

TIKKUN AMERICA

# restore

Issue 57 | Nisan | April 2026

## THE LONG WAY HOME

Why God Leads the Redeemed through the Wilderness

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## OUR ALIYAH STORY

August 9, 2002 - A Night of Terror

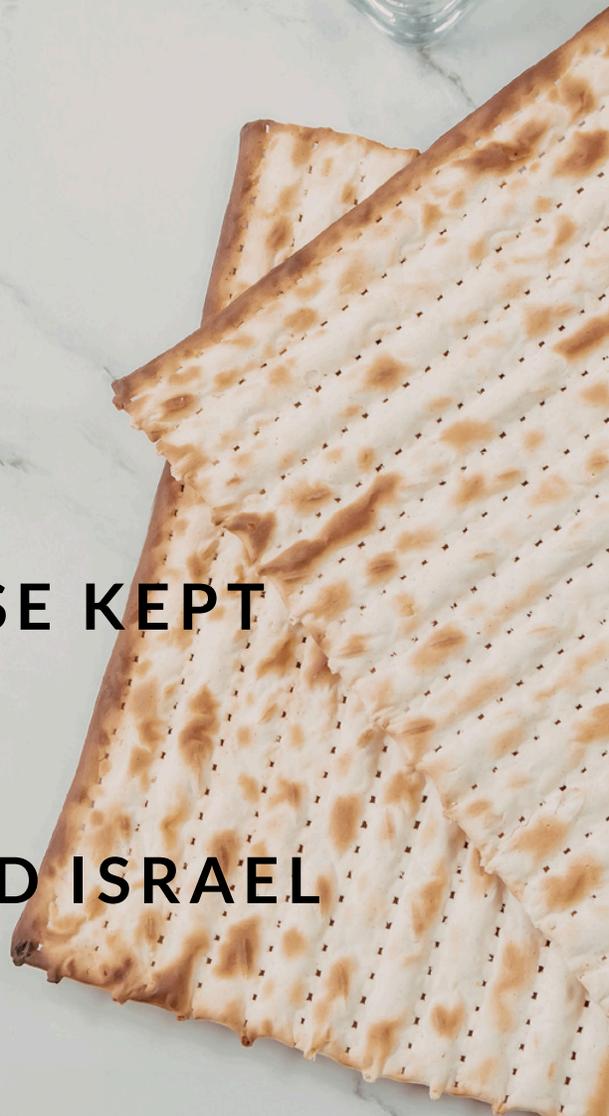
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## THE POWER OF A PROMISE KEPT

A Fresh Look at the Exodus from Egypt - Then and Now

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## THE FATHER'S HEART AND ISRAEL



# CONTRIBUTORS

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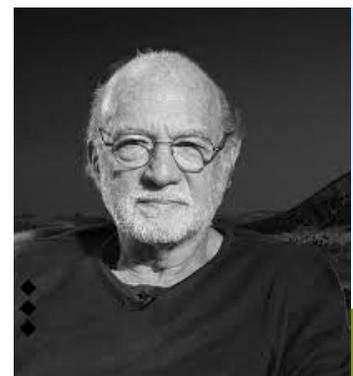


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# BEYOND PERSONALITY

BENJAMIN JUSTER

I have to admit something up front—I don't particularly enjoy personality tests.

It's not that I think they're useless. Quite the opposite. I simply struggle with them because I find it difficult to narrow my tendencies into one neat category. When a question asks me to choose between two or more of my "preferences," I often feel like the honest answer is somewhere in the middle.

Yet personality tools can certainly be helpful. Many people have gained valuable insight through assessments like Myers-Briggs, Enneagram, DISC profiles, StrengthsFinder, Working Genius, or spiritual gift inventories. Even the popular concept of the Five Love Languages reflects an attempt to understand how people naturally express and receive love.

These tools can help us better understand ourselves and the people around us, even close friends or your spouse. They can improve communication, teamwork, and relationships. Used wisely, they can help us appreciate the diversity within the body of Messiah.

Do you hide behind your personality? The truth is that your personality cannot determine who God has called you to be or His plan for you to become.

### **When Personality Becomes a Limitation**

Personality tests reveal our tendencies and preferences. They describe how we often behave or respond. But they should never become a boundary that defines what we believe we are capable of doing for the Kingdom of God.

Sometimes—without even realizing it—we begin to hide behind our personality.

We say things like:

“I’m just not a people person.”

“I’m not wired for leadership.”

“Evangelism isn’t my personality.”

“I’m more introverted, so I don’t really share my faith.”

In those moments, personality shifts from being a helpful insight to becoming a subtle crutch. If we are not careful, we allow personality to excuse us from spiritual obedience. Yet the Scriptures consistently challenge us to step beyond our natural inclinations.



## The Call of Scripture Goes Beyond Personality

The Bible does not frame our calling in terms of personality types. Instead, it gives us clear instructions about how we are to live and treat one another. We are told:

*“Love one another deeply from the heart.”* (1 Peter 1:22)

*“Bear one another’s burdens.”* (Galatians 6:2)

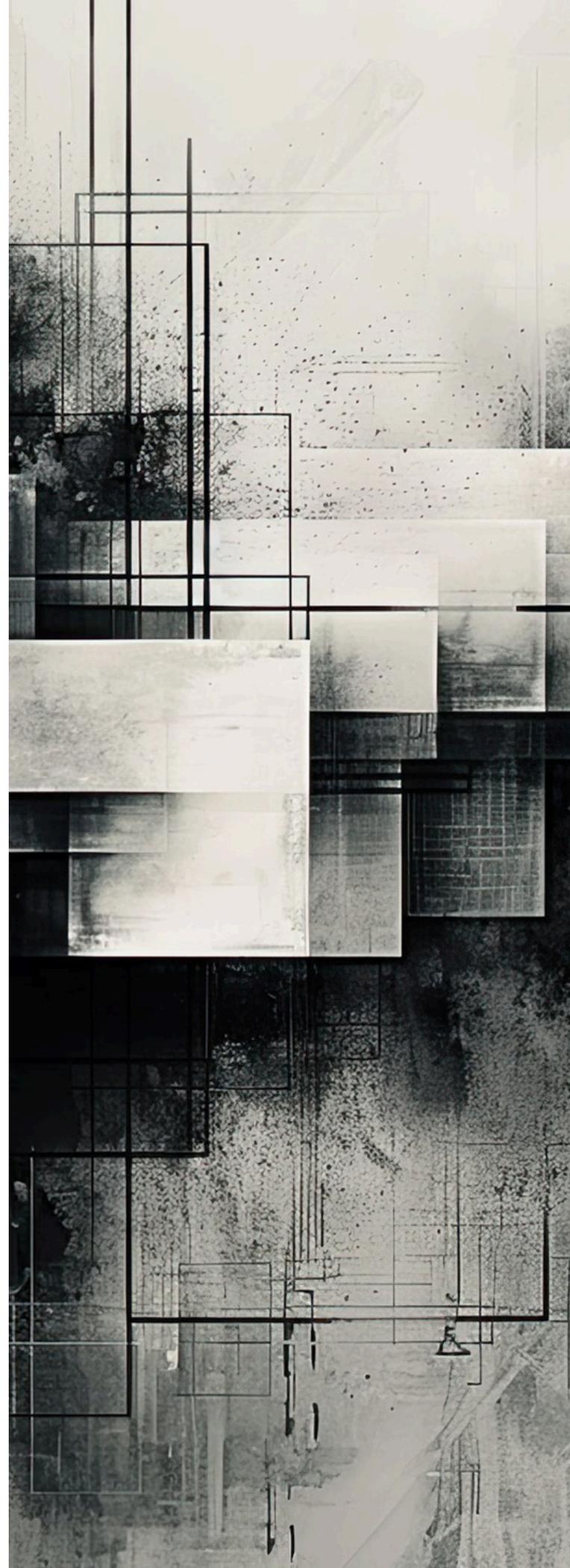
*“Encourage one another and build each other up.”* (1 Thessalonians 5:11)

*“Be kind to one another, tenderhearted.”* (Ephesians 4:32)

None of these commands come with personality exemptions. God’s instructions to His people are not limited to those who naturally enjoy them. They are invitations to grow into the character of Messiah.

Even sharing our faith is presented this way. Some people are clearly gifted evangelists, but every believer is still called to be a witness. Yeshua said: *“You will receive power when the Ruach HaKodesh has come upon you; and you will be My witnesses.”* (Acts 1:8)

Notice that He did not say, “Some of you will be My witnesses if your personality is suited for it.” The empowerment of the Holy Spirit was given precisely because we need divine help to step beyond our natural comfort zones.



## The Transforming Work of the Spirit

One of the beautiful truths of the Scriptures is that God does not leave us trapped inside our limitations. The Ruach HaKodesh transforms us. When we come to faith in Yeshua, we are not simply forgiven—we are also being reshaped into His image.

Paul reminds us:

*“For God did not give us a spirit of timidity, but of power and love and self-discipline.”* (2 Timothy 1:7)

Many of us have experienced moments where the Holy Spirit nudged us to do something outside our personality proclivity. Perhaps it was speaking encouragement to someone, praying for a stranger, initiating reconciliation, or sharing the story of what God has done in our lives. In those moments we often feel the tension between our personality and our obedience.

But here is the remarkable thing: when we step out in faith, God meets us there. He provides courage we didn't know we had. He gives grace in the moment. And sometimes we discover that we are capable of far more than we assumed.

## Biblical Examples of People Who Grew Beyond Themselves

Scripture is full of individuals who had to move beyond their natural tendencies. Moses initially resisted God's call because he felt inadequate as a speaker. He told the Lord:

*“I am not a man of words... I am slow of speech and slow of tongue.”* (Exodus 4:10)





Yet Moses ultimately became the leader who spoke God's words before Pharaoh and guided Israel through the wilderness.

Gideon saw himself as the least in his family and from the weakest clan (Judges 6:15). Yet God called him a "mighty warrior" before Gideon ever believed it about himself.

Peter, impulsive and often unpredictable, later became a bold witness after the outpouring of the Spirit at Shavuot (Acts 2).

The pattern is consistent throughout Scripture: God calls people beyond who they think they are.

### **Stepping Into Who God Is Calling You To Be**

So how do we keep personality in its proper place without allowing it to limit our obedience?

Here are a few practical ways to move forward.

#### **1. Let Scripture Define Your Calling**

Your identity and calling must ultimately come from God's Word, not from personality descriptions. The Scriptures describe who we are in Messiah: a royal priesthood, a holy nation, God's own people (1 Peter 2:9).

We are called to proclaim His goodness and reflect His character. Personality may shape how you express that calling, but it never replaces it.

#### **2. Listen to the Voice of the Holy Spirit**

The *Ruach HaKodesh* often leads us into moments that stretch us. When you sense that quiet prompting—to encourage someone, reach out, pray, or speak truth—pause and consider whether the Spirit may be guiding you.

Yeshua promised that the Spirit would guide us and empower us (John 16:13). Obedience in those small moments gradually expands our capacity to serve.

### 3. Practice Courage in Small Steps

Growth rarely happens all at once. If something feels outside your comfort zone, start with small steps of faith. Speak a word of exhortation. Offer to pray for someone. Initiate a conversation about what God has been doing in your life.

Over time, those steps build spiritual courage. As the prophet Zechariah reminds us: *“Not by might, nor by power, but by My Spirit, says the Lord.”* (Zechariah 4:6)

### 4. Trust That God Supplies the Grace

Often the greatest barrier is the fear that we will not know what to say or do. Yet God promises to supply grace when we step forward in obedience. Paul wrote:

*“I can do all things through Him who strengthens me.”* (Philippians 4:13)

That does not mean we suddenly become someone else. But it does mean that God’s strength fills the places where we feel weak.

### Becoming More Than Your Personality

Personality is not the enemy. It is part of the unique way God created you. But it was never meant to be a ceiling on your spiritual life.



The calling of God invites us into transformation—to grow beyond who we once were and to increasingly reflect the character of Yeshua. With the power of the Ruach HaKodesh, you can do far more than what your personality alone might suggest.

And when you step out in faith, you will often discover something remarkable: God has already placed within you everything you need to become who He is calling you to be.

A handwritten signature in black ink that reads "Benjamin Juster". The signature is stylized and cursive.

**Benjamin Juster**  
Editor in Chief

**“ God calls people beyond  
who they think they are. ”**

**-BENJAMIN JUSTER**





ALLEN BURNER

# LONG WAY HOME

In Exodus 13:17, we encounter a seemingly small detail with profound significance: after delivering Israel from Egypt with mighty signs and wonders, God does not lead them by the easiest, shortest path through Philistine territory. Instead, He chooses a longer, more difficult route through the wilderness. This intentional direction sets the course for Israel's entire journey. Such imagery carries deep meaning for us as followers of Messiah Yeshua today.

Redemption, as demonstrated in Israel's exodus, is immediate and miraculous. The parting of the Red Sea and the defeat of Pharaoh's army are moments of unmistakable divine power. Yet, as thrilling as this freedom was, it was only the beginning of a long process. Israel's journey revealed an important principle: deliverance from bondage does not equate to immediate readiness for life as the covenantal people of God.



They were freed, but not yet equipped. Trust needed to be built, reliance on God matured, and their identity as God's nation had to be formed through both triumph and testing.

The wilderness that Israel entered immediately after their celebration of deliverance was no punishment. Instead, it was God's covenant classroom. Within just a few days, thirst and hunger began to threaten the people. Complaints arose, doubts crept in, and questions like, "Is the LORD among us or not?" challenged their faith. This pattern echoes familiar seasons in our own spiritual journeys. After experiencing dramatic salvation or a breakthrough, we often expect the path ahead to be smooth. Yet the wilderness commonly follows—and it is crucial to recognize that its purpose is not to break us, but instead to build us.

The Hebrew term translated as "tested" (*nasah*) expresses more than a simple trial. It implies a relational and refining process intended to develop maturity and trust over time. While human tests often create fear and distrust, God's testing seeks to deepen covenantal relationship and faith within us. When Israel's faith faltered, they "tested" God in return, revealing the ongoing tension between divine refinement and human insecurity.

The wilderness became the setting where God shaped His people, teaching them to trust His provision and guidance in new ways.

God's refusal to take the direct route through Philistine territory was a compassionate act of protection. The people had just been slaves and were untrained for warfare or independent life. Had they encountered immediate conflict, fear might have driven them back into slavery. God's long way through the desert was designed to help Israel mature spiritually and mentally—from rescued slaves to covenant warriors prepared to inherit the promise.

Three key wilderness encounters early in Israel's journey beautifully illustrate God's formative purposes. First, after three days without water, the people discovered bitter water at Marah that was undrinkable. Moses cried out to God, who instructed him to throw a piece of wood into the water, making it sweet and drinkable. Rabbinic tradition suggests this tree (wood) was present all along, only needing to be revealed through Moses' obedience. This moment carries clear Messianic symbolism—the wood foreshadows the cross where Messiah Yeshua took on our bitterness, transforming suffering into healing. The wilderness thus exposes our bitterness not to condemn, but to redeem us through the Tree.

The second test was hunger. God responded by providing manna—bread from heaven—each day, but with conditions: they could only gather what was needed for that day, except on the sixth day, when double was provided to prepare for Shabbat rest. Through this daily provision, Israel was taught to depend on God moment by moment, to find contentment in His timing, and to embrace a sacred rhythm of work and rest. Yeshua later identified Himself as the true Living Bread (John 6:51), connecting Himself to this vital lesson of reliance and sustenance. Spiritually, the manna provided in the wilderness reminds us today to trust God for each day's needs and to resist clinging to past securities.





Thirst returned as Israel faced a lack of water again, and with it surfaced a haunting question: “Is the LORD among us or not?” God instructed Moses to strike a rock once, releasing life-giving water. Paul later reveals in 1 Corinthians that this rock was Messiah, the spiritual source of living water. Intriguingly, when Moses, later in the wilderness, struck the rock twice instead of speaking to it, and lost the privilege of entering the Promised Land. This teaches us a vital truth: Messiah’s one-time sacrifice is fully sufficient. Our ongoing life flows from a relationship with Him, not repetitive or fearful attempts to earn or ensure provision.

These experiences are framed by the Feast of Passover (Pesach), which commemorates Israel’s quick departure from Egypt marked by the blood of the lamb. Passover is not the journey’s end but its beginning—the birth of a nation. The wilderness represents Israel’s adolescence—a time of growth and testing—while Sinai marks their covenantal coming-of-age. In the larger Torah narrative, every thread points to Messiah, who is not just the Lamb of God who redeems but also the Tree who heals bitterness, the Bread that sustains daily life, and the Rock that refreshes and sustains.

For us as Messianic believers today, the wilderness is often a difficult season of tests and doubts. Whether freshly redeemed or caught in a prolonged desert experience, it is common to wonder if God’s presence is truly with us. Yet these challenges are not signs of abandonment but evidence of a loving Father training His sons and daughters.



He is preparing them not merely to survive the wilderness, but to walk confidently into the promise ahead.

The invitation, then, is clear: embrace the long way. Trust the Bread who sustains, drink deeply from the Rock who refreshes, and follow the Cloud that signifies God's abiding presence. Though the journey may be long and the path uncertain, the promise remains sure, and His Presence never leaves. In walking this way, we participate in the very covenantal formation God has planned since the dawn of Israel's story—a formation perfected in Messiah Yeshua, our Tree, Bread, and Rock.



— “ —

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— “ —

-ALLEN BURNER



# Our Aliyah Story

CAROLYN HYDE

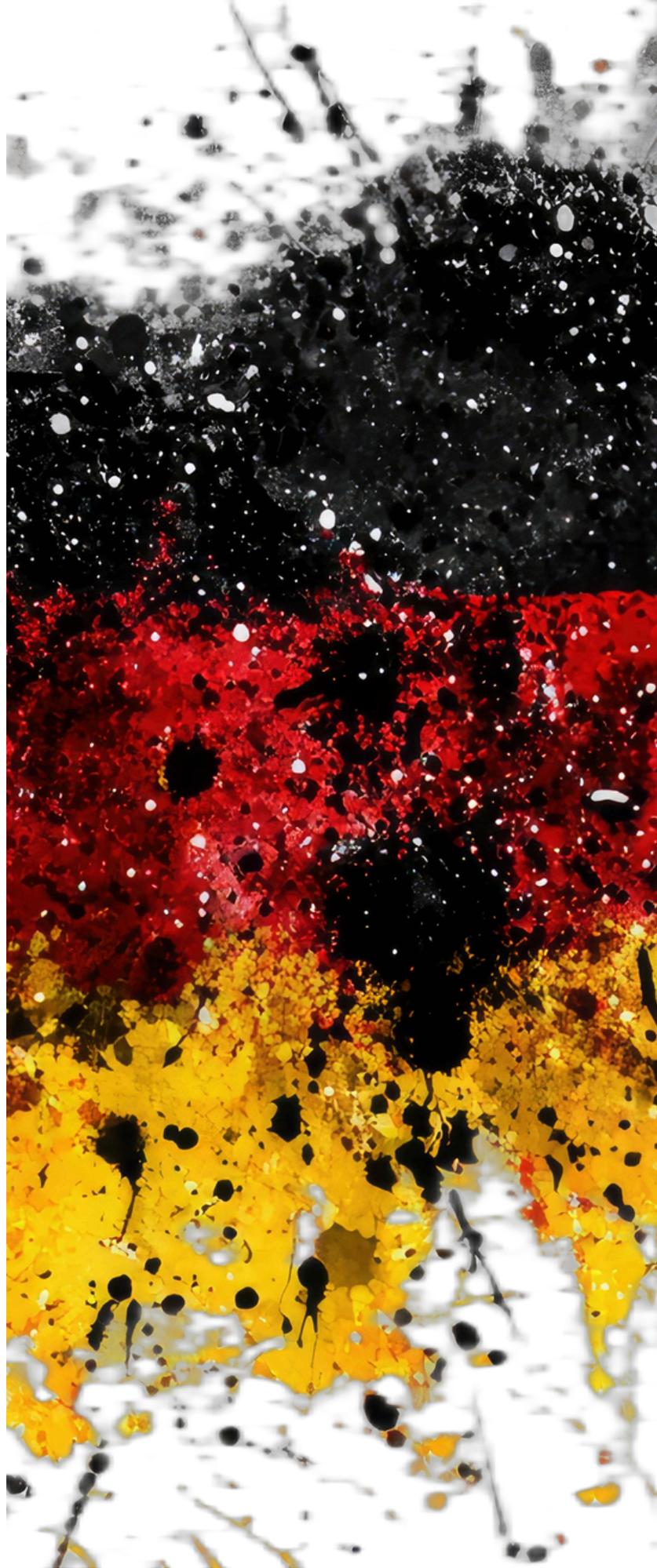
When we were called to live in Germany, we asked Adonai for a sign, which He continually gave along with many dreams, and our calling to move to Munich. Sometimes I'd wake up my husband Richard in the night after such dreams, saying we need to move to Germany now, and he'd reply, "Go back to sleep!" I'm embarrassed to say how many times we turned the fleece over, but we didn't want to go because we were living a good life in America. Richard had a thriving business, I was a nurse and homeschooling Mom of five children; we had planted a Messianic congregation that grew to about 320 people, and we had just bought a lot in a beautiful neighborhood, and we were planning on building a new home there.

And that's when God said to lay it all down for Him. But we were like Jonah, running in the opposite direction.

At last, Richard said he knew how to NOT move to Germany. He would take our older son, Ariel, to FC Bayern Muenchen (FC Bayern Munich) and request a try-out for the youth Soccer team, not knowing that, according to our soon-to-be German friends, this was impossible! But God intervened, and Ariel was accepted on the team. So we moved to Munich in 2000.

God planted us in a peaceful village north of Munich called Pfaffenhofen an der Ilm, 20 minutes from the Dachau Concentration Camp. Having grown up in America, where I heard stories of the Shoah in my Orthodox synagogue, knowing some of my own family perished in the camps, I harbored a deep hatred for Germany, so it was a huge challenge for me to emotionally to live there.

When our neighbors heard about us, they continually checked on us to make sure we were treated well. My hatred of Germany melted away with each visit by the beautiful German Christians, who were very pro-Israel. And when we opened our home every Shabbat and during the Feasts, much to our wonder, it overflowed with Germans who hungered for the Torah, Shabbat, and the Feasts. One day, a German school teacher came to our home and invited us to minister in his religion class, which is mandatory in the public schools. We were surprised to see how eager the kids were to receive the Jewish Jesus, and soon Adonai expanded the ministry to continual invitations in public schools, where we saw thousands of German teens receive Yeshua! After two years of non-stop ministry, we felt led to take a vacation.



It's always the Gentile who wants to visit Israel and the Jew who doesn't. So when my Christian husband expressed a desire to go to Israel, I disagreed, saying it was too dangerous for the children. So we prayed, and then we opted on visiting Prague in the Czech Republic.

We caught a train from Munich with our bikes to the German border town of Furth am Wald. There, Richard and our three younger children, Ariel (13), Avi (10), Eliana (7), and I were delighted to come upon a Ritter Fest, a Knight Festival. Villagers were dressed as medieval knights and maids with their horses bedecked in colorful ornaments. Then we rode our bikes to the Czech border, hoping to find lodging there. Instead, we discovered that all hotels in the area were booked because of the Knight Festival. At that time, the road was wide, and we were optimistic about spontaneously finding accommodation. Just before sunset, we lit our Shabbat candles, sang the Shema, blew the Shofar (we called it "Shabbat to Go"), and continued to ride our bikes towards Prague.

However, after a short time, the highway narrowed into a dangerously curved two-lane strip. The road's shoulders disappeared, and even riding the white line along the road's edge proved treacherous as trucks approached from both directions at high speed, their bright lights blinding us and causing us to repeatedly veer off the road into steep ravines, some several feet deep.

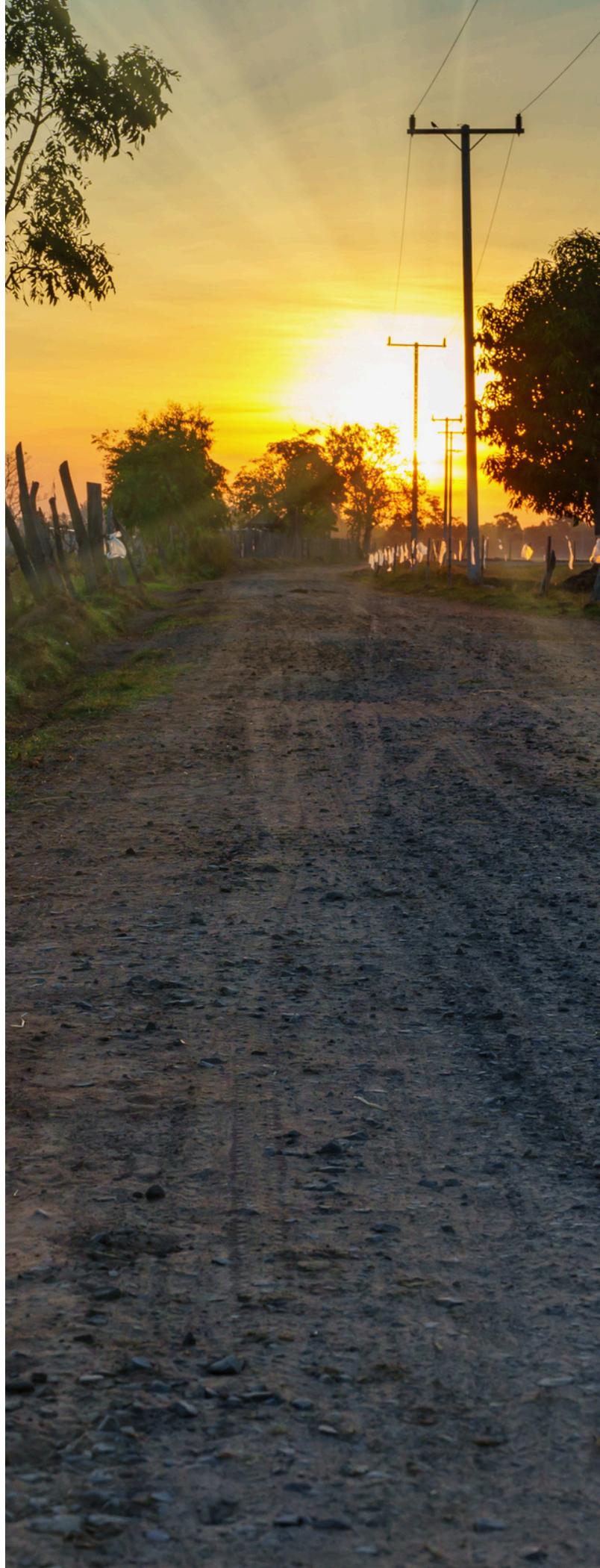


Muddy, scraped and bleeding, sometimes crying, we prayed throughout this 3 ½ hour terrifying ordeal. I kept falling behind, so Richard tried to pull me with his bike, but since I didn't see well at night, it was frightening for me to avoid crashing into him while going downhill. Our saddlebags came apart because of our frequent falls, and we had to reorganize using the only available light we had - from approaching cars and trucks. People often honked their horns and flashed their lights at us, causing more spills into the roadside ditches.

At one point, we decided to sleep in the forest, so we bedded down in the woods, but soon afterwards, we heard wolves howling. As we resumed riding, Avi prayed, "Lord, if we die tonight, we'll see You in heaven." For a while, we walked our bikes, fearfully looking back for each approaching vehicle, wondering if we should jump into the ditch if they came too close to us. It was so difficult to keep our balance in the dark, and we knew that we had come very close to death. Our children were frightened and yet in a state of amazement at all that was going on.

Finally, we arrived in a small village. Lights! Hotels! All hotels were full except one, which had one room left - just for us! How we praised the Lord for this. Angrily, I tried to pray before falling asleep, and I asked the Lord why we had to endure such terror with our children?!

Adonai spoke so clearly, *"This is what it will be like when the hunters come. Go home now."* (Jeremiah 16:16).

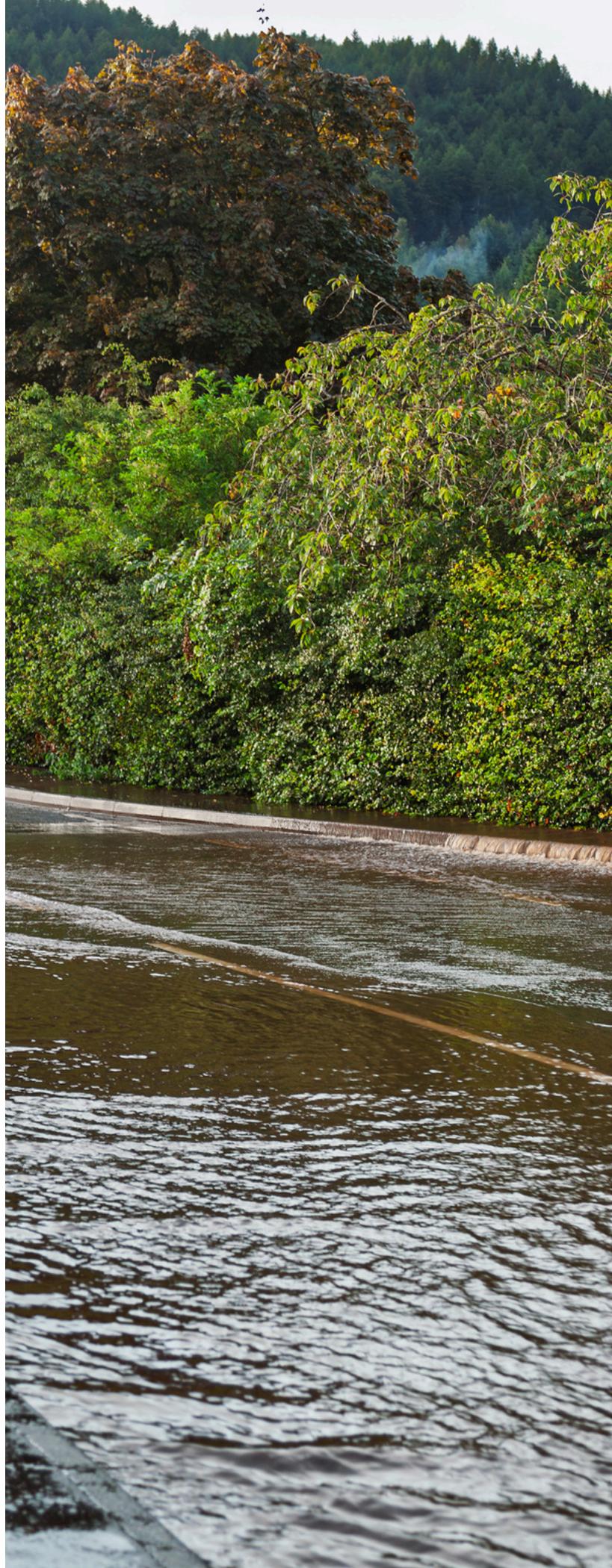


The irony of it was that Richard originally wanted to go to Israel in August, but I was concerned about the escalating terror from the latest intifada there, so we settled on going to a “safe” place.

That night, we resolved that after this adventure, we would make Aliyah. The following morning, we walked through the village, wondering what was the name of this town was where we found rest and the calling to make Aliyah? We were in awe upon seeing the road sign. We were in Babylon, Czech Republic, when we answered the call to come home ...

Prague – August 13 – We awoke to pre-World War II sirens – an eerie feeling. We rode through the Jewish Quarter and took one last look at the river. We watched in wonder as refrigerators and cars floated by in the river, but when a whole house sailed by, we knew it was time to leave! There hadn’t been a flood of this magnitude in Prague for over 200 years. We caught the last train out of town, and shortly after we left, the water spilled over the riverbanks. Thank God we got to ride out of town instead of floating out! So much for a vacation. One month after returning to Munich, we flew to Israel to make *Aliyah*, immigrating to the Land in 2003. Initially, we lived in Haifa on Mount Carmel, but later we settled in a small Yemenite village outside of Tiberias.

What did we learn from these crazy adventures? For one thing, when God calls, obey!





When He called us to lay down our comfortable lives in America and move to Germany, where we didn't know anyone, nor the language nor culture, we laid down LOTS of fleeces, ALL of which Adonai confirmed, yet we still didn't want to listen. When the time came for us to make Aliyah, it became perfectly clear that Adonai was saying, "I'm not going to put up with your rebellion this time." When we realized this, it made sense why we had to endure such terror. And the fact that it lasted 3 ½ hours was not lost on us because, according to Revelations 11:3 and 13:5 and many other verses, we will need to endure 3 ½ years of Jacob's Trouble before His wrath falls. I've had many dreams of that day when we'll need to flee from Israel into the Daniel 11:41 regions. Adonai has confirmed these dreams through many other prophetic Israeli believers.

Another thought - when Daniel got the message that it was time to come home, he was in Babylon. When He told us to come home, He put us in Babylon, the Czech Republic! In the Word, Adonai often repeats things twice for emphasis. Yet there are over 64 verses that speak of His heart for Aliyah. Is He speaking to you, too? Contact me if you need more information.

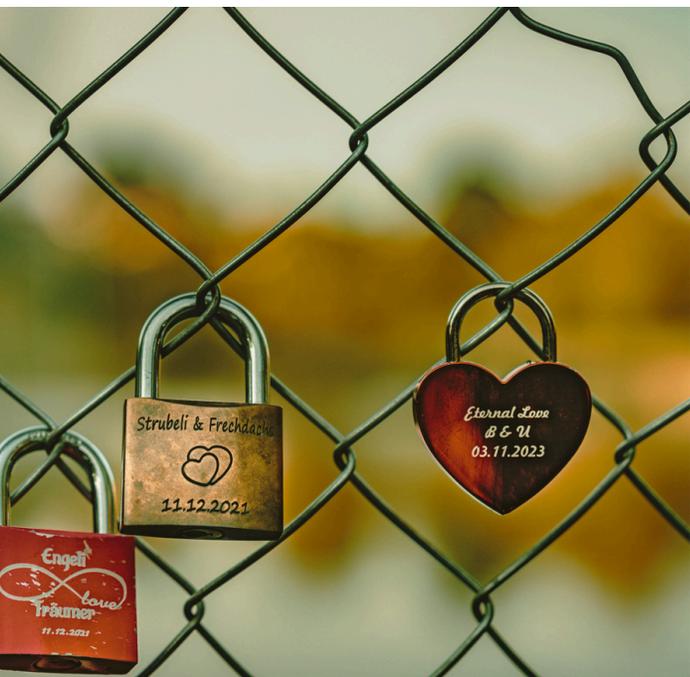
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Adonai often repeats  
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-CAROLYN HYDE



# POWER OF A PROMISE KEPT

**A FRESH LOOK AT THE EXODUS  
FROM EGYPT - THEN AND NOW**

**MARK RANTZ**

We all live in a fast-paced and, in many ways, unpredictable world. Demands are often placed upon our lives, and in an instant, we often feel the need to pivot, adjust, and recalibrate what we had planned.

Such can be dangerous, where the next step is to rationalize the need to break promises that are made, promising as we both apologize, and double-down by saying, “I know I said I’d be there, or I’d do what you’ve asked, but I can’t, and I’m sorry - but next time I’ll make it up to you - I promise!”

Yet, no matter how we might rationalize or spin, we have, in an instant, broken a promise and diminished trust.

This is most pronounced in our relationships with our children as parents. In the grand scheme of life's scheduling and challenges, many of the promises we make to our children seem to us (as adults) insignificant. A casual assurance that we'll stop for ice cream after school on Friday. A quick deal that if she does her chores, you'll take her to that party at her friend's house, or a tired promise to your little one that although you have no energy left to read to him before he goes to sleep, you'll make it up to him 'tomorrow night' with reading two books, ...

And then life happens ...

We shrug it off, we spin that it's no big deal, and even try to convince ourselves that they'll understand - and at times we even believe it, but do they, or all they see is another promise broken, and trust forfeited. Certainly, interruptions arise, deadlines press in, fatigue hits us like a brick as we carry the familiar refrain, "I'm sorry, ... it's just not going to happen the way we initially planned." In this, none of this is meant to bring shame, but only to remind us that if a child's momentary disappointment were the only consequence of a broken promise, then we could convince ourselves that this is just a minor issue, but we all know it's not. Even for us as adults, promises are made and then broken - relationships can be damaged, and in our weakness, the Adversary can use these events to cause us to trust no one, and in the extreme, not even God.

Yet in the end, our words carry weight - especially for those of us the most vulnerable, and in our fallen world, there will always be those who make promises to us, and then backpedal and bring harm to us instead of healing.

So where do we turn to find hope? Where are there promises that are made, and never - ever broken? Is there a place in this life where we can just rest, exhale, and feel truly safe? There are my friends, and it is found in God Himself, and our Passover story in Exodus 6:6-7,

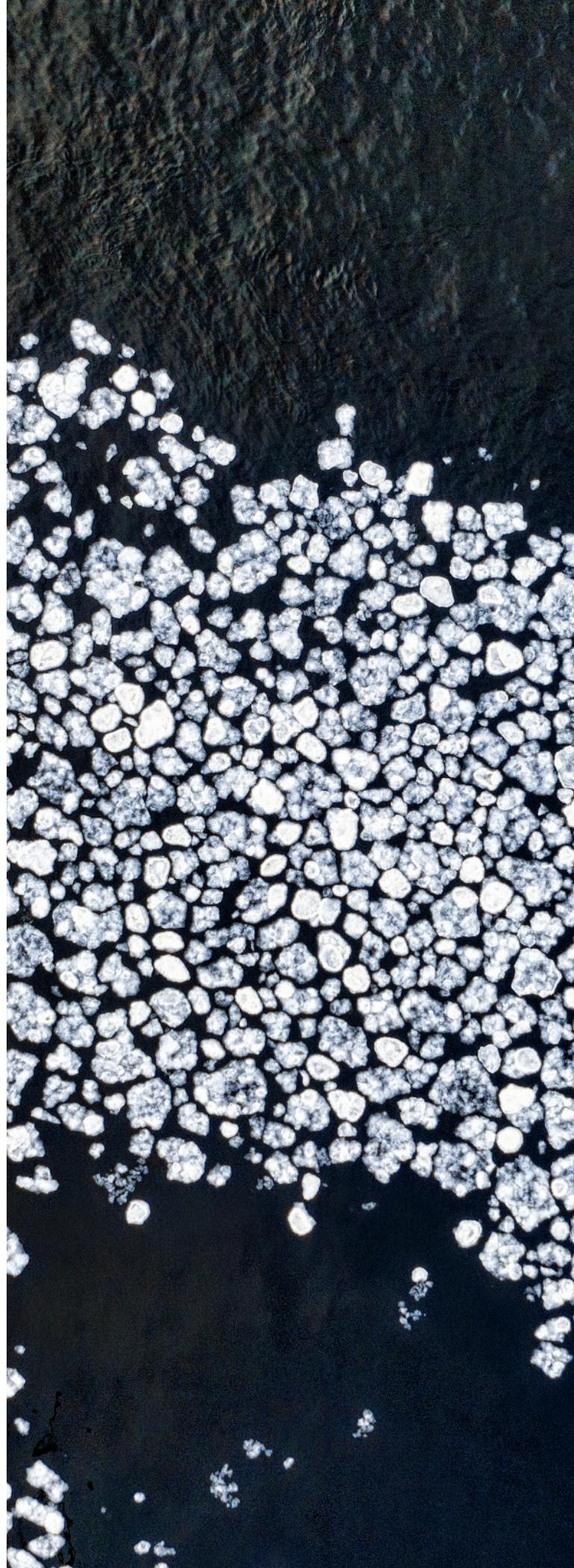


*Therefore, say to the people of Isra'el: ' I am Adonai. I will free you from the forced labor of the Egyptians, [I will] rescue you from their oppression, and [I will] redeem you with an outstretched arm and with great judgments. I will take you as my people, and I will be your God. Then you will know that I am Adonai, your God, who freed you from the forced labor of the Egyptians. (CJB, emphasis mine)*

Unlike the promises mentioned above, for the Children of Israel in Egypt, there was no shalom, no hope, no feeling of safety - before the exodus, their lives were that of unimaginable misery, with no understanding that one would come to their defense, make promises, and keep them for their good and future. All they knew was pain, but God ...

As we look deeply at this passage of Scripture, we are first captivated by three powerful declarations - *reminding us that Adonai will bring us out from our oppression; that He will save us completely, and He will deliver us from those who seek our destruction. In this declaration, yet backed by holy action, the Lord who sought out the Children of Israel, declaring, "... behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them."* (Exod. 3:9 ESV, emphasis mine)

In overwhelming compassion, Adonai pursued His people and kept His promise by delivering the Israelites from their oppressors, and brought them from servitude and death to freedom and life!





Yet as our rabbis remind, the true miracle and sign of the exodus from Egypt was not seen in the physical, but in bringing us spiritual freedom when they are given the torah, God's loving instruction, and called to eternally worship Him. This is seen at Exodus 3:12, stating, "... I will surely be with you. Your sign that I have sent you will be that when you [Moses] have led the people out of Egypt, you will worship God on this mountain." (CJB) Did you notice? The point of our deliverance from Egypt was not just that we would cease physically being slaves under Egyptian taskmasters, but that we would receive His Word, we would be brought into a covenant relationship, and forever worship Him!

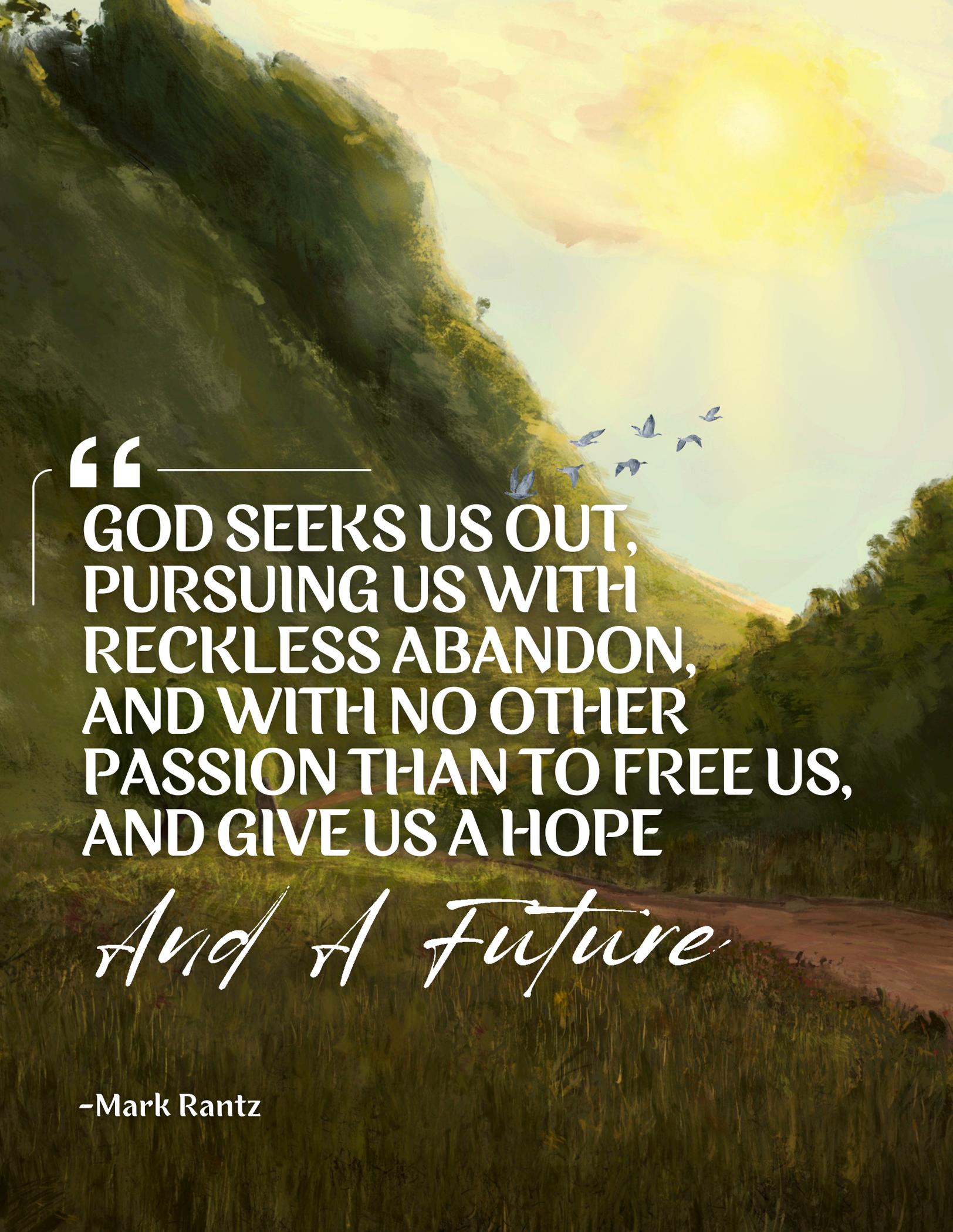
From this, our Sages remind us that the context then is that these passages are tied with the reality that the covenant relationship with national Israel is inseparable, or simply put, that Adonai makes promises to His people and always keeps them, no matter what! But is this all that Exodus 6 means, and is this for us Jews alone, or is there a broader application for the whole of Messiah's one-new-humanity?

From the motif of our exodus narrative, yes, we do see the foundation of God delivering power for His people Israel, where, since that time, and in every generation, He has delivered us from our foes, and we are all given a promise of redemption, restoration, and reconciliation to the Father through Yeshua, our Passover Lamb.

We have not been promised eternal life and eternal healing from our pains - only to have it retracted as a carrot on a string, but instead, we are promised in Luke 19:10 that, “... *the Son of Man came to seek and save what was lost!*” (CJB) It was all of us, Jew and Gentile, who were lost, adrift from any possibility of healing, salvation, or restoration, and Yeshua, our Passover Lamb, was sacrificed for us (1 Cor. 5:7) - becoming the greatest promise maker and keeper the world has ever known.

The miracle of Passover today is the same as it always was - that God seeks us out, pursuing us with reckless abandon, and with no other passion than to free us, and give us a hope and a future. Let us all seek to keep our promises, just as He keeps His!





“

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*And A Future*

-Mark Rantz



# THE FATHER'S HEART AND ISRAEL

**ARNI KLEIN**

Our spiritual life can be seen as having three stages. In the beginning, we come to understand that God has the answer to every question and the solution to every problem. Next, we learn to turn to Him before trying to figure things out on our own. From there, we move on to realize that He is the answer to every need and longing.

In His presence, we find perfect peace, freedom, and joy. More than asking Him to give or do something, our quest is to simply abide with Him and be led by His Spirit. We can easily and comfortably rest in this wonderful place of fullness ... and many do.



King David, however, was gripped by a passion that took things to another level. In Scripture, he is known as being a man after God's Heart. Yeshua, who intimately knew the Father and lived solely to do His will, is even known as the son of David. In Revelation 3:7 (NKJV), speaking to the Church in Philadelphia, Yeshua refers to Himself as "He who has the key of David, He opens, and no one shuts, and shuts, and no one opens." How amazing that the Lord of all creation so identifies Himself with this very imperfect man! David knew God as his provider. He knew God's presence as the fulfillment of all man's desires.

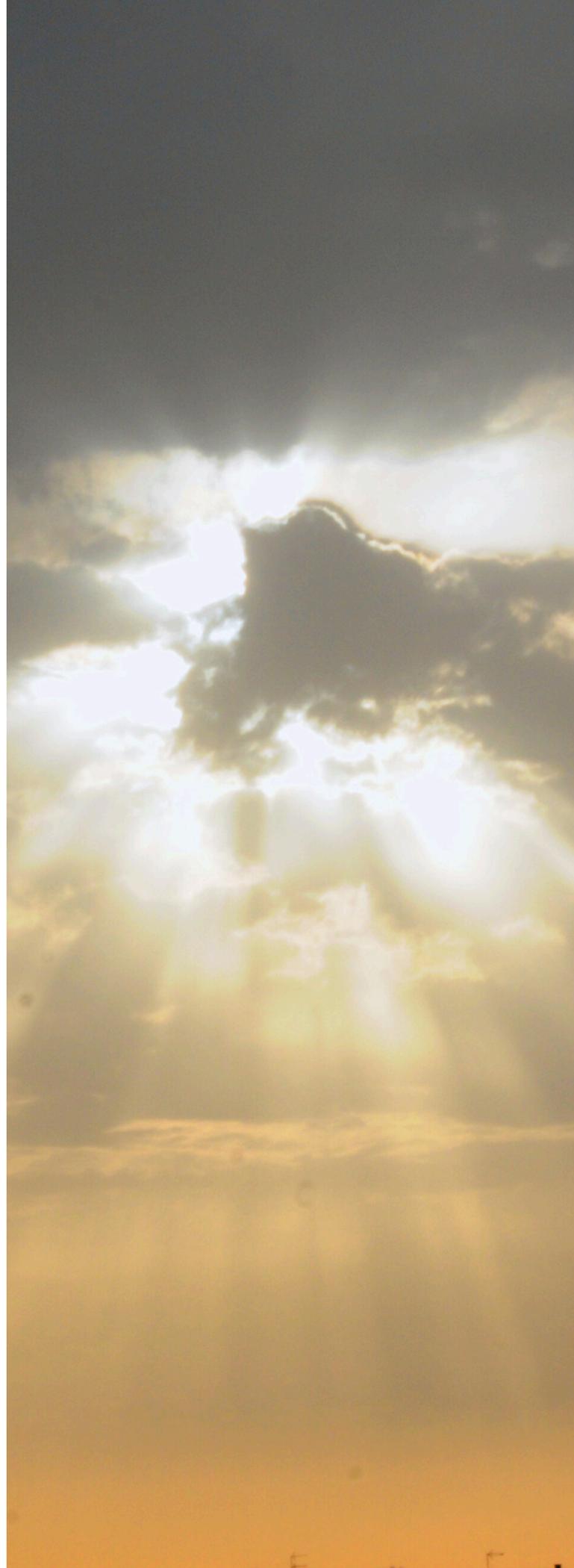
Being after God's Heart goes beyond being a recipient of blessing to caring about God personally. It's not hard to imagine how that would make the Father feel. Knowing the heart of another is the very essence and meaning of intimacy. What darkness is darker than being alone, not being known, being misunderstood?

The Lord said, "*It is not good that man should be alone*" (Gen. 2:18 NKJV), though the reference relates to Adam. Being that we are made in His image, it seems to naturally follow that He was also speaking of Himself. From this perspective, the helper He spoke of would essentially be a foreshadowing of the Body and Bride for Yeshua.

Years ago, as I was preparing to speak to the graduating class of a Bible school, the Spirit impressed me with a most unusual message: “Tell them about the most neglected mission field in the world ... My Heart.” He went on to relate the story of when Mary poured oil worth a year’s wages on Yeshua’s feet. Everyone in the room, among whom were His closest disciples and friends, declared it to be a terrible waste in light of how much could have been done for the poor. The Spirit went on to say to me, “My children basically come to Me only when they need Me to do something they cannot do. Few come just to be with Me.”

When Yeshua was going to the garden to pray just prior to the crucifixion, which may have been the most trying moment of His earthly life, He asked His three closest friends to be there with Him. Having no idea what was to come, there was really nothing they could do. He simply didn’t want to be alone. What a remarkable thought! How much just the company of His friends meant to Him. Though we may never have thought of God as feeling neglected, or hardly ever wondered how He felt at all, these words resonate with the sound of intimacy and truth.

What is more basic and foundational than knowing God! Let us not stop at knowing *about* Him—His character, His words, and His ways—in order to live a blessed and fruitful life. **Let us press on to know the thoughts and feelings of His Heart beyond what concerns us personally or the cares and dynamics of the temporal realm.**



Though it's up to God to reveal Himself, we can enter the process by coming to Him as living sacrifices ... seeds falling into the ground ... asking nothing but simply waiting before Him.

## **ISRAEL'S PLACE IN FATHER'S HEART**

In keeping with the above theme, we would also like to consider Israel's place in the Father's Heart. Isaiah 62:1 (KJV) says, *"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation as a lamp that burneth."* Verse 7 says, *"And give him no rest till he establishes Jerusalem and makes her the praise of the earth."*

The rest spoken of in these verses relates to an inner dynamic different from the cessation of activity. It's the fulfillment of a deep passion and longing. How would we feel—how would we react—if someone close and dear to our hearts told us his or her soul was not at rest?

We know God cares deeply about many things. But of nothing else does He speak in this way. There is good reason why passion for the children of Israel is so central in His Heart. Knowing how He feels, we can choose to bless them out of love for Him and obedience. However, to understand why He feels as He does and fundamentally come alongside will take our relationship with God and Israel to a much deeper level.

Abraham is Israel's chief patriarch and the father of our faith. The expression of his love for God is perhaps exceeded only by Yeshua Himself. How remarkable that on the first encounter, Abraham was willing to give up all he had and blindly trust God to lead him for the rest of his life! As we know, the culmination was contrary to all reason and human emotion. In obedience, he agreed to give the life of his beloved Isaac as a sacrificial offering, which birthed a people to prepare the way for the redemption of mankind through Messiah Yeshua.





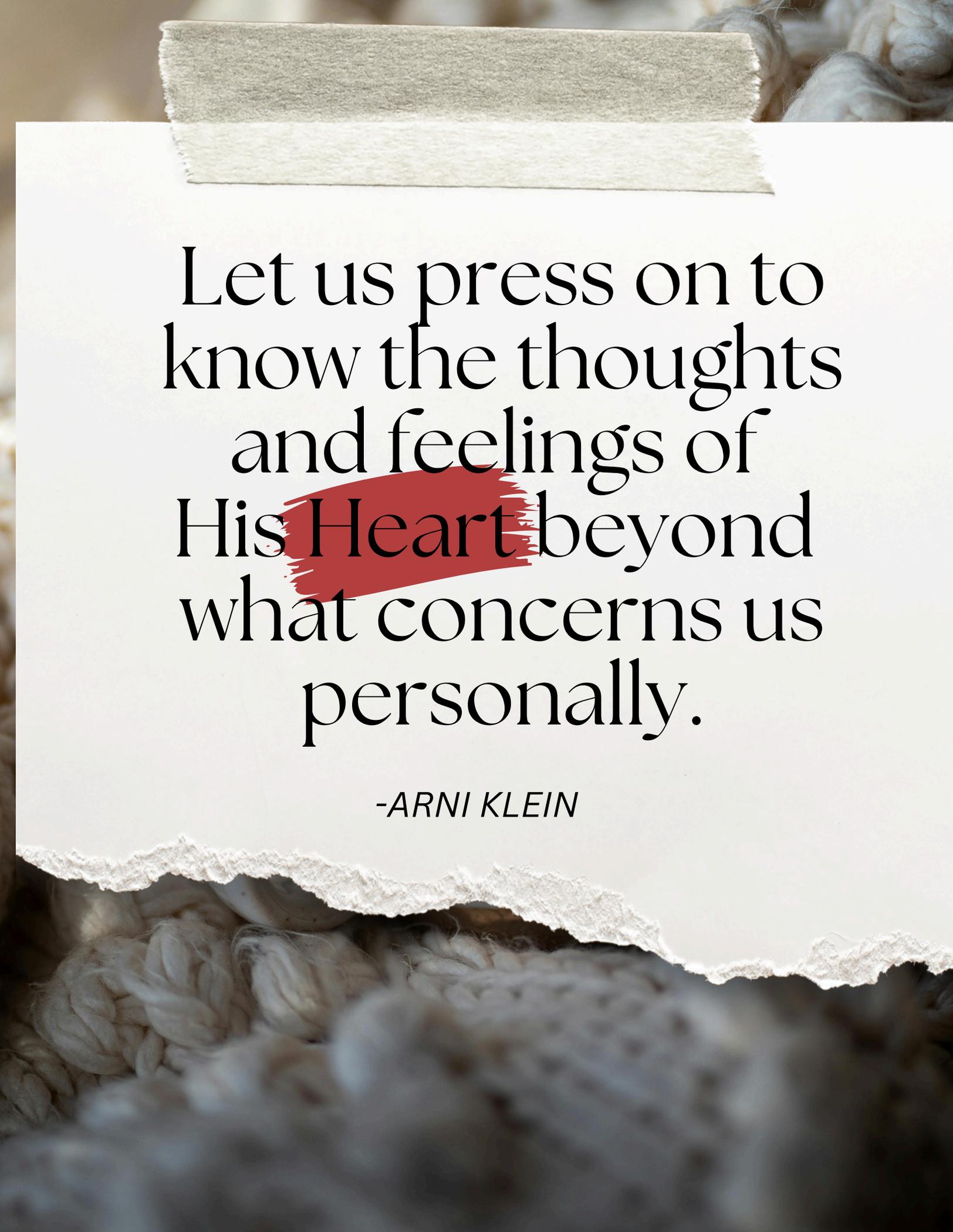
The unavoidable cost to whomever would receive this calling was threefold: coming under the judgment of God's law, the rejection of the world, and taking the number one spot on Satan's list of targets—all amounting to basically three thousand years of persecution.

Some understand that blessing Israel is a pathway to blessing, as stated in Genesis 12:3. Some have determined to be a blessing to Israel out of obedience, because Scripture tells us that God has a special love for the children of Abraham, Isaac, and Jacob. But those who, like David, are seeking after God's Heart come to understand why God feels and says what He does and why the Jews are a chosen people. Their heart for Israel is not to receive blessing, or solely out of obedience, but to have God's Heart and be knit to them as He is.

Anyone who would know God intimately needs to understand the heart of His relationship with Israel. Can we truly be followers of Yeshua without partaking in the following declaration? ***“For I declare that Messiah has become a servant to the circumcised for the sake of truth of God's truth, in order to confirm the promises given to the patriarchs and for the Gentiles to glorify God for His mercy” (Rom. 15:8 TLV).***

*Disclaimer: Concerning all Foundations of the Foundation articles. All the views of this article may not necessarily reflect all of the views of Tikkun America, and instead, are the insights of the author.*





Let us press on to  
know the thoughts  
and feelings of  
His Heart beyond  
what concerns us  
personally.

*-ARNI KLEIN*

# Our Congregations

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## 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)

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

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[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)

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

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

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[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)

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

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

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

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

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SHALOM RESTORATION  
FELLOWSHIP  
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HOUSE OF DAVID  
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