

TIKKUN AMERICA

# restore

Issue 47 | Sivan | June 2025

## CORPORATE WORSHIP AS PERSONAL PRAYER

Models for Worship and the Life of Congregations

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## WHAT WAS PAUL THINKING?

The Lost Sheep of the House of Israel and our Calling Today

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## CRITICISM

Don't Ignore the Warning Lights

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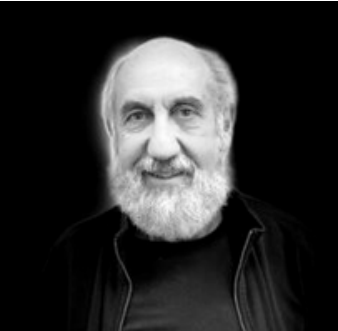
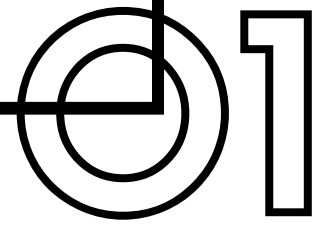
## BEYOND FUNDAMENTALIST DISPENSATIONALISM

Bishop Solomon Alexander and our Messianic Heritage



# CONTRIBUTORS

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## **JACK JACOBS**

Jack is a former school teacher and business founder, before seeing sensing God's call to serve in full-time ministry in 2003. He and his wife Kate lead the Tikkun America congregation Beth Am Messiah in New City, NY. They have a heart's desire to facilitate the coming together of Jew and Gentile in the "one new man" throughout the world and pursue long-term relationships between Beth Am Messiah and the local churches.

## **DANIEL JUSTER**

Daniel Juster is the senior apostolic leader of Tikkun America and is on the Board of Directors for Tikkun International. He been married to his wife Patty for over fifty years and they have four children and eleven grandchildren. Dan is one of the founders or Tikkun Global and leads the teaching ministry Restoration From Zion. Dan and Patty live in Israel and come back to the States twice a year to visit the Tikkun America congregations and teach.



## **LISA STANCZAK**

Lisa Stanczak has been in discipleship under Tzofiya Rogers of As You Go Ministries for several years, earning certificates in "Operating in the Prophetic" and "Restoring the Body to Wholeness" (Deliverance). Lisa serves in different capacities under Ro'eh Ralph Finley in her congregation, Ahavat Yeshua in Washington DC.

## **ISRAEL NELSON**

Israel Nelson is a second-generation Messianic leader. His parents pioneered Messianic congregations in Michigan and New York before moving to Israel in 1990. In 2007, he and his wife, Cindy now live in Chandler, Arizona, where they are raising nine children. Since 2013, he has led Beth Emanuel Messianic Congregation.



# ACKNOWLEDGMENTS

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Editor-in-Chief **Benjamin Juster**

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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**



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# 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.



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# RESTORE

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# A Crisis of Faith

BY BENJAMIN  
JUSTER

There comes a time in every believer's life when the foundation of faith is shaken. Not by abstract theological debate or cultural pressure, but by deeply personal pain. Grief, betrayal, disillusionment, and the raw ache of unmet expectations can stir up questions we never thought we'd ask: *Where is God? Why did this happen? Can I still trust Him?*

I remember the tragic death of my brother in a house fire—he was just 12 years old. That kind of loss does something to your gut. The shock and sorrow left a hollow space that no words could fill. Then my wife's best friend and would-be maid of honor in our wedding passed away after a long battle with cancer of her own. I thought I had already reached the depths of sorrow.



Not long after, I lost my best friend and former college roommate to stomach cancer at just 25 years old. One blow after another, life wore me down. The vision I had of a peaceful, blessed life had crumbled.

Yet, even in the wreckage, Scripture spoke truth into the silence: *"Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us."* (Romans 5:3-5)

Pain isn't proof that God has abandoned us; it's an invitation to grow deeper roots. As Peter reminds us: *"And the God of all grace, who called you to his eternal glory in Messiah, after you have suffered a little while, will Himself restore you and make you strong, firm and steadfast."* (1 Peter 5:10)

### **When Those We Trust Let Us Down**

Some wounds don't come from life's circumstances but from people we trusted. I once looked up to a spiritual mentor, worship leader, and teacher who turned out to be a sexual predator. I've personally known spiritual leaders who manipulated, abused, or betrayed their calling. These aren't just headlines—they're stories which stain the soul.



David wrote: *"Even my closest friend whom I trusted, the one who ate my bread, has lifted his heel against me."* (Psalm 41:9) And again:

*"For it is not an enemy who insults me—I could have handled that—nor is it someone who hates me and who now arises against me—I could have hidden myself from him—but it is you—a man whom I treated as my equal—my personal confidant, my close friend! We had good fellowship together; and we even walked together in the house of God!"* (Psalm 55:12-14)

We grieve not only the betrayal, but the distortion of what is holy. Yet, the failure of a man doesn't invalidate the message of the Messiah. The Gospel must be measured by Yeshua Himself, not those who fail to follow Him.

*"Even if my father and mother abandon me, the LORD cares for me."* (Psalm 27:10)



Yeshua Himself was betrayed, abused, and rejected. When we suffer in this way, we are drawn into a deeper fellowship with Him:

*"For just as we share abundantly in the sufferings of Messiah, so also our comfort abounds through Messiah."*

(2 Corinthians 1:5)

### **Misunderstanding the Gospel**

Sometimes what falters is not faith in God, but faith in what we thought the Gospel has promised. Many of us were led to believe that following Yeshua would make life easier, more secure, and even comfortable. But that was never His message.

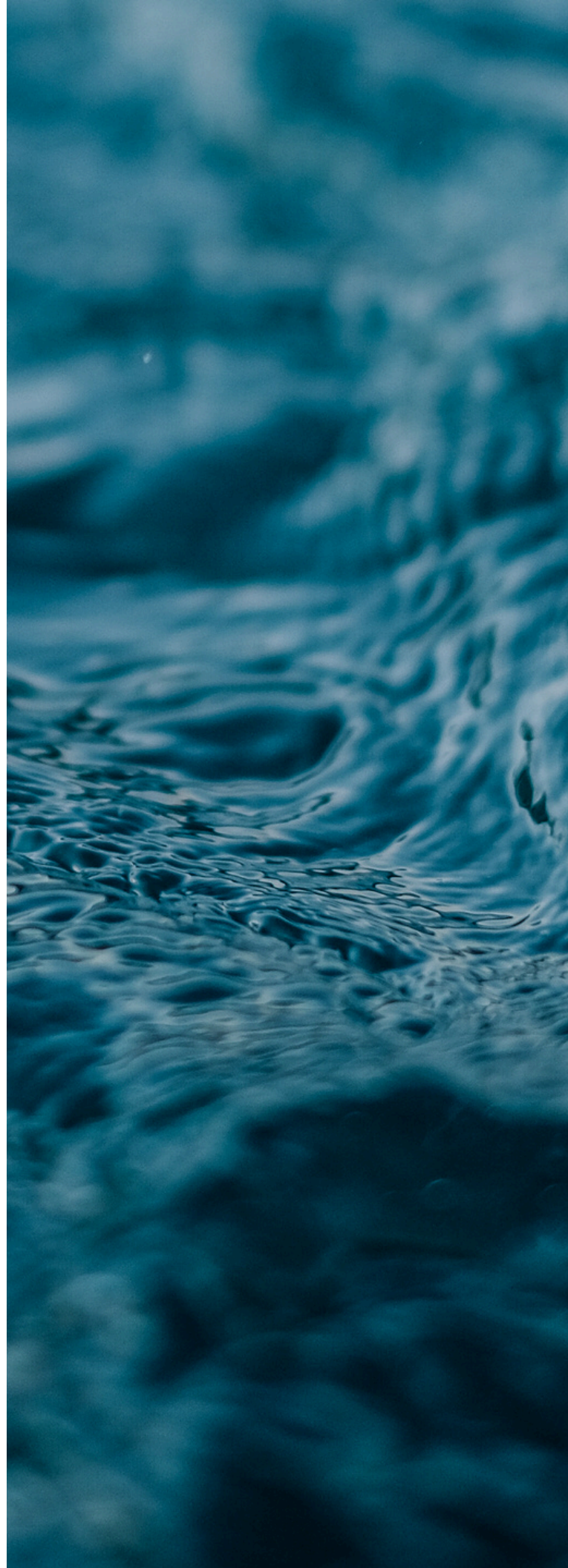
*"And He said to all, 'If anyone would come after Me, let him deny himself and take up his cross daily and follow Me.'"*

(Luke 9:23)

The Gospel is not a promise of ease, but of eternal hope. It doesn't guarantee we'll avoid suffering—it guarantees we won't face it alone.

*"Now if we are children, then we are heirs—heirs of God and co-heirs with Messiah, if indeed we share in His sufferings in order that we may also share in His glory. I consider that our present sufferings are not worth comparing with the glory that will be revealed in us." (Romans 8:17-18)*

The joy of salvation transcends circumstance. It anchors us when everything else falls apart.





## The Judgment Against God

At the heart of many crises of faith lies the age-old question: *If God is good and all powerful, why does He allow suffering?* Some judge God by the standard of how they prefer He would run the world. When God doesn't measure up to these expectations, they abandon their faith in Him.

We must remember the story is not over. The world is broken by sin, and the righteous often suffer alongside the wicked. But Yeshua did not promise to eliminate trouble—He promised to overcome it:

*"I have told you these things, so that in Me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."* (John 16:33)

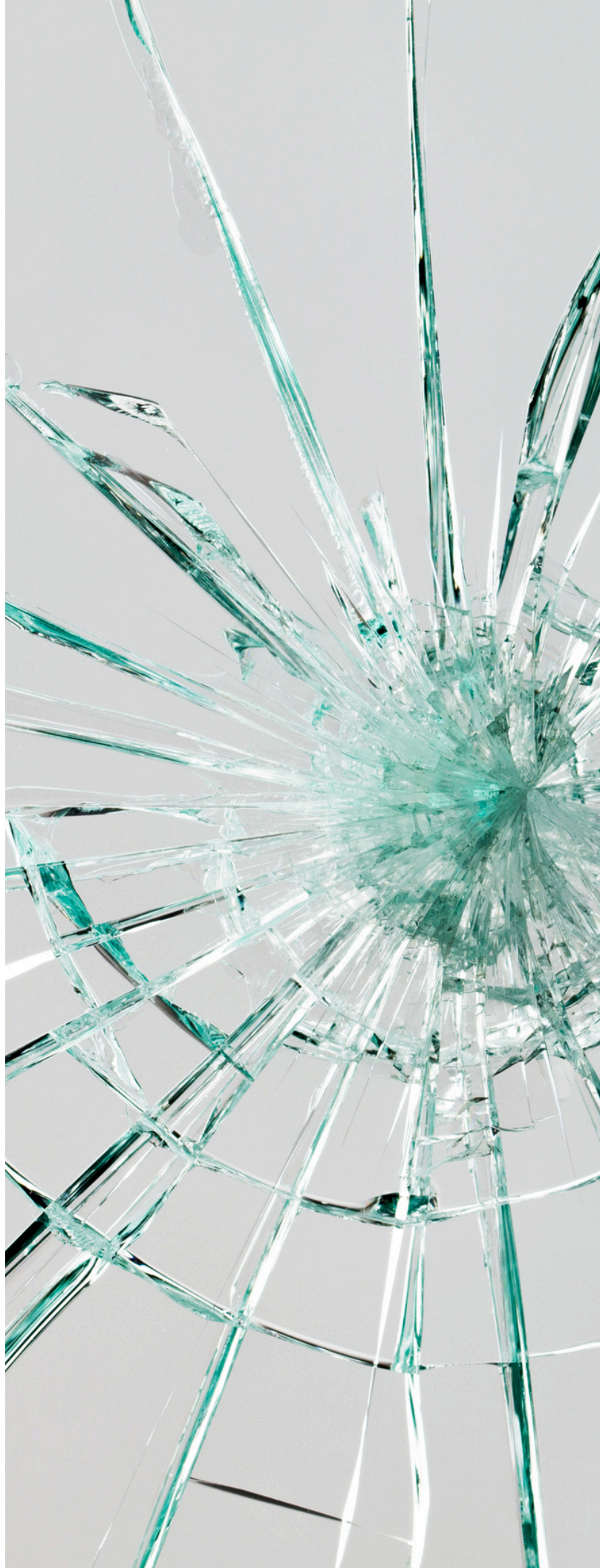
Until He returns to restore all things, we are called to bring glimpses of justice and healing into the world. We are to reveal His nature and character.

*"Do not pay anyone back evil for evil, but focus your thoughts on what is right in the sight of all people ... If possible, so far as it depends on you, live in peace with all people... 'Vengeance belongs to Me. I will pay them back,' declares the Lord'."* (Romans 12:17-19)

## God's Standards Conflict with a Chosen Lifestyle

For many, the deepest struggle of faith arises not from external circumstances, but from an internal war between God's standards and our personal desires.

There comes a moment when we realize that what we want does not align with what God commands.





Perhaps it's a relationship we idolize, a habit we don't want to break, or a lifestyle we've grown comfortable in. And suddenly, following Yeshua feels costly—not just emotionally or socially, but existentially.

The words of Matthew 16:25 become piercing: *"For whoever wants to save his life will lose it, but whoever loses his life for My sake will find it."* The Gospel is not a path of personal fulfillment—it is a call to surrender. And yet, this surrender is not loss, but gain. For in giving up what we thought defined us, we discover who we truly are in Messiah.

Romans 6:6 reminds us, *"Our old self was crucified with Him so that the body of sin might be rendered powerless."* What feels like death to self is actually the beginning of new life. God's standards are not arbitrary—they are the pathway to restoration. When we submit to His design, we find that His boundaries are not barriers, but blessings, leading us into true peace and identity.

### **When Faith Feels Like Holding On By a Thread**

Faith doesn't mean we never doubt, never grieve, or never question. Faith means we keep holding on, even when everything in us wants to let go. We remember that Yeshua understands every ache. He bore our griefs and carried our sorrows. Sometimes, the most profound act of faith is not bold



proclamation, but quiet endurance. Sometimes, it's simply saying: *"I don't understand, but I trust You."*

If you're in that place, take heart. You're not alone. And you're not forgotten. Yeshua, who was betrayed, misunderstood, and crucified, walks with you. And one day, your tears will be wiped away, and your faith refined like gold.

Until then, let us be a people who persevere. Not because life is easy, but because our hope is real.

A handwritten signature in black ink that reads "Benjamin Juster". The signature is stylized with a large, flowing "B" and a long, sweeping underline.

**Benjamin Juster**  
Editor in Chief





The Gospel is not a path  
of *personal fulfillment* –  
it is a call to *surrender*.

BENJAMIN JUSTER






# CRITICISM

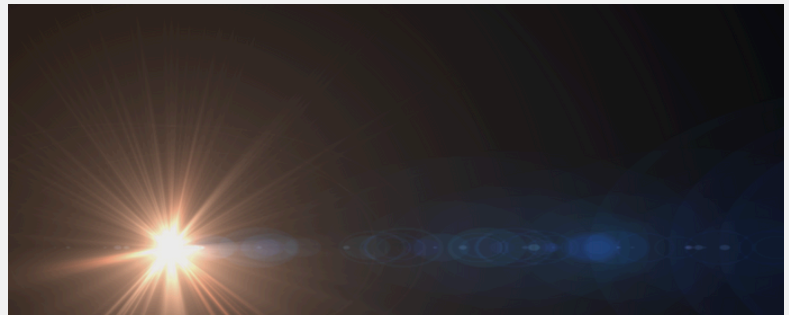
## Don't Ignore the Warning Lights!

ISRAEL NELSON



My heart sank as I walked the suddenly endless hallway to my office. Chairs sat on tables. Through the glass, the production line was still. Silent. Lifeless. Chairs on tables meant one thing: our workers were at home...and I was the reason why. In my job as Procurement Agent, I had failed to get the materials delivered on time. And soon I would have to face the consequences.

As a young employee in our factory, moments like this felt catastrophic. Soon, I would be called into a meeting to defend my honor—or at least, that's how it felt. The weight of failure pressed in on me, and the fear of scrutiny became overwhelming.



I grew hyper-focused on keeping paper trails, tracking emails, and gathering any evidence to prove that, whatever had gone wrong, it wasn't me. I was defensive. Afraid.

Looking back now, I still don't think it was my fault, but I'm sure it was painful to work with me.

Now, 50-year-old, Israel likes to visit 20-year-old Israel sometimes and ask: "What were you so afraid of?" I realize now—I wasn't afraid of problems. I was afraid of "being the problem." In fact, I felt safer when things were going wrong—because if I could point out bigger issues, maybe no one would notice mine.

I can still see how this affects my relationship with one of my most faithful friends: criticism. That word may be triggering for some. Ugly. Uncomfortable. But few things in life are as valuable for growth and maturity as a healthy relationship with criticism. You may prefer "constructive criticism" in the form of a carefully wrapped feedback sandwich—with a compliment on top and a dose of praise underneath—but ultimately, the inside is what matters most in any sandwich.

To be clear, when I speak of criticism, I mean a painful critique of your behavior or character. It doesn't have to be delivered with harsh intent, but if it stings, we often interpret it as an attack. Criticism may come from well-meaning sources—or not. We may struggle to interpret intent, especially when we are already hurt.

But learning how to engage with it in a healthy way unlocks a treasure chest of wisdom.

Let's open that treasure chest together:

## **1. There's Truth in the Criticism (If You Look for It)**

"Why weren't you more prepared for this meeting?" It can sting. But what if, instead of reacting defensively, you tucked it away and reframed it—asked it again, in your own voice, with true love and concern? What if, instead of burying the lesson under excuses or justifications, you let it lift you higher?

We often process criticism in terms of what it means about them—or how they see us. Are they being unfair? Do they think I'm incompetent? Our instinct is to deflect, to remind them of their own flaws, to shift the conversation away from our own shortcomings. But don't let that stealth treasure of what is actually being said. Even when criticism is poorly phrased or humorously delivered, people tend to notice things that are at least partly true about us.





## 2. Even If Their Words Aren't Useful, the Pain Is

Pain is a dashboard warning light on the heart. It means something important. You can ignore it, like a check engine light, but eventually, you'll wish you had paid attention. What am I afraid of? Why am I so terrified of being "the problem"? The answer, for me, was rejection and shame. They hurt so much. *And that's useful information!* A heart sensitive to rejection and shame often reveals a depleted love tank, a heart that has drifted inward. Was Yeshua afraid of rejection and shame? No. Because He knew His Father's love was sufficient. His Father's acceptance was sufficient. Yeshua's significance and belonging were fully met in His Father's heart for Him.

Shame, for example, isn't the problem—it's a warning light. It turns off in two ways: either through repentance (if you're ashamed of sinful behavior), or by letting the truth of God wash over the lie (if the shame is attacking your identity).

- *"I have loved you with an everlasting love."*
- *"You are fearfully and wonderfully made."*
- *"You are chosen and adopted."*
- *"But you have been washed, you have been cleansed."*

Let's not ignore the warning lights, let's do the work needed to turn them off.



## 3. Criticism Is a Blessing, Not a Curse

As leaders, we are often targets for criticism. What a blessing!

We joke about leadership painting a bullseye on our backs, but what if we flipped our perspective? What if the stones thrown at us were actually building materials? What if we could stack them, assemble them, use them to fill in cracks in our foundation?

I once knew a man who converted his car engine to run on the used oil from fast food fryers. I don't know if that's still a thing, but imagine if our leadership engines had a switch—so we could run just as effectively on criticism as on encouragement.



Some people already do this, but in the wrong way. They take criticism as fuel for bitterness, revenge, and ego-driven success. “I’ll show them!” But even if they accomplish something impressive, it won’t bring glory to God. God is glorified through love, humility, and obedience—not by mere accomplishment. Read Matthew 7:22-23 where Yeshua disdains the great works of prophecy, miracles, and exorcism in favor of knowing Him. Imagine a world where we have a healthy, non-threatening relationship with criticism. Where, even if chairs are on the tables, we can walk into that meeting without fear—because criticism isn’t a weapon against us, but a tool to be used for our growth.

*“Faithful are the wounds of a friend, but deceitful are the kisses of an enemy.” — Proverbs 27:6*





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ISRAEL NELSON



# WHAT WAS PAUL THINKING?

JACK JACOBS

Most of us have pondered various Bible passages where we feel we have to read between the lines in order to grasp more than the text provides us. The current Chosen series, and the more recent, House of David series provides some of this for us quite effectively. After all, this is a common practice for everyone who seriously studies Scripture. Biblical interpretation and hermeneutics are theological terms that apply to trying to more fully understand God's Word.

My goal in this article is to use these same hermeneutical tools in exploring one of the most dramatic statements ever proclaimed by the Apostle Paul in the Brit Hadashah. Paul (Sha'ul), who is one of the most quoted authors in Scriptures was used by God to have written nearly 25% of the Brit Hadashah. In all of Paul's writings there is one verse that stands out as expressing the unthinkable from this beloved Emissary (Apostle to the Gentiles).



The verse which I am referring to is Romans 9:3 and, for context, here is Romans 9:1-4 (TLV),

*"I tell the truth in Messiah—I do not lie, my conscience assuring me in the Ruach ha-Kodesh—that my sorrow is great and the anguish in my heart unending. **For I would pray that I myself were cursed, banished from Messiah for the sake of my people—my own flesh and blood, who are Israelites.** To them belong the adoption and the glory and the covenants and the giving of the Torah and the Temple service and the promises."* (emphasis mine)

What a shocking statement from the Apostle Paul, ... "For I would pray that I myself were cursed, banished from Messiah for the sake of my people." What was Paul thinking? Did he hope it would touch the heart of his hearers? I certainly think so and, likewise, I believe the inspiration behind Paul's shocking words should deeply affect every follower of Messiah Yeshua over the centuries and right now.



Can you recall the first time you read this verse and your reaction? I wonder if it has lost some of its impact on some of us after many readings. If so, may we revisit what we are thinking about this passage ...

This heavy burden, ... this great sorrow and heart's anguish within Paul is what I want to briefly explore with you today. Paul says he is certain "in the Ruach ha-Kodesh" about his sorrow and anguish regarding Israel's salvation destiny in Messiah Yeshua. Therefore, I think it is also right to believe the Ruach ha-Kodesh had led Paul to share his alarming proclamation, "... I pray that I myself were cursed, banished from Messiah for the sake of my people."

In actuality, what Paul expresses is in line with what the Lord Yeshua previously expressed concerning Israel's salvation. Most notably, we have Yeshua weeping over Jerusalem (Luke 19:41) and also linking the time of His return to Israel's declaration of Him as Lord and Savior (Luke 13:34-35).

Therefore, I believe we can reasonably assume that this is what the Apostle Paul was thinking of in writing Romans 9:3 and, and likewise, what he wanted Gentile believers to receive. Behind Paul's emotional proclamation is the heart of Yeshua for the salvation of Israel, the lost sheep of the house of Israel (Matthew 10:6; 15:24).





Have you ever wondered what Paul's hearers might have been initially thinking with this passage? What do you think their reaction was when Paul tells them that *"... I could wish that I myself were accursed, separated from Messiah for the sake of my brethren, my kinsmen according to the flesh,"* (Romans 9:3)?

I've spent time pondering these questions and have come to the conclusion that, at the very least, Paul's proclamation would have touched their hearts because we know how deeply these believers loved and cared for him. Although it is not in the passage, I feel quite confident of their reaction to Paul. Out of their great appreciation and respect for their Emissary, how else would they have reacted but by expressing something like this,

"Paul tell us, in all your sorrow and in such anguish, what can we do, we are here wanting to be of help!" I also feel sure that their reaction included that of holy tears.

As to some evidence of this being their reaction, we find Paul lovingly instructing and exhorting these Gentile believers about a very special calling they have to the Lost Sheep of the House of Israel. He explains this important calling will bring about untold blessing upon the world. Paul shares this high ministry calling in Romans 11:13-15 stating,



In the very first chapter of Romans, Paul expresses that the Gospel message of salvation is to the Jew first. Then, in Romans 11 Paul shares how the Jewish people are to be moved to jealousy through the Gentiles, in the witness of the Gentile believers' love for the God of Abraham, Isaac and Jacob. It was through the work of the Holy Spirit that these Gentile believers were to lovingly and unashamedly witness the Gospel to the Lost Sheep of the House of Israel as a top priority - that this calling above all others would hasten the day when the Jewish people will proclaim Baruch Haba B'Shem Adonai, ushering in the Lord's return to Jerusalem as King of kings and Lord of lords.

Last but not least, back to the question of what we are thinking, and what is the worldwide Body of Messiah thinking of this in 2025? Most importantly, what are we to do with what the Apostle Paul was thinking in stating, *“For I would pray that I myself were cursed, banished from Messiah for the sake of my people—my own flesh and blood, who are Israelites”* (Romans 9:3)? From this, let us grasp Paul’s true message was that even today, we as both Messianic Jews and Gentile believers would desire more than anything, to see Israel saved and known Yeshua, their Messiah! May the Apostle Paul’s impassioned proclamation greatly impact our priorities today, especially as the Lord Yeshua’s return is so evermore closer!

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JACK JACOBS

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A photograph of a person playing an acoustic guitar, with their hands and the guitar body in focus. The background is blurred, showing other people in a worship setting. The text "CORPORATE WORSHIP AS PERSONAL PRAYER" is overlaid in large, white, bold, sans-serif capital letters.

# CORPORATE WORSHIP AS PERSONAL PRAYER

LISA STANCZAK

Does corporate worship train us for our times of personal prayer? Do we believe that God will “turn it around” if we could just sing loudly and fervently enough, regardless of how much we’ve offended His holiness? Does our white-knuckled clutch on personal wish lists have an inverse relationship to kneeling in adoration and fear before our King and Master of the universe?

**MODELS FOR  
WORSHIP  
AS THE LIFE OF  
CONGREGATIONS**



Could we draw a connection between a lack of fear and reverence for God during “worship” and the recent downfall of prominent leaders from our faith communities?

Worship teams in the body of Messiah have tendered many types of songs as forms of worship. In this article I will classify some of these songs according to their relational nature. In a follow-up article, I will discuss how worship equips the body of Messiah for Kingdom work.

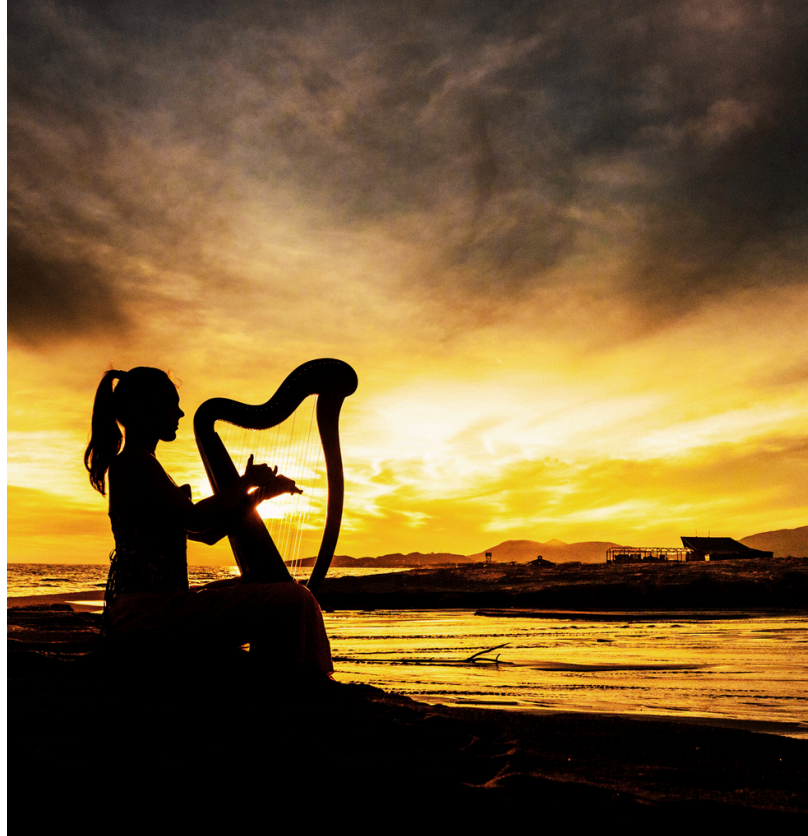
**Prayer is one type of song labeled as worship.** For this discussion, prayer is engaging with God while hoping or expecting to receive something we want. The relational dynamic of prayer is like a boomerang – we ask, God gives, and we receive. Often what we pray for is a change in our circumstances. Asking God to save us or rescue us from our plights is not wrong or even unbiblical. He is, in fact, our deliverer and redeemer. Philippians 4:6 instructs us to make our requests known to God about everything. But when we call the boomerang activity “worship,” we walk a fine line. Invoking the power of God to revamp our uncomfortable situations borders on witchcraft, a practice that summons supernatural power to manipulate or change circumstances. Prayer songs aim for God to understand our will and our desires, and not our trying to understand God’s thoughts and His heart. The promise of Philippians 4:6-7 is not a change in circumstances, but shalom that we can’t understand.





**Storytelling (or testimony) is another type of song.** We sing testimonies about God in the third person to recount the wonders that He has done in our and others' lives. Testimony brings encouragement and lines up with Ephesians 5:19 which instructs us to "[speak] to one another in Psalms, Hymns, and Spiritual Songs." Sharing what we have witnessed is a way of remembering (zachor) – and not forgetting – the awesome power of the God of Israel. The relational dynamic of storytelling is "person to person," but it can also be self-edifying, meaning that we can sing songs of testimony to encourage ourselves. It is important to note that this type of song does not work to build our relationship with God any more than my telling you about my favorite movie star builds my relationship with that movie star, except that, if I eventually meet the movie star, I will already know a lot about that celebrity. An example of storytelling is Miqedem's song, "Betzet Yisrael."

**Songs of declaration are like storytelling** and can also serve to encourage, but they differ from storytelling because they affirm our God's identity by faith rather than by fact. Relationally, we can make declarations to others, to ourselves, or to God. Being conscious of our focus helps us to understand the relational nature of our pursuits. *Songs of declaration about God*, one subcategory, align with Psalm 105:1-2 which instructs us to make known among the nations what Adonai has done. An example of a declaration about God is Sue Samuel's and Baht Rivka's "Rise Up."



*Songs of declaration about ourselves, another subcategory, align with Galatians 2:20 which instructs us to form our identity in Messiah. An example is Mattias Jelski of SOLU's "Ani Chofshi" ("I am Free").*

**Thanksgiving, or gratitude, is like testimony** but coming from a different heart bent. As in storytelling, we stand in awe of God's works. But in thanksgiving, we also express an indebtedness and personal gratitude for what God has done. Thanksgiving pivots the relational dynamic from "person to person" to "person to God" which is a critical shift toward worship. An example of a thanksgiving song is the SOLU team's "Rak Bizkhutkha" ("Only Thanks To You").

**Teshuvah, or repentance, is a deeply personal type of song** which we offer to Adonai. Relationally, songs of teshuvah (returning) are "person to God"

and also help define the relationship between imperfect humanity and that of holy divinity. Since songs about repentance require an internal change that many people resist, songs in this category are not wildly popular or available. Still, teshuvah must precede worship. Pleading with God for mercy and forgiveness for the ways that we have been unholy and offended Him aligns us with God's will and informs our proper perspective. If we don't come before Him with fear and trembling, with a willingness to change our behavior to please Him and with a desire for Him to change our hearts, we may miss His voice. An example of a song of teshuvah is Yaron Cherniak's "Ashuv Eleicha" ("Coming Back to You").

**Worship is the last type of song** I will call out and has two subcategories. For this discussion, worship is two-way communication between the worshiper and the one who is worshiped. The relational aspect is person to God and back again. When worship goes out, Adonai's heart and power come in. *Fear-based adoration* is one subcategory of worship. An example, within the Siddur's "Atah Gibor" (You Are Mighty) liturgical prayers are set to music by Alexander Kuzovkin. *Love-based adoration* is another subcategory. Examples are Shilo Ben Hod's "Dai Li" (Enough for Me) and as seen with Miqedem's "Dodi Li" ("My Beloved").

Songs not grouped as "worship" above can prepare us for worship. But if we never get to worship, we will never know God's heart. Often songwriters



say, "These lyrics come straight from the Bible." But not all biblical passages are worship. If we recognize the differences, we can choose how we engage with God and then start to notice the outcomes. If congregational leaders and worship team leaders are able to explain the relational nature of the songs we express communally, they can help ordinary attendees in their own lifestyle of worship - as they model their personal prayer times on corporate worship services, and in becoming more aware of the nature of their personal interactions with Adonai.







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THANKSGIVING  
PIVOTS THE  
RELATIONAL  
DYNAMIC FROM  
“PERSON TO PERSON”  
TO “PERSON TO GOD”

LISA STANCZAK



# Beyond Fundamentalist Dispensationalism

DANIEL JUSTER

In January 1842 an amazing event occurred with the arrival of a Jewish Anglican Priest (and follower of Yeshua), who was appointed to serve as the Anglican Bishop of Jerusalem. He established Christ Church near the Jaffa gate in Jerusalem. The Church was to receive Jews who, it was believed, would soon return to the Land, and accept Jesus, leading to the eventual conversion of the Jewish nation to faith in Yeshua/Jesus and His return. Christ Church, Jaffa Gate, still exists to this day.

In 1841, both the British and Prussian Governments as well as the Church of England and the Evangelical Church in Prussia entered into a unique agreement to - establishment of a Protestant Bishopric within Jerusalem. Michael Solomon Alexander was proposed as the first Protestant Bishop. He was appointed Bishop of the United Church of England and Ireland in Jerusalem and was likewise ordained as a Bishop on the 7th of December 1841 at Lambeth Palace. He thereafter arrived in Jerusalem in January of 1842.







Movement under Ludwig Von Zinzendorf.


This pre-Darbyite Dispensational theology looked for the completion of four tasks, which had to occur before the return of Yeshua,

- The pursuit of the unity of the Church according to John 17:21,
- The Revival of true Christianity,
- The completion of the command to preach the Gospel (Good News) through world missions (Matt. 24:14, 15),
- And finally in making Israel jealous according to Romans 11:11-12, thus leading to the Second Coming of Jesus.

Kaiser (Emperor) Frederick William IV of Prussia was a devout Lutheran and was influenced by Lutheran Pietism. Prior to the appointment of the Jerusalem Anglican bishopric, Frederick asked his spiritual advisor if there was anything they could do to hasten the day of the return of Jesus. He was told of the above four tasks of unity, revival, world missions, and the call to make Israel jealous. Frederick thus embraced a program to accomplish this. He sent emissaries to England with a plan for unity and for the Jewish people to come to faith in Jesus in growing numbers, thus leading to the fulfillment of Romans 11:15, the life from that dead that Israel's full acceptance would bring. This calling to the aforementioned four tasks was also based on Matthew 23:39 where we read that the Jewish leadership in Israel and Jerusalem would call upon Yeshua with the words,

How did this happen? What was the theology behind this event? Why would Lutherans and Anglicans come together for this? Scandinavians were also involved.

The theology behind this event was the product of a long history. There was a growing consensus at the time of Michael Solomon Alexander's appointment. This was a "pre-Darbyite Dispensational" theology. The theological history goes back to some of the Puritans, then was fostered by Lutheran Pietists in Germany and Scandinavia and then the Moravian



***“Blessed is He that comes in the name of the Lord.”***

To pursue the unity of the prayer of Jesus in John 17:21, Frederick’s emissaries presented a plan whereby the Lutherans would take a secondary position to the Anglicans. This humility would be a key to unity. Unity and the salvation of Israel would be their pursuit together. The plan was approved by the Archbishop of Canterbury, the Queen, and the Parliament.

This theology was known as Restorationism, believing in the restoration of Israel but also a restoration for the Church to unity and revival. This was a climax of 250 years of theological development.

A new theology grew up after this, Dispensationalism, that saw the pursuit of the unity of the Church as a danger. It also taught that God’s primary working with and through Israel would only take place after the Church was raptured or taken off the earth. Then there would be a seven-year tribulation at the end of this age after which Israel would call upon Jesus and He would return. Dispensational Jewish missions were established to see Jews saved, but those Jews would be part of the Church and would not be part of the corporate salvation of Israel at the end. There were two peoples of God, two salvations, a heavenly destiny for the one people, the Church and an earthly one for the Jews. The destinies were different and not intertwined.



So, the Church would not be on earth to affect the salvation of Israel. Indeed, Jews who came to Jesus were said to be part of the 3rd race and no longer part of Israel's destiny nor would they affect Israel's corporate salvation at all. As part of the Church, they would be taken out as well, so a Jewish believers movement before the rapture would not be a key to Israel's salvation. New Jewish missions that followed this theology sought to see Jews saved and part of the Church, but it would be wrong for them to live and identify as Jews (or to go back and observe the Torah as Jews). Jewish missions were for the sake of saving Jews just as missions to any nation were for the purpose of seeing individuals saved from that nation.

The Church's Mission to the Jews, CMJ, in England, represented the theology that led to the appointment of Bishop Alexander. This theology had become an amazing consensus of British theology including many in several denominations. It taught that Israel would return to the Land, the Church would affect her salvation and Jesus would return. What an amazing time this was, however, the new Dispensational theology gained more and more adherents. The old view of Bishop Alexander and his supporters was supported side by side with more and more who were supporting the Dispensational view. Jewish missions more and more embraced the dispensational view in the 20th century.






However, it was not until after World War I that Dispensationalism swept churches and Bible schools in America. From there it came to dominate world missions. Why that happened, including the keys in the psychology and social psychology of the time is an amazing story for another time. Dallas Theological Seminary was established as its theological center (1924). American Fundamentalism and Evangelicalism became mostly Dispensational. The Pentecostal denominations mostly embraced it. The older view largely died out with some exceptions.

Yet, in my view, the older view was true. The points where the new Dispensationalism replaced it, it was largely in error and was even a deception. We were very close to great breakthroughs in 1842, but the classical Restoration view was derailed. Then in the mid-20th century, the older view was believed again in growing numbers.

This return to the older view has grown and grown until now as it now vies with Dispensationalism for attention and prominence. I, for one, am committed fully to this endeavor, in this battle and hope we win this battle, and yes, I believe we are winning! This derailment was a ploy of Satan to divert the Church from its destiny. Sadly, the wrong view is very rooted in Israel today but not in most of the Messianic Jewish world outside of the State of Israel.



In summary, classical Jewish missions envisioned seeing more and more Jewish people saved leading to Israel's confession of Yeshua, thus leading to the second coming. Dispensational Jewish missions however sought to see individual Jews saved, so they could leave Jewish expression and practice and be part of the church, go to heaven if they died, or be raptured out before the time of the tribulation. Jewish missions were disconnected from corporate Israel turning to Yeshua and his Second Coming. This was a huge change, and in fact, a sad derailment.

This is the first chapter from Dr. Daniel C. Juster's new book, "Beyond Fundamental Dispensationalism: Understanding the Challenges of a Dominant, but Wrong 20th-Century Theology." This book can be obtained at [tikkunamerica.org](http://tikkunamerica.org) or at [amazon.com](http://amazon.com). 



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Classical Jewish  
missions  
envisioned seeing  
more and more  
Jewish people  
saved leading to  
Israel's confession  
of Yeshua, thus  
leading to the  
*second coming.*

DANIEL JUSTER

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# 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  
[bethmanuelaz.org](http://bethmanuelaz.org)

## California

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

BETH SHALOM  
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## Colorado

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

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

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

## Illinois

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PRAYER  
[newjerusalem.net](http://newjerusalem.net)

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MAMLACHA CHAI  
[kingdomlivingkc.org](http://kingdomlivingkc.org)

## Kansas

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)

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

## Pennsylvania

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

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

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

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

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

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