

Teaching *from* Zion

Netivyah Bible Instruction Ministry
Jerusalem, Israel

"...for out of Zion shall come forth Torah
and the word of the Lord from
Jerusalem." – Isaiah 2:3

MIRACLES

A person with their arms outstretched stands in a vast field of small white and yellow flowers. A vibrant rainbow arches across the sky above them, set against a backdrop of soft, hazy clouds. The overall scene is bright and hopeful.

*Yeshua replied "What is
impossible with man
is possible with God."*



Netivyah נתיביה

Teaching from Zion

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About Netivyah

Netivyah in Hebrew means "the Way of the Lord." "The Way" was one of the names by which the early community of believers was known in the Brit Chadashah (New Testament). Paul says: "... According to the Way which they call 'sectarian,' I do serve the God of our fathers, believing everything that is accordance with the Torah, and that is written in the Prophets" (Acts 24:14). As followers of "the Way," we believe in the God of Israel, the God of Abraham, Isaac, and Jacob. We try to be faithful to God's law (the Torah) and to the rest of Scripture—the Prophets and the Writings. We believe that the Messiah promised in God's word is Yeshua (Jesus), the one who "saves His people from their sins" (Matthew 1:21).

More Information

Website: www.netivyah.org
Youtube: www.youtube.com/netivyahisrael
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This issue of Teaching from Zion expands on the topic of miracles. All that has been created, our very existence, every person, and each breath we take is a profound miracle. In fact, in this magazine we only scratch the surface of this complex and intriguing subject. There are many individuals who have either witnessed or personally experienced a wondrous event within their lifetime. Such a phenomenon can come in all shapes and sizes and can occur amongst a variety of circumstances and situations. A quintessential example of this can be seen with Israel celebrating its 70th year of independence, which serves as evidence of the fulfillment of God's prophetic word. As it is written:

"The word that came to Jeremiah from the Lord: 'Thus says the Lord, the God of Israel: Write in a book all the words that I have spoken to you. For behold, days are coming, declares the Lord, when I will restore the fortunes of my people, Israel and Judah, says the Lord, and I will bring them back to the land that I gave to their fathers, and they shall take possession of it.'" (Jeremiah 30:1-3)

"I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit. I will plant them on their land, and they shall never again be uprooted out of the land that I have given them.'" (Amos 9:14-15)

In the past few months, we have personally experienced God's miraculous healing hand within our community in Jerusalem. He has physically, spiritually, and emotionally renewed us, bringing life and literally fulfilling the verse in Jeremiah that says:

"O Lord, if you heal me, I will be truly healed; if you save me, I will be truly saved. My praises are for you alone!" (Jeremiah 17:14)

As well as in Psalm 107:20: "He sent out his word and healed them, snatching them from the door of death."

Indeed, our God is a God of miracles and wonders. As we delve deeper into this topic, we learn in this issue of

the magazine about some of the wondrous events from the Bible, personal testimonies of God's faithfulness, and the miracle of the establishment of the State of Israel, as well as other captivating stories.

Other instances of God's guiding hand can be seen with some of Netivyah's community projects. During the holiday of Purim, Netivyah, together in partnership with the New Beginnings Church in Texas, were able to give away coffee kits to 225 believing soldiers throughout the entire country of Israel. We are grateful to be able to bless the brave men and women who courageously serve in the Israeli Army by giving them a useful and enjoyable gift.

Our local food distribution project, Hamotzi, has continued to grow and develop. This year we are able to assist more than 600 needy people from around Jerusalem on a weekly basis. We provide families with fresh produce, dry and canned goods, and high-quality meats which are given to them in a welcoming and friendly environment. In addition, our academic program was able to sponsor and bless ten believing students with scholarships.

Joseph, Yehuda, and Daniel continue to travel across the world to communities in Asia, South America, the USA, and Europe, bringing God's word and spreading Yeshua's light to the nations. We strive to connect with even more congregations across the globe, sharing our mission and supporting fellow believers. Likewise, new staff members have joined our team this year in an effort to grow and improve our ministry. We are excited to serve God and do His will through our work at Netivyah.

We thank you for your persistent prayers and support and hope that you will enjoy learning more about the miracles and wonders of our glorious Creator.

"But if I were you, I would appeal to God; I would lay my cause before him. He performs wonders that cannot be fathomed, miracles that cannot be counted." (Job 5:8-9)



A miracle is a wonderful and unexplainable phenomenon, an event that is on the border of the fantastic. In fact, it is a divine intervention on our human level; this is why it is so wondrous and unexplainable. With this definition, I will share a few of the events in my lifetime that I have no other human

explanation for other than a clear view of the hand of the Almighty One guiding and blessing me.

At the age of 16, I was residing in Jerusalem, and I believed in God and in Yeshua the Messiah of Israel. On September 2nd, 1962, I was immersed in the Mediterranean Sea near Tel-Aviv. When I emerged from the water, I saw lying on the beach a plastic shoe

half-buried in the sand. I passed by the shoe and gave it a light kick as I walked past it. Suddenly, a five Lira paper bill flew up from the shoe and into the air. The American-Christian man who assisted me in the immersion picked up the money and gave it to me. He said, "As long as you are living by faith, God will provide your needs." I consider this moment to be my first divine miracle or "Nes" in Hebrew. It served as an indication that God was present in my life and that I had

My Personal Miracles

By Joseph Shulam

a personal promise with Him. Some may not think of this as a miracle, sign, or anything more than just a coincidence. Personally, I accepted this small event as a sign from God – a prophetic miracle. That same day when I returned home, my family had rejected me and had announced that I was no longer considered their son. They told me that I was dead to them.

Two weeks later, an American tourist named Joe Gray had heard about my difficult situation and that I had been

I consider this moment to be my first divine miracle or “Nes” in Hebrew. It served as an indication that God was present in my life

expelled from my home. After listening to my story, he had promised to send me a ticket to the USA in order to attend a boarding school near Valdosta, Georgia. Indeed, Joe had kept his word and two weeks later I received an airplane ticket as well as 50 dollars. Soon after that, I took my first flight to the United States of America.

At the Georgia Christian School, I found a real, true community of disciples of the Messiah. The group was of a German background; their grandparents ran away from Germany

after to being persecuted for their faith. They settled down in South Georgia, just 2 miles away from the Florida border. Bill Long, who was president of the school at the time, was only 23 years old. In addition, he was my Bible teacher and we had made an agreement in which I would work for him in order to pay off my school bills. During the weekends, I traveled with Bill to speak in churches and meet with potential donors to encourage them to contribute to the school. From the time we left on Friday afternoon until we returned, I received 50 cents an hour. Besides the weekend work trips with Bill and sometimes with John Payne, I had to clean the school rooms, the library, and rake pine needles from the large yard.

Things were going well until the Christmas holiday arrived. All the other students had families somewhere in the United States, however, I had no one. The dormitory closed and everyone left the campus, however I was left stranded. I found an abandoned old shack not far from the school and decided to reside there during the vacation. There was a dirty mattress on the floor, so I brought my belongings and slept in the shack for several nights. On Sunday morning, I went to the Dasher Church and listened to a guest speaker, Elmer Morgen. I was impressed with his teaching, and after the service, he asked me where I was planning on spending Christmas vacation. I did not have an answer for him, so I slowly walked away from the conversation.

Elmer Morgen found out where I had been sleeping; he came and collected my small bag of clothing and put me on a greyhound bus to Miami. Elmer, his wife Edith, and his two daughters gave me a home while I resided in the USA. During every school vacation, I stayed

with them in their house. Towards the end of the summer, after High School graduation, I went to Miami to be with the Morgan family once again. The weekend before my college started, I found that I had a mere 4 dollars and 25 cents. Elmer Morgan preached on Sunday morning about the importance of giving. When the plate passed by

Eddie promised he'd send someone else to pick me up and take care of me for the night. I sat in the Greyhound Bus station and waited. After 45 minutes, an old rust Chevrolet Corvair stopped by the gate of the station. A small portly woman got out of the car and invited me to come in. As we drove away from the station, she

I discovered later that day that inside the two suitcases were all the clothing and items that a freshman in college would need for the harsh Michigan weather. I consider this event to be my own private miracle. I arrived at the college in better shape than most of the other students

me, I put my 4 dollars on the it. After that, all I had in my pocket was 25 cents, and I had to get to Rochester, Michigan on Monday.

The only option I had was to hitch a ride from Miami and try to get to Michigan as soon as possible. After the church service, I heard that one of the families was planning on driving north to Jacksonville, Florida. I asked if it would be possible to hitch a ride with them and they were kind enough to accept me. We arrived in Jacksonville in the evening around 7:00 p.m. – I was dropped off at the Greyhound bus station. The only person that I knew in Jacksonville was the preacher at the San Jose Church, Eddie Couch. I called him from the bus station and he said that he would love to help me, but he was tied up at a dinner appointment.

told me that her name was Katherine McGhee and that she couldn't take me to her house because she was a single woman. Instead, she said that she was taking me to her sister's house where I was to stay for the night.

We drove for a while until we eventually arrived at a mansion surrounded by a tall rod iron fence. The large door of the house opened up and in it stood a concierge who was waiting there to greet us. The lady of the house emerged from the mansion and embraced Katherine. After that, she told the concierge to take me up to my room. I did not have a suitcase, in fact, all I had was a small cloth bag that contained all of my possessions. The concierge came to my room and asked if I had a dinner jacket. I replied that I didn't own a jacket of any kind. After

a few minutes, he returned carrying a jacket that was a bit too big for me, though I could still wear it. I was invited to eat dinner with the Cavort family along with a few of their other guests. The conversation at the dinner table was far beyond my imagination. They were talking about hunting birds in Louisiana and elk in Alaska, activities that were incomprehensible in my eyes. After dinner, Mrs. Cavort told me to be ready in the morning because we were going to go out to eat breakfast with Ms. McGhee. Sure enough, Ms. McGhee arrived in the morning and we all entered a car with a driver and drove away. I had but a few cents in my pocket when the women said during breakfast that they were going to drop me off at the hitchhiking station after we finished eating.

The driver returned to us with a shopping cart containing two leather suitcases which he carefully packed in the car. We drove off, and after some time, we came to a stop. The driver got out of the car, took the two suitcases,

and asked me to follow him to the hitchhiking station. I arrived that very same day in Rochester, Michigan in the Cavort's private airplane. Lucian Palmer, the president of the college in Michigan, waited at the airport to pick me up and take me to my room in the dormitory. I discovered later that day that inside the two suitcases were all the clothing and items that a freshman in college would need for the harsh Michigan weather. I consider this event to be my own private miracle. I arrived at the college in better shape than most of the other students. For me, it was a confirmation of the promise that God made me with me on the day that I was immersed.

God has been faithful to His promises. Signs and wonders have followed me all the years that I have served the Lord. There have been difficult times both from the ministry point of view as well as from a financial aspect. However, we have never been in debt, and with the difficulties of ministry, each time has been a lesson that prepared us for the

next mountain to climb and conquer.

The latest indication of God's faithful support for us and for Jerusalem can be seen with the establishment of the new building for our ministry and. We did not start a fundraising campaign for it until we had received the building license. Once we began, however, one of the very first gifts for the building was a donation of one million dollars from an anonymous donor. The workers in Netivyah were doubtful that this was true, but when the money entered into the bank account, it was clear that this was the hand of the Lord and a sign that God was still standing and keeping His promises to me.

These are my private and personal miracles. They are not as grand and wonderful as crossing the Red Sea or feeding five thousand people by the shores of the Sea of Galilee. However, they serve as sign posts along the way, that the Lord is faithful and keeps His promises.



THE FISHERMAN'S WAY

By Udi Zofef



After realizing that I count myself among Yeshua's followers, the woman sitting beside me spoke harshly about following after Gentile ignorance and "crude lies." Only when she identified herself as a secular atheist did I dare suggest that she certainly didn't believe the "crude lies" of Abraham, Moses, and all the prophets of Israel who spoke in the name of a god who didn't really exist. Although she wasn't pleased with my phraseology, she admitted that the bottom line was that Judaism and Christianity are both lies at their core and dependent upon one another. "If so," I argued, "Why does it bother you that we believe in this 'great lie?'" To which she replied: "We have to live with our own lies, but why compound them with Gentile lies?"

This conversation left me, for the umpteenth time, with the frustrating feeling that there's no one to talk to. One would expect an intelligent person to at least know that "Gentile lies" are also our lies; the Jews cooked them up and the Gentiles ate them, not the other

way around, though even the most banal facts lose their importance when it comes to Yeshua. People who otherwise are whole-heartedly willing to embrace Gentile ignorance, as well as no small amount of homespun ignorance, are suddenly struck with a serious pang of Jewish/nationalist awareness as soon as Yeshua enters the picture. People who cannot hold a candle to him pass judgement, invalidating him as if he is nothing but dirt - as if they are greater Jews than he.

This impudence wouldn't be possible if history hadn't given a bad name not only to Yeshua, but also to the hope of redemption and salvation. The cheapening of the term "Messiah," in all its respects, has caused anything involving the concept of Messianic faith to be perceived somewhere between mental illness and dangerous delusion.

Actually, if we understand the hope of redemption to be "The Messiah will come and everything will be fine," then the thinking person has no choice but to distance himself from it, just as he would distance himself from mythology and magic.

Many Messianic Jews find themselves in confusion, wandering to and fro between Judaism and Christianity in all its sects and denominations. There are probably quite a few of us who, in all honesty, would define ourselves as Christians if it weren't for the legacy of hatred toward Israel of which no one desires a part. However, many others are not apathetic about their Jewish identity, wanting to give it expression in thought and deed.

It is clear that if there is no hope or purpose to Judaism, there is also no

point to the existence of Messianic Judaism. Yet if there is no point, how is its uniqueness to be expressed? It seems to me that what is of paramount importance is not our stance on halakha (Jewish law) and ritual, but rather the way in which we relate to Jewish thought and tradition- for example, the cultural and historical expression of our identity.

Unfortunately, many Jewish believers seem to be alienated from Jewish tradition. The reason for this alienation is partly due to the fact that its creators are divided on every conceivable topic except one: their collective rejection of Yeshua. In reaction to this rejection, we are inclined to resist everything which tradition represents. This is, at least, the position of the hardliners, who claim that Judaism's only important position is to negate the Gospel and it must therefore be dismissed entirely.

While we can agree that the Sages of Israel erred in their evaluation of Yeshua, can we also say that they err in remaining faithful to the religion of Israel and in their stubborn refusal to "buy into" the Christianity which has been presented to them over the centuries? Is their entire system of thought invalid at its source? Is the ethical literature of Moses Haim Luzatto irrelevant to Messianic Jews simply because he does not accept Yeshua? Should the works of Yehuda Ha-Levi not be part of our heritage because of his polemic against Christianity in Sefer Ha-Kuzari? If the answer to these questions is affirmative, we can only conclude that Messianic Judaism is false and that the most we can do is say that we are Hebrew-speaking Christians. We cannot satisfactorily express our Jewish identity merely through celebration of the Jewish holidays in place of Christian ones.

It is true that we must tread cautiously as we enter the area of Jewish wisdom because some of the perspectives it embodies originated, whether directly or indirectly, in no small measure in reaction to Christianity. At the same

People who cannot hold a candle to him pass judgement, invalidating him as if he is nothing but dirt - as if they are greater Jews than he.

time, however, our connection with this culture cannot be a mere external ornament. It must comprise a substantial component of our ability to delve deeply into the ideas and concepts hidden in the Gospel.

It is easy to blame false messiahs and their followers for Yeshua's loss in popularity, but it is difficult to rid oneself of the feeling that we contributed to this, and not just because we're not educated enough to present the world with a serious and authentic picture of true faith in all its fullness. We err in the use of slogans even if they're true. More than once I've encountered good souls who tried to evangelize me (usually in English) saying that Yeshua loves me. If I, as a believer, regard this

approach as harassment, how must others feel about it?

What is the point of saying to someone who has no emotional connection to the concept of holiness and sin that Yeshua died to atone for their sins? We know from experience that even those who have internalized these ideas find it difficult to understand them fully. Even more so, we have believers who think of Isaiah 53 as enough to silence any opposition. Too often our evangelistic initiatives only chase people further away from the Gospel while diminishing the character of Yeshua. It is true that Yeshua has called us to make disciples of all men, but he has also left us a fitting parable of the correct way to do it- as fishermen.

The fisherman who is distinguished from the hunter sits in one place and waits patiently for the fish to come to him. In the same way, evangelism should not be preaching to the uninterested with what they ought to believe, but rather being a force that attracts those who are hungry. For those who come our way to inquire, we must first explain what is "Messiah." For only when one understands this, can one clearly see who the Messiah is.

As to the confusion wrought from a life hung between two worlds, we must grid ourselves with a little patience and much tolerance. Time and the Spirit will do their work and the Messianic Jewish subculture will gradually emerge out of its shell and become, God willing, a flower whose appearance and fragrance will justify the name of Israel by which it is called.

This article was adapted from two articles published in Kivun- a Hebrew Messianic bi-monthly magazine. The English edition was published in 2003.

MY WAR MIRACLE

By Adam Lee Rosenfeld



Everyday Miracles are Still a Big Deal

One evening, my wife was volunteering at a local worship ministry center. She realized she forgot to bring dinner with her, so she asked for one of our kids to bring it to her however, they forgot to do so. In the end, she was left without

anything to eat. Later on that night, as my wife continued working at the center, a friend of hers walked up, looked her in the eyes, and said, “Jesus told me to bring you carrot soup, so I put some in the fridge for you.” Do you know what it was that my wife forgot to bring from home for dinner? It was the same exact meal, carrot soup. When

my wife came home and told me this, I deciphered right away that this was a miracle and I thanked God for it.

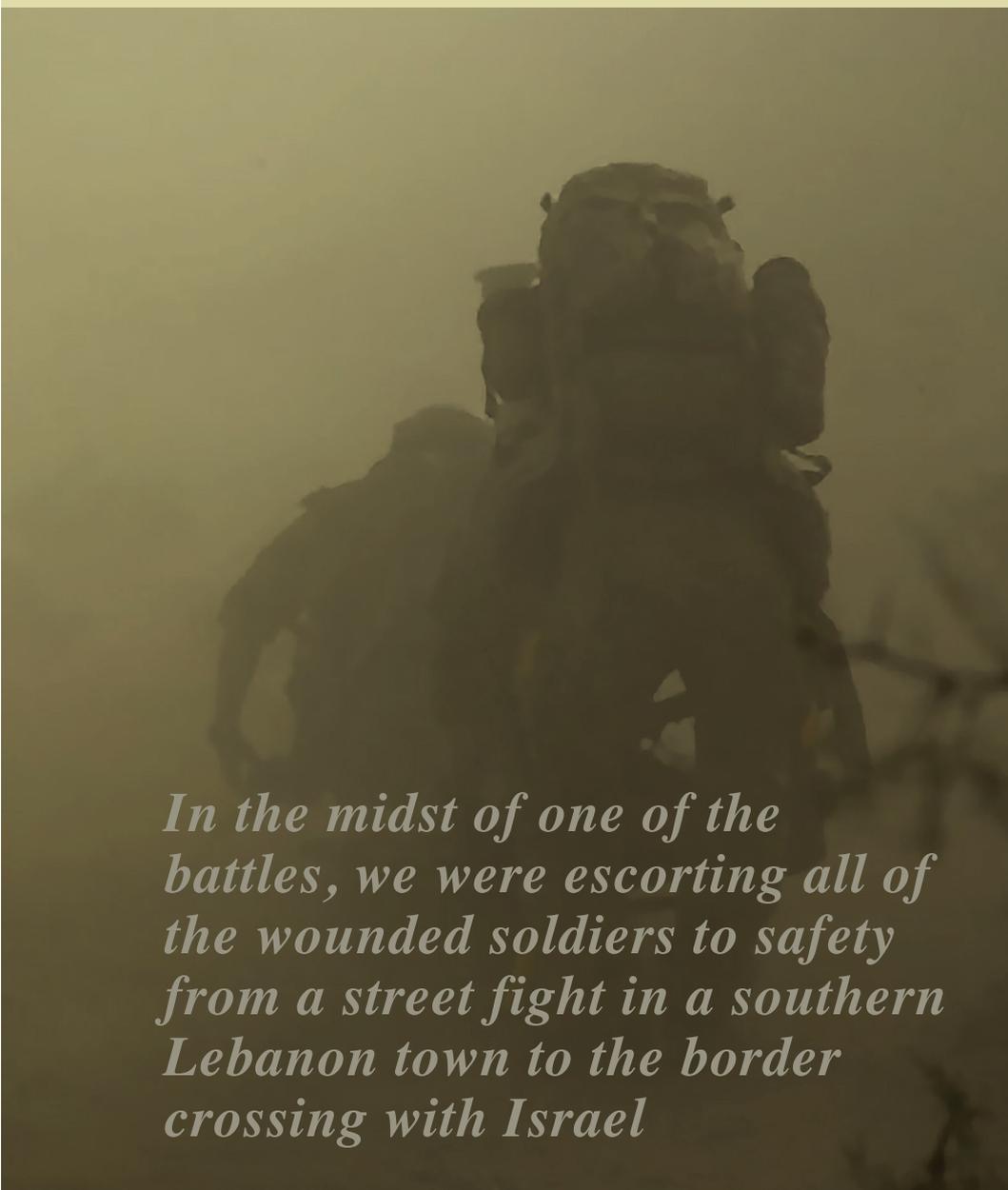
I’m sure that many people experience miracles like this too. They’re small miracles, involving simple things like someone bringing you soup, catching the bus on time, or reaching some government office on the phone. However, at the same time they are also profound miracles. They show that God cares for us, even down to the smallest detail. He loves my wife so much, that He wanted her to have carrot soup and be taken care of.

A Miracle from the Second Lebanon War

In the summer of 2006, I was called for IDF military reserve duty during the Second Lebanon War. In the midst of one of the battles, we were escorting all of the wounded soldiers to safety from a street fight in a southern Lebanon town, to the border crossing with Israel.

Combat is absolute madness. There are frightening noises and shouting happening constantly all around you. At one point in the battle, my unit was running down the main road of town, while to our left Hezbollah terrorists were sporadically shooting at us. Suddenly, we had to dash between two buildings; we had to cross a gap that had no cover on the left. Each member of our unit ran across the gap one at a time. When it was my turn to cross, I looked to the left and saw the doorway of a home about 30 meters (100 feet) away. Inside it I could see the silhouette of a man. From the center of his body I saw a white flash, I realized he was shooting at me.

Then I saw a larger flash appear from



In the midst of one of the battles, we were escorting all of the wounded soldiers to safety from a street fight in a southern Lebanon town to the border crossing with Israel

underneath where the previous one came from. It took me moment to realize that the larger flash was from a grenade launcher attached to his rifle. He switched from shooting regular bullets at me to shooting bombs. When I realized this, I quickly turned to run back, but my way was blocked by my sergeant. He couldn't see what I was seeing and he didn't know I was being shot at. He just saw me trying to run back and gave me a stare that said, "What are you doing?"

I froze. I thought that if I turned around and ran forward again, I might run right into the grenade that was just shot at me. I waited for a moment to hear the explosion landing near me, however,

I didn't hear anything. Then I quickly turned and kept running forward again.

I should've been blown up by that grenade, but nothing ever happened; this was a miracle.

Embracing a Miracle Mindset

Whether it be carrot soup or IDF warfare, God wants His children to know that He loves us and intervenes on our behalf. "For he will command his angels concerning you to guard you in all your ways; they will lift you up in their hands, so that you will not strike your

foot against a stone." (Psalms 91:11-12)

I've experienced many miracles in my life, not just the occurrences I mentioned here. I've come to learn that miracles are a part of life. That being the case, I'd like to encourage you to walk through your own life with the following mindset regarding miracles.

Thank God for the wonders you experience. It's important to express our thanks to God in prayer, in our words, and in telling others. Thanking Him for the little and the big events creates in us an attitude of thankfulness. This in turn increases our faith and it can even help us identify more miracles as they

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come. It also produces in us humility; a reminder that we are not the ones who are ultimately in control. If you want to

God's ways are not always our own. He chose to miraculously protect me, while others were lost. This is the most humbling aspect of it all

be used by God, in doing His work, it's great to have those traits.

I want to encourage you to tell the stories of your miracles. I believe that we have a responsibility to make known what God has done for us. Look for opportunities to share your miracle testimony because it can help build the faith of others. Share it in your congregation or with your home group. I recommend telling your family members and your coworkers too. Many people are active on social media sharing all kinds of things about their lives. If the circumstances are fitting, your miracle could be an encouraging story to share online as well.

Listen to the stories of other people's miracles and receive them as your own. A known pastor from California talks about how every miracle of healing can be your own life's story as well.

Today I'm waiting for another miracle in my life. Eight years ago, I suddenly

lost most of my hearing due to a viral attack. However, now I know that every story of a person's hearing being restored can also be my story, I can claim it as my own testimony in faith.

God is in Control

Not everyone came home that day when we were in combat in 2006. God's ways are not always our own. He chose to miraculously protect me, while others were lost. This is the most humbling aspect of it all. Remember that, although you have many areas of responsibility, you are not ultimately in control. God can choose to intervene in your life however He sees fit.

In addition, know that He loves you with the greatest possible love, and He works miracles for those He cherishes. Keep your eyes open for the wonders in your life, thank God for them, and share them with others.

MIRRA

RECLAIMING THE

Rabbi Joshua Brumbach

“To become aware of the ineffable is to part company with words.”

-Abraham Joshua Heschel

“Mystical theology distrusts the theological perspective which rejects the irrational absurdity as long as life retains the irrational.”

-Paul Philip Levertoff

When we experience a miracle, we become witnesses to a divine interaction in the world. Miracles happen regularly around us, however, most of us tend to not even notice or recognize these wondrous moments. The reason for this is due to the fact that we have lost our sense of awe. We wake up each morning with the sun brightly shining on our faces, and as we watch a colorful butterfly flutter by our window, we mistake these encounters as being another moment like any other. We walk through a green grassy meadow, look up at the trees, and just keep going without recognizing the beauty which surrounds us. Worse yet, we often look into the face of others, especially our spouse or children, and do not recognize the image of God.

Without a regular sense of awe, we tend to not acknowledge miracles for what they truly are. Or we falsely define miracles as only the “big ones,” the clear, undeniable encounters. For instance, someone being healed of cancer, saved from a car accident, or raised from the dead. Yet, without an already present sense of awe and awareness of the ineffable, even

these “undeniable encounters” can easily be dismissed by rationalizing them away.

The impact miracles have on each of us depends largely on every person’s measure of faith. For the individual without belief, it is easy to dismiss the Biblical accounts of the Jewish people’s crossing of the sea, or of Yeshua’s miraculous interactions, as simply folk tales or mere coincidences. For those of us with a great deal of skepticism, we mistake thinking that witnessing a particular miracle is going to help us believe.

Don’t get me wrong, often it can alter our perspectives. Many of us became believers in Yeshua, or at least open to God’s interaction in the world, through experiencing a miracle. However, witnessing miracles alone does not automatically equal greater faith. This is one of the lessons of the Torah. Over and over again the Israelites experienced God’s direct intervention in the world on our behalf, and again we still rebelled and complained. It is easy to point the finger at them, or everyone else’s lack of faith, when each one of us tend to do the same thing. How often have we seen God answer prayers,

MIRACLES

THE IRRATIONAL

provide for our needs, and walk alongside us in moments of despair, yet when the next catastrophe occurs, we are all too quick to blame God and ask, “Where are You?!” Thus, we accuse God of never being there or answering our prayers.

We often wish to see a particular miracle thinking that if we just experience “that one thing” our faith would become unshakable. Or that if our family or friends experienced one big miracle they would come to believe. However, miracles don’t always work that way.

There are two particular lessons from Yeshua that can strengthen our relationship with him, and thereby also enhance our experience of miracles. First, Yeshua taught, “Blessed are those who have not seen, yet believe anyway!” (John 20:29) We may not see or ever experience a particular miracle, but our faith is not based on whether or not we have witnessed it, rather on if we believe it to be true. Our faith has more to do with what we believe is possible than what we actually witness.

The second lesson of Yeshua relates to being more spiritually in-tune and mindful of our surroundings: “Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these.” (Matthew 6:28)

According to Abraham Joshua Heschel: Awe is a sense for

the transcendence, for the reference everywhere to mystery beyond all things. It enables us to perceive in the world intimations of the divine ... to sense the ultimate in the common and the simple; to feel in the rush of the passing the stillness of the eternal. What we cannot comprehend by analysis, we become aware of in awe.

Most miracles tend to go unnoticed because we lead spiritually distracted lives. We work, pay bills, drive kids to school, worry about details, and get caught-up in any number of other interruptions. In doing so, we slowly lose our ability to live with spiritual mindfulness.

We need to intentionally carve out moments to stop and sense the awe of the world around us. We ought to relearn what it is like to notice the details and appreciate what we see, have, and experience. We should recognize that each of these little blessings are miracles as well; the little moments when God chooses to bless us and interact with us. We need to again notice the “lilies of the field.”

We also ought to grow in our faith and specifically in our ability to believe. It is not always about what we see, but what we can imagine is possible with God. When we do so, we become more spiritually aware. When we are more spiritually aware, we will not only witness more miracles, but will also have the ability to believe for even greater ones.

1. Heschel, Abraham Joshua. *Man is Not Alone* (New York: Farrar, Straus and Young, 1951), 16.
2. Levertoff, Paul Philip. *Love and the Messianic Age* (Marshfield: Vine of David/FFOZ, 2009), 31.
3. *Who is Man?* (Stanford: Stanford University Press, 1965), 88-89.

THE GREAT MIRACLES OF EXODUS

By Yuda Bachana

In the Bible we read about amazing miracles, especially in the book of Exodus. It describes numerous miracles, including the Exodus itself. Additionally, it discusses the parting of the Red Sea, manna in the desert, water out of a rock, and the war with the Amalekites, where Moses raised his hands and brought victory for Israel. All of this brings about an important question in our modern society: why don't miracles and wonders occur today as they did in the past? If I were to personally witness a miracle, similar to what the people of Israel experienced, of course I would be influenced. My life would change; perhaps it would even be improved and I would become a true believer.

There used to be a show on TV called "Fair & Square" in which technicians

and other professionals were invited to people's homes to fix simple problems. They were secretly filmed to see if the contractor, electrician, plumber, or mechanic would try to inflate their prices, to sell unnecessary services to innocent customers, or if they'd be "fair & square" and solve their simple issues at a reasonable price.

If everyone knew that they were being filmed, obviously they would all act honestly. The key is to be "fair & square" even when no one else is watching.

This is an example of dealing with temptation. However, the same goes for miracles. If we experience a miracle then there is no real meaning to our struggle. Our challenge is in how we cope with life without experiencing

a miracle; how we deal with our lives through faith.

Still, I believe that most of us can relate to this idea - that a true, great, and amazing miracle would drastically change our lives. However, this way of thinking is wrong because human beings simply don't work that way. I believe that this teaches us the opposite. Let's look back at the beginning when God created the world along with the rules of nature. He gave us the power over His creation, He gave us the reins. Did God abandon us? Not at all. Our belief is that He still remains with us, helping, guiding, and giving to us - even if He's doing so behind the scenes.

Most of the events in the Bible are considered to be natural occurrences, but we as believers see God's guiding

hand in it all. Take the instance when Moses was an infant and was found in the basket. Was it an explicit miracle that Moses' basket drifted to Pharaoh's daughter? Likewise, the fact that she agreed to a Hebrew wet nurse and chose to raise him as her own instead of drowning him, was all of this a miracle? Did this happen by chance or possibly by the hand of God? It is clear to us, as students of the Torah, that this was an act of God. However, this was only made clear after 80 long years. Anyone else who saw what had happened could have made up 1000 excuses why this was not miraculous. Indeed, we didn't see anything happen, there was no change in status for the people of Israel for 80 years since the time that Moses was saved up until the time he returned from Midian. My point is that most people who lived in Moses' time did not consider his rescue as a baby or his being raised in Pharaoh's home to be a miracle. Only with historical hindsight, can we see the phenomenon.

History marches on slowly and we can point to many events that we as believers can see as being caused by God's guiding hand, while others can be seen as happening purely by coincidence. For example, after 2000 years in exile, God gathered us and is continuing to collect us from the four corners of the earth in order to establish the State of Israel.

As a believer, I see the Land of Israel, the fact that the Jewish people have returned to the Promised Land, and that the state maintains one of the most considerably powerful armies in the world, as proof of the existence of God. We are still the same people that God brought out of Egypt, the chosen nation. Take the Six-Day War, for example. Jerusalem returned to Israel's hands and God prevailed over the combined power of the armies of Egypt, Jordan,

and Syria. These armies were supported by Russia, Iraq, Saudi Arabia, Libya, Sudan, Tunisia, Morocco, and Algeria. Israel was about 200 fighter jets against 1000, and 800 tanks against 2500. Only with historical hindsight can we see how God helped and supported us through it all.

Another example can be seen in the Exodus from Egypt, where a formative event occurs - the creation of a nation. God proved to a people who came out of an idolatrous nation who is the true and only Lord. In regards to the Exodus from Egypt, we are well acquainted with the following verses: "...That you may tell your children and grandchildren how I dealt harshly with the Egyptians and how I performed My signs among them, and that you may know that I

most people who lived in Moses' time did not consider his rescue as a baby or his being raised in Pharaoh's home to be a miracle. Only with historical hindsight, can we see the phenomenon

am the Lord." (Exodus 10:2)

"But I have raised you up for this very purpose, that I might show you my power and that my name might be proclaimed in all the earth." (Exodus 9:16)

"...So you may know that there is no one like me in all the earth." (Exodus 9:14)

The people of Israel needed these miracles in order to escape from Egypt, to survive in the desert, and to get to know their Creator for the first time. After the Israelites entered into the Land of Promise, the miracles became more hidden.

Can a miracle, however big, strengthen the faith of man? I will strive to answer this question. Another wondrous event we encounter in Exodus is one of the most impressive and well-known of all the miracles, the parting of the Red Sea. In this event, the people of Israel found themselves trapped between the land and sea. With panic and fear engulfing their thoughts, the people felt utterly hopeless. As the Egyptian army slowly closed in on them, their trembling increased all the more. When you read the text, you can really feel the panic of the paralyzed and frightened people. We read and imagine the approaching Egyptian army who would've without-a-doubt punished everyone severely for their attempted escape.

Would it have been better for the Israelites to return to slavery in Egypt? Perhaps it would have been more merciful for them to jump into the sea and drown themselves. It is difficult to comprehend their situation, to imagine death as a better option than allowing their women and children to fall prey to the hands of the Egyptian army and to return to slavery once again, without any hope or future.

Amongst their suicidal thoughts, panic arose and despair took over. Despite the Israelites' terror, God had an incredible plan to save them. Suddenly, He tore the sea into two, the people of Israel passed safely onto dry land, and the Egyptian army continued its pursuit after them into the Red Sea:

"The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived." (Exodus 14:28) Immediately after the story of the crossing of the Red Sea, we have another well-known verse:

"And when the Israelites saw the mighty hand of the Lord displayed against the Egyptians, the people feared the Lord and put their trust in him and in Moses his servant." (Exodus 14:31) Why did they choose to trust? Simply because they saw the great hand of God. In this next section we find the answer to our question. Indeed, according to the Torah, a miracle can strengthen faith.

When I was a child, one of my favorite parables was, "The Rich Man and Lazarus," from Luke 16:19. I have always loved this story, most likely because of the combination of several different intriguing factors. For instance, the story touches on topics like justice, the sense that there is a God, and the fact that He even cares for beggars like Lazarus.

In the story, there is a rich and stingy man who did not have compassion for Lazarus, the suffering beggar, who always had dogs around him who would lick his wounds.

In the end, each individual received what he deserved. He who had it bad in life went on to goodness in the afterlife. Whereas, he who had it good in the world received hardship in the end.

My mother would read this parable of Yeshua to me at least once a day, and despite the fact that I enjoyed listening to it, I was always bothered by Abraham's response to the rich man. The rich man had asked Abraham for Lazarus to be brought back to life in order to warn his five brothers. He had felt compassion

Abraham's answer was the following:

"...They have Moses and the Prophets; let them listen to them." (Luke 16:29b)

The rich man insisted, he claimed that the Torah and the Prophets were not enough:



If someone does not respond to Moses, the Torah, or the Prophets, then they will also not respond to the miracle of one who comes back from the dead

towards them and asked for Abraham to send Lazarus in order to warn them, and

"...But if someone from the dead goes to them, they will repent." (Luke 16:30b)

The opinion that miracles raise faith is fundamentally misleading. The journey to true faith is not the short path full of miracles and wonders, impressive as they might be

Red Sea, the episode of the golden calf occurred. The people of Israel, the same individuals who witnessed the Red Sea split into two with their own eyes, are the same people who sinned terribly with the creation of the golden calf, and the Torah emphasizes that the whole nation participated in this particular offense.

How can it be that a nation who experienced God's divine salvation so quickly forget about their Creator? The answer is simple: human memory is short. After 40 days of Moses remaining on Mount Sinai, the people of Israel already forgot about all of the miracles and wonders and returned to idolatry.

The miracles of the Book of Exodus convey a very important message to us. The opinion that miracles raise faith is fundamentally misleading. The journey to true faith is not the short path full of miracles and wonders, impressive as they might be. The path to sincere faith is a very long and difficult course of daily devotion through the study of scripture. This route requires deep thinking and living within a community of other believers, there are no shortcuts to faith. The miracle of the parting of the Red Sea, together with all the other miracles of that time, was not enough to save the Jewish people from the most insidious of sins that caused the death of all the adults in the desert. This was Yeshua's conclusion when summarizing the parable of Lazarus and the rich man. Yeshua claimed that in order to come to complete faith in God, you must show dedication that lasts your entire lifetime.

True faith is acquired through long years of thought, studying scripture, fulfilling God's word, and much work. It is not the result of a momentary lift in your mood, as a result of some sort of miracle. Rather, it is possible for such an uplifting experience to come and go within a moment.

I never understood the fact that Abraham's answer was actually Yeshua's answer. What does this mean? If someone does not respond to Moses, the Torah, or the Prophets, then they will also not respond to the miracle of one who comes back from the dead.

If suddenly a miracle was to occur before me, something that was wonderful, unbelievable, and beyond any imagination - of course I would respond in complete repentance, and from now on I wouldn't have even the slightest doubt.

So how could Abraham, or Yeshua more accurately, compare between believing in the Torah, in Moses, and in the Prophets, to a true miracle that happened right before your eyes? You cannot compare between the two, and in my opinion, here lies the difficulty. In order to find a solution to this problem, we return to the great miracles of Exodus. Here we are confident in the people of Israel, who saw the great hand of God and believed.

This is not where the story ends, however. Only a few weeks after the parting of the



CLINGING TO YESHUA'S TZIT-TZITS

By Jared Eaton

A few months ago, I was invited to attend a healing prayer training seminar hosted by some friends of mine at their synagogue. When I first heard about it, I admit to being somewhat taken aback by the whole idea. I've been raised Jewish my entire life, and when I think of "healing prayer," I imagine a

preacher in a white suit in the middle of a tent revival somewhere in Tennessee. This is not the most Jewish image in the world. Yet, by the end of the conference, I was hooked. I had heard amazing stories, I had seen people get healed and I had felt the Holy Spirit move powerfully throughout the room. My life would

never be the same. From that moment on, healing prayer would be a major part of my life and my ministry.

I went home and introduced a healing prayer service into my congregation. I started to meet with other like-minded rabbis to discuss and pray for healing.



In some cases, like the bleeding woman from Mark chapter 5, it seems that the faith of the one who needs healing is what activates the miracle. Yeshua tells the woman, “Daughter, your faith has made you whole; go in peace and be healed of your affliction”

I gleefully look for opportunities to pray for people I barely know and have prayed for healing for over 100 people. Despite this, I have yet to perform my first miracle. It turns out that healing prayer is a lot harder than it looks.

There are dozens of accounts of miraculous healing in the scriptures. We read about it in the Torah when Moses prays over the Hebrew nation, in stories about the prophet Elisha and King Hezekiah. There are numerous prayers for healing in the Psalms and of course who could forget the miraculous healings that Messiah Yeshua and his Jewish apostles performed. How does it work? In Matthew chapter 10, Yeshua gives his disciples authority to heal

the sick, raise the dead, and drive out demons in his name, but how do we access this authority? The scriptures are frustratingly vague on the subject of how exactly miraculous healing works.

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Later in that very same chapter, Yeshua heals a little girl who was so near death that the doctors had already pronounced her dead. She was certainly in no position to have any faith of her own and

the jeering crowd surrounding the house probably didn't help either. Whose faith made her whole?

Yeshua would sometimes heal with a touch, other times with a word. He would sometimes heal when the afflicted person was in his presence and other times he would heal from a distance. He healed blindness by mixing clay and saliva and rubbing it onto a man's eyes and he healed deafness by putting his fingers into a man's ears. He once even healed a woman by accident when she grabbed onto his tzit-tzits without him knowing. How exactly does miraculous healing work?

What I have discovered in my own

Yeshua would sometimes heal with a touch, other times with a word. He would sometimes heal when the afflicted person was in his presence and other times he would heal from a distance

journey, is that which makes the greatest difference is not the source, but the persistence of the faith.

There is a story about the great Sephardic Rabbi, Yisroel Abuchatzaira, better known as the Baba Sali (our praying father) that I believe illustrates my point, shows us something amazing about God as well as the power of persistent faith.

Rav Yisroel was famous throughout the 20th century until his death in 1984 for healing 1000's of Jews through the power of prayer. Word of the miracles wrought by his prayers reached the ears of a simple Israeli worker from Jerusalem who, though he had been married for a long time, had never been blessed with children. This young man and his wife had been trying to have children for years and had visited every possible doctor and specialist, all to no avail. They were told again and again that it was impossible for them to ever conceive a child. After years of hope and despair they had almost given up until they heard about the Baba Sali.

The young man drove for hours from Jerusalem to the home of Baba Sali. When he arrived, he discovered that he wasn't the only one who wanted a blessing. A long line of petitioners were ahead of him and he had to wait hours before he could

finally enter to see the rabbi. At last his turn arrived, and he entered, clutching a small piece of paper with a single word written on it: "Children!" He sat down and placed the slip of paper before the Baba Sali. The rabbi opened it and then put it down. He said a single sentence: "A lost case." Before the young man could protest he was whisked away by the rabbi's attendants to make room for the next petitioner. Heartbroken, the man returned to his home.

The very next day the young man was back. Once again, he drove hours from Jerusalem. Once again, he waited in line for hours. When he placed his slip of paper on the table before the Baba Sali he received the same answer: "A lost case." However, the very next day the man was back. Every single day, as long as the Baba Sali was receiving people for blessings, the man would be there in line, waiting for hours, and every day he would hear the same words: "A lost case."

Finally, after almost a year, the family of the Baba Sali took pity on this man and approached the rabbi with their request. "Rav Yisroel," they said, "this poor man has been coming to you for a year straight now, and every time you give him the same answer. Can't you tell him to stop coming already?"

It's much too heartbreaking for this to continue." "How long has it been?" the rabbi inquired. "We've counted, today is his two hundredth visit." The Baba Sali agreed to talk with him.

That afternoon, the man entered the room as usual and placed his slip of paper on the table just as he had done hundreds of times before. Today, however, the rabbi did not pick it up.

"Listen, my friend," he said gently. "You have been coming to me every day for a very long time. Haven't I already told you that it is a lost case. Go home, why do you insist on coming to me?"

The man lifted his eyes. "I come to you every day, and I will keep coming to you every day, because I believe in the power of prayer, and I believe that G-d listens to your prayers, and that you are the only one in the world who can help me."

"Do you really believe that?" the Baba Sali responded. "If so . . ." he rose from his chair, "Go out right now and buy a baby carriage!"

The man gave a start; he jumped up and ran out of the room. "I got a blessing! I got a blessing!" he cried. That night he presented his wife with a beautiful new baby carriage. Nine months later, they had a child.¹

Whose faith made this young man and his wife whole? The commentary on this story claims that Rav Yisroel, "blessed him in the merit of his great faith in Torah sages."

According to the commentators, it was the Baba Sali's faith that made them whole. However, it seems to me that it was the persistent faith of the young man that truly caused the miracle to happen. This young man never gave up hope, he



never stopped coming for prayer. In fact, he never stopped believing that God's mercy was greater than his weakness.

The 19th century journalist Jacob Riis wrote:

“Look at a stone cutter hammering away at his rock, perhaps a hundred times without as much as a crack showing in it. Yet at the hundred-and-first blow it will split in two, and I know it was not the last blow that did it, but all that had gone before.”

The Baba Sali could not have blessed that young man the first day he came for prayer. Nor could the young man have received the blessing. It wasn't that his faith was lacking or that Rav Yisroel wasn't holy enough. First, the young man had to learn the power of persistent faith. He had to learn that God doesn't always answer your prayers the first time or even the

has rarely answered our prayers the first time we prayed them. It took 25 years of prayer for God to bless Abraham with a son. The children of Israel prayed for 40 years in the wilderness before God delivered them to the Promised Land. The Jewish people waited, hoped, and prayed with persistent faith for 2000 years before God restored the Land of Israel to his chosen people.

Despite this, we never gave up. Similar to our patriarch Jacob who wrestled with the angel, we must be persistent in our faith and cling to the Lord and not let go until we receive a blessing. Like the bleeding woman who fought

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hundredth time. Maybe it will take two hundred times, but if we believe in the power of prayer and that God listens to our prayers, then the faithfulness of Yeshua can make all things whole.

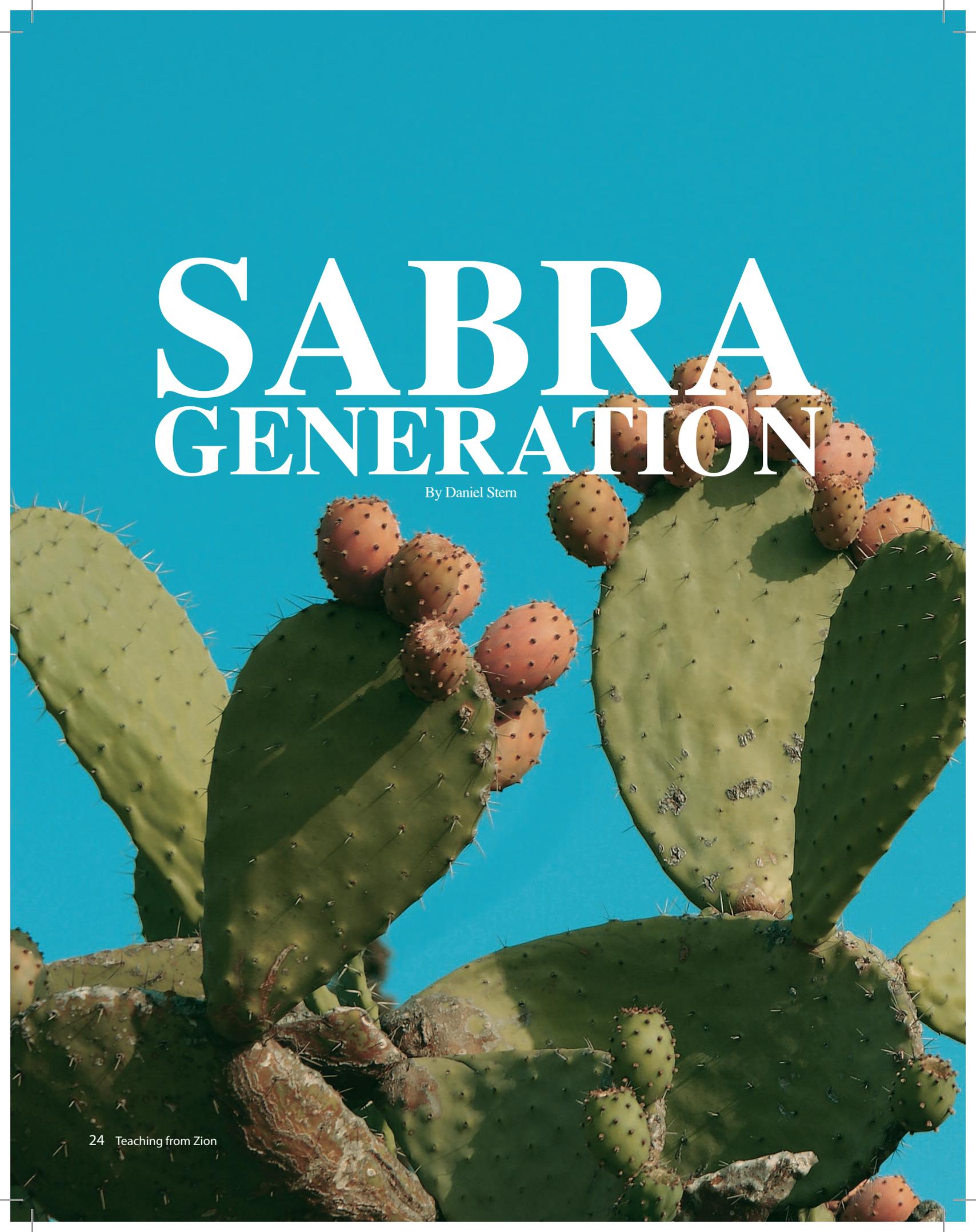
Judaism has always been a religion of persistent faith. In our history, God

through the crowd to see Yeshua, we must be persistent in our faith and cling to Yeshua's tzit-tzits and not let go until we receive a blessing.

I have prayed for numerous people and I have yet to see a miraculous healing take place. However, I'm just getting started; I believe in the power of prayer. I believe that God listens to our prayers and that persistent faith has the power to break through any barriers. We need to cling to our faith, to the Lord, to Yeshua's tzit-tzits, and never let go.

1. source:dafyomireview.com





SABRA GENERATION

By Daniel Stern



What exactly is a sabra? A sabra, also called a tzabar, is the term used to describe Jews born in Israel. Jews born anywhere else in the world are considered to be in exile. The term alludes to a tenacious, thorny desert plant common in Israel, known in English as a prickly pear. It has a rather thick skin that conceals a sweet, softer interior. These cacti symbolize Israeli

to the scouts, followed by compulsory military service for both sexes.

My parents were both born in the United States, however, I was born and raised in Israel. They were born in exile before the State of Israel was even established. As previously mentioned, the term sabra officially refers to any Jew born in Israel, but in my mind, it refers specifically to

known as kibbutzim.

The Jews of the past often spoke broken Hebrew with a heavy accent, while the sabra spoke the language as a mother tongue. My own experience with this is true; as a child my mother's heavy American accent when speaking Hebrew always embarrassed me when I was among my friends. In fact,

the term sabra officially refers to any Jew born in Israel, but in my mind, it refers specifically to Jews born in Israel to parents who were born elsewhere in the world

Jews, who are supposedly tough on the outside, but delicate and sweet on the inside. An important influence on the legendary image of the sabra as a modern-day Hercules was the participation in national youth movements similar

Jews born in Israel to parents who were born elsewhere in the world. Though I see it as more than just a description, it is also a comparison between the two. The term was first used by the Zionist Movement in the early 1930s to celebrate the "new Jew" that emerged in the Holy Land. Unlike the city-dwelling "old Jew" born in the diaspora, the "new Jew" rode horses and was proficient with weapons. He worked the land, usually living in agricultural communities

because my parents didn't study in Israel, they could not help me with my homework in primary school (or even make sure I did it), nor did my parents serve in the Israeli army. Although this is not the case for most immigrants of my parents' generation, my father worked from home and my mother devoted herself to raising her children. The result was that neither of them were part of Israel's working society, like the parents of my friends.

The Sabra Generation is the first to live their lives using the Hebrew language after 2000 years. The Romans destroyed the Temple in 70 AD and after they crushed the Bar-Kokhva revolt in 135 AD, the Jewish presence in Israel came to an end, and so too did the use of Hebrew as a spoken language. For nearly 2000 years it was considered a dead language, but now Hebrew is reborn and used in every aspect of daily life in Israel. My school lectures were in Hebrew, my friends and I spoke in Hebrew to each other, watched TV in Hebrew, read newspapers in Hebrew, and I even attended the Hebrew University. I consider the rebirth of the Hebrew language as well as all of these personal events to emulate a miracle.

Unlike the Jews of the past who were slaughtered during the Holocaust, the sabra fought in the Jewish resistance movements during the British mandate of Palestine, and after the establishment of Israel, served in the Israel Defense

The Sabra Generation is the first to live their lives using the Hebrew language after 2000 years

Forces. I also served in the Israeli army, or I suppose I should say I served my three-year mandatory national service. After boot camp, the army placement officer sent me to the Israel police for the remaining time of my service. I started in the emergency telephone response (the Israeli version of 911), but because I was a Messianic Jew, the security background check raised some red flags and was taking longer than normal. That being the case, they couldn't keep me in that sensitive position for the time it would take to complete the background check, so they sent me back to the Human Resource department for placement elsewhere. They had me working there doing filing and after a few days they decided to keep me there because I was doing a good job. Now while that may sound like boring work, it was actually quite an amazing experience. The human resource department of the Jerusalem police is located in the main headquarters right next to the chief of police and is part of the brain that runs the security apparatus in what is one of the most hotly contested and controversial cities in the world.

During my service, the Second Palestinian Intifada erupted in September 2000. My own experiences with this included the bombing of the Sbarro pizzeria, which is about a 2-minute hike from the headquarters, along with many other bombings (a falafel stand 60 meters away and a lottery sales kiosk 60 meters in the other direction, both were destroyed). Many of the buses I rode regularly were also targeted by suicide bombers. Also, the insanity of 9/11 occurred during a week when I was working in the office

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of the chief of police, filling in for his office manager who was on vacation, it was intense.

From a spiritual perspective, serving in the Israel police was a Godsend. As a teenager, I wasn't the most God-fearing and respectful child. While I never did anything truly horrible, I used to lie and steal without thinking twice, but after three years of serving as an officer of the law, it helped shape me up and transform me into a law-abiding citizen. After years of not attending a congregation as a teenager,

I started coming regularly once again as a young adult.

Speaking of congregations, I was raised as a Messianic Jew at our messianic congregation, Netivyah. It is unique in the congregational landscape of the Israeli messianic body due to its adherence to Jewish religious customs such as praying using the traditional liturgy book used by Jews in every synagogue around the world, as well as celebrating the Jewish holidays and feasts in a traditional fashion. Many congregations around Israel are also great, however, none of them emphasize the importance of Jewish tradition as not only part of our cultural heritage and identity as Jews, but also as part of our journey as disciples of Yeshua the Messiah.

In order to bring Yeshua the Messiah back to the Jews and for them to accept him as their Lord and savior, they need to see that He never left. They need to see that Yeshua was and is a Jew who practiced Judaism, they need to know that they can be 100% Jewish as well as a disciple of Yeshua. For that purpose, Netivyah exists to be a lighthouse for Israel, to show them that one can be fully Jewish and believe in Yeshua. Such a concept is very difficult for Jews to accept, they see Christianity and Judaism as completely incompatible. One of the major issues of my parents and their generation, who were founding members of the Messianic Jewish movement in Israel, was that they needed to prove to everyone around them that they were not Christians, they had to prove that they were “Jewish enough.” They kept the holidays, the kashrut dietary laws, and celebrated

the Sabbath. This need to prove my Jewishness is not something I ever experienced, after all, I am a sabra born and raised. Though the fact that the messianic founders in Israel were able to push through the trials and hardships exemplifies God’s guiding hand in it all.

My generation, the Sabra Generation of Messianic Jews, has been given a gift. I like to compare the generation of my elders to King David, he was a man after God’s heart, but he was also a man of war as he said in I Chronicles 22:8:

*Netivyah
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a lighthouse
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that one can
be fully Jewish
and believe in
Yeshua*

“But this word of the Lord came to me: ‘You have shed much blood and have fought many wars.’”

David expanded the kingdom of Israel, solidified the borders, he drove out the Philistines and other threats and conquered Jerusalem from the Jebusites,

making it the eternal capital. He spent most of his life and reign battling in the Lord’s name, shedding blood for the people of Israel.

The generation of my parents had to fight to prove that they belonged, and had to endure legal battles and discrimination. There were many court cases, including some in the Supreme Court, just so that these individuals could be treated fairly. There were even cases of physical hostilities against them. In 2000, there was an arson attempt at our congregational building, some hoodlums broke in with bottles of benzene intending to burn the place, but when they saw there were Torah Scrolls, they took the time to remove them. That extra time allowed for emergency response units to arrive, so the criminals fled with our scrolls. Joseph and his family were also being harassed with threatening phone calls. In one instance, someone called pretending to be from the hospital asking them to come identify dead family members. Another time, a man rang their doorbell, and when they opened it, he threw a bag with over 40 mice into their house. Finally, there was an additional instance that occurred when Joseph was home, where someone threw a Molotov cocktail into their living room. Thankfully, he was able to put it out, and after that he promptly installed a large fire dousing system. I’m sure you’re probably wondering how Joseph ended all these harassments. As a matter of fact, it’s quite an amusing story involving Jerusalem’s former mayor, Uri Lapolianski, who at the time was the head of the anti-missionary group, “Yad Le’achim.”

Joseph contacted him and told him to stop the harassments, to which he replied that he would have to stop preaching and evangelizing for him to do so. Joseph agreed to those terms but insisted on having it in writing, so they met at the Yad Le'achim office and signed the contract that said they would stop harassing him & he would stop evangelizing. Joseph promptly took the document to the police as proof of their involvement in the harassment. That action surely put an end to all of the trouble.

The book of Psalms is attributed to David. Despite his hardships, or perhaps because of them, he was able to author the most spiritual & inspirational book of the Bible. Likewise, the Founding Generation built the theological and spiritual base of the messianic body in Israel; they planted and founded all the congregations.

Just as my parents and their generation

God makes the bold statement that the continuation of the Jews is evidence that He is unchanging

are King David, my generation, the Sabra Generation, is like King Solomon. I Chronicles 22:9 says: "But you will have a son who will be a man of peace and rest, and I will give him rest from all his enemies on every side."

The gift we received from our elders is peace. We have had our battles fought for us, we have inherited the acceptance of a nation, and today the majority of Israelis consider Messianic Jews as part of the Jewish people. In the previous verse, God said to David, "You are not to build a house for my Name, because you have shed much blood on the earth in my sight." In verse 10 it is written about Solomon that, "He is the one who will build a house for my Name. He will be my son, and I will be his father. And I will establish the throne of his kingdom over Israel forever."

I believe that it is the Sabra Generation's task and duty to use the foundation laid out by the Founding Generation to build the Temple of God. It is our obligation to bring the Messiah to the Jews and to Israel. In order to do this, we have to walk the path of our parents, the hardships they endured and the acceptance they earned with sweat and blood. We, the Sabra Generation, must take an active and influential role in business, journalism, education, politics, and every other aspect of society.

To understand the greater significance of the sabra, one has to have a brief understanding of the history of the Jewish people in the context of Biblical prophecies. The scattering and rebirth

of the Jewish people show us the Lord's miraculous plan.

Let's start by looking at some of the prophecies as they relate to the exile of the Jewish people. Although the Jews had

Since the nation was reborn, Israel has become a world leader in agricultural research and development

previous periods of captivity, it was the Romans in the first and second centuries who were responsible for scattering the Jews. This was not long after the time of Yeshua. In fact, when he was with his disciples on one occasion, one of them pointed out how grand the Temple was, Yeshua then made this somber prophecy in Matthew 24:2: "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down."

This prophecy was fulfilled to the letter when the Romans obliterated the Temple to the ground in 70 AD. Yeshua's prediction that not one stone would be



left on another was fulfilled. All that now remains of the Temple is a portion of the external wall which surrounded it. After the Bar-Kokhva revolt, the Jews were dispersed throughout the vast Roman Empire. By 300 AD, they had settled in every part of the Roman Empire except Britain.

There are many Biblical prophecies about this scattering. Here are a few examples. Deuteronomy 28:64 says: "...the Lord will scatter you among all peoples, from one end of the earth to the other..."

Further, Jeremiah prophesied in Jeremiah chapter 9:16 that God: "... will scatter them also among the Gentiles, whom neither they nor their fathers have known..."

There is a similar prophecy in Ezekiel 22:15: "I will disperse you among the nations, and scatter you through the countries..."

Even such things as the physical condition of the Jewish homeland was prophesied about; it was to become desolate during this time of exile, when

the Jews were away from their land.

Just as the prophesy of the destruction of the Temple and scattering of a nation had come into fruition, likewise the survival of the Jewish people throughout the ages has been promised to us by God. The prophet Jeremiah compares the certainty of the Jewish race continuing with the certainty of day following night: "This is what the Lord says: 'If I have not made my covenant with day and night and established the laws of heaven and earth, then I will reject the descendants



As a sabra, a Jew born in Israel, I am living proof of God's faithfulness. The people of Israel's rebirth in their land is the fulfillment of Biblical prophecies

of Jacob.'" (Jeremiah 33:25-26)

God makes the bold statement that the continuation of the Jews is evidence that He is unchanging.

"For I am the LORD, I do not change; Therefore you are not consumed, O sons of Jacob." (Malachi 3:6)

Despite the efforts of many powerful nations who tried to destroy them, the continuing existence of the Jewish people indicates that we have a God who does not change. Whenever we hear the Jews mentioned in the news, it should remind us that God has promised that they will survive against all odds, and He is faithful.

Of course, the regathering of the Jewish nation and rebirth of the State of Israel was a big part of God's plan. It's been estimated that between 1882 and 1948, over 500,000 Jews came back to their homeland. In 1917, the British army under General Allenby conquered Palestine from the crumbling Ottoman

Empire. During the period of the British rule of Palestine, the Jews flocked back to their homeland by every means of transport available. In the 1930s, Jews were arriving at the Port of Haifa from Germany, fleeing Nazi persecution. There was a such a vast stream of arrivals that the reception camps that were set up to house the massive amount of immigrants were overflowing.

Ezekiel prophesied this when he said: "For thus says the Lord God. ... I will bring them out from the peoples and gather them from the countries, and will bring them to their own land." (Ezekiel 34:13)

We can see that God is making it clear that the Jews would not be regathered just anywhere, rather it would be to their ancient homeland.

Between 1652 and 1946 at least twenty places around the world other than Israel were considered as possible Jewish homelands. For instance, in 1905, the British Government offered 5,000

square miles in what is now Kenya as a homeland for the Jews. However, the Jewish people wanted Israel. The Second World War left the surviving remnant of Jews in Central Europe as displaced persons and homeless refugees, most of whom wanted to return to their ancient homeland.

Increasing Arab opposition to this immigration caused many problems. On the 29th of November, 1947, the United Nations agreed to the formation of Jewish and Arab states in Palestine. There was much opposition to this plan and tension in the region increased even further. Eventually on May 14th, 1948, David Ben-Gurion, Israel's first prime minister, signed the declaration of the State of Israel. The Jews now had an independent state once again

after nearly 2000 years without one. The Biblical prophecies were correct despite politicians having other ideas. This is evidence of the many miracles and wonders God has bestowed upon His people.

As we saw earlier, the land of Palestine was desolate before the Jews started to return. Agricultural communities known as kibbutzim or moshavim were established when the Jews began to settle and reclaim the barren land and make it fertile again.



Due to Arab opposition, armored tractors were used to plough the land. Soon it became fertile once more and crops such as the world-famous Jaffa orange were produced. Since the nation was reborn, Israel has become a world leader in agricultural research and development. This has led to dramatic increases in the quantity and quality of the country's crops, as well as innovations in agricultural technologies that were implemented around the world.

This is exactly what the prophet Ezekiel said would happen in chapter 36:8-9: "But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to my people Israel, ... and you shall be tilled and sown."

Israel became fruitful again when the Jews returned just as the Bible prophesied. The returning Jews

had to make homes for themselves in this desolate land. In 1909, the founders of Tel Aviv met in dry & desolate sand dunes to see the land they purchased. Today, the Tel Aviv metropolitan is a thriving modern city with a population of over 3.5 million. Many other equally modern cities have been built on barren land since the establishment of Israel. This is yet another fulfillment of Biblical prophecy.

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"I will multiply men upon you ... and the cities shall be inhabited and the ruins rebuilt." (Ezekiel 36:10)

The ancient city of Jerusalem has also become a thriving modern city since then.

In Luke 21:24, our Lord Yeshua gave an interesting prophecy about Jerusalem. He said: "And Jerusalem shall be trampled by the gentiles until the times of the Gentiles be fulfilled."

He said that Jerusalem would be overrun by Gentile nations for a limited period. Jerusalem was under Roman rule in the time of Yeshua. Afterwards, the city was passed into the hands of various non-Jewish powers such as the Muslims, the Crusaders, the Ottomans and more until 1967. Finally, during the Six-Day War, the Jews again regained control of it. The Bible prophesied that Jewish cities would be rebuilt and that Jerusalem would again come under Jewish control, and it has indeed happened.

As a sabra, a Jew born in Israel, I am living proof of God's faithfulness. The people of Israel's rebirth in their land is the fulfillment of Biblical prophecies. Zechariah 10:12 says, "... They will look on me, the one they have pierced." The Lord also promised that Israel will finally recognize Yeshua as their Messiah. You have a part to play in this, if you allow the Lord to use you, He will do so, but one way or another, the Messiah is coming and all Israel will be saved just as the prophecies foretold.

There's a lot more to Netivyah than meets the eye - the Teaching From Zion magazine is only one of our outreach and humanitarian ministries. We invite you to connect with, and contribute to, the other branches of our ministry.

Congregation

Roeh Israel, "Shepherd of Israel," is a Messianic Jewish Congregation in Jerusalem. The Congregation is made up of followers of Yeshua, both Jews and non-Jews, who worship together in a traditional synagogue environment.

Humanitarian Aid

There are many families in Israel, even entire sections of the population, who fall between the cracks. Hamotzi Food Distribution Center is a place that literally brings forth food for local needy families in Jerusalem. Without charities and organizations like Netivyah they would not be able to put food on the table.

Publications

Publishing is one of Netivyah's top priorities, as we see education as being central to our existence. Visit our website for previous issues of Teaching from Zion, as well as a selection of our books.

Radio Station

Kol Ha'Yeshua ("The Voice of Salvation") is the Hebrew partner of "Trans World Radio" worldwide gospel radio network. We present the Good News to our Hebrew-speaking audience in the context of its Jewish and Hebrew culture.



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