

FOOTPRINTS

One night a man had a dream. He dreamed he was walking along the beach with the LORD. Across the sky flashed scenes from his life. For each scene, he noticed two sets of footprints in the sand; one belonged to him, and the other to the LORD.

When the last scene of his life flashed before him, he looked back at the footprints in the sand. He noticed that many times along the path of his life there was only one set of footprints. He also noticed that it happened at the very lowest and saddest times in his life:

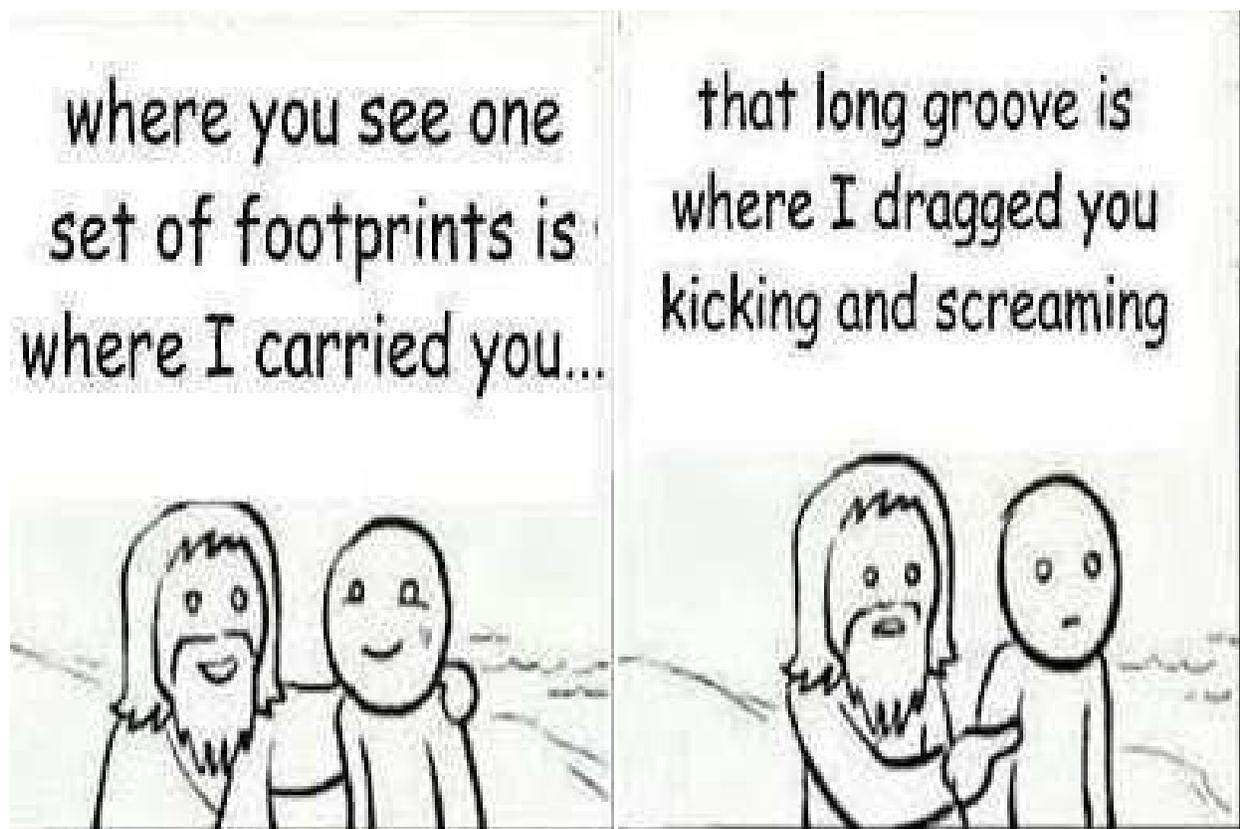
This really bothered him and he questioned the LORD about it. "LORD, you said that once I decided to follow you, you'd walk with me all the way. But I have noticed that during the most troublesome times in my life, there is only one set of footprints. I don't understand why when I needed you most you would leave me."

The LORD replied, "My precious, precious child, I love you and I would never leave you. During your times of trial and suffering, when you see only one set of footprints, it was then that I carried you."

[\https://blogs.thegospelcoalition.org/evangelical-history/2016/08/19/where-did-the-footprints-poem-come-from/

<https://www.pinterest.com/explore/footprints-poem/>

*Sweet. Good. Soak it in...He carries us.
Here is the Messianic extension.]*



[Matt Alford facebook]

Our sages have determined that flour from any of five grains - oats, spelt, barley, wheat, rye - that comes into contact with water or moisture will leaven unless fully baked within eighteen minutes.

Does the same principle apply to a Rabbi's sermon?

R. Michael Stepakoff Temple New Jerusalem, Dunedin, FL

[Once we get to the seed of the word, does it leaven in 18 minutes?

Two appropriate answers:]

1. If there is enough fire, the message won't leaven / get stale in 18 minutes.
2. The congregation has the once yearly option to call out, after 18 minutes, "Diyaynu! דיין Enough!"

מתתיהו Mattityahu
(Matthew) 17:19-20

[Yeshua and inner 3 leaders descend from the mountain / glory revelation to sea of humanity of sickness, sin, satanic strongholds.]

Mattityahu (Matthew) 17:16

הביאתי אותו אל תלמידיך והם לא יכלו לרפאו.

I brought him to your talmidim, but they couldn't heal him."

[Father with a critically sick child!

Distress not solved by Y's trainees in faith and prayer.]

Mattityahu (Matthew) 17:17

השיב ישוע ואמר: "הוי דור חסר אמונה ומענת דרך,

Yeshua answered, "Perverted people, without any trust!

[Yeshua healed the boy, solved the boy's problem. But the talmidim's / disciples' functionality?]

Mattityahu (Matthew) 17:19

לאחר מכן נגשו התלמידים אל ישוע לבדם ושאלו: "מדוע לא יכלנו אנו לגרש אותו?"

Then the talmidim went to him privately and said, "Why couldn't we drive it out?"

[Why privately? Why not ask right there?

Embarrassed by their failure.

Jewish understanding of Torah has a LOT to say on the theme of embarrassing/humiliating people. Yeshua understood their need for private, non humiliating help with this failure.

Might seem like a rabbit trail, but important.]

There is a specific prohibition not to embarrass, that is derived from the Mitzvah of rebuking others. The Torah commands "You shall surely rebuke your friend." However, the end of the verse: "and you shall not bear iniquity because of him" warns us not to allow the fulfillment of this commandment to simultaneously cause a transgression of humiliating another.

There is a general prohibition against embarrassing another in any situation.

In addition, anyone who embarrasses another is also failing to fulfil the Mitzvah of [Hebrew] V'ahavta L'reach Kamocha, "Love your neighbor as yourself."

Rabbinic commentary takes this very strongly. Talmud, etc., not inspired but helpful!

[http://www.halachipedia.com/index.php?title=Embarrassing_Others

Lev 19.17 "Rebuke your neighbor frankly, so that you won't carry sin because of him.]

- He who publicly shames his neighbor is as though he shed blood.
- Verbal wrong is more heinous than monetary wrong.
- The pain of shame is even worse than death itself. The Gemara compares embarrassing someone in public to killing them.

- As punishment for embarrassing, a person can choose to pay a fine to the victim, or take lashes.
- All who descend into Gehenna (hell) eventually leave except for one who publicly shames his neighbor.
- First acknowledging, then regretting one's sin.
- Privately confessing to God.
- Devoting oneself to not committing similar in the future.
- Ask for absolute forgiveness from the one you shamed.

[http://www.halachipedia.com/index.php?title=Embarrassing_Others

Usually justify shaming neighbors.

Rabbinic: not absolute, but helpful.

Whenever anything goes wrong at Or HaOlam, no matter whose mistake, failure, forgetting, I always say, "I failed to communicate." "There was a problem."

"Something went wrong." Never point out the faulty person. At least that's my plan. "Buck stops here," in any case. It's all my fault.]

Tamar was willing to be burned rather than shame Yehuda in Genesis 38.

Nobody likes to be embarrassed. In the context of rebuke, it can also make a huge impact on the outcome.

If properly corrected, a person might change his ways. But if someone is called out in public, he'll be embarrassed, angry, and resentful.

He'll hate the one who rebuked him and probably become more stubborn in his ways out of spite. It's a bad scene. But even outside the context of rebuke, we must be careful not to shame others.

This mitzvah applies to both men and women in all times and places.

[<https://www.ou.org/torah/mitzvot/taryag/mitzvah240/>

There are times of appropriate public rebuke, but less than we imagine.]

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Mattityahu (Matthew) 17:19

לְאַחַר מִן נִגְשׁוּ הַתְּלָמִידִים אֶל יֵשׁוּעַ לְבַדָּם וְשָׂאוּ: "מִדּוּעַ לֹא יִכְלְנוּ אֲנַחְנוּ לְגָרֵשׁ אוֹתוֹ?"

Then the talmidim went to him privately and said, "Why couldn't we drive it out?"

[Yeshua seemed totally in sync with this. Although gave public rebukes, as appropriate. All Matt 23 is a public rebuke, but even then, concluded with hope. So, He privately addresses their failure...]

Mattityahu (Matthew) 17:20

הַשֵּׁיב לָהֶם: "בְּגִלְל מְעוֹט אֱמוּנַתְכֶם. אֲמִן אוֹמֵר אֲנִי לָכֶם, אִם יֵשׁ לָכֶם אֱמוּנָה כְּגִרְגִיר הַחֶרְדֵּל

He said to them, "Because you have such little trust! Yes! I tell you that if you have trust as tiny as a mustard seed,

[Not none, but little.]

Mattityahu (Matthew) 17:20

וְתֹאמְרוּ לְהָר הַזֶּה 'זוּז מִפֶּה לְשׁוֹנִי' -- הוּא יָזוּז, וְשׁוֹם דָּבָר לֹא יִבָּצֵר מִכֶּם.

You will be able to say to this mountain, 'Move from here to there!' and it will move; indeed, nothing will be impossible for you!"

[Many of you were here when Bob Weiner was here. Really strong exhortation to me on faith. Bob's the one whose counsel launched most of our major Messianic leaders: Jon Bernis, Paul Wilbur, Dan Juster, etc. Radically affected me. Since, we've bought this facility, my personal outreach at the J, Bernstein coming. Faith.]



[Not precisely smallest in botanical world, but proverb of the times.]

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Mattityahu (Matthew) 13:32

אֵךְ לְאַחַר צְמִיחָתוֹ גָּדוֹל הוּא מִן הַיְרִקוֹת

But when it grows up it is larger than any garden plant.“

lachanōn λαχάνων an herb, garden plant, vegetable: **no woody tissue.**

[Keep that in mind «No woody tissue» in a lachanon]



An Indian farmer walks through a mustard field in Baran village

[It IS a tall herb, but still an herb, not woody.]

lachanōn λαχάνων an herb, garden plant, vegetable

1. no woody tissue *[Not rigid or brittle, soft, succulent, with medicinal value. NOT: “My way or the highway” in non-essentials. Eph 4.29-32 Let no harmful word come out of your mouth, but only what is beneficial for building others up according to the need, so that it gives grace to those who hear it. Do not grieve the Ruach ha-Kodesh of God, by whom you were sealed for the day of redemption. Get rid of all bitterness and rage and anger and quarreling and slander, along with all malice. Instead, be kind to one another, compassionate, forgiving each other just as God in Messiah also forgave you. Subtle]*
2. Annual, not perennial. Needs replanting from seed annually. *[Annual: NOT permanent. Dependent on new LIFE in the Ruakh. Effort in prayer to keep life in an organization for many generations. Easy to rigidify.]*

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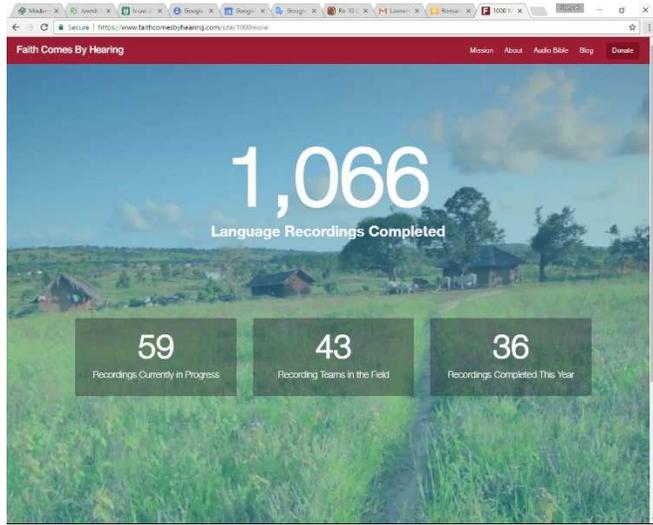
You will be able to say to this mountain, 'Move from here to there!' and it will move; indeed, nothing will be impossible for you!"

So, how do we get this mustard seed of faith?

Ro 10.16-17 TLV So faith comes from hearing, and hearing by the word of Messiah.

[Time in the Word. Daily. Regularly. Deeply. With commentaries or without. Marty Chernoff: all who serve must have a commitment to an hour / day in devotions. Me: encourage, suggest. What if, “I don’t like to read.”]





*[https://www.faithcomesbyhearing.com/audio-bibles/resources
 Actually, 1307 languages on my phone, as long as I have internet access: hear and read!
 https://www.faithcomesbyhearing.com/about/our-story]*



*[Download to your smartphone in English, Spanish, French, Russian, Hebrew, German, Chinese, Japanese, Indonesian...
 And read or listen or both. 1307 languages on my phone!]
 Ro 10.16-17 TLV **So faith comes from hearing, and hearing by the word of Messiah.***

[I don't like to read. Love letter from your King! Four chapters/most days for me.]

Eph. 6.16 **Always carry the shield of trust, with which you will be able to extinguish all the flaming arrows of the Evil One.**

1. Discouragement *[Life's going to be miserable, but I'll trust G-d. No, no, no...Life will be GOOD, in His love.]*
2. Temptation *[Temptations NOT resisted, rather FLEE.]*
3. Rejection *[People are against me, speaking bad of me. Great cure for worrying what people think about you, is that they don't. But, Yeshua thinks about you ALL the time, thoughts of love and hope and peace.]*
4. Bitterness *[I've been hurt. I'll serve G-d, but not with THEM. Shield of faith → "I choose to forgive. Don't feel like it. And bless, and love." Feelings will come. May need to process the hurt with the person, but without embarrassing them.]*

Eph. 6.13-16 **So take up every piece of war equipment God provides; so that when the evil day comes, you will be able to resist; and when the battle is won, you will still be standing. Therefore, stand! Have the belt of truth buckled around your waist,**



[Belt of truth, "loins girt about with truth" modesty, purity. Truth is from the Word.]

Eph. 6.13-16 **put on righteousness for a breastplate, and wear on your feet the readiness that comes from the Good News of shalom. Always carry the shield of trust, with which you will be able to extinguish all the flaming arrows of the Evil One.**

*[Breastplate over heart filled with love = righteousness
Feet = go → serve, speak,]*

Eph 4.25-27 TLV So lay aside lying and “each one of you speak truth with his neighbor,” for we are members of one another. “Be angry, yet do not sin.” Do not let the sun go down on your anger, nor give the devil a foothold.

[Commit to TRUST. Decide to trust. Not faith in your faith, your mental energy, but in your Messiah...]

Next verse, Yeshua gives grid for faith...]

Mattityahu (Matthew) 17:22-23

As they were going about together in the Galil, Yeshua said to them, “The Son of Man is about to be betrayed into the hands of people who will put him to death, and on the third day he will be raised.” And they were filled with sadness.

[But really, essence of bedrock of faith. Death and resurrection of Messiah...next Shabbat theme.]

Yeshayahu/Isaiah 53.7-8 Though mistreated, he was submissive — he did not open his mouth. Like a lamb led to be slaughtered, like a sheep silent before its shearers, he did not open his mouth. After forcible arrest and sentencing, he was taken away; and none of his generation protested his being cut off from the land of the living for the crimes of my people, who deserved the punishment themselves. As a result of the anguish of His soul He will see it and be satisfied by His knowledge. The Righteous One, My Servant will make many righteous and He will bear their iniquities.

[An example of trust in effect...anyone see the movie Faith Like Potatoes?]



[<http://www.israeltoday.co.il/NewsItem/tabid/178/nid/31409/Default.aspx>]

A major revival is taking place in South Africa, and a key element is love and support for Israel and the Jewish people.

Who would've thought?!]

Churches in all parts of South Africa – incorporating black and white as well as English and Afrikaans-speaking – are bursting with new life as they prove a counter-cultural provocation to secularists, humanists and others and especially to a government rife with corruption and virulently opposed to Israel, even to the extent of virtually cutting off diplomatic ties with the Jewish

state. This is in spite of the fact that it was Jews who led the resistance to apartheid in the days of the old whites-only Parliament.

One man perhaps stands out among the many leaders of this movement for the influence he has had – and that is Angus Buchan, a humble farmer who doubled as an evangelist soon after a dramatic encounter with Messiah in 1979.

His campaigns reaped rewards, but then God called him to focus his attention on men – and he has been faithful to this task ever since, drawing both young and old men to weekend camps initially held at Shalom, his KwaZulu-Natal farm, for seven consecutive years.

Author of the best-selling *Faith Like Potatoes* which has been made into a powerful movie, Angus has also led meetings in Israel, where manifestations of the Spirit such as a mighty, rushing wind (see Acts 2.2) have been evident. In South Africa, meanwhile, up to a million people are expected to descend on the central city of Bloemfontein (which, incidentally, translates “flower fountain”) in a fortnight’s time (April 22, 2017) to pray for their nation following a call from the man they have all come to know as Oom (Uncle) Angus!

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What do you need from G-d?

Repent and BELIEVE.

- Forgiveness and peace.
- Joy in difficulties.
- Family relations.
- Financial needs.
- Health needs.

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[Faith through suffering, because of Messiah and His resurrection!]