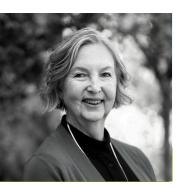
TIKKUN AMERICA TOSTOTE TOSTO

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Optional add on for 5 days in Israel May 9-14, led by Benjamin Juster



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BENJAMIN JUSTER

Every once in a while-more often than I care to admit—I find myself slipping into a familiar rut. It usually starts quietly. A long week. few disappointing conversations, a argument with a family member, a sermon that doesn't seem to land the way I hoped, escaping a doom scroll through social media, or simply the tired realization that my to-do list has unchecked boxes than more expected. And then it comes: that discouraging internal dialogue about what I'm actually accomplishing, the impact I'm truly having on the people around me, and whether my efforts for the Kingdom of God mean as much as I hope they do.

You might imagine that, as someone who has the privilege of ministering to hundreds of people, teaching. counseling. helping shape communities. and also receiving regular affirmation. I would feel secure and steady. But I'll let you in on something surprising: I still get into a funk where it feels like it's just not enough.

The Tyranny of "Enough"

This word—enough—has a peculiar power. It doesn't shout. It whispers.

And its whispers can wear down even the strongest hearts.

- I'm not praying enough.
- Not reading enough.
- Not smart enough, strategic enough, influential enough.
- Not walking in the fruit of the Spirit enough.
- You get the idea.

It seems nearly everyone I talk with quietly battles this same looming sense of inadequacy. Jewish philosopher Abraham Joshua Heschel wrote that humanity lives in "perpetual surprise" at its own insufficiency and its yearning for more than it can grasp. That "niggling feeling," as C.S. Lewis described it, that there must be "something more," often becomes twisted into the belief that I should be more—more productive, more spiritual, more successful, or more impactful.

And in our Messianic communities. where passion for the Kingdom and zeal holiness for run high, comparison becomes an easy trap. I look at others who appear to have a broader reach, deeper insight, more fruit, more followers -and suddenly my own contribution small. As rabbinic feels tradition observes, "Jealousy, lust, and honor drive a person out of the world" (Pirkei Avot 4:21). Comparison drains the soul; It erodes gratitude, and ultimately it blinds us to the work God is actually doing in us.



When We Lose Sight of the Bigger Story

So how do we move forward when we find ourselves in that rut? How do we escape the loop of disappointment and come back into hopefulness and growth in Yeshua?

The answer is not to pretend everything is fine or to manufacture a burst of positivity. The answer is to remember who we are and whose workmanship we are.

Paul wrote to the believers in Ephesus: "For we are His workmanship—created in Messiah Yeshua for good deeds, which God prepared beforehand so we might walk in them." — Ephesians 2:10

This single verse reframes everything. You and I are not improvising our way through life, hoping to impress God or prove our worth by our productivity.

We are His workmanship — His craftsmanship, His artistry.

The Greek word poiēma (from where we get the English word poem) implies something handcrafted, intentional, and beautiful. Think about that, you are a poem crafted by God Himself.

Our identity precedes our impact. Our calling flows from His creativity, not our capacity. Yeshua isn't looking at your life, wondering if you're doing enough. He is inviting you to walk in the good works He has already prepared for you. Not the works assigned to someone you admire. Not the impact you imagine you should be having. But the works He uniquely crafted for your life.

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John reminds us:

"But whoever did receive Him, those trusting in His name, to them He gave the right to become children of God."—John 1:12

Children don't earn their place. They inherit it!

And Paul adds:

"He made the One who knew no sin to become sin on our behalf, so that in Him we might become the righteousness of God."— 2 Corinthians 5:21

If we partake of His righteousness, then our identity is grounded not in our performance but in His perfection.

Reengaging From a Place of Belovedness

When I am disillusioned with myself, it is usually because I am viewing my life through the wrong lens—through my limited perspective rather than God's expansive purpose. It is easy to forget that spiritual growth is cyclical, not linear; that seasons of dryness do not determine our destiny; and those feelings of inadequacy often emerge right before God invites us into deeper transformation.

All of us are works in progress. That truth does not excuse our shortcomings—it reminds us that perfection is not the measure of faithfulness; obedience is. Growth is not measured by comparison to others and what they accomplish; it is measured by our willingness to respond when God calls our name again.

Practical Steps Toward Renewed Hope

Let me offer three pathways to reengagement—three ways to climb out of the rut and reenter the journey of hope and growth in Messiah.

1. Rediscover Your Identity in God's Story

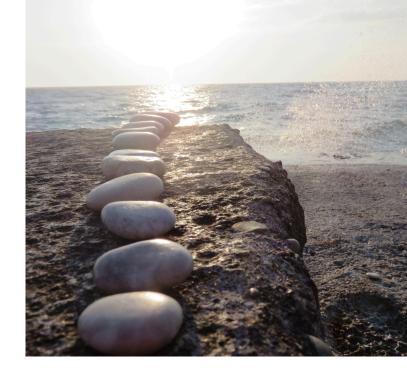
When disillusionment creeps in, the first thing to leak from our hearts is our true identity. We forget who we are. We forget whose we are. And so we live like spiritual orphans trying to earn a home we already possess.

Practical Suggestions:

- Speak Scripture over yourself daily. Begin each morning by declaring Ephesians 2:10, John 1:12, or 2 Corinthians 5:21 aloud. Let truth set the tone before your emotions do.
- Review your spiritual milestones.
 Bring to remembrance your
 answered prayers, prophetic words,
 and moments of God's faithfulness.
 Perhaps keep a journal of God's
 activity in your life that you re-read
 when discouragement strikes.
- Practice gratitude with specificity.
 Each day, list three concrete ways
 God worked through you, even in small things. It retrains the heart to recognize divine fingerprints.

2. Fast From Comparison

Comparison is the enemy of joy, gratitude, and clarity. It makes you despise your own calling and covet someone else's. But God does not evaluate you by someone else's assignment.



Practical Suggestions:

- Limit exposure that fuels comparison. Social media, ministry reports, and even conferences can trigger unrealistic expectations. Set boundaries.
- Celebrate others intentionally. Each week, pick one person to encourage. Send an uplifting text or give a small gift to say thank you to those around you. When you affirm others, envy loses its grip.
- Ask God to redefine success for you.
 Write down what faithfulness looks like in this season—not someone else's season.

3. Reengage Through Small, Faithful Steps

Spiritual ruts often feel overwhelming, but they rarely require a dramatic reset. They require one small "yes" at a time. Yeshua leads gently.

Practical Suggestions:

- Return to one simple practice.
 Instead of trying to overhaul your prayer life, start with ten minutes of quiet Scripture meditation.
- Serve someone personally.
 Sometimes breakthrough comes through small acts of love—a phone call, a meal, a note.
- Invite accountability. Have one trusted friend ask you weekly, "Where did you see God's grace at work this week?"

Walking Forward With Hope

If you find yourself disillusioned with yourself, take heart—you're in good company. Moses, Elijah, Jeremiah, Peter, and countless others reached moments where they questioned their worth and impact. But in every case, God met them not with condemnation, but with renewed calling.

And He will do the same for you.

- You are His workmanship.
- You are His child.
- You partake of His righteousness.

And the good works prepared for you? They are still waiting—steadfast, patient, and full of promise.

So take the next step. Lift your eyes. Reengage with the One who never grows disillusioned with you.

He sees what He is making—and it is very good.

Benjamin Juster Editor in Chief



Lift your eyes.
Reengage with
the One
who never grows
disillusioned with you.

Benjamin Juster



The Six C's

Have you ever felt misunderstood?

It sometimes feels like being a part of the Messianic Jewish movement is like signing up for awkward conversations. Maybe a part of that is just insecurity. Possibly a lot of that. Nevertheless, I get to be weird to my Christian friends, and Jewish friends all at the same time. What a deal.

I remember when my family moved back to America from Israel after many years, I had a desire to just be a "normal" Christian. Nothing weird. American Normal. Maybe even accepted.

But there was nothing normal about me or my life, and I wasn't ever going to get very far in a conversation without that becoming obvious.

Maybe there's something better than being normal and understood. I am unique. And so are you.

This article is my attempt to explain the different kinds of people who make up a Messianic Jewish congregation—and why we sometimes confuse the world around us, and even ourselves.

We are an exotic blend of followers of Yeshua. Many colors, many journeys, many stories.



I think of us as a multi-faceted expression of faith in Yeshua.

A convergence of calling, covenant, conviction, celebration, continuity, and community. Morphing and becoming.

As a preacher, I often find it necessary to find a single letter to make acrostics to explain things better. It's a part of my job. Today, that letter is **C**.

I have found the expression I was raised in to be confusing at times—confounding even for many. I'm hoping my C's can help move some from confusion to clarity about our community.

The question I'm trying to answer is: What is the constellation of characters which comprises our congregations?

Crazy? Let's see if it's helpful.

Calling

This C is what I believe separates the Messianic Jewish movement from other groups the most. It is also the easiest to explain. Peter was sent to the Jews, Paul to the Gentiles. Yet Paul still continues to "be a Jew to the Jew that I might win the Jew."

A calling to reach a particular culture or people with the Gospel and to throw in your lot with that people is a part of church history since the time of trailblazers like Hudson Taylor in China.

What's maybe surprising is that not all ethnically Jewish followers of Yeshua feel this calling.

Covenant

This gets to the heart of Messianic Jewish theology. "If you were circumcised when you received Messiah, do not seek to be uncircumcised." Circumcision could have been the C-word here, as it speaks more clearly to the distinct covenantal practice that remains with the Jewish community, who are in the New Covenant.

Others could be addressed, but nothing is as obvious and clearly taught by the apostles. There is an enduring call to Jewish believers to keep the physical covenant of circumcision made with Abraham and continued in Moses.

This isn't about legalism but about identity—Paul affirms the ongoing Jewish calling within the body of Messiah.

Celebration

There are many Christians who discover at some point that Jesus (Yeshua) was Jewish and did Jewish things—and they love it! These are my favorite people. They are like kids in a candy shop at their first Passover seder, and they love *The Chosen* series so much. They are almost always Christian Zionists as well and want to learn more about the Jewish roots of the Christian faith. You know who you are!

Conviction

For many, celebration doesn't go far enough. They feel a strong sense of conviction that the Torah is to be followed to various extents as a moral mandate for all believers (Jew and Centile alike).

They often have a disheartening journey beginning with excitement in a new discovery, but followed by the cold and bitter shower of rejection when their Christian friends and even church leaders almost universally discourage their journey of Torah discovery and observance.



Continuity

This is perhaps an extension of conviction and calling—in some ways it's hard to make all categories clean—but it has a different flavor and priority. It is a great concern in which the Church understands the eschatological significance of Israel and seeks to engage in it.

These are also almost always Zionists (somewhat loosely defined).

Conviction is primarily about personal obedience. Continuity is about the storyline of Israel and the Church.

Community

This is my last C of the day and is often the motivation for the children of those who are a part of our congregations. But this also can include people who married into Messianic Judaism or who simply have friends who are a part of a Messianic congregation.

It often opens them up to think about the other C's, but their origin story is different.

Different congregants may embrace several of these categories—or all of them. But they hold them with different weights.

I've always found it useful to notice that people can share a similar set of values or concerns, but rank them quite differently.

I've also noticed that the concoction of C's that may be blended in a person's life changes over time (another good C-word).





I imagine there are other C's I have not conceived of here that tell even more stories when blended in. Each of us has a unique flavor and contributes it to our community, making each of our congregations an ever-changing constellation of people who love Yeshua and want to follow Him together.

These expressions are all uniquely us. We haven't just adopted expressions from our joint heritage of the Church and the Synagogue—we have adapted them. Made them our very own.

As one of the few leaders from the Isaac generation of this movement, I love that I grew up wearing a tealcolored Lamb shirt. I wish my kids had one. But they have their own storiesan identity they are discovering and wrestling with in some cases. Their own mix of C's.

An identity I trust will be mixed by the Holy Spirit if only we will let Him.

This article may not help us be better understood by the Christian and Jewish world we are trying to bridge, but maybe it can help us to understand ourselves better.

We are a beautiful bridge between broken worlds.

So let's keep building—with calling, conviction. celebration. covenant. continuity, and community.

We are an exotic blend of followers of Yeshua. Many colors, many journeys, many stories. ISRAEL NELSON

Echal

Brittne Rose

"The ancient line from the twelve tribes.

With Blood and Spirit given to the Jews

And Blood and Spirit given to the Non-Jews.

This precious Blood cleanses and brings together ALL.

With a roar that breaks down the dividing wall

between brothers and sisters.

as the Lord manifests Himself in ALL and says,

"Echad. We Are One."



This poem stems from the fullness of elements portrayed in this piece, resonating from the background to the foreground.

One Body with Many Members

(1 Corinthians 12:12-27; Ephesians 2:14; Jeremiah 31:10; Isaiah 11:11-12, and Matthew 12:26)

"For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with the Messiah. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

For the body does not consist of one member but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many parts, yet one body.

The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the parts of the body that seem to be weaker are indispensable, and on those parts of the body that we think less honorable, we bestow the greater honor, and our unpresentable parts are treated with greater modesty, which our more presentable parts do not require.

But God has so composed the body, giving greater honor to the part that lacked it, that there may be no division in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together.

Now you are the body of the Messiah and individually members of it."

If you have any questions or would like to connect with Brittne Rose, please email at brittneroseart@gmail.com



Our Quest for a Home

PATRICIA JUSTER

Where may my soul find rest? My soul finds rest in God alone. Day after day, our souls are tormented by the unrighteousness all around. Like pilgrims, we become increasingly aware that this is not our home. So, we long and eagerly await for our home, ... a home of righteousness. Home is where our souls can find rest.

When Adam and Eve were expelled from the Garden of Eden and blocked from eating of the tree of Life, their souls were set on a pilgrimage, which manifested through the lives of every man and woman in future generations.

Shalom, where can we find it? Is it possible in this world?

A young child puts his hands over his ears when he hears his parents fighting as he runs into his bedroom. He cannot stand strife. Such a child will become restless and fearful. Can he ever feel at home in a home where the parents are tormented day and night?



We, in this life, are trying to find a hiding place like that young child, where we can be safe from the strife all around us. Hide me in the cleft of the rock! How we cry out for that place where our soul may find peace, a dwelling place. God is waiting for a home in us as well. King David was beset with a desire to find a resting place for God and did not want to find rest himself until he built a house for Adonai. We both will be comforted when we find a home in each other. In the book of Revelation, the whole of human story is summed up when God declares that now his home has been made with man! Oh, to live in Him and Him in me. That is shalom. Be still, and know that he is God. Come unto Him all you who are weary and heavy laden and I will give you rest ... rest for your souls. I stand at the door and knock. I desire to come in and eat with you. I want fellowship with you ... I want to share my very heart with you and you with me. I want to be your friend!

The of the Jewish people saga illustrates this quest for a home. They were promised a land, a home of rest, if they would walk in obedience to their God. God promised them freedom from their enemies, prosperity, and safety. He also said that if they turned their hearts after other gods and no longer walked in obedience that they would have to leave their home, the Land of their promises. During different seasons of their history, they were expelled from their homeland and were permitted to return time and time again, only to be expelled once again.



The soul of a Jew represents mankind's desire for a home, a permanent home where they need not be afraid. By helping Jews return to their home, it will help us to enter into our home of rest as well. Two tribes of Israel wanted to settle on the other side of the Jordan instead of going into the Promised Land. They were permitted to do so as long as they helped their brothers obtain their place of rest first.

So too today, the nations will not find their rest until Israel finds her rest in God in her Land. Satan does not want this ... this is the battle of the ages. Once the Jews are in their land. Israel and her God will come into proper alignment. This will unleash salvation for the entire world ... shalom.

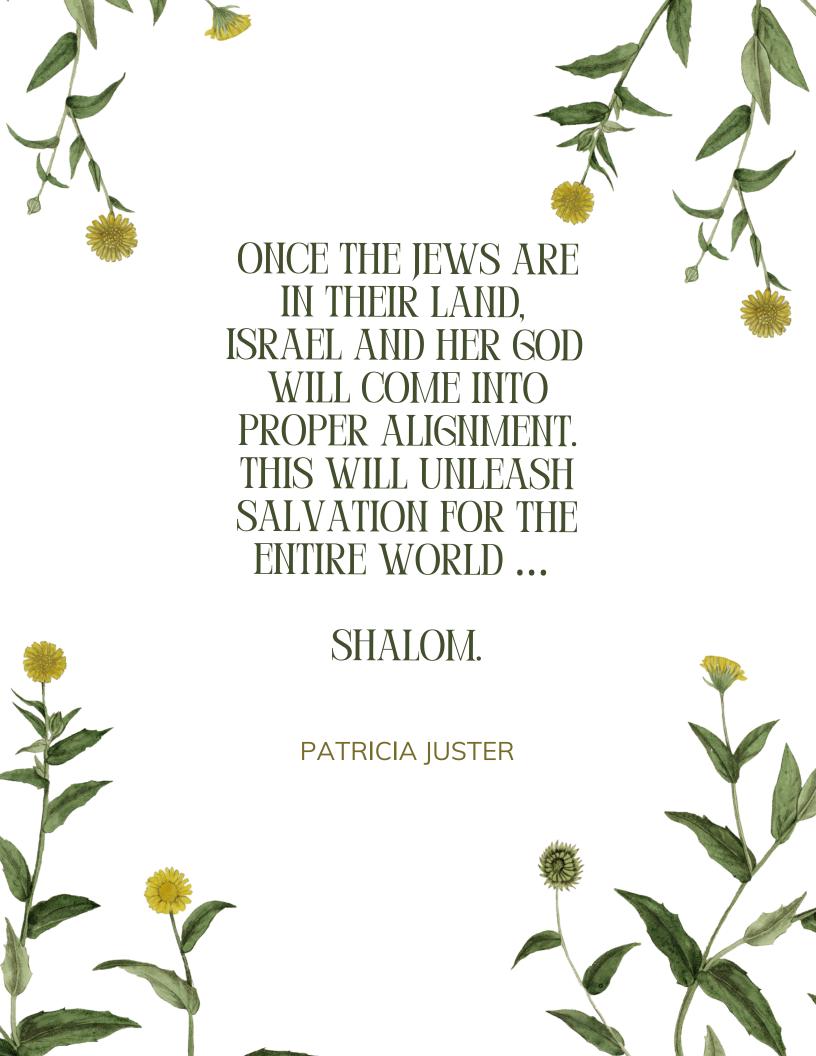
Many are in dire straits in the world today because of a failing economy. In Haggai, the Israelites were chastised for not caring about the condition of the house of the Lord. God said that the reason why they have found their labors unfruitful, "You have planted much, but have harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm. You earn wages, only to put them in a purse with holes." (Haggai 1:6) Here, Adonai, through the prophet Haggai, is telling us that the reason for their houses was lying in ruin is because they had first neglected the House of God. In God's own sovereign ways, He has chosen Israel, Jacob. to be His chosen inheritance on earth. Israel is to be his permanent dwelling place upon the earth.

This is also powerfully expressed equally by the prophet Ezekiel, stating,

"I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. My dwelling place will be with them; I will be their God, and they will be my people. Then the nations will know that I, the Lord, make Israel holy, when my sanctuary is among them forever." (Ezekiel 37:26 NIV)

Let's cooperate with God so he can receive what he wants. Let us hasten the day of Yeshua's return!





IVING N ERPLEXITY MORGAN KRUPINKSI

During my business travels, I have been particularly graced recently by receiving an abundance of talkative Uber drivers. Two recent interactions captured my attention. One was of an Assyrian Christian during a late-night drive home from downtown Chicago. The other of an older African American man, who made bearable the slug of rush hour traffic from Sears Tower to O'Hare Airport. The conversations were polar opposite in topic, yet both tickled the essence of perplexity.

My Assyrian Christian driver on a latenight Wednesday evening was an evangelist. Somehow, despite my 3+ hour train ride before stepping into his vehicle, he was able to pique my conversational interest in him after stating he had been here 50+ years in America. My sense of history and hearing his Middle Eastern accent gave me a guess. "Are you from Iran?". No, close, Lebanon. I am Assyrian."

This is not uncommon in Chicago; there is a large presence of Assyrians, a persecuted Christian minority from the Middle East. My mother-in-law is an Assyrian Christian from Iran, so I am well aware of the culture. We shared stories of our mutual faith during the drive. He was astonished and a bit perplexed by my Messianic Jewish faith, and in particular by my wife's Jewish-Assyrian heritage. "Where did you get married, a Synagogue?" Classic Church or а perplexity being part of the Messianic Jewish world. I left with a handful of tracts and encouragement to share them with others.

My Uber driver the next day was a lifelong Chicagoan. He gave up his high-earning job and became a fitness entrepreneur 25 years ago. He set the stage with a pointed political question as I got comfortable and we began to take off. As we bonded over our mutual love of the jazz station on his radio, I learned of his journey. I asked him about his path of working for himself and learned of his dedication and work ethic. "I don't care if I own a fitness studio myself, I am not too proud to drive." Later. he made a strikina statement.

"... People are shocked at how well I did during COVID. Fitness studios closed all over. I bought a Porsche."

This event was a massive shock to all of us in all walks of life. Despite the shaking, some of us thrived while others suffered dearly. Another example of the perplexity of life.



Paul talks length about the at perplexities of life throughout his writings. Nowhere is this more direct than in the first few chapters of 2 Corinthians. Here, Paul provides various topics of perplexity and tension in this discourse: being joyful and encouraged while sharing in the sufferings of the Messiah (1 Cor 1:5-6), forgiving and allowing the previously unrepentant back into full fellowship without excessive shaming and shunning (2 Cor 2:5-8), and most importantly, in how we are to live in the world.

For we know that if the tent, our earthly home, is torn down, we have a building from God - a home not made with human hands, an eternal in the heavens. For in this we groan, longing to be clothed with our heavenly dwelling - if indeed, after we have put it on, we will be found naked. For we groan while we are in this tent - burdened because we don't want to be unclothed but to be clothed, so that what is mortal be swelled up by life. Now the One who prepared us for this very purpose is God, who gave us the Ruach as a pledge. There, we are always confident and know that while we are at home in the body, we are absent from the Lord. For we walk by faith, and not by sight. We are confident, I say, and prefer rather to be absent from the body and at home with the Lord. So whether at home or absent, we make it our aim to be pleasing to Him. (2 Cor. 5: 1 - 9 TLV)



Our life is to be a life that is pleasing to our Messiah Yeshua. He gives us an extremely high standard and echoes the calls and cries of the Prophets. He urges us as followers to be the ones who feed the hungry, visit the prisoner, and heal the sick. He lifts us to a life of love of God and care for our neighbor as the two most important commands and draws us to minister to those who are sick and in need. We are to be the lights that shine in the darkness and permeate all areas of society.

We also realize that our life is called not only to this realm but to the new. heavenly Jerusalem that comes from The writer of Hebrews above. acknowledges that we are to suffer outside the gate, just as Yeshua did. Paul is explicitly clear that our earthly tents and dwellings are not the final destination. The sufferinas and persecution we experience and will continue to experience are for us a joy and encouragement to minister to others while we await our final dwelling - being with the Lord forever when He returns or when we are called to Him beforehand.

This is a life of tension of complexity. We cannot sit back and act idly, in a retreatist fashion, to the ills and problems of our neighbors and society. The body's large-scale disengagement of traditional institutions and spheres of influence over the past 50-100 years as a response to increasing secularism has been a low point in our history.



Our ministry should be Spiritempowered to minister to the local neighbor & friend, as well as be influential in the societal spheres that we are privileged to occupy. Retreating from them and focusing solely on our heaven-bound home or the salvation of individual souls alone misses the point. We need to be lights in whatever situation and circumstance the Lord puts us in.

We also need to guard ourselves heavily against the allure of the loudest voices pushing for Christian re-engagement in the larger societal culture, institutions, and political spheres. There is often a dangerous undercurrent that is present in this discourse. Many see this reengagement as a new Crusade, and there is often a large amount of antisemitism, replacement theology, and identity narratives that disparage people of other backgrounds and perpetuate the fear of the other. There is a large lack of love of neighbor in the pursuit of these aims.

What must our calling and response then be? For us who realize that the body of Messiah is the One-New-Man of Jews & Gentiles, we must reject the fear that "the others" are the cause of blame for our increasingly fractured societies. We must call for Messiah-centric love that prioritizes neiahbor without leading to lawlessness. We must call out those who seek to casually increase anti-Semitic tropes in the name of Christianity with love and clarity. We must embrace our call to be the Messiah's light in the world by being involved in the life of our communities. congregations, and institutions that we have been placed in.

We must suffer for the sake of doing God's will.

We must realize that persecution will come.

We must realize that we will suffer outside the gate.

We must realize that utopia will not be brought about until Yeshua, our Messiah, returns.

We must take hope and encouragement in the Messiah despite the pain that we endure.

We must live in perplexity!





Me must take hope and encouragement in

take hope and encouragement in the Messiah despite the pain that we endure.

-MORGAN KRUPINSKI

Our Congregations

Arizona

BETH MAYIM CHAYIM bethmayimchayim.org

YESHUA HA'MASHIACH yeshua-hamashiach.org

BETH EMANUEL bethemanuelaz.org

California

BETH DAVID bethdavidmc.org

BETH SHALOM bethshalomcorona.com

Colorado

OR CHAIM or-chaim.com

Florida

BEIT HALLEL beithallelocala.org

ELIM CONGREGATION ElimMessianicCongregation.org

BETH YESHUA, HOUSE OF THE RISEN SON bethyshua.us

Illinois

NEW JERUSALEM HOUSE OF PRAYER newjerusalem.net

Kansas

KINGDOM LIVING kingdomlivingkc.org

REMNANT OF ISRAEL shalomwichita.com

Maryland

EL SHADDAI escfrederick.com

ROSH PINA roshpina.life

New York

ADAT CHAIM adatchaim.net

BETH AM MESSIAH bethammessiah.org

Pennsylvania

BEIT SIMCHA beitsimcha.com

SHORESH DAVID shoreshdavid.com

Tennessee

B'RIT HADASHA brithadasha.org

SHOMAIR YISRAEL syknox.org

Virginia

OHEV YISRAEL ohevyisrael.org

TIKVAT ISRAEL tikvatisrael.com

Washington DC

AHAVAT YESHUA ahavat.org

Wisconsin

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