

TIKKUN AMERICA

restore

Issue 48 | Tamuz | July 2025

WE ARE ALL ADOPTED!

Jews, Gentiles, and Care for the Most Vulnerable

THE RUACH HAKODESH

God's Empowering Presence for Congregations and Home Groups

BRIDGE-BUILDERS

A Prophetic Role in the Nations

HE OPENED HIS EYES

Our Calling in the Kingdom and the Goodness of God

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01



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07 VESSELS OF GLORY

BENJAMIN JUSTER

13 WE ARE ALL ADOPTED!

PAUL & LAUREN BLAKE

18 BRIDGE-BUILDERS

ALEXANDER BLAIR



HELLO
—
ISSUE

48



23 HE OPENED HIS EYES

HADASSAH DOVE

28 THE RUACH HAKODESH

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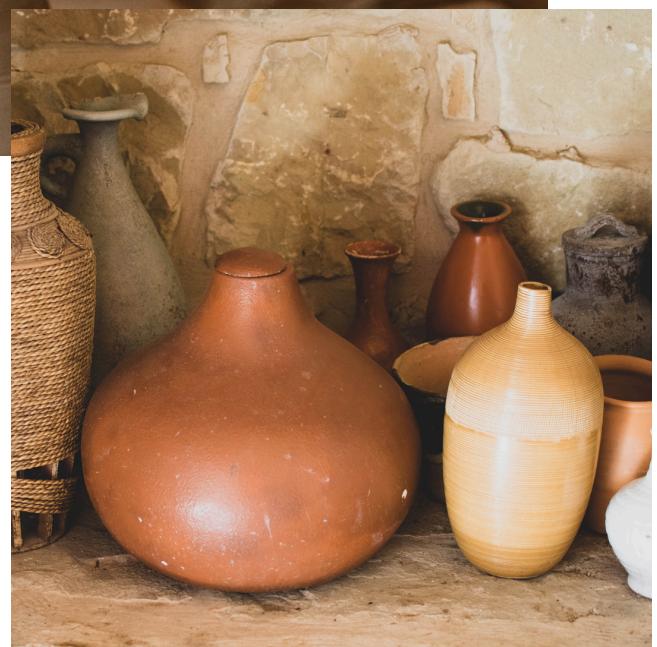
VESSELS OF GLORY



BY BENJAMIN
JUSTER

“But we have this treasure in jars of clay, so that the surpassing greatness of the power may be from God and not from ourselves.”— 2 Corinthians 4:7 TLV

From the very beginning, God's desire was not only to save us, but to fill us as well. We were made to carry His presence, reflect His nature, and fulfill His purposes on the earth.



As we have just come through our celebration of Shavu'ot—when we remember both the giving of the Torah at Sinai and the outpouring of the Spirit in Jerusalem—we are reminded that we are vessels, fashioned to carry His glory. But how exactly does the Ruach HaKodesh (Holy Spirit) operate in us, and through us? Let us explore three vital ways the Spirit works within our lives.

1. The Holy Spirit Builds Us for Purpose

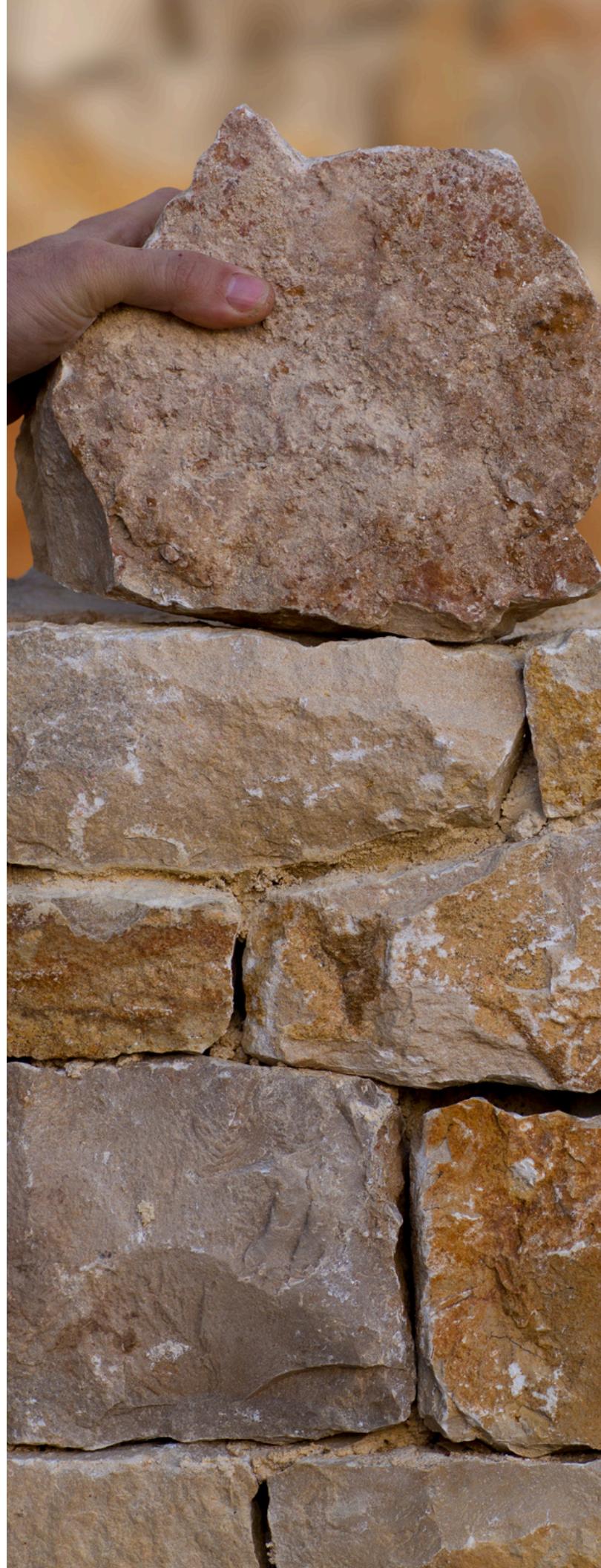
“For every house is built by someone, but the builder of all things is God.”

— Hebrews 3:4 TLV

Imagine a master architect poring over detailed blueprints. Every measurement is exact, every line intentional. Before a single stone is laid, the plan is already established. In the same way, God is the master Builder of our lives. He is not improvising or simply reacting to our circumstances. The Ruach is constructing us into living tabernacles where His presence may dwell.

This is not a foreign concept in our faith history. In Exodus 31, Bezalel was filled with the Spirit to design the Mishkan—the portable dwelling place of God in the wilderness. But under the New Covenant, we ourselves have become the Mishkan. As Paul writes: “Don’t you know that you are God’s temple and that the Ruach Elohim dwells among you?” (1 Corinthians 3:16 TLV)

The Spirit’s work in us is both personal and precise. Like an artisan shaping a vessel on the potter’s wheel, He molds us through seasons of both blessing and trial.



Every shaping has a purpose—even the chiseling that feels painful is preparing us to carry a greater measure of His presence.

Consider a fruit tree in an orchard. Its highest purpose is not its appearance but its fruitfulness. So too, God is glorified when His people bear fruit for His kingdom. Yeshua reminds us of this reality: *“By this My Father is glorified, that you bear much fruit and so prove to be My disciples.”* (John 15:8 TLV)

Yet, there is also a warning. As Yeshua said, *“How can you believe, when you receive glory from one another and do not seek the glory that comes from God alone?”* (John 5:44 TLV). The Spirit builds according to heaven’s blueprint—not for our acclaim, but for God’s purpose.

2. The Holy Spirit Transforms Us to Reflect God's Nature

“Now the Lord is the Spirit, and where the Ruach Adonai is, there is freedom... being transformed into the same image from glory to glory.”
— 2 Corinthians 3:17-18 TLV

The Spirit does not simply dwell in us—He transforms us. His presence sanctifies our character, shaping us more and more into the likeness of the Messiah.

We are not left as we were found.



An image comes to mind: a prism. Though it does not create light, it refracts light, revealing its hidden spectrum. Likewise, we do not create divine glory, but we reveal it as the Spirit shines through us. As Paul writes, *“Let light shine out of darkness... to give the light of the knowledge of the glory of God in the face of Messiah.”* (2 Corinthians 4:6 TLV)

Consider Peter as an example. Once impetuous, fearful, and unstable, Peter was transformed by the infilling of the Ruach. On the day of Shavu'ot (Pentecost), he stood boldly before thousands in Jerusalem and declared the Gospel with power and clarity. The Spirit didn't erase Peter's personality—He redeemed and empowered it.

In the same way, the *Ruach* empowers us to manifest the fruit of the Spirit (Galatians 5:22-23)—love, joy, peace, patience, kindness, and self-control. This is not simply moral behavior; it is a supernatural reflection of God's nature within us.

As Isra'el was called to be “a light to the nations” (Isaiah 49:6), so now the Spirit empowers us to fulfill that calling—not by human effort, but by divine power. “Not by might, nor by power, but by My Spirit, says Adonai-Tzva'ot.” (Zechariah 4:6 TLV)

The Spirit’s transforming work also makes us the “aroma of Messiah” (2 Corinthians 2:15 TLV), carrying His fragrance into our families, congregations, and communities. Our high calling is not self-promotion but humble reflection of His glory, as Andrew Murray once wrote:

“The highest glory of the creature is in being only a vessel... that God may be all.”

3. The Holy Spirit Unites Us as One Body

“The glory You have given Me, I have given to them, that they may be one just as We are one.” — John 17:22 TLV

The *Ruach* does not fill individuals in isolation. He weaves us together into one unified body. The Spirit of God brings order to what was once fragmented, much like the vision Ezekiel saw of the valley of dry bones (Ezekiel 37). The breath of God entered those scattered bones, and they stood up as one living army.

Unity is not uniformity. It is like an orchestra—many instruments, each with its distinct voice, yet all following one Conductor. When we walk in the unity of the Spirit, diversity becomes harmony, not division. As Paul exhorts: “Be eager to keep the unity of the *Ruach* in the bond of *shalom*.” (Ephesians 4:3 TLV)



At Shavu'ot in Acts 2, Jews from every nation gathered in Jerusalem. They spoke different languages, yet through the Spirit, they understood one another. It was a divine reversal of Babel's confusion. What was once divided by language and culture was now made one through the Spirit.

For us in the Messianic Jewish movement, this unity has special significance. The Spirit is rekindling the mystery of the One-New-Humanity (Ephesians 2:15), bringing together Jew and Gentile, male and female, young and old, under the Lordship of Yeshua. This is not natural; it is supernatural. It reflects the very heart of our Messiah's prayer in John 17.

"Now may the God of patience and encouragement grant you to be like-minded... so that together with one voice you may glorify the God and Father of our Lord Yeshua the Messiah." (Romans 15:5-6 TLV)

As His body, we have both a priestly and intercessory role: for Isra'el, for our cities, and for the nations. We are no longer simply individuals—together, we are living temples, containers of glory, reflecting God's heart to the world.

Conclusion: Living Vessels, Radiating Glory

You were never created to be an empty vessel. You were designed to overflow—not with your own strength or accomplishments, but with the very presence and power of God.



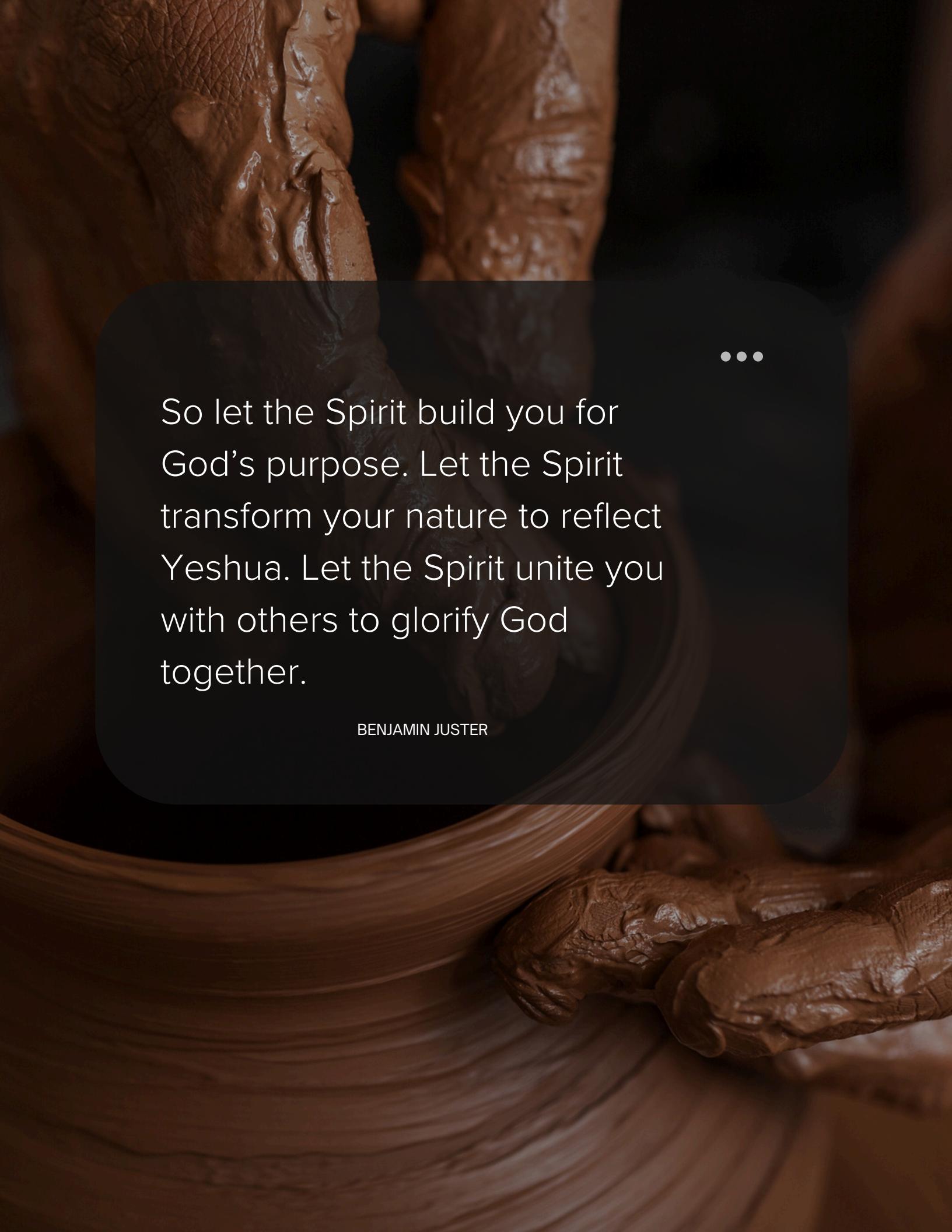
We are not called to chase spiritual experiences for their own sake but to live Spirit-empowered lives. Lives of obedience. Lives of unity. Lives of transformation. Like the moon reflecting the light of the sun, we have no light of our own but are called to reflect the glory of Yeshua to a darkened world.

So let the Spirit build you for God's purpose. Let the Spirit transform your nature to reflect Yeshua. Let the Spirit unite you with others to glorify God together.

"You will receive power when the Ruach ha-Kodesh has come upon you; and you will be My witnesses... to the ends of the earth." (Acts 1:8 TLV)

The Ruach HaKodesh is our assurance that God has not only drawn near—He has chosen to dwell within us. May we live as faithful vessels of His glory, boldly declaring His kingdom in word and deed.


Benjamin Juster
Editor in Chief



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BENJAMIN JUSTER

WE ARE ALL ADOPTED

DR. PAUL & LAUREN BLAKE

There are many meaningful ways to care for vulnerable children, and adoption is one of them. About 20 years ago, we began talking about the possibility of adopting someday, keeping our hearts open to the right timing and circumstances. Over time, our focus became clearer—ultimately deciding that we wanted to adopt older siblings, knowing they are often less likely to be chosen for adoption. While we have not yet finalized an adoption, the past two years have been a pre-adoptive season for our family. We are currently walking through the process, with custody established and legal adoption on track to take place in 2025.

As part of the preparation season, we watched *Sound of Hope: The Story of Possum Trot* – a 2024 drama directed by Joshua Weigel, depicting the true story of Donna and Reverend W.C. Martin and their congregation at Bennett Chapel Missionary Baptist Church in Possum Trot, Texas. Moved by the plight of children in the foster care system, the Martin's led 22 families in their community to adopt 77 of the most challenging-to-place children, effectively eliminating the need for foster homes within a 100-mile radius. The film portrays the community's journey, highlighting their faith,



resilience, and the transformative power of love. We cried when watching *Sound of Hope*, as the more we meditated on the situation here in America. As we prayerfully considered what God was showing us, all the more we desired to see all of these little ones placed in healthy families.

Recently, a friend had a prophetic sense for us that God was bringing these children into our lives because He also loves us, not just because He loves the children we would be embracing. He loves our kids enough to give them new siblings ... and He loves us enough to give us new children. The love of God is far greater than just being only for these vulnerable little ones!

Social workers often explain the adoption process to children by describing it as finding a “forever family.” They help adoptive children understand that adoption doesn’t erase their biological family, but instead expands it. Through conversations with therapists and caseworkers, children are taught that their family is growing—adding new parents, while not replacing their biological ones. This same idea is shared with everyone involved: new parents are joining the child’s life in addition to their birth parents, and biological children are gaining new siblings. Adoption becomes a journey of building a larger, blended family rooted in love, support, and “forever” mindset.

Mixed emotions are completely normal for everyone involved in adoption. Children being adopted may feel excitement, fear, sadness, or confusion



all at once. Parents might feel joy and hope, while also facing anxiety about the unknown. Siblings—both biological and adopted—can feel curious, jealous, protective, or uncertain about how things will change. These emotions don’t mean something is wrong; they simply reflect the complexity of blending lives and hearts. Adoption is a beautiful and brave step, but it also involves grief, adjustment, and growth. Acknowledging and validating these mixed feelings helps every family member feel safe, seen, and supported.

The Messianic movement offers a powerful picture of what it means to gain new siblings—and the mixed emotions which come with it. In Scripture, Israel is called God’s “firstborn son” (Exodus 4:22), the older brother in the family of faith. It’s natural that there may be complex feelings when righteous Gentiles—Christians—enter into this spiritual family.

Messianic Jews may wrestle with what it means to welcome Gentiles into their “ecosystem,” and Gentile believers often describe discovering Messianic Judaism as a “forever family” moment—one that brings deep joy but also raises questions about how it affects their existing spiritual and biological connections. These emotions are not wrong; they are part of what it means to navigate something as sacred and layered as God’s family. Ultimately, uniting Jew and Gentile in Messiah is a beautiful but complex journey—one that mirrors the tensions and triumphs of adoption and blended family life.

God has adopted us all—both Israel and the nations—into His family and for His purposes, giving each of us the “spirit of adoption” (Romans 8:15; cf. Galatians 4:4–5; Ephesians 1:5) so we can become sons and daughters of an Eternal Father. These verses speak not of becoming Israelites in an ethnic or covenantal sense, but of becoming beloved children of God through Yeshua (Jesus). The family of God is bigger than one language, one generation, or even one nation. It’s a diverse, global family brought together by covenant and love.

When adoptions take place, a name change often marks the beginning of a new chapter. Most commonly, the child receives a new last name, reflecting their belonging to a new family. Sometimes, even the first or middle name is changed—either to honor the adoptive family, symbolize a fresh start,



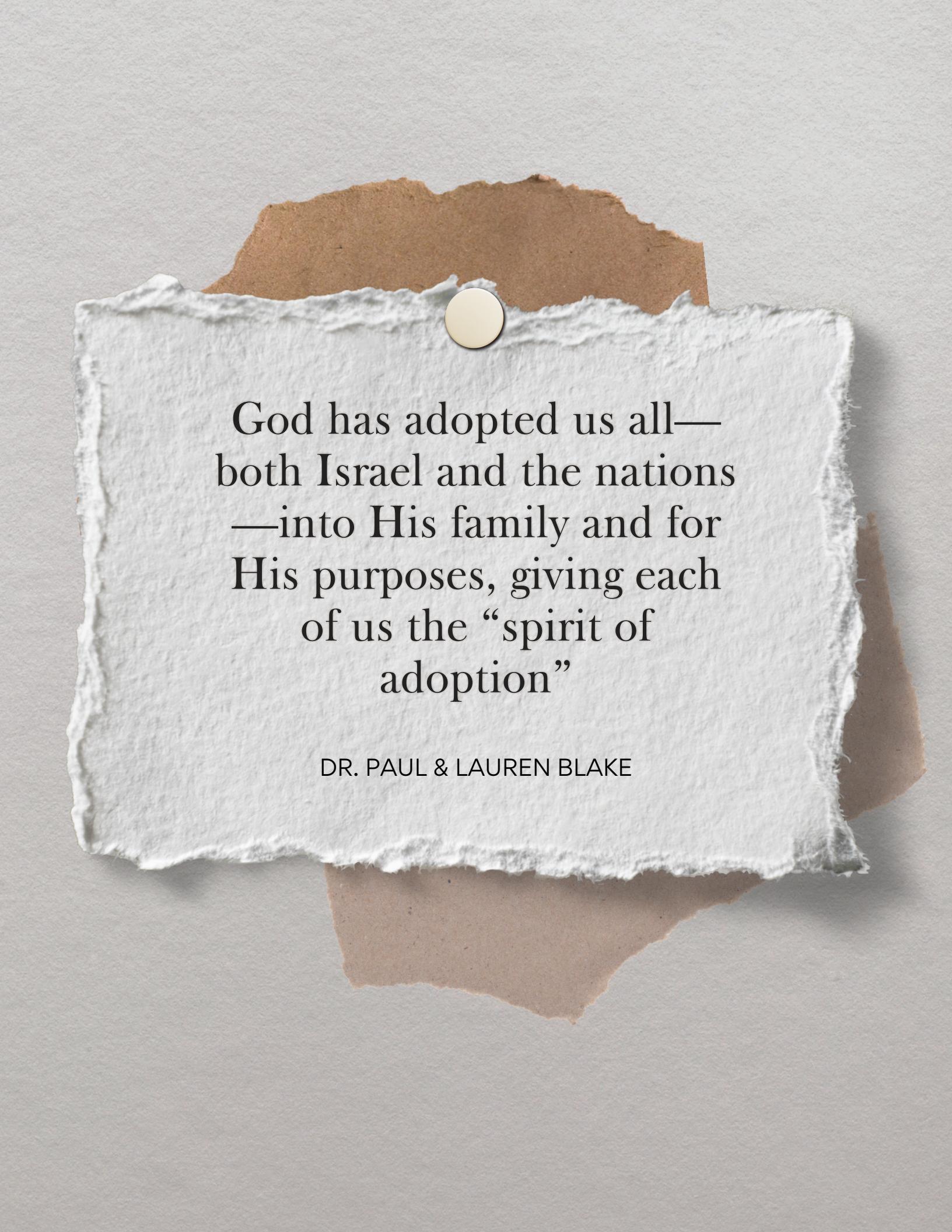
or incorporate both past and present identities. This practice resonates deeply with a biblical theme: throughout Scripture, God changes people's names at pivotal moments to signify transformation, calling, and a new identity.

Abram becomes Abraham, "father of many nations," when God makes a covenant with him. Sarai becomes Sarah, Jacob becomes Israel, and Simon Kefa becomes Peter. These name changes were not just cosmetic—but instead, they marked a shift in purpose, destiny, and their relationship with God. Similarly, in adoption, a name change can serve as a sacred reminder: this child is no longer defined by what came before but is now part of a new story, family, and future.

In a world longing for identity, belonging, and purpose, isn't every heart truly searching for a Forever Father? That search ends when we encounter the Father who has been lovingly, patiently, and joyfully waiting for us to come home. Whether you are new to faith, Jewish, Gentile, young, or old—this is your invitation.

Welcome home. Your Best Dad Forever has been waiting. 





God has adopted us all—
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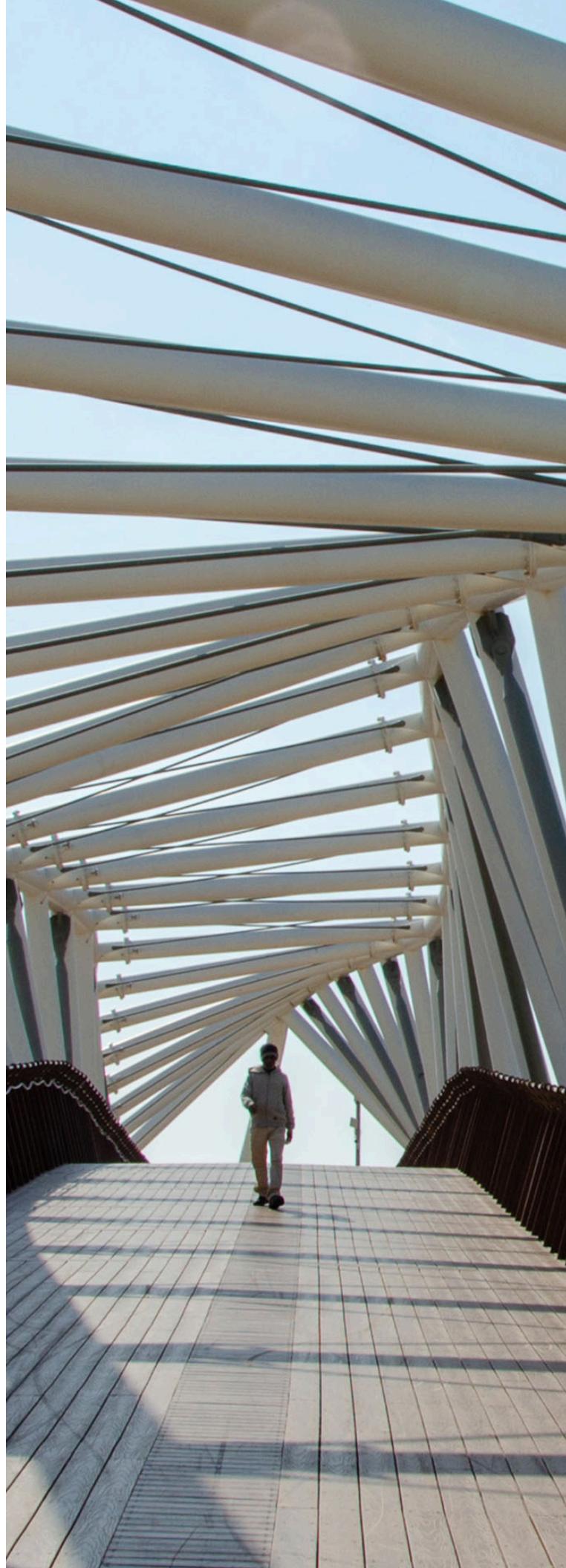
DR. PAUL & LAUREN BLAKE

BRIDGE BUILDERS

ALEXANDER BLAIR

The term bridge builders carries profound spiritual weight. From the moment the Besorah (The Gospel) was commissioned to reach every nation, tribe, and tongue, and the global body of Believers began to form. Communities of believers arose, compelled not only to proclaim the message of salvation but also to meet the societal and personal needs of the unbelieving world.

Early church history records that evangelism was not always verbal - it was often done through service. In these acts of quiet faithfulness, the question would arise: "Where does your hope lie?" (cf. 1 Peter 3:15) and followers of Yeshua would be ready with an answer on their tongue. The Ruach HaKodesh stirred believers into action - not always through preaching, but through influence. They became connectors, diplomats, and trusted advisors, motivated by the Spirit to step into places their words alone could not carry them. They had to be the fragrance of the Messiah.





One of the earliest and most profound examples of this prophetic role was Roberta “Bobbi” Hromas, granddaughter of Charles Parham—considered by many to be the father of the Pentecostal movement. Parham, a man of deep conviction, carried a vision for Christian support of Israel, which he passed down to Bobbi. She became one of the earliest bridge builders in the modern era, working tirelessly to connect Christian leaders across nations to the people and purpose of Israel.

Through her legacy and others like her, ministries and organizations were born such as The International Fellowship of Christians and Jews (IFCJ), and the International Christian Embassy Jerusalem (ICEJ), among many others. These were not evangelistic institutions. Rather, they were founded on the biblical principle found in Genesis 12:3: “*I will bless those who bless you.*” Their mission was to take up a priestly role among the Gentiles, ministering blessings to the nations through serving the Jewish people.

Alongside these movements emerged early Messianic Jewish congregations and leaders, particularly through the 1960s and '70s. This community carried the distinct role of both testifying to Yeshua and affirming their identity within the Jewish people. Together, these groups shaped a prophetic movement rooted not in conversion, but in covenant—serving Israel as a sign of God's faithfulness and favor upon the nations who align with His purposes.

The phrase bridge builders is perhaps the most fitting descriptor for these individuals and movements. By prioritizing humble, faithful service over converts, they gained access to policy spaces, global forums, and cultural conversations. They helped shape public opinion, played instrumental roles in relocating embassies to Jerusalem, and opened doors for Christians to walk alongside the Jewish people in tangible, honorable ways.

But something changed after October 7. The terror and devastation that struck Israel caused a spiritual and political shift. The bridge-building space, once primarily diplomatic and pastoral, became the front line against a rising wave of antisemitism in the West. Bridge builders found themselves not only connecting Christians to Israel but defending the very existence and dignity of the Jewish people.

The couple who were attacked in Washington, DC that worked at the Israeli Embassy were not random victims. They were active participants in this work - friends to both Jews and Christians, champions of peace, and fierce advocates for truth. They gave their lives embodying the call to build bridges at the highest levels of society.

This moment reminds us of a sobering truth: Scripture makes a distinction between individual and national judgment. While individuals are judged by faith in the Messiah, nations will be judged according to their treatment of Israel.



Yeshua speaks of the judgment of the nations - dividing them into sheep and goats based on how they treated His brethren (Matthew 25:31-46). This is the terrain where bridge builders labor. Just as evangelists contend for the souls of individuals, bridge builders contend for the soul of the nations.

They are modern-day Bonhoeffer's and Corrie ten Boom's, crying out from the gates of power and the wilderness alike: "We must stand with the Jewish people." They warn, intercede, and act - not with ambition, but with obedience to a higher calling.

The Messianic Jewish community plays a vital role in this space. Many of the movement's pioneers and participants are Jewish believers in Yeshua. Yet, because of cultural and religious barriers in Israel, Messianic Jews are often excluded from government or Orthodox Jewish engagement. This makes the role of non-Jewish Christian

allies uniquely strategic. They are granted access to spaces where their Messianic brothers and sisters cannot go, and they carry that access with humility and purpose.

Still, the road is not easy. For those who live by Gospel principles, there is a constant tension. How do you enter a space with the aroma of the Messiah without becoming the voice of the Messiah? How do you live the Good News without always speaking it? Bridge builders must learn the difference between presence and proclamation, and must carry the discernment to know when to speak - and when simply to serve.

There is also a sobering reality: there are not enough workers. The harvest is abundant, the stakes are high, and the time is short. The work is global, urgent, and sacred - but too few are willing or able to step into it.

Bridge builders are not seeking credit. They are not seeking platforms. They are the quiet diplomats of the kingdom, the sent ones who serve with tears, truth, and tenacity. They stand in the breach so that entire nations might be spared judgment and welcomed into blessing.

If you are reading this and feel the stirring, know this: you may be called not to preach at the gate, but to open the door.

Let us bless Israel,
Let us build bridges,
Let us contend—for the soul of the nations!

[R]



*let us
Bless Israel
let us
Build Bridges
let us
Contend
for the soul of the
nations*

ALEXANDER BLAIR

BY HADASSAH DOVE



HE OPENED HIS EYES

There is no richer soil than that which is embedded in the hearts of those who love the LORD with all their heart, soul, and mind. Those who are rooted in Yeshua are quenched by His living waters, they will thirst no more and bring a bounty to the Kingdom. Out of obedience and the richness of the heart comes life and newness. The words of truth, love, hope and charity spoken pollinate the hearts of man.

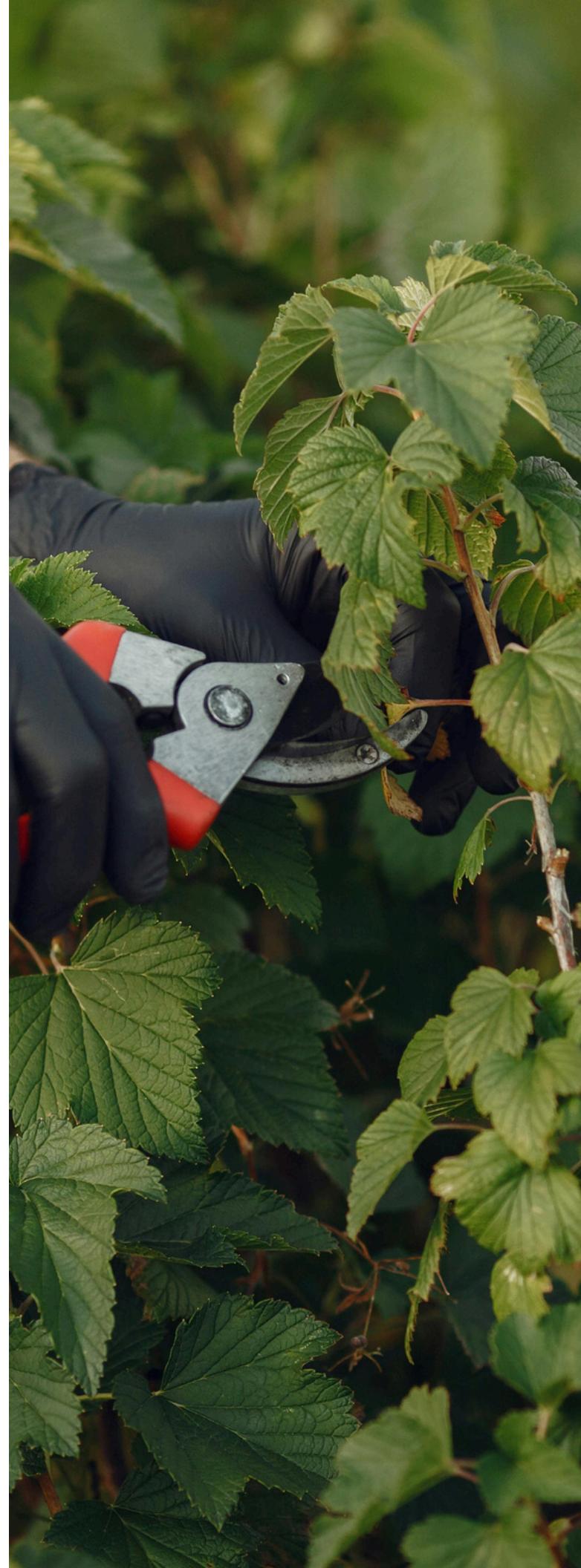
In us is a tree of life ready to flourish: with love, faith, strength, righteousness, patience and obedience, in time we will see our fruits come to fruition in the seasons God has us in.

“He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.” - Psalm 1:3

God works everything out for our good. We have nothing to worry about or fear when we place our future in His hands. For the past four years the LORD has been stretching me, pruning me, and preparing me for His purpose. In the process of refinement and waiting upon Him, the LORD has been placing me in different places that I may touch lives in order to glorify Him.

When God calls us to do something, we mustn't question His ways, but act upon it with an obedient heart and just go forth. One night in prayer I sought the Lord about His plans for my future. So much had happened in my life in the past year and I was in great need of hearing His voice in order to know which direction I was to take, plus, I was getting a bit impatient in the waiting, and wanted so much to get back to working again. It didn't take long for God to answer my prayers. The next morning I received a text from my sister asking if I would like to come to her woman's retail store and work during the Christmas season. Without hesitation, I immediately responded with yes, packed my bags and headed south to Toronto.

Each day working at the store, God used me to touch the lives of those I worked with and with those I served, but one particular encounter I had with a customer was an unexpected miracle in the making. It was the week before Christmas and people were bustling about and grabbing last minute gifts. All the staff were filled with holiday cheer excitement and exhausted at the



same time from all the long working hours, but we managed to keep our spirits up as we attended to each customer's needs.

Then one evening I saw two women come in. They were not receptive to all the festive holiday cheer around them and their faces carried a noticeable sadness. They looked through some clothing and picked some items to try on. So I approached them and asked if they would like a changing room. One of the women said, yes, and entered the changing room which I offered. Once the changing room door closed behind her the younger woman looked me in the eye and began to pour out her heart to me. She said, my father just collapsed on the floor, he wasn't breathing and we called the ambulance. He is in the hospital in a coma and we do not know if he is going to live. The doctor told us that my father contracted meningitis and the infection has gone through his whole body. My father is a big man and he's not the type to get sick, and this happened right out of the blue! My mother and I are feeling so lost right now, it's the week of Christmas and we are trying to shop, but are finding it so hard, ... our hearts are so broken.

Once she finished, I looked at her in astonishment, as I was not expecting that. Immediately my heart was filled with great compassion, and the LORD impressed upon my heart to pray for them. The changing room door opened and I greeted her mother with great empathy for her situation and embraced her.



I asked her if she believes in the God of miracles and if I could pray for her. She immediately broke into tears and said, Yes! Please do! I told her that I believe her husband is going to wake up very soon. I then asked her, what is your husband's name? She replied, his name is Dave. I held her hands, smiled and looked into tear filled eyes of hope and began to pray, "Dave, open your eyes in Yeshua's Name! Open your eyes now, it is time for you to wake up in Yeshua's Name!" I then continued to pray for her, and her daughter as the Holy Spirit led my heart. They both gave me hugs and left the store smiling, and with hopeful hearts.

Two days later I went back to work and before I punched in I decided to make a stop at the pharmacy. As I was walking down the isle of Christmas chocolates my eye caught a box of my favorite chocolates. I picked up the box and read the sugar content and put it back down onto the shelf. I decided that the chocolates were better off on the shelf than on my hips, and that was the end of that.

When I finally arrived at work a staff member told me that a young woman came in looking for me yesterday - on my day off. I took no thought to who it might have been as we had many repetitive customers. It wasn't until late afternoon while I was standing behind the cash register that a young woman came in and beelined directly to me. She had a comely countenance about her and she was smiling from ear to ear. As well, to my amazement she was holding up my favorite box of chocolates. She then looked into eyes and said, He opened his eyes! My dad opened his eyes after you prayed! Oh my goodness this is the woman whose father was in a coma! How could I not have recognized her? Then it occurred to me, the despair that once shadowed her had turned to the light of joy that only the love of Yeshua can give!

I was elated and overcome with joy for her. The LORD heard my prayer and answered it— Halleluyah! I then asked her, Where is your mother? She then told me, 'She is in front of the store and didn't want to come in because she knew she would cry when she saw you.'

I immediately went to the front of the store and hugged her, rejoiced and spoke of the goodness of God. As I turned to her daughter she handed me the box of chocolates I put back on the shelf at the store. She said, we wanted to give you 'little thank you gift.' I told them my story about my going to the pharmacy and contemplating buying those chocolates.



They laughed and were amazed on how God works in all the details and answers the desires of our hearts. Miracles come in different shapes and sizes. They come when we surrender our own control and understanding of what is and what will be. We mustn't seek expectations for our own sole gratification, but to glorify God in all we say and do. God got the glory and changed this family's whole life story. One that let His light shine in and open the eyes of a man who was once blinded from knowing Him. I don't know the rest of this family's story, but I do know it ends with God getting the greatest glory. The seeds have been planted and its roots are spreading deep into their hearts.

My seasonal job came to an end, but that's not the end of my story. So many more assignments await me for God's glory. And all I need to do is TRUST HIM and WAIT UPON HIM and He will direct my path; and He will direct yours too when you surrender your heart into His. There is nothing more rewarding in this life than to touch the heart of God. So I pray that the eyes of your heart be opened to see your kingdom assignment, and to bring God the greatest glory. Open their Eyes in Yeshua's Name! R



Hadassah Dove

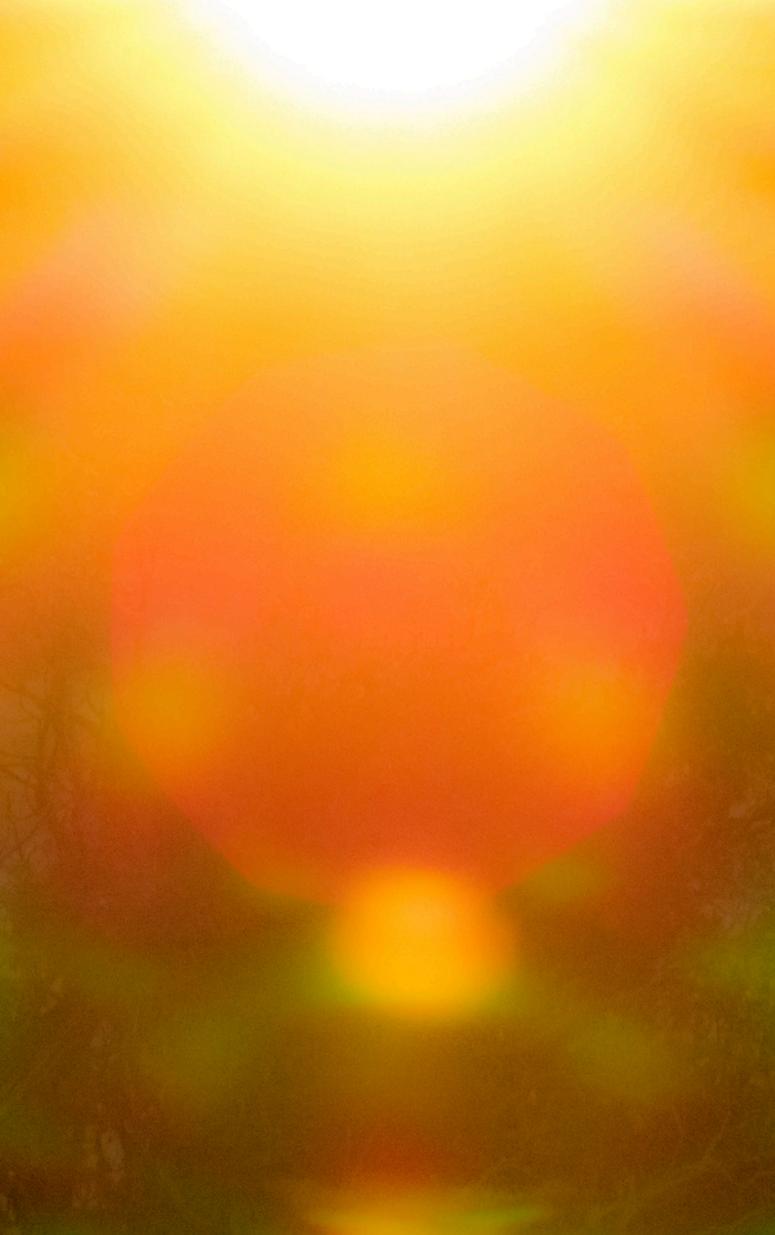


The Ruach HaKodesh

JULEON AKANA

In many Messianic Jewish circles, there's a strong emphasis on walking in the ancient paths of Torah, honoring God's appointed times, and connecting to Israel's heritage and irrevocable calling. These are essential pillars of our faith. Yet, in some expressions of Messianic Judaism, there is a lack of balance when it comes to the work and person of the Ruach HaKodesh.

In this article, I want to present the continuity of how the Spirit of God functions across the Tanakh and New Covenant—not merely as a breath, force, or influence, but as God's active Presence within creation. From Genesis to Revelation, we see the Spirit's consistent patterns of equipping, anointing, and transforming the lives of individuals. Understanding these patterns can embolden our communities to become not only well-rooted in Torah, but also set ablaze with His fire.



The Spirit in the Tanakh: Empowering and Equipping

It's often pointed out that the Holy Spirit is not explicitly personified in the Tanakh, where in the same way it is emphasized in the B'rit Chadashah (New Covenant). But His patterns of and power are undeniable, revealing how God's Spirit does not change. His Shekinah is still working among, and through the lives of His people.

- In Genesis 1:2, we're told that the Ruach Elohim was "hovering over the face of the waters." Even at creation, the Spirit was active, ready to bring order, life, and beauty out of chaos.

- The Spirit empowered Bezalel to build the Tabernacle (Exodus 31:1-5), he comes upon the judges to deliver Israel (Judges 3:10; 6:34), and he anoints kings like David, who cried out in Psalm 51: "Take not Your Holy Spirit from me."
- Prophets did not speak on their own; the word of the Lord came to them through the Spirit, giving revelation and guidance for the people (Ezekiel 2:2; Micah 3:8).
- The Spirit parted the waters in Exodus and he lived among Israel (Isaiah 63:11-14), while leading God's people into liberty and a new identity.
- We are not just helped by the Spirit—we are wrapped, worn, and possessed for God's purposes.
- Like Gideon, we may feel weak or inadequate, but the Spirit equips us like garments of glory.

In all of these examples, the Holy Spirit is not a wind that blows without direction, but the manifest presence of God—bringing light to darkness, power to the doubtful, and victory to the defeated.

From the Wilderness to the New Covenant: The Spirit Multiplied

One key passage often overlooked in charismatic Messianic teaching is Numbers 11. When Moses became overwhelmed by the burden of leading the people, Adonai said,

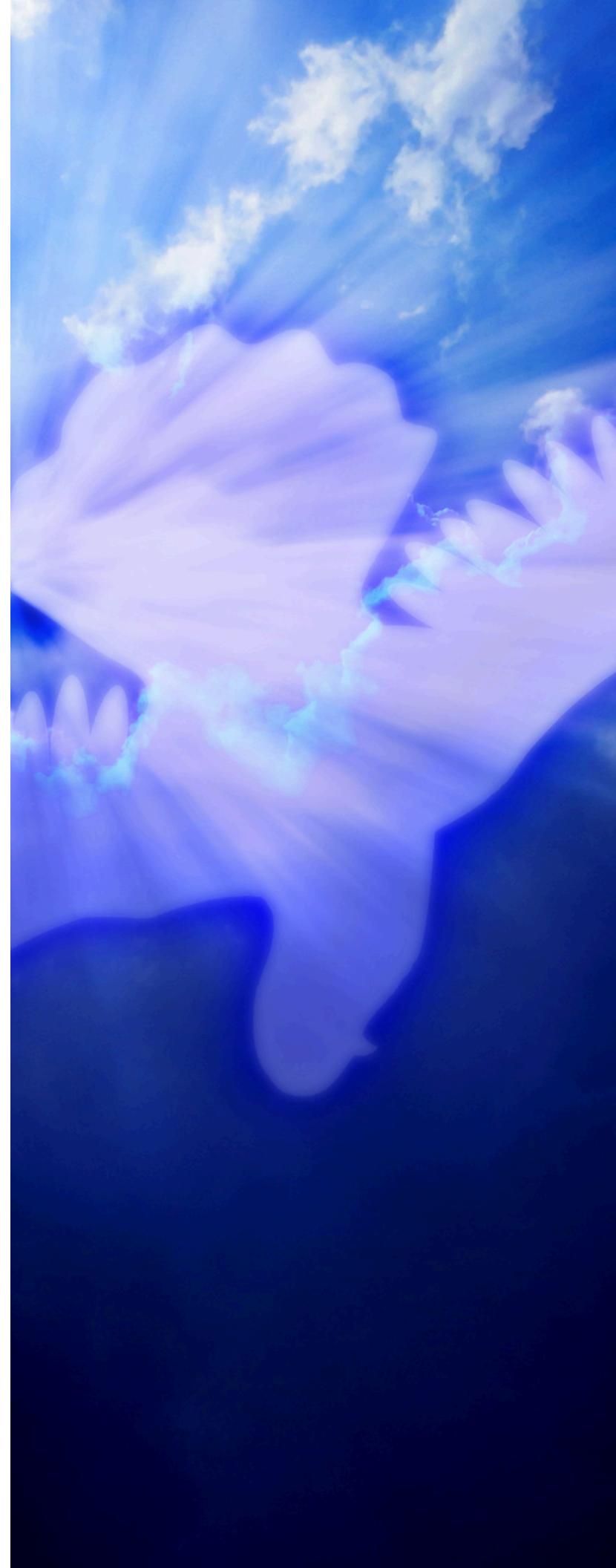
"I will take some of the Spirit that is on you and put it on them." (Numbers 11:17).

This moment marked a powerful shift: seventy-elders were equipped with the same Ruach that rested upon Moshe. It was a divine act of delegation—a shared anointing that multiplied leadership without diminishing the source. This corporate empowerment prophetically foreshadowed Shavu'ot (Pentecost), when the Spirit was again poured out—this time not on seventy, but upon 120 disciples as seen in Acts chapter two.

This outpouring not only launched the era of the promised B'rit Chadashah (Jeremiah 31:31), but also signaled that the burdens of Israel's calling would be shared through the full inclusion of the Gentiles. The Spirit that once rested on one leader, now rests on a diverse community, both Jewish and Gentile, united in Messiah who are one in the Spirit, and sent by Yeshua to the "ends of the earth."

The Voice from Heaven: Beyond the Bat Kol

Rabbinic tradition further speaks of the person of the Holy Spirit, while affirming how after the last prophets in the Tanakh, the *Bat Kol*—a heavenly voice (or literally 'daughter of the voice')—remained, but prophecy had ceased (b.Yoma 9b). Yet in the Gospels, what do we find? We see how *Bat Kol* revived—but now confirming the Messiah, the One on whom the Spirit "descended like a dove" (Matthew 3:16–17).





“This is My beloved Son, in whom I am well pleased.”

This was a reintroduction of the prophetic era, now underscoring God's redemptive and restorative work through Yeshua and the Ruach He imparts.

Now, contrast this with the Bat Kol in the B'rit Chadashah (New Testament):

At Yeshua's baptism (Matthew 3:17), the Bat Kol said: “This is my beloved Son, in whom I am well pleased.” At the Transfiguration (Matthew 17:5) we further see: “This is my beloved Son... listen to Him!” Likewise, in John 12:28-30, the Bat Kol responds audibly when Yeshua prays: “I have glorified it, and will glorify it again.” In each case, the Bat Kol confirms the Messiah, not to condemn—but to draw people near.

Applying This in Our Home Groups: Empowering Our Communities

Too often, Torah-based fellowships focus heavily on correct Torah application and overlook the empowering presence of the Ruach (Spirit of God). On the other hand, some charismatic movements neglect the beauty and calling of Torah. However, Messianic home groups and life connect groups are uniquely positioned to model a community where practice and the presence of the Spirit meet.

Here's how we can practically cultivate Spirit-centered home groups:

Create Space for the Spirit

Make time in your gatherings for open worship, personal ministry, and prayer. Like the seventy-elders, allow room for spontaneous prophecy, words of wisdom, and the encouragement of the Holy Spirit.

Train in the Gifts of the Spirit

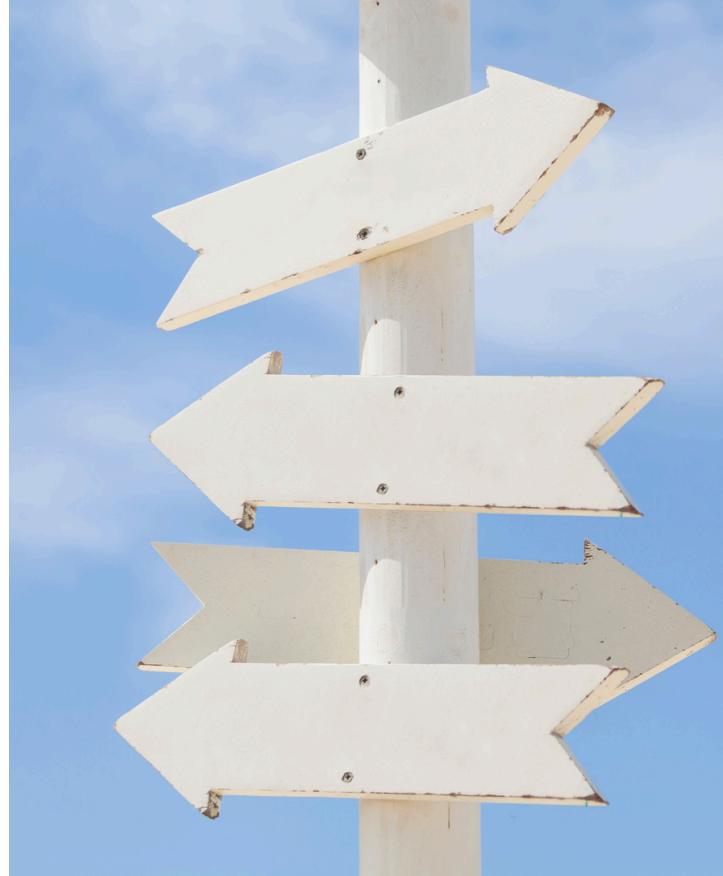
Teach about the gifts of the Ruach in 1 Corinthians 12-14. Encourage your congregations and home groups to operate within their anointings and functions. These are essential for the edification of Yeshua's body.

Honor the Feasts with Power

While many Messianic groups emphasize how to keep the feasts, let's also pray for fresh impartation. Shavu'ot should not only be about receiving the Torah, and applying the principles of the Torah, but also being empowered by the Ruach in a Torah-based lifestyle.

Emphasize continuity from Tanakh and Brit Chadashah

Show in your congregations and home groups, how the Spirit worked in the Tanakh and how He continues to operate in the New Covenant. Reinforce the consistency of God's work through His Spirit for the life of every believer.



Equip Leaders to Minister in the Spirit

Just as Moses couldn't carry the burden alone, neither can Home Group leaders within a congregation. Equip others to pray, teach, prophesy, and serve under the anointing of the Spirit.

The Spirit and the Right Direction

Within our congregation, our life connect group is called , Kivun Nachon, meaning, "The Right Direction." Within our lives, what better provides guidance to us than the Ruach HaKodesh, who is called the Comforter, the Spirit of Truth, and the One who "will guide you into all truth" (John 16:13)?



As with our congregation, and all of our home groups, these are not just 'gatherings' or 'meetings, but instead are seen as divine appointments, where the Spirit of the Living God wants to move, speak, heal, empower, and send us; whereas, Yeshua said in John 7:38: "Whoever believes in me, as the Scripture has said, out of his innermost being will flow rivers of living water."

Let's build communities where that living water flows freely—where Torah is treasured, and where the Ruach has free reign in our hearts to unite the Gentile Church and Messianic Jewish community together as one.

Welcome, Holy Spirit. We are in Your presence. Fill us with Your power, live inside of us, and do Your ministerial work in and through us. "For You are living water, an ever-flowing fountain. Our Comforter and our Counselor—take complete control."

Let this be the cry for every Messianic congregation, and specifically every home group within our communities, all across our Tikkun network.

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WELCOME HOLY SPIRIT

WE ARE IN YOUR PRESENCE.
FILL US WITH YOUR POWER,
LIVE INSIDE OF US, AND DO YOUR
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JULEON AKANA

Our Congregations

Arizona

BETH MAYIM CHAYIM
bethmayimchayim.org

YESHUA HA'MASHIACH
yeshua-hamashiach.org

BETH EMANUEL
bethemanuelaz.org

California

BETH DAVID
bethdavidmc.org

BETH SHALOM
bethshalomcorona.com

Colorado

OR CHAIM
or-chaim.com

Florida

BEIT HALLEL
beithalleloocala.org

ELIM CONGREGATION
ElimMessianicCongregation.org

Illinois

NEW JERUSALEM HOUSE OF
PRAYER
newjerusalem.net

Kansas

KINGDOM LIVING
MAMLACHA CHAI
kingdomlivingkc.org

Kansas

REMINANT OF ISRAEL
shalomwichita.com

Maryland

EL SHADDAI
escfrederick.com

ROSH PINA
roshpina.life

New York

ADAT CHAIM
adatchaim.net

BETH AM MESSIAH
bethammessiah.org

Pennsylvania

BEIT SIMCHA
beitsimcha.com

SHORESH DAVID
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Tennessee

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syknox.org

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