

## PASSOVER PART 6

Progression of the blood

Messiah our Unleavened Bread

Messiah our First Fruit

Counting of the omer

Yeshua our High Priest..Conclusion of Spring Feasts

### THE PROGRESSION OF THE BLOOD

When Abraham offered up the blood of the ram that was found in the bushes on Mount Moriah, it was for the redemption of Himself.

When the families of the Israelites sacrificed a lamb and spread its blood over the door posts, it represented redemption for one family. Yeshua came to redeem us, that is why He is often referred to as Yeshua Ben David.

When the High priest offered up the blood on the Feast Of Atonement, it was for the atonement of the whole Nation of Israel.

When Yeshua became the blood sacrifice at Passover, it was for the redemption of the whole world then, and to come. **John 1:29** *"The next day he saw Yeshua coming to him and said, "**Behold, the Lamb of Yah who takes away the sin of the world**"*

**John 1:36** *"and he looked at Yeshua as He walked, and said, "**Behold, the Lamb of Yah**"*

**1John 2:2** *"and He Himself is the propitiation for our sins; and not for ours only, but also for [those of] the whole world."*

**1John 4:18** *"In this is love, not that we loved God, but that He loved us and sent His Son [to be] the propitiation for our sins."*

**Gal. 1:4** *" who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our Elohim and Father,"*

### MESSIAH OUR UNLEAVENED BREAD

#### What is leaven?

**Leaven** (7603) from (7604), seh-ore, shaw-ar, to leave or remain behind. Leaven is said to represent sin. Leaven doesn't represent sin only, it represents sin in our lives if we are puffed up, prideful.

There are two different ideas (traditions) in regards to what is considered leaven. One is according to the Ashkenazic (European Jews), and one according to the Sephardic Jews. According to the Ashkenazic Jews leaven includes any wheat or legume that could possibly be milled into a flour substance that could be turned into bread, tortilla, etc. This would include, beans, rice, and corn. The Sephardic tradition (commonly thought of as people in North Africa and in the land of the middle east), includes all things that come from wheat, but not things that come from rice or corn.

The sin (leaven) Yeshua is talking about in the scroll of Matthew is the teaching of the Pharisees of old, that same sin of the so-called pastors and preachers today, who have added their denominational doctrine and dogma to the Word. Their teachings were and are religious man-made rules and laws that have nothing to do with the torah. Leaven is also the oral teachings that have been added to the original Word by religious organizations calling themselves churches of God.

In first century times they would take bread that was fully leaven and pinch off a small piece. They would “hold back”, “leave something behind”, a “remnant”, a small lump, which would be placed in the next batch of dough, and so on and so on. Every time a new loaf was made the fermentation of the remnant left behind was added to the next loaf and the process would continue on indefinitely. The little piece would cause the big lump to start fermenting, rising up. Everyone in the first century was very familiar with what leaven was.

**Matt. 16:6** *And Yeshua said to them, “**Watch out and beware of the leaven of the Pharisees and Sadducees.**”*

**Matt. 16:12** *Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.”* The moment Yeshua said leaven they knew what He was talking about. The people knew very well that leaven in bread is a good thing, a necessary ingredient for their staple food of life. They also knew the Pharisees were indeed puffed up, prideful arrogant men who claimed to be men of Adonai but were not. They were not holy and they were not His leaders. We have this same scenario played out for hundreds of years and still today in most christian churches throughout the world. You can witness these Pharisees standing in the pulpit of the so-called christian churches on many street corners every Sunday morning. They are snake oil salesmen pitching religion to those too lazy to read the bible for themselves. They are the CEO’S of religious businesses.

**1Cor. 5:6-7** *Your **boasting** is not good. **Do you not know that a little leaven leavens the whole lump of dough?** 7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Messiah our Passover also has been sacrificed.”*

In scientific terms we would call leaven yeast. Yeast is a living organism that creates a high state of corruption in bread. **Yeast is a single celled organism** that feeds off carbohydrates, creating carbon dioxide and alcohol. When we think of the spiritual body of believers, we realize that we are all like a single cell organism in a huge body of believers.

In order for bread to rise you must add all the ingredients and then it takes time to rise. You cannot hurry the rising of bread. If for example: you took baking soda and added it to half your bread lump and put it in the oven, it would not produce bread because it is not a living organism. Only living organisms can destroy other living organisms. One single cell of yeast feeds off the energy (carbohydrates) of other living organisms around it (its neighbor) to corrupt them. It consumes the energy of all things around it in the batch, and produces carbon dioxide, the very thing that will kill you. It produces death. When you watch a lump of bread with yeast mixed in it rise, it is not actually puffing up, it is dying. The yeast is corrupting all the other organisms and killing them, taking over the entire lump for itself. It creates a gas during this process which causes the bread to rise.

Every year, every time we celebrate Passover, it is like a biblical audit, it is a time to re-evaluate what leaven we may have allowed to come into our lives, and remove it. A time to re-asses what we have accepted in regard to our biblical teaching. If this would have been done properly over the last two thousand years we would not have all the pagan teaching taking place in what is called the church today. Annual audits would have kept the leaven out of organized religion and it would not have turned into a business of religion.

## How is unleavened (matzah) bread a picture of Messiah and what can it teach us?



Unleavened bread is a symbol and picture of Messiah. Matzah bread contains no yeast. In Scripture, yeast is used metaphorically. It is also symbolic of sin and the leaven (sin) of the Pharisees, those who proclaimed to be teachers of Yah's law, yet did not follow it themselves (1Cor. 5:7; Matt. 16:6; Gal. 5:9). Just as the matzah bread contained no yeast, Messiah also did not have any sin in Him. **1John 3:5** says, *"You know that He appeared in order to take away sins, and that **there is no sin in Him.**"* In a Passover Seder (seder means "order" in Hebrew), bitter herbs are placed on the matzah bread to remind us of the bitterness, sin, and bondage of Egypt. Messiah lived a sinless life (Hebr. 4:15) but Yah laid upon Him the iniquity of us all (Isa. 53:6).

**Note:** Orthodox Jews say when making up matzah bread, it must not take more than 18 minutes to get it in the oven, or wild yeast may become active.

Matzah bread is not baked like most bread, it is grilled. Matzah bread is perforated to speed up its cooking time. **Isa. 53:5** says, *"But He was pierced for our transgressions, He was crushed for our iniquities, the punishment that brought us shalom was upon Him, and by His stripes we are healed."* When the matzah bread is finished being grilled it will have grill marks (stripes) on its backside. Are you beginning to see the picture? Messiah had no sin in Him (matzah bread), Yah laid upon Him our sins (bitter herbs), He was pierced for our transgressions (perforated holes), and He was whipped and beaten on our behalf (grill marks). The Feast of Unleavened Bread is a perfect picture of our Messiah and His sufferings.

### **He suffered to be our fiancé'.**

Yahveh called out His bride from Egypt and invited them to His wedding betrothal. He gave them the wedding contract (ketubah) on Mt. Sinai which they all accepted and promised to honor. One copy for Him, one copy for them. Their copy was put in the ark of the covenant. They took on His name and were headed for the "Promised Land" where He would look after them. The Name of the Husband was taken by His wife; and so they were/are called Yahudim. This name was corrupted over the years by translators and was changed to "Judah", then "Jude", and then "Jew".

Years later they abandoned Him by going into Babylon and taking on the sins (idols) of the pagans. According to Jewish law, the only way a bride could get a divorce was if the groom died. Yeshua died at Calvary so the bride had another chance to become His again. His ketubah was His Torah, same as before, and He promised them eternal life in His Kingdom of Heaven, if they were obedient. Again they took on His name (Nazarenes) and were to follow Torah forever. Those brides who have been following His Torah will be gathered up when the groom returns again for the second time. Like at all weddings, there is a rehearsal. The first wedding it seems was a rehearsal, the second wedding is the real thing.

We must always remember that because the bride Israel turned back to her pagan ways, Yeshua had to come and partake of the “cup of bitterness” of the adultery test (Num. 5:16-28). He took the curse of spiritual adultery upon Himself so that we, the new bride who has accepted the wedding contract set out at Mt. Sinai, could be made clean again. We have become a new clean bride again for our fiancé.

## MESSIAH OUR FIRST FRUIT

The third step in our walk with Yah is represented by the Feast of First Fruits. As with the Feast of Unleavened Bread, it too relates to our condition as Believers in Yeshua. Yeshua was the firstborn of Yahveh. He was the “first fruit”. We are to always offer up (thank Yah) for our “first fruits”, whether it be money, livestock, fruit, vegetables, anything we harvest.

These Feasts show the two different phases of our Biblical commitment that are necessary to change our spiritual condition, which are separation and consecration. Whereas the Feast of Unleavened Bread teaches us about separation, the Feast of First Fruits teaches us about consecration.

The Feast of Unleavened Bread and First Fruits represent two phases of a Believers commitment which are necessary to change our spiritual condition. Unleavened Bread teaches about being buried with Yeshua, which indicates we should live a life separated from the attitudes and ways of the world. This involves our putting off the old man of sin, characterized by the works of the flesh.

**The Feast Of First Fruits always falls on a Sunday (Yom Rishon)** because it comes the day after the weekly sabbath during the Passover Feast Season. That day was a variable, it was different every year but it was established as the day after the weekly shabbat. That first day of the week was the first day of the Feast of First Fruits which always fell during the Feast of Unleavened Bread. **If the 14th ends up on a weekly sabbath, then First Fruits is considered the next day.** First Fruits always falls within seven days of Passover. The counting of the omer starts at First Fruits.

When Moses lead the people over the Red Sea it was on the day of First fruits. Exactly 50 days later they were at Mt. Sinai for the first Pentecost (Shavuot).

The Feast of First Fruits teaches us about our resurrection with Messiah in our spirit as well as our future bodily resurrection. We are saved from our old life to live in the resurrected life of Yeshua. Putting off the old man is not good enough. We must also put on the new man. After Paul told the Ephesians to put off the old man, he then said: **Eph. 4:24 and put on the new nature, created after the likeness of Elohim in true righteousness and holiness**”. This new nature Sha’ul (Paul) is speaking of is the very nature of Yah coming within us through the nature of the holy spirit.

1Cor. 15:20 states that Messiah is also the Firstfruits from among the dead. **On Saturday, just before sundown** (the close of the Sabbath) **on the 17th of Nissan/Abib, Messiah was resurrected.** John 20:17 says that the resurrected Messiah told Mary not to touch Him because He had not yet returned to the Father. This little statement has puzzled Believers for many years. To understand His statement one needs to understand what was happening in the Temple on the day of First Fruits. Lev. 23:10 says that on the day of Firstfruits the priest is to bring up to Yahveh **the firstfruits of the ripe barley harvest. Abib, means barley harvest.** Before the priest performed this duty he would

make himself ceremonially clean. If anyone came in contact with him before he offered the Firstfruits, he would become ceremonially unclean and could not perform his service. Messiah is also our High Priest (Hebr. 3:1) and told Mary not to touch Him because He had to fulfill His priestly duty of offering the firstfruits. As High Priest of the order of Melchizedek, Messiah presented to the Heavenly Father the firstfruits of His resurrection on the Day of Firstfruits.

Immediately after all the lambs were sacrificed at Passover, the High Priest would walk down to the barley fields and gather up ten sheaves of barley (previously cut). When people are looking for the aviv barley, it is a prophetic picture of looking for the Messiah. This was the wave offering.

In the same way the priests were looking for Yeshua the night before He was crucified. When they found Him they brought Him before Caiaphas the High Priest, who then crucified Him. Then after three days and three nights in the grave, right after sundown on shabbat, the Father “cut” the Son loose from the earth.

The grain of this ripe barley would then be swiftly ground up into fine flour and made into two loaves of barley bread. The next day he would offer them up at the Temple as the First Fruits of the barley harvest. It takes about seven weeks after the barley is ripe, for



the wheat to ripen. That is why Shavuot (Pentecost), is seven weeks later.

In order to fully appreciate the significance of the Feast Of First fruits we must familiarize ourselves with the regulations and traditions at the time of the Temple. We must understand that the people were forbidden to use any part of the wheat harvest (which came 50 days later), until they had offered up the first fruits of their harvest to the High Priest.

### **What do sheaves represent?**

The word “sheaf” in Hebrew is omer. It is related to alam, which means to bind or to silence. Sheaves represent people. **Gen. 37:6-7** *He said to them, “Please listen to this dream which I have had; 7 for behold, we were binding sheaves in the field, and lo, **my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf.**”* The word omer is related to shaw-khaw (7812) which means to bow, to worship. **Luke 10:2** *And He was saying to them, “**The harvest is plentiful, but***

*the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest.*" We are connected to grain. We are connected to the natural part of agriculture, which is the torah. We will not grow until we are connected to the holy spirit which feeds us. The Ruach provides us with all the nourishment required to grow and produce fruit in our lives. You know when someone is spirit filled when everything they touch produces fruit. When we bring a first fruit offering before Yah we are bringing ourselves as a living sacrifice. We are cutting ourselves off from the rest of the world and setting ourselves apart for His service.

## COUNTING OF THE OMER

An omer is approximately 1/50 -1/60 of the crop of the land. It is an amount smaller than a bushel. **The omer is always counted starting on Sunday (First Fruits), the first day of the week after the weekly sabbath.** This first day of the Feast of Unleavened Bread would begin the 50 day counting of the omer. This was always on a Sunday. It took 50 days from the barley harvest, Unleavened Bread, to the wheat harvest, Pentecost.

Counting the omer is like counting the sabbatical years leading to the Jubilee ( $7 \times 7 + 1 = 50$ ). Yah told us to count the number of sabbatical years until we had completed seven of them, and the following year was to be a Jubilee year (yovel), thus  $7 \times 7 + 1 = 50$ . Therefore, the fiftieth year of Jubilee and the Feast of weeks are reminders of the first year in the Messianic kingdom in which the Master has returned and we are just beginning to live our lives with Him. Counting of the omer is a time of rectification, repentance, fixing things, purging away improper things in our lives.

Symbolically there is a time between Passover and Pentecost when Yah is changing us. He begins to change us, write His Torah on our new heart and in our mind. We cannot hear His voice until we allow Him in our heart. This only happens AFTER we Exodus the world and are truly "born again". The counting of the omer is a rectification (correction period) in our lives. A time to contemplate our exodus from the world, repent and head towards receiving the power of the holy spirit in our lives. We all have a plethora of things in our lives that need to be dealt with before we can be set free and move on and upward. We have left Egypt but we are still living with a slaves mindset. When your out in the world you have limitations, which is good, but it also enslaves you. When you have a personal relationship with your Abba, the limits of this world are withdrawn. We are still thinking differently than we should and we need time to contemplate the changes we must make in our lives. Yah is using this period to build and develop an intimacy with us. Day by day over this 50 days we learn to understand what Yah expects from us and what He wants us to do, according to His Word.

After the 50 days the High Priest would offer up the individual wave offering of the families and the wheat harvest would begin at the Feast of Pentecost (Lev. 23:11). They couldn't enjoy any of their harvest until Yahveh was first given respect and recognized for His provision of the harvest (Lev. 23:14). Along with the sheaf offering of wheat they were also required to bring a loaf of leavened bread. This may seem strange at first because of what they had just offered up during the Feast of unleavened Bread, but it was again very symbolic. You can't make bread without wheat, simple enough? The sheaf and the loaf were symbolic of saying: **"we bring the wheat in faith that He will give us our daily bread"**. By bringing Yah the seed, they were visually proclaiming an act of faith that Yah

would provide the bread of the future harvest. **If we don't provide Yah with our seed (tithe), we better not expect Him to bring in the bread. It's that simple!** I suggest a close look at this verse will shed some light on Firstfruits and Pentecost. **1Cor. 15:20-23** *But now Messiah has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Messiah all shall be made alive. But each in his own order: Messiah the first fruits, after that those who are Messiah's at His coming,"* Sha'ul is reminding us of Adam's fall and sin coming into the world, in like manner Sha'ul is revealing to us that resurrection will come to all Believers because of Messiah's resurrection.

The common practice in those days was for the men to go out to their crops and rope off a section of their crop with scarlet thread. This section was their tithing for Yah. They dedicated it to Yah before they even considered their harvest 50 days later. Then, at the Feast of Weeks (Pentecost), the High Priest would take their offering of first fruits of the wheat harvest in the form of two loaves, and offer them up to Yah. These two loaves of leavened bread represented the Two Houses Of Israel, the Jew and the Gentile.

Yah said that if we didn't bring Him the first fruits of our harvest He would not grant us a harvest. Please consider the severity of not obeying Yah's commands, as explained in Mal. 3:8-12. This harvest is what we now consider to be tithing. If we don't offer at least a tithe to Yah, He will not bless us spiritually. The principle of tithing was not instituted by man, but rather, it was instituted for man. When we trust Yah enough to give Him our firstfruits, we prove our faith in Him. "Faith without works is dead".

### **Who were the first fruits of His resurrection?**

Matthew 27:50-53 indicates that the tombs of many holy people broke open, and they were raised to life (resurrected). After Messiah's resurrection these firstfruits from among the dead went into Jerusalem and appeared to many people. **Matt. 27:50-53** *And Yeshua cried out again with a loud voice, and yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom, and the earth shook; and the rocks were split, and the tombs were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many.* Yeshua will also raise us from the dead if we will pursue a personal relationship with Him (Rom. 8:11). By Yeshua presenting Himself to the Father as the "First fruits", He consecrated us all to Yah. When Yeshua raises us from the dead (our old life), we must live in the resurrected life of Yeshua from that day forward. The new nature that Sha'ul tells us about in Eph. 4:24 is the very nature of Yah coming within us through His Spirit. **James 1:18** *"In the exercise of His will He brought us forth by the word of truth, so that we might be, as it were, the first fruits among His creatures."*

### **Who were these people?**

We can only assume who they were. They would have been all the saints who had died prior to Yeshua's resurrection. This would have included: Abraham, Jacob, Isaac, Noah, David, Solomon, etc., and their families. Messiah appeared before the Father in heaven and offered these holy people as the firstfruits of His resurrection (1Cor. 15:23). His offering was accepted, and He returned back to His disciples (John 20:19). Messiah died as our unblemished Passover Lamb, and was our Firstfruits from among the dead.

## **When did they actually come forward from their graves?**

They came forward soon after Yeshua was resurrected. Yeshua was the First Fruit representing Yah, and those who arose from their tombs represented the First Fruits of the new mankind. Remember the lambs were chosen on the 10th day of the month. They were inspected for 4 days, then sacrificed. Yeshua was in the ground for three days and three nights after that, which takes us to the 17th of the month of Nissan. First Fruits is always on a Sunday. It starts the day after the weekly sabbath, which that year would have been the 18th. One week prior to all of this happening Yeshua said the following:

**Luke 19:36-40** *As He was going, they were spreading their coats on the road. As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise Yah joyfully with a loud voice for all the miracles which they had seen, (38) shouting: "BLESSED IS THE KING WHO COMES IN THE NAME OF YAHVEH; Peace in heaven and glory in the highest!" Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples." But Yeshua answered, "I tell you, if these become silent, the stones will cry out!"*

## **Why did they come out of their graves?**

Besides being the "first fruits wave offering", they came out because the people were not recognizing Him as their King, their Savior. The people remained silent throughout most of His ordeal, so He had the dead come forth to proclaim Him being the Messiah, just as He explained to the Pharisees. *"I tell you, if these become silent, the stones will cry out!"* The stones Yeshua was referring to were grave stones. All over the side of the Mount Of Olives were cemeteries. This is exactly where Yeshua was preaching from as spoken in Luke 19:28-40. It's incredible to think that when the WORDS of Yeshua were spoken, the dead came alive.

Another analogy we see here is Yeshua as Yah's SEED, given through Mirium. Yah implanted the seed of His Ruach Hakodesh into a woman who bore a child. This child then grew up and bore much fruit for the world.

## **Why did Yah's seed come through a woman?**

Because of the fruit that Adam ate, the male sperm from that point on, held the genes of good and evil. The egg of Eve remained pure and still remains pure in women today. Man had literally gone from a righteous man before the fall, to an unrighteous man, with sin nature in his genes. That is the reason why generational curses all went down through the Fathers blood, not the mothers (Deut. 5:9).

That is why Yeshua was born from a virgin, because the female egg is pure and the body was still clean, virgin. Emmanuel had to come through a virgin (which was a pure egg) and be divinely fertilized by Yah's Holy Spirit, to be sinless. That is how Yeshua had the ability to be sinless, His Spirit was pure.

## **Divine blood**

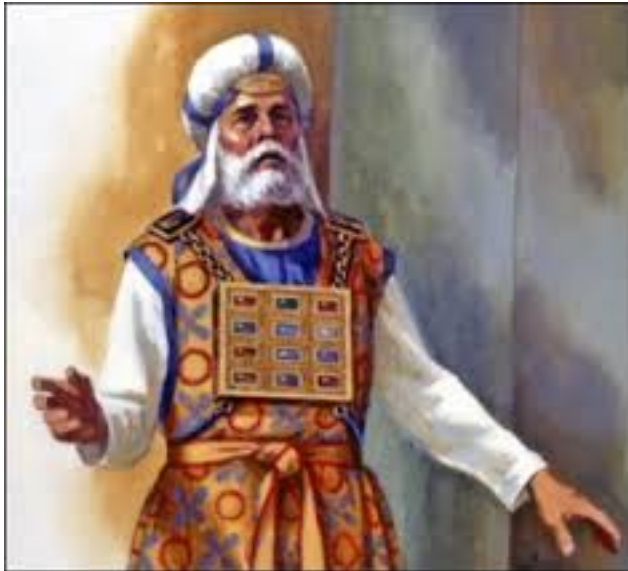
Yeshua and Adam were connected. Adam in Hebrew means "divine blood". Yeshua and Adam are the only two people in history that had divine blood, that's why they are called Adam and the second Adam. **1Cor. 15:45-47** *So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam became a life-giving spirit. 46 However, the spiritual is not first, but the natural; then the spiritual. 47 The first man is from the earth, earthy; the second man is from heaven."*



## YESHUA OUR HIGH PRIEST (Cohen Gadol)

### Why did Yeshua remain in the tomb for exactly three days?

It was the common practice of the High Priest in those days to go into seclusion for three days after the Passover ceremony took place. After seclusion, the first thing the



High Priest did was to go out to the harvest and gather a bundle of barley and return to the Temple where he would offer it up to Yah. This offering represented Yah as our “bread of life”. Without the harvest (Yah’s creation), you have no bread to nourish you. Only after all this took place, was he allowed to go back into the public. During this period of time no one was allowed to touch him.

### Does any of this sound familiar?

**John 20:17** *Yeshua said to her, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My Yah and your Yah.’”* If we look three days later we see Yeshua asking people to touch Him. **John 20:27** *Then He said to Thomas, “Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing.”* Yeshua did just as the High Priests had done for centuries, hoping the people would recognize Him as their High Priest, their Messiah. I don’t know about you, but this is so incredible to me. The more we look into the Feasts, the more we learn about our Father, our High Priest, and our Messiah. Hallelu-Yah!

### Conclusion of the Spring Feasts

These Feasts are beautiful shadow pictures of Yah’s redemptive work through His Son. To understand these Feasts is to understand how Elohim announced in advance how Yeshua would pay the penalty for man’s sin. Messiah fulfilled each of the Spring Feasts to the very day and hour which they had been observed for hundreds of years by Yah’s people. The Hebrew people were observing these feasts, rehearsing for this great occasion, but only a few recognized the Messiah when He came.

**Why didn’t they recognize their Messiah when He suffered during His appointed times?**

They did not recognize Him because they had added so many man-made rules and traditions to Yah's Torah that they became all consumed by their religiosity. The church can learn some valuable lessons from the Jewish people. The church today has basically done the complete opposite and has gotten absolutely the same results. The church has subtracted from Yah's Torah through our man-made religious doctrines and traditions. Remember Messiah's words in Matt. 5:17-18. **Matt. 5:17-18** (written in RED) ***“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished.*** Because the church has separated itself from Yah's Torah, they may not recognize Messiah's second coming at His appointed time. We need to rid ourselves of our misconceptions about Yah's Torah and seek to understand the shadow pictures of the past and the future of Messiah.

Again we see how the Spring Feasts were shadow pictures of how and when Messiah would come. Fifty days after Messiah's resurrection He sent His promised Holy Spirit to His faithful followers and equipped them with spiritual gifts that would further His kingdom. We can look back at these Feasts and see that our Elohim is truly an awesome Yah. Now that we have the puzzle put together regarding the Spring feasts, it is now time to examine the puzzle pieces surrounding the mid season feast, fall feasts and their relationship to Messiah's second coming.

**dasydministry.org** "DO AS YESHUA DID" MINISTRY

Jerry Hennig (Apr 27/17)