

TIKKUN AMERICA

restore

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PESACH AND A YEAR OF RECOVERY AND RESTORATION

Yeshua, the Passover Lamb in the Seder

IS THERE COMPENSATION FOR SUFFERING?

Why Does God Allow Suffering in the World?

WATCHING HOW WE WALK

Cooperating with the Ruach and Obeying God's Will

JEWISH EVANGELISM - IS THAT NEW?

Being As a Jew To The Jew





PAUL WILBUR



MICHAEL WEINER

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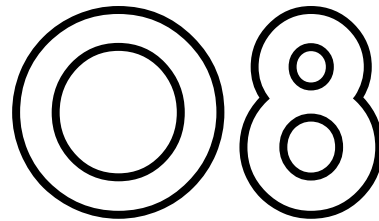
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HAPPY IS THE ONE WHO WEEDS

**HOW THE WORK OF
SANCTIFICATION LEADS TO JOY**



BEN JUSTER

A neighbor forwarded me a cartoon with the caption, “Happiness is pulling a weed out by its root.” She followed it with, “Now I know why you are always smiling.” Apparently on many early mornings, she noticed me trekking throughout the yard tugging up weeds, piling them up to be disposed of later.



There is something satisfying about getting rid of the weeds and enjoying a well-kept garden or lawn. But those who try to keep an immaculate yard know that this is not easy. Many varieties of weeds grow surprisingly fast, sending out deep anchor roots that fiercely lock them to the soil. You’ve got to get your fingers deeper into the soil to get a hold of the tap root.

Other weeds dispatch root trails that bloom into extensive weed communities. Just pulling up the head of one weed is not enough, and you have to essentially remove every trailing root to eradicate the unwelcome family..

This process reminded me of how important it is that we do spiritual weeding regularly. It takes work! It can be frustrating to find out that your unwanted weaknesses and sinful behaviors have resurfaced yet again . . . they take up space in the garden of your heart and choke out some measure of joy and steal the rest for your soul. How quickly an untended garden becomes overrun! Yet, making small improvements through consistent attention to your character is actually less work than if you complacently let things get out of hand.



What might be revealed as you dig up the weeds in your spiritual gardens? Have we prepared a pure plot for the Holy Spirit to be planted in our midst and take up residence? Psalm 19:12 says, "Who can discern his errors? Declare me innocent from 'hidden faults'." Oh what a feeling of freedom it is when you are able to remove the choking weeds and make more room for His Presence!

This month we celebrate Passover. The biblical command to rid our homes of all hametz (leaven) during the Feast of Unleavened Bread (Ex. 12:19-20) has expanded into a universal time of deep cleaning in Jewish homes around the world. It is a comprehensive pursuit to get into the dark recesses of food pantries, gaps under the fridge, corners of cabinets, crevices in couches, and pretty much anywhere that might collect runaway crumbs.

Rav Shaul (Apostle Paul) compares the process of clearing out the leaven to the work of purification from sin. Much like weeds in a garden, leaven has a way of spreading throughout the dough. Sin also will eventually spread and affect every area of our lives if we don't attend to it. Paul exhorts,

"Therefore let us celebrate the feast not with old hametz, the hametz of malice and wickedness, but with unleavened bread—the matzah of sincerity and truth." - 1 Corinthians 5:8, TLV



Ephesians 4:22-24 further states, *“With respect to your former lifestyle, you are to lay aside the old self corrupted by its deceitful desires, be renewed in the spirit of your mind, and put on the new self—created to be like God in true righteousness and holiness.”* (TLV) Paul’s letter then lists many of the “weeds” that we are to remove:

- lying
- unrighteous anger
- stealing
- harmful talk
- grieving the Spirit
- bitterness
- quarreling
- slander
- malice

“Don’t give the devil a foothold.” Don’t let those weeds anchor themselves in you. Instead, make every effort to be characterized by:

- truth
- diligence
- generosity
- encouragement
- kindness
- compassion
- forgiveness

By the grace of Adonai, He will fill you with the satisfying joy of gazing over your untainted garden that is characterized by His life and presence.

Happy Passover and happy weeding!

Benjamin Juster
Editor in Chief



"Much like weeds in a garden, leaven has a way of spreading throughout the dough. Sin also will eventually spread and affect every area of our lives if we don't attend to it."

-Benjamin Juster



JEWISH EVANGELISM *Is That New?*

MICHAEL WEINER

I remember, it was 1996 when the Southern Baptist Convention (SBC) announced it was making a concerted effort for Jewish evangelism, and even published a declaration as a denomination where they recommitted themselves to prayer, especially for the salvation of Jewish people, as well as for the salvation of every kindred and tongue and people and nation (Rev. 5:9).” With this declaration and affirmation concerning Jewish evangelism, the SBC committed that they would direct their energies and resources toward the proclamation of the gospel to the Jewish people.

For more information on this, please see their [website](#):

To date, it has been more than 25 years since that resolution passed and with it, I wonder if there has been any lasting benefits. Are there even remnants of the sentiment that led to the passing of such a resolution? In reflecting on this, I am reminded of my dear mother, Shirley Weiner, zt'l (of blessed memory) who passed away more than 5 years ago. In 1985, when she learned of my coming to faith in Yeshua, she tried to talk me out of it, begging me to return to my people.

It was then that I told her, “Mom, I never left!” She eventually grew to respect my convictions as a Jewish believer in Yeshua, although she never came to faith herself (as far as I know).

However, with respect to the above stated resolution from the Southern Baptist Convention, I do recall two related incidents from 1996. First, when the passing of the resolution hit the newspapers, my mother called me, she was very upset. During a phone conversation she asked me, “Did you know the Southern Baptists want to evangelize the Jews? I read about it in the newspaper.” Of this I answered with my own question, “Is that really news? Baptists always want to evangelize everyone.” Sadly, her concern was unjustified, but why did she have such an alarm over this situation?

In part, one of the reasons might be that there are anti-missionary organizations which prey on our Jewish communities. They say things like, “Christians are coming for your children.” They use scare tactics to raise money for themselves (I mean their own “cause”). And in the end, they make us out to be better at evangelizing than we really are. We should only be as effective as they say. Such anti-Missionary organizations equally fail in properly representing Messianic Jews and Messianic Jewish congregations as Jewish, and instead just label us “Christian,” or something foreign to Judaism altogether.

Second, an incident occurred when the SBC denomination scheduled a conference on Jewish evangelism at their headquarters in Nashville. My family and a few other folks from our community were interested, so we made the short trip from Knoxville to attend. Hosted at the event was Paul Wilbur who was scheduled to minister at the final meeting on Saturday night. Paul was there, but there were only about a dozen other people in attendance. The “conference” was likewise only held in a boardroom. Paul was at the head of the table with his guitar, ministering as if he were in front of thousands, although without a sound system.



Of the few people who were there, I remembered only a couple of them, and from the outside it could appear that those others in attendance were just “pretending to be Jews.” Have you ever noticed how easy it is for a woman to tell when a man is dressing up as a woman? Well, a Jewish person can likewise tell another Jewish person. Impersonators are easily identified.

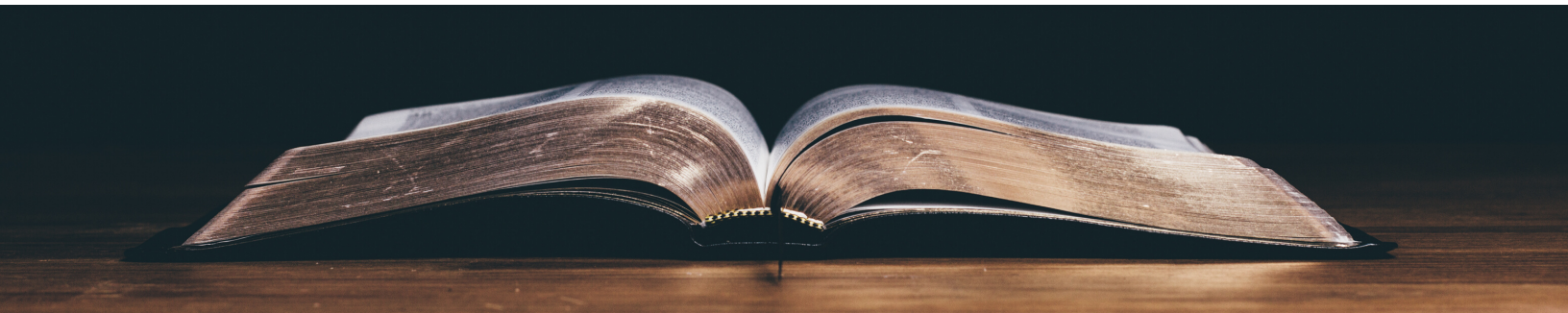
It is from these reflections that I would like to comment on evangelism in general (and Jewish evangelism in particular). In my experience, the most effective evangelism is relational. I don't know of anyone who came to faith because they drove by a billboard or picked up a tract left in a bathroom. Most people come to faith because someone loves them and shares the love of Yeshua with them!

Evangelism is likewise wrapped up with the great commission. To “Go and make disciples” means that salvation is only the beginning. In this you might say that you don't know any Jewish people. Yet we (Jewish people) are actually everywhere. Just ask the Lord to lead you. Jewish people are only an online search away. With today's social media, it has never been easier to meet people.

Ask the Lord to lead you.



In conclusion, I would like to challenge you (and myself as well), to pray over this vital topic of Jewish evangelism. Not just once in a while, but every day from now until Pesach (Passover), beginning on the evening of Friday, April 15, 2022. You have numerous days between now and then, as the Lord leads, for God's plan to use you for the purpose of Jewish evangelism. Be Yeshua's ambassador to the children of Israel. Walk in your calling, ... for such a time as this!





THE MOST
EFFECTIVE
EVANGELISM
IS RELATIONAL

-MICHAEL WEINER



Is There Compensation for Suffering

WHY DOES GOD ALLOW SUFFERING IN THE WORLD?

PATRICIA JUSTER

There is much debate about why God has allowed such evil to exist. Many great thinkers have sought to search out the answer to the problem of pain and suffering. I have found no significant satisfaction to this issue apart from believing in a good and loving God who is ultimately sovereign over all that happens here. All other words leave me in despair.

In this life it is difficult to see the real answer.

If this life is all that we have then we are, indeed, to be most pitied. On this side of eternity, there is no balm that can completely heal the broken hearted...the scars always remain. Is there real justice for the one who has been raped or the parent whose child was murdered or killed by a drunk driver? How about the injustice of so many children dying in poverty around the world...are there any words of comfort?



What do you say to a parent whose child has committed suicide or has run away from home? How about the people who lost homes and everything they owned in natural disasters of flood and fire...is there some hope offered to them of a better future? And then there are all the issues raised by such unspeakable horrors as the Holocaust and other stories of ethnic cleansing. Can any of us give a satisfying answer without taking into account eternity?

The only explanation in which I have found comfort is that this life is not all that there is. I believe that this life prepares and equips us for what we will be doing for eternity. What is a mere 70 to 90 years compared to forever? In this life we learn to trust because we are tested almost every day. In the natural, trust is gained when we see and experience tangible proof that someone is trustworthy. Usually all it takes for some people, especially if they have unresolved wounds from past relationships, is one act of disloyalty on the part of another person to cause a permanent breach in a relationship. But, we are called upon to trust in an invisible God that appears to be disloyal almost every day.

After all, what kind of father allows his child to suffer when he has the power to prevent it? What kind of father would a man be if he did not “beat up” the young man who defiled his daughter? Innate in normal parents is the all-pervasive drive to protect and provide for their child.

I know that when my son had to go through surgery on his leg, I pleaded with God that he would take me instead! Willingly, parents would take on the suffering of their child. So, isn't it a miracle that millions through the ages have remained faithful to the end- putting their trust in God even though, at times, it seems that God does not protect and does not provide and does not work justice?

Therefore, it stands to reason that we cannot judge the character of God by what happens in this life. We can see that, indeed, God loves us so much that he gave His son to suffer for us. He chose to experience death, which is the ultimate suffering because, in real terms, death is separation from God. He bore in his body the pain and suffering through the ages and in his soul the consequences of all of our sins.



His doing so as fully God and fully man is proof of a loving father who is willing to suffer in place of his children. However, we still suffer. And, God does not always protect us from bad things...natural disasters, sickness, war, famine, rape or murder, difficult marriages or family, etc. Also, how many criminals go unpunished while the victims are never compensated for their pain and loss? Then, even when a murderer is sentenced to death for his crime, the loved one whose life was so cruelly taken can never be restored.

Where is justice?

Hence I am convinced that this life is preparation for something that comes after we pass from this life into our next life. In the heavenly kingdom there will be recompense for what we have suffered in this life and rewards for our persevering faith. A few years ago we stayed at a Hilton Hotel which cost about \$200 a night. Thankfully, we were not the ones paying the bill. However, because the cost of this hotel was at the high end for hotels in the area, we expected greater service.

Needless to say, the maid did not clean the room until after five each day, she did not refill our in-room coffee supplies, the laundry service did not pick up and deliver at the promised time,

the bell boy did not come in time to take our luggage so we had to do it ourselves, and the dinner tray was not removed for many hours. At check-out I dutifully registered a strong complaint and the desk clerk, apologizing profusely, asked me, "What can I do to compensate you for our failure so that you will feel like we made it up to you?" So my question to God is, "What are you going to do to compensate us for all the sacrifice and suffering we have endured in this life?" I already know his answer. Through persevering in the midst of trials and hardships, somehow we gain hope, learn love and our faith is refined. The pressure of trials forces us to press into God and hence come to an experiential understanding that in Him we live and move and have our being

God considers this of such great importance that all that happens to mankind in this life cannot be compared with the glory that will be revealed in the last days. This is the glory of a bride that has learned to love and to trust contrary to what her senses dictate. She has persevered knowing that one day the guilty will be punished, the faithful rewarded, the mourners comforted and intimacy will be restored...and God says this is good!

I know that one day we will agree and declare that all his ways are good and that indeed his loving kindness endures forever!



REWARD



”

**WE ARE CALLED
UPON TO TRUST
IN AN INVISIBLE
GOD THAT
APPEARS TO BE
DISLOYAL
ALMOST EVERY
DAY.**

Patricia Juster



Pesach and a Year of Recovery and Restoration

Paul Wilbur

YESHUA, THE PASSOVER LAMB
IN THE SEDER

The year 2022, or 5782 if you prefer (just don't note that at the top of your checkbook!) is proving to be a year of recovery and restoration, I believe. We also have the opportunity this year, as we did in 2018, to enjoy the overlap of the Gregorian and Rabbinic calendars for Passover and Easter. The first night of Passover is also Good Friday, and First Fruits (Bikkurim) is the same day as Easter Sunday.

As many of you may have heard, the celebration of this “calendar collision” brought with it some amazing events and understanding here at Celebration Church in Jacksonville, Florida that continue to play out four years later.

Just in case you are not familiar with the events I am referring to, let me briefly summarize here for the sake of context. In 2018 I was following my usual ministry schedule of travel when I was extended an invitation to speak at the mega-church we had attended for some years. It was Passover/Good Friday evening and I was asked to minister in the main service. We had been doing our “First Friday” Erev

Shabbat service there for some years but had never been able to engage the Senior Pastor in the services. This year, however, would prove to be very different!

Every year I take on so many Passover Seder events, demonstrations, concerts and whatnot, that I swear off the ingestion of horseradish for the rest of the calendar year! So, in 2018 I decided to do a radically abbreviated version of the Seder that would highlight the Third Cup and Afikomen and give the church a deeper and historic appreciation for The Lord's Supper, or Communion. My time allotment was 25 minutes on the count-down clock shining its bright red numbers in the darkness of the sanctuary packed with over 3,500 worshipers.

Do not exceed your time limit or the worship team will enter on cue and sing you off the stage...ready or not!

My plan was to teach, not preach, and then invite the Senior Pastor to come and help me minister communion, the Lord's Supper to the people with a whole new meaning and appreciation.

I absolutely love doing these Seder elements every year while watching the shock and awe on the faces of the uninitiated! The matzah tash, removing the middle matzah, wrapping the Afikomen, the four cups with their promises from Exodus 6, the bitter herbs,



the shankbone, and finally the third cup and afikomen finale. Powerful! But when I invited the Pastor to join me for the third cup and afikomen that year...all bets were off. When I placed a piece of the afikomen in the Pastors hand with the Hebrew blessing, he had an open vision right there on the platform of the risen Messiah that would change everything!

Obviously for us, the revealing of Yeshua as the Lamb of God in the Passover is something we appreciate deeply, and look forward to each and every year as we celebrate with family and friends. It is so profound for us, and so obvious, that we might run the risk of becoming arrogant and even haughty with regards to our brothers and sisters in the Church who hold to the Good Friday/Easter celebrations with all their traditions. I would like to suggest that instead of writing off these things as “pagan” and “blindness,” that we take full advantage of the calendar clash of 2022 as another opportunity for the Kingdom to enjoy another year of ‘both-and’ instead of ‘either-or!’

I must admit to you, that I swallow very hard and make a larger effort than usual to respond to “Happy Easter, brother!” In fact, Dr. Daniel Juster took extra time to edit my latest book entitled ‘Roar from Zion’ to be certain that I was not misunderstood about my desires for the whole Body of Messiah to enjoy the Feasts of the Lord. The fine lines become much broader when we try to explain the difference between “Could-Should-Must” with regards to these things we hold so close. But again, the calendar affords us another great opportunity to demonstrate as well as declare that we are committed to be the One New Man that Yeshua gave His life to reveal in us!

Chag Pesach Sameach and
Happy Easter to all!



ORIGINAL ART

HADASSAH DOVE



Hadassah Dove

AWAKE

PROPHETIC WORD

HADASSAH DOVE

The ones I Am going to use in this time and season, to the human mind there is no rhyme or reason.

They are the Mary Magdalene's the Prodigal One's.

They are the Saul's and Paul's.

The one's that seem to have no hope in the eye's of man at all.

They are the ones who have been hated, rejected, spit on, refused and abused.

They are the ones that never gave up, abandoned or turned from My word and My truth.

They are the women and men I call My own.

They are My chosen; and given the right to come to My throne.

They are the ones I have set upon a hill to be raised above higher standards at the shout of My voice.

They are the saints I beckon to go forth and proclaim My Truth, praise, salvation and power to all mankind on earth.

They are the warriors fearless and unblinded to all the deception and lies of this world.

They are the ones that carry the sword of My Word and Truth that cuts asunder the lies and deception of the enemy of this world.

They are the valiant who are strengthened by My Spirit and might.

They are called for SUCH A TIME AS THIS! To bring forth the time of the end and uncover the sins of man.

KNOW you are MINE!

NO WEAPON FORMED AGAINST YOU SHALL PROSPER!

You oh, of pure heart, loving and kind! Rest not your worries on the cares of this world, hold tight unto Me, letting go of what binds you for I have come to set you free.

Oh, you tossed and turned like the tempest in a storm, be NOT afraid, It is I who is with you on every path and journey I have laid.

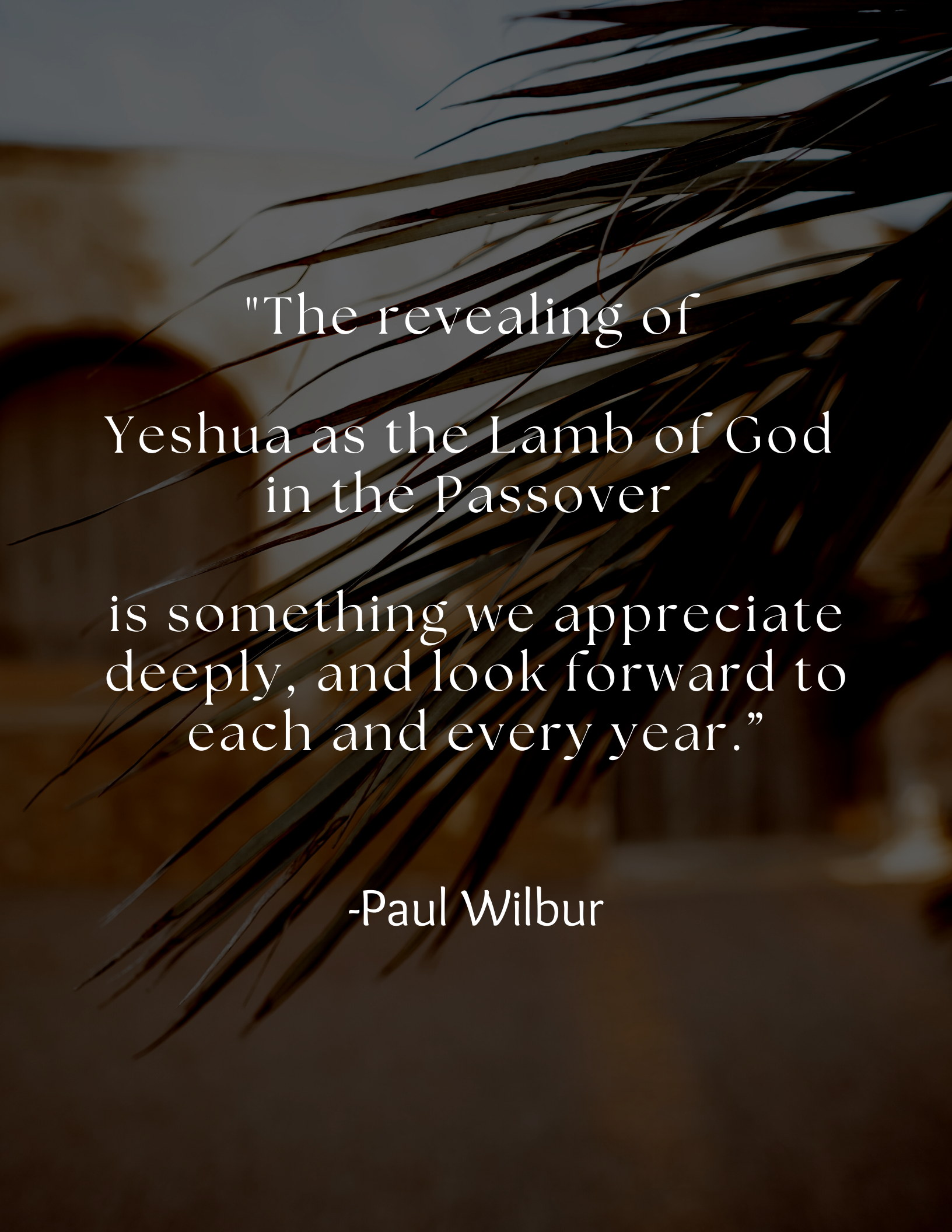
Be free in Me, for I have set the captives free! You are mine, be blessed and go forth and proclaim My good will.

I AM coming to bring justice and chaos to this world that REFUSES to REPENT and receive what I have paid for them.

I Am Alpha and Omega, the First and the Last, the Beginning and the End.

For this is why I AM COMING. . . Be still and KNOW. . . It is, I AM.

Bo Yeshua! O Yeshua! God be the glory for what is an is to come!

The background of the image is a close-up, slightly blurred photograph of a thatched roof, likely made of palm fronds or similar natural materials. The fronds are long, thin, and layered, creating a complex, organic pattern. The lighting is soft and warm, with a brownish-gold color palette. The text is overlaid on this background in a white, serif font.

"The revealing of
Yeshua as the Lamb of God
in the Passover

is something we appreciate
deeply, and look forward to
each and every year."

-Paul Wilbur



WATCHING HOW WE WALK

COOPERATING WITH THE RUACH AND
OBEYING GOD'S WILL

MARK RANTZ

“Pay close attention to how you walk—not as unwise people but as wise. Make the most of your time because the days are evil.” - Ephesians 5:15-16 (TLV)

In this passage, Sha’ul reminds that as believers we are called to rise from our slumber and complacency, so that Messiah Himself might shine upon us. As in the days when Sha’ul wrote his Letter to the Messianic community in Ephesus, today we live in a world filled with great confusion and deception and great demonic cloaking. Here our Shaliach provides great insight, while instructing that,

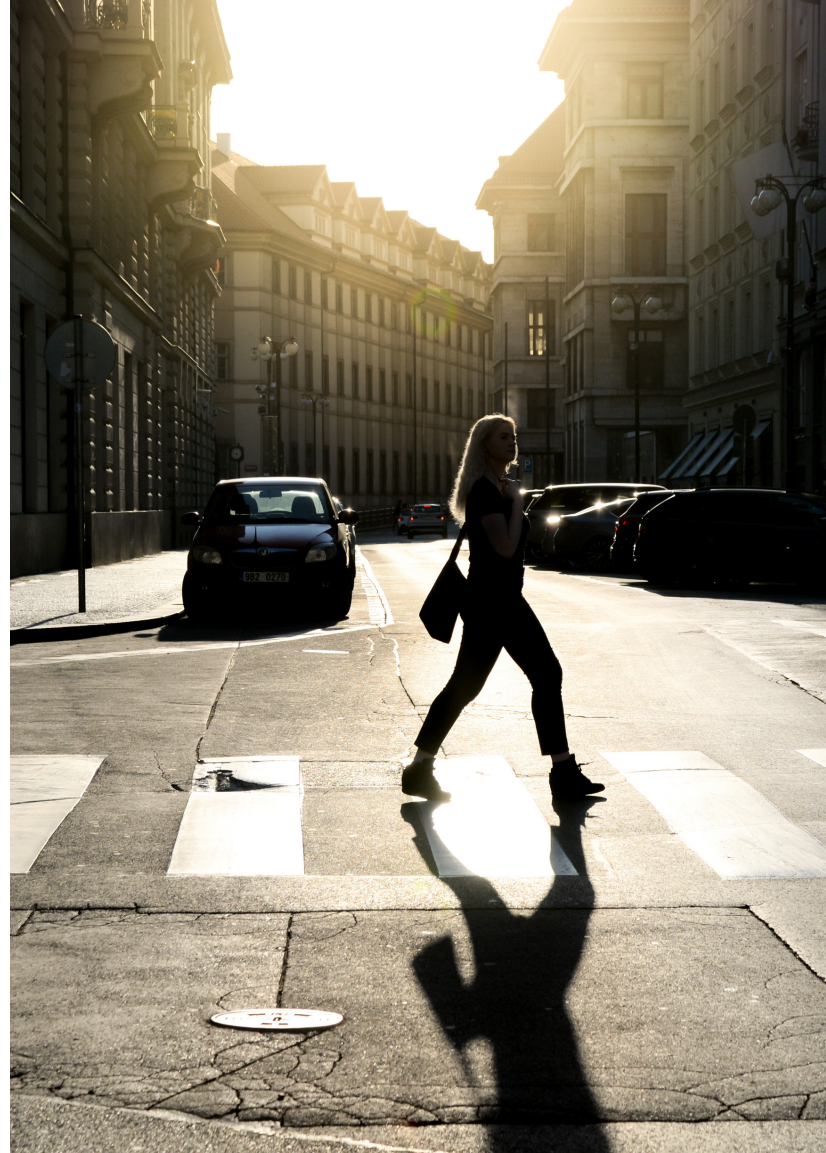
- We must look carefully as to how we “walk” in this life.
- We lead our lives in wisdom and understanding.
- We are to make the most of our days well because the days are evil.

Within Sha’ul’s letter to the Ephesians, he speaks with a prophetic sense of clarity and urgency for the sake of the Kingdom.

Unfortunately, in our world, far too many are consumed with self and indifference with regards the struggles and tragedies others face within the world. It is not that such people lack compassion for the circumstances of those who are hurting, yet many feel powerless in the face of misery and despair. As a result, many do nothing and yet suffer in silence because of their inaction.

Sadly, this is a very real problem for us in the West where we default to a place of disengagement, because it is “easier” than facing the dire circumstances and troubles in the world that we feel we cannot change. Yet with these sins of omission, when such becomes universal or the cultural norm, then change runs the risk of never occurring for the good within the world, or even locally within our communities. As always, biblical compassion always calls for action!

In recent years, we have nevertheless seen a resurgence of action in secular and social contexts, yet for some, instead of being motivated by the Gospel of Yeshua, the emphasis is based on the failed ideals of secular-humanism and even socialism. If all we wanted was “change for change’s sake,” then possibly an atheistic model might work. But such change, void of spiritual redemption in Messiah, holds only the power to further enslave humankind to the Adversary’s oppression and separate us from God’s love and redemption. If we had the power to redeem and heal the world by our own



strength and ability, we would have done it already - but it is only God who can change the human heart and free us from our shackles and oppression.

Another temptation and act of omission is reminiscent of the Eleanor H. Porter 1913 book “Pollyanna”, where the main character was marked by irrepressible optimism over our human condition, and where we today reason that we need not do a thing because God will fix it all in the end. However, this approach is far from being biblical. Does this mean that I am contradicting my warning about illogical and irrepressible optimism? No!



Yet, the takeaway that Yeshua would have for us is that, we must never forget that it is not our efforts alone that produce change for righteousness or healing in the world, but instead the leading of the Ruach and in obedience, submitting to His leading as we walk out our calling as Messiah's representatives here on earth!

Even as we learn to trust and lean into the Holy Spirit and as we act for the good, we must also learn and apply these practical steps in Ephesians 5 which enable us to actually represent

Yeshua in the world for life, healing, and restoration for those who are hurting and broken. This is the true path of Tikkun Olam or repairing the earth! Today, our hearts go out to those ravaged by war and oppression in Ukraine, and in prayer that this senseless war would end. We must continue to seek the Father for those who are oppressed, but we must also speak up when "evil is called good" by tyrants and as the innocent are victimized. Yet even in this calling, we must remember that all of humankind are victims of sin and the fallen nature, and all need to repent and find redemption in Yeshua, who alone is able to save us.

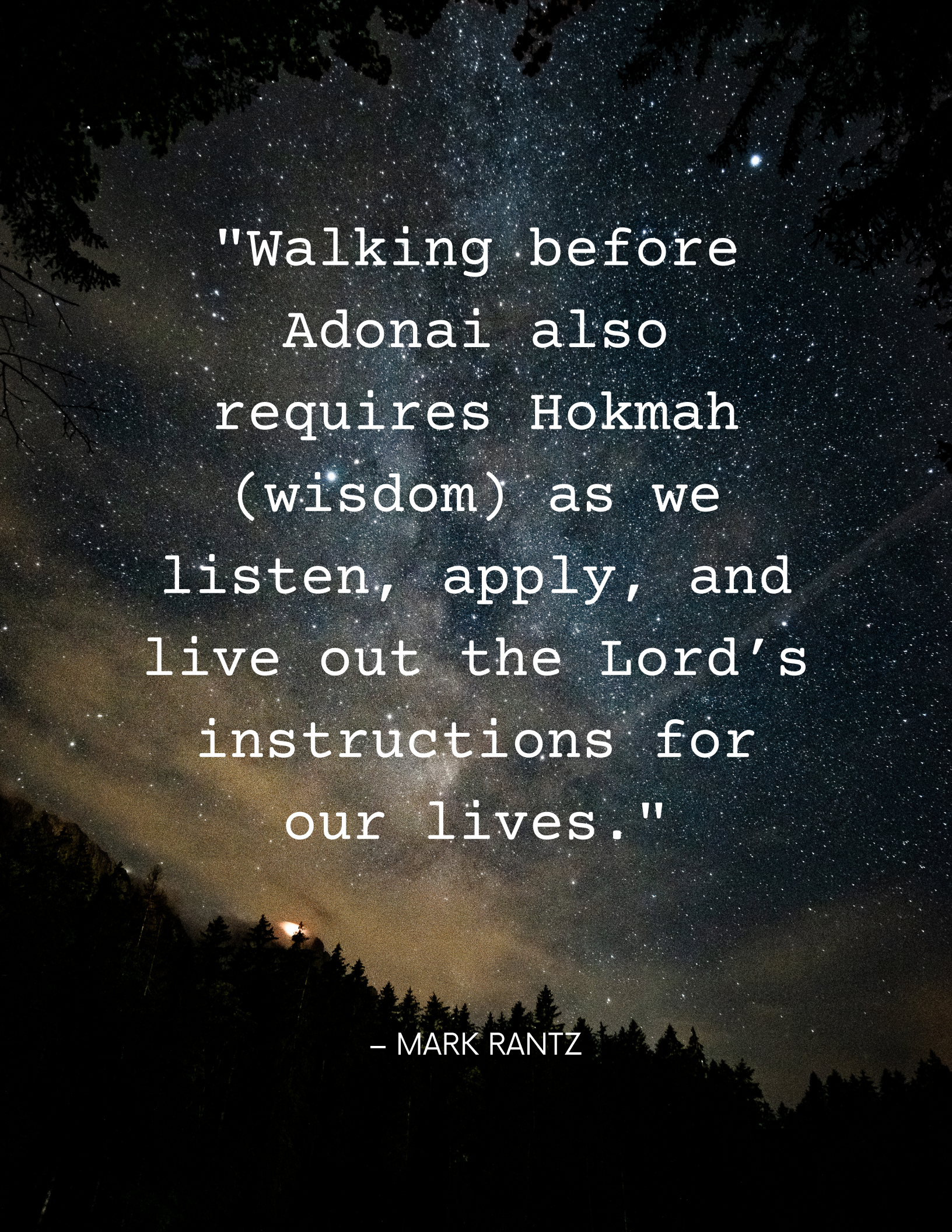
When we see calamity and pain in the world, all too often, many take the opposite of what I call the Pollyanna Principle and spring into action without even asking God on how we should act and what exactly we should do. In our zeal we rationalized that they "just want to make a difference." Yet when we move without the Spirit's leading, we become as one who is trying to ride a bicycle while blindfolded. Certainly, that person will want to do more, but their destination may not be what the Lord desires for them or those they are seeking to help.

It is for this reason that Sha'ul gives such a strong encouragement to be careful on how we walk - to walk in wisdom and to watch how we use the time which God has given us.



In reading this passage however, the Jewishness of the Gospel shines forth as we consider that the Hebrew word for Jewish religious practice is halakha (whose root is halakh, meaning to walk). Walking before Adonai also requires Hokmah (wisdom) as we listen, apply, and live out the Lord's instructions for our lives. From our Messianic perspective, this is the task set before us, where in every aspect of our lives we must learn to follow God's Spirit; and through our actions, exalt the name of Yeshua in everything we say and do. As we lead lives of obedience, we are then better equipped to use our time well for the sake of God's Kingdom and to hear His voice and to follow as His Spirit directs.

In the end, there is pain, brokenness and hurt within the world, but as we surrender to Yeshua and learn how we are called to walk before Him, we will be agents for righteous change and emissaries sent out for the sake of the Kingdom. 



"Walking before
Adonai also
requires Hokmah
(wisdom) as we
listen, apply, and
live out the Lord's
instructions for
our lives."

– MARK RANTZ



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