called+Out%3B+Biden+to+Send+Billions+to+Gaza%3F+Hamas+Wants+Direct+Talks+with+Israel&utm_term=AP21074007981306-600x315_jpg\]](https://worldisraelnews.com/watch-celebrity-hamas-influencers-blasted-in-ny-times-ad/?utm_source=newsletters_worldisraelnews_com&utm_medium=email&utm_content=%27I+Would+Do+it+Again%2C%27+Says+NY+Anti-Semitic+Attacker%3B+Celebrity+%E2%80%98Hamas+Influencers%E2%80%99+Called+Out%3B+Biden+to+Send+Billions+to+Gaza%3F+Hamas+Wants+Direct+Talks+with+Israel&utm_campaign=20210523_m163325296_%27I+Would+Do+it+Again%2C%27+Says+NY+Anti-Semitic+Attacker%3B+Celebrity+%E2%80%98Hamas+Influencers%E2%80%99+Called+Out%3B+Biden+to+Send+Billions+to+Gaza%3F+Hamas+Wants+Direct+Talks+with+Israel&utm_term=AP21074007981306-600x315_jpg)

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New coalition excluding Benjamin Netanyahu
Ra'am leader Mansour Abbas threw his support behind the would-be government late on Wednesday night, setting up his Islamist party to be the first majority Arab party in decades to be part of a ruling coalition.



His father was a Holocaust survivor and a politician who was a strong enemy of the ultra-Orthodox. The son is less extreme, but as prime minister his platform includes passing a law that insists ultra-Orthodox men must serve in the army. Lapid is left-leaning on the peace process. He would be ready to halt construction in Israeli settlements. He is willing to seek a Palestinian state if the Palestinians will stop their violence.

Naphtali Bennett was born in Haifa of American parents imparted Modern Orthodox Judaism. They made aliya before he was born. His family then spent several years of his childhood in the U.S. before returning to Israel. He served in combat operations as an officer in Israel's special forces. Bennett went on to create several highly-successful software companies and sold them for about \$300 million. He entered politics in 2006 serving as Chief of Staff for PM Netanyahu. He opposes the creation of a Palestinian state. He is for investing in building roads for Palestinians so they can travel in their own areas without checkpoints. His plans include creating joint industrial zones for Jewish and Arab workers because, he says, "Peace grows from below—through people in daily life."





Isaac Herzog Elected 11th President of the State of Israel by Wide Margin

The son of former Israeli President Chaim Herzog, he is a lawyer by profession

- member of the Knesset from 2003 to 2018
- Formerly the chairman of the Labor Party 2013-2017
- His paternal grandfather, Rabbi Yitzhak HaLevi Herzog, was the first Chief Rabbi of Ireland from 1922 to 1935 and Ashkenazi Chief Rabbi of Israel from 1936 to 1959.
- Herzog met with Palestinian President Mahmoud Abbas to pledge his support for the two-state solution.



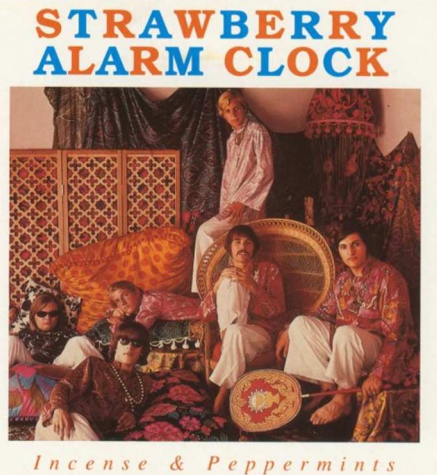
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The Menorah I can understand ... light.

The Bread ... life!

But incense? Aren't you just being religious?

Incense and peppermints, the color of time.
 Incense and peppermints, meaningless nouns
 Who cares what games we choose?
 Little to win, but nothin' to lose



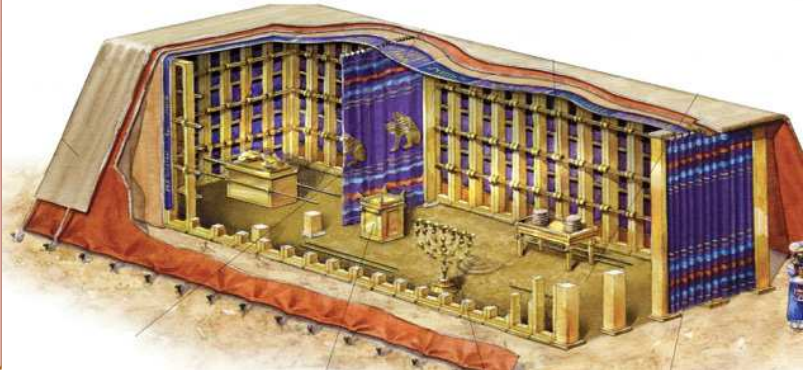
["Incense & Peppermints" song

<https://www.youtube.com/watch?v=idJzMSKaHaw&t=25s>

MJ 9.2-4a A tent was set up, the outer one, which was called the Holy Place; in it were the menorah, the table and the Bread of the Presence. Behind the second parokhet was a tent called the Holiest Place, which had the golden altar for burning incense.

Critics have been quick to conclude that the author of MJ did not know what he was talking about, since the Torah clearly states that the golden altar was outside the curtain (Exodus 30:6).

Shmot/Ex 30.1-6 “You are to make an altar on which to burn incense; make it of acacia-wood ... “Place it in front of the curtain by the ark for the testimony, in front of the ark-cover that is over the testimony, where I will meet with you.



[https://external-content.duckduckgo.com/iu/?u=https%3A%2F%2Fupload.wikimedia.org%2Fcommons%2F6%2F6b%2FMishkan5_big.jpg&f=1&nofb=1]

This rendering has a simple table, and simple loaves. One interpretation.

[<http://www.messengerofthename.com/wp-content/uploads/2015/03/Tabernacle1.png>]



In addition to the original Menorah and Showbread Table from the time of the Tabernacle, King Solomon added another ten Menorot and ten Showbread Tables.

[<https://templeinstitute.org/illustrated-tour-the-mikdash-sanctuary/>]

Let's look a little closer at the MJ verse about the incense altar.

MJ 9.2-4a A tent was set up, the outer one, which was called the Holy Place; in it were the menorah, the table and the Bread of the Presence. Behind the second parokhet was a tent called the Holiest Place, which had the golden altar for burning incense.

| | | |
|--------------|---------|------------------|
| chrysoun | echousa | thymiatērion |
| χρυσούν | ἔχουσα | θυμιατήριον |
| [the] golden | having | altar of incense |

[<https://biblehub.com/greek/2192.htm>]

The Greek expression for the relationship between the Holiest Place and the incense altar is not "in which" but "having," i.e., "having associated with itself." Like the ark the incense altar was associated with the Holiest Place.

Original Word: ἔχω, echó

Definition: to have, hold

But the author did not make the mistake of locating the incense altar in the Holiest Place, which would have been an error; on the

contrary, choosing his words carefully, he associated the incense altar with the Holiest Place even though it was outside.

[https://kifakz.github.io/eng/bible/stern/stern_evreyam_09.html]

Shmot/Ex. 40.5 Set the gold altar for incense in front of the ark for the testimony.

chrysoun echousa thymiatērion
 χρυσοῦν ἔχουσα θυμιατήριον
 [the] golden having altar of incense

**thumiatērion : altar of incense,
 a censer**

(ordinarily: censer, but) either the altar of incense, or the shovel, on which the high-priest poured the coals, when he entered the Holy of Holies on the Day of Atonement.

The golden censer was laid up in the holy of holies, and kept there, but that it "had" it; as it had it on the day of atonement, when it was carried in there by the high priest, who there made use of it; and it was for the use of it in that

place, that it was peculiarly designed. *[David Stern commentary]*

MJ 9.2-4a A tent was set up, the outer one, which was called the Holy Place; in it were the menorah, the table and the Bread of the Presence. Behind the second parokhet was a tent called the Holiest Place, where was placed the golden censer for burning incense.

What was done by it was this, burning coals were with it taken off from the altar before the Lord, and were brought in within the veil, where incense was put upon them, which covered the mercy seat, that so the high priest died not. *[David Stern commentary]*

Vayikra 16.12-13 He is to put the incense on the fire before Adoni, so that the cloud from the incense will cover the ark-cover which is over the testimony, in order that he not die.

On Yom-Kippur ... he [the Cohen Gadol/High Priest] would take a golden censer of coals and bring them into the Holiest Place. *[https://kifakz.github.io/eng/bible/stern/stern_evreyam_09.html]*



COALS FOR THE INCENSE

Atop the altar, the High Priest uses the shovel to stir the fire, and he gathers some of the burning coals from the midst of the fire into this vessel. When he descends the ramp, he will return to where the priest waits with the mizrak, and he will place the shovel and its coals on the floor, next to where his colleague stands.

THE HIGH PRIEST'S STEPS BEAR WITNESS TO THE GREATNESS OF THE DAY

Every aspect of the Divine service on this awesome day reflected the special status and sanctity which is inseparable from the very nature of the day itself; a day of sublime communion with the Creator; a day of resolve and repentance; a day of both great inner peace and national unity.

Thus, every movement made during the service and literally every step taken by the High Priest was imbued with great significance and meaning. Even his very steps along the altar ramp marked the special character of the moment and rang out the words "This is the Day of Atonement!" For all year long, the priests would go to and fro on the altar by walking along the periphery of the ramp; ascending along the eastern side and descending on the west. Their strong sense of reverence and awe for the Holy One had a humbling effect on their number, and they would have considered it a brazen act to walk right up the center of the ramp.

Yet today, on Yom Kippur, the High Priest (accompanied by the assistant, on his right side) walks right along the middle of the ramp. The symbolism of this action is clear: Today, let all take note of Israel's honor, and her fondness in the Holy One's eyes. So much does He cherish Israel, that today

– on this day when all her sins are forgiven – Israel can behave like a child in her father's house, openly declaring their love and affection.



THE INCENSE SERVICE

"He shall take a shovelful of burning coals from the altar that is before the Lord, and a double handful of finely ground incense, and he will bring them (into the inner sanctuary) beyond the curtain" (Lev. 16:12).

A "DOUBLE HANDFUL"

After having placed the shovelful of burning coals on the floor near the Sanctuary, other priests now bring their senior the two other items he will use to conduct the incense service: a large golden spoon (empty) which was brought from the Chamber of Vessels, and a golden shovel, filled with finely ground incense, brought from the Chamber of the Avtinas

Family where the incense is prepared.

From the verse above, the sages deduced that the High Priest must remove the incense from the shovel directly into his two palms, without the aid of a vessel; this is the Bible's requirement – "a double handful of finely ground incense." Thus, there was no set measurement of how much incense was to be brought. It was literally the amount which fitted into each High Priest's palms; the amount therefore differed for each man depending on the size of his hands.

ENTERING INTO THE SANCTUARY

He then places the incense in his hands into the golden spoon and holds it with his left hand. In his right hand, he picks up the shovelful of burning coals from the floor before him. In this manner, carrying the spoonful of incense and the shovel of coals, he enters into the Sanctuary until he comes to the two curtains which separate between the Holy (the Sanctuary, which housed the menorah, table and incense altar) and the Holy of Holies.

In the First Temple, a wall the thickness of one amah (app. 48 or 60 centimeters) separated between these two areas. However, in the Second Temple the two curtains once again formed this distinction, as in the days of the Tabernacle. The two curtains themselves were separated by an empty space measuring one amah wide, like that wall which stood in Solomon's Temple.



BETWEEN THE CURTAINS

One end of each of these two curtains was folded over on the outside and pinned up by a golden clasp; the outer curtain was pinned on the southern side, and the inner, on the northern side. Thus, an aisle was formed which provided an open passageway between the two curtains. Carrying the implements, the High Priest walked between the curtains until he reached the northern side of the inner curtain - the spot where it was held up.

IN THE HOLY OF HOLIES

Here the High Priest stood at the opening of the Holy of Holies. He now turns and faces the south with his left side along the length of the curtain, so that he may walk to the center of the room to stand in the place known as "between the poles" - between the two poles of the Ark of the Testimony. However, the Holy of Holies was empty... for the Ark of the Testimony did not stand in the Second Temple.



PLACING THE COALS DOWN: FIRST TEMPLE

When the Tabernacle and First Temple stood, the High Priest faced the holy Ark of the Testimony and placed the shovel of coals down, directly between the two poles of the ark.

PLACING THE COALS DOWN: SECOND TEMPLE

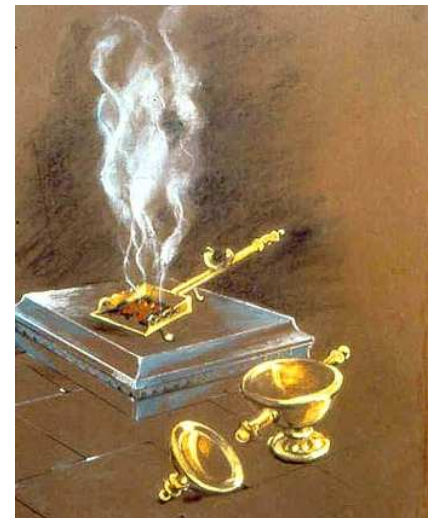
But in the face of the ark's absence in the Second Temple era, he would place the shovel down on the foundation stone itself, in the place where the poles would be extending had the ark been there.



THE MOST DIFFICULT TASK OF ALL

Once the High Priest put down the shovel, he must then return the fine incense powder from the spoon and back into his palms - for when he places the incense on the coals, it must be directly from his palms, the "double handful." This was the most difficult task ever done by one person in the Holy Temple; it required great expertise. It would appear to be a nearly impossible feat for someone who had not

practiced and been totally prepared. It was done in the following manner: The High Priest takes the spoon full of incense and slowly pulls it with his two thumbs against his arms and body, with the handle resting against him (some maintain that he actually held the top of the handle in his teeth). He balances the body of the spoon itself until it is level with his hands. Then he gently leans the spoon into his palms, turning and rocking it back and forth so that the contents are emptied into his palms.





NOT EVEN ONE GRAIN MAY FALL

As we have described it, this process is difficult enough to accomplish. But what makes the exercise even more formidable - enough to merit the appellation of "the most difficult task of all" - is the requirement that the High Priest must not allow even one tiny grain to fall. The entire contents within the spoon must be completely transferred to his hands, to the very last drop. For if even a negligible measure is missing, then the amount he will be placing on the coals is no longer a double handful, for something fell from his hands. Thus, he would not be fulfilling God's requirement.

PLACING THE INCENSE ON THE COALS

From his palms the High Priest places the incense onto the coals in the shovel, on the side of the shovel away from where he is standing, so that he will not be burned as the flames ignite. He stands there and waits momentarily, until the entire chamber is filled with smoke.

The Yom Kippur incense offering completed, he then exits the Holy of Holies with extreme reverence - backwards, entering through the two curtains back into the Sanctuary without once having turned his back on the holy place.

THE HIGH PRIEST'S "SHORT" PRAYER

Standing alone in the Sanctuary, the High Priest has successfully entered and exited the holiest place on earth - the center of creation and of God's glory. He has made atonement for his people in the manner which God has prescribed for this holy day. Thus, it would be most natural for him to reflect upon this rarefied moment of Divine communion by offering his own heartfelt prayer.

Yet this prayer, recorded by the Talmud, is remarkably short and concise: "May it be Your will, Lord our God, that if this coming year be hot, that it also be rainy; and may the scepter not depart from the house of Judah (see Gen. 49:10); and may Your people Israel not be dependent on each other for their livelihood; and do not pay heed to the prayers of wayfarers (who pray that it should not rain, so that they will not be inconvenienced in their journey).

A TIME FOR BREVITY

There was good reason for the High Priest's decision not to elongate his prayer at this particular time: many a High Priest was struck down dead while in the Holy of Holies. Although the First Temple stood for 410 years, in all there were only 12 High Priests during that entire period; because they were very righteous, they were blessed with longevity. However, the Second Temple, which stood for a total of 420 years, was presided over by more than 300 High Priests. This is because in the spiritual decline of those days, many of these men were corrupted, and bought their office through influence.

Additionally, if he would change any detail of the incense service within the Holy of Holies (as we mentioned with regard to the Sadducees), he would also die. With this in mind, it is understandable that the eyes of all Israel awaited the exit of the High Priest with bated breath. Being aware of his people's agitation, the High Priest's first concern was that he should not cause them any unnecessary anxiety ... and the longer he stayed within, the more Israel's apprehension grew. Thus,



the High Priest saw fit to forego the opportunity to engage in a long personal prayer, and recited the shorter version so as to exit the Sanctuary with reasonable speed.



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Shmot/Ex 30.34-38 “Take aromatic plant substances —

balsam resin, sweet onycha root and bitter galbanum gum — these spices along with frankincense, all in equal quantities; and make incense, blended and perfumed as would an expert perfume-maker, salted, pure and holy.

Shmot/Ex 30.34-38 You are to grind up some of it very finely and put it in front of the testimony in the tent of meeting where I will meet with you; you are to regard it as especially holy. You are not to make for your own use any incense like it, with the same composition of ingredients — you are to treat it as holy, for Adonai. Whoever makes up any like it to use as perfume is to be cut off from his people.”

FIRST balsam resin $\eta\upsilon\tau\grave{\alpha}$ *nataf* to drip, to leak oil which trickles from the tree that produces myrrh. **Stacte**

1. modern Hebrew: to drip, flow, utter sweet words, preach [<https://en.wikipedia.org/wiki/Stacte>]
2. Identified with the Balm of Gilead
3. Ro. 8: 26-27 We don't know how to pray. The Spirit helps by searching: heart motives, attitudes.
→ Is 6:5, →S.S. 5.13

[#2 Hertz commentary p 354

S.S. 5.13 *His cheeks are like beds of spices, like banks of fragrant herbs. His lips are like lilies dripping with sweet myrrh.*

*You may say, “I don't always feel that flowing and romantic in prayer.”
OK, pray anyway. Feeling and flow will come.]*

Possible contenders for stacte. Top left: Myrrh, natural exudation. Top right: Opobalsamum. Bottom left: Light pieces of myrrh mixed with dark pieces. Bottom right: Light myrrh treated with styrax benzoin.



Most ancient sources refer to Stacte as being a product of myrrh.^[7]

Song of Solomon 5:5 I got up to open for the man I love.

My hands were dripping with myrrh — pure myrrh ran off my fingers onto the handle of the bolt. וַיִּדְּרִי נְטִפוֹ-מוֹר, וְאֶצְבְּעוֹתַי מוֹר עֹבְרִי

SECOND sweet onycha root שְׁחֵלֶת *shakhelet* which means "to roar; as a lion (from his characteristic roar)" or "peeling off by concussion of sound." from crust of shell fish

Operculum from sea snails is one possible meaning of onycha שְׁחֵלֶת *shakhelet*



When the Torah was translated into Greek (the Septuagint version) the Greek word "onycha" ονυξ, which means "fingernail" or "claw," was substituted for shekheleth.

Crust, hardened exterior:

Yak 5.16 Therefore, openly acknowledge your sins to one another, and pray for each other, so that you may be healed.

THIRD bitter galbanum חֶלְבָּנָה *khelbna*

1. Rashi of the 12th century comments on this passage that galbanum is bitter and was included in the incense as a reminder of deliberate and unrepentant sinners.
2. A 10' stalk releases a sweet, thin milk when broken.
3. Y'hudah (Jude) 20: in union with the Ruakh HaKodesh.

Add to Rashi: Bitterness of Death of Messiah.

Galbanum flowers, Kurdistan Mountains A 10' stalk releases a sweet, thin milk when broken.



Frankincense from Yemen



FOURTH pure frankincense

לְבָנָה זָכָה *I'vonah zakah*

1. Pure white, purity of spirit

2. I Kefa (Peter) 3:7 Husbands and wives.

Mtt 5.28 A man who even looks at a woman with the purpose of lusting after her has already committed adultery with her in his heart.

A range of health benefits can be achieved with the use of frankincense, as it can relieve chronic stress, reduce anxiety, as well as bring about a reduction in pain levels and soothe inflammation.

[https://simplyhealth.today/20-reasons-to-start-using-frankincense/?utm_source=%2Bfrankincense&utm_medium=20ReasonstoStartUsingFrankincense&utm_campaign=adw_us&msclkid=ad294d8bb63b1d1c09692d315fccf0bf]

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Incense has two effects: fragrance and smoke.

Prayer can be true or worthless; fragrant or smoky.

Lessons of incense: flow in love, break crust/confess, intercede for lost, **death of Messiah**, purity of mind.

Rev. 8.3-5 Another angel came and stood at the altar with a gold incense-bowl, and he was given a large quantity of incense to add to the prayers of all God's people on the gold altar in front of the throne.

The smoke of the incense went up with the prayers of God's people from the hand of the angel before God. Then the angel took the incense-bowl, filled it with fire from the altar and threw it down onto the earth; and there followed peals of thunder, voices, flashes of lightning and an earthquake.

Rev. 5.6-8 Then I saw standing there with the throne and the four living beings, in the circle of the elders, a Lamb that appeared to have been slaughtered. He had seven horns and seven eyes, which are the sevenfold Spirit of God sent out into all the earth. He came and took the scroll out of the right hand of the One sitting on the throne. When he took the scroll, the four living beings and the twenty-four elders fell down in front of the Lamb. Each one held a harp and gold bowls filled with pieces of incense, which are the prayers of God's people.

"Sweet-smelling" Ex. 29: 18, 25, Lev. 1:9, 35x

רַיַח הַקְּחוֹאֵחַ

Ray-akh nekhoakh

Eph 5.1-2 So imitate God, as his dear children; and live a **life of love**, just as also the Messiah loved us, indeed, on our behalf gave himself up as an offering, as a slaughtered sacrifice to God with a **pleasing fragrance.**

A questionable life!! [*Judah Hungermann*]

T'hillim/Ps. 141:1-2 Adoni, I have called you; come to me quickly! Listen to my plea when I call to you. **Let my prayer be like incense set before you,** my uplifted hands like an evening sacrifice.

[*Incense is a metaphor for prayer*]

II Cor. 2:14-16 But thanks be to God, who in the Messiah constantly leads us in a triumphal procession and through us spreads everywhere the fragrance of what it means to know him! For to God we are the aroma of the Messiah, both among those being saved and among those being lost; to the latter, we are the smell of death leading only to more death; but to the former, we are the sweet smell of life leading to more life. Who is equal to such a task?

[*(a fatal, offensive odor), but to the other an aroma from life to life (a vital fragrance, living and fresh)*]

1 Kefa/P 3.14-16 Moreover don't fear what they fear or be disturbed, but treat the Messiah as holy, as Lord in your hearts; while remaining always ready to give a reasoned answer to anyone who asks you to explain the hope you have in you — yet with humility and fear, keeping your conscience clear, so that when you are spoken against, those who abuse the good behavior flowing from your union with the Messiah may be put to shame. [*A questionable life!!*]

Ro. 8.26-27 Similarly, the Spirit helps us in our weakness; for we don't know how to pray the way we should. But the Spirit himself pleads on our behalf with groanings too deep for words; and the one who searches hearts knows exactly what the Spirit is thinking, because his pleadings for God's people accord with God's will.

Jude 20-21 But you, dear friends, build yourselves up in your most holy faith, and pray in union with the Ruach HaKodesh. 21 Thus keep yourselves in God's love, as you wait for our Lord Yeshua the Messiah to give you the mercy that leads to eternal life.

The following testimony was shared by Stewart Winograd:

Maya is an 89-year-old Holocaust Survivor. She is responsible for the Holocaust Survivor organization in the building where she lives. She excitedly attends our special "Warm House" home meetings and other events regularly.

In January 2020, Maya prayed with one of our team members, Valeria, to receive Yeshua as her Messiah and Lord! She is very happy to have discovered this relationship with the lover of her soul, Yeshua.

Maya suffered greatly during the Holocaust, but her suffering did not end there. Her daughter, Eva, died of cancer at a young age and her son-in-law, Roman, caused her much pain and sorrow after Eva's untimely death. Maya just could not forgive Roman for his behavior and attitudes. Maya also suffers from a variety of health problems including severe headaches.

During a recent home visit, Valeria spent time with Maya discussing God's forgiveness and the importance of forgiving others. That discussion led to a prayer in which Maya prayed to forgive Roman and others who had betrayed her.

After a while of sitting in God's presence, Maya exclaimed: "I feel like something bad lifted off of me and left my body. I have a feeling of peace in my heart." Together, Maya and Valeria thanked and praised Yeshua!

Maya's health has improved and she lives with a new found freedom and joy.

1. Do you KNOW Yeshua and the assurance of sins forgiven?
2. Are you surrendered to Messiah, body, soul, spirit? Praying smoke or sweetness?
3. Are you filled with His Spirit, transforming your life?
4. Who are your discipling, building up?