

TIKKUN AMERICA

restore

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LOVING OUR JEWISH BROTHERS AND SISTERS

Like a Salesman or Building Relationships?

TIME FOR RECALIBRATION

Equipped for Kingdom Purposes

LESSONS FROM JOB

Not Getting Bent Out of Shape

A DAY AT THE TEMPLE

A Lesson in Standing? Spiritual Eyes?

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Remember You Were a Slave

BENJAMIN JUSTER

Passover commemorates the Exodus of the Hebrews from Egyptian bondage, which has contributed more to shaping the Jewish story than perhaps any other event in history.

Those who know me, often think of me as socially confident and self-assured.

Yet, I remember the shame and humiliation of bursting into tears during my 9th grade history class following a particular caustic bout of jeering from one of my classmates. Being bullied by a few schoolmates in my early teens were traumatic experiences. It caused real anguish and insecurity, taking me years to heal and recover my prior care-free personality. I really don't like to think about those times, but they did teach me some valuable lessons—especially about how I wanted to treat people that were different from me.

No one wants to stay trapped dwelling on their past trauma. And when they do, it can typically result in even greater anguish of both mind and soul. There are numerous examples of how traumatic experiences become part of the inseparable narrative of a people:

- Native Americans Displaced and Irradiated through War and Disease
- Slavery and mistreatment of African Americans in early U.S. history
- Terrorist Attacks of 9-11

And of course for the Jewish people, the most impacting tragedy of all were the pogroms and death camps of the Holocaust. We recall these horrors with phrases like, “never again” or “never forget.”

The principal theme of the entire Passover Haggadah (literally *telling*) is found in the following passage: “In every generation each man must regard himself as though he left Egypt.” The Jewish people are challenged to remind themselves continually that the pursuit of freedom for the oppressed is never ended. One should never take freedom for granted. It is a perpetual reminder to cherish liberty.

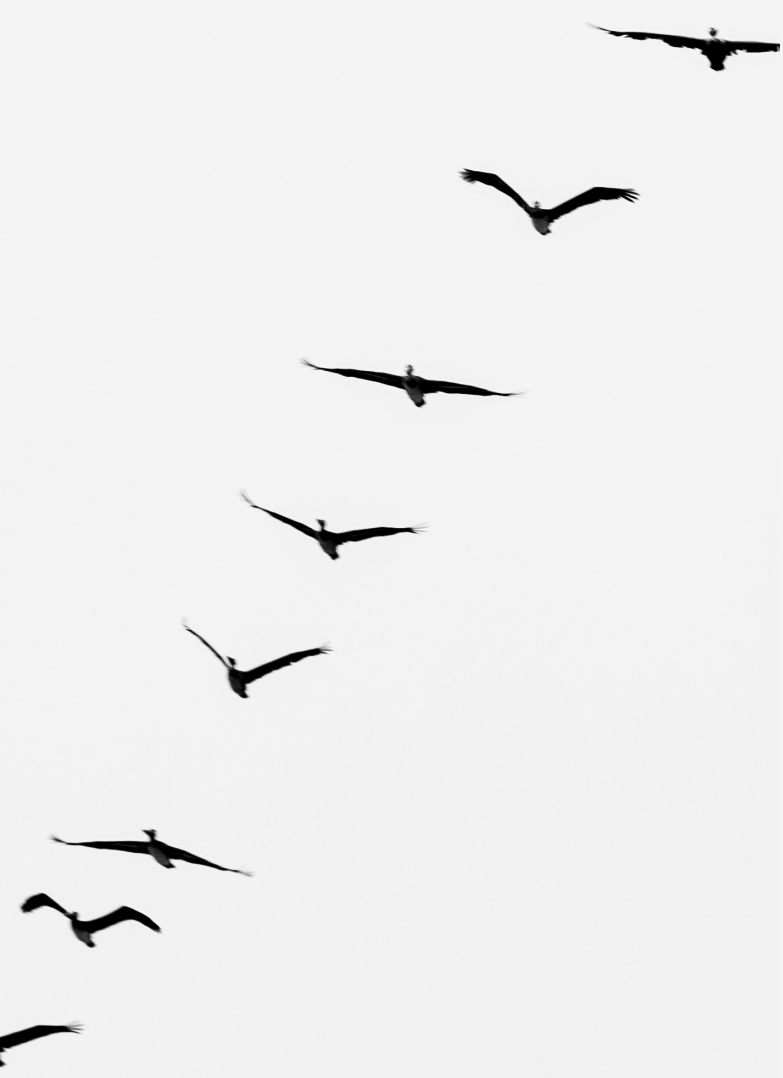
God redeemed the Hebrews so that they could be His people and He would be their God. This is both a privilege and an obligation. Several times in the Torah, the Jewish people are exhorted to, “remember that you were slaves.” Why would Moses command the Hebrews to remember their painful years of servitude?



“Moses said to the people, “Remember this day, on which you came out from Egypt, out of the house of bondage. For by a strong hand Adonai brought you out from this place. No hametz may be eaten.” (Exodus 13:3 TLV)

And later, as the Hebrews completed their 40 years of wandering in the desert, Moses instructed, “You must remember that you were a slave in the land of Egypt, and Adonai your God brought you out from there with a mighty hand and an outstretched arm. Therefore Adonai your God commanded you to keep Yom Shabbat.” (Deuteronomy 5:15 TLV)

Most of those preparing to enter the land of Canaan did not even remember being a slave because they were born in the wilderness! They were born free.



Why would they need to remember that their ancestors were slaves? The Israelites didn't conceal their humble origin. In fact, they persisted in remembering their slave status so that the difference between serfdom and freedom would remain eternally clear in their minds.

In this regard, Deuteronomy 24:17-18 says, *"You are not to twist justice for an outsider or orphan, and you are not to take as collateral a widow's clothing. But you are to remember that you were a slave in Egypt, and Adonai your God redeemed you from there. Therefore I am commanding you to do this thing."*

Adonai commanded the Hebrews to recall the suffering, hardship, and bitterness of slavery. It is through the process of identification and remembrance of suffering that we commit to never participate in or condone these things from happening again.

And for followers of Yeshua today, we also need to remember that we were redeemed from a fallen state. We were slaves to the twisted system of the world before we were snatched off of the path of hopelessness and death. So God's words also apply to you and me. Remembering we were slaves, but now we are free!

But to live and thrive in continued freedom requires intention and watchfulness. Consider these biblical truths as you contemplate the freedom God has made available to us:



FREEDOM is a gift from Adonai by His grace.

We didn't earn it and don't deserve it. Since all have sinned and fall short of the glory of God, only God's grace can restore us into relationship with Him.

"With joy we give thanks to the Father, who qualified you to share in the inheritance of the kedoshim in the light.

He rescued us from the domain of darkness and brought us into the kingdom of the Son whom He loves. In Him we have redemption—the release of sins."(Colossians 1:12-14 TLV)

FREEDOM is an opportunity to demonstrate God's nature.

"He has told you, humanity, what is good, and what Adonai is seeking from you. Only to practice justice, to love mercy [hesed], and to walk humbly with your God." (Micah 6:8 TLV)

There are so many verses in Scripture about how we are to treat the *other*. If it really is "for freedom that he set us free", we can reveal God's love when we:

- Show *hesed* to those around us, and even demonstrate good stewardship of the natural world.
- Do not seek revenge because we have suffered oppression or betrayal.
- Identify and exercise compassion towards those perceived by society to be in "lower circumstances."
- Treat all people with dignity; we don't gossip about others because it undercuts trust and poisons relationships.
- Interact justly and honestly with others.
- Yeshua instructs us to love our enemies, praying for them and blessing them.

We demonstrate our freedom by how we relate to everyone around us. It influences interrelationships among employers and employees, parents and children, wealthy and poor, family to orphan and widow, etc.

FREEDOM becomes a testimony to comfort and encourage others.

Your story of overcoming trials will bring hope to those who are in despair. What has God set you free from? Sin? Pain? Betrayal? Addiction?

“He encourages us in every trouble, so that we may be able to encourage those who are in any trouble, through the very encouragement with which we ourselves are encouraged by God. For just as the sufferings of Messiah overflow into us, so also through Messiah our encouragement overflows. If we are suffering hardship, it is for your encouragement and salvation. Or if we are encouraged, it is for your encouragement, which produces in you the patient endurance of the same sufferings that we also suffer.” (2 Corinthians 1:4-6 TLV)

FREEDOM instills hope to endure.

We remember that we were set free in the past, so our Heavenly Father can set us free once again from hardships that we are facing now.

“He who rescued us from so great a danger of death will continue to rescue us—we have set our hope on Him that He will rescue us again.” (2 Corinthians 1:10 TLV)

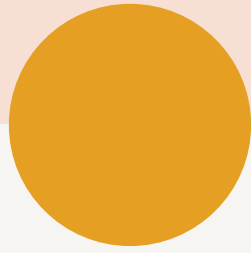
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“These things I have spoken to you, so that in Me you may have shalom. In the world you will have trouble, but take heart! I have overcome the world!” (John 16:33 TLV)

May you celebrate this Passover with new awareness of your freedom in Messiah. And if you aren't free yet, may this be the year of your redemption!

 **Benjamin Juster**
Editor in Chief



**YOUR STORY OF
OVERCOMING TRIALS
WILL BRING HOPE TO
THOSE WHO ARE IN
DESPAIR.**

BENJAMIN JUSTER



Loving our Jewish **Brothers & Sisters**

AARON ALLSBROOK

Evangelism is often thought of as simply telling people about Yeshua. It can look similar to a salesman sharing with a potential customer about a product that they're hoping this person will purchase. The salesman gives a lot of information with catchy phrases and words while using pre-planned questions, all with the hopes that the listener eventually says, "Yeah,

that sounds good. I'll take one." The salesman is thrilled and, if the product is really good, the customer is also happy.

We certainly need to share Yeshua in words. We are commanded to "proclaim the Word! Be ready when it is convenient or inconvenient" (2 Timothy 4:2). Whether we're in full-time ministry,



whether we call ourselves “evangelists,” in office or vocation or have such a gift, we are all required to share. And why wouldn’t we?! We have the best news to share!

We share too because this is what our Master Yeshua did. He spoke of the Kingdom, He spoke of His mission, He spoke of Himself. He also did so with signs and wonders to confirm His words. There is another aspect to His proclamations—relationship. One can talk of love, but love is only truly understood through experience. Yeshua spent time with people, eating with them, talking to them, listening to them, from the Pharisee to the prostitute. People didn’t just hear Him or watch Him—in that they all had the opportunity to relate to Him.

One of the beauties of being more relational (and transformational) and less transactional is that people thrive off of relationships. We are hardwired to be with others, and our joy comes from looking into people’s faces.

Relationships also soften people. When people are approached and they sense that someone is trying to sell them something, they often will become defensive and protective. Talk with someone, get to know them a bit, invite them to coffee or a meal, you’ll get a response that has such greater potential for connection.

There’s another aspect to building relationships, or perhaps it is a means of sowing into one. Be a blessing. God has surely blessed us, given to us beyond measure, and this all started when we are helpless, sinners, and His enemies. (see Romans 5:6-11) When we find ways to bless the Jewish community simply because we love them, this removes so many barriers, falsely conceived notions, and ultimately will most likely end in the opportunity for some kind of relationship. Such blessings can come in the form of volunteering, giving resources, sending money, hosting events without any ulterior motives. It often seems impossible to get through to the larger Jewish community in regard to Yeshua, but love will always reap reward because it “never fails” (1 Corinthians 13:8a).

When the opportunity arises to share based on a sensed desire of one wanting to hear or know more, our approach ought to come from the position of a satisfied customer, not a salesman. We’ve received something, tried it out, seen how it has improved our lives, and we like it so much that we think that others should get it too.

What was once seen by the Jewish community as a harmful product, a product that Jews just don't get, despite most having never given it a try, must be presented in a new light, one based in relationship and trust. The only way to break mistrust is to introduce trust. You can't just say, "Hey, don't mistrust;" rather, "Hey, you can trust me, and let me prove it to you," and we know that trust is built over time.

There often is an urgency in sharing the Good News. Sometimes all we are given is 30 seconds to plant a seed, and that is good. If, however, we're praying and seeking an opportunity to develop something with someone whom we know we'll have much more time, we really ought to view it as a marathon, not a sprint. It's difficult. We live in an instantaneous society and patience is not a virtue anymore. (It's more like a relic). Sometimes too a key component to this all is just being yourself and letting them observe you and see that you're a decent, kind,

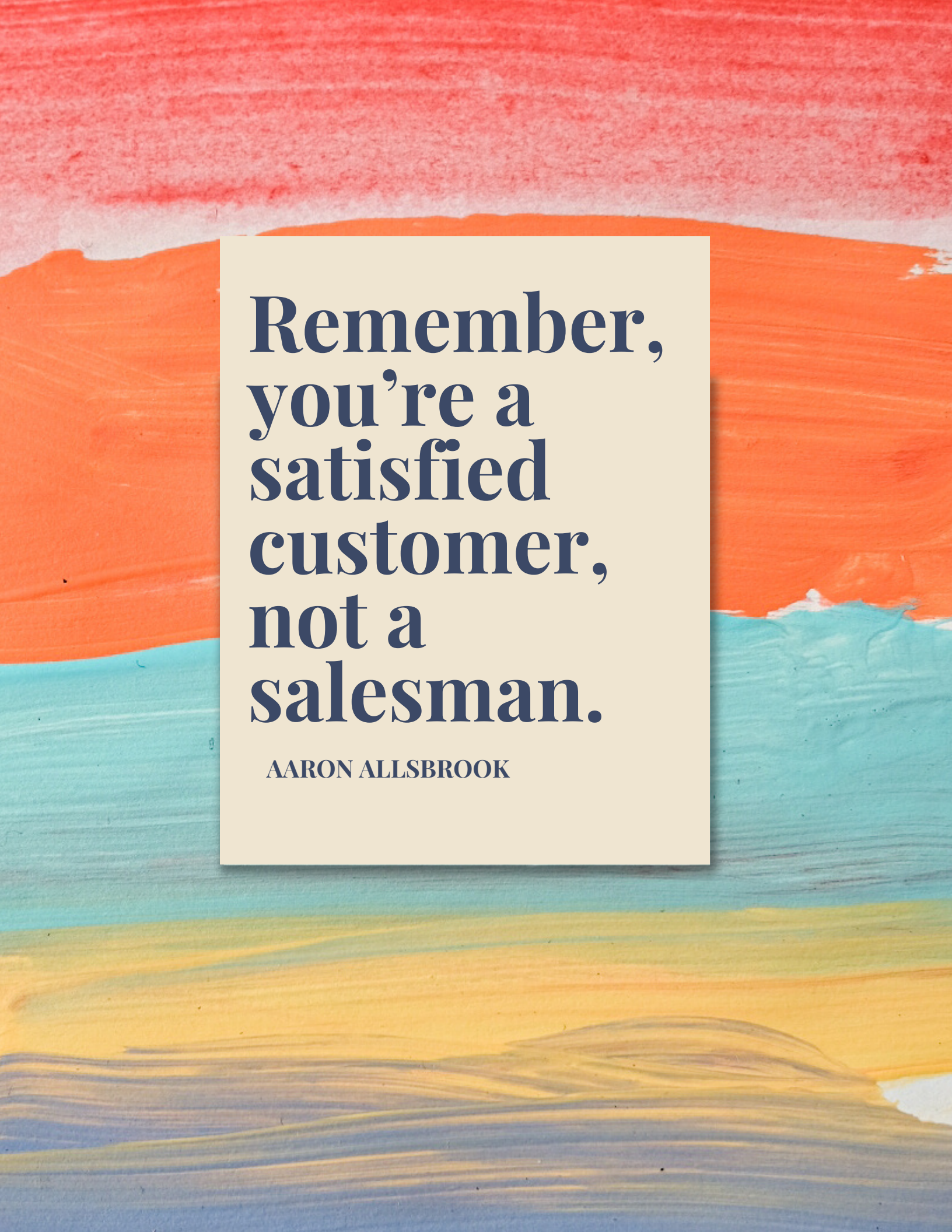
trustworthy person; all conversations don't have to be centered around Yeshua. You can be really honest with yourself, "If I were someone else, would I want to be around me?"

Remember, you're a satisfied customer, not a salesman. People trust the recommendations of others because they trust the person.

Keep in mind the matter of risk. Any relationship requires risk. Prayer and mentorship are huge in learning how to take risks well. You may even want to journal or process mentally what you did and what was the response and how you could do better. Inasmuch as it should be an organic matter, strategy is involved.

At the heart of this is desire and becoming like Yeshua. Yeshua loved people and He had compassion on them. He came to save the lost. He expressed His love in being with people, and just like in any relationship, that is composed of talking, listening, doing, and helping. He went to people and people came to Him. Frankly, I see most of those in the Body in the States expecting predominantly the latter. We need to be filled up more with His love for people that we are praying more for, "With whom can I share? Who needs to hear this right now? Who needs ministry at this moment? To whom can I express compassion and care?" If we ask these questions and pray into them, He will guide us because it *is* His will. God sent Yeshua to save the world because He *loved* the world. He didn't send a message, but a man, someone we could relate to.





**Remember,
you're a
satisfied
customer,
not a
salesman.**

AARON ALLSBROOK

Time for Recalibration

DAVID WESTRA

I was reminded, recently, of the importance that an accurate compass reading can make. A ship sailing from Los Angeles, California to Sydney, Australia whose compass is off by only one degree, will only be off by a matter of 90 some feet after a mile of travel. Hardly noticeable. Yet by the end of its voyage that same ship will miss its destination by over 130 miles. It won't end up remotely close to its destination, and its journey will be a failure. Clearly, re-calibrating for where we are aiming is of critical importance.

If we didn't naturally drift from our ideals and aspirations, there would be no need for new year's resolutions or any other kind of re-commitments we might desire to make. But the sad yet simple truth is that we've all had experiences of waking up one day and realizing that, in some way, shape, or form, our growth in Yeshua (Jesus) has stagnated.



Perhaps our prayer life has waned; it feels dry. We aren't as generous as we once were. What we are choosing to do with our "free time" seems more consistent with self-gratification than service to God. We have diminishing passion for worship, little concern for reconciling others to God, and more hunger for physical food than for the riches of God's holy and eternal Word.

What is true for ships and for individual believers in Messiah is just as true for entire worshiping communities and congregations. We see this in each of Paul's letters, but perhaps nowhere more clearly than when he writes to the Galatians,

“O foolish Galatians, who cast a spell on you? Before your eyes Yeshua the Messiah was clearly portrayed as crucified. I want to find out just one thing from you: did you receive the Ruach by deeds based on Torah, or by hearing based on truth?” (3:1-2 TLV)

By reminding them that they received the Ruach HaKodesh (Holy Spirit) because they believed the Good News which Paul preached, he is re-calibrating these believers to a Gospel of salvation through (emunah) faith alone. He is likewise re-calibrating them to the message of the Gospel and Tikkun Olam, where God is restoring all things through the life, death, and resurrection of Yeshua our Messiah, and our obedient faith in Him.

That restoration will reach its climax when the Messiah returns to usher in His Kingdom in its fullness, judging the living and the dead, and purging anyone and anything which might spoil His fully restored shalom.

As we wait upon and long for Messiah's return, we are not to be passive. Rather, Messiah calls us to actively announce this good news to all the world! Now is the time to call people to faith in Yeshua. And we are the very ones through whom God is making his very appeal, as Paul so boldly declares,

“We are therefore ambassadors for Messiah, as though God was making His appeal through us. We beg you on behalf of Messiah, be reconciled to God.” (2 Cor. 5:20 TLV).



Jesus has committed the message of reconciliation to us, His *kehilah* (church), and now is a time for all of us to be re-calibrated to Yeshua's core commands:

“As the Father has sent me, so I am sending you.” (John 20:21)

“You will receive power when the Holy Spirit comes on you, and you shall be my witnesses.” (Acts 1:8)

“Go, therefore, and make disciples of all nations.” (Matthew 28:19)

“Repentance and forgiveness of sins will be proclaimed in [Messiah's] name to all nations.” (Luke 24:47)

Yeshua has commissioned us, His body so that we might be His empowered witnesses. With the help of the Holy Spirit, we are to embody, proclaim, and advance the Good News of the Kingdom of God in the power of the Holy Spirit, calling people to repentance and faith.

Therefore, every worshipping Messianic community or church is to be a place where believers are intentionally equipped to share in the work of making, maturing, and multiplying disciples of Yeshua our Messiah.

Every local congregation is called to nurture a culture of witness and discipleship where both leaders and members of that community clearly understand the Gospel of the Kingdom, and are increasingly able to share this *Besorah* (Good News), to invite others to repentance and faith, and to participate in the work of helping believers grow from infancy to maturity in Messiah.

Nurturing a culture of discipleship in which all believers are growing as “empowered witnesses” of Yeshua, able and willing to share in the work of evangelism and discipleship, requires great intentionality, focus, and discipline on our part. It is painfully easy to lose sight of and stop obeying Yeshua’s core commands, to let the compass slip.





In the same way that no ship captain or crew wants to find out they've sailed 7,500 miles only to miss their destination, we do not want to arrive at the day of Messiah and find that much of our lives and work have been "burned up" (1 Cor. 3:10-15) because we haven't been doing what Yeshua has told us to do:

"Be my witnesses," and to "Make disciples."

Yeshua made it clear that He desires that we as His Body stay on course and fulfill his purposes:

"I chose you and appointed you to go and bear fruit, fruit that will last." and, "I have told you this so that my joy may be in you and your joy may be full!" (John 15:16,11)

Yeshua desires to re-calibrate us to the joy that comes in learning to share the Gospel and intentionally grow others to maturity in Him. Yeshua is calling us to recalibrate each of our congregations towards a culture of witness and discipleship.

And so, we ask, "How might Yeshua desire to recalibrate me, and my local congregation, towards joyful, empowered witness and intentional, committed disciple making?"



“Yeshua made it clear
that He desires that we as
His Body stay on course
and fulfill his purposes.”

DAVID WESTRA

Lessons FROM JOB

MICHAEL WEINER

Job on Blamelessness

As one begins studying the Book of Job (Iyov), they are immediately impacted with a moral concept which for most, if not all, seems to be a human impossibility. In the first verse of Job, we are reminded that Job is “blameless” where it states,

There was a man in the land of Uz whose name was Job. Now that man was blameless and upright; he feared God and shunned evil.

But what does it mean to be called blameless, and is this really something we can actually accomplish? When God calls us as Messianic believers to be blameless, is He presenting an impossible demand, which could never be accomplished? After all, in Romans 3:23 are we not all reminded that all have sinned and have fallen short of the glory of God? Which is it?

In our attempt to shed light on the word blameless and Job 1:1, we draw meaning from the Hebrew word, “tam”. This is a very complex word which takes on many forms. One source defines it as “wholeness, perfection, innocence, simplicity, integrity, or honesty.” Then, that of the same source, puts it together (hyphenated) with the word for heart (Tam-Lev) meaning “sincerely” or “good intentions.”

The command placed upon us to be blameless comes to us from our father Abraham. This is seen in Gen. 17:1 where we read,

When Abram was ninety-nine years old the LORD appeared to Abram and said to him, “I am God Almighty; walk before me, and be blameless.”

From this, one might say, “That’s a long way from father Abraham to us.” Not really in that he chose us in Him before the foundation of the world, that in Him we are called holy and blameless. (Eph. 1:4)



God identifies Job as “blameless,” but that doesn’t mean he was perfect. He may have done a lot of things right, but not everything. For example, he regrets the day he was born, for as noted in Job 3:1, After this Job opened his mouth and cursed the day of his birth.

Now I’m pretty sure that not being thankful is in fact a sin, and in retrospect, the Bible is full of the commandment to be thankful. This is further reinforced in 1 Thes. 5:18 where we are commanded that in everything we are to give thanks; for this is in fact God’s will for us in Messiah Yeshua!

Being blameless does not mean for us to be without sin. Instead, the lesson to be learned here, which I have not mentioned to this point, is for us as followers of Yeshua, we must be quick to repent in our lives. This is equally powerful when we consider the Lord’s loving discipline in our lives. Thus, in Rev. 3:19 we read,

Those whom I love, I rebuke and discipline. Therefore, be zealous and repent. Make no mistake, repentance is not feeling sorry that you got caught, nor is our feeling guilty. Instead, authentic repentance is a change of direction as seen with the Hebrew word “t’shuvah” meaning to turn around or for one to change direction. We may have done something to separate us from God, but our repentance results in the changing of our direction which finds us closer to God than before. This was best said by my own rabbi stating, “If you’re going to fall, fall toward the cross.”

Job on Suffering

These days there is an increasing reality for us as followers of Yeshua that we have a “target” on our backs.

We might as well put the sign on our own backs that says, “Kick me!” To write about suffering is to invite the enemy to test me in suffering. Who wants that? As my children used to say, “1-2-3 not me.” Yet as we are discussing the life and lesson of Job, we see in him a man who has become our example for enduring human suffering. Likewise, in speaking of the coming of Yeshua our Messiah, Isaiah 53:3 foretells that,

He was despised and rejected by men, a man of sorrows, acquainted with grief, One from whom people hide their faces. He was despised, and we did not esteem Him. If we follow Yeshua, we are likewise reminded that we will be “despised and rejected” whereas Yeshua told us in John 15:18 that “If the world hates you, know that it has hated Me before you.”

Job suffered the loss of both his wealth and his family, yet he maintained his integrity and did not open his mouth. Then, the injury of false accusation by friends added to his pain. Eliphaz thus accused him falsely, saying,

“For you took pledges from your brothers for no reason; you stripped the naked of their clothing. You gave the weary no water to drink and from the hungry you withhold bread... You sent widows away empty-handed and crushed the arms of orphans. That is why snares surround you, and why sudden fear terrifies you.” (Job 22:6) Yes, “may the Spirit of glory and of God rest on us all.” Now and forever, in Yeshua’s name and for the sake of His kingdom. Amen.

Not one of these accusations were true! In light of the days in which we live, we must all be willing to prepare to suffer for His sake. In 1 Peter 4:12 instructs, “Loved ones, do not be surprised at the fiery ordeal taking place among you to test you—as though something strange were happening to you. Instead, rejoice insofar as you share in the sufferings of Messiah, so that at the revelation of His glory you may also rejoice and be glad. If you are insulted for the name of Messiah, you are fortunate, for the Spirit of glory and of God rests on you.



Job on Integrity

Finally, beginning in chapter 26, Job has the chance to respond to his friends. In doing so, he addresses his integrity where he defends himself saying, “I will not set aside my integrity! 6a I will maintain my righteousness, and not let it go.” (Job 27:5b) Yet, in looking at this passage, we must ask, what in fact is integrity anyway? In answer, it is the capacity to tell the truth in every circumstance, even in difficult times.

In this passage, immediately Job makes a declaration which not only caught my attention, but I think you will take notice of as well – “May my enemy be like the wicked, my enemy like the unrighteous.” (Job 27:7) The only way Job’s enemy could be like the wicked or unrighteous is if he, himself, is on the side of righteousness. Doesn’t this describe us all? We want to stand with God, so that all our enemies are wicked and unrighteous, just like His enemies.

If Job was a man who had sinned (as we all do), how then does he maintain his integrity? He does so by not compounding the problem with a hardened heart. He is quick to repent and endure with silence when confronted with difficulty. To understand this, let’s back up near the beginning of the story where Job’s wife was not particularly supportive stating, **“... are you still holding firmly to your integrity? Curse God and die!”** (Job 2:9)



But he responds honestly to her in the next verse, “You speak as any foolish woman would speak. Should we accept the good from God and not accept the bad? - Through all this Job did not sin with his lips.”

In the final chapter of his personal defense, Job “throws down the gauntlet.” He does this by making many “if-then” statements. The form of his many statements goes like this... “If I have done, then may this or that calamity be done to me.” In short, Job is testifying to his own innocence.

As with every biblical teaching, we must ask ourselves, “What is God revealing about Himself to me at this time?” First, God puts a premium on His people telling the truth. In turn, throughout Scripture, liars are counted as sinners. (Rev. 21:8)

We must continue to be quick to repent, for **“If we confess our sins, He is faithful and righteous to forgive our sins and purify us from all unrighteousness.”** (1 John 1:9) In this we can receive comfort in the fact that God has reserved judgment, so that we are not condemned. (1 Cor.4:5) Finally, be prepared for the fact that Yeshua is coming, that we can cast our troubles on Him and be ensured that your enemies are His enemies.



We *Must*

continue to be
quick to repent

MICHAEL WEINER

A Day at the Temple

TODD WESTPHAL

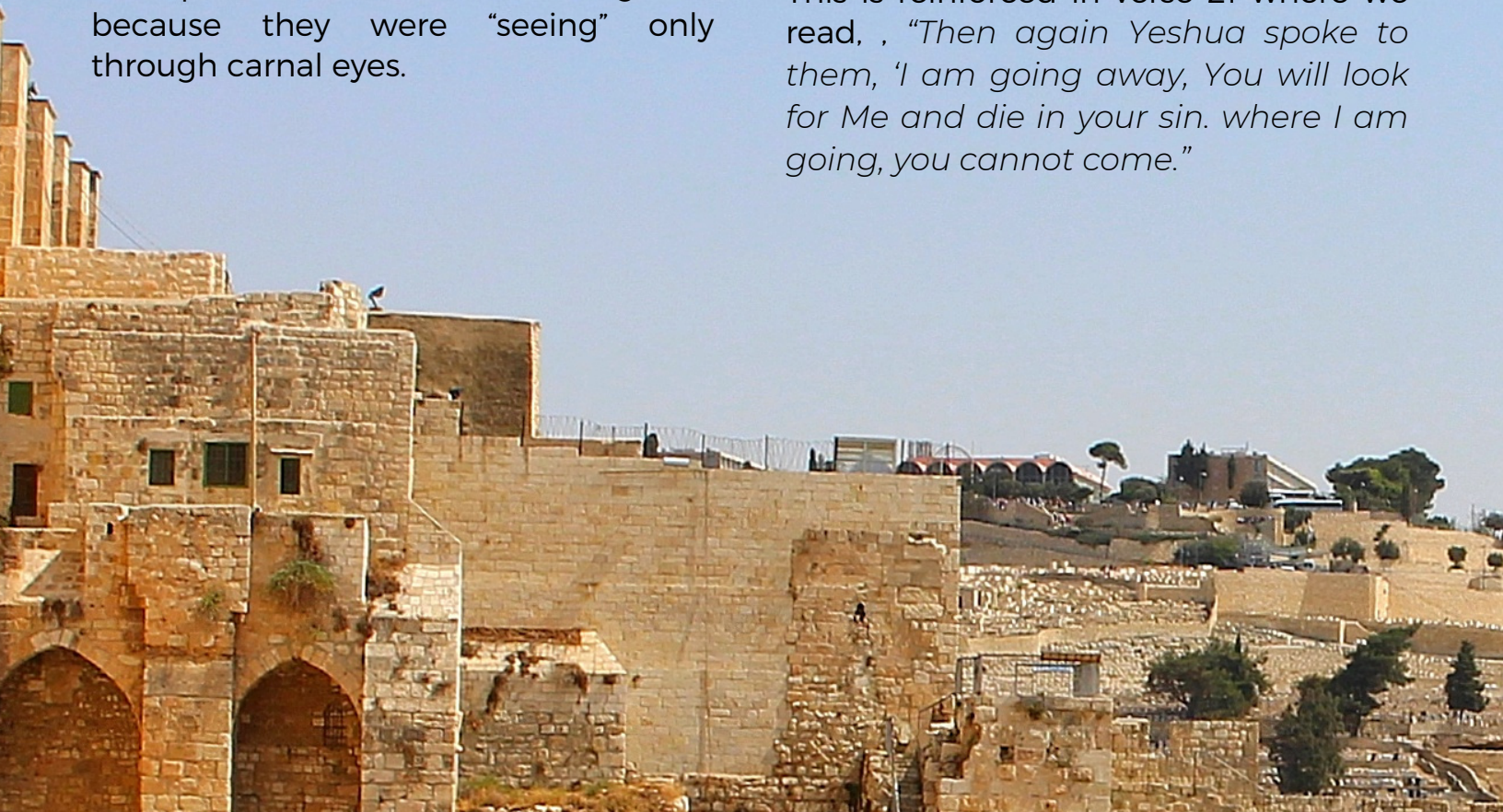
Yeshua answered, *"You know neither Me nor my Father. If you knew Me, you would also know My Father."* (John 8:19 TLV)

In chapters 8 and 9 of the Gospel of John, we witness a spiritual sword fight between Yeshua and that of the Pharisees. Time and time again they would challenge His every statement, and as we can see, through the eyes of the Spirit, the constant wrestling was because they were "seeing" only through carnal eyes.

Let's look at some of the first interactions on that day in the Temple: Pharisees: *"Where is thy father?"* (8:19)

Yeshua: *"Yeshua answered them, 'Even if I testify about Myself, My testimony is valid. for I know where I came from and where I am going. But you don't know where I come from or where I am going.'" (John 8: 14)*

This is reinforced in verse 21 where we read, , *"Then again Yeshua spoke to them, 'I am going away, You will look for Me and die in your sin. where I am going, you cannot come."*





To this the Pharisees responded questioning, will He (Yeshua) now kill Himself because He is saying that where I am going you cannot come? In this Yeshua responded in verse 23 saying, “you are from below; I am from above. You are of this world [but], I am not of this world,” to which the Pharisees attacked in verse 25-26 saying, “... Who are you?” of which Yeshua both replied and corrected in questioning back, “What have I been telling you from the beginning.”

Yet despite this correction, in verse 32 we are reminded of God’s promise that from Yeshua, “You will know the truth, and the truth will set you free” to which the religious leaders replied in verse 33 that they had no need of being “set free” since they were not “bound” in the first place.

From John chapter 8, we are shown how both the Scribes and Pharisees, although trying to understand every revelation given by Yeshua, nevertheless does so by revealing to us an open door to their carnal minds. When Messiah communicates to them that they are slaves to sin (8:34), they respond by saying that they are children of Abraham.

They simply are not touching or understanding the revelations which Yeshua is trying to give to them about Himself.

In fact, when the religious leaders heard the truth, they became enraged with the idea that they had a spiritual need or deficit as Yeshua had indicated . When considering the spiritual condition of both the Scribes and Pharisees, verse 44 notes that they are murderers and liars who are doing the deeds of their father, the Adversary. Of this, they continue in their recalcitrance in verse 41 stating that they were not born of fornication and that they have one Father, and one God.

In this, Yeshua's opponents are communicating to Him that they are not illegitimate like He is, because Abraham is their father, as they continue on verse 48 by referring to Him as a Samaritan and as one who is demonized!

Here we must remember that in the Scribes and Pharisees calling Yeshua a Samaritan and thus demonized was in fact a curse that was made within the culture in first century Judaism and the Ancient Near East (ANE). Thus, Samaritans and demoniacs were virtually synonyms in Jewish minds as being cursed of Adonai. This form of attack against the Messiah was thus a way for them to express the depth of the bitterness, rage and contempt for Yeshua.

The spiritual fight was steaming up! When He tells them that He has power over death (verse 51), the Pharisees call Him, essentially, a young upstart, since in His affirmation Yesua was claiming to have seen Abraham (verse 57), and during this exchange they become so furious that they picked up stones to throw at Him.



At this point, Yeshua hid Himself and went out of the Temple, *“going through the midst of them.”* (verse 59) Then He met the man who was blind from birth. (John chapter 9) ... You know the story - His disciples asked who had sinned, the man or his parents, assuming the blindness was caused by a sin committed. Thus in John 9:3 Messiah responds saying, *“Neither this man or his parents sinned. this happened that the works of God might be brought to light in him.”*

Continuing in verses 6-7, we find Yeshua spitting on the ground, making clay with His saliva, and anointing the eyes of the blind man with the clay he had made. He told him to go wash in the pool of Siloam, and the man *“... went away, washed, and came back saying.”*

So astonished, the neighbors of the “blind man,” were so astonished, that they stated, *“Isn’t this the one who used to sit and beg?”* At this, the “neighbors” took the man back to the Temple to the Pharisees, who began again, a non-stop interrogation asking, *“How were your eyes opened?”* - *“How did this take place?”* - *“How did this happen?”* Yet it was in answer to their inquiry that the man told them about Yeshua and what He’d done for him!

Refusing to believe the legitimacy of the miracle, they told the previously blind man that Yeshua could not be from God because He hadn’t kept Shabbat because He had healed the man. . Others said a man who was such a sinner couldn’t have possibly performed such a sign of the Kingdom of God.



The Jews, you see, didn’t really believe the man was blind from birth. They brought in his parents, who assured them his son had been blind from birth. But when asked how he had received sight, they wouldn’t say because they were afraid of being kicked out of the Synagogue if they confessed Yeshua as the Messiah.

So they returned to badger the man-born-blind again and finally attacked him saying, *“You’re a disciple of that One, but we’re disciples of Moses! You know that God has spoken to Moses; but as for this fellow, we don’t know where He is from.”* (verses 28-29) And they accused the formerly blind man of being His disciple.

Now of course they knew that Yeshua was from Nazareth. But this spiritual battle for the very souls of Israel and the Pharisees, instead of opening their spiritual eyes, made them carnally angrier and angrier. This is a powerful reminder to us that we cannot receive revelation from the Ruach when we’re angry. Anger, hatred, bitterness and unforgiveness will always blind us from the spiritual truths that God is desiring to give us in the moment.

The Pharisees and the Scribes were not teachable, because of the arrogance, hatred and anger that was in their hearts. They couldn't hear the truth. Yeshua had spent all of Chapter 8 feeding them revelation, and in Chapter 9, with the demonstration of the power of the Kingdom standing right in front of them in the form of a healed blind man, they could only respond by throwing the man out of the Temple.

But the Good News is that Yeshua sought him out, and asked him, "Do you believe in the Son of God?" The man answered, asking "Who is he, Lord, that I might believe in?" Here Yeshua gives hope to the man by saying,

"... You have seen Him- He is the one speaking to you." (to which the healed man replied, "Lord I believe and he worshiped Him." (verse 38)



Today He is seeking us out, just like He did the blind man. He's still looking for those that have felt His touch and have run into tribulation or trial because of their faith.

Like being kicked out of the Temple. Like standing in the middle of your job or your neighborhood. Like standing for Yeshua in your family.

You stand and speak and get ostracized and have spiritual rocks thrown at you. You walk away, and Yeshua seeks you out and grabs hold of you.

Is it worth the cost? Is it worth the sacrifice? It is!

Yeshua still heals. In Scripture the only time He didn't heal is in Matthew 13:57 when He went back to His hometown. He healed all the others, the ones who might not have known Torah, who might not have understood all the theology and eschatology, and all the Scriptures, but those who reached out with their faith.

Recently a young man in our congregation was delivered of demons associated with oriental animation. He was set free. A young girl with such painful arthritis in her knees she was weeping was prayed for and set free instantly from pain.

Yeshua recognized and dealt with the emotional side of illness: sadness, disorientation, anxiety, conflict, fear, aggression.



We must have courage when we pray for our brothers and sisters. Yeshua is our example: with love and compassion, He went right to the need, and He ministered to the individual in power. Messiah never used spells, charms, incantations, bugs, incense, or herbs to ward off evil spirits - He simply used Himself and His power came directly from Himself.

When we pray, we needn't use our own energy. It's not a matter of how long we pray, or how loud we yell. Instead, it is only His Name, which is above every other name. Signs still follow all who believe. In His name. He is still with us, working and following, doing signs and wonders.

The Pharisees lived in denial in the face of the very manifestation of the power of the Kingdom that came through Yeshua. In this day and age there are actually theologians who say the Yeshua tricked people into believing his miracles!

I know there is power in the blood of Yeshua to heal. Do you?

We as a people need to stand on His Word, and not believe alone in the doctor's report.

As the world gets darker, the world will be drawn to the light. The truth cannot be denied. They were sick, and were healed. He was blind, and then he saw. With spiritual eyes.



This side is something we try to cover up with our faith. We try to cover up the fact that we have crippling emotions hanging onto us, or that we're battling illness or demonic oppression in our lives. We sadly do this because as human beings we think this will be an admission of lack of faith.

But Yeshua knows our frames. He knows who we are. And faith, real faith, goes through the emotions of how we feel. Whether we feel good or bad. We persevere knowing God is good, His Word is true, and that He is faithful. We hold onto that knowledge, through pain, sorrow, and grief. He brings us through to victory!

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