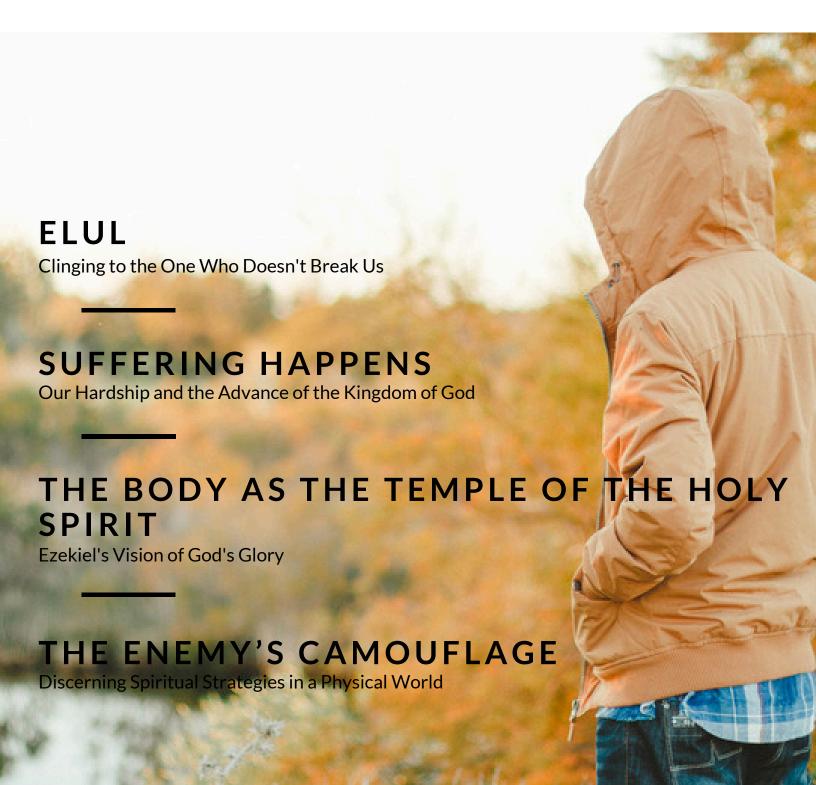


Issue 50 | Elul | September 2025



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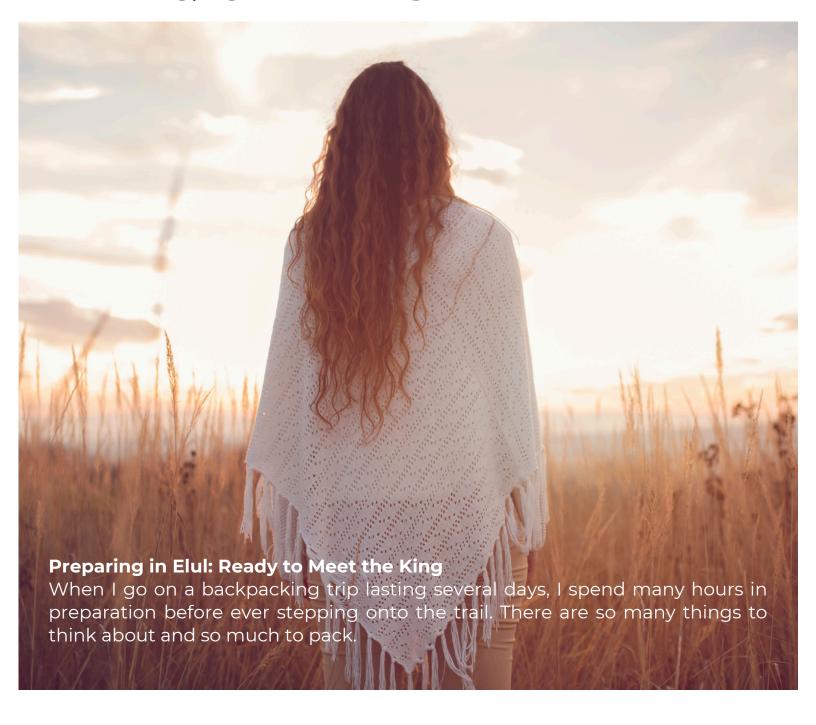
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Preparing BENJAMIN JUSTER



I need maps of the trails and a good sense of the terrain. I check the weather and plan for shifts in temperature. Food and water must be calculated and carefully stored. The right clothing layers are essential. An emergency first aid kit is packed, just in case. All of this takes time and intentionality. And in the midst of it, I'm also trying to conserve weight. Who wants to carry a 75-pound pack through the mountains?

Preparation matters. If I fail to prepare, I set myself up for hardship, frustration, or even danger on the journey.

The Hebrew month of Elul is a spiritual version of that same kind of preparation. It is the month that leads us into the High Holidays of Yom Teruah (also Rosh Hashanah) and Yom Kippur—the Days of Awe. Just as a hiker prepares his pack before the trail, we are invited to prepare our lives before the King.

Elul: The Month of Preparation

Jewish tradition has long viewed Elul as a season of *teshuvah* (repentance and return). It is said that during this month, the King leaves His royal palace and comes into the field, where He is more accessible to His people. This idea is preserved in the writings of the Hasidic master Rabbi Schneur Zalman of Liadi, who explained:

"During the month of Elul, it is customary



to say that the King is in the field. Everyone who so desires is permitted to meet Him, and He receives them all with a cheerful countenance and shows a smiling face to them all."

The shofar is sounded each morning as a spiritual alarm clock, stirring us from complacency and calling us to reflection. Psalm 27 is read throughout the month, reminding us that the Lord is our light and our salvation, and that we need not fear when He is our stronghold.

The rabbis also noted that the very name Elul can be read as an acronym: Ani L'dodi V'dodi Li — "I am my beloved's and my beloved is mine" (Song of Songs 6:3). In other words, this month points to intimacy and covenantal love. Elul is about restoring the closeness between God and His people.

For us as Messianic believers, this takes significance. on even deeper Our Beloved is Yeshua, the Messiah, who not only comes into the field but is the one who came into our very world, taking on flesh so that we might know Him. Elul reminds us that He is near, accessible, us and inviting into renewed fellowship with Him.

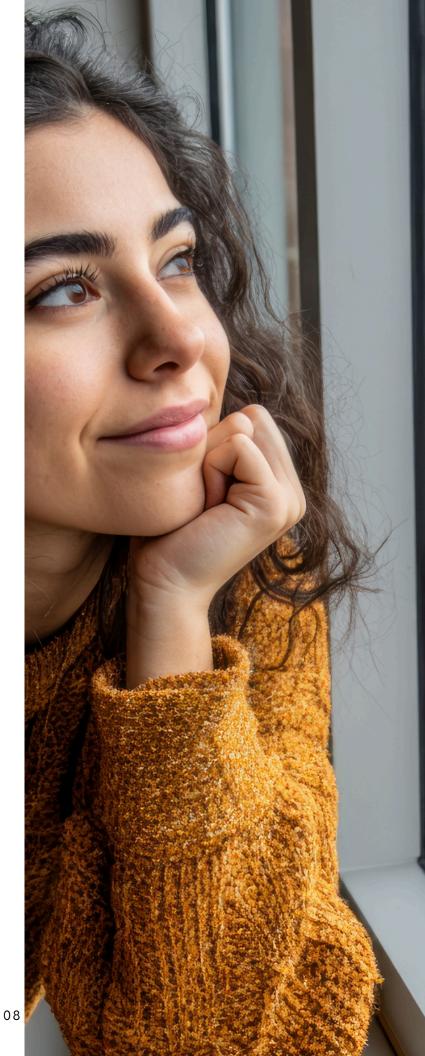
The question that frames this season is simple, yet weighty: **Are you ready to meet the King?**

Preparing Our Heads

When I plan a hike, I first get my head around the route ahead. I study the map and learn the trails. In the same way, the first step of preparation in Elul is to prepare our minds.

Rabbi Saadia Gaon (882–942) taught that the daily shofar blasts in Elul are like the shouts of a commander to his troops, awakening them to readiness. Just as soldiers prepare for battle, we are called to prepare for the spiritual engagement of the Days of Awe.

The Scriptures exhort us: "Do not be conformed to this world, but be transformed by the renewing of your mind" (Romans 12:2).



During this month, we take time to clear out the mental clutter that has accumulated—distractions, worldly worries, unhealthy patterns of thought—and replace them with God's truth.

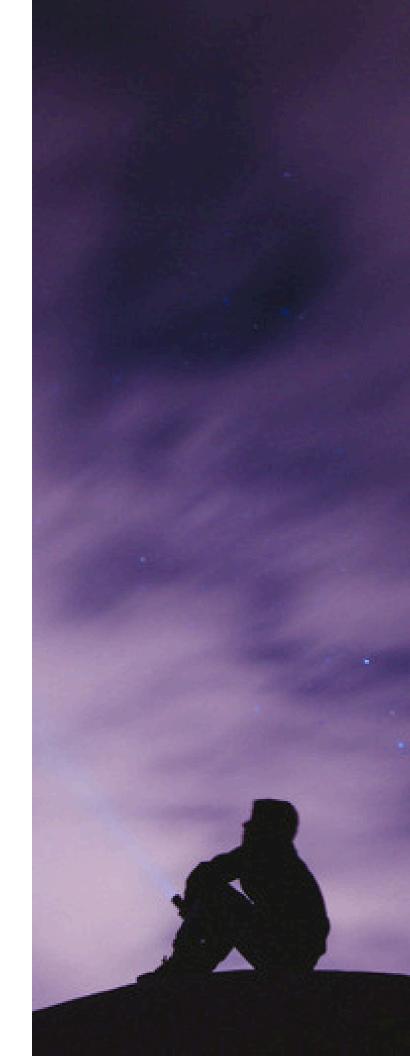
For Messianic Jews of earlier generations -like Rabbi Isaac Lichtenstein Hungary, or later the pioneers of the Hebrew Christian movement in the late 19th and early 20th centuries—Elul was a time to renew their witness among the Jewish community, demonstrating that repentance and preparation find their fullness in the Messiah. They understood that preparing their heads meant deep immersion in Torah and the New Covenant writings together, allowing the fullness of God's Word to shape their minds.

Preparing our heads means reminding ourselves of who we are and who He is. It means aligning our perspective with God's perspective so that when we enter the High Holidays, our thoughts are fixed on Him and not scattered by the noise of life.

Preparing Our Hearts

Maps and plans may guide me on the trail, but if my heart is not ready—if I lack endurance, courage, or the will to keep going—the journey will be cut short. Likewise, Elul is a month for preparing our hearts before God.

This is the season of teshuvah. Teshuvah more than feeling regret—it means means turning back. Returning to the Lord with humility. Asking forgiveness of those we've wronged. Reconciling relationships that have been strained. Letting go of bitterness or unforgiveness down like that weighs us that unnecessary 75-pound pack.



Yeshua taught us that before we offer our gift at the altar, we should first go and be reconciled with our brother (Matthew 5:23–24). Elul is a time to take that teaching seriously. Who do you need to call, write, or meet with? What burden do you need to lay down? What hidden sin do you need to confess before God and seek His mercy?

We can't earn God's forgiveness, but when we turn to Him in humility and repentance, He changes our destiny. For those of us who know Messiah Yeshua, we celebrate that His blood has secured our atonement—and yet we are still called to live daily in repentance, allowing His Spirit to transform us.

Preparing our hearts also means cultivating tenderness. Not allowing cynicism or hardness to set in, but opening ourselves once again to the gentle work of the Ruach HaKodesh (Holy Spirit). When we prepare our hearts, we make room for God's love, mercy, and joy to be renewed within us.

Preparing Our Homes

Just as I wouldn't leave for the trail without checking my gear, cleaning my equipment, and making sure everything is in order, Elul also calls us to prepare our homes.

In Jewish tradition, there is a deep awareness that the home is a sanctuary. It is the place where God's presence should dwell daily. The rabbis compared the Jewish home to the Temple itself, with the table standing in place of the altar, and the lighting of the lamps recalling the menorah.



As we approach the High Holidays, preparing our homes might involve physical acts—cleaning, organizing, setting aside sacred space for prayer and reflection. It could also mean restoring spiritual practices in the home, such as family Scripture reading, observing the Shabbat with renewed devotion, or singing songs of worship together.

In the Messianic Jewish community, this has always been a testimony to others. From the early believers in the Land of Israel, who continued to pray in Hebrew and live in rhythm with the feasts, to more recent Messianic pioneers who restored Jewish life centered on the Messiah, preparing the home has been central. A home that honors Yeshua during Elul becomes a beacon for neighbors, friends, and extended family.

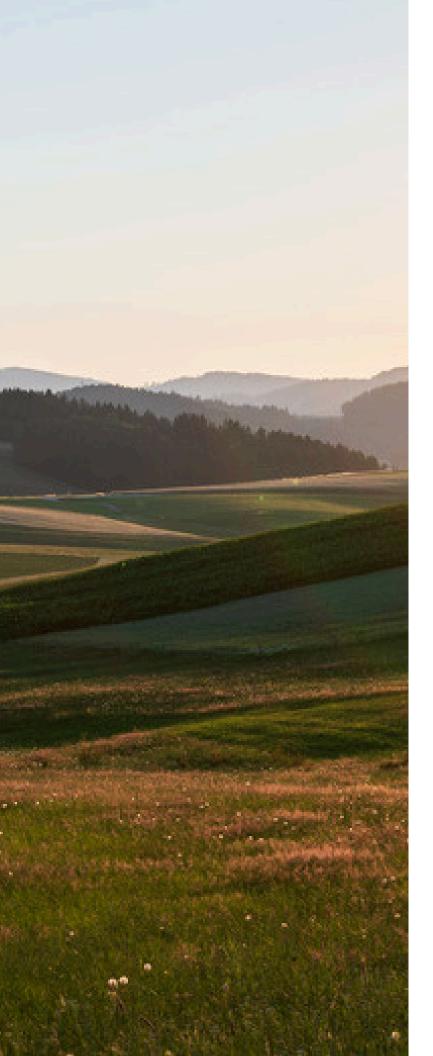
The Call of Elul: Meeting the King

Imagine the honor of being invited to meet a great earthly king or ruler. You would not arrive unprepared, careless in dress or attitude. You would prepare your appearance, your words, and your posture. How much more should we prepare to meet the King of Glory?

Elul is our invitation to readiness. The King is in the field. He is drawing near. The shofar sounds each morning, asking: Are you awake? Are you ready?

This is not a season of dread, but of opportunity. God's mercy is extended.





His Spirit is at work to transform us. We prepare not out of fear of rejection, but in anticipation of His presence. Like the wise virgins who kept oil in their lamps (Matthew 25:1–13), we too must prepare so that we may enter the celebration with joy.

As we stand at the threshold of the High Holidays, the month of Elul invites us into intentional preparation. Just as a hiker carefully packs his bag for the journey ahead, we must prepare our heads, our hearts, and our homes for the days of awe to come.

- Prepare your head by renewing your mind in God's Word.
- Prepare your heart by turning in teshuvah, reconciling with others, and opening yourself to the Ruach.
- Prepare your home by making space for God's presence in tangible and spiritual ways.

The King is in the field. He is near. Let us not be caught unready, weighed down with distractions, sin, or indifference. Instead, let us arise with hope, with joy, and with expectation.

As we enter Elul, may we hear the shofar not only with our ears but with our souls. Let it awaken us to prepare diligently, to repent sincerely, and to meet Yeshua our Messiah with hearts wide open.

Are you ready to meet the King? Now is the time to prepare.

Benjamin Juster Editor in Chief



Camous Services of the Camous Services of the

Rav Sha'ul faced constant opposition. His mission to share about Yeshua the Messiah brought him into conflict with many people and systems. But Sha'ul realized that the resistance wasn't encountered just personal. political, or social—instead it was deeply spiritual. He understood that forces beyond what the eye can see are at work. He knew that human systems ideologies, societal governments. structures—could be compromised and manipulated by demonic influence. This resulted in strongholds that were more than obstacles; they were spiritual barricades.

Sha'ul's words to the believers in Ephesus offer a timeless insight into spiritual warfare: "For we are not struggling against human beings, but against the rulers, authorities and cosmic powers governing this darkness, against the spiritual forces of



evil in the heavenly realm." (Ephesians 6:12) He had the discernment to see the deeper reality. But not everyone around him could. Most people, even those who seemed wise or powerful, were spiritually blind.

This blindness is at the core of the enemy's camouflage. It's a spiritual cover—a kind of cloak that hides the true nature of demonic activity. It can cover strongholds so thoroughly that even those caught within them don't realize what they're involved in. Those outside of the stronghold are often unaware of the danger until it's too late.

We see an example of this in Acts 27 as Sha'ul travels to Rome. His journey had been delayed by years of imprisonment. Yeshua had spoken directly to Sha'ul after he had first been detained by the Roman commander in Jerusalem.

The following night, the Lord stood by him and said, "Take courage! For just as you have borne a faithful witness to me in Yerushalayim, so now you must bear witness in Rome." Acts 23:11

Though he knew God's will was for him to go to Rome, Paul found himself under house arrest. For two years, he was caught in politics and bureaucracy. Governor Felix, driven by greed and desire for power, became an obstacle. Yet even during this delay, God was working. Sha'ul used the time to write letters that continue to strengthen the Church today.

After Felix was replaced by Porcius Festus, Sha'ul appeared before the new

governor, and this time he appealed to Caesar. So Festus sent him to Rome. He was assigned a Roman centurion and set sail. Once again, the enemy moved not through corruption, but through misiudament. pride. circumstances. Sha'ul warned the officials that the voyage was dangerous (Acts 27:10), but they ignored him. The centurion trusted the ship's captain more than Sha'ul. This decision led them into a deadly storm, and for two relentless weeks, they were battered by wind and waves.

During those fourteen days, we aren't told exactly what Sha'ul was doing. But aiven his character. prayer intercession probably filled his every moment. Maybe he was praying for the centurion's eyes to be opened, much like Elisha once prayed for his servant (2 Kings 6:17). Perhaps he took every chance to testify about Yeshua's, offering hope to his fellow prisoners. What we do know is, at a crucial moment, it was Sha'ul-not the soldiers -who influenced the centurion. Instead executina the prisoners. centurion spared them all. Everyone on board survived, just as Sha'ul predicted.

Their survival wasn't luck. It was the result of spiritual discernment, faithful prayer, and a man close to God's heart.

Today, we face similar challenges. The enemy still uses strongholds—systems, ideologies, and thought patterns—that oppose the gospel and hinder God's plans. And the enemy still employs camouflage.



Whether through media narratives, cultural pressures, or institutional inertia, darkness often hides behind seemingly reasonable ideas and good intentions.

A sobering example from history is Adolf Hitler's rise in the 1930s. For years, many people, both inside and outside Germany, couldn't see the full extent of the evil unfolding. Even as alarm bells sounded, their voices were dismissed. The camouflage was effective. Only in hindsight could people see what had been obvious all along.

Today, that same camouflage can be seen in the distorted anti-Israel, anti-Semitic statements that have resulted from the evil propaganda of Hamas, which continues to distort the truth of the events that began on October 7, 2023.

The same pattern appears in our churches, communities, and personal lives. We can get caught up in seemingly harmless—but actually rebellious—systems. These spiritual strongholds might look like unhealthy traditions, unresolved conflicts, divisive ideas, or toxic leadership. Yet, the real nature of the battle stays hidden unless God reveals it.

But we are not powerless. God has given us weapons that aren't of this world. Prayer and intercession are more than routines—they are frontline strategies in this unseen war. Through prayer, we invite the Holy Spirit to reveal what's hidden. We ask for discernment.



We seek clarity not just in decisions but also in spiritual atmospheres. Prayer can strip away the camouflage and show what's concealed.

This is important for how we lead and serve in ministry. As deacons, elders, Rabbis, or faithful believers, we must remember that not all struggles are what they seem. A delayed plan, a broken relationship, a tough meeting—these may have spiritual roots. When resistance shows up, ask: Is there a spiritual stronghold behind this?

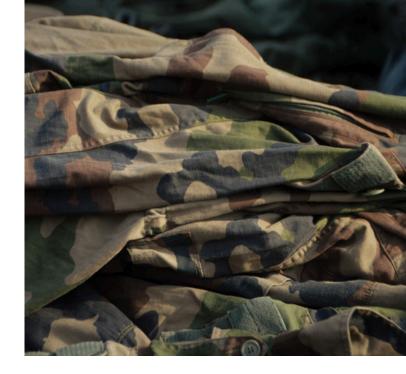
And when we pray, be ready to ask tough questions before God. Are there places where demonic camouflage has taken hold? Are there systems, ideas, or alliances resisting God's will? Is the enemy using distraction or division to stop us from God's purpose?

We are not alone in this. Yeshua promised that the Holy Spirit would guide us into all truth (John 16:13). The Spirit gives us wisdom and courage to act when the veil is lifted.

So we pray. We pray with expectation. We pray with awareness. We pray for clarity.

Here's an invitation for all who lead and serve in the Body of the Messiah:

- Reflect on a challenge you face now. Don't look only at logistics or personalities. Ask God what's happening spiritually.
- Pray that the Holy Spirit pierces through any demonic camouflage.
 Ask for the veil to be lifted.



- Listen carefully. Don't rush. Make space to hear from God. Sometimes discernment comes as a whisper, a picture, a scripture, or a sense of direction.
- Seek prayer strategies. The Spirit is a master strategist. He might lead you to fast, gather others, speak out, or wait patiently. The direction will come.
- Pray boldly. Speak to the stronghold in Yeshua's name. Pray for God's will to be done on earth as it is in heaven.

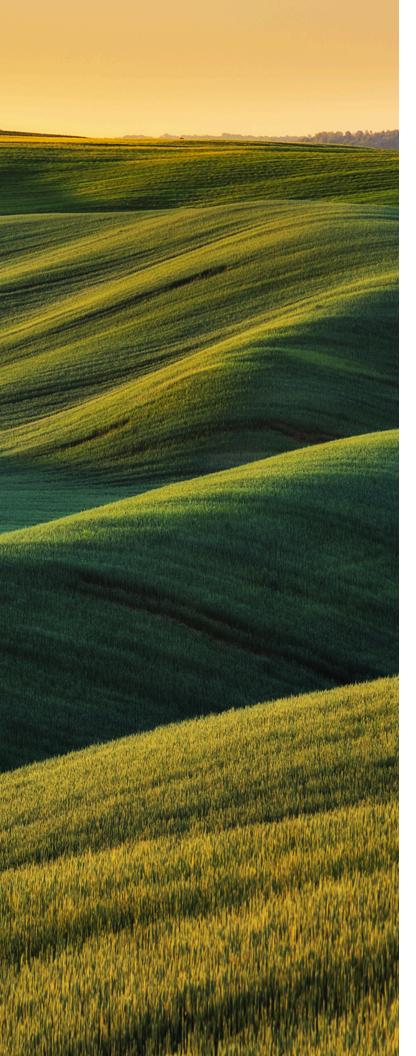
The enemy's camouflage may be subtle, but it's not unbeatable. Through prayer, discernment, and obedience, it can be exposed and destroyed.

Let us follow Sha'ul's example—alert to unseen realms, courageous in the storms, and faithful in our calling. May our eyes be open. May our spirits be discerning. And may our prayers be sharp enough to cut through even the thickest veil.

Remember this

BUT WE ARE NOT POWERLESS. GOD HAS GIVEN US WEAPONS THAT AREN'T OF THIS WORLD.

MARTIN BOARDMAN



Elul

MORGAN KRUPINSKI

Elul is an all encompassing time in the Jewish calendar. It is a time that is meant for preparation for the upcoming High Holiday season. It also the coincides with Deuteronomy portions of the Torah cycle that emphasize the blessings and curses of the Law. This is a time to consider our lives, actions, and relationships in a very serious way as we approach the Days of Awe.

Elul is also found, in the Northern Hemisphere, during the final lazy days of summer. A time when you get in those last few beach or lake trips before the bustle of back-to-school season, fall weather, & when football takes shape. Growing up near the beautiful beaches of Long Island, I always found more time to go to the beach during late August than early June.

It is ironic that we often find ourselves clinging to things more tightly when we know they are finite. An allweekend beach vacation before the season ends on Labor Dav is one example. We flock to our favorite restaurant, store, or coffee shop that is known to be closing.

It is this idea of clinging to G-d that is given special meaning during Elul. A well-known Hasidic idea is that the "King is in the field" during the month of Elul. As the Jewish people are called to turn to God with more zeal as the High Holidays approach, God extends His Presence in a special way to draw near to those calling on His Name. The King comes out of his abode of the palace, eagerly greeting and growing near to His subjects, rather than being held up in His castle with the affairs of state. It is being near Him, that his subjects grow in their appreciation of Him.

What is the consequence of a latesummer breach trip? For me it is often sunburn, despite the copious amount of sun screen. I often like to lay out just a bit too long and get burned because, why not? It is the end of summer. Let's enjoy and be carefree one last time until next year. How often this parallels our spiritual lives.

But, life is filled with experiences that burn us both emotionally physically. Being sinned against by others or inviting sin into our lives, wounds all aspects of our being. Our spiritual lives can become sour and saturated with unresolved bitterness, and broken relationships due to the things that occur to us or through us. Our spiritual growth can become stagnant or even regress. It is in these moments, the moments that the flame of our first love is nearly extinguished, that we find we most need to cling to Him.



"A bruised reed He will not break. A smoldering wick He will not snuff out." Isa. 42:3 TLV

We do become the bruised reed more often than we admit.

Think back to a time of great travail. It probably felt never-ending in the moment. However, there is something in us that knows that sufferings are often finite periods of time. We cling to Him ever so deeply when we know we need His Presence to get us through the pain of a pressing situation. It is much easier to cry out to Him during bad times than good. It is unfortunate that we can so easily turn away from clinging to Him after the trial has ended and life has gone back to normal.

Let's embrace life as who we really are, bruised reeds before the Lord. He is the one who does not crush us, but builds us up. The Messiah invites all to come to Him and be restored. We all need to call on Him to be made whole through His Spirit, trial or not. He is more than willing to have us.

"Come to Me, all who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and 'you will find rest for your souls. For My yoke is easy and My burden is light." - Mat 11:28-30 TLV



Elul is a finite time on the Jewish calendar. A month that we are called to prayer, repentance, and acts of contrition as we prepare to stand before God personally and communally during the Days of Awe. The King is in the field, longing for you to come to Him during this finite month and be restored and renewed.

Let us live empowered by the Spirit to cling to the Lord even in the normal seasons of life, knowing that our life is finite, but His love is infinite.





The Messiah invites all to come to Him and be restored.

Morgan Krupinski

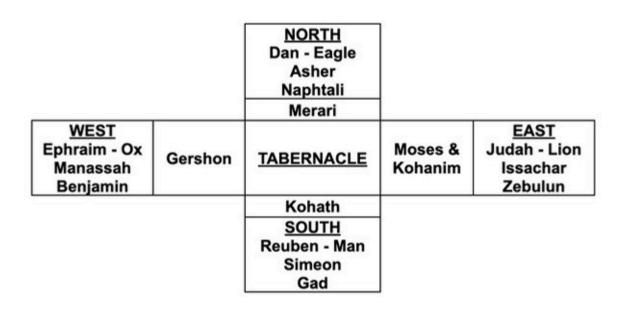


In the first article of this series. I explored some of the deeper spiritual meanings concerning the Tabernacle, and specifically on how it represents our own hearts, lives, our relationship with God, and based on the biblical concept that we are the Temple of the Holy Spirit. When a spiritual truth is more than just an analogy or a parable - when it is a core truth that God wants to teach us - then you can often find more layers and examples in Scripture to reinforce and expand on that truth. In this case, it is also one of the deeper meanings of one of the most amazing prophetic visions in Scripture: Ezekiel's vision in Ezekiel 1.

In this article. I will show Ezekiel's vision also demonstrates the people of God as the Temple of the Holy Spirit.

For context, we need to go back to look at the Tabernacle again. Below is a simplified representation of the camp around the Tabernacle as described in Numbers chapter 2. The twelve tribes of Israel (Ephraim and Manassah in place of Joseph and Levi) were organized in four groups, and with three tribes each. They were given places to camp around the Tabernacle and an order of breaking camp to travel following the pillar of cloud by day,

and the pillar of fire by night. Each of these groups also had one of those tribes who was head over that group: Judah to the East, Reuben to the South, Ephraim to the West, and Dan to the North.



Numbers 2: Simple Representation of The Camp Around the Tabernacle

Various Jewish sources such as the Talmud and Josephus also speak of the banners which represented, and were used by each tribe.. While there are Scriptural sources for the banners, they nevertheless not specifically are mentioned in Scripture. As a disclaimer, not all Jewish sources agree, or have a justification for certain banners for each tribe. However, Judah is consistently a Lion. and Ephraim is consistently represented as an Ox. Reuben is also sometimes represented as a flower or mandrake, and sometimes even as a Furthermore. Dan is often man. represented as a snake or balance scale, and even at times an eagle.

The banners of the leading tribes of each group - lion, ox, man, and eagle are the same as the creatures in Ezekiel 1. Since God chose to use these same symbols in His vision to Ezekiel (and John in the book of Revelation), they must have a meaning that Ezekiel would have connected to - namely the banners of the tribes. Ezekiel 1 even matches the layout of the camp around the Tabernacle. Ezekiel sees the storm coming from the north. The face facing him (South) is the face of a man, the face on the right (East) is a lion, the face on the left (West) is an ox, and the last face (North) is an eagle.

Also. the creatures have wheels beneath them that are covered with eyes. Referencing Zechariah 4:10 and Revelation 4:5 previously with the Menorah, we also learn that eyes are a prophetic symbol of spirits. So, the wheels covered with eyes represent a multitude of living beings - not just individual creatures. Taken together, the creatures in this vision represent the whole people of God (based on the twelve tribes and the camp) right at a time when Ezekiel is being taken away into exile and many from Judah and Jerusalem have been slain or captured. Continuing, Asher Intrater in his book "Who Ate Lunch With Abraham" has an entire chapter dedicated to Ezekiel's visions demonstrating that the man who is above the creatures is a vision of Yeshua in His glory.

The purpose of the book is to make a strong, biblical case for the consistent experience of the Patriarchs and the Prophets with a God-man - and the God-man is Yeshua. So, Ezekiel's vision is a representation of Yeshua's presence and glory in the midst of the whole people of God. This same vision is seen or referenced again in Ezekiel 3:23, 8:1-3, and 43:1-7. It also closely matches John's vision of Yeshua on his Throne with the four living creatures in Revelation 4 & 5: lion, ox, man, and eagle all covered with eyes.

Now with that Scriptural and historical basis to provide a context to Ezekiel's vision, we can consider some similar deeper meanings as we did previously with the Tabernacle.



How does Ezekiel's vision give us a better understanding of how we are the Temple of the Holy Spirit? Here is a small list to consider:

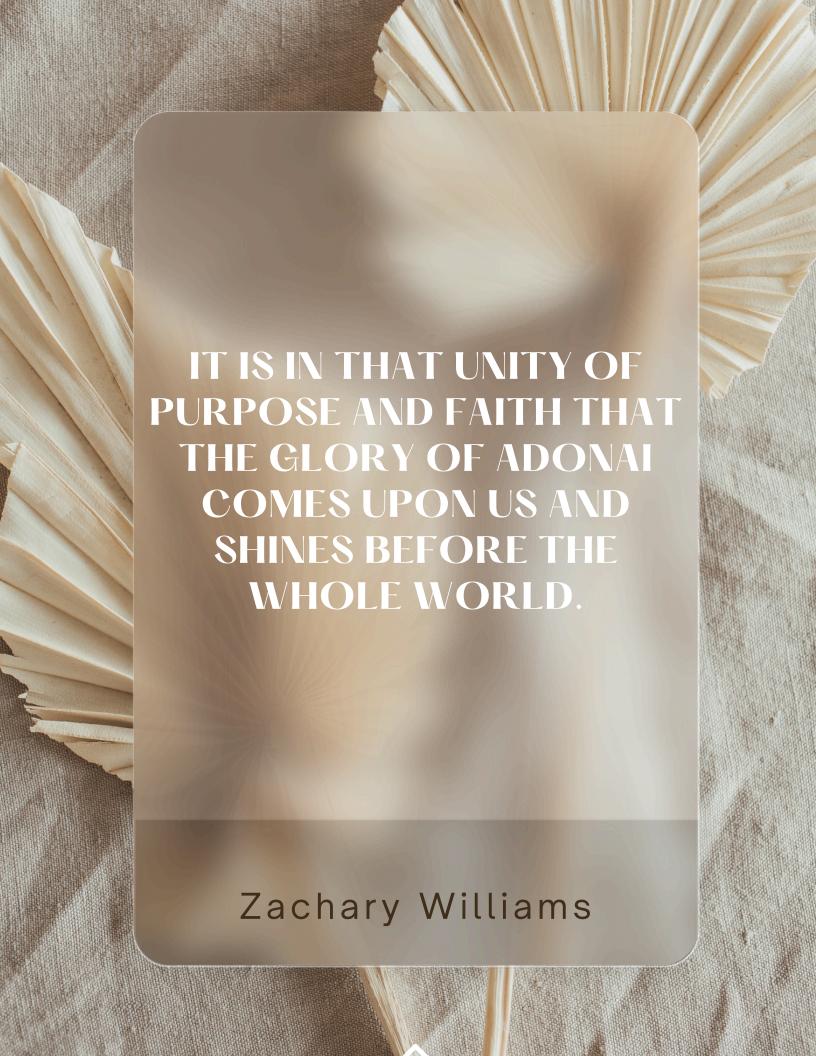
 The creatures were in their assigned places and never turned, even as the whole group moved in different directions (Ezekiel 1:12,17). Yeshua designed a role and a place for each of us, and everything is therefore meant to work within each person, each leader, and each group in their role according to His purposes.

- The Holy Spirit is working in and through the whole assembly (Ezekiel 1:12, 20). In that sense, it is not just that each one of us is the Temple of the Holy Spirit, but all of us together as the people of God are the Temple of the Holy Spirit.
- The unity of purpose and action of the creatures is under authority of Yeshua and through the guiding of His Spirit within our lives (Ezekiel 1:12, 20, 26, 28). Understanding the purposes of God is the responsibility of the whole body of Messiah, and we should focus on our role(s) in the whole. There is no such thing as independent callings from God they are all part of His purposes for the whole people of God, or body of Messiah.
- In the context that Ezekiel was being taken away into exile when he received this vision, God has many times punished His people for their sin. The vision shows us that His purpose of dwelling with His people will not fail, so we should be encouraged to remain faithful, and to know that God's plan will succeed.

When Paul taught on the topic of God's people being the Temple of the Holy Spirit, he understood it similar to what I am describing here. Many of these above topics are specifically addressed in Ephesians 4 & 5 encouraging the unity of purpose and faith. It is in that unity of purpose and faith that the glory of Adonai comes upon us and shines before the whole world.



In the last article in this series, we will examine Ezekiel's Temple in Ezekiel 40-48. Based on the themes we have already discussed, it is reasonable and revelatory to explore what God has to say to us – and about us – through the deeper meanings in Ezekiel's Temple.



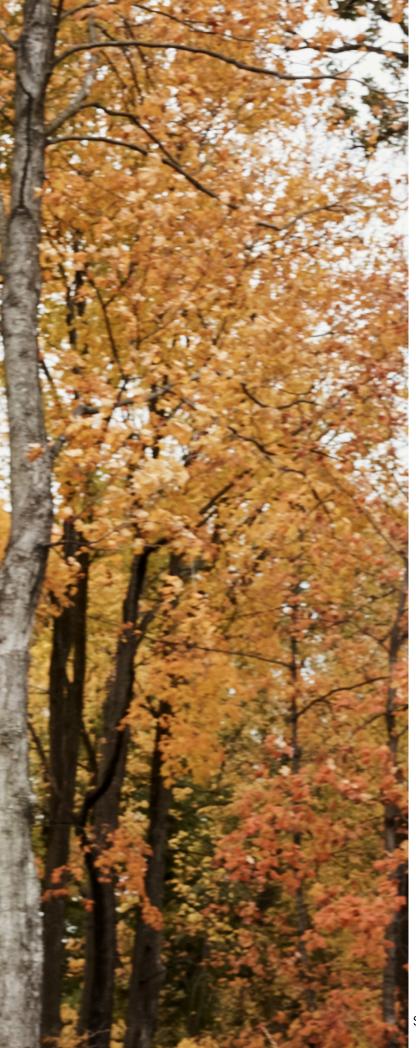
JAMES KEARNY

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Remember the bumper sticker "Stuff Happens"? In culture, we often joke and create puns over issues which are generally true. When we read bumper stickers or signs like "stuff happens," we laugh because we realize that such statements are generally true. Stuff does happen. We live in a broken world. Brokenness brings suffering. The question is, "How do we respond to the suffering that will eventually enter our lives?" What do we do when "Suffering happens?"

Remember the bumper sticker "Stuff Happens"? In culture, we often joke and create puns over issues which are generally true. When we read bumper stickers or signs like "stuff happens," we laugh because we realize that such statements are generally true. Stuff does happen. We live in a broken world. Brokenness brings suffering. The question is, "How do we respond to the suffering that will eventually enter our lives?" What do we do when "Suffering happens?"





But how did He save the world? What enabled Him to bring healing to us and the entire world? It was the cross. he suffered. God Meaning. used suffering to do the heavy lifting of salvation. The same is true for us. God uses suffering to do the heavy lifting of redemption for the followers of Yeshua. We also receive a cross. We experience suffering. Or to put it on a bumper sticker, "Suffering Happens, Even if You Follow Yeshua."

As followers of Yeshua, how do we respond to our suffering? Scripture teaches God's people how God uses suffering to shape our character. "We rejoice in our suffering, knowing that sufferina produces perseverance, perseverance, character and character hope, and this hope does not disappoint us for the love of God has been poured out into our hearts through the Holy Spirit. Romans 5:3ff. Scripture also teaches how suffering can produce good beyond us. Rav Sha'ul (Paul) wrote in his letter to the Colossians, "Now I rejoice in what I am suffering for you, and I fill up in my flesh what is lacking in the afflictions of Messiah for the sake of his body, which is the kehilah." (1:24).

Here, Sha'ul links joy to what he was suffering. He rejoiced because believed his sufferings had a purpose beyond himself. "I rejoice in what I am suffering for you." "For you." From this we discover how Sha'ul believed that his sufferings benefited the small gathering of the Messianic-believers in Colossae.

Paul continues, "And I fill up in my flesh what is lacking in the afflictions of Messiah for the sake of his body the kehilah." He likened his sufferings to Messiah's afflictions. The sufferings of Yeshua were the key to the Father advancing His Kingdom on earth. In His flogging and crucifixion, Yeshua shed his blood to wash away our sins. Sha'ul was not saying that his suffering added any merit to Yeshua's finished work of justification. Instead, here he clearly states in other places our salvation is by grace alone.

However. Sha'ul believed that God was using his suffering to help advance Yeshua's Kingdom on the earth. Paul's sufferings presented the reality of Messiah and His suffering to the Messianic-community at Colossae.

In the history of mission, the initial emissaries of Yeshua and their first followers of Yeshua typically experienced tremendous suffering. It's as if their tears filled the vials in Heaven, which when full, were poured out upon the earth as a wave of God's grace. This happened to the original 12 apostles. to tradition. According all were martyred, including Rav Sha'ul. As a result, heir suffering paved the way for a release of the move of God upon the earth.

Continuing, Rav Sha'ul was called to a frontier ministry. He led his team exclusively into territories held Satan. The devil was furious, and the devil had a lot of followers and governmental systems, social customs, religious customs that were built to



maintain Satan's rule. Rome for example required its citizens to offer a sacrifice in worship of the Emperor as a sign of submission to the Roman government. That's why Paul (Sha'ul), and the early Messianic-believers within the Roman empire were imprisoned and even put to death. To declare Yeshua as Lord and not Caesar was considered treason.

Look at your own lives. Could the places in your life where you are suffering because of your witness for Messiah Yeshua be precisely where God is wishing to advance his Kingdom? Could your suffering be a gift from God intended to be a core part of your witness to the goodness of God and his Kingdom? As Paul wrote to his beloved kehilah in Philippi.



"For it has been granted to you on behalf of Messiah not only to believe in Him but also to suffer for him, since you are going through the same struggle you saw I had and now see that I still have." (1:29-30) Could your long season of hardship be a gift of Adonai's grace granted to you on behalf of the Messiah Himself? Could this suffering in your life actually "be doing the heavy lifting" of transformation both in you and through you to others? As members of the body of Messiah, we represent the hands and feet of Yeshua the Messiah wherever we go. Imagine if our hands and feet were the ones that were actually pierced ...

Rav Sha'ul wrote that he rejoiced in what he was suffering. Is (simcha) joy possible for us in our suffering? If our suffering is key to God releasing a fresh outpouring of grace to advance His kingdom in those closest to us, to see bodies healed, relationships reconciled, captives set free, communities of love established, wouldn't that be the joy that would motivate us to hang in there in the midst of our hardship? Our calling is like His, where "for the joy set before him endured the cross."

Perhaps our bumper sticker should read.

"When Stuff Happens, Rejoice!"





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

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AHAVAT YESHUA ahavat.org

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SHALOM RESTORATION FELLOWSHIP shalomrestorationfellowship.ca

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