



Kabbalah: the Revelation of King Messiah YahShua

“Now to him who is able to establish you by my full message - the proclamation of Messiah YahShua, according to the revelation of the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of the eternal Elohim, so that all nations might believe and obey him— to the only wise Elohim be glory forever through Messiah YahShua! Amien.” (Romans 16:25-27)

Kabbalah has been clouded in confusion, legend, myth, and misrepresentation because authentic Kabbalah has been hidden for thousands of years... until the coming of King Messiah YahShua.

The word Kabbalah קַבָּלָה comes from the root word קָבַל which means, “to receive.” Kabbalah then is received revelation by the Holy Spirit. Kabbalah seeks to encourage a relationship between an eternal and mysterious Creator – Yahweh, the Ayn Sof, the Incomprehensible One, and the mortal, finite creation – mankind, made in the “**image of the Express Image of the invisible Elohim.**” (Genesis 1:26 & Colossians 1:15)

According to Scripture, knowledge of Yahweh was transmitted to the Patriarchs, prophets, and sages

(חַכְמֵי יִשְׂרָאֵל) Khämim in Hebrew, literally meaning “wise ones”) and in turn given to His people Israel. Israel, as the priests of all mankind was to convey these teaching to the rest of mankind.

Unfortunately, though Israel was called to be a “**Kingdom of Priests**” (Exodus 19:6) foreign conquest and persecution drove Israel’s spiritual leadership into hiding; the knowledge they had went underground making it secret, fearing that it might be misused if it fell into the wrong hands. They stop the public use of the name of Yahweh, hiding behind titles like El Shaddi, El Elyon, Adonai, and Elohim.

The Sanhedrin leaders were also concerned that the knowledge of the תּוֹרַתָּה סוֹד “Torat Ha’Sod” meaning the “Mystical Torah” would be trampled on by the philosophers, theologians and preachers of the Gentiles.

“Once Rabban Johanan ben Zakkai was riding a donkey, and Rabbi Eleazar ben 'Arakh was driving the donkey behind him. He said to him: Rabbi, teach me one lesson about the Chariot (Ezekiel saw).

He said to him: Did the Sages not teach that the teachings of the Chariot are not expounded before anyone unless the person is wise and able to understand on his own!

He said to him: Rabbi, permit me to repeat something you've already taught me.

He said to him: Speak!

Rabbi Eleazar began to expounding about the Chariot.

Immediately Rabban Johanan ben Zakkai jumped off his donkey and wrapped himself up in his talit.

And the two of them seated themselves on a rock under an olive tree.

He asked him: Rabbi, why did you jump off your donkey?

He said: Is it possible that while you were expounding on the Chariot of Yahweh, and the Divine Presence is among us, and the Ministering Angels are accompanying us-- that I should be riding on a donkey!

Suddenly, a fire descended from heaven and surrounded them encompassing all the trees in the field. And the Ministering Angels were dancing about them like guests at a wedding rejoicing before the bridegroom.

One angel spoke from out of the fire and said: The teaching of the Chariot is precisely as you described it, Eleazar ben 'Arakh!

All broke out in song. Which song did they utter? **“Praise Yahweh from the earth, you great sea creatures and all ocean depths...fruitful trees and all cedars... He has raised up for his people a horn, the praise of all his saints, of Israel, the people close to his heart. HalleluYah” (Psalms 148:7, 9, 14).**

An angel answered from the flame and said: This indeed is the teaching of the Chariot!

Rabban Johanan ben Zakkai stood up and kissed him on his head. And he said to him: Rabbi Eleazar ben 'Arakh! Blessed is she who bore you! Blessed is Yahweh, the Elohim of Israel who has given to our father Abraham such a one who knows how to expound and understand for the sake of the honor of his Father in Heaven. There are those who can expound beautifully but not fulfill beautifully; and those who can fulfill beautifully, but not expound beautifully. Blessed is, our father Abraham, that Eleazar ben 'Arakh issued from his loins, who knows how to understand and to expound for the sake of the honor of his Father in Heaven.

In fact, Rabban Johanan ben Zakkai used to say: If all the sages or Israel were placed on one side of the scale and Rabbi Eleazar ben 'Arakh on the other side, he would tip them all!” (Babylonian Talmud *Hagigah* 14b)

To show you the seriousness of the deeper things of Scripture, remember the four who went into the Garden (Rashi explains that they ascended to heaven through intense meditation on Yahweh's Name, they achieved a spiritual elevation): “Four entered the Garden: Rabbi ben 'Azzai, Rabbi ben Zoma, Rabbi 'Akiva, and the Other, Rabbi ben Avuya. Now, these four sages were some of the greatest of their generation. [They were extraordinary in wisdom and piety, as is known, for they were able to see with *Holy Spirit*, and they mastered the discipline of *Maaseh Merkava*, the Work of the Chariot.] **These four sages wanted to rectify the damage done by Adam's fall by all four of them working together.**

Rabbi Akiva said to them [prior to their ascension]: “When you come to the place of pure marble stones, do not say, “Looks like water!” (Literally – “Water, water!”) for it is said, **“He who speaks untruths shall not stand before My eyes” (Psalms 101:7).** Water is written as a palindrome which is a word that can be read the same way

in either direction: mem-yod-mem מַיִם (maim) and marble is written: shin-yod-shin שֵׁן יוֹד שֵׁן (shaish). The “he”

in Psalms 101:7 is David, his name is also a palindrome as it is written in Hebrew: dalet-vav-dalet דָּוִד. This suggests parallelism between the upper waters and the lower waters, “As above, so below,” and the Redeemer that would come through it.

Rabbi ben Azzai gazed [at the Divine Presence] and died. Concerning him Scripture says: **‘Precious in the sight of Yahweh [is] the death of his saints’ (Psalms 116:15).**

Rabbi ben Zoma gazed [at the Divine Presence] and [he lost his sanity]. Concerning him Scripture says: **‘Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it’ (Proverbs 25:16).**

The Other, Rabbi ben Avuya gazed [at the Divine Presence] and chopped down the plants, meaning [he became a heretic]. Concerning him Scripture says: **‘Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it [was] an error: wherefore should Elohim be angry at thy voice, and destroy the work of thine hands?’ (Ecclesiastes 5:5).**

And Rabbi Akiva went up safely and came down safely. Concerning him Scripture says: **‘Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee’ (Song of Songs 1:4).**

To what is this analogous?

To a king who owned an orchard, over which was built an upper chamber.

What may a person do? He may peek, provided that his eye does not linger upon it.

To what is this analogous?

To a main thoroughfare that passes between two paths: one of fire and one of snow. If one leans to the one side, they will be burned by the fire. If one leans to the other side, they will be frostbite by the snow.

What ought a person do?

He may go in the middle, provided that he does not stray in either direction.” (Tosefta Hagigah 2:3-4)

“Make level paths for your feet and take only ways that are firm. Do not swerve to the right or the left; keep your foot from evil.” (Proverbs 4:26-27)

The Torah is to be understood along four levels of interpretation:

- פשט *Peshat* (literally "simple"): the direct interpretations of meaning.

רמז *Remez* (literally "hint[s]"): the allegoric meanings (through allusion and parable).

- דרש *Derash* (from Hebrew *darash*: "inquire" or "seek"): midrashic (Rabbinic) meanings, often with imaginative comparisons with similar words or verses.

- סוד *Sod* (literally "secret" or "mystery"): the inner, spiritual meanings, expressed in the Scriptures.

The study of Torah (the "Teachings" of Yahweh, in the Tanach and Messianic writings) is the inherent duty of every Believer.

“Study to show yourself approved unto Yahweh, a workman that needs not to be ashamed, rightly dividing the Word of Truth.” (2 Timothy 2:15)

In the tenets of faith of Agudat Bris we declare, “We believe in the אֵין סוֹף "Ayn Sof," the Incomprehensible One, Eternal, Almighty, All Gracious, and All Wise Yahweh: Abba Father.

“Before He gave any shape to the world, before He produced any form, He was alone, without form and without resemblance to anything else. Who then can comprehend how He was before the Creation? Hence it is forbidden to lend Him any form or similitude, or even to call Him by His sacred name, or to indicate Him by a single letter or a single point. . . . But after He created the form of the Heavenly Man (Pre-Incarnate Messiah), He used him as a chariot wherein to descend, and He wishes to be called after His form, which is the sacred name 'YAHWEH'.” (Zohar, part ii., section "Bo," 42b)

Yahweh is the “Cause of all causes.” **“And Elohim said..., "I AM WHO I AM." (Exodus 3:14)** What Yahweh did at creation was step from concealment into manifestation. The “Ayn Sof” or Infinite One, that exists without end; He who has no beginning and has no end, moved from the incompressible into something the can be grasped – Father.

Yahweh, by virtue of creating is the Father. **“And [Messiah] said, "Abba, Father, all things are possible for You. (Mark 14:36)”** As Creator He is the **"I AM WHO I AM,"** Cause of all causes; the Root of all roots.

Man can only come to know Yahweh as “Abba” the Divine Parent, Father of All. Yahweh is “Eyeh Asshur Eyeh,” the I am that I am or more literally, the Cause of all causes, the Root of all roots.

“Have we not all one Father? Hath not one Elohim created us? (Malachi 2:10)”

It is said by our Sages that, “All comes from One and all returns to the One.” The Messiah said, **“I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.” (John 16:28)** That means, the sin of braking Covenant with Yahweh is the sin of breaking the Law of Return. The Messiah came into the world to restore the relationship between Yahweh and man.

When man enters into Covenant with Yahweh, man is re-created. **“Therefore if any man be in Messiah, he is a new creature: old things are passed away; behold, all things are become new. (2 Corinthians 5:17)”**

The restored man is made into “ben Yahweh,” the son of Yahweh.

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.” (Romans 8:15)

“And because ye are sons, Yahweh hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” (Galatians 4:6)

“For the earnest expectation of the creation eagerly waits for the revealing of the sons of Yahweh. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope...For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the first fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.”(Romans 8:19,20, 22, 23)

Because there is a creation we know there has to be a Creator. But how did the Ayn Sof begin creation, making room for the Universe and humanity? When Yahweh created the world, He didn't create it as a vast expanse of existence all at once. Rather, He created a single point, referred to as "Ha-Makom" (הַמָּקוֹם) literally "the place", "the omnipresent") and from there, He drew out the entire universe. Ayn Sof began creation by **סְצוּמְצוּם**

Tzimtzum – constricting Himself forming an "empty space" (יוֹנֵפָה לְלֵחָ) in order to allow for a "conceptual space" in which a finite and material world could exist. We know where that place, that first point, is. On the Temple Mount, there is a stone. That stone is called the *Even Shesia* - literally the *Foundation Stone*. From that stone the entire Universe was drawn out. In other words, when Yahweh created the world, there was a single point of contact between the world above and this world.

The site of that stone was the place where Yahweh tested Abraham by commanding him to bring up his son Isaac as a sacrifice; that stone is the site where Jacob dreamed of a ladder connecting Heaven and Earth and angels going up and down on it.

Around that stone stood the two Holy Temples. In that Temple, the Holy Ark sat on top of that Foundation Stone, and around it was the Holy of Holies; around the Holy of Holies was the Sanctuary; around the Sanctuary was the Courtyard of the Temple; around that was Jerusalem; and around Jerusalem, the earth, and around the earth - the universe.

And it is around that stone that we long to see YahShua's Temple inaugurated in the month of Bül (Cheshvan).

The first of Creation was Yahweh's only begotten Son. The **“First born of creation,”** is **“the image of the invisible Elohim,”** the Son of Yahweh called in the Hebrew the “Adam Kadmon.”

“He is the image (Adam Kadmon) of the invisible Elohim (Ayn Sof), the firstborn over all creation (Son of Yahweh). For through Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the Assembly, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Messiah). (Colossians 1:15-18)”

The first emanation to show forth out of the Heavenly Father was the Adam Kadmon, the pre-incarnate Messiah. Yahweh the Father, whose knowledge and capacity of knowing is infinite, contemplates eternally His own divine being, His own divine essence. The IDEA or IMAGE or WORD conceived of Himself in His own divine mind is an absolutely perfect living representation of the Father. This living image of Himself which the Father emanated from His divine Person, His bosom, is distinct from the Father but completely dependent on Him. He is the Father's only-begotten Son. As the writer to the Hebrews expressed it, He is: **“the brightness of His glory and the express image of [Yahweh's] person (Hebrews 1:3).”** He is the **“Repairer of the Breach,” (Isaiah 58:12)** even before there was a “breach.” Blessed is Yahweh our Elohim Who creates the remedy before the wound. It was from the Adam Kadmon that tremendous light shown forth and aligned itself into creation. It was through **“the image of the invisible Elohim,”** the Messiah, that Yahweh made all things. The Adam Kadmon is the expression of Yahweh's complete Word.

“Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell? (Proverbs 30:4)”

“[Yahweh] has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; Who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they. (Hebrews 1:2-4)”

Yahweh created mankind by His Divine Light of His Word. **“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All things were**

made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. (John 1:1-5)”

Yahweh is the Father of Lights. **“Do not be deceived, my beloved brethren. Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures. (James 1:16-18)”**

The first human, Adam, the Almighty's own direct handiwork, was created flawless, **“In the image of Elohim, He created him.” (Genesis 1:26)**

The Gaon of Vilna (Gra, 1720-1797) echoed this: “The light that was created on the first day was the light with which Adam saw from one end of the creation to the other. This original light is the light of consciousness (

אור **עַל כֹּלֵה אֹר** *Or HaSechel*), the light which illumines the mind. It is through this that Adam perceived and grasped the entirety of the universe. This is the light that was hidden away for the future when (Isaiah 11:9), **‘The earth will be filled with the Knowledge of Yahweh’**” (*Aderet Eliyahu*, p. 37).

Then, Adam and Chavah (Eve) disobeyed the command of Elohim, **“Of the fruit of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.” (Genesis 2:17).** Chavah was tempted by a serpent, a manifestation of the Devil, to eat the fruit of the tree (**“you will not die, you will be just like Elohim”**). After she did, she convinced Adam to eat of it as well and mankind fell from grace. As Yahweh was literally pouring His Light into these vessels, they catastrophically shattered, tumbling down toward the

realm of the material, death. This is called the **הַכֵּלִים תִּשְׁבְּרִי** *Sheviret HaKelim*, or "Shattering of the Vessels." Thus our great task involves assisting Yahweh by freeing and reuniting the scattered vessels, raising the sparks, their spirit, back to Covenant and restoring the Kingdom and fixing the broken world. This is called the

עוֹלָם וָחַד ק “Tikun HaOlam,” the repairing of the world. How are we to do that?

“Hear, O Israel: Yahweh (is) our Elohim, Yahweh is one. Love Yahweh your Elohim with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.” (Deuteronomy 6:4-9)

How does the Ayn Sof, Who is pure Spirit without semblance or form, reveal himself to mortal man? In

the beginning, He did so by revealing himself through the manifestation of His Grace – called the **סְפִירוֹת** Sefirot.

“Praise be to you, O Yahweh, Elohim of our father Israel, from everlasting to everlasting. Yours, O Yahweh, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O Yahweh, is the kingdom; you are exalted as head over all.” (1 Chronicles 29:10-11)

This was revealed to us through Scripture by the Patriarchs, prophets, and sages.

“In the past Yahweh spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by His Son, Whom He appointed heir of all things, and through Whom He made the universe. The Son is the radiance of Yahweh’s glory and the exact representation of His being, sustaining all things by His powerful word. After He had provided purification for sins, He sat down at the right hand of the Majesty in heaven. So He became as much superior to the angels as the name He has inherited is superior to theirs.” (Hebrews 1:1-4)

“He is the image (Adam Kadmon) of the invisible Elohim (Ayn Sof), the firstborn over all creation (Son of Yahweh). For through Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the Assembly, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Messiah). (Colossians 1:15-18)”

The Son was created from out of the Father and was the agency that was used anytime man needed to see the Elohim, **“No man hath seen Yahweh at any time, the only begotten Son, which is in the bosom of the Father, He hath revealed him. (John 1:18)”**

The critic would say, “Hey wait a minute. When God gives a revelation he does so in public. He gives it in such a way that everyone can hear. He is not discriminatory. It is open to anyone who will humble himself and listen to Him.”

“Stolen water is sweet; food eaten in secret is delicious!” (Proverbs 9:17)

“I have spoken openly to the world,’ YahShua replied. ‘I always taught in synagogues or at the Temple, where all the Jews come together. I said nothing in secret.’ (John 18:20)

This is true, King Messiah YahShua taught everything in public, it’s just that no one understood Him. His teaching hid in plain sight.

“The disciples came to him and asked, ‘Why do you speak to the people in parables?’

He replied, ‘The knowledge of the secrets of the Kingdom of Heaven has been given to you, but not to them. Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him. This is why I speak to them in parables.’” (Matthew 13:10-13)

“He reveals deep and hidden things; he knows what lies in darkness, and light dwells with him.” (Daniel 2:22)

This revelation of the Messiah and His Kingdom had been hidden for centuries. However, it was written in the Tanach all the time.

“The Torah is only casting a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins.

Therefore, when Messiah came into the world, he said: ‘Sacrifice and offering you did not desire, but a body you prepared for me; with burnt offerings and sin offerings you were not pleased.

Then I said, “Here I am—it is written about me in the scroll— I have come to do your will, O Elohim.”” (Psalm 40:6-8)

First he said, ‘Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them’ (although the law required them to be made). Then he said, ‘Here I am, I have come to do your will.’ He sets aside the first to establish the second. And by that will, we have been made holy through the sacrifice of the body of Messiah YahShua once for all.” (Hebrews 10:1-10)

“Now to him who is able to establish you by my full message and the proclamation of Messiah YahShua, according to the revelation of the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of the eternal Elohim, so that all nations might believe and obey him—to the only wise Elohim be glory forever through Messiah YahShua! Amien.” (Romans 16:25-27)

“We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. No, we speak of Yahweh’s secret wisdom, a wisdom that has been hidden and that Yahweh destined for our glory before time began. None of the rulers of this age understood it, for if they had, they would not have crucified the King of glory.

However, as it is written: ‘No eye has seen, no ear has heard, no mind has conceived what Yahweh has prepared for those who love him’ (Isaiah 64:4) — but Yahweh has revealed it to us by His Spirit.” (1 Corinthians 2:6-10)

“Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Messiah’s afflictions, for the sake of His body, which is the Called Out Ones. I have become its servant by the commission Yahweh gave me to present to you the Word of Yahweh in its fullness—the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. To them Yahweh has chosen to make known among the nations the glorious riches of this mystery, which is Messiah in you, the hope of glory.” (Colossians 1:24-27)

Many of the learned Rabbis couldn’t see what King Messiah was teaching nor Who He was.

“At that time YahShua said, ‘I praise you, Father, Sovereign of Heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure.’” (Matthew 11:25-26)

Yahweh sent His “Express Image” into His creation to reveal Himself to whomever will recognize their need, whoever will recognize their own spiritual bankruptcy. Those who said to the Messiah, “We can see!” He responds to them by saying, “You’re blind!” To those who cried out to Him, “We are blind, help us!” He opened their blinded eyes.

To those critics that deny there are secrets, hidden wisdom and mysteries in Scripture, we must say, there is hidden treasure and hidden wisdom. The mysteries of Yahweh: how an infinite Elohim touches man; how He brings healing and restoration to the world; how He transform the human soul; how He dwells among His people and transforms our nature; and How He causes us to share in His nature, His character, His eternal life – these are all mysteries – it is hidden wisdom.

“He who has an ear, let him hear what the Spirit says to the Called Out Ones. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.” (Revelation 2:17)

“My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of Yahweh, namely, Messiah, in whom are hidden all the treasures of wisdom and knowledge. I tell you this so that no one may deceive you by fine-sounding arguments. ⁵For though I am absent from you in body, I am present with you in spirit and delight to see how orderly you are and how firm your faith in Messiah is.” (Colossians 2:2-5)

The full mysteries of Yahweh is revealed to us in King Messiah YahShua.

“For in Messiah all the fullness of the Deity lives in bodily form, and you have been given fullness in Messiah, who is the head over every power and authority. In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Messiah, having been buried with him in baptism and raised with him through your faith in the power of Yahweh, who raised him from the dead.” (Colossians 2:9-12)

This is the mystery that has been kept hidden for the ages. Yahweh gave me to present to you the Word of Yahweh in its fullness— the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints.

John G. Lake said: “the secret of our Faith is not in doing but in being. It is in possessing the divine nature of Messiah and His empowering presence that we become the reflection of Messiah’s character and our message will then be characterized by the demonstration of the Spirit’s power. It is by becoming one with the Father that we can know peace in the midst of storms. It is through [Yahweh’s] abiding presence that we find the secret place of the most High and abide under the shadow of the Almighty. (Psalms 91)”

We have received: **“The revelation of Messiah YahShua, which Yahweh gave him to show His servants what must soon take place. He made it known by sending his angel ...that is, the word of Yahweh and the testimony of Messiah YahShua. Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.” (Revelation 1:1-3)**

