

TIKKUN AMERICA

# restore

Issue 60 | Tamuz | July 2026

## ONE NEW HUMANITY

Foundations of the Foundation

## LORD, SHOW ME YOUR GLORY

Introspection and Response to the Presence of God

## HIDDEN TREASURES DURING THE MONTH OF TAMUZ

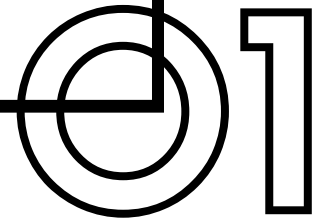
Healing and Wholeness in Messiah Yeshua

## A ROADMAP FOR INTER-GENERATIONAL LEADERSHIP DEVELOPMENT

Our Future and L'Dor V'Dor



# CONTRIBUTORS



## **TROY WALLACE**

Troy Wallace is an ordained Messianic Rabbi (2017) and received an honorary Doctor of Theology (2025). Troy is the President of Tikkun International and Director of Partner Relationships for HaTikva Project. He lives in Phoenix, Arizona, with his wife, Jen, and three children.

## **ERIC TIETELMAN**

Pastor Eric Teitelman is a Jewish follower of Yeshua. Eric was born in Chicago and was raised in Bat Yam, Israel, throughout his childhood, and became a Messianic believer in 2002. Eric leads House of David Ministries and is a Hebraic teaching, worship leader, and prophetic minister focused on building the Kingdom of God.

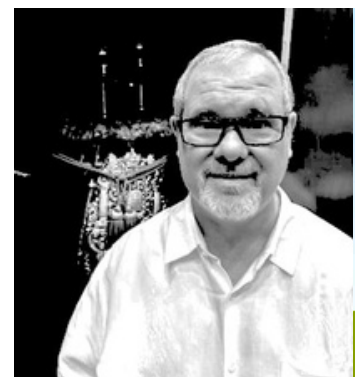


## **LISA STANCZAK DE BALDERRAMA**

Lisa Stanczak de Balderrama serves at Beth Yeshua Messianic Synagogue in Coral Springs, FL under the leadership of Rabbi David Barsky, alongside her husband, Jessie, who leads worship there. Lisa has discipled under Tzofiya Rogers of As You Go Ministries, earning certificates in ministering in the prophetic and deliverance.

## **MARK RANTZ**

Rabbi Mark has served in full-time Messianic Jewish ministry for since 2001. In early 2013, Rabbi Rantz joined Messianic Jewish Publishers and Resources (MJPR) and served as the Assistant Editor and lead contributor in the production of the Complete Jewish Study Bible. He and his wife Kat lead Congregation Beit Hallel in Ocala, FL.



# ACKNOWLEDGMENTS

---

Editor-in-Chief **Benjamin Juster**

---

Creative Director **Amy Strom**  
Senior Editor **Mark Rantz**  
Editor **Kathleen Rantz**  
Graphic Design **Amy Strom**  
Content Manager **Mark Rantz**  
Project Manager **Amy Strom**  
Advisor **Lorena Juster**



SUBSCRIBE



Tikkun America Restore Magazine is published by Tikkun America®

The Tikkun America Restore Magazine features a diverse selection of authors that express varying view points of theology that may not necessarily reflect the views of Tikkun Ministries. As an equipping magazine, the editors provide broad flexibility for the authors to present their views and to speak in their own voice while maintaining a focus on discipleship in the Kingdom of God.

Email comments and suggestions to [info@tikkunamerica.org](mailto:info@tikkunamerica.org)

[www.tikkunamerica.org](http://www.tikkunamerica.org)

---

**06 TAKEN**

BENJAMIN JUSTER

**14 ONE NEW HUMANITY**

ERIC TIETELMAN

**23 A ROADMAP FOR INTER-GENERATIONAL  
LEADERSHIP DEVELOPMENT**

TROY WALLACE



HELLO ©

ISSUE

60 ©



**30 LORD, SHOW ME YOUR GLORY**

LISA STANCZAK DE BALDERRAMA

**36 HIDDEN TREASURES DURING THE  
MONTH OF TAMUZ**

MARK RANTZ

# EDITOR IN CHIEF

## **BENJAMIN JUSTER**

Benjamin is the President of Tikkun America and one of the shaliach leaders on the Tikkun America Apostolic Team. Raised in the Messianic movement and a former Vice President of the UMJCY, Benjamin has a continuing passion for seeing people reach their potential in Yeshua. He holds a Masters degree in Messianic Jewish Studies from MJTI. He served as the Executive Director of Tikkun International before being appointed the President of Tikkun America in January 2020. Benjamin's focus is on planting Messianic congregations, mentoring and releasing emerging leaders, and building unity among churches and ministries to stand with Israel today and in preparation for the end times.

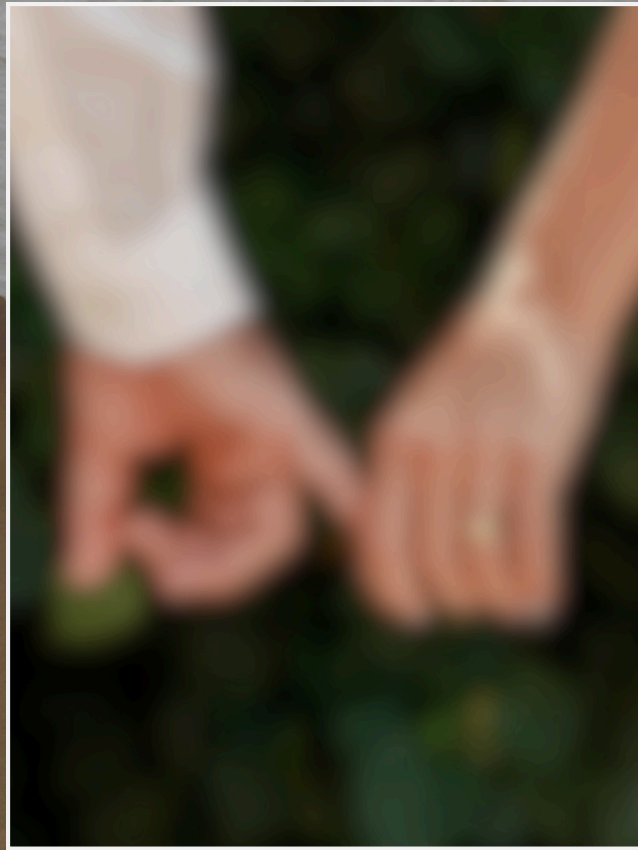


Benjamin and Lorena also help to lead the international teaching ministry Restoration From Zion, affiliated with Tikkun Global.

Benjamin, his wife Lorena, and three children live in Jacksonville, Florida.

"I AM MY BELOVED'S AND MY BELOVED IS MINE."

SONG OF SONGS 6:3



# TAKEN

BENJAMIN JUSTER

One of the most important questions we will ever answer is this: Who am I?

Our answer shapes nearly every aspect of our lives. It influences how we respond to failure, how we navigate relationships, and how we understand our purpose in the world. Yet in a culture filled with competing voices, many people struggle to see themselves clearly.

The Scriptures reveal that our identity is not something we invent. It is something we discover in relationship with the One who created us. God has called each and every one of us, and it is vital that we understand our value to Him.

I love my wife devotedly. We are in an exclusive covenant relationship. One practical expression of our love is our commitment to faithfulness. We belong to one another. We guard each other's trust because our relationship is precious.

When someone approaches a person who is already in a committed relationship, they may receive a simple response: "I'm taken." What if we viewed our relationship with Yeshua in a similar way? What if we understood that we are already spoken for? That we belong to Someone? That our hearts, affections, loyalty, and identity are rooted in an exclusive covenant relationship with the Messiah?

The Apostle Paul wrote that believers have been "**bought with a price**" (1 Corinthians 6:20). We are not our own. We belong to the One who gave Himself for us.

### **Chosen, Not Trapped**

There are two ways to think about being "taken." One meaning suggests being taken against your will—captured, trapped, or forced into something you did not choose. But there is another meaning that is far more beautiful. To be taken can mean to be chosen. It means someone saw you, desired you, and selected you for relationship. This is the language of Scripture.

Yeshua told His disciples, "**You did not choose Me, but I chose you and appointed you to go and bear fruit**" (John 15:16).



Peter likewise writes, **"You are a chosen people, a royal priesthood, a holy nation, a people for God's own possession"** (1 Peter 2:9).

Before we ever sought Him, He sought us. Before we ever loved Him, He loved us.

The Creator of the universe has His eyes upon you. He has called you by name and invited you into relationship with Himself.

You are not overlooked. You are not merely tolerated. You are His beloved.

### **Learning to Hear the Voice of the Beloved**

Yet many believers struggle to live from this reality. The challenge is not that God has failed to speak. The challenge is that so many other voices compete for our attention.

Some remind us of our failures. Others magnify our shame. Still others insist that our value depends upon our achievements, appearance, status, or success.

In the midst of all these voices, God continues to speak a different message. Henri J.M. Nouwen wrote: *"Every time you listen with great attentiveness to the voice that calls you the Beloved, you will discover within yourself a desire to hear that voice longer and more deeply. It is like discovering a well in the desert. Once you have touched wet ground, you want to dig deeper."*



The voice of God does not deny our weaknesses, but neither does it define us by them. The Father declared over Yeshua, **"This is My Son, whom I love; with Him I am well pleased"** (Matthew 3:17).

Remarkably, He spoke these words before Yeshua had performed a single public miracle or preached a single sermon. Identity preceded ministry. *Belovedness preceded accomplishment.*

The same principle applies to us. Our value is not established by what we do for God. It is established by whose we are.

### **Who You Are With Shapes Who You Become**

Who we spend time with influences our understanding of who we are. It has often been said, *"Show me the five people you spend the most time with, and I will show you who you will become."*

A pastor friend of mine puts it this way: *"You can't change the people around you, but you can change the people around you."*

The influences we welcome into our lives have tremendous power to shape our identity. This is why David wrote, **"Blessed is the one who does not walk in the counsel of the wicked"** (Psalm 1:1). Likewise, Paul reminds us, **"Bad company corrupts good morals"** (1 Corinthians 15:33).

If we spend most of our time listening to voices that reinforce fear, insecurity, cynicism, and unbelief, those influences will shape our perception of ourselves and God.





But if we spend time in God's presence, immerse ourselves in His Word, and surround ourselves with people who encourage faithfulness, our understanding of our identity will deepen.

Most importantly, the more time we spend with Yeshua, the more we begin to see ourselves as He sees us.

### **The Ancient Lie**

The first temptation in the Garden of Eden was ultimately an identity crisis. The serpent suggested that Adam and Eve were missing something.

**"For God knows that when you eat from it, your eyes will be opened and you will be like God"** (Genesis 3:5).

The deception was subtle but powerful. It implied that God's creation was somehow incomplete. It suggested that God Himself was not enough. The lie was that humanity lacked something essential and needed something more in order to become complete.

Yet Adam and Eve had already been created in God's image (Genesis 1:27). The very thing the serpent promised was already part of their design.

The enemy's strategy has not changed. He still whispers that God is not enough for you. He still suggests that we need something more—greater success, greater recognition, greater influence, greater approval—in order to become significant.

But the Gospel tells a different story. In Messiah, we are fully loved, fully known, and fully accepted. Our identity begins not with what we lack, but with what God has already given.

## Three Ways to Live as God's Beloved

### 1. Listen for the Father's Voice

Make space each day to hear God's perspective above every competing voice. Spend time in prayer and Scripture, not merely to gain information, but to encounter the One who calls you His beloved.

### 2. Evaluate the Voices Shaping Your Identity

Consider who and what most influences your thinking. Are those voices drawing you closer to God's truth or reinforcing fear and insecurity? Surround yourself with people who strengthen your faith and remind you of your calling.

### 3. Practice Dependence Rather Than Self-Sufficiency

Being chosen by God does not lead to independence from Him. It leads to deeper reliance upon Him. The more we embrace our chosenness, the more we recognize our need for His wisdom, grace, strength, and presence.

### Living From Belovedness

God created every human being with a longing that can only be satisfied in relationship with Him. No accomplishment, possession, or human approval can fill the place reserved for God's presence.

The good news is that we do not have to strive to become worthy of His love. We are invited to receive it. We do not have to earn our place in His family. We have been welcomed through Messiah. We do not have to search endlessly for significance. The One who formed us already knows our purpose.



So the next time the world asks who you are, remember this simple truth:

**You are taken.**

**You belong to Yeshua.**

**You have been chosen, called, and loved by the King of Kings.**

And when you learn to live from that reality, everything else begins to come into focus.

 Benjamin Juster  
Editor in Chief

"Belovedness  
preceeded  
accomplishment."

**BENJAMIN JUSTER**

*Foundations for the Foundation*



# ONE NEW HUMANITY

ERIC TIETELMAN

A great mystery is unfolding before our eyes as we draw closer to the fullness of Israel's redemption, and she is restored to the family ( Rom. 11:25). We are living in "that day," when Jewish souls are once again coming to faith in Yeshua. Two thousand years ago, another great family mystery was unveiled: how Gentiles (God's children from the Nations) would come to faith through Yeshua.

"This mystery is that through the gospel the Gentiles are **heirs together** with Israel, members **together** of one body, and sharers **together** [with Israel] in the promise in [Messiah Yeshua]." —Eph. 3:6 (bold emphasis and insert added)



## GOD'S COVENANT WITH ISRAEL

But just how did this happen?

To understand, we need to go back in time to the calling of God's family through our patriarch, Abraham. God's strategy for humanity is simple, and yet profound. In His infinite wisdom, He created a plan to redeem fallen man, one that began with His covenants to Abraham, Isaac, and Israel that extend to the present day. This plan revolves around Israel and these covenants and promises, which are irrevocable (Romans 11:29), a nation God specifically chose and blessed to be His light in the world (Isa. 49:6).

Through the people of Israel and their struggle, the law was given through Moses to expose sin and bring it into account (Exod. 19, 20; Rom. 3, and Gal. 3, to understand this in the Word), so that redemption might follow through the sacrifice of His one and only Son, Yeshua the Messiah (John 3:16). From here, God's plans and purposes for the Nations would unfold.

Israel's calling was clear: they were to be a Kingdom of Priests and a Holy Nation, to be one with God (Exod. 19:6). Furthermore, God declared to Israel, "I will keep You and give You as a covenant to the people, as a light to the Gentiles" (Isa. 42:6 NKJV). Through Israel, God's message of salvation was to reach the entire world. Yeshua Himself said, **"Salvation is of the Jews"** (John 4:22). Therefore, the nation of Israel holds a crucial role in God's redemptive plan for humanity. This relationship wasn't just for Israel's benefit; it was also meant for the Nations.

We know the people of Israel responded to Yeshua in two parts—those who accepted and embraced Him and those who rejected Him. Those of us writing Foundations of the Foundation, especially Jewish believers, fully acknowledge Israel’s failure and sin in this place of those who rejected Him and their subsequent need for repentance and restoration. We also acknowledge our great desire for them to be saved. This is now in process as Jewish people once again come to faith in Yeshua, acknowledging Him as Messiah. Furthermore, despite Israel’s covenant with God as His firstborn called into the Family, both Jews and Gentiles need to embrace the New Covenant established by Yeshua at the cross and resurrection and with the release of the Holy Spirit (Jer. 31:31-34). Ultimately, both Jews and Gentiles are adopted to sonship.

### **THE OLIVE TREE: ISRAEL AND THE NATIONS**

In Romans 11, the apostle Paul describes the relationship between Israel and the Nations through the illustration of a cultivated olive tree. The tree’s natural branches represent Israel, while the wild olive branches symbolize the Gentiles who are grafted into the tree, and through the Messiah, Jews and Gentiles are united together, or should be. The roots and the tree are the Godhead (Father, Son, and Holy Spirit); the Patriarchs; and all of the Covenants, including the New Covenant through Yeshua (given and promised to Israel—see Romans 9:4-5), who binds us all together as One New Man.





This beautiful union is seen clearly in the Book of Acts, truly a One New Man Body with God's glory all over it. Now that we are in the time of Israel's restoration, our proper connection to Israel must be restored to realign us and remove all obstacles holding us back. The Church needs to grasp what it has lost by bypassing the "*Israel Piece*" and look to restore it for the greater love, unity, power, and glory to be released from heaven. There is a pathway to the last great awakening that must now be recognized! This is God's plan to restore His Family and reunite His Ecclesia, preparing us for His end-time plans.

This grafting in is not a replacement of Israel but is an addition to God's family, allowing both Jews and Gentiles to become a "*One New Humanity*" in Yeshua the Messiah. From this point, God's children from the Nations gladly embrace Yeshua, and the Church begins to multiply throughout the world.

However, despite their rejection, Israel's hardening was not complete, and only in part, as Paul describes in Romans 11 (Rom. 11:25). As we know, many thousands of Jewish people believed and followed Yeshua, known today as Messianic believers. These Jewish souls founded the Church, helping to establish it, many of whom laid down their lives (in the Circle of Love described within our Nisan edition), fulfilling Israel's call to be a light to the Nations, moving into this beautiful One New Humanity that we are writing about.

The Jewish people, the apostle Paul is referring to in Romans 11, after he calls out this remnant of Jewish believers



(Rom. 11:1–6), are the ones who rejected Yeshua. To this day, most still do not believe in Him (Rom. 11:11–32). Yet Paul makes clear to us that they can be grafted back into the tree again if they do not persist in unbelief:

**“And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again.”** — Romans 11:23

Plus, we know from this word in Romans that the hardening over the Jews (Rom. 11:8) is only temporary. We are now entering the time of their complete restoration, and for this veil to be lifted as God’s covenants and promises to restore them are now in play. As we come into the fullness of the Gentiles, and in this way, all Israel will be saved (those Jews and Gentiles who ultimately will call on the name of the Lord) See Rom. 11:25–26.

Paul also warns the Gentiles not to boast against the natural branches, reminding them that they do not support the root, but the root supports them. God’s covenants and promises with Israel remain, and His ultimate plan is for Jewish people to align with His will and be saved, opening their hearts to their Messiah and fulfilling their role as a light to the Nations along with the rest of the Body, who are now grafted into Israel with the same call.

From history, we know how the Church moved away from these directives, especially as it merged with Rome in the fourth century. Still, now that Israel’s restoration is upon us, repentance is needed to correct this pathway to rejoin with Israel’s remnant

(Jewish believers) to restore the One New Humanity to fulfill God's end-time plans. More and more in the Church are beginning to recognize this. It has been a mystery hidden up until this time, similar, if you like, to the mystery of how God's children from the Nations became heirs together with Israel (Eph. 3:4-6), which was also hidden from the Jews who rejected the Messiah (John 10:16).

As the Church fulfills its mission to spread the Gospel, she should also participate and partner with God's plan to bring Israel into its full calling:

**“How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them ... As it is written: ‘How beautiful are the feet of those who bring good news!’”** —Romans 10:14-15

This directive is made clear to us in Paul's dissertation on Israel and the Church in Romans 11. In this passage, he exhorts all of God's children in the Nations to draw Jewish people to jealousy (because we are living in their covenant, which they need to be restored to), to release the mercy back to them that each of us has received personally, as a result of our own salvation (Rom. 11:30-32).

As we move deeper into this era of time, we must begin to recognize that the firstborn in the family (Jewish souls) are not just like another national group but rather a covenant people



intrinsically linked to the Father and Yeshua. In this way, His promises to restore them will be fulfilled, which actually makes both the Church and Israel complete and ready for the Lord's return. As Yeshua foretold, the last would be first, and the first, last (Luke 13:30).

The Church needs to love and support Israel, recognizing that the restoration of Jewish people remains central to God's redemptive plan. Loving all people—especially the Jewish people—is an essential requirement of the Gospel. However, as Christians, we need to see Israel's political system (like any human institution) as imperfect yet essential for their governance and survival. Our responsibility as the Ecclesia is to ensure that the Jewish people everywhere hear the Gospel of the Kingdom and to ensure that they have a safe and secure homeland where, one day, Yeshua will establish His Kingdom and perfect rule over His people.

### **ONE NEW MAN IN MESSIAH**

In Paul's letter to the Ephesian Church, he details and breaks down this understanding of the One New Humanity. Through Messiah, Jews and Gentiles are united as "*One New Man*" or "*One New Humanity*" (Eph. 2:14-22). Those from *near* (Jewish believers) and those from *afar* (Gentile believers) were brought together as *one*. The enmity between Israel and the Nations is removed, and both are reconciled to God through the blood of Messiah.

This unity is not a homogenization of identities but a beautiful harmony where differences are embraced.

It is a diverse yet united Body that reflects His glory. God's power is shown in bringing together people from every tribe, tongue, and nation, all united in their faith in Yeshua.

*"The One New Man is a fusion of Jew and Gentile that transcends both, the result of Israel's light shining on Gentiles and Gentiles provoking Jews to shine."*



We need to recognize our differences in how we express our faith and extend love and liberty to our Messianic family (Jewish believers), who should have every freedom to connect to their Jewish roots and heritage.

We especially need to proclaim back to the Jewish community that Yeshua and the New Covenant are the only true and proper extensions of Judaism, just as the apostles did in the first-century Church, obviously with great love, patience, and wisdom. It is not rabbinic Judaism that denies Yeshua, but a Messianic expression of biblical Judaism that sees Mashiach as the fulfillment of everything written in Scripture.

The Church, which includes both Jews and Gentiles, is not a separate entity that replaces Israel. Instead, the Church is a continuation of God's plan, incorporating the Gentiles into the blessings of Israel. This is how Scripture reads, but it is not how the Church acts presently.

Therefore, adjustments are needed now as we move into the depths of this restoration. Now that Israel is awakening and we are living in "that day," Christians and Messianic Jews need to be reunited in love and unity to fulfill God's end-time plans.

There is so much more for us to gain and nothing for us to lose.

Disclaimer: This article is a chapter in Grant Berry's groundbreaking book, "Foundations for the Foundation," available at <https://reconnectingministries.org/foundations-book/>, on restoring Israel and the Church as one family, according to John 17. The views of this article may not necessarily reflect all of the views of Tikkun America, but instead, the insights of its author.



# The Church

which includes both Jews and Gentiles, is not a separate entity that replaces Israel.



# Instead

the Church is a continuation of God's plan, incorporating the Gentiles into the blessings of Israel.

ERIC  
TIETELMAN

# ROADMAP

## FOR INTER-GENERATIONAL LEADERSHIP DEVELOPMENT



This article is based on a six-step roadmap for inter-generational leadership development presented by the authors to the Ethiopian Messianic Jewish Alliance and the National Council of Messianic Jewish Voice Ministries International, Zimbabwe, both of which oversee national Messianic Jewish congregational networks.

At the heart of the Jewish community lies a conviction that all that has been entrusted to us is for the sake of the next generation. This commitment is often summarized in the Jewish value of **לְדוֹר וָדוֹר** - l'dor v'dor - **“to generation and generation”**. As a Messianic Jewish community, we confess this same conviction, and we long to see the next generation of leaders trained,

developed, and released for leadership within our congregations and missional organizations. This article is part two of two and is a sequel to the article The “Living Epistle” of Leadership Transition.

The four steps of this simple roadmap are: (1) Listen & Learn, (2) Define & Build, (3) Measure & Modify, and (4) Grow & Multiply. This roadmap may not apply in its entirety in each context, and though presented sequentially, we welcome modifications in sequence or elimination of steps as is fitting for those who are evaluating its implementation. With this article, we hope to generate meaningful conversations that strengthen, train, and genuinely trust all generations in our communities with real leadership responsibility.

### **STAGE 1: Listen & Learn**

The first stage is intentional listening among all the generations who desire to serve as leaders in the community, congregation, or organization. This is the most important step in the process – give it time. Current leaders must commit to learning from those we are hoping to release into leadership. Today’s leaders must invite tomorrow’s to help us understand their perspectives and to strategize how best to release them into the work of leadership. The goal of our initial discussions should be an honest evaluation of our existing leadership development landscape: where are our inter-generational leadership development efforts currently? What has been done right from the younger generation’s point of view? What experiences, both good and bad, have shaped the upcoming

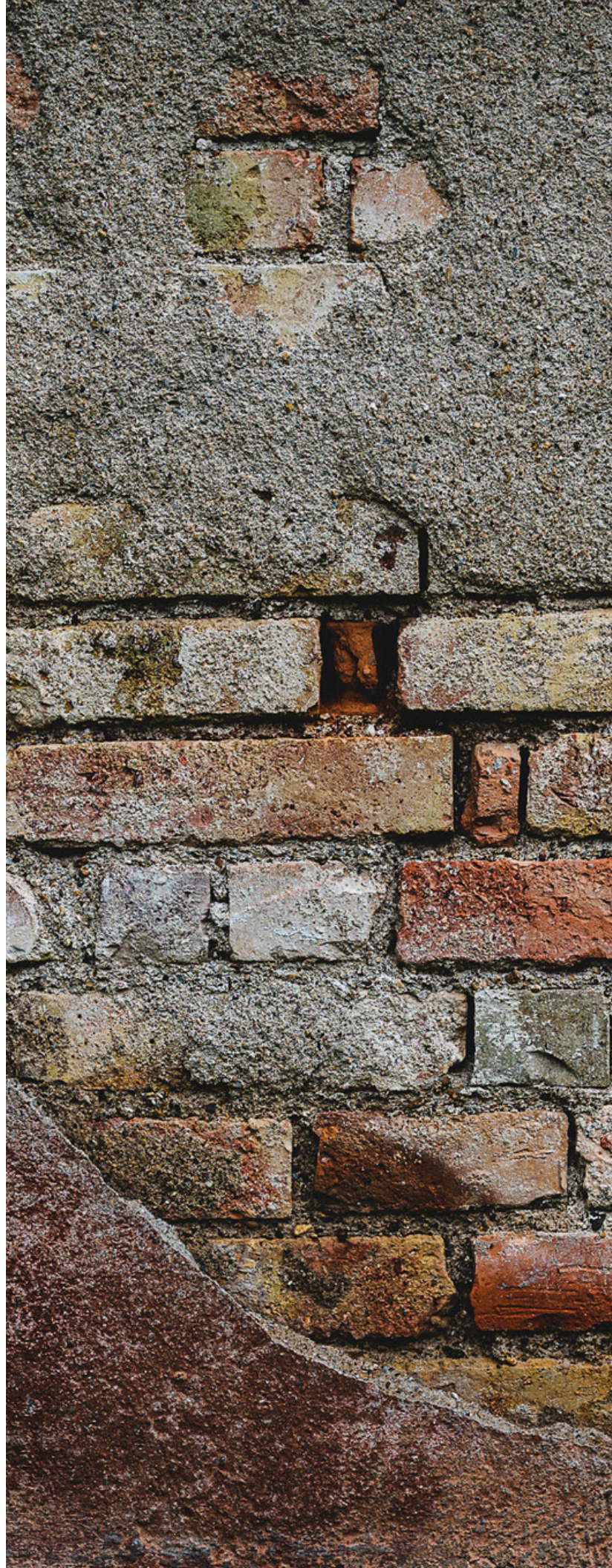


generations' experience inside of our community? What have the current leaders experienced, positive and negative, in their attempts to release the younger generations of leaders that they want potential leaders to know? What must be done differently in the process of training and releasing leaders into significant areas of leadership in the future?

The ensuing conversations should be more than rehearsing only the failures or disappointments. The goal of these listening sessions is to learn from one another how we can empower all generations to lead effectively without undermining the authority of the current senior leaders. The tangible outcomes of this first stage are modest but meaningful: a capture of historic successes and failures and a shared understanding of healthy leadership transmission for a co-owned and shared future.

## **STAGE 2: Define & Build**

The second stage is about defining and building around what was learned inter-generationally by listening. Here, the current and prospective leaders agree on shared values, core beliefs, and ethical standards for leadership across the generations within their congregation. We also must define the areas of ministry within the community that need specific leadership. Some examples include worship, the Torah service, children & youth programs, preaching, and community events, among many others.





With values and spheres of ministry defined, the generations need to build a clear progression for leadership growth. We suggest four simple, sequential steps around which to define involvement within each area of ministry: (1) Participant, (2) Assistant, (3) Leader, and (4) Coach. Within each step of the progression, definitions should be agreed upon about specific responsibility, extent of decision-making authority, time commitment requirements, and how success is determined so that progress can be demonstrated within and between steps. These four progressive steps apply universally across scopes of leadership responsibility from small to large. Aligning potential leaders around a pathway promotes clarity and accountability within the community that demonstrates that leadership development is not accidental but intentional and structured.

### **STAGE 3: Measure & Modify**

With values, ministry spheres, and a leadership progression defined, the next stage in the roadmap is to measure implementation while being committed to modifications as necessary. In the Define & Build stage of the process, indicators of success within each step of the progression of leadership were developed as a team. Those indicators must now become goals as measures of success of leadership development within each sphere of ministry. Some measurements may be quantitative, for instance, a number of potential new volunteers or leaders identified, and others qualitative, such as a survey

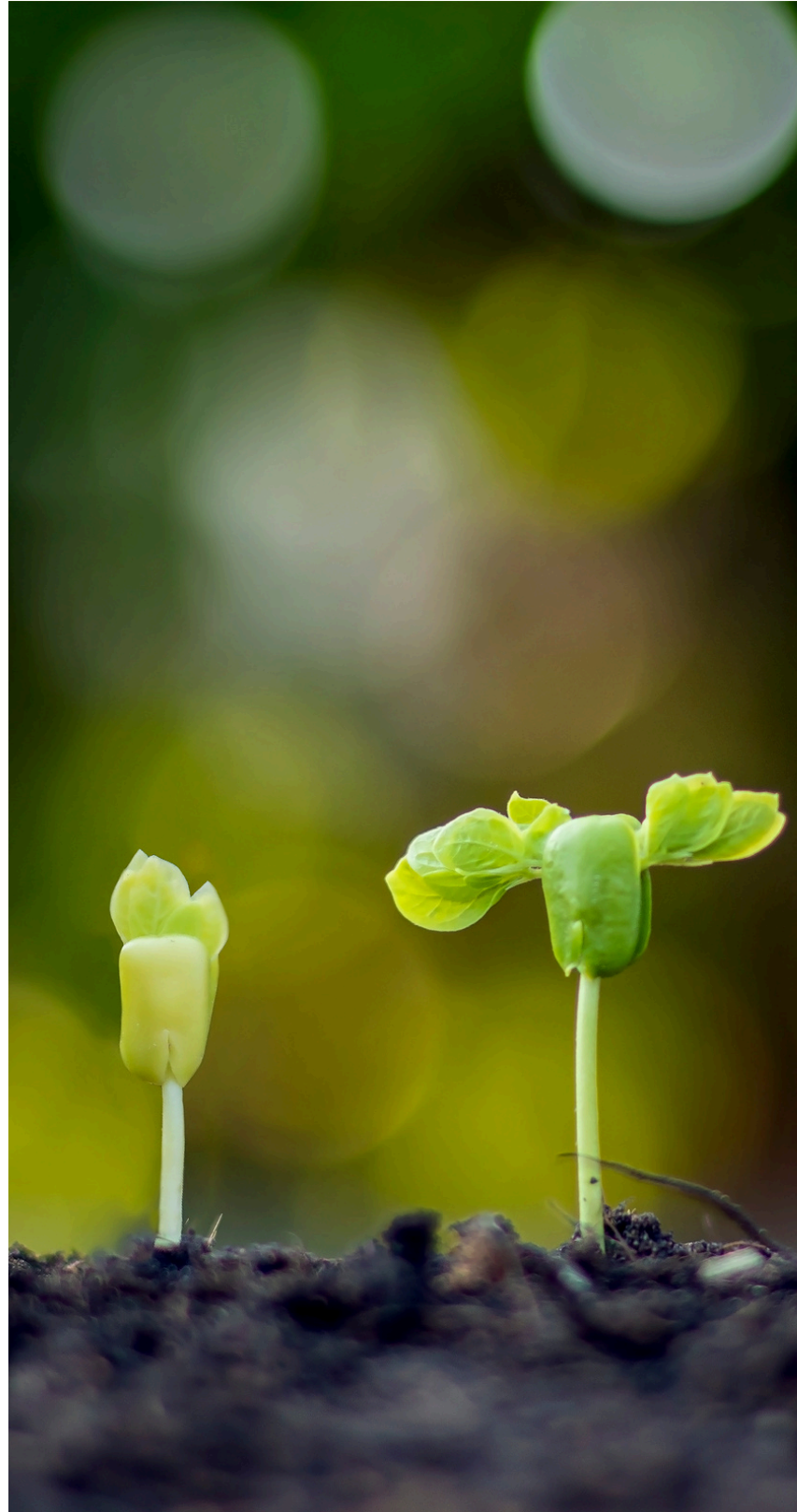
response from those who have been invited into a next stage in the leadership progression. The key is that measurements are clearly defined and agreed to within the team so that they become standards that are readily tracked and easily evaluated.

With agreed-upon measurements for success being regularly reviewed, the team is well-positioned to modify the leadership development program itself or a particular ministry program. Perhaps in the previous stage, there was a part of the program that was determined to be unnecessary; the team should feel free to revisit whether that part should be added back into the process. Or perhaps the team needs to revisit whether a particular index of success is effective in measuring the desired outcome; measurements of success can be eliminated or modified once implementation has taken place. Often, it takes two years of implementation to be able to determine the success of the program overall or steps and measurements within it that need to be modified. It is critical to keep in mind that leadership development and transition is a “living epistle” kind of process – one that is organic and dynamic, as we continue to listen and learn, and that can be modified by the team as it continues to move forward.

#### **STAGE 4: Grow & Multiply**

The final stage is where the investment in a leadership development program pays forward as growth and multiplication of capable leaders within the congregation. As a congregant moves from a participant

of my local fellowship. I had a relationship with the local pastor through my leader and visited a few times a year. After a long and deeply impactful worship time, the congregation waited on the Spirit to speak and encourage the congregation.





to an assistant to a leader of a ministry within the congregation, trusted leaders with a track record of success can be confidently launched into new ministry initiatives with healthy oversight and coaching within a culture that defines and measures success. Additionally, a leadership environment that is practiced in modifying lead measurements or programs often promotes innovation among the leaders it produces and creates safety in taking risks to attempt new programs.

Every inter-generational leader who is genuinely trusted with responsibility, equipped with skills, and celebrated in their growth is an investment in our future as the Messianic Jewish community. And when the youngest and least experienced potential leader develops with courage and trust from the current leaders, the whole Messianic Jewish community grows stronger together. And existing leaders can move into coaching roles confident that they are continuing to lend value as leaders, though they are stepping back from day-to-day tactical responsibility. By designing and implementing a leadership development roadmap, whether this one or another one altogether, and investing in an intentional program of leadership development, we are taking practical steps to express the value of **לְדוֹר וְדוֹר** - *l'dor v'dor* - “to generation and generation”.



לְדוֹר וָדוֹר?



At the heart of the Jewish community lies a conviction that all that has been entrusted to us is for the sake of the next generation.

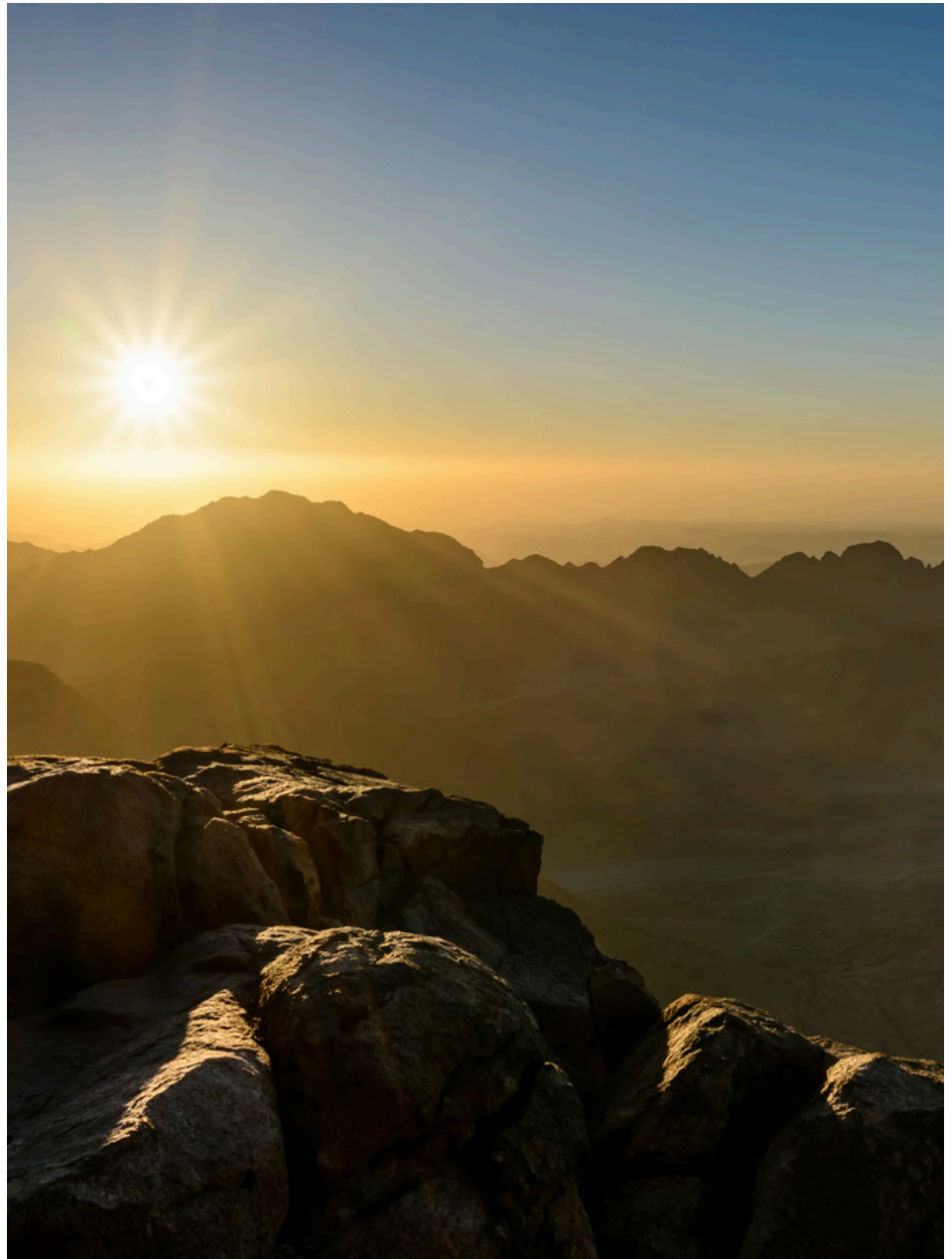
"to generation and generation"



TROY WALLACE

# LORD, SHOW ME YOUR GLORY

LISA STANCZAK DE BALDERRAMA



Exodus 33 tells the story of when Moses did not settle for good but pressed in for the greatness of Adonai. Moses wanted more than God's presence; he asked to see God's glory. What would happen if we were to do the same today?

Shortly after Moses pitched the Tent of Meeting where God spoke with him face to face, the prophet said to HaShem, "If Your presence does not go with me, don't let us go up from here! For how would it be known that I or your people have found favor in Your sight?" Isn't it because You go with us that distinguishes us from all the people on the face of the earth?" (Exodus 33: 15-16 TLV).

Adonai agreed and answered, *“I will also do what you have said, for you have found favor in My sight, and I know you by name”* (Exodus 33:17 TLV).

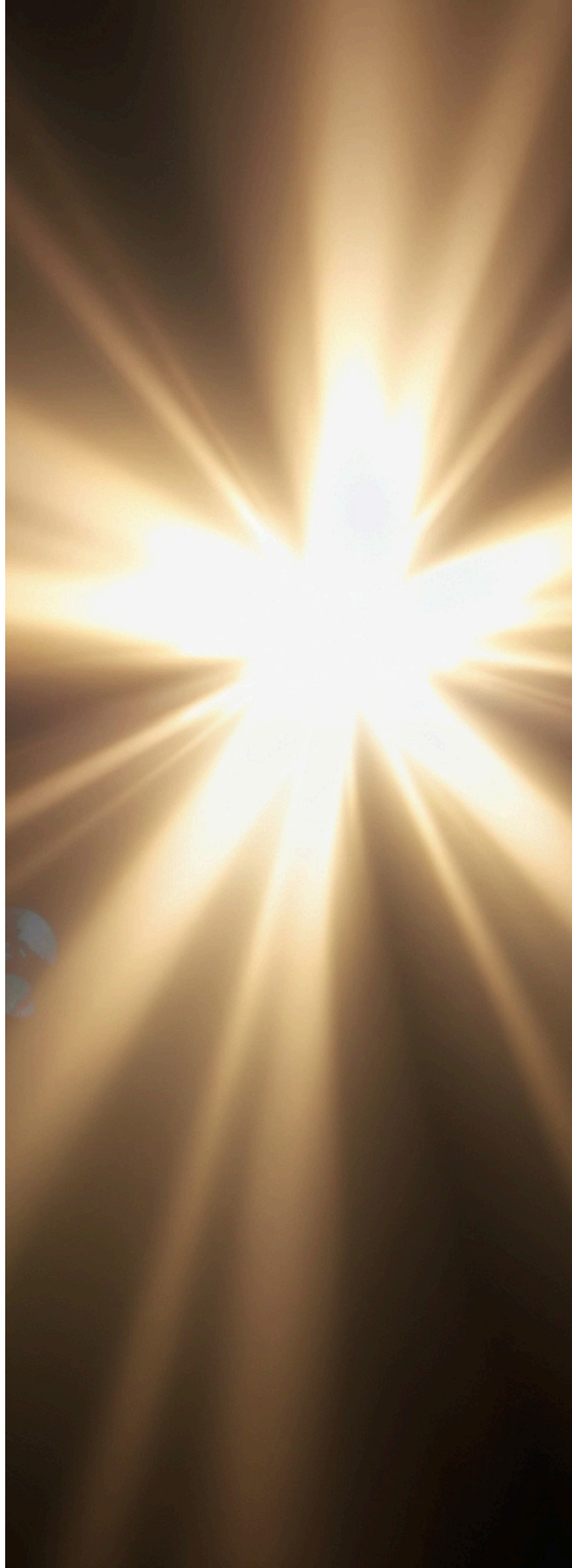
But then, Moses took it one step further. He pressed in and said, *“Please, show me Your glory!”* (Exodus 33:18 TLV).

And, believe it or not, Adonai agreed. Does this tell us about the nature of our God? Is He waiting for a chance to show us His glory, if only we would ask?

In this case, Adonai covered Moses’ eyes until after he passed by because no one can see God’s face and live. But what if Moses didn’t like or accept this approach? What if Moses had said to the Lord, “Listen, we have the Tent of Meeting. I know that is where you meet with me. So, now, since you have asked me to stand in the cleft of this rock, this doesn’t sound like your normal self, Lord, so it can’t be you.”

The Tanakh is full of reminders that God shows His glory in unexpected ways.

When the prophet Elisha told Naaman to wash himself seven times in the Jordan so that his flesh would be restored and cleansed from leprosy, Naaman went away angry. He said, “I [Naaman] thought that he [Elisha] would surely come out to me and stand and call on the Name of the Lord His God, wave His hand over the spot and cure me of my leprosy.” Naaman left in a rage. And those words, “I thought that he would...” almost robbed Naaman of his healing.





Thinking now of earlier days, if Moses were looking for a nicely sung worship song so that he could experience God's glory, would he have walked right past the burning bush, thinking it couldn't possibly be the Lord? The Bible tells us that Moses thought that what he saw was strange: "*Moses saw that though the bush was on fire it did not burn up. So Moses thought, 'I will go over and see this strange sight—why the bush does not burn up.'*" (Exodus 3:2b-3 NIV) After hearing God's voice in the burning bush, Moses responded in fear. He hid his face because he was afraid to look at God.

The *Tanakh* also tells us that Adonai showed His glory on the day that King Solomon brought the Ark of the Covenant into the newly built Temple in Jerusalem. On that day, the *kohanim* could not stand to minister after the glory of Adonai filled His house in the form of a cloud (1 Kings 8:11).

Additionally, in the year King Uzziah died, Isaiah saw the Lord, high and exalted, seated on a throne. The train of Adonai's robe filled the Temple. Isaiah responded by saying, "*I am ruined*" (Isaiah 6:5).

In these examples, the biblical response to God's glory was introspection. Moses hid his face in fear. The *kohanim* fell on their faces, unable to minister. Isaiah realized that he was ruined.

For me, personally, knowing that introspection is a biblical response to Adonai's glory, I can think of dozens of prayers I would pray before saying, "*Lord, show me your glory,*" Moses did:

- Abba, let my mind be open to the ways you want to show yourself;
- Remove from my thoughts any expectations I have about how your glory should appear;
- Let me not miss your glory because I was looking for you to move in a way that looked different from how I expected it to look;
- If I feel uncomfortable with how you show your glory, heal my heart so that I do not feel ruined;
- Don't let me put you in a box and let me not say that anything that falls outside the scope of my limited knowledge of you is not you, because this is what the Pharisees did. Jewish leaders expected you to show yourself as a mighty warrior and political deliverer, and instead, you sent your son Yeshua to serve and not be served, so they missed you.
- Let me not think of myself as so spiritual and so redeemed that I miss your glory;
- Abba, in your great mercy and kindness, let us not miss you.

In our congregations today, do we really want to see Adonai's glory?

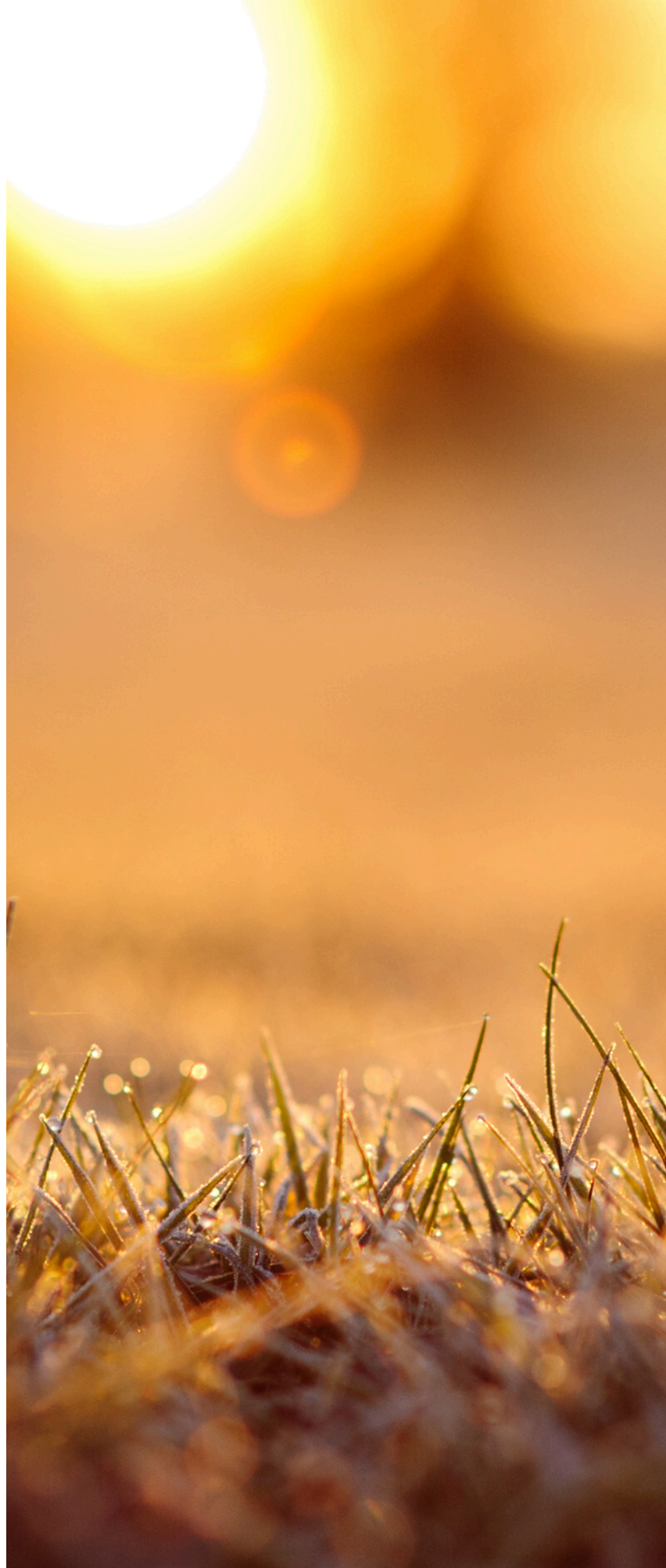


If, on the one hand, we as the body of Messiah continue to gather on Shabbat for liturgy, singing songs, and giving teachings in ways that people expect and feel comfortable with, that would be good. Services like these are pleasing to the Lord and acceptable sacrifices of praise. They compare with Moses' request for Adonai's presence to go with his people.

But if, on the other hand, Moses' example can inspire us not to be satisfied with the status quo, could we see the glory of the Lord in ways that we could not imagine? Is revival only one petition away?

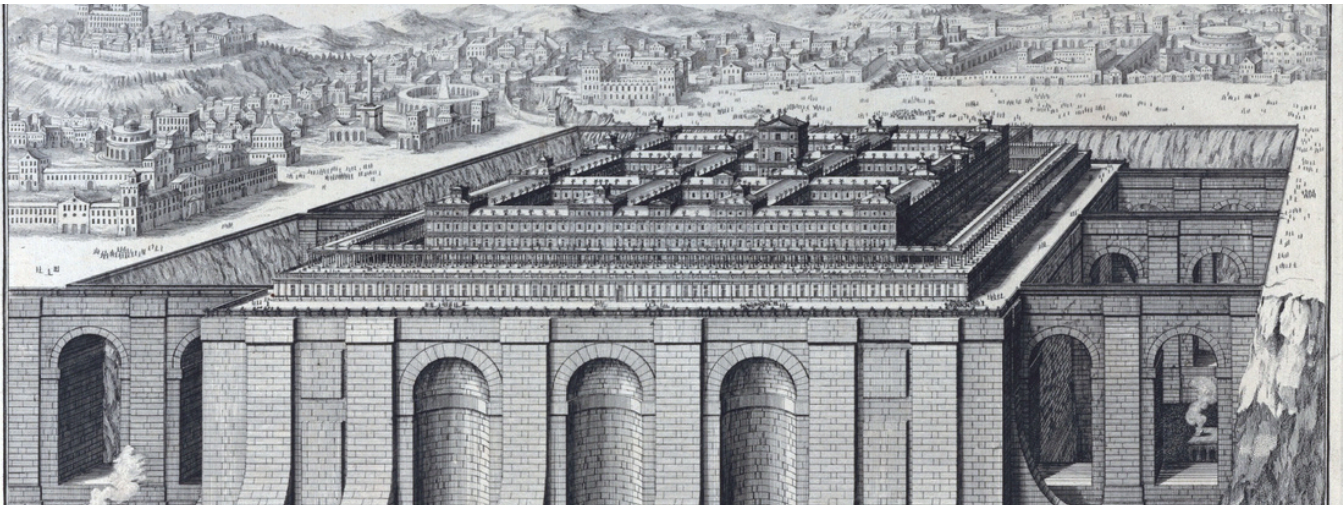
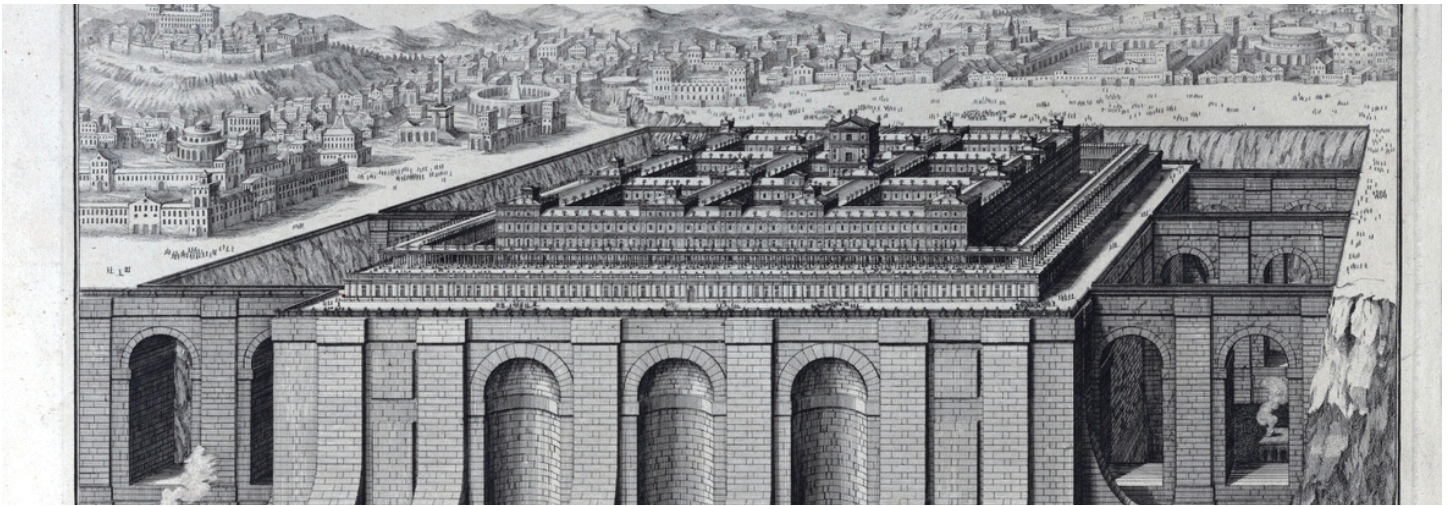
Moses pushed a spiritual envelope. Adonai had assured him of His presence, but Moses wanted to see the Lord's glory. What would happen if we were to do the same in congregations across the world?

Would Abba answer our requests in unexpected ways, and would we be prepared not to miss him?



**MOSES' EXAMPLE CAN  
INSPIRE US NOT TO BE  
SATISFIED WITH THE  
STATUS QUO, COULD  
WE SEE THE GLORY OF  
THE LORD IN WAYS  
THAT WE COULD NOT  
IMAGINE? IS REVIVAL  
ONLY ONE PETITION  
AWAY?**

**LISA STANCZAK DE BALDERRAMA**



# HIDDEN TREASURES

## DURING THE MONTH *of Tamuz*

MARK RANTZ

Within Judaism, the Hebrew month of Tamuz offers powerful imagery of both sobering reflection and hope for redemption and restoration. While falling within early Summer, this noteworthy month marks the beginning of our national descent into mourning (as seen later in the month of Av and Tisha B'Av), when we remember the calamity that led to the destruction of both Temples. Yet, with it, and amidst tears, we uncover the miracles of teshuvah (repentance), emunah (trust), and hatkivah (hope) for total restoration, from a God who loves us!



From our Messianic perspective, the month of Tamuz serves as a beacon of hope from Heaven and the very Heart of our Father with covenantal faithfulness, and redemptive purposes fulfilled alone in Yeshua our Messiah. When drawing from rabbinical sources, our Sages aptly note that Tamuz is best defined as a month of the breach. But why would this be their conclusion, and what does it communicate to us? In answer, the most significant biblical parallel to Tamuz is found in Parashah Ki Tisa (Exod. 30:11-34:35), and namely in chapter 32 as Moses descends Mount Sinai, finding the children of Israel worshipping the Golden Calf. Within our Tikkun network, we have given much discussion to what the Scriptures speak of vividly - covenant! As such, the breaking of the tablets by Moses can symbolize in our minds what we all know sin accomplishes, ... a rupture in covenantal intimacy with our Heavenly Father. This is exemplified in the book of Jeremiah, stating,

*“Be appalled at this, O heavens! Be utterly horrified and dumbfounded. It is the declaration of Adonai. My people have committed two evils: They have forsaken Me - the spring of living water - and they have dug their own cisterns - cracked cisterns that hold no water.”*  
(Jer. 2:12-13 TLV)

To this passage, one might then accurately ask, Where and how have we as the human family, both Jew and Gentile alike, exchanged covenant relationship with the Living God for the empty promises of broken and defiled cisterns? To this question, Exodus 32 reminds us that the breaking of the tablet in the moment pleased Adonai (Shabbat 87a) because a people “broken” by sin and the severing of covenant relationship, can only be repaired by a renewal of covenant initiated in love for us by God! A sign of such restoration is seen in the Torah when God commands in Exodus 34 that Moses, to carve a second set of holy tablets for the Aseret haDibrot, or Ten Utterances (Ten Commandments). For us as believers, this is a powerful reminder of what God has done for us in Messiah Yeshua. Just as with the fall of Adam and Eve, so with Ki Tisa and the Golden Calf, God would have been justified in leaving us where we were, as the actions and intentions of our hearts defamed His holy Name! Yet, in the midst of our greatest despair, Adonai in Messiah Yeshua and His perfect sacrifice rescues us from ourselves. The foundation of reality is seen first in the Tanakh as we read,

*“Moreover, I will give you a new heart. I will give you a new heart. I will put a new spirit in you. I will remove the stony heart from your flesh and give you a heart of flesh. I will put My Ruach [Spirit] within you. Then I will cause you to walk in My laws, so you will keep My rulings and do them. Then you will live in the land that I gave to your fathers. You will be My people, and I will be your God.”* (Ezek. 36:26-28 TLV)





Now, I don't know about you, but when I read this passage from the prophet Ezekiel, I find the very link that ties it all together, where God in every generation and at every season seeks us out for healing, redemption, restoration, and life - even when our rebellion and sin have separated us from Adonai.

Historically, as with Kisa Tisa and the Golden Calf, the 17th of Tamuz brings even more insight as that date marks the breaching of the walls of Jerusalem, and begins the three-weeks of Bein HaMetzarim, or between the narrow places. Such reminds us of our own spiritual vulnerability because of sin, and when our defenses fall, and the façade of our own imaginary strength falls in ruin, while judgment draws near. It is that place, where, of our own doing or ability, we can find no haven apart from the loving arms of our loving Father who is quick and ready to forgive. We forget in our brokenness that God transcends all time, and reality had already planned and set into motion the steps for your own healing and redemption. It is the Lord, who has always seen you, and from before time was time, had already made available a way for the miracles of teshuvah (repentance), emunah (trust), and hatkivah (hope) for total restoration in your life!

Friends, as we enter into the month of Tamuz and prepare our hearts for the months of Av and Tishrei and the hopes promised and fulfilled during Rosh Hashanah and Yom Kippur, we must never forget that through all of it, God desires that we come home to Him.

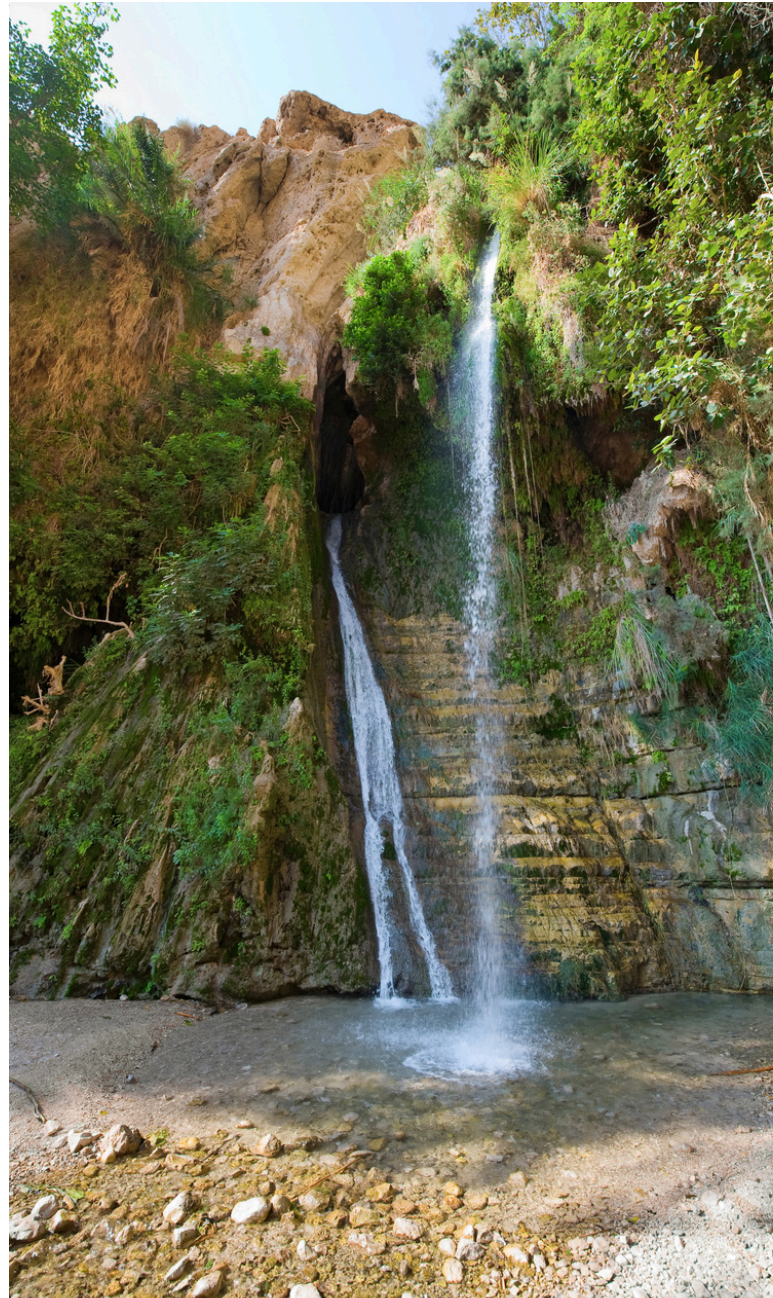
We have all wandered far too long in the wilderness of our own pains and brokenness, and the Lord is pleading with you today. Will you, today, surrender and allow this to be the time that you run to His loving arms of compassion and healing? Do we hear Messiah's heart compassion, and warning concerning the destruction of the Temple in 70 CE as He wept over Jerusalem, saying,

*"As He [Yeshua] drew near and saw Jerusalem, He wept over her, saying, 'If only you recognized this day the things that lead to shalom! But now they are hidden from your eyes. For the days will come upon you when your enemies will surround you with barricades and hem you in on all sides. And they will smash you to the ground - you and your children within you. And they won't leave within you one stone upon another. because you did not recognize the time of your visitation.'" (Luke 19:41-44 TLV)*

Such is a powerful reminder for every one of us that Yeshua desires to repair and restore the breaches and torn down places in our own hearts during this Holy Season, but will we recognize and welcome **"the time of [our] visitation."** Our Lord is not a God who sits on a mountain with a ruler, ready and eager to crack our knuckles in anger and rejection. Instead, God has given us all this holy time as an opportunity to experience His love and healing like never before. We do not have to live in fear or uncertainty that He will accept us - because He already has, and we are forever safe in Him. From God's very heart, therefore, hear and can receive these redemptive words,

**"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."** (Matt. 11:28-29 TLV)

Beloved, now is the time to enter your Messiah's rest, ... now is the time to let go of those burdens which so heavily weigh you down and receive what Adonai always intended for you ... Healing and Wholeness in Messiah Yeshua. May this season be your time of visitation!



**The Hebrew month of  
Tamuz offers powerful  
imagery of both sobering  
reflection and hope for**

*redemption and  
restoration.*

MARK RANTZ

# Our Congregations

---

## Arizona

BETH MAYIM CHAYIM  
[bethmayimchayim.org](http://bethmayimchayim.org)

YESHUA HA'MASHIACH  
[yeshua-hamashiach.org](http://yeshua-hamashiach.org)

BETH EMANUEL  
[bethemanuelaz.org](http://bethemanuelaz.org)

## California

BETH DAVID  
[bethdavidmc.org](http://bethdavidmc.org)

BETH SHALOM  
[bethshalomcorona.com](http://bethshalomcorona.com)

## Colorado

OR CHAIM  
[or-chaim.com](http://or-chaim.com)

## Florida

BEIT HALLEL  
[beithallelocala.org](http://beithallelocala.org)

ELIM CONGREGATION  
[ElimMessianicCongregation.org](http://ElimMessianicCongregation.org)

BETH YESHUA, HOUSE OF  
THE RISEN SON  
[bethyshua.us](http://bethyshua.us)

## Illinois

NEW JERUSALEM HOUSE OF  
PRAYER  
[newjerusalem.net](http://newjerusalem.net)

## Kansas

KINGDOM LIVING  
[kingdomlivingkc.org](http://kingdomlivingkc.org)

REMNANT OF ISRAEL  
[shalomwichita.com](http://shalomwichita.com)

## Maryland

EL SHADDAI  
[escfrederick.com](http://escfrederick.com)

ROSH PINA  
[roshpina.life](http://roshpina.life)

## New York

ADAT CHAIM  
[adatchaim.net](http://adatchaim.net)

BETH AM MESSIAH  
[bethammessiah.org](http://bethammessiah.org)

## Pennsylvania

BEIT SIMCHA  
[beitsimcha.com](http://beitsimcha.com)

SHORESH DAVID  
[shoreshdavid.com](http://shoreshdavid.com)

## Tennessee

B'RIT HADASHA  
[brithadasha.org](http://brithadasha.org)

SHOMAIR YISRAEL  
[syknox.org](http://syknox.org)

## Virginia

BEIT ZAYIT  
[beitzayit.org](http://beitzayit.org)

OHEV YISRAEL  
[ohevysrael.org](http://ohevysrael.org)

TIKVAT ISRAEL  
[tikvatisrael.com](http://tikvatisrael.com)

## Washington DC

AHAVAT YESHUA  
[ahavat.org](http://ahavat.org)

## Canada

SHALOM RESTORATION  
FELLOWSHIP  
[shalomrestorationfellowship.ca](http://shalomrestorationfellowship.ca)

TEMPLE YESHUA  
[templeyshua.com](http://templeyshua.com)

HOUSE OF DAVID  
[chodmontreal@gmail.com](mailto:chodmontreal@gmail.com)

## Mexico

SINAGOGA EL SHADDAI  
[SinagogaEIShaddai](http://SinagogaEIShaddai)

## United Kingdom

BEIT EZRA  
[beit-ezra.org.uk](http://beit-ezra.org.uk)



# connect

WITH YOUR TIKKUN AMERICA FAMILY

---

