

Relationship & Prayer

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Besorah of Yochanan/John 11

1 Now a certain man was sick, named El-Azar, of Beth Anya, the town of Miryam and her sister Martha.

2 It was that Miryam who anointed יהושע with ointment, and wiped His feet with her hair, whose brother El-Azar was sick.

3 Therefore his sisters sent to Him, saying, Master, see, he whom You love is sick.

4 When יהושע heard that, He said, *This sickness is not to death, but for the tifereth of יהוה, that the Son of יהוה might be esteemed by this.*

Sickness can be an open door for Yahshua's mercy and power to be revealed. Explain.

5 Now יהושע loved Martha, and her sister, and El-Azar.

6 When He had heard that he was sick, He stayed two days still in the same place where He was.

Yahshua doesn't always come in our time, according to our theology of health and healing, but in His own time for His greater purposes. Believers most often have a sever misunderstanding of sickness, believing it's always from the devil, or it's because of sin. Here we see sometimes, or dare we say often times in the human experience, it's neither. It often is an expression of Yahshua's sovereignty in our lives.

11 These things He said: and after that He said to them, *Our chaver El-Azar sleeps; but I go, that I may awake him out of sleep.*

Death from Yahshua's view is but a short sleep, prior to resurrection or His arrival, since He is the resurrection. Explain

12 Then said His talmidim, Master, if he sleeps, he shall get well.

More wrong thinking.

13 But יהושע spoke of His death: but they thought that He had spoken of taking a rest in sleep.

14 Then said יהושע to them plainly, *El-Azar is dead.*

Yahshua always understands your situation and need BETTER than you do. Explain.

15 And I am glad for your sake that I was not there, to the intent that you may believe; nevertheless let us go to him.

Life's trials build faith/trust when we allow it to. Better not bitter is the road for victory.

17 Then when יהושע came, He found that he had been in the tomb for four days already.

18 Now Beth-Anya was near to Yahrushalayim, about two miles away:

Yahshua may not have gotten to you yet in your trial, but He is on the way, when you call!

19 And many of the Yahudim came to Martha and Miryam, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that יהושע was coming, went and met Him: but Miryam sat still in the bayit.

21 Then said Martha to יהושע, Master, if You had been here, my brother would not have died.

22 But I know, that even now, whatever You will ask of יהוה, יהוה will give it to You.

23 יהושע said to her, *Your brother shall rise again.*

This is the first time Martha was correct. WHATEVER YAHSHUA asks, not us. Your will, not mine be done! He alone always prays in the Ruach!

24 Martha said to Him, I know that he shall rise again in the resurrection on the last day.

Martha had a theology. She trusted in a theology that would put Yahshua into a box. The situation wasn't designed to sharpen her theology, but her trust. Trials are designed to REVEAL YAHSHUA'S WILL, not your doctrine, or eschatology. Doctrine and eschatology are needed, but when life comes upon us and threatens to overtake us, we need RELATIONSHIP AND COMFORT from a living Moshiach. When we are in pain, we don't study eschatology, or cry out for victory over Gog and MaGog, or for the gift of tongues; we cry out for an on time loving and always on time Savior to speak to us and comfort us.

25 יהושע said to her, I am the resurrection, and the chayim: he that believes in Me, though he were dead, yet shall he live:

26 And whoever lives and believes in Me shall never die. Do you believe this?

Yahshua addresses the core of the issue. RELATIONSHIP AND TRUST. He doesn't care what her theology, or bible college degree has taught her. He is after one thing. Her, dedication and her trust in Him. He is saying 'you don't need to study eschatology and the resurrection in the end times, to understand Me.' The RESURRECTION has just showed up. Meaning we as talmidim need relationship to balance our required study. Any ministry that gets caught in either extreme is off balanced, or unbalanced. Yahshua tells her 'you cried out for resurrection and now resurrection has showed up.'

27 She said to Him, Yes, Master: I believe that You are the Moshiach, the Son of יהוה, who should come into the olam hazeh.

He was looking for her love and trust, not a service based on learning, head knowledge, or what she could get from Him. But He sought for her LOVE. Why do you serve Him? He was exposing their motives. That was one of the reasons for the sickness.

28 And when she had said so, she went on her derech, and called Miryam her sister secretly, saying, The Master has come, and calls for you.

29 As soon as she heard that, she arose quickly, and came to Him.

30 Now יהושע had not yet come into the town, but was in that place where Martha met Him.

31 The Yahudim then who were with her in the bayit, comforting her, when they saw Miryam, that she rose up quickly and went out, followed her, saying, She goes to the tomb to weep there.

32 Then when Miryam had come to where יהושע was, and saw Him, she fell down at His feet, saying to Him, Master, if You had been here, my brother would not have died.

Miriam also didn't understand the Master's way. She had a theology and eschatology that didn't allow for any suffering, delay, or sickness.

33 When יהושע therefore saw her weeping, and the Yahudim also weeping who came with her, He groaned in the Ruach, and was troubled,

By death and by their trust in learning, as opposed to relationship with Him. Explain.

34 And said, *Where have you laid him?* They said to Him, Master, come and see.

35 יהושע wept.

36 Then said the Yahudim, Behold how He loved him!

37 And some of them said, Could not this Man, who opened the eyes of the blind, have caused that even this man should not have died?

Because their view of relationship with YHWH was all wrong. Even His beloved suffer pain and setback. Those in intimate relationship with Yahshua learn and come to know this.

38 יהושע therefore again being troubled within came to the tomb. It was a cave, and a stone was placed at the entrance.

Usually before His will can be revealed, or brought to fruition, stones must be removed blocking the entrance to your dreams.

39 יהושע said, **Take away the stone.** Martha, the sister of him that was dead, said to Him, Master, by this time he stinks: for he has been dead four days.

Yahshua never does anything for you unless you first are willing to do what you can do, or should do. What stone are you refusing to move and yet still expecting resurrection and victory? The situation will continue to stink until you act!

40 יהושע said to her, *Did I not say to you, that, if you would believe, you would see the tifereth of יהוה?*

41 **Then they took away the stone from the place** where the dead man was laid.

To see His glory, you have to do what you can do. They had to remove the stone. You cannot accomplish anything in the kingdom without first moving a stone He asks you too. Often the stone He wants removed before He works, is a stone that needs the help of others before it can be budged. The lessons? Never try to enact YHWH's Word, plan and vision when requested by yourself, if it requires a joint, or group effort. There are stones that are far too heavy for you to lift alone! We need others to walk in agreement with our calling and vision! Don't be afraid to keep working with other believers (even though you probably have been burned many times in the past) to achieve the goals and visions that Yahshua has given you, so that resurrection can come.

And יהושע lifted up His eyes, and said, *Abba, todah that You have heard Me. (In the past)*

42 And I know that You hear Me always: but because of the people who stand by I said it, that they may believe that You have sent Me.

*That's why Yahshua's prayers always go answered. So we should pray that Yahshua pray for our situations, because the Father never refuses His High Priestly prayers. The Father does refuse us sometimes for our own good. But Yahshua is never refused. So how should we pray, so we are not praying, or asking amiss, like Martha and Miriam? **By asking Yahshua to pray for us, you are guaranteed for all of His will and His petitions to be answered.***

43 And when He had spoken, He cried out with a loud voice, *El-Azar, uhrak vetzeah; come forth.*

44 And he that was dead came forth, bound hand and foot with burial clothes: and his face bound with a burial napkin. יהושע said to them, **Loose him, and let him go.**

Note-even after Yahshua's will and resurrection comes, you still may be asked to do your part. You and Yahshua are therefore eternal co-laborers in His works in the earth. How blessed we are!

45 **Then many of the Yahudim who came to Miryam, and had seen the things that יהושע did, believed on Him.**

So what were the Father's GREATER eternal purposes in this fatal sickness? One got sick, so that two (Martha and Miriam-are types of the two sisters Ochala and Ohaleevah, or Judah and Efrayim of Yechezkel/Ezekiel 23) may have strong trust and eternal healing and so that an entire COMMUNITY OF JEWISH PEOPLE may receive the gift of eternal life!!!!

That's what can happen when we ask Yahshua to do the prayers, substituting His will for us/our will, as He prays according to the will of the Father at all times. Let's stop throwing carnal shortsighted requests at YHWH and instead petition Yahshua to pray HIS "KINGDOM WILL" for us and trust HIS PRAYERS, HIS PRIESTHOOD and HIS WILL without SUPERIMPOSING our will, or our theology, or eschatology, as the basis for HIS WILL, as HIS will always will be done on earth as it is in heaven!

Shabbat shalom. Selah!