

TIKKUN AMERICA

restore

Issue 1 | Tishrei | September 2021

TIMES OF NEED

High Holy Days and Our Calm in the Storm

I GOTTA BE ME YOU GOTTA BE YOU WE GOTTA BE US

Our Identity as Yeshua's One New Humanity

COME HOLY SPIRIT

Growing to Maturity in God's Presence

CONTENDING TOGETHER WITH GOD

Partnering with God for His Kingdom

CONTRIBUTORS

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He served as the Executive Director of Tikkun International before being appointed the President of Tikkun America in January 2020. Benjamin's focus is on planting messianic congregations, mentoring and releasing emerging leaders, and building unity among churches and ministries to stand with Israel today and in preparation for the end times. Benjamin and Lorena also help to lead the international teaching ministry Restoration From Zion, affiliated with Tikkun Global.

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Inaugural Issue of Tikkun America RESTORE

I am excited to introduce you to our Tikkun America RESTORE digital magazine, a new monthly publication of the Tikkun America network.

Why a new magazine? For over 30 years, Tikkun America leaders have gathered a treasure trove of biblical insights and practical models for how to live an abundant life in the Kingdom of God within the context of a Messianic Jewish community. Many of these teachings are available through books (check them out [here](#)) or even sporadic articles in other publications.

But until now, Tikkun America had no forum to collate and disseminate the distinct values and equipping that has benefited so many over the past decades.

We want all of the Tikkun-related communities and friends to be able to glean and benefit from these treasures of Godly leadership and revelation.

The magazine is also a forum for young adults and emerging leaders to help shape our conversations and direction for the future. We seek to demonstrate healthy generational partnership as we celebrate together what God is doing and work in unity for His purposes.



As an equipping network, Ephesians 4:11-13 continues to be a foundational passage. The collection of articles each month will be categorized by what I've been calling "Five-Fold Plus". Each month will offer articles related to five-fold ministry, theology, special interest, messianic community life, and also feature guest contributors from Israel and from our broader Church relationships.



Here is a sampling of topics:

- Apostolic Ministry
- Prophecy (A Sense For What God is Speaking To Our Communities)
- Biblical Teaching and Theology
- Torah Within New Covenant Reality
- Evangelism and Outreach (With an Emphasis on Outreach to the Jewish People)
- Pastoral Care and Biblical Counseling
- Notable Testimonies
- Israel Focus
- One New Man/Unity
- Engaging Culture
- Messianic Lifestyle
- Artwork and Poetry





Perhaps you have heard the traditional wedding rhyme that originated during the Victorian Era in England, “something old, something new, something borrowed, something blue.” God put this rhyme on my heart several years ago as the inspiration for the model for our national conference each year. It also applies to the balance of authors we want to feature in the magazine.

“Something old” represents the honor and embrace of the wisdom of our experienced leaders and spouses. “Something new” provides a platform for the younger generations to impart and inspire. “Something borrowed” draws the perspectives, edification, and ministry of leaders within the broader Church world that are not members of our network stream. And finally, “Something blue” (a color of the Israeli Flag) bridges our covenant relationship to Israel and seeks alignment to God’s continuing purposes in the midst of The Land and People.

Whether you are new to us or a long-time attendee or friend of a Tikkun congregation or ministry leader, all of us on the Tikkun America Apostolic Team hope that this magazine will enrich and better equip you for life in the Kingdom. Look for it on social media platforms or sign up to receive it as an email in your inbox each month.

The magazine will be released on the first (Rosh Chodesh) of each Hebrew month, bringing awareness and connectivity to the rhythm of life within a Yeshua-centered, Messianic Jewish-rooted family.



Rachel

Love the feeling of being connected to something bigger than my local congregation.



Simi

The opportunity to hear from our leaders, brothers and sisters on a regular basis is encouraging.



David

I have been wanting to connect with Tikkun on a wider scale.

[@tikkunamerica](#)



DEEP ROOTS OF TIKKUN AMERICA

Asher Intrater



As we are looking forward to this new season, I thought it would be good to touch on some historical roots of who we are and what we believe.

I remember being sent out by Manny Brotman of Messianic Jewish Movement International (MJMI) in 1978 to speak in churches on three subjects:

1. The Romans 11 message
2. Sharing Yeshua in a Jewish way
3. The Israeli-Arab conflict

It's interesting how these three themes have stayed with us all these years.

Derek Prince came to teach at Beth Messiah in 1980. Of the many things he shared that impacted us, we particularly recall the phrase:

The dual restoration of Israel and the Church

We started to realize that our “Messianic Jewish” perspective was not only about sharing with our Jewish family and friends and about living as Jews in our faith.

The Messianic roots represented a certain reformation of the biblical worldview. If the New Covenant was written in a Jewish context, then that context had to be understood consistently in every aspect of theology.

Dan Juster began to teach on a wholistic biblical worldview. It included every topic, from salvation to congregational life, covenant, discipleship, church history, etc. While we have certainly grown and developed in this worldview, those basic foundations have carried us through to this day.

Pastor Thurlow Switzer (a dear brother who we partnered with in a Bible School and a High School) once said to me,

“You are promoting a Jewish eschatology”

I thought, I didn’t even know we had an eschatology, let alone a Jewish one.

Yet without realizing it, just being who we were represented an historic breakthrough in both eschatology (end times) and ecclesiology (in defining the Church).

Those elements were reflected in the name of the book Dan and I wrote, “Israel, the Church and the Last Days.”

The focus of this vision was the Kingdom of God. It was not primarily a theology, an eschatology or an ecclesiology. It was the Kingdom of God we wanted, not a ministry organization.

If there was a word that represented our theological viewpoint, I would call it “restoration”. The word for “restoration” in Hebrew is “Tikkun.”

[Note: The word Tikkun is found 3 times in Hebrew translation of the New Covenant.]

1. Acts 3:21 – The time of restoration of all things (*apokatastasis* in Greek)
2. II Corinthians 13:9 – That you would be made perfect (*katartisis* in Greek)
3. Hebrew 9:10 – Until the time of reformation (*diothorsis* in Greek)

[The other words for restore and restoration are found in some 30 different references.]





We felt a sense of destiny, of being called together, that God had given us a mission that was beyond any of us individually. It was around that calling that a group of people began to gather. We felt covenanted. It was a divine mandate, not a sense of personal cooperation.

I can't begin to mention everyone who sensed this calling, but it certainly included the Miller's, Rudolph's (M), Shishkoff's, Wilbur's, Brown's, Cantor's, Rudolph's (D), and many others. God "joined us together"; we could not break it asunder. Thank God, these covenantal relationships have lasted for over 40 years and borne fruit exponentially, both in Israel and around the world.

A few years ago, we felt the Lord speaking to us of a new set of transitions:

- To restrengthen our unity and relationships
- To embrace a global vision (both Israeli and International)
- To establish Jerusalem as the center of our global outreach
- To transfer leadership to the next generation
- To serve the alignment of the Romans 11 Olive Tree vision

As part of these transitions, Betty and I are moving to an apartment in downtown Jerusalem (close to our friends, the Blumenthals, Warshavskies, and others). We will be located next to the Knesset, the Supreme Court and the Prime Minister's office. We believe there is something symbolic to be able to pray for both the local Israeli government below and the kingdom of God above.

**“The global
'Abrahamic
family' of
faith is
being
restored.”**

Another important part of this divine alignment strategy is our partnership with Arab Christians. The global “Abrahamic family” of faith is being restored. We have worked particularly closely with David Demian and Watchmen for the Nations on the global family vision, as well as local Israeli Arab Christians. This is bringing our sense of covenantal relationships to an even wider dimension.

We are entering quickly into the end times. We need one another. We appreciate you and our partnership with you. We sense a “nuclear-type” fusion power to serve what God has set for all of us:

a worldwide movement for revival and restoration from Jerusalem, Judea, Samaria, to the ends of the earth... and back again.

– Acts 1:8 and 11

We realize that the **“dual restorations of Israel and the Church”** eventually must come to a place of intersection. It is this point of merging where all the puzzle pieces fit together. That is the fusion synergy, and that is where we stand together with you.

Our love in Yeshua,
Asher and Betty Intrater



Tishrei

5782



7

Rosh Hashanah

Yom Kippur

16

21

Sukkot

Shemini Atzeret

28

28

Simchat Torah

A close-up photograph of a wicker basket filled with ripe apples, some red and some yellow. The basket is held by two hands, one of which has a gold ring. The background is blurred, showing green foliage and yellow flowers. The word "ROSH" is overlaid in large, white, sans-serif capital letters at the top of the image.

ROSH

HA
SHANAH

I GOTTA BE ME, YOU GOTTA BE YOU, WE GOTTA BE US

Aaron Allsbrook

Many people in New York go apple picking in the fall. It is a wonderful time to get outside, get into nature, and enjoy some of the last of the nice weather. People arrive at a farm, get their baskets, and head to the trees to find the best, juiciest apples. Imagine, however, when they got there, that all they found were oranges.

The farmers keep telling them that these trees indeed were apple trees, but the once-excited-now-perplexed visitors don't see any evidence of these trees being anything but orange trees.

You could imagine how disappointed and upset these New Yorkers would be. I don't imagine they would be coming back next year nor give a flattering review on Yelp.

We aren't much different from trees. If we say we're pomegranate trees, that's what we should find on our branches. If we say we're banana trees, there should be a cluster of bananas hanging off of us. Authenticity is a huge testimony to the power of Yeshua, as He is the one who "renews us in knowledge after the image of our Creator". (see Col. 3:10)



Solid identity is a rare-yet-highly-prized commodity in today's world. Being authentic is appealing, comforting, and is the right response to Yeshua who is the "same yesterday, today, and forever." (Heb. 13:8)

First of all, we ought to recognize that each of us is a composite of a multiplicity of identities. We have our nationality, our sex, our roles (be they father, mother, husband, wife, son, daughter, etc.), and our job. Then we have an identity of being Jewish or Gentile. The most important identity of all, of course, is our identity in Yeshua, as He "is all and in all". (Col. 3:11)

This identity must be paramount, central, and all pervasive above our other identities. When our identity in Yeshua is in proper perspective, the other aspects of our identities and roles can be presented in their truest forms.

Let's look at two of these identities: being Jewish and being a Gentile. Just like guavas and figs, both are made by our Creator, God. But, if you've ever tried a guava, it ain't a fig, nor is a fig a guava—and that distinction is also designed by God. Both are beautiful in what they are created to be. They taste different, but both are sweet and satisfying.

For Jews, be Jewish. Be really Jewish! Now, I don't mean "be Orthodox", but, with Yeshua as the head and *raison d'être*, incorporate all of who you are as part of a distinct people, sifting out the bad and holding on to the good; knowing that no people group is perfect.

When someone sees you, they should say, "Now, that's a Jew." Like a succulent, bright, fresh-off-the-farm piece of fruit that you take hold of and bite into, followed by a "mmmmmm" of delight and a, "Hey, you should try this." We should be just what people want when they think of a Jew.



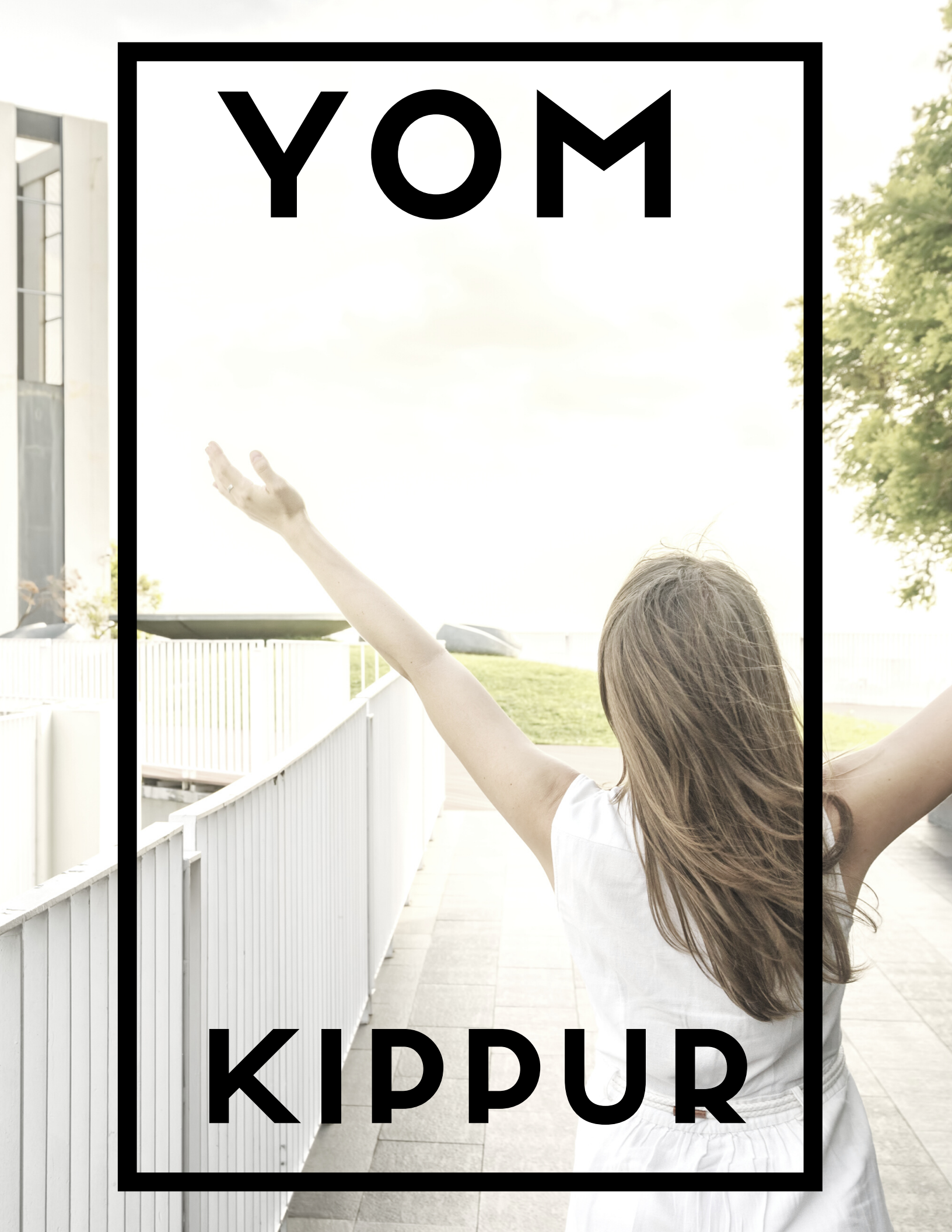
Likewise, Gentiles should be Gentiles. Now, if you're a non-Jew reading this, you may be part of a Messianic community. Even if you're observing Jewish customs (e.g. feasts, kosher, Shabbat, etc.), do so as a confident Gentile who loves the Jewish God and the Jewish Messiah. It is a powerful testimony when a non-Jew says, "Yeah, I'm a Gentile who has been saved by the King of Israel and is now brought back into relationship with the God of Israel. I love the Jewish holidays and customs because my identity is now wrapped up in the Messiah of the Jews." What a witness! Authentic and honest.

When these two identities are secure, they have the ability to bless and strengthen the other. A child is formed when a man and a woman come together. You need two distinctly different, yet complimentary entities that unite to create life. Jews and Gentiles, both created by God for specific purposes and callings, have the ability, as Jews and Gentiles, to create life in this world that fulfills God's Kingdom purposes.

People should see that we are different, just like one piece of fruit is different from another, yet, together, we offer a blessing. Each side brings its own gifts and perspectives to the other. If one side tries to be the other or doesn't want to be whom they are called to be, then what God has planned for us cannot be birthed. In order for His blessing to come in its fullness, we must be fully who we are, be it Jew or Gentile.

And, think about it, together, we mix into a divine fruit salad. "It's good for you," your mother would say.



A woman with long brown hair, wearing a white sleeveless dress, stands on a rooftop terrace. She is seen from behind, with her arms raised high towards a bright, hazy sky. The terrace has a light-colored stone floor and a white metal railing. In the background, there are green trees and a modern building with large windows.

YOM

KIPPUR



Times of Need

MARK RANTZ

Times of Need! If a phrase could sum up our human experience over the past few years, this very well might be it. From the ravages of COVID to unrest in the streets and the recent horrors in Afghanistan - our days as “times of need” may be an accurate assessment of life today, ... but is there hope?

As a Messianic Rabbi, I have seen the effects of such pain and sorrow firsthand, where even today I received a phone call that we lost a member of our community to the Coronavirus only days after the funeral of a friend who had contracted this terrible virus and died in only a matter of days.

It is during times like these that humanity needs more than ever a rock and mighty fortress to take hold, and a shelter secure as the storm passes.

When trials come and storms rage, it is Yeshua alone that has the strength to keep us safe and protected from harm. Where He caused the wind and waves to silence for His disciples (Mark 4:35-41), Yeshua is able today to declare “peace be still” over every one of our circumstances.

For us as believers in Yeshua, one of the greatest pictures of Adonai’s rescuing power is found in the Fall Feasts known as the “Ten Days of Awe,” or the High Holy Days.

In fact, throughout all of the Moedim, every feast day and celebration are a reminder of the goodness of God in our lives and the promise of the coming fullness of His Kingdom and reign.

At Rosh Hashanah (Lev. 23:23-25) we are given a “new year” and with it a “new beginning” where we are called to repentance and offered the hope of redemption. Yet with this opportunity for repentance and promise for forgiveness, Rosh Hashanah with the sound of the Shofar reminds of our soon coming King who will soon return to us in the clouds and declare, “Behold, I am making all things new.” (Rev. 21:5, TLV)

Within Judaism, no greater image of redemption and sacrifice is seen as in that of the Akedah (Binding of Isaac) in Genesis 22. In the Synagogue, the Akedah story is read every Rosh Hashanah as a reminder of healing and redemption in Adonai alone.

Where Avraham set to sacrifice his one and only son on the altar of Mt. Moriah as God has commanded, it was the Angel of the Lord who stopped him and in turn provided a ram to be provided as a “kaporah” to offer atonement, and to be sacrificed in Isaac’s place! Here sacrifice and obedience met with mercy and grace as a powerful foreshadowing of Yeshua’s own death, burial, and resurrection on our behalf!



“

**Rosh Hashanah,
with the sound
of the Shofar,
reminds of our
soon coming
King who will
soon return to
us in the clouds.**



“

“Therefore, since we have a great Kohen Gadol who has passed through the heavens, Yeshua Ben-Elohim, let us hold firmly to our confession allegiance.

It is from the Akedah that we come to Yom Kippur, or the Day of Atonement (Lev. 23:26-32), which is the most holy day of the year, recalling when once a year the Kohen Gadol would enter the Holy of Holies and make atonement for all of God's people.

Marked by fasting and repentance, this solemn day recalls our greatest need for both Jew and Gentile alike, that all have sinned before Adonai and need His forgiveness. As with the ram within the Akedah, Yeshua is also our great High Priest, who goes before the Father on our behalf pleading our case.

Not just for Jews alone, but for all people is salvation made available to all who call upon Yeshua, the Messiah of Israel. It is in Him alone that all can find healing, redemption, and forgiveness of sin.

Although lost in our own brokenness, Yeshua our Messiah suffered and died, carrying the penalty of which we all deserve of which He has for all paid the price.

It is for this reason the writer of Hebrews exhorts,

For we do not have a kohen gadol who is unable to sympathize with our weaknesses, but one who has been tempted in all the same ways - yet without sin.

Therefore, let us draw near to the throne of grace with boldness, so that we may receive mercy and find grace for help in time of need.” (Heb. 4:14-16, TLV)

Where troubles and times of need seems to affect all of us, and as areas of our lives are shaken and stability threatened like never before, it is God in His faithfulness who is alone able to speak peace to the storms of life and in the safe haven of the Days of Awe, we can all find healing, rest, and forgiveness.

Certainly, we live in great times of need, but Yeshua still calms the raging storm and has given us all as Jew and Gentile alike these holy Moedim as a new, fresh beginning and a reminder of His never-ending love!

“

1 JOHN 3:1

SEE WHAT
GREAT LOVE
THE FATHER
HAS





SUKKOT



WATCHFUL

Rachel Moore

By the grace of God, I somehow made it out of 2020 without contracting COVID-19, but all that changed in July of 2021. I had just started working at a missions organization called Go To Nations, and it seemed to spread like wildfire throughout the staff. Next thing I knew, I was severely sick and confined to my room for 15 days. Sadly, that wasn't the worst of it. I started receiving emails about one of our missionaries, my boss's wife, being in critical care for COVID-Pneumonia. Though I hadn't known them long, I felt such a strong connection to this family and could see that their impact had indeed reached multitudes in the nations.

I went from helping my boss plan for their upcoming missions trips to kneeling in the throne-room, crying out to God for her healing. "Please Lord, don't take Michelle. They have 4 children. We still need her here." When she went home to be with the Lord in the beginning of August, it was such a huge blow for all of us. Those who knew her well and those who didn't grieved with such raw intensity. I had never contended for something so hard in my life. And it was in the midst of all this that I began to hear the Lord whisper to me: *"I am the One who neither slumbers nor sleeps."*

Dealing with post-COVID symptoms myself, I was craving hope and normalcy. "This too shall pass" I would reassure myself. It was only weeks later when the Afghanistan crisis hit the world-stage. Still dealing with sickness and grieving for my friend's family,

I thought, "Lord, what is happening?" My world was suddenly ridden with deaths from illness and now death from persecution crossed the ocean and was screaming loudly in my face. It was then that He began whispering the scripture, "Precious in the sight of the Lord is the death of His saints."

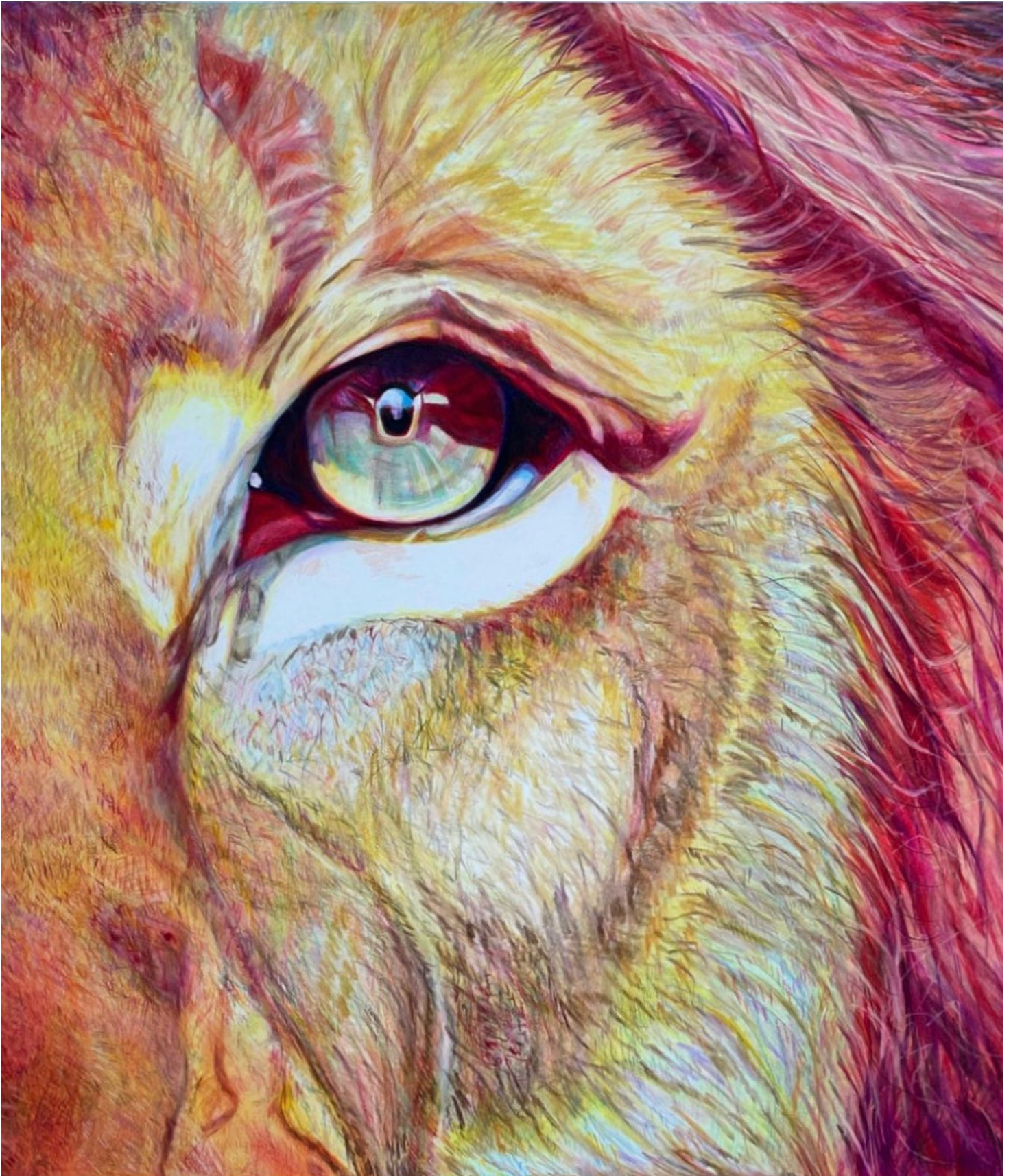
In the midst of the most intense season of intercession I have ever been in, He reminded me of something He spoke to me years ago: *"I have given you the gift of art as a tool of intercession. I am going to show you things on My heart, and you will create art that draws people into My presence."*

With Michelle's death and the cries of the saints getting louder and louder worldwide, I believe He wants us to know this: **He is Watchful.** *He is vigilant. He is the One who neither slumbers nor sleeps, and precious in His sight is the death of His saints. He sees the tears shed in secret, and He hears the groaning too deep for words. He is coming back soon with a mighty recompense for His saints.*

Don't lose heart. Stay the course, no matter what.

ORIGINAL ART

RACHEL MOORE



CONTENDING TOGETHER WITH GOD

Patricia Juster

Never before has my spirit been so at war as it has been the last few months. So much is at stake, and it feels like the US is being weighed in the divine balance. We can remember when our son Samuel was on life support after the house fire and we were told by many of our godly friends to fight, to contend for his resurrection. None of the credible prophetic voices said that he would be resurrected, but they said we should fight because none of our prayers would fall to the ground.

The meaning of the word “contend” has been highlighted to me lately. At the end of the book of Job, God confronts Job and forcefully asks, “Will the one who contends with Shaddai correct him? Let him who accuses God answer!” (40:2, TLV) The word “contend” can denote a struggle against an idea or a person, or striving in a competition. It describes a wrestling to win.

Contending with God and together with God are different things. After Sammy died I spent years contending with God. He promised me ... and now ... was our faith not enough?

How much prayer is enough?



I came to a rude awakening: God is not in opposition to me or holding out on me; ***we are on the same team.***



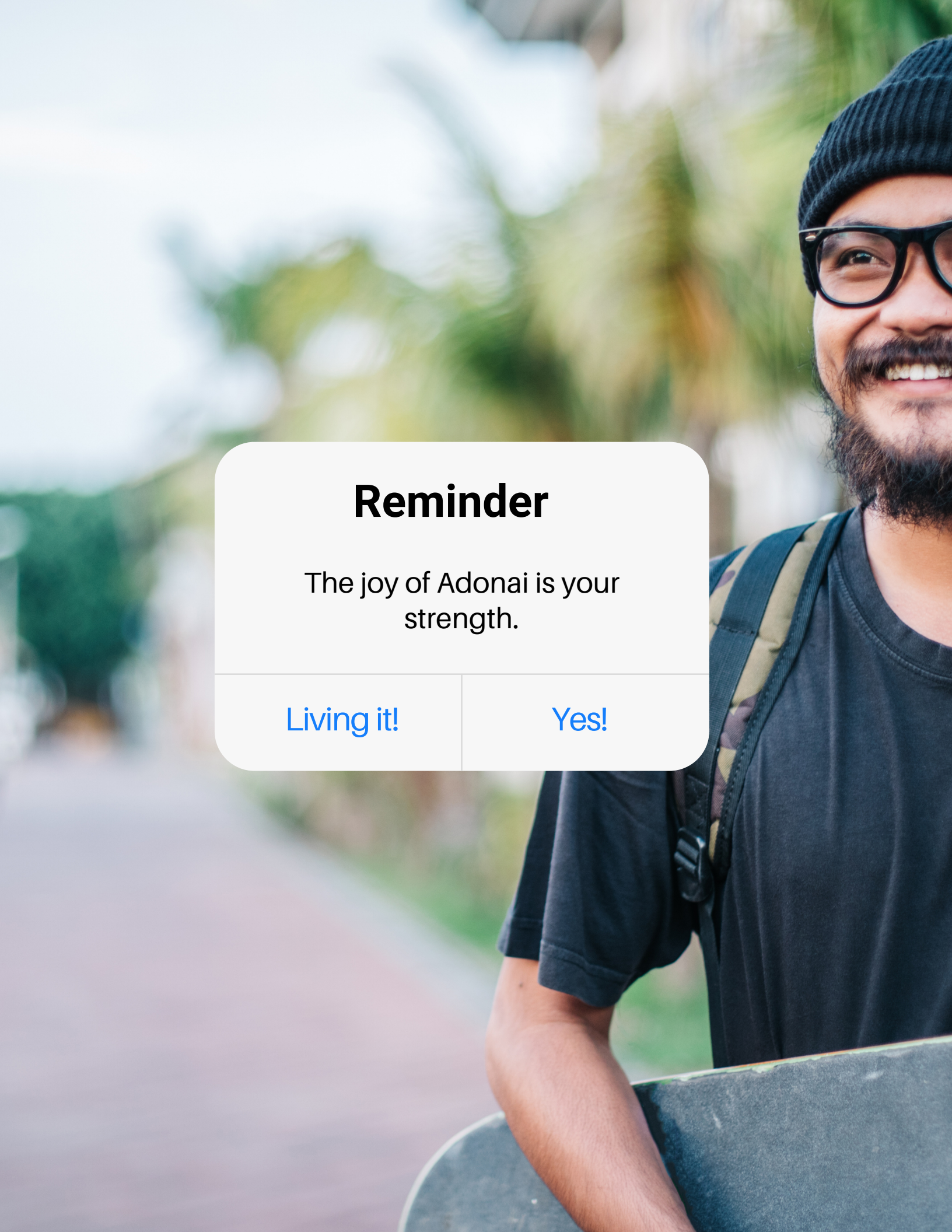
Both of us are fighting the effects of a fallen world. We as people are called to a partnership with God in establishing his Kingdom on earth as it is in Heaven. We are made in his image, and it is incumbent upon us to take up the authority he has given us.

Even though the Israelites were told by God that he had given them the Promised Land, they still had to go into the land and defeat their enemies. Even though it was written by Jeremiah that Israel's captivity was to be 70 years, Daniel the prophet fasted, repented and prayed for this word to come about.

Our human bodies contend for life until the end. How can we do any less in the battles we are facing today? Let us contend (declare, affirm, maintain, plead, espouse, profess, insist) until all that God has promised us—both personally, corporately as his body, and worldwide has come to pass. His Kingdom come, his will be done on earth as it is in Heaven!

Let us not give up! For as seen in Rom. 4:18, we must believe, "Against all hope, in hope Abraham believed, and so became the father of many nations ...". (NIV) Abraham did not waver but was strengthened in his faith. God's love and truth will prevail.

No one can thwart his plans!



Reminder

The joy of Adonai is your strength.

Living it!

Yes!



COME HOLY SPIRIT

Daniel Juster

One of my privileges was to meet and spend time with John Wimber, the founder of the Vineyard Network. He read a brochure from a conference I was a part of and actually had a word from God to reach out to me. This was quite amazing! John Wimber was famous for revealing the reality of the Holy Spirit and for his gifts - especially his gift for releasing the Holy Spirit to move through a congregation.

He would simply say, "Come, Holy Spirit." People would be moved, laugh, cry, prophesy, receive healing, and so much more. This was a special calling and gift. When others asked Wimber about it and how they could see this same manifestation of the Spirit in their congregations, he'd say "You can do the same thing, just say, 'Come, Holy Spirit.'"

Often, they would say this and little would happen; more prayer and seeking God was probably necessary.

But Wimber showed how the presence and power of the Spirit could be revealed in both large and small gatherings. He showed how effectively governing (presiding over the meeting with discernment and administration) as the Spirit ministered could prevent confusion, misinterpretation, and other debacles. As we look beyond Wimber's central congregation in Anaheim, California, it is clear that congregations that welcome the move of the Spirit with maturity also demonstrate greater power in evangelism and in motivating people to give their all to the Kingdom of God. Within our own Tikkun network, I have been observing this for over 40 years. This was so true in the days when I pastored. Oddly, however, most congregations that say they believe in the immersion (baptism) in the Holy Spirit often have little in the way of showing the Spirit.





There are too many reasons to name for why we have so little of the manifestations of the Spirit in our congregations today. However, I will list a few:

- Leaders are afraid - some think that if they open their services to allow more congregational participation, things will get out of hand. It will embarrass visitors. It may seem better to have an attractively ordered gathering.
- Leaders have not been trained to govern services that are open to the manifestations of the Spirit. This ability is caught more than taught. These leaders need to sit under others who are doing this well in order to have the confidence that they can do it.
- Leaders have bought into the “seeker-sensitive” errors that rely on social-psychological methods for drawing people rather than seeing the Spirit as the one who draws. The Holy Spirit knows how best to bring such a reality so that people might be confronted with the truth.



- 
- Leaders have not raised up a core of mature people who can prophesy with accuracy and good impact. Good prophecy opens up a community and is emphasized in I Cor. 14 as the key gift to desire.

- Leaders have not understood that home gatherings (chavurot) are the places where a “I Cor. 12 & 14” type of meeting can take place. Such gatherings are designed so that all can participate, cultivate covenant relationships with one another and can be disciplined. It is from such home gatherings that those who are mature can be released for ministry into the larger meetings and gatherings.
- Leaders are afraid to upset people by denying them the microphone. If only vetted people can speak, then others will be offended. So, it is thought best to let no one speak from the congregation. This is a grave mistake.



- Leaders have allowed unstable and rebellious people to publicly speak and minister. Those people, having brought shame and tension, now cause the leader to decide that it is best to disallow spontaneous participation of the members of the community.
- Leaders fear it will take too much time. Surprisingly however, it takes very little time if this is governed well. Providing space for prophecy at times can lead to manifestations of the spirits, which are dominating people. By making room for this during ministry times, such can be used to work through these manifestations.
- Finally, leaders have not led their congregations to seek the Lord with prayer that they might be given the grace of his manifest presence. This is so important and, indeed, foundational.



To me, it has been amazing to see congregations that initially grew and prospered with a commitment to showing the Spirit later decide to pull back and become completely controlled. Can the Spirit speak, act and redirect? Isn't he also Lord? Allowing and welcoming the Spirit and his manifestations is a foundational value within Tikkun. It is a key to seeing more people drawn to the Gospel, more healed, delivered and encouraged.



One thing I have found - the Holy Spirit has to be invited and welcomed to show himself in a tangible way. John Wimber was right in inviting the Ruach in stating, "Come, Holy Spirit." I am sure you can think of many more examples than the nine I've listed.

We read in I Corinthians that "Jews seek a sign." I have found the reality of the Spirit being revealed has been a key in Jewish people coming to know Yeshua. Members of congregations where the Spirit shows himself learn confidence that the Spirit will show himself through them in the marketplace and wherever they share with people who do not know Yeshua. Let's remember to be hospitable to the Ruach HaKodesh and invite him into our gatherings as an honored guest and close friend.



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