

TIKKUN AMERICA

restore

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PRAYER CHANGES THINGS!

The Changing of our Hearts First

YOUR KINGDOM COME

Empowered to Love Past Offense

THE BEAUTIFUL FRUIT OF CLINGING TO HIM, PT.2

Intimacy with Our Heavenly Bridegroom

REACHING ISRAEL AS OUR PRIMARY MOTIVE

Our Calling as a Mesianic Restorationist Movement



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— *from the
editor*

Gratitude Attitude

BENJAMIN JUSTER



The Course Toward True Contentment

The statistics for those that are deeply hurting, depressed, and even suicidal have risen to tragic levels in recent years. Even among followers of Yeshua, there has been a dramatic increase in chronic depression, loneliness, and resentment about life. The World Health Organization statistics are daunting:

- Globally, more than 280 million people of all ages suffer from depression.

- Depression is the leading cause of disability worldwide, and is a major contributor to the overall global burden of disease.
- Close to 700,000 people die as a result of suicide every year, and suicide is the fourth leading cause of death in 15-29-year-olds. [*\[source\]*](#)

Many are desperate to achieve the feeling of contentment and happiness, but get discouraged and give up, even turning to drugs, alcohol or sexual

perversion to numb the pain. Patterns of despair lead to anger and self-destruction.

What is the Biblical approach to find true contentment?

IMPORTANT NOTE: Those who suffer from clinical depression should not disregard professional care. Yes, prayer is transformative, and God is able to bring complete healing, but it is important to utilize a comprehensive approach for medical and professional care.

But that is not the kind of situation addressed by this article. Many fight sadness, loneliness, and loss of hope who are not clinically depressed. The state of “discontent” does not only affect unbelievers—but many believers are surprised to be so unhappy with their life and are disillusioned. Perhaps you don’t struggle with depression, but you suffer from continual frustration about your life—you may feel lost.

Perhaps you are like Jeremiah who says, “my soul is bereft of peace; I have forgotten what happiness is; so I say, *“My endurance has perished; so has my hope from the Lord.”* — Lamentations 3:17-19 (ESV)

How can someone find a way back to a life of joy that leads to genuine contentment? It is important to know the difference between being happy



and having joy in your life. That is because happiness is an emotion in which we experience feelings of satisfaction or even bliss and intense pleasure. Whereas joy is a deeper, less common character trait than happiness. Joy is more stable in that it does not rely on external circumstances to be evident.

For this reason, we cannot idolize the feeling of happiness. We cannot hope to have true and lasting joy without understanding what causes people to be truly happy.

Galatians 6 lists “joy” as one of the primary gifts of the Spirit.

Romans 14:17 clarifies that *“the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.”*

1 Peter 1:8-9 encourages, *“Though you have not seen Him, you love Him; and even though you do not see Him now, you believe in Him and are filled with an inexpressible and glorious joy, for you are receiving the end result of your faith, the salvation of your souls.”*

Most of us use a GPS mapping system to direct us to get where we are wanting to go. It is almost unthinkable now to get in the car to drive to a place that you don’t know without the assistance of these amazing, and sometimes annoying, digital navigation aids. The Bible is like the GPS that provides the right course directing us toward true contentment and joy.

The first waypoint is *gratitude*.

There are no detours. This one attitude trait alone can shift someone’s mental state—from despair to hope and from discontent to shalom.

Dennis Praeger, the well-known Jewish thinker and commentator proposes that, “There isn’t an ungrateful, happy person on earth.”

You simply cannot be a happy person if you aren’t a grateful person. You might be surprised to consider that you cannot be an authentically good person if you aren’t grateful.





Almost everything bad in life flows from ingratitude—resentment, anger, dissatisfaction, greed, selfishness, etc. Ingratitude guarantees discontent and unhappiness in our lives.

Finding that hard to believe? Consider how children who get everything that they want are usually less happy than those who learn to be thankful and enjoy whatever they receive. A spoiled child never seems to have enough ... they feel like they are being cheated from what they feel they deserve. Ingratitude leads to or originates from a sense of victimhood—ungrateful people think of themselves as victims of the circumstances around them,

blaming others for keeping them from getting what they perceive is their right. But by blaming others, they give up their power to make a positive change. They become hopeless about the future.

Ingratitude is directly correlated to the tide level of hatred and violence in the world. Victims believe that because they have been hurt by others, they in turn can hurt others that stand in the way of the pursuit of their own happiness.

In many cases, ingratitude is a response to when we feel that we do not get something that we think we deserve. The feeling of lack leads to deep resentment and pain.

For example, consider two people who work for the same company. They have relatively the same job. One had a nice salary of \$65,000/year. The other had a salary of \$50,000/year. At the end of the year, the company makes some changes to make the pay more equal among the similar jobs. They give the one with \$65,000/year a pay cut to \$60,000/year. They give the one with \$50,000/year a pay raise to \$60,000/year.

Both salaries are now equal. But who do you think is happy?

Think about the things that lead to your unhappiness in life. In most cases, it will be because you think you deserve something that you aren't getting in life.

- Wives don't get enough help around the house from their husbands.
- Husbands don't get enough attention from their wives.
- Parents don't feel respected by their children.
- Employees feel that they are not paid enough or appreciated for what they do.
- Members of a congregation don't feel that they are empowered or engaged in their gifts and calling.

Now think about the times that you have been most grateful. Don't feelings of happiness well up when you dwell on those memories? Don't you feel a sense of hope and excitement about life?

Did you also have a desire to be kinder to other people during those times when you were grateful?

Grateful people are not angry people. They don't attack others with their words and actions. Gratitude leads to people becoming more kind, considerate, generous, and confident.

- The less you feel that you are owed things out of life, the more thankful you will be and the happier you will be.
- The more you feel that you are owed things out of life, the less thankful you will be and the less happy you will be.

Finally, gratitude is the entry point of worship. Thanksgiving is a precondition to entering into the courts of the Lord.

Psalm 100:4 says,

*"Enter his gates with thanksgiving,
and his courts with praise!
Give thanks to him; bless his name!"*

We are exhorted to bring gratitude with us as we enter the gates—the front door—that leads us into God's presence.

David provides us with a window into his true contentment in the Lord:

"The Lord is my chosen portion and my cup; you hold my lot. The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance. I bless the Lord who gives me counsel; in the night also my heart instructs me. I have set the Lord always before me; because he is at my right hand, I shall not be shaken. Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure. For you will not abandon my soul to Sheol, or let your holy one see corruption. You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore." - Psalms 16:5-11



Benjamin Juster
Editor in Chief



PRAYER

CHANGES THINGS!

The Changing of our Hearts First

MARTIN BOARDMAN

In my last article, “Stephen - Full of the Ruach HaKodesh,” we examined from Acts chapter 6 the calling of Stephen, our first Shammashim (Deacon), where the Emissaries (Twelve Apostles) recognized the need for the care of widows so that they might continue in the ministry of prayer and the Word. In their selection of Shammashim, the Emissaries foremost recognized the necessity that not just for Shammashim, but all who serve in the Body of Messiah should be filled with the Ruach HaKodesh so that they might fulfill their calling in ministry.

In understanding our need and calling to be immersed in the Holy Spirit and to walk in His power, today we will continue our study from Acts 4:23-31 with the reminder that “Prayer Changes Things.”

As believers in Yeshua, when we step into the place of prayer, it is often done for the purpose of asking the Lord to change circumstances. We pray for healing for someone who is sick. Comfort for someone who is grieving and for Yeshua to change the heart of someone who is walking away from God’s kingdom. When we do, prayer changes things, and the Lord is able to move in people’s lives and circumstances because we pray.

As seen previously with Acts 6, early leaders in the Body of Messiah looked for people to serve who were described as individuals that were filled with the

Ruach HaKodesh. Of this, they found Stephen who Acts 6:5 describes as a man who was "... full of faith and of the Holy Spirit." But prayer does not just change circumstances or situations in our lives, it also changes who we are so that the Lord can use us to be His change agents in this world. God's Word is a double-edged sword, and it works on us just as much as on the situation or circumstance for which we are praying. This can be the Ruach's action, giving us a more profound love for the people of our prayer focus. But it can also hold an even more profound effect on us as well. In Acts chapter 4, Peter and John had been in prison because they had been speaking publicly about Yeshua. As a result, the religious leaders threatened them and commanded them not to speak or teach at all in the Name of Yeshua.

Once the leaders released Peter and John, the Emissaries gathered with the Messianic disciples to report on what had happened and then they moved into a time of prayer. They prayed about the persecution and discrimination which faced them. You would think that the focus of their prayers would be to stop the persecution and to protect themselves from future imprisonment. Instead, they prayed that they, not the religious leaders, would be changed!

"Now Lord, Consider their threats and enable your servants to speak your word with great boldness." (Acts 4:29)



From our passage, we are reminded that as the disciples prayed, they did so, not just for the sake of being delivered from their circumstances, but that Adonai would give them great boldness to be able to speak in Yeshua's Name! They also asked the Lord to perform signs and wonders and for them to have opportunities to proclaim that Yeshua was the Mashiach and redeemer of Israel. Counter to this, the religious leaders of the day were intentionally seeking to limit the ability of the Messianic believers to speak of the Lord and they were effectively blocking the advancement of God's kingdom.



Likewise, they were seeking to stop the Gospel message of Freedom in Yeshua haMashiach. But instead of praying for the blockages to be removed, and for things to become easy, the early believers in Yeshua prayed for the boldness to speak and witness about Yeshua, even amid difficulties and persecutions.

Their prayers were not a selfish or personal plea of “Lord, change this bad situation for us,” but instead it came from a heart transforming declaring, “Lord, change us first, so that we can be effective in this situation!” How many times do we pray, asking God to make things easy for us, instead of praying for the strength, wisdom, and empowerment of the Holy Spirit to go through challenging and difficult circumstances?

God heard and answered their prayer in such a tangible way that the building was literally shaken.

The Messianic believers present were filled (immersed) with the Holy Spirit and were empowered to speak the Besorah (Gospel) with boldness! Yes, they still faced persecutions and hardship and even jail time (Acts 5:8), but the Ruach HaKodesh empowered them to deal with every situation.

Adonai changes the situation empowering us as believers to speak boldly about Yeshua, and the result- in the Book of Acts and for us today- is that the Gospel message is being spread to the Jew first and also to the Gentile. From our passage however, the message of the Gospel went forth and many Jews came to emunah (faith) and trusted in Yeshua their Messiah! This is the power of the Gospel message!

Prayer changes things and often the first thing that needs to be changed is our own hearts!

“Therefore, if any man be in Messiah, he is a new creature, old things are passed away, behold, all things are become new.” (2 Corinthians 5:17)



A person wearing a dark hooded jacket is seen from behind, looking out over a vast, hazy landscape of rolling hills or mountains. The scene is bathed in the warm, golden light of a low sun, creating a soft, atmospheric glow. The person's silhouette is dark against the lighter background.

“

Prayer changes things and
often the first thing that
needs to be changed is
our own hearts!

”

-MARTIN BOARDMAN



THE BEAUTIFUL FRUIT *of* CLINGING TO HIM

MAGGIE KIMBALL

pt 2

In last month's article, I shared not only about the negative fruit which comes about from making poor decisions, resulting in brokenheartedness, bitterness, jealousy and feelings of abandonment, rejection and loneliness, but also what happens when we fully surrender to Yeshua. In everything, In coming out of my brokenness and pain, I had to CLING to and surrender to our Bridegroom and in everything learn to rely on Him. Instead of the fruit of brokenness, in Yeshua I inherited

(even during times of trial) the fruit of greater faith, perseverance, and greater intimacy with Him, from a heart fully surrendered to reflect His glory!

When circumstances seemed that they would overwhelm and the enemy would whisper in my ears and taunt, or when I felt I had nowhere else to turn — Yeshua was always beckoning, "Cry out to Me!" *Wow.* He absolutely delights in running to us when we cry out in desperation to Him.

Didn't Yeshua Himself, the King of all Kings, set this example for us in the Garden of Gethsemane saying, *"Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will."* (Mark 14:36) *"He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death..."* (Hebrews 5:7a) Yeshua willingly yielded to the Father, in great suffering, to allow the Glory of God to be revealed through His death and resurrection.

We will all experience our own Garden of Gethsemane experiences. With a yes in our heart, the fruit of clinging to Him in these moments is His glory and is a testimony of His abundant love to all around us who are watching. And when we can't even find the words, He will help. For the Ruach HaKodesh is always groaning and interceding for us (Romans 8:26).

After her brother, Lazarus', death, Miriam upon seeing Yeshua, fell to the ground and clung to Yeshua because of her overwhelming grief. (John 11:33-35) Her heart cry moved the Master's heart in compassion for her. This reveals the heart of our Messiah, for even though He had already declared, *"This sickness is not meant for death, but is for the glory of God, so that the Son of God may be glorified by it."* (John 11:4)

From this passage in John 11, we find that Yeshua was going to turn her grieving into an opportunity for God's Glory to be revealed and this is the fruit of an intimate relationship with Yeshua, as seen in His life prior to His death! His resurrection power and glory is revealed at this moment, but something had to die first. Miriam's response was to worship at His feet. Once this took place, then Messiah's glory could be revealed to her!

קָדַד (Dalet-Bet-Kuf). Is the Hebrew verb meaning to cling, cleave or keep close, catch by pursuit. This word can also mean to follow close, to follow hard after or to be joined together, to overtake or pursue. Therefore, when we cling to Him we are cleaving, joining together with Him.



We are catching Him by pursuit. We are never closer to God than when we are deeply troubled. When we come to the end of ourselves, our only good option is to reach out for Him. Oh beloved, how many times have you caught Him by pursuit in your despair? I am thankful for every circumstance that He has ever carried me through! He is faithful when we call, "God, I can't do this! God, I need you! God, I will NOT let You go unless You bless me!!!" The idea of clinging or cleaving is best seen in the imagery of Genesis 2:24 where God instructs that a man should leave father and mother to cleave to his wife so that he becomes one with her.



Likewise, intimacy with our Bridegroom produces fruit, just as intimacy between husband and wife produces fruit. For reference, here are some beautiful examples of the fruit/rewards that come through clinging to the LORD. Our biblical heroes received these promises. Feel free to claim them for yourself!

To Abraham — *"Do not fear, Abram, I am a shield to you; Your reward shall be very great."* (Genesis 15:1)

David — Psalm 18:6,16-17,19 *"He heard me. He came to me from His temple. He took me. He drew me out of many waters. He delivered me. And then He brought me forth into a broad place. Lord, carry us to the broad place. The place of rest and shalom. Lord, we want to go there with you now!"*

Jacob — *"I have seen God face to face, yet my life has been preserved."*

Genesis 32:24-30 — The desperate cry of our heart must be, *"I will not let go. Unless you bless me."*

To the Bride — *"How beautiful is your love, my sister, my bride! How much better is your love than wine, And the fragrance of your oils Than all kinds of spices!"* (Song of Solomon 4:9-10). Her passion and pursuit aroused the heart of the Bridegroom. She wanted Him above all else. He responded by lavishing His love on her.

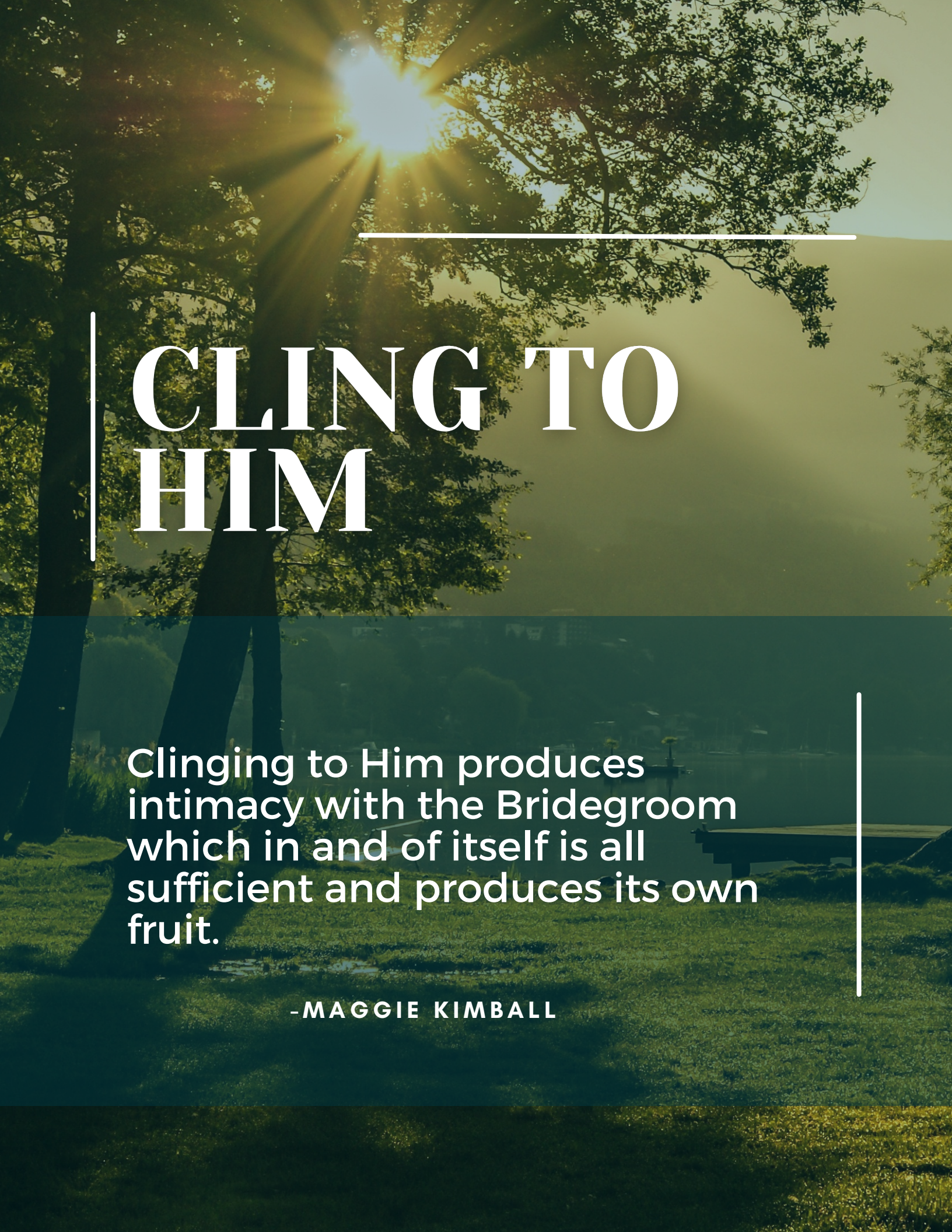
“My soul is satisfied as with marrow and fatness.....For You have been my help, And in the shadow of Your wings I sing for joy. My soul clings to You; Your right hand upholds me.” (Psalm 63:1-8)

Clinging to Him produces intimacy with the Bridegroom which in and of itself is all-sufficient and produces its own fruit. It sustains and upholds us and brings His presence, His glory, His compassion, His faithfulness and His deliverance. It is ALL that we need. Whether you are facing testing and trials now or whether it is for a time to come, rejoice and hold tight to your Heavenly Bridegroom. He delights to come running from His temple and draw you from many waters, leading you to a broad place where you will find rest for your soul.

We do not have a High Priest who cannot sympathize with our weaknesses (Hebrews 4:15). His suffering brought Him from the altar of sacrifice to the Holy of Holies. As we cling and become one with Him, we likewise join in His suffering, nevertheless, we have this hope — and in Messiah, an anchor for our souls. That hope gives us access to the Most Holy Place where we can find great intimacy with Him. Hebrews 6:19-20.

Draw near to Him, and cling to Him with confidence. The fruit is amazing! 





CLING TO HIM

Clinging to Him produces intimacy with the Bridegroom which in and of itself is all sufficient and produces its own fruit.

-MAGGIE KIMBALL

YOUR KINGDOM COME

EMPOWERED
TO LOVE
PAST OFFENSE

LOIS LOESER



In our humanity and as believers in Yeshua, there are many needful subjects of great importance that may vary according to our unique struggles as individuals. However, there is a subject which touches every human soul and life on the planet, and that subject is the issue of offense—namely the taking on the offenses of others!

When the disciples asked Yeshua what the signs of His coming would be, He spoke to them about wars and rumors of wars. In this, Yeshua reminded that many would come, claiming to be the Messiah and would deceive multitudes. Ethnos rising up against ethnos “cultural divisions,” famines, pestilence, earthquakes. He said all these were the beginnings of sorrows. He then said, “They will hand you over to persecution and kill you and you will be hated by all the nations because of my name.”

He continued by reminding that in these times many will be offended [will easily take on a spirit of offense] and will betray one another. One will hate another, thus causing the love of many to grow cold (Matt. 24:3-31).

Offense is not something that just happens all of a sudden. Offense is that which grows and takes a progressive root over a period of time. Every single day there is an opportunity for us to either choose to be offended over the difficulties of the day or we can be empowered by God’s love to overcome. In speaking of this important topic, there is a verse from Song of Solomon which unfolds this reality when looking deeply into our choices,

“Before I was aware, my soul set me among the chariots of my princely people.” (Song of Solomon 6:12, TLV)



The second Temple fell because the Jews fought amongst themselves. Eventually the Roman solution to the division was to destroy everybody. The Jews might say,

"I did not pay attention to my soul, and I made myself a chariot against my brother. I was generous to another in hopes that they would help me solve my internal fights. I washed my laundry in public for all to see. We again forgot to learn from our past mistakes, so now we go into exile."

Although this story reminds us of Chanukah, which we just celebrated, Yeshua spoke to His people concerning this matter when He stated that a house divided against itself could not stand (Matt. 12:25; Luke 11:17). Without unity God's people lost their position of authority in the earth causing them to lose their ability to lead the nations into His Kingdom.

In examining these words of Solomon, we are reminded that as the Body of Messiah there are two camps into which all people will fall: we either choose to be the offended or we can choose to be the empowered.

Which are you?

Offended

Hyrcanus and Aristobulus were brothers who lived in the time of the Hasmonean kings in the first century BCE. These two brothers held different political views and two different agendas. Hyrcanus favored the Pharisees while Aristobulus, his brother, favored the Sadducees. Hyrcanus the elder was given the position of high priest and king. The younger brother sought to gain that position. They both sought the aid of other nations to come to their defense: one with the Greeks and the other with the Romans. In the end, both were robbed of their position, bringing the Jews from under the dominion of the Romans.



Many within our culture today have become like those at the time of Yeshua, who neglected or refused to enter into the reality of our Heavenly Father's Kingdom. We must resist standing in the way of the entry of others. Proverbs 18:21 indicates that the power of speech and freedom of speech both come from God. It can be reasoned that unity releases that power. If we want our voice to be heard, we must unite.



Our Princely King Yeshua took our every curse upon Himself, preparing a heavenly womb to birth us into the Kingdom. In His sacrifice, Yeshua took our crown of thorns upon His head and prepared us for these last days.

In Charles Spurgeon's work, "The Chariots of Amminadib," he wrote,

"You remember the word "Ammi" as it occurs in the prophet Hosea? 'Say unto your brethren, Ammi,' (Hos. 2:1) which signifies 'you are My people,' ...The one-word Ammi, thus stands for 'people,' and the other word, 'Nadib,' means "willing," so that the two united may be rendered "willing people"— "like the chariots of a willing people." This can be seen in the word Amminadib = "my people are willing" To me this means that my mind, my will, and emotions are wholly subdued by the Spirit preparing me to be willing to fight for God's Kingdom. This is described in Psalm 110:3; *'Your people shall be volunteers, in the day of Your power, in the beauties of holiness, from the womb of the morning. You have the dew of Your youth.'*"

We must remember that our divisions are often a result of our love is growing cold. We must let God's love light the path for our feet. Without love, we lose our way and grope about in darkness with blinded eyes (Lev. 19:17-18; 1 John 2:9-11; 3:15; 4:20).

Empowered

Awaken in His likeness.

"My soul made me like the chariots of Amminadib." (Song of Songs 6:12 KJV)

In this verse I think about the disciples when the Lord was taken. Frightened, they ran fleeing for their lives. How filled with shame they must have been; especially Peter as the words of His Lord rang in His ears *"You will deny me three times before the cock crows."* How they must have hated their inability to do what they desired and knew to be right. Their weeping did endure for a night, but their joy was fulfilled in the morning (Psalm 30).

This calls to mind the day of Shavu'ot when God's people received power from heaven to be His witnesses. The gift of the *Ruach HaKodesh* made them His willing people who were one in heart and mind. (Acts 4:32) These people were born of the *Ruach* from God's Heavenly womb.

As believers in Yeshua, our goal is not to know where we're going to go when we die physically, but where the Spirit will lead us in this life when we die to ourselves.

The answer? Into the Kingdom, as willing people ablaze with the fiery love of the *Ruach HaKodesh*. Let us not stop until His Kingdom comes and His will is being done in this earth as it is in Heaven.

How does this apply to our daily life?

When we pray, we ask our Heavenly Father to forgive us for our harsh divisions and reveal to us how our thinking and actions divide us, in our homes, congregations, workplaces, and schools (Matt. 6:9-13; Acts 1:8).

It is in seeking the Lord and in prayer we must find what the root is to our problem and what it is about our Heavenly Father that we need to know to help us overcome our inner conflicts.

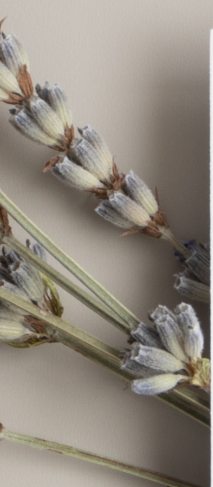
We must be honest with the Father about our inner thoughts and feelings and, ask Him to give us His heart and mind towards others and ourselves.



We must repent for the things which He reveals to us. It is from this place that we must make things right with those we know we have personally hurt (Matt. 5:21-24).

We must ask the Father to show us how to love. We must have purposeful times of fellowship which knit our hearts together with others. We must have a greater desire to know others more than we desire to be known ourselves (Phil. 2:1-4; Eph. 4:29-32; 1 Cor. 13:4-8a).

As we grow, we share with others our stories of how God has transformed our hearts and minds and we encourage others to do the same (2 Cor. 1:3-4 Heb. 10:24-25). 

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LOVE

We must have a greater desire
to know others more than we
desire to be known ourselves.

-LOIS LOESER

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REACHING ISRAEL AS OUR PRIMARY MOTIVE

DANIEL JUSTER

Messianic Judaism and our prophetic calling for the last days was founded in the early 1970's and is based on our calling to the harvest and commission by Yeshua to reach Jewish people for their Messiah as demonstrated through signs, wonders, miracles, healings, and deliverances. The Messianic Jewish Movement began with a passion to see Jewish people come to faith and then ultimately to see Israel saved. (Romans 11:26)

Although there has always been a desire to see all nations, tribes and peoples come to faith in Yeshua as part of our calling within Tikkun and to see the Restoration of the Church and Israel, from my view, we go askew as a movement whenever the centrality of Israel and reaching Jews for their Messiah is not primary. Of course, in our Tikkun Network, we nevertheless share so many key foundations with the Greater Body of Messiah on other important matters which are central to fulfilling the first order of priorities such as unity, revival, five-fold restoration, balanced government, connections to world evangelism, etc.



It is hard to adequately describe the excitement of the early days of our movement and the growth we experienced as we saw so many Jewish people embracing faith in Yeshua our Messiah at one time. Likewise, for us within Tikkun, we embrace the reality which God has promised, that He will complete the coming restoration with Yeshua's return to Jerusalem at the end of the age, to rule forever on David's throne.

In the beginning our network was founded by myself, Eitan Shishkoff, Asher Intrater, Moshe Morrison, and Michael Rudolph. Now Tikkun America is being led by my son Ben Juster, and I have taken on my calling to foster our values and to motivate us to pursue success that will enable us to be a cutting edge Tikkun association.



photo credit Jason Poole

On our American Apostolic Team (AAT), Michael Rudolph is the only one to have experienced these beginnings, since he came to Beth Messiah during the time of Manny Brotman, to whom many refer as the “Father of Modern-Day Messianic Judaism” and Founder and President of the Messianic Jewish Movement International (MJMI).

Even from this early time in our movement, God was moving greatly. Many Jewish people came to faith. There were outpourings of signs, wonders, miracles and healings, and deliverances. As an example, we once immersed 26 people, most of whom were Jewish. I recall meeting Ray Gannon in the mid 1970's when his congregational plant, Temple Beth Immanuel in Encino, California, outside of Los Angeles, had grown to very good size. His congregation (founded in 1972) was one of the first. He and his co-leader Phil Goble, both Gentiles, were seeing a harvest. This was also true in Cincinnati in the early days of Marty Chernoff's congregation. Miracles were a normal part of the movement as God revealed Himself to Jewish people.

Manny Brotman would say at the end of the 1970's that the Messianic Jewish movement was the fastest growing branch of Judaism, and, though small, so it was! We as well in Chicago saw the joy of Jewish people coming to faith. It was the Jesus Movement days. Emphasizing our calling to the harvest does not mean neglecting community building and discipleship without which the harvest will be squandered.

However, I believe that many of the problems in our movement, aberrations like 'one law' and 'two house', etc., are symptoms of the loss of our center and passion for the salvation of Jewish people.

In the last few years, Tikkun America has emphasized bringing in leaders to equip us who have a great record of supernatural power in their ministries. We had Sid Roth who partners with the apostolic leader in Israel, Israel Pochtar. They have seen a harvest with signs, wonders, and healings. I think right now that this movement, Tikkun, is one of few signs and wonders networks in Israel. We had Robbie Dawkins in Israel and America who has lived signs and wonders on the cutting edge of evangelism, from Aurora, Illinois, to Afghanistan. This last year we had Dr. Randy Clark minister to us as a network. What an amazing time that was at both our Tikkun Restore Leaders' and General conferences! At this event, we saw real and powerful healings. I consider Randy to be a great person, theologically solid and powerful in the Spirit.

After the conference I committed myself to read more of Randy Clark's books. They were excellent and I recommend them to all our people and Tikkun leaders. Dr. Clark has training schools which I also recommend and a theological seminary that is fully accredited (though I mostly recommend The King's University as our preferred school since it is Messianic Jewish in theology).



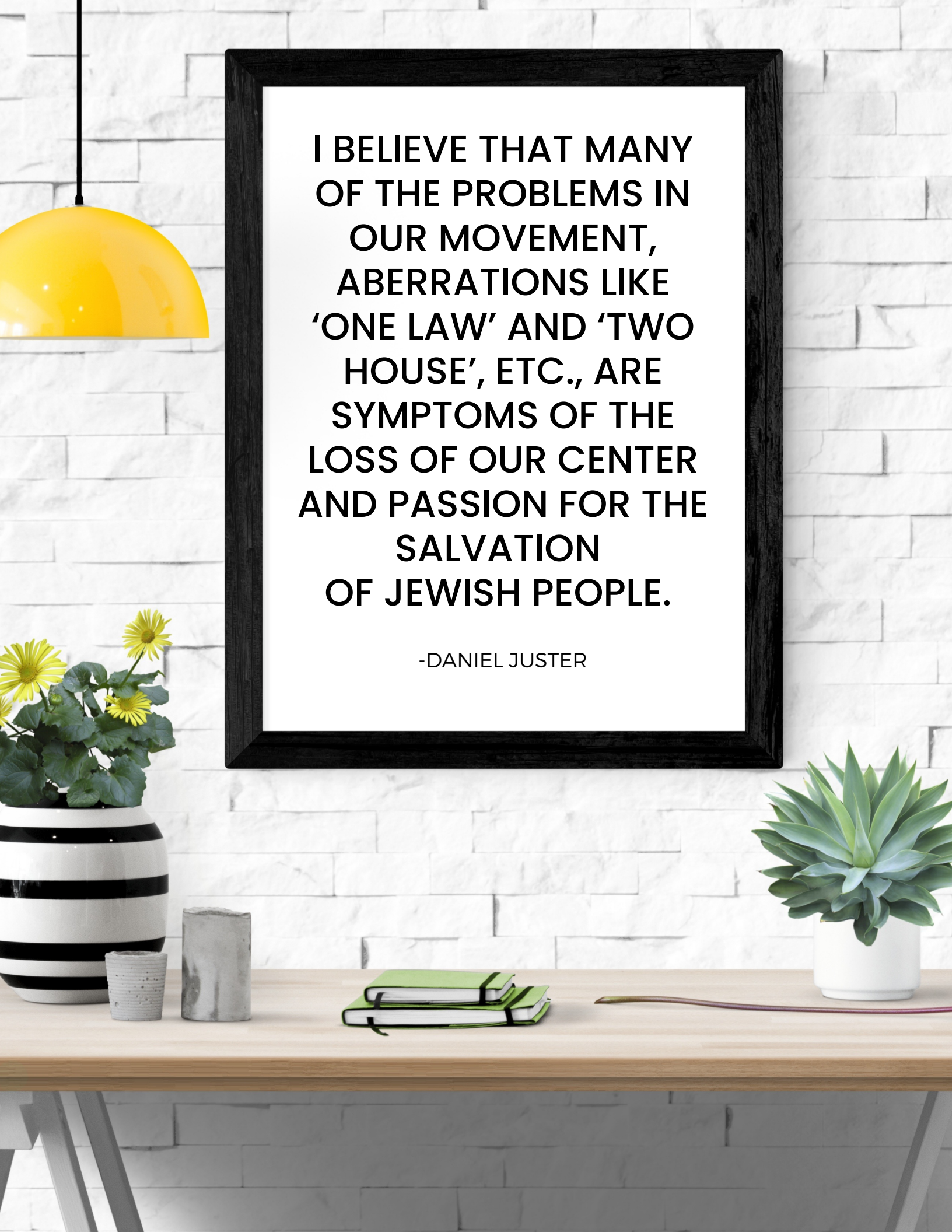
photo credit Jason Poole

There is a vision to be embraced from all this for us within Tikkun. What if we could take the lessons on hearing the voice of God and bringing a witness of His power for first Israel and then to all the nations and the Church? To this point, I have just finished reading Randy Clark's book, *Intimacy with God, Cultivating a life of Deep Friendship through Obedience*.

This is an easy read and one of the best summaries I have read on the topic. In his book, Randy shows how we can be a people who walk at a level of hearing God that is much greater than most of us envision. Out of that hearing and obedience that flows from intimacy with Yeshua, we are led to speak to people, do signs and wonders, and lead people to Yeshua. Professor Dr. Jon Mark Ruthven, in his monumental book *The Cessation of the Charismata*, also makes this point powerfully. He proves that it is part of the essence of the New Covenant.

I want to urge you all to read Randy Clark's book and to recommend it to your people. Let all of our leaders and congregations pursue a lifestyle of raising up a people who can walk fully in the Spirit!



The image shows a modern interior with a white brick wall. A wooden table is in the foreground, holding a striped vase with yellow flowers, a small concrete cylinder, a stack of green books, a long thin object, and a white pot with a succulent. A yellow pendant light hangs on the left. A black-framed quote is mounted on the wall.

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-DANIEL JUSTER



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