

TIKKUN AMERICA

restore

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THE TALE OF TWO LEADERS

Leadership Lessons from Ship Captains

STEPHEN - FULL OF THE RUACH HAKODESH

Prayer and the Work of the Spirit

TRUST AND PERSEVERANCE

Choosing to Walk in Joy in the Face of Trials

CONTENDING FOR A RESTORATIONIST MESSIANIC JUDAISM

Equipping, Calling and Righteous Influence within Tikkun



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IMAGINE *that.*

BENJAMIN JUSTER

Cavorting around the room, a little boy bellows with a loud “NEIGH!” and kicks up both feet in the air before continuing his jaunt weaving between the couches and around the coffee table. His sister calmly saunters up to him and loosely drapes a blanket over his back. “There, there. Now you are tame and ready to ride!” She hops onto his back and together they both gallop throughout the house, neighing and whooping between giggles of laughter.

Most children are masters of imagination, entertaining themselves for hours with action figures, legos, dolls, and even everyday objects like ropes, sticks, and blankets. I remember the myriad days of simulated war games that the neighborhood kids hosted in the forest behind my childhood home. My guess is that you can recall your childhood imaginations — pretending to live as a powerful superhero, a big-screen actor, an elegant dancer, a dominant sports star, a famous singer, a confident policeman, or a dynamic preacher. The list goes on.



But as we age, the imaginative aspects of our mental activity tend to diminish. It becomes work to spend mental energy contemplating things which we don't see, feel, or are able to touch. We have learned to live in the world of facts rather than fantasy. Even so, creative types continue to build lucrative careers with their active imaginations.



We love to experience their compelling stories through books and movies. And who doesn't love a live show?

Imagination is one of the most important aspects of maintaining a strong devotional relationship with God. Mid-eighteenth century Presbyterian minister and abolitionist Henry Ward Beecher often taught about how the mind needs to be engaged when pursuing a relationship with God. He considered it a tragedy to lose this aspect of devotion and proposed that, "the soul without imagination is what an observatory would be without a telescope." The purpose of the structure cannot be fulfilled because a key component of its design is missing.

Our Heavenly Father has designed us with the powerful capacity to imagine and perceive things that we can't see with our natural eyes. The Scriptures are salted with amazing imagery about Adonai that entices the mind to wonder and worship. Unfortunately, the easy access and frequency of media and entertainment has contributed to an accelerated decline of true imagination. It will take some focused effort to redevelop a strong imagination and apply this skill competently in your prayer life.

Rav Sha'ul penned in his letter to the Ephesians, "...I pray that you, being rooted and grounded in love, may have **strength to grasp** with all the *kedoshim* what is the **width and length and height and depth**, and to know the **love of Messiah which surpasses knowledge**, so you may be filled up with all the fullness of God.

Now **to Him who is able to do far beyond all that we ask or imagine**, by means of His power that works in us, to Him be the glory in the community of believers and in Messiah Yeshua throughout all generations forever and ever! Amen.” [emphasis mine] - Ephesians 3:17-21 TLV

Without imagination, it is impossible to begin to conceive of the great love of the Father for us. It is through imagination that we are drawn to dwell on the character traits of Adonai, perceiving how He is working in the world and in our lives. Only those who can imagine what God might do for us and how He may answer our prayers are able to encounter **“Him who is able to do far beyond”**.

Imagine that!



Incorporate intentional imagination into your devotional life over the next few weeks and measure the impact on your experience with God:

1. Imagine the beauty and majesty of the Lord and His Kingdom. Think about the diversity and splendor of the world He created. Let it fill you with wonder and lead you to worship.
2. Imagine God as your loving Father, wooing you as a good dad would call his children. Picture Him smiling upon you and beckoning you into close relationship with Him. Spend several minutes resting in His love.
3. Imagine what God is calling you to do. When you approach with an attitude of prayer and humble submission, the Holy Spirit will inspire you with images, pictures, and impressions. Don't push them out right away, but consider how God might be using your imagination to reveal things to you. Those that truly desire to do God's will know His will.

Imagine that!

Benjamin Juster
Editor in Chief



"Imagine what God is calling
you to do...

Those that truly desire
to do God's will
know His will."

-BEN JUSTER

TRUST AND PERSEVERANCE

KATHLEEN RANTZ



“Trust in Adonai with all your heart; do not rely on your own understanding. In all your ways acknowledge him; then he will level your paths.” - Proverbs 3:5-6 CJB

When we get that call for ministry, whatever that calling may be, we tend to initially feel a bit apprehensive. We may start to question if what we thought we heard from the Lord was right. Then we become excited about what Adonai is going to do through us. Now there are many types of ministry that Adonai calls us to. Maybe He's calling you to the mission field, to music ministry, or to work with the children. Regardless of what ministry Yeshua is calling you into, one thing that is absolutely certain is when Adonai calls, the enemy will freak out, and the trials will begin. That's how it was for my husband and myself.

Trials for us began before the actual calling was answered or the promise in us fulfilled. I say this, not to discourage, but to remind all of you that Adonai prepares a way even before we know we're being called, and the enemy will even then strike at us in hopes of keeping us from entering into Adonai's calling for our lives!

The calling which came for us began in 2001 just after our move to San Diego, CA. Within the first few years, before the call was answered, the enemy tried to take my husband Mark out - twice. Because of the hardships surrounding these attacks, my husband lost his job and the financial problems started and

within the years that followed, more problems ensued. There were many layoffs and family issues, especially surrounding our children. There was much frustration and a few times Mark even wanted to quit Seminary (but did not), and yet in all of this, there was the Lord. We made a conscious effort as a family and as a couple to keep Yesua in the center, and in doing that, we focused on Him and made the determination to get through everything the enemy might throw our way.

“... when I am afraid, I put my trust in you. In God — I praise his word —in God I trust; I have no fear; what can human power do to me?” - Psalm 56:4-5 CJB

For me personally, there was a time when fear ruled me. Every time we'd start moving forward in ministry, something would happen. Whether it was our jobs, our children, the car..., something always seemed to happen. Then one day I asked Yeshua to bring me peace; that I was done with all the angst. Just at that moment Mark came home and told me that he had been laid off from his job. I just looked at him and let out a sigh. No reaction, no being upset, no fear. I just felt God's peace.

Since those years and many more trials which followed, I have chosen to walk in that peace, and now that peace has become my joy. People often ask me now how I could smile and worship with all that goes on in our lives, and to their question, I tell them that it's because I know Yeshua has us; and that we are safe in Him.



The enemy will always try to knock you off your game. Getting upset isn't going to help the situation. As long as any of us are in ministry, we will face many trials. (John 16:33) All we can do is put our trust in Adonai and let Him direct us in what He needs us to do.



“How blessed is the man who perseveres through temptation! For after he has passed the test, he will receive as his crown the Life which God has promised to those who love him.” - James 1:12 CJB

So many of us have heard that if it's hard, then it's not meant to be, but that's not necessarily true.

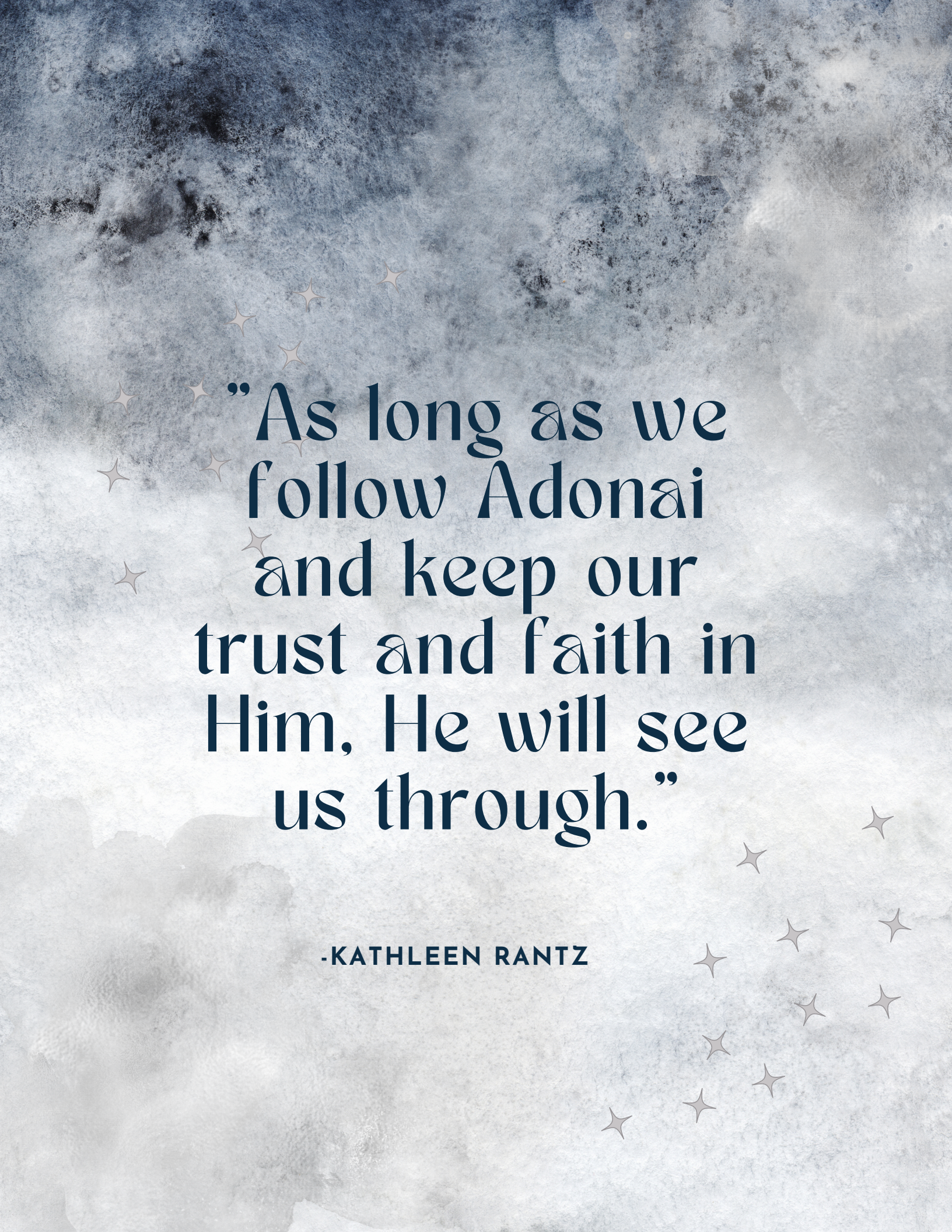
Mark and I have persevered through many battles and have been truly blessed in the outcome. There are still times where it seems like we may lose everything. But, as long as we follow Adonai and keep our trust and faith in Him, He will see us through.

That's why I have chosen to walk in joy.

So in the end, my message to any of you who are coming up into ministry, is that whatever calling Adonai has called you to do, when you accept that call, know that the trials will come. Use your discernment in the moment to determine what is a warning from God, and what the enemy is trying to do to trip you up. The enemy will try anything to take your eyes off of what Adonai has called you to do.

The Adversary will try to damage your marriages, your families, your jobs, your friendships, and he will even try to attack your children. He will attack you from every side, but do not become discouraged. Do not fall prey to what the enemy puts in your path because God will use these times to strengthen you and make you a better leader. Every time you walk through the fire you will not be burned (Isa. 43:2), but instead, you will be made stronger, smarter, and wiser than the times before. In that, the trials will get harder, but Stand Firm and do not be afraid. (Isa. 41:10) Walk in the joy, and trust that God will continue to pull you through!





“As long as we
follow Adonai
and keep our
trust and faith in
Him, He will see
us through.”

-KATHLEEN RANTZ

A TALE *of* TWO LEADERS

LABAN DOYLE

It was a dark, cold night over in the Atlantic Ocean. Most passengers aboard the Titanic's maiden voyage were asleep in their beds, excited for their arrival in New York in the days ahead. At 11:40 pm on April 14th, 1912, the now infamous Titanic, despite the crew's efforts to dodge the oncoming iceberg that would send the ship and over 1,500 passengers to their unfortunate doom. Yet, on that ship was a Captain by the name of Edward Smith who, despite the chaos, destruction, and demise, did everything he could to help save the lives of as many passengers and crew as he could. He is even noted for staying on the ship as it went down.



LEADER SHIP MATTERS!

It is not just about
whom we lead but
how we lead that will
have a lasting
impact on the lives
of others.

It was a bright, beautiful day off the coast of Italy near the island of Giglio. Most passengers aboard the Costa Concordia were enjoying a relaxing and enjoyable vacation cruise. At 11:10 pm on January 13th, 2012, the now notorious Costa Concordia made an unnecessary and risky “drive-by” maneuver hitting the shallow reefs and rocks, which would capsize and turn the ship over in the shallow waters, resulting in the deaths of 29 passengers and five crew members. Yet, on that ship was a Captain by the name of Francesco Schettino, who, despite the chaos, destruction, and demise, apparently “fell into” a nearby lifeboat, abandoning both his ship and everyone on it.

An old maritime code states that “the captain must go down with the ship” if faced with an emergency. It was and is part of this code that the captain ultimately holds all responsibility for both the ship and everyone aboard it. In the case of such an emergency, the captain would do everything possible to save those on board or die trying.

LEADERSHIP MATTERS!

It is not just about whom we lead but how we lead that will have a lasting impact on the lives of others.

I don’t know about you, but I often overestimate my leadership abilities. I often think I am probably leading much better than I really am. But I have to continuously ask myself the tricky question,

“What kind of leader am I?”

It’s often easier for us to examine, evaluate, and even critique the leadership of others, yet how honest are we “really” with considering ourselves about how we lead?



And, if I am honest, I can see parts of myself in both leaders described. One is the iconic leader who epitomizes self-sacrifice, care, and integrity. The type of leader we all want and aspire to be. The other is a self-serving, careless, and dishonest leader. The kind of leader we all detest and never claim to be. Again, if I am honest with myself, I can sometimes see both leaders within me. This is why leadership matters. It matters not just to whom we lead but to how we lead. We must ask ourselves and prayerfully consider, what kind of leader am I? How do I lead? Do I represent Yeshua well when I communicate with my team and others? Do I lead with integrity and stewardship? When crisis and chaos hits, how do I lead? Am I a self-serving or selfless leader?

LEADERSHIP MATTERS!

It is not just about whom we lead but how we lead that will have a lasting impact on the lives of others.

I have one more ship tale to share: It was a dark stormy night upon the Sea of Galilee. A small fishing boat filled with 12 disciples and their Rabbi was enroute to cross the sea. The wind, rain,

and storm began to increase, so much so that it created fear and distress even among the most seasoned fishermen aboard. Yet, on that small boat was not just a Rabbi but the Son of God, Yeshua, who, despite the chaos, was found asleep in the midst of the storm. Only to be awoken by the crew telling Him, “Lord save us! We’re going to drown.” (Matt. 8:25) Upon which He said to the wind and waves be calm. As I look at the leadership example of Yeshua in this story, there are a few thoughts that come to mind about what kind of leader I want to be and what authentic selfless leadership looks like:

Calming Presence - It seeks to help provide a calming presence within the reality of the situation and not just to quiet their concerns. Yeshua did not try to silence the disciples. He silences the storm!



He understood that they had real fears, concerns, and faith issues, but He calmed the storms they were encountering, allowing them to see and experience His calming presence.

Companionship - It seeks to lead by serving, to stay on the boat with those in our care. Yeshua did not abandon the ship. He did not seek to save Himself. He did not adapt to the chaos of the situation or the disciples' attitudes. He was awakened, present, and stayed with the crew.

Empowerment - It seeks to empower others who may not see what is ahead or on the other side of the current circumstance. Yeshua knew what lay ahead when the disciples could not. He did not feed into the fears and chaos but challenged their perspective and stayed in the boat with His crew.



We have a great need for good, healthy, Yeshua-like leadership.

Leadership that provides a calming presence amid a world filled with hurt, brokenness, and challenges.

Leadership that provides companionship and care when people are used to being abandoned because relationships and teamwork can be messy.

Leadership that provides empowerment and encouragement to others to keep going, to look at things differently, and to coach the best out of others.

Those of us who are believers and followers of Yeshua have a great privilege and calling - we are to serve and represent Him to others. This is a great responsibility that we carry within us. Whether as a congregational leader, small group facilitator, worship team member, parent, business owner, bank manager, or barista brewer, we can provide empowerment, a calming presence, and companionship. No matter the job, no matter the position, and no matter the title - our leadership matters.

May we all learn to lead more like Yeshua! May we lead ourselves and others well!



”

"No matter the job,
no matter the
position, and no
matter the title –
our leadership
matters."

– LABAN DOYLE

”



Stephen - Full of the Ruach HaKodesh (Acts 6:1-8)

MARTIN BOARDMAN

In Acts 6 we get a glimpse into the multicultural tensions within the early Messianic community in Jerusalem. There were two subsets of the Jewish community, those with a Hellenistic (Greek) cultural background and those with a Hebrew background. No doubt there were many similarities between these two groups, but there were also differences, which sometimes led to arguments, and the community did

always treat everyone the same. Differences in addressing the practical needs of members from different backgrounds rose to the surface and created problems for the community.

The problem presented at the beginning of the chapter concerned the widows. Many widows at that time were dependent on their families for support following the death of their husbands.

Often these widows would turn to their congregational families for help and assistance. But for one reason or another, widows from the Hellenistic background (Jews in the diaspora from Greece) were getting overlooked in favor of those from Israel.

The twelve Messianic leaders in Jerusalem described in Acts 6, recognized the need, but they also realized that their responsibility was to continue the work of prayer and of the Word. To meet the needs of the community, and in this specific case, the Greek-speaking widows, decided to appoint a particular group of people to serve. Today, we call those servants shammashim.

Finding the First Shammashim in the B'rit Chadashah

The twelve Emissaries (Apostles) decided that they needed to find seven men who could meet the practical needs of the community. These seven would need to be appropriately qualified to serve in the position.

Stephen is the first shammash listed in the B'rit Chadashah. Luke, the writer of the book of Acts, describes him as a man "full of faith and of the Ruach HaKodesh." (Acts 6:5)



From the qualifications listed in Acts 6:3 these would need to be “reputable men, full of the Spirit and wisdom.” With the description of Stephen in Acts, it becomes clear that one of the requirements to be a shammash is to be full of the Ruach HaKodesh.

Filled with the Ruach HaKodesh

The fact that the Emissaries specifically looked for people who were full of the Ruach HaKodesh suggests that some members of the community were not! So, were some only half full? Were others empty? Just exactly what did the Emissaries mean when they looked for people to serve who were full of the Ruach HaKodesh?



When we look at the original language of the apostolic writings, we see that the English word “full” represents several Greek words which all have slightly different nuanced meanings. In Acts 6, the word used for full describes a state of being full rather than the act of being filled.

The Emissaries were looking for people who demonstrated by their lives and character that the Ruach was at work within them. The Ruach HaKodesh was doing the work of sanctification within them, conforming them to the image of Yeshua as described in Romans 8:29 declaring,

“For those God foreknew he also predestined to be conformed to the image of His Son ...”.

How do we make sure that we are full of the Ruach HaKodesh?

It is important to remember that the Ruach HaKodesh is a person. He is the third person of the Godhead. As such, he is not a force or power. R. A. Torrey, American evangelist, pastor, and educator said:

"If you think of the Holy Spirit as a mere influence or power, then our thought will constantly be, 'How can I get hold of the Holy Spirit and use it?' But, if you think of Him in the biblical way, as a person of divine majesty and glory, your thought will be 'how can the Holy Spirit get hold of me and use me?'"

So, the question is not, “How full of the Ruach HaKodesh am I?” But “How much of my life is surrendered to the Ruach?” The Emissaries were looking for people within the Messianic community who were fully surrendered to God. They wanted people who were growing in relationship with the Father and the Son through the work of the Holy Spirit in their lives. When we look at our lives, we need to ask how much we are allowing the Holy Spirit to change us, sanctify us, and make us more like Yeshua.

What kind of relationship do we have with the Holy Spirit?

Close friend or acquaintance?

There are people in our lives whom we know well, and there are some whom we would describe as just being an acquaintance. When the Emissaries were looking to appoint shammashim, they did not want those who were just acquainted with the Spirit, but rather,

they wanted people who knew Him well!

So how do we get to know the Ruach? God's Word tells us about the Ruach HaKodesh. Throughout both the Tanakh and New Covenant Scriptures, the Spirit is shown to be actively at work within our world. As we read Scripture, we can get to know a lot about the Holy Spirit. But, while that is important and necessary, it does not bring us into a relationship with Him.

Just as in a human relationship, a relationship with the Ruach HaKodesh develops through spending time together. We need to spend time with the Holy Spirit, and this is done through prayer. Prayer is a supernatural gift from God that brings us into a close relationship with God the Father through the Ruach HaKodesh. As you enter into prayer, ask the Ruach to reveal who He is to you, who the Father is, and who Yeshua is. Then the Spirit will do just that! We need to give the Spirit space to speak to us. This might mean that we will need to pause and spend time listening to Him rather than just telling God what we want.

Walking this out – a spiritual discipline

Below is a prayer exercise that may help create space where you can grow deeper in your relationship with the Holy Spirit.



Take 15 minutes out of your day. Find a quiet place where you will not be disturbed. For some, that could be in a comfortable chair in your living room. For others, it might be part of a walk outside in a local park. Fifteen minutes may seem like a long time, but in reality it is just 1% out of your day!

For the first five minutes, focus upon praising God for who He is and what He has done. You could make a list of His attributes to stay focused.

For the second five minutes, move into a time of prayer. Ask the Lord for the things you need (petitioning) and others' needs (intercession).

In the final five minutes, ask the Holy Spirit to speak to you about your relationship with God, and then listen to what He has to say. He may give you the impression of Scripture to look up or a picture for you to think about.

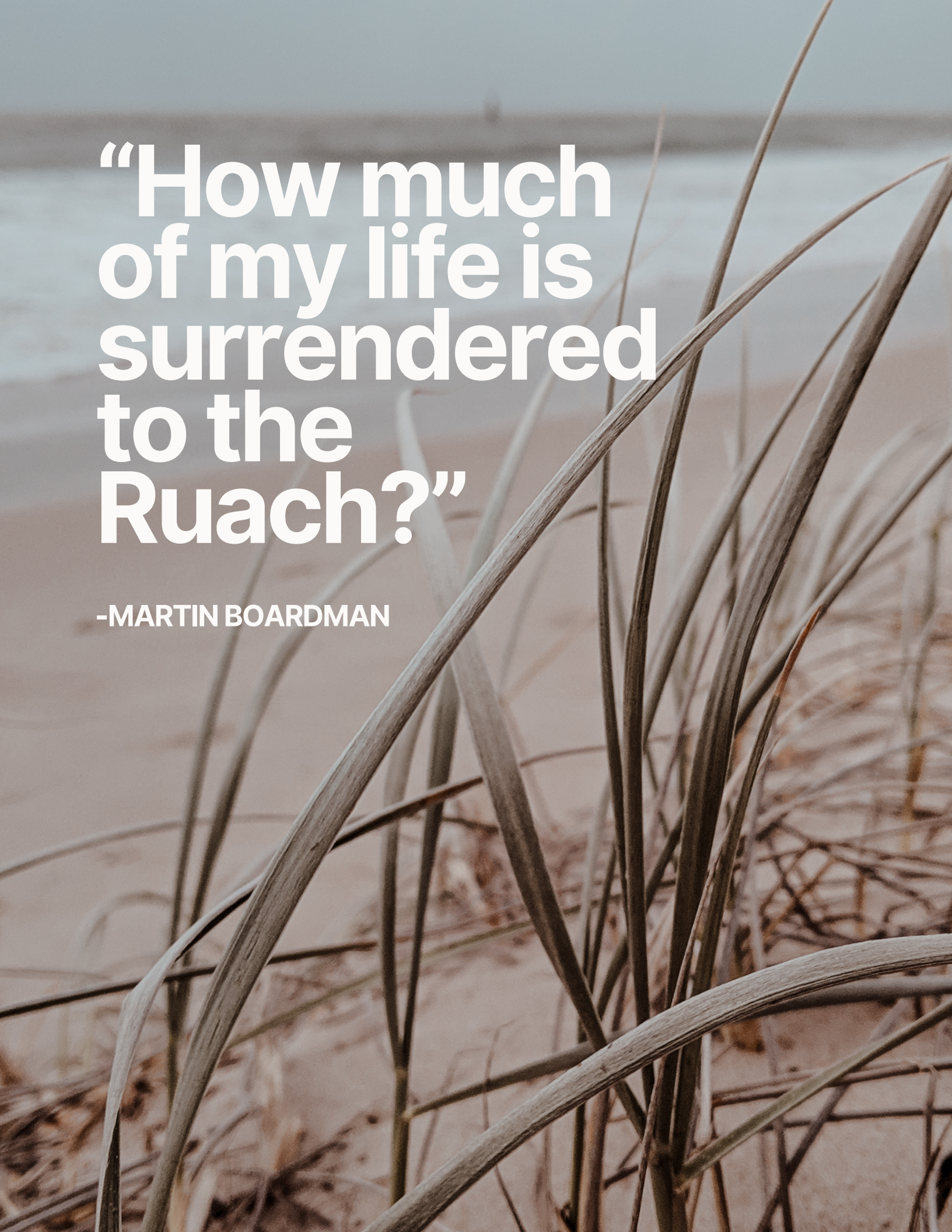
If a distracting thought comes, choose to ignore it, and return to asking the Spirit to speak. It may be helpful to keep a journal to write down what you hear the Holy Spirit saying.

This might not be easy at first, and some days will be more challenging than others, but as you persevere and allow the Holy Spirit to speak, you will begin to grow in your relationship with Him.

The Spirit will bring words of encouragement, as well as point out areas where change is needed. He will highlight areas of God's Word to be attentive to, and the Spirit will begin to change you from within.

Through this practice you will find that you are more and more as Stephen was, full of the Holy Spirit, and will become more able to bring wisdom, faith, and grace to the ministry situations into which the Lord is placing you.





**“How much
of my life is
surrendered
to the
Ruach?”**

-MARTIN BOARDMAN



Contending for a Restorationist Messianic Judaism

DANIEL JUSTER

TIKKUN AMERICA AND TIKKUN GLOBAL CONTEND FOR A
RESTORATIONIST MESSIANIC JUDAISM.

The phrase “Restorationist Messianic Judaism” is a moniker for our distinct biblical convictions. When we say “Messianic Judaism” we communicate an alignment with the mainstream of

the Messianic Jewish movement worldwide, with a history which extends back to the fathers of our movement in the early 1970’s. The mainstream conviction for this movement even then was that

Jews who come to faith in Yeshua and are called to identify with and live as Jews and as part of their own people. In order that Jews might fulfill their calling to be part of their people, the saved remnant of Israel (Rom. 11:5) and the first fruits that sanctify the rest of their nation (Rom. 11:16), as they promote the planting of Messianic Jewish congregations. Messianic Jewish congregations, therefore, are congregations made up of Jews and Gentiles which emphasize the necessity of reaching Jewish people with the Good News of the Kingdom of God and discipling them to live a Godly biblical life which includes their Jewish identity and calling.

Gentiles called to the Jewish people join as well to foster the goals of the congregation and to demonstrate that our fellowship of Jews and Gentiles shows the one new humanity vision as seen in Ephesians 2. Messianic Judaism is the Jewish expression of New Covenant faith. The saved remnant of Israel is the saved part of Israel that with the witness of the whole ecclesia will lead to the salvation of Israel and life from the dead. (Rom. 11:14,15) As the Messianic Jewish movement has grown, including Tikkun America and Tikkun Global, we have embraced various models of fostering Jewish life in Yeshua, not only the original Messianic Jewish congregational model, but also within Christian congregations who foster Messianic Jewish homegroups or special Messianic Jewish services.



These become dual expression congregations. There are also twin congregations today. The fathers of the movement were not seeking to change the traditions and culture of the Protestant Evangelical world except that they would embrace the restoration of Messianic Jewish identity, congregational expression and to understand the Bible from a more original Jewish context for interpretation. The Messianic Jewish movement likewise shares orthodox Evangelical convictions.

While we contend for the vision of the mainstream of the Messianic Jewish movement, we also add what we believe are essentials that are crucial for our full success.

We therefore call this focus being “restorationist.” These restorationist convictions are summarized in our books, article and a booklet, The Twelve Pillars. The Hebrew Word Tikkun in the Hebrew New Testament comes from Acts 3:23 and is translated in English as “Restoration.” We read from this passage that He (Yeshua) must remain in heaven until the restoration of all things spoken of by the mouth of all his holy prophets since the world began is fulfilled. We see the greatest part of the restoration to take place after Yeshua’s second coming. However, since the Reformation, the idea that there is a restoration of lost truth and biblical emphasis has been a very dominant idea. Justification by faith (trust), eldership government, adult or believer baptism (immersion), physical healing, world missions emphases and more were all part of restoration movements in the 19th century. Restoration continues as biblical truth is discovered.

Tikkun joins itself with important restoration emphases on what is and will be taking place before the second coming of Yeshua. This includes the following:

1. The emphasis that the Gospel we preach is the Gospel of the Kingdom. It is a Gospel that invites people into the Kingdom of God; a present reality. We live in and from the Kingdom under the Lordship of Yeshua.



This Gospel is ideally to be presented in power and with signs and wonders in confirmation. The Gospel of the Kingdom implies being disciplined for life in the Kingdom. We are thus a discipling movement.

2. We agree with Pentecostals and Charismatics that immersion (or baptism) in the Holy Spirit is crucial and that all of the gifts and power of the Spirit are important for today. This is both for growth in holiness and in power in winning people to Yeshua.



3. We believe God is restoring an understanding of five-fold ministry gifts from Eph. 4:11 ff. We are in quest to see our congregations equipped with all five so our people will come to maturity and capability in their ministries. We look for those who have such leadership gifts that we might not be lacking in anything.

4. We believe the pattern of the New Covenant Scriptures and its teaching on eldership and leadership gifts shows us that congregations and leaders are mutually accountable and not independent.

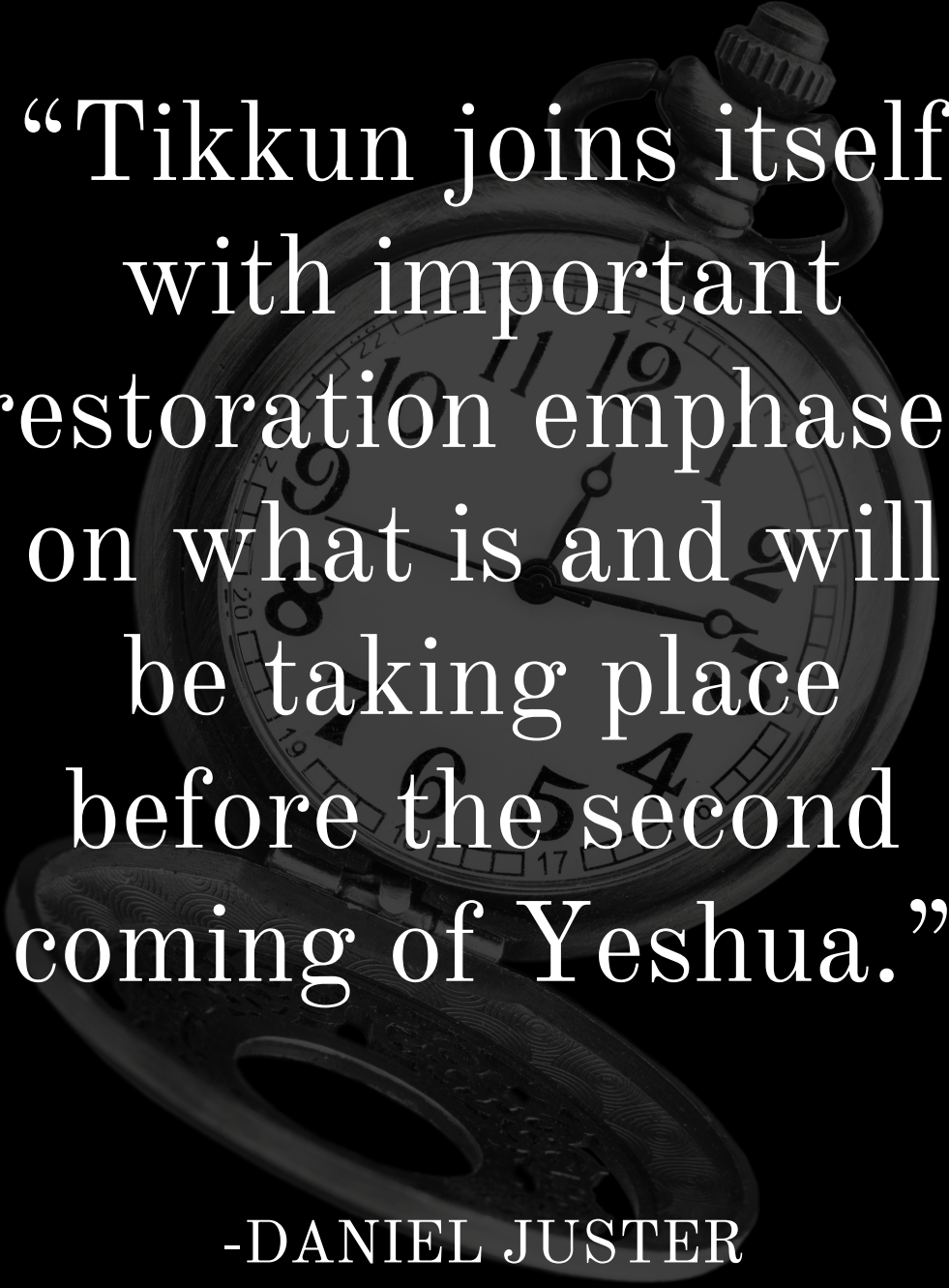
5. We believe the Bible teaches us that we are to be in a quest for unity and that the prayer of Yeshua for unity will be fulfilled, so that "We might be one that the world will believe." (John 17:21) This unity seen in Acts 2 will be seen in every city and region. Ephesians 4 indicates that the work of leaders in equipping is to lead to the measure of the fullness of the Messiah in maturity and unity. As such, we work for unity in our cities, regions and beyond. We are therefore not isolated into only our own Messianic Jewish congregations.

6. We believe there is a coming last revival as indicated in Acts 2, before the great and terrible day of the Lord. Revivals have been the key in moving the Ecclesia forward. There have been and are many pockets of revival around the world. This revival will enable the Church to complete the work of world evangelism before the second coming and will enable the Church (in this sense, the larger part of the Body of Messiah) to partner with the Messianic Jewish movement to provoke a jealous and eager curiosity among those of the house of Israel.

The Tikkun movement of congregations and ministries seeks to be a righteous influence. Yes, we want to grow. But our influence is as important as our own growth. Other Messianic Jewish and Christian networks, we hope, will see and embrace a similar stand and will join together in greater unity and common direction.

Come join us and be a part of and foster a Restorationist Messianic Judaism.





“Tikkun joins itself
with important
restoration emphases
on what is and will
be taking place
before the second
coming of Yeshua.”

-DANIEL JUSTER



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