



# ONE TORAH FOR ALL

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

Zerubbabel ben Emunah  
[www.onetorahforall.com](http://www.onetorahforall.com)

## Mystery of the Kingdom of Elohim

**Marqos (Mark) 4:11**

***And He said to them, "Unto you is given the mystery of the kingdom of Elohim; but to them that are outside, all things are done in parables."***

How much time have you actually spent contemplating the mystery of YHWH's kingdom, just really meditating upon it for great lengths of time? If not, then you need to do so; for in doing so, He will begin to reveal to you many great and awesome things that He has set aside for those who follow Yeshua as Mashiach to know, but not for others. This is what Yeshua taught us, but we must search out the matter in order to know it.

**Matithyah (Matthew) 7:7-8**

***7 "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you;***

***8 for every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened."***

As Yeshua taught us, there are different levels of asking and seeking from Him. So, the question is this: how great is the desire in us to know YHWH and to have a relationship with Him? If one is willing to plunge into the depths of seeking that relationship with Him, then the rewards afforded to such a person directly from YHWH are truly mysterious to those on the outside.

Asking is the simple basic search for knowledge. Seeking is more diligent than simply asking. And the most intense investigation in one's quest for understanding is knocking.

The three modes of asking fit very nicely with the four levels of understanding, as we will see below.

For example, it has been taught that there are four levels of interpretation in Scripture. They are as follows.

- Pashat
- Remez
- Drash
- Sod

The first letter of each of these words forms the acronym “PaRDeS,” which literally means “orchard” or “garden,” which is figuratively taken to mean “paradise” as in the Garden of Eden. When one pushes into these depths, then he is pressing on into paradise. While there is truth in this, this is only a surface understanding of these four levels of interpretation. Before we get into the depths of this, let us define each one of these four levels.

**Pashat** – is the plain and simple meaning of the verse or text. It is the literal meaning of what the text says. All the other levels of interpretation cannot violate the literal rendering of the text in order for it to be a valid interpretation. If a deeper level of interpretation violates or does violence to the pashat, then it is wrong and should not be seriously considered; perhaps it even needs to be discarded.

In order truly to understand the pashat level one needs to understand the basics of the text; i.e., who wrote it, to whom it was being written, if someone was speaking, who was speaking, to whom it was being spoken, the kind of people in the text, when it occurred, the historical context in which the passage occurred, the culture, and the language, grammar and construction of the sentence being examined. All these things play an important role in understanding the pashat of any given text.

The besorah of Mark was written at the pashat level of understanding. This does not mean that the other three levels are not present within it, because they are; but what this does mean, is that generally speaking, Mark is to be understood best from the pashat, or literal level of understanding, focusing upon Mashiach Yeshua’s work as a servant, and in particular, a suffering servant.

**Remez** – is the implied meaning of the text. It is that which is just under the surface. It is not plainly seen, but with just a little bit of effort one will be able to see that which is implied in the text. This is where the “ask” of Matthew 7:7 is applied. If one does not ask, he will not receive.

***Ya’aqov (James) 4:3***

***You ask, and receive not, because you ask amiss, that you may spend it in your pleasures.***

It is not only important to ask, but to ask with the correct and right motives. While a person may be able to fool others in this matter, perhaps even himself, he cannot fool YHWH! YHWH knows!

Remember, that which is implied in any given text cannot and will not be in opposition to the literal or pashat understanding of the text, but rather will be built upon it. One cannot proceed into the remez level of understanding without having a good solid grasp upon the pashat. Attempting to proceed into the deeper levels of understanding without a good solid grasp upon the pashat is a sure formula for disaster!

The besorah of Luke was written from the point of view of Mashiach Yeshua being the Son of man. Luke bears witness to this over and over again as he writes this letter to the high priest Theophilus, Luke himself being of the priestly line as well. Luke shows us the picture of the Son of man as the fulfillment of prophecy concerning Mashiach being a man.

**Drash** – is the discussion of the text using other passages of Scripture to help one understand and interpret any given passage. Letting Scripture interpret Scripture is the mode of this level. This level is still deeper yet than the remez or implied level. This is where the “seek” of Matthew 7:7 is applied.

In the use of this level of interpretation it is imperative that one rightly divides the word of truth. All due diligence must be given in order to accomplish this task. In doing so it is essential that one does not do harm to the pashat level of understanding of the given text as one discusses the text using other passages of Scripture.

#### ***2<sup>nd</sup> Timothy 2:15***

***Study to show yourself approved to Elohim, a workman that needs not to be ashamed, rightly dividing the word of truth.***

The besorah of Matthew was written from this level of understanding, as Matthew presents Mashiach Yeshua as the Son of Elohim and the rightful heir to the throne by virtue of who He is as the son of David.

**Sod** – is the mystery or hidden level of understanding. To get to this level one needs to “knock” as we see in Matthew 7:7. If one does not knock, then he cannot enter into this level. Again, this level will be in agreement with the previous levels, and in particular, with the pashat level of understanding. It cannot be used to interpret Scripture to one’s own end.

#### ***Kepha Bet (2<sup>nd</sup> Peter) 1:20***

***Knowing this first, that no prophecy of the scripture is of any private interpretation.***

It seems that it often happens that there are those who would twist and distort the written word for their own gain. One of the ways in which this is done is by simply stating that what they are teaching is from the hidden level and was revealed to them from the Almighty Himself. Be sure of this, regardless of what level of understanding is being presented, it is able to be tested with the word of truth. If it does not stand up to the whole counsel of YHWH, then it is not valid and must be rejected. Just because it is in the sod level of understanding does not

mean it should not be tested. Perhaps it is all the more reason to test it! This present study you are currently reading is no exception!

The sod (pronounced as “sode”) level of understanding cannot be attained without great study of the text and pursuing it with a whole and pure heart. There can be no self-elevation present in attaining this level of understanding. If self is being exalted in any way, then what is attained is something other than the true sod level of understanding. When seeking this level, one needs to beware of self being camouflaged in the midst of it. Self will make every attempt to insert itself, especially here at this level. The deepest walk with Mashiach involves the death to the self-life. This is a sure indication of where a person is in his journey when it comes to the sod level. Brothers and sisters, beware of this!

The besorah of John was written from this level of understanding as he presents Mashiach Yeshua as the aleph and tau of B’reshit 1:1 (see Yochanan 1:1ff) as well as with seven signs, all showing that He is the one on whom Israel has placed her hope all these many ages. Keeping all these things in mind then, let us now consider these truths from a different perspective.

In the West, the general mode of thinking is linear in nature. While there is nothing inherently wrong or evil about this type of thinking, it is just not what one finds in Scripture. And in order to walk with Mashiach Yeshua we need to reorder our thinking so that it is in line with His type and mode of thinking. So in order to do this we are going to be challenged with some passages of Scripture as well as the testimony of His creation, all of which teach us some wonderful and important lessons if we are willing to listen to them.

***Kohelet (Ecclesiastes) 1:9***

***That which has been is that which shall be; and that which has been done is that which shall be done; and there is nothing new under the sun.***

What we need to see and understand is that this creation does not operate in a linear fashion, but rather in a cyclical fashion. Rather than a straight line, think of a circle. The world is not flat. It seems that there are many unwitting members of the Flat Earth Society! The world is a globe. While that may sound rather simplistic at first, it is actually quite profound.

***Romans 1:20***

***For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.***

Scripture teaches us that the Creator can be clearly seen mirrored in His creation. How much one sees will depend upon how much one asks, how much one seeks, and how much one knocks. If he does none of these things, then he will see little or nothing of the Creator mirrored in His creation.

Let us consider a day. In order to achieve a day the earth rotates upon its axis. The earth rotates in a circular motion. Looking down at the North Pole, we see that the earth rotates in a counter-clockwise direction; whereas, looking at the South Pole, we see that the earth rotates in a clockwise direction. When one rotation is complete another rotation immediately begins. One rotation follows another.

Let us consider the phases of the moon. As the moon orbits the earth, it is seen as going through its phases from a new moon waxing through its first quarter, then half, then third quarter to full moon, then waning through those same phases in reverse order to the dark phase of the moon, only to start all over again. The moon travels in a circular manner about the earth, and its phases are cyclical in nature. When one cycle is complete, it simply begins another cycle.

Let us consider the seasons of the earth throughout a year. Where the earth is in its orbit around the sun determines what season it is. This is further defined by whether one is in the northern hemisphere or in the southern hemisphere. But the path of the earth around the sun is circular in nature and its seasons are cyclical in nature.

We could also point to various things in nature such as rain and water. The water evaporates and then is collected in the sky above and condenses back into drops of water by which it rains upon the earth, only to evaporate again to repeat the process. The path of water is cyclical in nature and passes through its cycle again and again.

All these things, and many more, testify to the nature of our Creator, and so testifies Scripture. However, are we truly listening to this testimony? Please note that in each of the examples listed above, when the cycle is ended one is at the beginning again. This is such an important concept, that to miss it is to miss the very nature of YHWH our Elohim!

Question: Does one always end up at the beginning if the reasoning and logic is correct according to Scripture? The surprising answer is yes.

***Kohelet (Ecclesiastes) 12:7***

***Then shall the dust return to the earth as it was; and the spirit shall return to Elohim who gave it.***

As we see in the above passage, Elohim has created a specific cycle in which man exists. Man cannot escape this cycle. Every person born travels this same cycle. This journey is not the same for all, however. For some are ready for the arrival back at that beginning and others are not. Historians know that even nations are born, grow to maturity, and then pass away. There is a specific cycle which all nations experience as they grow and mature. A nation cannot get away from this inevitable reality. So not only do individual humans go through a specific cycle, but groups of humans, regardless of how big or how small that group is, go through a specific cycle as well.

Not only does man go through a well-defined cycle, but YHWH, as the Bridegroom of Israel, also travels a well-defined path which is circular in nature as well.

***Tehillim (Psalm) 19:6***

***His going forth is from the end of the heavens,  
And His circuit unto the ends of it;  
And there is nothing hid from the heat thereof.***

This passage clearly tells us that the Bridegroom follows a circuit. He travels in a circular or cyclical manner. If we are going to travel with Him, then we are going to have to get into this mode of thinking and stop thinking in a straight line. Otherwise, we will miss out, for His path is curved, and if one travels in a straight line then he will veer off the path and be lost, doomed to wander in outer darkness.

The Hebrew word which is translated as “circuit” in the passage above is תקופה – tequfah. This means a “revolution” or “circuit.” Scripture indicates above that this is the nature of His travel, in a circuit, circle, cycle. He does not travel in a straight line, but rather a curve. There are numerous passages of Scripture that indicate this as we will see below.

In simple geometry in two-dimensional thinking the shortest distance between two points is a straight line. However, we do not exist in a two-dimensional world, but a multi-dimensional one which includes time. Nothing is stationary in our creation. In a time-space continuum such as the one in which we exist, the shortest distance between two points is a curve. Now isn't it interesting that even in the depths of science it testifies that we must travel in the path of a curve between two points.

To illustrate this, please consider the surface of the planet earth. To go from one point to another one must follow the curvature of the earth. While in a two-dimensional plane the distance between those two points would be a straight line, in reality, in the time-space continuum in which we exist, that line is curved. One must follow the curvature of the earth to get to the second point.

Now that we can see this in the natural realm, let us consider this in the spiritual realm as well. Since this is a natural law, then we can surmise that this is a reflection of the spiritual realm as well. One of the obstacles which stands in the way of understanding this truth in the spiritual realm is the following passage.

***Matthew 7:14***

***“Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (KJV)***

***Matthew 7:14***

***“For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.” (ASV)***

Please note that in the KJV version of this passage the word “strait” is used. This is not to be confused with the word “straight.” A strait is a narrow passage between two land masses. It does not mean “straight” as in “not being crooked.”

In the ASV passage they use the word “straitened,” which means “to make narrow.” Again, this does not mean “straight.”

Now the interesting thing about this verse is that the Hebrew here would consist of similar words coming from the same root word for both “strait” and “narrow” as in the KJV, or “narrow” and “straitened” as in the ASV. The Hebrew words are צר – *tzar* – rock, and צרה – *tzarah* – hard place. Yeshua was saying that the entrance into His kingdom will be found between a rock and a hard place. Ever been there? I am sure that you have. Such is the entrance into His kingdom! It is not by chance that one finds himself between the proverbial rock and a hard place, but rather by His design. He is speaking to us in this manner. Are we listening?

But we bring this up to point out that this is not dealing with something which is necessarily straight. So this passage does not disagree with the idea that YHWH travels in a circular motion, nor does it contradict that we also are to travel in that same kind of fashion, rather than in a straight line.

All of creation moves in a cyclical nature. When the cycle is completed and has come full circle, then the whole process begins again.

Recently we wrote a study called [\*Come Let Us Reason Together\*](#) in which one of the things examined was the scientific method. This method of examination is also cyclical in nature. If a process cannot be repeated, then it is not considered valid. This is one of the things that validates what is discovered through this means of investigation.

When examining evidence from Scripture and from nature that testifies to its Creator, one must be careful to allow that evidence to speak for itself and not to force preconceived ideas upon what is being seen. This is easy to do because we are actually taught to see things in the same way that our parents saw them, whether they saw them correctly or incorrectly. This we have been taught from a young age as the traditions taught to our parents are again taught to us as this cycle repeats itself. Not all cycles are good and right, but they also testify as to how this creation works.

Look carefully at the verses below to see that they are not linear in nature, but rather cyclical.

***Tehillim (Psalm) 102:27***  
***But You are the same,***  
***And Your years shall have no end.***

Where does a circle end? Where does a circle begin? One can begin at any point on a circle and trace it around in either direction and one will return back to the point of origin. Like a circle which has no beginning and no end, so too do we find this same truth concerning our Creator. He has no end and He has no beginning. Is it any wonder then that we find His journey, as testified to above in Tehillim 19, as being one in which He travels in a “circuit” or in a circular fashion?

***Yeshayah (Isaiah) 9:7***

***Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon His kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of YHWH Tzava’ot will perform this.***

This idea of never ending is also prophesied concerning Mashiach Yeshua.

***Luqa (Luke) 1:33***

***And He shall reign over the house of Ya’aqov forever; and of His kingdom there shall be no end.***

When we begin to think of these prophecies in a cyclical or circular fashion, then it opens up whole new possibilities for us to consider in regards to other passages of Scripture.

***Gilyana (Revelation) 21:1***

***And I saw a new heavens and a new earth; for the first heavens and the first earth were passed away; and there was no more sea.***

We see a new beginning in this passage near the end of Scripture – a new beginning at the end? Wait; what does that mean? Could it mean that we have made a full circuit and it is time to begin again?

Scripture begins with the word בראשית – “b’reshit” which literally means “in a beginning.” It is most commonly translated as “in the beginning”; however, the insertion of the word “the” is not in the text and it is not implied in the text. The truth is that what we find testified to in Scripture is a beginning, most likely one of many. How many times has this earth been through its cycle? Scripture does not tell us, so we cannot know for certain.

However, there are a couple of things that we can know because Scripture tells us so. For example, there are at least three cycles mentioned in Scripture through which the earth has gone. In B’reshit (Genesis) 1:1 we see the heavens and the earth created. In B’reshit 1:2 the earth is destroyed by a flood and must be recreated. This is what is recorded in the remainder of B’reshit chapter one. So that makes two cycles; and then as we saw above in Gilyana 21:1 we see the beginning of a new heavens and a new earth. That makes three cycles that the earth will experience that we know of. How many more beyond that is unknown. Were there more than these three found in Scripture? It would seem likely considering the nature and testimony of Scripture and considering the cyclical nature of both the Creator and His creation.



***Yeshayah (Isaiah) 46:10***

***Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all My pleasure."***

Even though we as mere created human beings cannot know the beginning from the end when looking at a circle or cycle, YHWH our Elohim knows where the cycle begins and where it ends. And if we want to know, then we need to seek His wisdom and He will reveal it to us as He wills it so.

There is an old proverbial question which asks, "Which came first: the chicken or the egg?" Now while many people think this is cute or funny, and others hotly debate the answer to this question, how many actually see the underlying principle contained in this question? Is not this question actually designed to get people to see the cycle? To be sure!

***Gilyana (Revelation) 22:13***

***"I am Aleph and Tau, the beginning and the end, the first and the last."***

YHWH has given us the clues; it is our task to seek out the matter from Him in order to understand the significance of these things. How can Mashiach have a beginning and an end and yet be eternal at the same time? This is not possible if one is thinking in a linear fashion. But if one thinks in a circular fashion, then it becomes quite simple.

Please consider this next verse which has had many people puzzled for millennia.

***Yechezqel (Ezekiel) 1:16***

***The appearance of the wheels and their workmanship was like beryl; and all four of them had the same form; and their appearance and their workmanship was as a wheel within a wheel.***

As we have already shown above there are many cycles in creation. Could this be a reference to certain cycles? It would seem that perhaps this is a possibility. For example, the cycle of a day is within the cycle of a week, which is within the cycle of a month, which is within the cycle of a year, and so on. Even within these cycles there are other cycles. However, what of the cycle of the festivals during a year? Could this passage in Yechezqel be a hidden reference to this cycle? The festivals move from one to the next, from the beginning of the year to the end, and then it begins all over again. The festival cycle is within the cycle of a year; could this be an allusion to a wheel within a wheel? Perhaps.

***Yochanan (John) 14:20***

***"In that day you shall know that I am in My Father, and you in Me, and I in you."***

This concept of a wheel within a wheel may also be a reference to the Father and the Son, one being in the other. But perhaps also it is a reference to us who are in Mashiach as well as

Mashiach being in us. A wheel within a wheel; a circle within a circle; the Son in the Father, and us within the Son; it is something seriously to meditate upon!

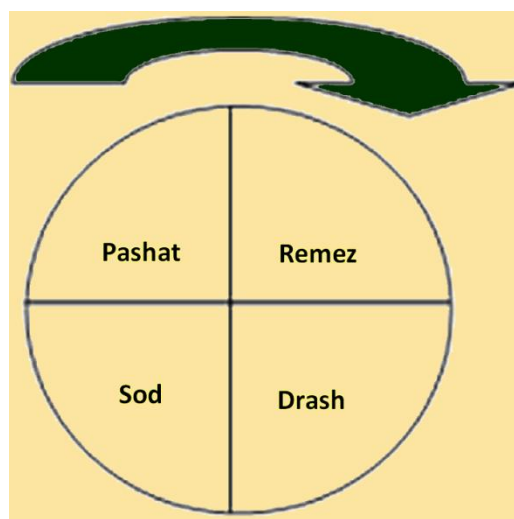
Perhaps Yechezqel's wheel within a wheel was simply a clue to point us in the direction of how we are to think and reason, to show to us that creation itself is cyclical in nature, and that this is a reflection of the spiritual realm as well.

As we briefly discussed above the concept of PaRDeS, we need to return to this concept now for further explanation. But before we do, let us review.

1. Pashat - literal
2. Remez - implied
3. Drash - discussion
4. Sod – hidden

As we have seen above the word “PaRDeS” is an acronym for the four methods of Torah interpretation: pashat, remez, drash, and sod. According to rabbinic thought this signifies that those who enter the “orchard” are ones who have penetrated the depths of the Torah, and thus are in paradise (PaRDeS). However, if one simply stops there, then he will miss that which is most instructive.

As is commonly understood, PaRDeS is thought of in a linear fashion as shown in the list above. But what happens if we put this into a circular mode of reasoning? For those who are reading this on Facebook or some other social network, please go to [www.onetorahforall.com](http://www.onetorahforall.com) to the “[Teachings](#)” page and find [this study](#) there to be able to see the illustration.



It really does not matter in which direction one places this before him as he just simply could walk around to the other side and it would be counterclockwise as opposed to clockwise. So these two concepts in this regard are not relevant at this point.

What is important to note is that if one begins at “pashat” and travels around to “sod” he ends back at “pashat.” In fact, “pashat” is actually right next to “sod” regardless of where one begins in this cycle.

Let us consider PaRDeS in a cyclical manner in which we begin at a different point on the circle as illustrated above. Since we have four different levels of understanding, then we have four different possibilities at which to start. They would be as follows:

PaRDeS - Pashat Remez Drash Sod - garden  
Remez Drash Sod Pashat  
Drash Sod Pashat Remez  
Sod Pashat Remez Drash

Please note that in three of the listings above, “pashat” and “sod” are next to each other and in only one listing, the traditional one, is “pashat” and “sod” far removed from one another. This is significant in itself! This shows us that “pashat” and “sod” are much more closely related than one would first surmise.

If “PaRDeS” is a Hebrew acronym meaning “orchard” or “garden,” then do the other orders listed above also have acronyms equivalent to them?

PaRDeS – פרדס – orchard or garden

RaDah SaPh -- רדה סף – *radah* – unload; *saph* – threshold; approaching the threshold of *unloading one’s burden*

D’SiPhaR – ד’ספר – the letter *dalet* being significant of a doorway, and *siphar* meaning a new frontier; giving us the *doorway to a new frontier*

SaPhar’D – ספר’ד – *saphar* meaning to tell; thereby, giving us: *tell how you entered the door*

PeReD’S – פרד’ס – *pered* meaning to be separate, and the letter *samek* meaning completeness; thereby, giving us: *one who is separated from the world and complete in Mashiach*

Did not man begin in Gan Eden (Garden of Eden)? To be sure, he did. But then because of his sin he came under a burden that he could not bear. So he needed to proceed on in his journey to the next level to unload that burden. From there he needed to come to the doorway to a new frontier. And then with the help that he had received he was to tell others. Then finally he was to be separate and complete as YHWH had created him to be.

Please note that in the last one listed (PeReD’S) the letters are in the same order as the first one (PaRDeS) but with a different meaning. This is to show that once the cycle is complete and ready to begin again, one is now prepared to begin that new cycle because of his separated completeness in Mashiach Yeshua. He has come full circuit with Him and is ready for the new heavens and new earth.

The amazing thing about YHWH’s cycles in His creation is that He has placed within it an opt-out option for those who do not wish to participate in these cycles. Those who do not wish to be a

part of the olam haba (the world to come), which is the next cycle, can opt-out and no longer be a part of His eternal cycles.

Now please understand that to opt-out of these cycles means that one does not have eternal life as such a person has chosen to follow a straight line which leads one away from YHWH. Please understand, though, that we are not speaking of reincarnation here.

The reason that we have stated it in the fashion of opting out is that, because as long as one is in this realm, he is actually a part of the present cycle and has no choice in that matter. But what he does have a choice in is whether or not he will be a part of the next cycle. In that sense then one can opt-out and not be a part of the olam haba.

Of course, to opt-in to the olam haba means that certain criteria will be met. And without those criteria being met one will be choosing not to be a part of the olam haba; i.e., the next cycle. What those criteria are is a whole other study, which we will have to be saved for another time.

Please allow me to make some brief comments about the concept of “circular logic.” This is not the same as what we are dealing with in this study. Circular logic uses itself to prove itself. That is not what we are suggesting here. Just because one travels in a circle does not mean that he is using circular logic to do so. Just because the earth rotates upon its axis in a circular manner does not mean that it should not be acknowledged. Quite the contrary, we need to be able to distinguish between the idea of circular logic and the cyclical nature of what Scripture teaches us as well as what all of nature itself testifies to us about our Creator.

YHWH is calling us to walk with Him. But if He is walking in a “circuit” and one is walking in a straight line, then is it any wonder that so many only walk with Him for a season instead of enduring to the end? He is calling us to walk that same circuitous path with Him. In order to do this, then we need to understand this path. We need to see that it is not a straight line, but rather curved in nature and we will eventually end up back at the beginning; i.e., a new heavens and a new earth.

So how does one learn to walk this path? Simply, one must be able to hear and obey His Voice. (For a more complete treatment of hearing His Voice, please see the study [Hearing His Voice](#) on the Teachings page at [www.onetorahforall.com](http://www.onetorahforall.com)) If one cannot hear and obey His Voice, then he will not be on this path for very long! There is nothing more essential to one’s walk with Mashiach Yeshua than to be able to hear and discern His Voice.

Let us prayerfully consider Avraham. Elohim commanded Avraham to go and sacrifice his son Yitzchaq. Had Avraham refused to make this journey, then he would have been in sin; i.e., disobedience and rebellion against YHWH. It was a straight line from Avraham to the completion of this commandment. However, to walk with YHWH our Elohim is not a straight line! If Avraham would have walked the path of a straight line, then his son Yitzchaq would have died that day. But the path that we are to walk with YHWH our Elohim is not a straight line, but a curved one, a circuit. Therefore, when Avraham got to the point of raising the knife,

then to stay on the path with YHWH, he could not plunge the knife into his son. On the straight line path, he would have done so.

How many times has YHWH commanded us to do something, never intending for us to complete that task? I assure you that it will happen in at least one major event in every person's life! But to continue walking with YHWH one will have to hear His Voice just as Avraham did; which by the way, was up until the very last second.

So, the question is this: Are you in tune with YHWH that much? If not, then how do you expect to endure to the end? Hard times are coming, and the only way through them is to hear and obey His Voice. If you are having trouble hearing, then you need to do whatever is necessary to make the hearing of His Voice a reality in your life! Do it now before it is too late; otherwise, how will you stay on the same path as YHWH your Elohim?

ABBA YHWH, open our ears that we may hear Your Voice that we may walk with You on Your way; in the name of Mashiach Yeshua we ask. Amein.

Zerubbabel ben Emunah

[www.onetorahforall.com](http://www.onetorahforall.com)

[zerubbabel@onetorahforall.com](mailto:zerubbabel@onetorahforall.com)

© All material is copyrighted and no part may be changed, added to, shortened or edited; however, the entirety of the article may be reproduced as long as the author's name remains attached to the article. It is encouraged and a blessing for others to forward these teachings to others, and permission is hereby granted for this as long as the teaching is kept wholly intact, which includes the author's name and contact information, the "One Torah For All" header, and this copyright paragraph. Furthermore, it must be passed on without any cost whatsoever to those who receive it. The act of forwarding or sharing this teaching in any way constitutes agreement by the party forwarding it that he agrees to the terms and conditions of this paragraph.