

TIKKUN AMERICA

restore

Issue 28 | Kislev | November 2023

FORGIVENESS

A Key to Fruitful Worship

CHANUKAH

Yeshua, the Light of the World

THE PRAYER AND MISSIONS MOVEMENT IS LEADING THE WAY

Taking our Place in the New Wineskin

SPIRITUAL FORMATION THROUGH SPIRITUAL WARFARE, PART 3

Praying the Ancient Liturgy in the Psalms



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Passion is one of the most important keys to a healthy growth in the Lord and as a disciple of the Kingdom. It is essential for both leadership and ministry.

Passion is an intense desire or enthusiasm for something. Enthusiasm is intense or eager enjoyment, interest, or approval of a pursuit.

Unrestrained passion without purpose devolves into lust. Yet, purpose without passion leads to stagnation.

Mardy Grothe, psychologist and leadership developer, contends that “to have meaning, our lives require both passion and purpose. A life without passion is like a furnace without fuel, and without purpose, like a ship without a rudder.”

Renewing Passion

BENJAMIN JUSTER



As a disciple, we need a passion for Yeshua, who we follow not out of obligation alone, but because we have fallen in love with who He is. We then develop passion for people, a passion for the mission of the Kingdom, and passion for the Glory of the Lord to fill the earth.

But passion is so hard to maintain. It wanes. Challenges wear us down. The monotony can dull our edge. What was once exciting can become “old.”

Why do you think every marketing agency in the world tries to find a way to slide “new” into their advertising? New is exciting. New is different. New is creative and novel. New is often paired with the word “improved.” We are conditioned to think that anything “new” really is better.

Remember at the beginning of COVID, people were so excited about Zoom and the technology that enabled us to stay connected through face-to-face online meetings. Congregations had large participation initially, but over time, this participation fizzled as the months dragged on. In the end, people became “zoomed out” and ultimately they zoned out.

If you have been a believer for a long time, perhaps even for several decades and beyond, you have experienced the loss of passion from time to time. You may even be experiencing a loss of passion right now.



When passion fades, it is tempting to leave what we are used to and seek out new ways to get that feeling back again. This is often seen in new projects, new growth, new hobbies, or even that of a new vocation.

It is tempting to pull back, disengage, or even to just quit. We coast. The problem is that coasting through life will eventually pull us off course. Just like a boat is carried along by the currents, we are carried along by the world around us. That is, unless we actively propel against the current.

Passion is the engine that moves us forward. If you have felt deflated and experience a diminished passion, here are seven keys to recover your passion. If this is not a season where you are struggling with passion, then share this article with your friends to encourage them.

1. Talk to God About It

Since we know that a lack of passion is not a good thing, we tend to withhold how we feel from those around us. And worse, we try to put on a happy face and try to hide it from God. But the cure for dejection is the opposite of what we instinctively try. Run to the presence of God, and tell Him how you really feel. It is only in Him that we can be revived and rejoice once again.



“Glory in His holy Name! Let the heart of those who seek Adonai rejoice. Seek Adonai and His strength. Seek His face always.” 1 Chronicles 16:10-11 TLV

“My soul, wait in stillness, only for God—for from Him comes my expectation. He alone is my rock and my salvation, my strong tower—I will not be moved. On God, my salvation and my glory is the rock of my strength. My refuge is in God. Trust in Him at all times, you people. Pour out your heart in His presence. God is our refuge. Selah”
Psalms 62:6-9 TLV

2. Guard Your Heart

“Guard your heart diligently, for from it flow the springs of life.” — Proverbs 4:23
TLV

Guard against discouragement.

Guard against bitterness and unforgiveness.

Guard against comparison with others.

Guard against drains on your spirit/soul.

Guard against apathy.



"I further observed under the sun: The race is not to the swift nor the battle to the mighty, nor does bread come to the wise, or wealth to the discerning, or favor to the skillful; for time and chance befall them all."

Ecclesiastes 9:11 TLV

The Hebrew word for direction, intention, or purpose is *kavanah*. It is often used in reference to concentration and intentional focus in the midst of prayers or religious activity. But it really applies to anything. One way to recover passion is to spend some time thinking about what you are doing and why it is important. Then, enter into the activity with renewed fervor for the potential positive outcomes or impact.

3. Decide to Persevere

"Don't you know that in a stadium the runners all run, but one receives the prize? Run in such a way that you may win! Every competitor exercises self-control in all respects. They do it to receive a perishable crown, but we do it to receive an imperishable one. So I run in this way—not aimlessly. So I box in this way—not beating the air. Rather, I punish my body and bring it into submission, so that after I have preached to others, I myself will not be disqualified."

1 Corinthians 9:24-27 TLV

Your mood will eventually match your mentality. So many times believers will quit just before they might have had their greatest breakthrough.

4. Carve Out Rest

Set Boundaries. Simplify your schedule and activities. Set time aside for some hobbies. If you are not observing a Shabbat rest unto the Lord, start.

"Let us fear then! Though a promise of entering His rest is left open, some of you would seem to have fallen short."

Hebrews 4:1 TLV

"So there remains a Shabbat rest for the people of God. For the one who has entered God's rest has also ceased from his own work, just as God did from His. Let us, therefore, make every effort to enter that rest, so that no one may fall through the same pattern of disobedience." Hebrews 4:9-11 TLV

5. Nurture Relationships

Relationships are the most important thing in this life. Make the shift from being task oriented to people oriented. Though the initial euphoria of finishing a project might seem satisfying, it won't last unless there are other relationships that share your successes with you and that build a life with you beyond the moment.

"Therefore encourage one another and build each other up—just as you in fact are doing." - 1 Thessalonians 5:11 TLV

6. Prioritize Your Passion

For many of us, the problem of passion is not one of desire, but of calendar management and prioritization.

My friend and Pastor of Celebration Church in Jacksonville, Tim Timberlake, taught a group of leaders how he juggles the demands on his time, "I know that I can't be 100% all the time, but I know when I need to be 100%."

If you are given a Godly passion for something, pray that God will give you discernment for how to prioritize that passion within your schedule. Once it is set as a priority, don't just show up, but be "all there and all in!"

7. Dream Again

Nelson Mandela once quipped, "There is no passion to be found playing small—in settling for a life that is less than the one you are capable of living."



Let God fill you with dreams again about His accomplishing His purpose through you. May Adonai pour out renewed passion for the work, set your hand to the plow, and move forward by His grace!

"It doesn't matter where you come from, what you have or don't have, what you lack, or what you have too much of. But all you need to have is faith in God, an undying passion for what you do and what you choose to do in this life, and a relentless drive and the will to do whatever it takes to be successful in whatever you put your mind to."

- Stephen Curry

A handwritten signature in black ink that reads "Benjamin Juster". The signature is stylized with a large, flowing "B" and a cursive "Juster".

Benjamin Juster
Editor in Chief

“

**LET GOD FILL
YOU WITH
DREAMS AGAIN
ABOUT HIS
ACCOMPLISHING
HIS PURPOSE
THROUGH YOU.**

BENJAMIN JUSTER

”

FORGIVENESS

MORGAN KRAPINSKI

There are numerous references in the Tanakh for worship, yet one word, avodah (עֲבֹדָה) stands out above them all! Avodah (עֲבֹדָה) is derived from the root word avad עָבַד and is often translated as work! Consider two passages in the Torah which use this word:

“For six days you will work (תַּעֲבֹד), but on the seventh day you will rest” (Exod. 34:21, TLV).

“When you come into the land which Adonai will give you as He has promised, you are to keep this ceremony” (עֲבֹדָה) (Exod. 12:25, TLV).



The Hanukkah story recounts the plight of our forefathers to restore correct worship to God against both a foreign king and fellow Israelites who drew us away from God's commandments. (See 1 Maccabees chapter 1) Judaism calls this type of improper worship Avodah Zarah (literally "strange worship" or idolatry). The Maccabees fought back valiantly against this and eventually cleansed the Temple, restoring proper worship and instituting the Festival of Hanukkah.

Now Maccabeus and his followers, the Lord leading them on, recovered the temple and the city; they tore down the altars that had been built in the public square by the foreigners and also destroyed the sacred precincts. They purified the sanctuary and made another altar of sacrifice; then, striking fire out of flint, they offered sacrifices, after a lapse of two years, and they offered incense and lighted lamps and set out the bread of the Presence. When they had done this, they fell prostrate and implored the Lord that they might never again fall into such misfortunes but that, if they should ever sin, they might be disciplined by Him with forbearance and not be handed over to blasphemous and barbarous nations. (2 Mac. 10:1-4, NRSVUE).

The way we worship is essential in walking with the Lord. Yeshua says He is looking for worshippers that worship in Spirit and in Truth. (John 4:24) As a musician and worship leader, I highly value private and corporate worship through music and song.



A powerful worship service where musicians are flowing in the Ruach can produce personal transformation (Eph. 5:18-19), repentance (Psalms 130), deliverance (1 Sam. 16:23), and the manifestation of spiritual gifts within the community. (1 Sam. 10:4, 2 Kings 3:15, 1 Chron. 25:1-7, 1 Cor. 14:26) In this, we must remember that worship goes far beyond our powerful anthems, hymns, and the spiritual songs we sing. Worship is our daily walk with Yeshua. Worship permeates our being when done in the power of the Ruach who dwells in us. Worship is effective and transformative when done in the truth of God's Word.

My first spiritual father told me as a brand-new believer,

"The deeper your roots the greater the fruits."



By roots, he emphasized prayer, fellowship, and Scripture. Often it is easier to focus on the vertical part of the equation. Scripture can speak to us in incredible ways through the Ruach living within us. Prayer can also be a source of solace, rejuvenation, and petition. The third piece, fellowship, can be the most difficult because of two words: other people. People are messy, and often our sin towards each other can lead to broken relationships, even within our congregation and family life. This is the hard work part of our call to worship!

Yeshua in Matthew 18: 15-20 lays out a powerful teaching on the reconciliation process between believers in the Body of Messiah:

Now if your brother sins against you, go and show him his fault while you're with him alone. If he listens to you, you have won your brother. But if he does not listen, take with you one or two more, so that 'by the mouth of two or three witnesses every word may stand.' But if he refuses to listen to them, tell it to Messiah's community. And if he refuses to listen even to Messiah's community, let him be to you as a pagan and a tax collector. (TLV)

This section is well known yet not easily applied. We are commanded to seek reconciliation and forgiveness by going to our brother or sister directly and showing them their sin, alone. Yeshua says later in the passage that we are to be constantly forgiving, even 70 x 7 times. (Matt. 18:22)

Yeshua has another powerful word on forgiveness and reconciliation which is directly connected to worship from the Sermon on the Mount:

"Therefore if you are presenting your offering upon the altar, and there remember that your brother has something against you, leave your offering there before the altar and go. First be reconciled to your brother, and then come and present your offering." (Matt. 5:22-23, TLV)



How can we ignore such words? How can we go on worshiping when we know there are relationships that are unreconciled? Reconciliation is at the heart of Yeshua's ministry and mission. To worship Him in Spirit, we must also worship Him in Truth, and this means seeking reconciliation between us and our fellow believers.

This is by no means easy. The grace of Yeshua helps us even in our weakness and the Ruach leads us to all Truth. Recently I walked through the deeply scary process of forgiving and seeking reconciliation with a fellow believer. It was hard to let go of my anger towards his sin against me. It was even harder to accept that my actions towards him in response were equally sinful.

What changes after forgiveness and reconciliation is life giving. Not only did the burden I carried lift, but my worship was transformed. I found my song stronger, my prayer life vastly improved, and the hunger for more of the *Ruach* re-kindled within me.

Worship is the essence of our walk with Yeshua. Seek and freely give reconciliation and forgiveness to your fellow brothers and sisters in Messiah. Leave and go from the altar and say and do the things which need to be done to be reconciled *first*. The fruit of forgiveness and reconciliation is sweeter than you can imagine. Watch how it transforms your worship.





The fruit of forgiveness
and reconciliation is
sweeter than you can
imagine. Watch how it
transforms your worship.

MORGAN KRAPINSKI

The Prayer and

Missions Movement

Leading the Way

GRANT BERRY

We have heard over and over again about the significance of prayer in our personal walks and for the growth and expansion of the Church or Ekklesia. AS believers in Yeshua, personal prayer provides our connection and that of intimacy, and our direction with and to God. Corporate prayer, in all its different forms, provides the fuel and the directives for all ministry within the Body of Messiah.

"Unless the Lord builds the house, the builders labor in vain." (Psalm 127:1)

While most leaders in the Ekklesia/Church know and are aware of this Kingdom principle, we must nevertheless ask, why is it that prayer is not prioritized more in the Messianic Jewish body and within the American Gentile Church?



There are two key principles that I'd like to bring out in this article to discuss for the purpose of provoking change in us personally, and especially within our leadership in the Body, if we are not first promoting these principles as we should.

As the Lord's Ekklesia/Church, our very first priority in both our spiritual lives and disciplines must obviously be prayer. Secondly, it cannot be overstated that our calling is to that of love in action. Both of these, prayer and love in action should always be combined if we desire to effect change around us, and in demonstrating the Heart of the Father through His most magnificent Son, Yeshua/Jesus, to a lost and dying world.

Of this important point, and without question, it is clear that the Ekklesia/Church is presently in a place of spiritual crisis and thus is in great need of change because we are not operating as we should. God is not only shaking the world but also religion so that His Kingdom may arise out of the darkness as a great light (see Matthew 5:14-16). In a sense, we need to break out of the old mold that is no longer working as followers of Yeshua did in the past. WE must move from an inward focus, more to contain the saints, and step out into to a more outward focus to help change the world.

Does that make sense to you?



A new wine is being released from heaven that is all about greater prayer and love in the body, and the Father has plans to break the old mold we are used to, for the purpose of reviving us. Still, we must begin to recognize this and be very honest with ourselves if change and transformation are to transpire. Before Nehemiah could start the rebuild of Jerusalem, he had to take a real honest look at the state of the walls and the gates. Likewise, we need to do the same with the Ekklesia/Church if the old mold is to be broken.



Repentance is greatly needed, personally in each of us and corporately within the Body of Messiah, but it all must start in us with prayer. Prayer in action must now be foundational to everything we do and the direction from which we move forward.

I'm not suggesting either that we are not praying at all, but still we must honestly answer the question of just how much is prayer the top priority in our ministry focuses and personal lives, and are we leading by example in this area?

The Lord is already on the move in this regard, moving the chess pieces into play to stir His Body of Messiah into this next great awakening. In fact, it has already started, and the Lord is raising up a Prayer and Missions movement throughout the nations heralding these principles that can help the Ekklesia/Church lead the way into this new wineskin. Prayer is its foundation, and as seen in John 17, love and unity are its DNA. Granted, this movement is still only among a remnant but look how God has worked through remnants in the past with Gideon and Nehemiah. A spark is a flame in this next move, fueled by prayer, with a manifestation of Yeshua love that is contagious!

The same is true in the Nation of Israel and among Israeli believers. Right now, we are witnessing a remnant of believing Jewish and Arab leaders coming together in love and unity, and reconnecting with one another in the Heart of the Father and praying together for awakening and revival.



I can tell you firsthand, as I was there, that John 17 love and unity were felt and experienced by all who were present. No mention of individual ministries, but rather a focus on the Kingdom of God and its expansion throughout the earth.

You can watch these events on our website in our "Equipping the 100 Million Watchmen" section at - <https://reconnectingministries.org/100-million/> . With you can also view one of our Romans 911 Project Talks interviews at -

<https://reconnectingministries.org/r911-talks/>

featuring one of these Messianic leaders in Israel, Asher Intrater, who is doing his best to live out this love and unity.

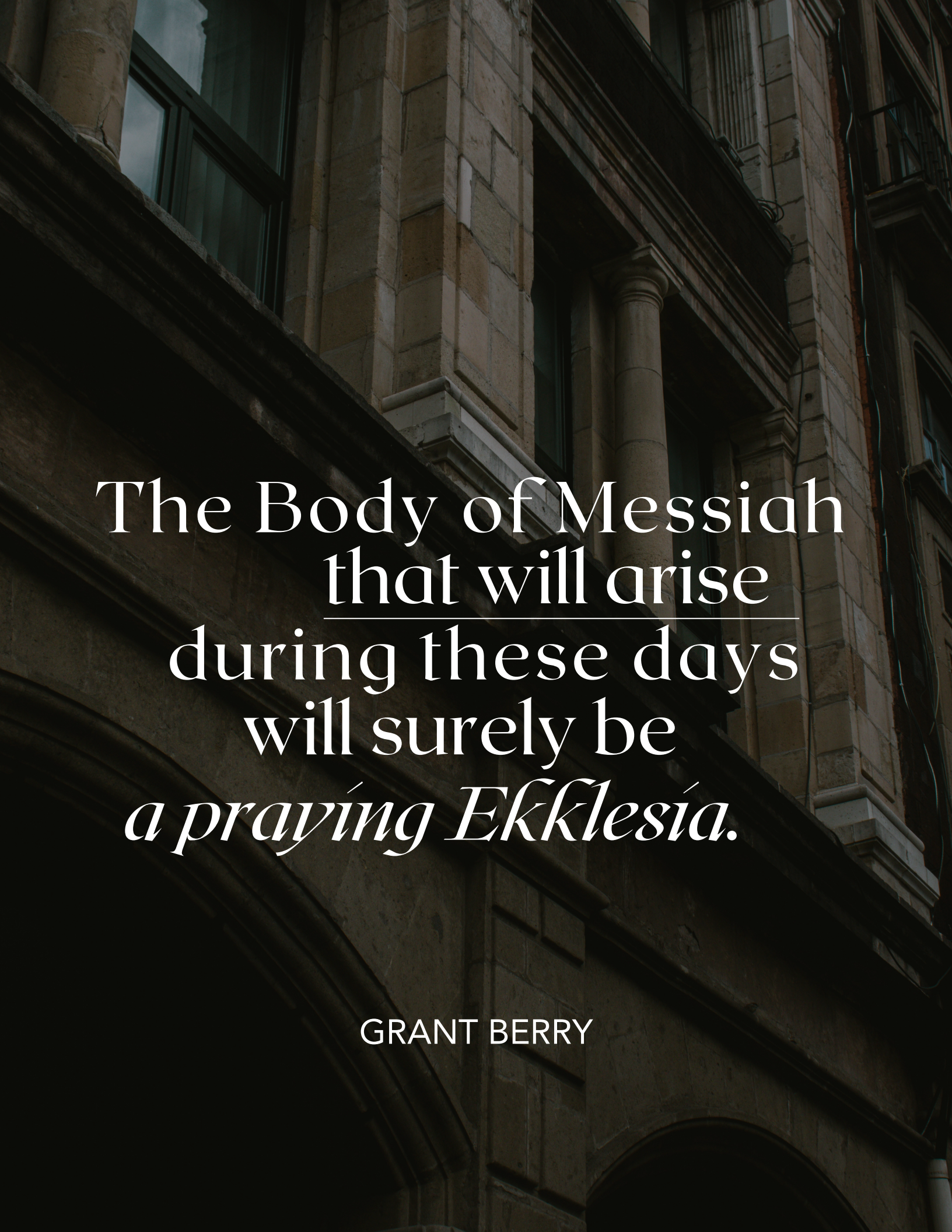
I have been involved with this emerging prayer movement for almost ten years. 10 Days of Prayer, The IPC (International Prayer Connect), and the Global Family of Prayer, which is a 24/7 virtual prayer room with over fifty participating nations that I have helped get started. It has changed my life and others and has dramatically helped in increasing my own connection and intimacy with the Father and Yeshua our Messiah.

The Body of Messiah that will arise during these days will surely be a *praying* Ekklesia. And it will be God's *love* through us that will fulfill our mission on the earth.

Saints of the living God, arise and join us, and let's journey together into His Kingdom plans to make us ready and to prepare the way for His return! 

In light of the present War in Israel, we cannot miss the profound importance of this work of love and unity between Arab and Messianic Jewish leaders.

This is best seen how over Pentecost in Jerusalem this year, hundreds of these global prayer and missions leaders came together with believing Jewish and Arab leaders in a United *One New Man* to release a ten-year focus to proclaim the Gospel to the whole world, moving towards a celebration of Yeshua/Jesus's 2,000 anniversary.



The Body of Messiah
that will arise
during these days
will surely be
a praying Ekklesia.

GRANT BERRY



Chanukah is a post-Tanakh (Hebrew Scriptures) Feast which celebrates the rededication of the Temple after the Maccabees, under Judah Maccabee, defeated the Syrian Greeks in the Jewish Month of Kislev, 25, 164 B. C. Although the Jewish holiday of Chanukah is not considered one of the major biblical holy days, in its celebration, God's people recount a major historical event. It did seem impossible that Israel would win this war when they seemed vastly outnumbered. The defeat of the Syrian Greeks had a great effect on the consciousness of Jews in the first century, and in part motivated the rebellion of the Zealots against Rome.

They reasoned that if God delivered Israel under the Maccabees, then God would likewise deliver Israel from Rome. It was not to be, and Yeshua predicted their defeat at the hands of the Romans. Israel eventually gained their total independence under the Maccabees. Sadly, it did not take long for Maccabean John Hyrcanus to usurp power and declare himself both King and High Priest. There was no attempt to reestablish the Davidic dynasty.

However, we should turn to the happier thoughts about the Holiday. This is mentioned in John 10:22 in stating, "Then came Chanukah; it was winter in Jerusalem."



From this passage, Yeshua is seen in having responded to questions in Solomon's portico, the later place of meeting for the early believers, after Pentecost (Shavuot) and the outpouring of the Spirit. Yeshua is challenged, "If you are the Messiah, tell us plainly." Yeshua appeals to His works and states that if they were His sheep they would believe, know, and follow Him. He gives them eternal life. His claim at the end of this section, that He and the Father are (echad) One, prompts His hearers to pick up stones and seek to stone him, yet Yeshua escaped their grasp. In reading this passage, I wonder if there are hints in the context of Chanukah that others would follow false Messiah's in the future rebellion.

There are two reasons given for the eight-day celebration of the Feast of Chanukah.

One is historical and one is legendary. The historic meaning is that Chanukah was a Feast of Tabernacles (Sukkot) celebrated late because they could not celebrate earlier.

Sukkot was celebrated for seven days but then an eighth day assembly, *Shmini Atzeret* (or, the Eighth Day of the Solemn Assembly), was commanded to immediately follow. Chanukah was a great celebration of victory. The idea of a Sukkot as a Festival of Light was thus applied to the Jewish holiday of Chanukah. From this we find from John 8:12 that Yeshua is the light of the World as corresponding with both for Sukkot and Chanukah in stating, "Yeshua spoke to them again, saying, *'I am the light of the world. The one who follows Me will no longer walk in darkness but will have the light of life.'*" (TLV)

From this, the legend is that there was only sufficient oil to rekindle the forever burning menorah (Ner Tamid) in the Temple for a day. It would take time to produce new oil for a sufficient amount. Yet, despite the limit of suitable oil (in that there was only one day's worth) it nevertheless lasted eight days. This is the reason why candles are lit every night for eight days.

In the Talmudic Midrash, Avoda Zara 8b, we read that Jews had a winter solstice festival due to Chanukah. It is traced to Adam. All nations had their feasts in the Spring (equinox), Summer solstice, Fall equinox, and finally Winter solstice. Israel had Passover, Shavuot, and Sukkot parallel to this, but Israel had Kislev 25, Chanukah and thus a fourth feast during the same season but completely without the pagan overtones.

Chanukah made possible the coming of the Messiah. If the Hellenists had destroyed the Jewish way of life, Yeshua could not be born into a people of Jewish identity with Jewish living parents who would bring Him up in the faith. It is from this we discover that Chanukah in fact, prepares the way for the coming of Yeshua.

Today questions are raised as to how we should celebrate Chanukah. Was this season, the 25th of the month, the time of the birth of Yeshua. There are credible scholars who argue this. However, most do think that Yeshua was either born on Sukkot or at the time of Passover. The reasons are not important to rehearse here. It is the season when Jewish roots-oriented Gentiles bash the church for keeping a pagan holy day, on December 25th.

But if they keep this as a day celebrating the incarnation, then its meaning is so defined, and such bashing is foolish. We can indeed celebrate Chanukah as pointing to Yeshua as the light of the world, despite the fact of whenever He might have been born.

Chanukah was not emphasized in post biblical Jewish history. In the 20th century Jews made this more of a major emphasis to have something to celebrate that would be exciting so as to have a replacement for Christmas. But let us rejoice in this season that the Light of God (Yeshua our Messiah) has come into this world. 



Chanukah



made possible the coming of the Messiah.

DANIEL JUSTER

RICHARD CLEARY

SPIRITUAL FORMATION THROUGH SPIRITUAL WARFARE



Many followers of Rabbi Yeshua the Messiah, are longing for something more ancient in the daily rhythms in their Spiritual Lives and Disciplines. One of the practices which many turn to is liturgical prayer. I love this Spiritual Discipline; yet, there are many days when it is the last thing I want to do. Okay, maybe I am exaggerating a bit. Certainly not the last thing, but you know what I mean. There are days when I am not feeling it and would rather do liturgical sleep or liturgical eating, or liturgical YouTube.

But that's the thing, we need healthy structure and discipline in our lives. If we choose to order our lives around whatever we desire and feel without Godly restraint and discipline, then we are going to become wonky really quick. As those who have died, been buried, and risen with the Messiah, what we need is a clear and compelling Vision for growing in the likeness of God's Son.



We also need a decided and resolute Intention which is rooted in Messiah's love for us and our delight in Him. As believers in Yeshua, we also need consistent patterns of movement forward in using wise and appropriate practices of Relational Spiritual Disciplines. Finally, there is to be Means of grace for both our training and that of our spiritual transformation. Dallas Willard called this the VIM pattern for Spiritual Formation into Messiah-likeness.

There are many Spiritual Disciplines which I mentioned in my last article, such as solitude, meditation, fasting, service, guidance, and more. With these, prayer is only one means of grace in our lives and liturgical prayer is only one of the many ways in which we can pray; yet, a healthy and regular practice of liturgical prayer can provide a foundation of prayer for our lives. In my last article, I briefly shared what could be seen as a starter plan for those wanting to grow in liturgical praying and practice. This included: praying the Shema twice daily (1 Cor. 8:6; Mark 12:29-31; Deut. 6:4-5) and Messiah's Sanctification Prayer ("Our Father") to be recited three times a day.

Both of these prayer practices have ancient roots and a rich historical continuity that is practiced by many up to the present day. Liturgical prayer has been for me, a spiritual stabilizer in the midst of everyday responsibilities, in times of intensified stress, as well as in very difficult seasons of national and global shaking.

They have also been grace-fueled accelerators for spiritual growth for me in godliness as a husband, father, friend, and in my work and ministry.

Today, I want to share eight of the many reasons why I seek to pray the Psalms both in the morning and in the evening. As the most foundational form of ancient Jewish liturgy, it is important to note that historically the Book of Psalms, is both prayed and sung at the time of the first and second Temple's. The praying of the Psalms was likewise in biblical-times connected to the morning and evening sacrifices done by the people of Israel. The praying of the Psalms continued to play an important role in Rabbinic Judaism and is seen in daily Synagogue prayer and worship, as well in the daily prayer lives of Jews worldwide to this day. In addition, we must never forget that the Book of Psalms is to be stewarded as a God's-Breathed Prayer Book for all New Covenant disciples of Messiah, whether Jew or Gentile alike. (Col. 3:16; Eph. 5:19; 1 Cor. 14:26)

So why do I as a Messianic believer seek to pray daily from the Book of Psalms, both morning and evening, and why is it that I consider it for others?

Reason #1: As a New Covenant disciple, I pray the Book of Psalms morning and evening as a way to seek the face of God in Messiah Yeshua, quenching my thirst to know Him better and be transformed from glory to glory! (Psa. 27:4, 8-9; 42:1-2; 63:1-2; 67; 84:2, 10; 105:4; 2 Cor. 3:18; Ex. 33:11).



Reason #2: As a New Covenant disciple, I pray from the Book of Psalms both morning and evening as a way of practically yielding my tongue to the words of God. For by praying these words, I am speaking back to God the very words He has spoken to us. The Holy Spirit uses this to teach me/us to speak what is true, good, and right concerning the LORD so that we might give Him the thanks, praise, and glory due to His Name with a whole heart! (Psa. 115:1 29:2; 100:2; 86:12; 111:1; Rom. 6:11-14; Ja. 1:26; 3:1-12).

Reason #3: As a New Covenant disciple, I pray from the Book of Psalms both morning and evening because they remind me of the mighty deeds of the LORD in the history of creation (Psa. 8; 19:1-6; Psa. 33:6) and for redemption and judgment (Psa. 67; 136). Doing so helps us in growing in trust, love, and fear of the Name of the LORD, building within us faith and boldness to declare His power to the next generation! (Psa. 78) We can only prophetically speak to the next generation if we do so from what God declares in His Word!

Reason #4: As a New Covenant disciple, I pray the Psalms morning and evening because they are God's ancient songs which He has saturated with the ethics of the Torah (Psa. 1; 19:7-14; 119), so that by meditating on His Teaching (woven into this ancient liturgy), our minds are renewed and our ethical lives and commitments bolstered by the grace of God. (Psa. 86:11; 39:1; 141:3)

Reason #5: As a New Covenant disciple, I pray the Psalms morning and evening for the purpose of maintaining and nurturing emotional health and maturity in my life. It is for this reason that we must pray the Book of Psalms, in that they teach and challenge us to stay connected to God's Relational Presence, and speak with an honest heart no matter what emotions we may be experiencing. Some of these emotions may be fear (Psa. 27:1-2); anger (Psa. 4:4); sadness

and grief (Psa. 6; 42:3); sorrow over sin (Psa. 51); temptations to jealousy over the ungodly (Psa. 73:3-17); emotional perplexity in battle (Psa. 4; 13:2); or, feelings of God being distant (Ps. 10:1). We need to know-how-to live-in joy before His face; and when we have upsetting emotions, we must know how to return to rest and find joy in the God of our salvation. (Psa. 42:1; 116:7; Psa. 95:1; 100:1-2; 1 Thess. 5:16; 2 Cor. 6:10)



Reason #6: As a New Covenant disciple, I pray the Psalms morning and evening because they teach me to fight my spiritual battles against the Devil's accusations, deceptions, intimidations, and temptations with the sword of the Spirit, the Word of God. In the praying of the Psalms, we find sweet victory, refuge, and safety under the shadow of His wings by His delivering power and unfailing love! It is extremely important that we all see the connection between Spiritual Warfare and our calling to live out a life of praying the Psalms. (Psa 3:1-8, 4:1; 31:16-21; 37:39-40; 46; 57:1; 62:8; 91; 14:4).

Reason #7: As a New Covenant disciple, I pray the Psalms morning and evening because they speak and testify of our Messiah, the Son of David (Luke 24:27, 44-47). — They encourage us to remember and celebrate His Eternal Pre-Existence with His Father (Ps. 2:6-8; 110:1; 33:6), His coming into the world as a man (Psa. 8; 40:6-8), His death (Psa. 22:1), His resurrection (Psa. 16:10), His ascension (Psa. 110:1), His rule and reign as Bridegroom King (Psa. 45), His work as High Priest (Psa. 110:4), and His forgiveness of all our iniquity, transgression, and sin by His atonement (Psa. 103:3; 32:1-2).

The Book of Psalms teaches us to lean into His Shepherding Care, which not only leads us beside still waters and restores our souls (Psa. 23:2-3), it guides us on paths of righteousness for His Name's sake (Psa. 23:3), and takes us through the valley of the shadow of death (Psa. 23:4).



The Psalms heal us of all of our diseases (Ps. 103:3), and promises for our final salvation at His second coming with a confident hope of everlasting life in His kingdom, when He will reign in the holy city Jerusalem over all the earth! (Psa. 2:6-8; 110:2, 6-7; 72; 89; 122; 132).

Reason #8: Finally as a New Covenant disciple, I pray the Psalms (and encourage all of you to do the same) both morning and evening, because doing so gives us God's perspective of the cosmic war that rages over Israel and the nations, and His plan for their salvation that we are to pray for. (Ps. 130:7-8; 125:5; 128:5-6; 2:6-8; 22:1, 27; 65:1; 66:3; 86:9). The Book of Psalms helps train us in learning to pray with faith and expectation for kingdom justice, victory over spiritual and moral evil in this Age, and with hope for Kingdom fullness in the Age to Come! (Ps. 1:5-6; 2:1-12; 7:1-17; 110:1-7; 72:1-20; 89:1-52; 132:1-8). 

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