

The Book Of James (Part 12) – Every Good & Perfect Gift

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/knb5hfh/part-12>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Divine Call and the Goodness of God

This teaching from **Pastor Daniel Joseph** of **Corner Fringe Ministries** explores the character of **God** as the source of all **good and perfect gifts**, specifically referencing the **Book of James**. Daniel warns believers against the **deception** of blaming God for evil or trials, arguing that such thoughts originate from the **devil** rather than the Creator. By examining the **Epicurean Paradox**, he dismisses the idea that God is malevolent or powerless, instead shifting the responsibility for suffering to **human sin** and **free will**. Central to the message is the "**holy calling**" of **Yeshua (Jesus)**, which is presented as a life-transforming invitation to experience **supernatural power** and **divine fellowship**. Through biblical examples like the healing of **blind Bartimaeus** and the resurrection of **Lazarus**, Daniel emphasizes that responding to this call in **faith** leads to spiritual restoration. Ultimately, he encourages readers to **walk worthily** of their calling by embracing the **mercy and wisdom** found in the gospel.

[Daniel Joseph]

Shabbat Shalom. It's time to go back to work. I've been on a little vacation, and it was much warmer there than it is here. Give thanks in all contexts. Amen?

So, all right, that said, we are moving into our 12th week in our Epistle of James, specifically to the 12 tribes of Israel. If you remember, in our last message, we looked at that unit of thought, which really consisted of verses 12 through 15. Today, we're going to move to the conclusion of that unit of thought. And there is a lot that we're going to be covering here. This conclusion only spans two verses, so this is where we're going to be today: verses 16 and 17.

And so, let's get started.—James 1:16—**Do not be deceived, my beloved brethren**. Why does James bring this to the table? And the answer is obvious. There is a threat, a real threat of deception creeping into the church, creeping in amongst believing brethren. The threat is real.

And the reason James brings this to the table is that he has something very specific in mind. The statement is made in a particular context that there's a threat of deception. And that is this: as we continue in James 1:17—**Every good gift and every perfect gift is from above, and comes down from the**

Father of lights ... Take this in. There is a real threat that the reality of this truth is going to be compromised. This is massive; this is a theological game changer.

Now, if you remember, let's quickly go back to James 1:13, where James said, **"Let no one say when he is tempted, 'I am tempted by God' ..."** All of this corresponds. This is all a unit of thought; it's all corresponding. James's warnings say, "Don't distort the character of God. Don't turn God into the devil. Don't say to yourself that God's trying to trip you up. He's trying to deceive you. He's trying to lead you into iniquity." That is not God. That is the devil.

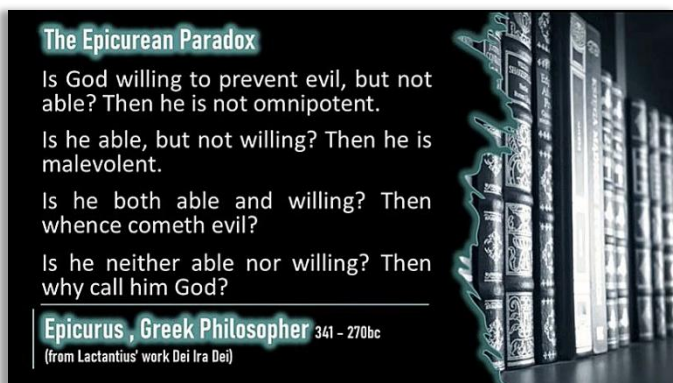
God's character is **every good gift and every perfect gift is from Him**. And to build on this, we go to the psalmist, and the psalmist says in Psalm 119:68, **"You are good, and do good ..."** That's it; end of sentence. God is good, and He does good.

I'm going to argue here that one of the most important theological understandings you can have in your life, central to the faith, is understanding the character of God. He is good and does good. He is not bad and does not do bad. Do you know how significant that understanding is? As Christians, we can nod our heads and say, "Yeah, that just totally makes sense. Of course, that's why I came to Jesus. This is why I'm in the faith." You can do that until the trial hits and the tribulation hits and your faith is getting picked apart and the enemy is whispering, "This is because of God," and trying to lure you into hating God, trying to lure you into a place where you blame God.

Solomon says this: Psalm 72:18—**"Blessed be the Lord God, the God of Israel, Who only—only—does wondrous things!"** (Emphasis added). Beautiful things and good things, period. All the bad things do not come from God. But I can tell you this: if the LORD chastens you, it is a wondrous thing. He's not trying to take you out. He's not trying to destroy you. He's trying to bring you home. He only does wondrous things.

And going to Jeremiah 29:11, listen to the heart of the LORD. This is the LORD's voice: **"For I know the thoughts that I think toward you, says the LORD, thoughts of shalom, peace, and not of evil, to give you a future and a hope."** (Emphasis added). Every move that God makes is for your benefit. Everything that He does. This is what the idea of bringing blessing into your camp is—to bring you into eternal life.

I'm going to tell you right now, you better believe that the devil is going to do everything in his power that he can to convince you that God is against you, that God hates you, that God doesn't care, and that God has abandoned you. See, when you're in that time of tribulation and you're reeling, that voice comes in and says, "God doesn't even care. He's abandoned you." Do not listen to that voice.



The Epicurean Paradox

Is God willing to prevent evil, but not able? Then he is not omnipotent.

Is he able, but not willing? Then he is malevolent.

Is he both able and willing? Then whence cometh evil?

Is he neither able nor willing? Then why call him God?

Epicurus, Greek Philosopher 341 – 270bc
(from Lactantius' work *Dei Ira Dei*)

I want to share a little Greek philosophy with you from Epicurus. If you've ever heard of the Epicurean paradox, this articulates the rationale of the devil. I mean, this is from the pit of hell, but I have a reason I want to share this with you. And so, let's go through this together. — *The Epicurean Paradox*, Epicurus, Greek Philosopher (341–270 BC) (from Lactantius' work) *Dei Ira Dei*—**Is God willing to prevent evil?** Is God willing? Meaning, oh, God has

the heart, He has the loving heart to get rid of evil, to prevent evil—but not able? Then he is not omnipotent. He's not all-powerful.

It goes on to say, *Is he able*—meaning He has the power—but not willing? Well, then he's malevolent. Then He's evil because He's not willing to prevent this evil. Do you understand that one of the greatest issues of today, which turns people to atheism and even leads some people to go into agnosticism, is this idea of suffering? Suffering in the world. And that if God is so great and He's so loving, then why does this stuff go on?

He goes on: *Is he both able and willing? Then whence cometh evil?* If God is all-powerful and He's all-loving, then why the suffering? Why this evil? And then he says this: *Is he neither able nor willing? Then why call him God?* This is the rationale of the devil.

You know what's interesting to me is that you boil this all down, and basically what is being conveyed is that God is the problem, if there is a God. In every respect, this is what the devil does. This is what he's bringing into the camp of the believers. This is what he wants to bring into the church. He wants to convince you that God is your problem. This is what he convinced Eve of. He convinced Eve that God was a liar. Oh, my goodness, do we realize what we're up against here?

You know, it's interesting to me. It's so convenient how, when Satan frames up his arguments, he leaves out real details. There is nothing when you're talking about the evil and suffering in the world—where, pray tell, is the discussion on that little three-letter word, sin? Where is that? The world doesn't want to acknowledge sin, and there's a reason. The only way that we can acknowledge sin is by understanding the validity of God's law. Now it gets really scary when the church doesn't want to talk about sin. That gets scary.

Another reality that is not being spoken of here: God made man with free will. And it's interesting; Scripture actually says in Ecclesiastes 7:29, *"...That God made man upright, but they have sought out many schemes."* This is not a God problem. This is a "you" problem. This is a "me" problem. This is a sin problem; that's what this is.

And let me tell you, I look at that—"Is he both able and willing?" The answer is yes. Yes. Oh, and the day is coming when He's going to deal with the evil; it's called judgment. And the earth and the works that are in it are going to be burned up. There's going to be no evidence of pain, of suffering, of death, of sin; it will all be gone. He will wipe away the tears from every eye, and there will be life. But of course, that's conspicuously absent from the discussion. Do not let Satan control the narrative in your world. Let the Word of the LORD control it.

And so, as we look at James's words here in James 1:17—*Every good gift and every perfect gift is from above, and comes down from the Father of lights...* Don't you dare abandon this reality. I don't care what context of life you're in, what tribulation you come up against, what trial, or what temptations. You hold fast that God is good and He only does good.

Now that said, when thinking about every good and every perfect gift, I mean, we could go on for months, and we could talk about all the things that God does for us daily: giving us our food, providing physical sustenance, and providing more than we deserve. Amen? Certainly, giving rain in its season, sending rain on the good and on the evil, right? Making the sun rise on the just and the unjust. We could

talk about all the beautiful and perfect gifts of the Holy Spirit. You can go to 1 Corinthians, chapter 12, gifts of the Spirit; it just starts listing them. That's from God. It's beautiful; it's perfect.

But I'll say this: there's one gift that surpasses them all. It's the gift of His son, Yeshua the Messiah. And we're in the season right now where we are focused on that gift. It's the Passover celebration where (John 3:16) **God so loved the world that He gave His only begotten Son.**

Yeshua says this to the Samaritan woman at the well: —John 4:10—**Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you *mayim chayim* (מַיִם חַיִּים), living water."** (Emphasis added). That anointing from on high. Yeshua identifies Himself as the gift. And where did He come from? From the Father of lights.

The Apostle Paul says this in Romans 5:15, **"But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many."** (Emphasis added). This is how we are saved. This is how we're brought into righteousness. This is where all blessings come from. This is where all those gifts that are even talked about in 1 Corinthians 12 and Romans 12, the gifts of the Spirit, come through Him, through faith in Him. There's no other way. The ultimate gift that surpasses all others.

And having said that, there is something regarding this gift that I want to highlight today. And it truly, in my opinion, will be one of the most important lessons you will receive. It's relevant for all of us, but not all of us understand it.

And to help share with you what this is, I want to take you to the Gospel of Mark. We're going to look at the story of blind Bartimaeus. And I've looked at this many, many times. We've taught on it from the pulpit. But there's something specific that we're going to highlight today.

And so, going to Mark 10:46-47—⁴⁶ **Now they came to Jericho. As He, Yeshua, went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging.** ⁴⁷ **And when he heard that it was Jesus of Nazareth, he heard the people talking; he knew this was Yeshua of Nazareth—he began to cry out and say, "Jesus, Son of David, Ben David (בֶּן דָּוִד), have mercy on me!"** (Emphasis added).

Now I'm going to tell you, this is remarkable. I mean, if we stopped here and we did nothing else, this tells us two things that are incredibly significant. Number one, Bartimaeus believes Yeshua is the *Mashiach*, the Messiah that was promised, according to the prophets, who was to come. He is confessing Him as the fulfillment of prophecy.

But that's not all he shares with us. Attached to this messianic confession is the cry for mercy, but specifically as it pertains to his problem—he's blind. Now, what does this tell you? I mean, this is fascinating because it gets into Christology. This gets into the first-century expectation of what the Messiah would do.

It's not just simply, "Hey, a man is going to come, and he's going to sit on the throne of David; he'll be king, and he'll rule." Oh no, no, no. The understanding of what the Jewish people were waiting for in the first century, the expectation, is that the Messiah would do things that nobody's ever done. We're talking radical, supernatural things. This was the expectation, so as he's crying out to the Messiah, he's

asking—he wants to be healed of his blindness. And in his mindset, in his Christology, that’s what the Messiah would come to do. He has the power.

It’s interesting when you go to the Dead Sea Scrolls—and most of you are familiar with that; if you’re not, these are ancient biblical fragments dating back before the time of Yeshua. So, we have all these biblical manuscripts, and we even have manuscripts that are outside of what we would call today the canon. And in these manuscripts, it gives you insight to see how they thought and what they thought of the Messiah.

One of those manuscripts talks about the expectation of the coming Messiah. It’s really incredible. And I just want to briefly share this with you to put this into context. But as we go to the catalog number 4Q521, dubbed the *Messianic Apocalypse*, we read this: “For He,” meaning the Messiah, “will heal the wounded, and revive the dead and bring good news to the poor.” This was the first-century expectation.



But then it goes on and says this: “He who liberates the captives, restores sight to the blind, strengthens the bent.” (Emphasis added). Do you understand that the Jewish people were waiting for a Messiah, not just simply for a king to come sit on the throne? They were looking for a deliverer who would come and heal them and restore them and raise the dead. That is incredible. That puts the Messiah on a whole other level.

He who liberates the captives, restores sight to the blind, straightens the bent.

So, when Bartimaeus hears this, this Yeshua of Nazareth, he knows He is the Messiah, and He has the power, so he cries out, “Have mercy on me.”

Well, listen to the crowd’s response. —Mark 10:48— “Then many warned him to be quiet...” Can you imagine? I always like to try to imagine putting myself into the context of the crowds. Yeshua is going down the road. There’s a ton of commotion. All these people are following him. But over here in the corner, you have this blind beggar who is poor and in severe need, and he starts crying out. And then you have the people around him saying, “Pipe it! Shut it! Be quiet! The teacher’s too busy. Don’t bug the teacher! Do you think He’s going to stop what He’s doing in His ministry and come over and spend time with the likes of you?”

It’s interesting to me how quickly the devil rose up against this man. To do what? To discourage him. To shut him up. And I’m going to tell you right now, when it comes to the power of darkness and binding you, there is only one name that can set you free—Yeshua the Messiah. Jesus is the only name. There is no other name given by which we can be saved. There’s no one else to call out to. The devil is scared of no other name but the name of Yeshua. It breaks the bondage. It is powerful.

And make no mistake, you’re going to have those moments when you’re going to move in faith that the devil’s going to try to come in and tell you to pipe it. Quit calling on this name because he knows what’s going to happen.

How does Bartimaeus respond to this insanity, to this telling him to shut it? —Mark 10:48— **...but he cried out all the more....** (Emphasis added). And reading this in Greek, he doubled his efforts. What, you're going to tell me to shut it down, to not call on the name of Jesus, on Yeshua? Perfect—I'm going to get louder. I'm going to make sure everyone who didn't hear it is now going to hear it. This is going to change his life because he didn't give in to the discouragement. And so, he cried out all the more, *Ben David*, **"Son of David, have mercy on me!"**

And what we read next—take this in—we read this in Mark 10:49: **"So Jesus stood still ..."** The King of Kings and the LORD of LORDs, the one literally who's called the great I AM, through whom all the worlds were made, everything in the world, the one to whom every knee will bow, the one demons trembled before—you have a poor beggar, nobody, who's blind, and he cries out in the name of Yeshua, and literally the King of Glory stops. Man, that just, for me, is a faith builder. That changes everything. To know that when you cry out, know this: He is going to stop. He is going to stop.

So, Yeshua stood still, and I love this; it's going to continue to get better. —Mark 10:49— **... and commanded him to be called. Then they called the blind man, saying to him, "Be of good cheer. Why? Why should he be of good cheer? Rise. Why should he rise up in jubilation? He is calling you."** (Emphasis added). The reason I took you to this passage is right here. I want you to expend every brain cell you have, every effort you have, to retain this moment: the calling. Yeshua has called Bartimaeus to Him.

How does Bartimaeus respond to the calling? —Mark 10:50-52—⁵⁰ **And throwing aside his garment, he rose and came to Jesus.** He received it; he walked in the calling. ⁵¹ **So Jesus answered and said to him, "What do you want Me to do for you?" The blind man said to Him, "Rabboni"**—this isn't just simply, "Hey, Rabbi"; this is "Rabbuni." This is my master, my teacher—**that I may receive my sight.** ⁵² **Then Jesus said to him, "Go your way; your faith has made you well."** And immediately he received his sight and followed Jesus on the road (emphasis added).

Here's the deal: when you respond to the call of Yeshua the Messiah in faith, oh, you better get ready. Buckle up. Prepare yourself. Because you're about to experience something that is supernatural, something so powerful you'll never be the same again. It's a life-transforming situation. You step into the arena of the supernatural when you receive the call of Yeshua.

And every single one of you has been called through the Gospel of Yeshua, every single one of you. The Apostle Paul says in 2 Timothy 1:9, **"[God] who has saved us and called us with a holy calling..."** (Emphasis added). That's the truth. We've been called. And in that calling, what lies behind that calling is love, is mercy, is grace, is power, is healing, and is wisdom. There are all these things that are available if you walk in that calling in faith.

The Apostle Paul says in Romans 8:30, **"Moreover whom He predestined, these He also called; whom He called, these He also justified"**—He justified—**" and whom He justified, these He also glorified."** (Emphasis added). This, to me, is awesome. What lies on the other end of the call? When I receive that calling in faith, it's justification. And how are we justified? Through the blood of His cross. It's the Pesach Lamb; it's His righteousness by which we're justified.

Yeshua says this in John 10:3, and I love this: **"To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out."** (Emphasis added). The Gospel of Yeshua is not a random, general calling for the masses. It's Yeshua leaving the 99 sheep to go to the

ends of the earth to get you and call you by name. Yeshua is personal. This is up close and personal. He cares, He loves, and He redeems.

Paul says in 1 Corinthians 1:9, **“God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.”** (Emphasis added). We were called into what? The *koinónia* (κοινωνία). Do you know what that term refers to? It refers to this divine—this blessed unity, this intimacy of relationship—where one shares what one has.

I want you to think about this. We’ve been called into the fellowship, the *koinónia*, of His Son, and the Son is going to share in what He has. Does this sound like an insignificant, boorish, humdrum, mundane situation where you receive the call of the Gospel of Yeshua and you come into the fellowship of the Son? Is Yeshua broke? Is He poor? Does He have no power? Does He have no wisdom? All these things that Yeshua possesses—the power that He has, the wisdom, the insight, the understanding, the love that He wants to give—all of that is sitting at the other end of the call. It’s absolutely spectacular.

It makes us wonder, do we even know what it means to be called into the fellowship of the Son? Do we have a clue? Paul says to the Corinthians in 1 Corinthians 1:24, **“but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.”** (Emphasis added). The expectation is that if I’m going to receive the Gospel of Yeshua, then I am now going to walk in power. I am now going to receive wisdom, and that comes through the power, the anointing of the Holy Spirit. This should be the expectation.

I have read ... Go through this book, and you will see calling after calling after calling, and at the end of that sentence, or at the end of that passage, is something radical and supernatural. You don’t come before the King of Kings and go, “Oh, that was really interesting.” You have a life-altering moment where you walk into the supernatural, and you’re not the same again. That’s the situation.

Look at this: I’m going to give you some examples. —Matthew 10:1—**And when He had called His twelve disciples to Him ...** Here’s a calling. The next thing I read is, **“He gave them power over unclean spirits ...”** This is what happens when you step into that calling. We do not serve a powerless, weak, pathetic King—to cast them out and to heal all kinds of sickness and all kinds of disease (emphasis added).

Going to Matthew 14:25-29—²⁵ **Now in the fourth watch of the night Jesus went to them, walking on the sea.** Which, by the way, reading Job, God walks on the waves of the sea. It’s no wonder that at the end of the story, He gets into the boat and they start worshipping Him. ²⁶ **And when the disciples saw Him walking on the sea, they were troubled, saying, “It is a ghost!” And they cried out for fear.** ²⁷ **But immediately Jesus spoke to them, saying, “Be of good cheer! It’s interesting; that’s what Bartimaeus was told. It is I; do not be afraid.”** ²⁸ **And Peter answered Him and said, “Lord, if it is You, oh, command me to come to You on the water.”** Call me. Are you picking up on this? How does Yeshua respond? ²⁹ **So He said, “Come,”** and He called Peter. **And when Peter had come down out of the boat,** because he was going in the call in faith, **he walked on the water to go to Jesus** (emphasis added).

Now, I have to tell you, there’s no way in Peter’s entire lifetime that he ever imagined, yeah, you know what? Someday, guys, you’re going to see it; you’re going to see me walk on water. That thought would never enter Peter’s mind because it’s not reality in the physical realm. It’s not even something that’s possible. No other man in the history of the world—Moses included, Abraham included—ever walked on water. Isn’t it interesting? Peter is called by the Messiah, and the next thing that follows is an

unimaginable situation of power that goes above anything that we could ask or think. That's what lies in the calling. That's the power. How do we miss this?

You go to the Lazarus experience in John 11:28—**And when she had said these things**, this is Martha; **she went her way and secretly called Mary her sister, saying, "The Teacher has come and is calling for you."** (Emphasis added). I don't need to read the rest of the story because everywhere I read it, if Yeshua calls, it's about to get really awesome. Something amazing is coming, right? It's coming.

And so, Yeshua goes to the tomb. He asks (John 11:34), **"Where have you laid him?"** He goes to the tomb. And this is where the shortest verse in the Bible is (John 11:35): **"Jesus wept."** He's moved because He saw the grief of Mary and Martha and the people weeping. He's moved, and He prays to His Father, and then we read this in John 11:43—**Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!"** (Emphasis added). He called Lazarus, and the man rose from the dead.

I mean, just again, think of when Yeshua calls; there is unbelievable power that is bound by nothing. Is that something that we understand happens when we receive the Gospel of Yeshua? You know, what's interesting to me is that when you read Ephesians 2:5, Paul says, **"Even when we were dead in trespasses and sins and in Yeshua, He made us alive together with Christ..."** Is that somehow less impressive than this moment right here in John 11:43, where He raised Lazarus from the dead? The fact that Yeshua literally raises you from the dead—which, on a higher level, on a spiritual level, refers to eternal life—is not in deficit to **"Lazarus, come forth!"** We just don't see it the way it is.

In Matthew 9:13, Yeshua says, **"But go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, look at this, but sinners, to repentance."** (Emphasis added). He came to call the sinners to repentance. And it's predicated upon one thing: the desire of Yeshua's heart. You'll notice it's not predicated upon your merit. It's not based upon your worthiness.

See, these are the lies that we believe, that Yeshua doesn't want us. He's not going to want me—"I know how evil I've been. I know how far I've gone. I know the stupid things, the foolish things that I've done. There's no way He could love me." And yet we read in 1 John 4:19, **"We love Him because He first loved us."** The call is to the sinner. Again (Luke 15:4-7), He will leave the 99 and go get the one lost, and it's not based on your merit; it's because He loves you. And until you believe He loves you, you will never know the other end of that calling and the power and the grace and the mercy and the wisdom—you'll never know it. This is a powerful reality.

I want to take you to Luke chapter 13; we're going to build on this. —Luke 13:11—**And behold, there was a woman who had a spirit of infirmity eighteen years...** You know, there were certain details that Luke could have recorded simply—hey, there was a woman that had a spirit of infirmity for many, many years, but he didn't record it that way; he gave details. He gets super specific: infirmity for eighteen years. I can tell you that's not a coincidence. And I can tell you this is very much representative of Israel as a whole and Yeshua's love for her, **and was bent over and could in no way raise herself up** (emphasis added).

The reason I say that is, just go back to the Book of Judges, and what you will read is that multiple times, not once, multiple times, what we see is a situation where Israel is oppressed. For example, in Judges 3:14-15, we're told that Eglon, king of Moab, oppressed Israel. They were bound by Satan—how long? Eighteen years. And do you know what? In the eighteenth year, He raised up a judge, Ehud, the son of

Gera, and set them free. It's so peculiar how this suffering goes on for 18 years. And yet, in the 18th year, you're set free.

Move ahead to Judges, chapter 10. It happens all over again because, you know, once a good judge dies, then the children of Israel start to sin again. And then we're told the Philistines oppressed them. How long? Eighteen years. —Judges 10:7-8— ⁷ **So the anger of the Lord was hot against Israel; and He sold them into the hands of the Philistines and into the hands of the people of Ammon.** ⁸ **From that year they harassed and oppressed the children of Israel for eighteen years ...** They were oppressed, and guess what? God raised up Jephthah, and he delivered them in the eighteenth year.

It's just an interesting coincidence that when you go to the Hebrew word "*chai*" (חַי), it means "life" and carries the numeric value of 18. And so, we're going to plow ahead here.

Luke 13:11—**And behold, there was a woman who had a spirit of infirmity eighteen years...** (Emphasis added). Before we move on, and I didn't put this up here, but as you go further into the text, Yeshua Himself identifies this woman as being bound by Satan. Bound by Satan. So, this isn't just, you know, a happenstance; she ate some bad food and got some physical response to this. She is bound by Satan.

So, she had this infirmity for eighteen years **and was bent over and could in no way raise herself up.** Luke 13:12-13—¹² **But when Jesus saw her, He called her to Him ...** I don't need to read anything else; I know it's about to get real and power is about to move, because now we're talking about the calling of Yeshua. So, He called her to Him **and said to her, "Woman, you are loosed from your infirmity."** ¹³ **And He laid His hands on her, and immediately she was made straight, and glorified God** (emphasis added).

Everywhere we go in Scripture, something spectacular awaits those who enter the calling and respond to the Gospel of Yeshua in faith, period. That's where the power, the healing, the forgiveness, the love, the understanding, the wisdom, the strength—that's where it lies.

And if you're a believer and you're living what I would call a very uneventful life, where you feel like you've drifted into a place of complacency, where your heart isn't burning when you open this book, where your heart doesn't ignite in fire, and where you do not run to prayer, I would ask you to question what call you have received. Because that sounds like the call of the world, a call that leads you into a place of compromise and complacency. The faith becomes nothing but checking a box.

I'm telling you right now, I look at this book and the people who call upon the name of Yeshua, who respond to the gospel of Yeshua; they don't lead normal lives. They become an awesome, holy, and peculiar people, endued with power from on high. They become bold. They have the Word of God, the truth of God, flowing out of them. They're excited to meet with the LORD every single day. That is a person who has responded to the Gospel of Yeshua.

The call of the world is where you go to die. And it's interesting because more and more we're seeing people who have been sown—the Word has been sown among the thorns, and the thorns are choking out the Word, and they're not experiencing all the things that we read about.

We are not called to be spectators of the greatness of Yeshua the Messiah; we're called to join the ranks of our brothers. Especially as you go through Hebrews 11, you look at the hall of faith and all these awesome things that God did through His people. Again, think about 2 Chronicles 16:9—**For the eyes of the LORD run to and fro throughout the whole earth, to show Himself strong**—to show Himself

awesome—on behalf of those whose heart is loyal to Him... They have responded to the Gospel of Yeshua, and they've done it in faith.

You know, Paul was right when he told the Romans in Romans 13:11, "And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed." He gives us these instructions in Ephesians 4:1—I beseech you brethren, **walk worthy of the calling with which you were called!** (Emphasis added). Walk worthily.

And so, as we look at this statement by James, it's mind-blowing—James 1:17—**Every good gift and every perfect gift is from above, and comes down from the Father of lights...**

[Closing prayer]

Abba Father, we humble ourselves before You during this awesome and holy and radically powerful season of Passover, where the King of Glory, Yeshua the Messiah, the great I AM, the Alpha and Omega, the beginning and the end—we have been called to exalt the Lamb. We have been called to declare (Revelation 5:12), "**Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!**"

Yeshua, it is a privilege. May our lips be dedicated to honoring You, to glorifying You, to lifting Your name above every name. LORD, may we cast down the idols, all the false gods, all the false things, and all the things that are temporary on this earth and follow after what is eternal.

May we receive the Gospel of Yeshua in faith. And LORD, there isn't a question. You will pour out Your Spirit. You will pour it out on men and on women. People who receive Your gospel begin to dream dreams and to see visions. They begin to have their eyes opened up to the spiritual warfare that is all around them. They begin to understand and see through deception.

LORD, I thank You for the *koinonia*, the fellowship that we can have with You, where You share in the things that You possess, and You possess the power that is unparalleled. There is nothing like You, the one who is called (John 14:6) **the way, the truth, and the life.**

And so, we honor You this day, LORD. What a privilege. Sow Your Word in our hearts so that we might not sin against You. And LORD, raise up an army in these last days that have their lamps filled with oil and are burning hot, and their belt is on their waist and the staff is in their hand, and they're waiting for Your return. And may You find us busy about the Father's work, Yeshua, when You come back.

We just thank You for Your faithfulness and Your mercy. And we pray this in Yeshua's mighty name. Amen.

The Father of Lights: Divine Goodness and the Power of the Call

THE CHARACTER OF GOD



God is Exclusively Good
According to Psalm 118:88, God is good and only does wondrous, beneficial things.



Reject the Deception of Blame

Deception occurs when believers blame God for trials or believe He has abandoned them.



The Source of Every Perfect Gift

All blessings—physical sustenance, spiritual gifts, and salvation—originate from the "Father of Lights."



THE ANATOMY OF "THE CALL"



The Call Stops the King

When the broken cry out in faith, the "King of Glory" stops to respond.



Access to the Supernatural

Responding to Yeshua's call enabled Peter to walk on water and Lazarus to rise.



Fellowship (Koinonia)

The call invites believers into an intimate partnership where God shares His power and wisdom.

Messianic Expectations vs. Supernatural Outcomes

