

TIKKUN AMERICA

restore

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DON'T DIE ON EVERY HILL

Engaging Faithfully with Others for the Sake of the Truth

THE POWER OF LOVE

Seeing Ourselves as the Object of the King's Passion

BRINGING LIGHT TO LOST FOUNDATIONS

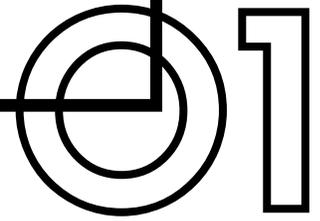
Foundations for the Foundation

"FOR SUCH A TIME AS THIS" - IS NOW!

Mordechai, Esther, and Generational Discipleship



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Built to Last

BEN JUSTER

There is an old saying: “They don’t make them like they used to.”

Most of us have experienced the frustration of owning a “lemon”—that car that always seems to break down at the worst possible moment. You fix one part, and something else fails. It’s unreliable, unpredictable, and exhausting.

I have some friends who have older cars that seem almost indestructible. They may not look impressive. The seats are worn. The paint is faded. The carpet has holes in it. But change the oil, replace the tires, and the engine just keeps going. Year after year, mile after mile, it proves itself dependable. That is a picture of faithfulness.

Faithfulness is not flashy. It is not always exciting or impressive. It simply keeps going. It shows up. It does the job. It endures. There is something deeply comforting about a faithful person. You know where they stand. You know they will be there tomorrow. You can build your life around them.

In Hebrew, the word for faithful is נֶאֱמָן (ne'eman). It means trustworthy, dependable, proven, and reliable. It is not a theoretical virtue. It is something demonstrated over time.

Scripture says: “Many a man proclaims his loyalty, but a faithful man who can find?”— Proverbs 20:6. Faithfulness is rare, but it is the very quality that sustains covenant, community, and calling. So what does it really mean to live a life of faithfulness?

1. We Learn Faithfulness from a Faithful God

We do not manufacture faithfulness on our own. We mirror it. We reflect the faithfulness of the God we serve.



“Know therefore that Adonai your God, He is God—the faithful God who keeps covenant kindness for a thousand generations with those who love Him and keep His mitzvot.”— Deuteronomy 7:9

God’s faithfulness is not occasional or situational. It is covenantal and generational. It is not just something He does—it is who He is. Jeremiah proclaims in the midst of sorrow and judgment upon Israel, **“Great is Your faithfulness.”**

The sages taught: **“The seal of the Holy One, blessed be He, is truth.”** (Talmud, Shabbat 55a). Truth and faithfulness are inseparable. God is steady, dependable, and trustworthy across generations. Even when leadership changes, seasons shift, or circumstances become uncertain, God remains *ne’eman*.

“If we are faithless, He remains faithful, for He cannot deny Himself.”
— 2 Timothy 2:13

May this truth set you free—we do not become faithful in order to earn God’s love. We learn faithfulness because we have already received it!

2. Faithfulness Is Proven Over Time, Not in Moments

Faithfulness is not measured in bursts of enthusiasm. It is measured in longevity. **“Your faithfulness endures from generation to generation.”** — Psalm 119:90



Anyone can be passionate for a season. Anyone can show up when the spotlight is on. But faithfulness chooses presence over praise. It continues when the excitement fades. It shows up when no one is watching.

Faithfulness is like that old, reliable car. It may not look impressive, but it keeps running. In the Scriptures, we see this in the transition from Moses to Joshua. Moses' faithfulness did not end with his own ministry. It prepared the next generation to walk in what God had begun. Faithfulness is not only obedience today—it is transmission tomorrow.

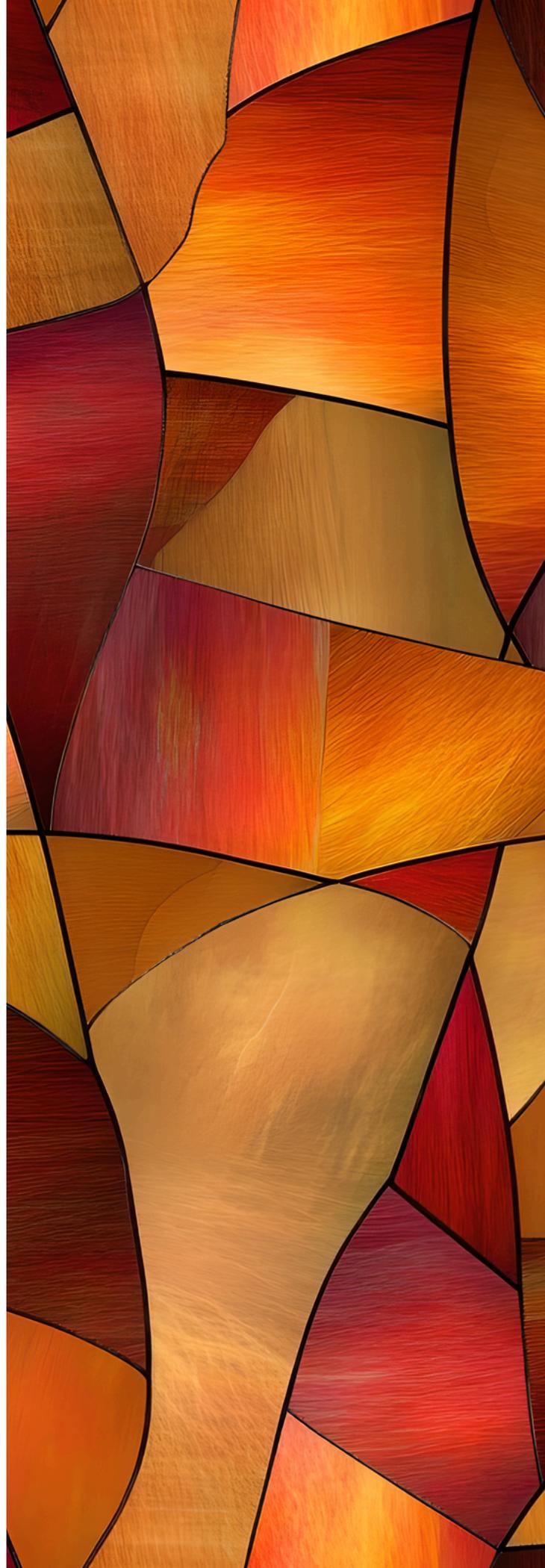
3. Faithfulness Is Lived in the Small, Unseen Things

Faithfulness is built quietly through daily consistency. *“One who is faithful in the smallest matters is also faithful in much.”*—Luke 16:10.

And, *“What is required of stewards is to be found trustworthy.”*—1 Corinthians 4:2. Faithfulness is about stewardship, not ownership. We are caretakers of what God has entrusted to us—our relationships, our responsibilities, our calling. Small acts of integrity reveal true character. We do not suddenly become faithful in a crisis. We reveal in crisis what we have practiced in secret.

The sages continue by capturing this tension well: *“It is not your duty to finish the work, but neither are you free to desist from it.”*—Pirkei Avot 2:16

Faithfulness is not about dramatic accomplishments. It is about showing up, doing the work, and trusting God with the outcome.





4. Faithfulness Is Relational, Not Abstract **Faithfulness is not a vague spiritual idea. It is demonstrated in how we love people.**

Scripture almost always expresses faithfulness in the context of covenant and relationship—with God and with others.

Faithfulness looks like:

- A spouse who keeps their word
- A parent who engages day after day
- A friend who remains present in hard seasons
- A leader who serves rather than controls
- A believer who continues to pray even when discouraged

Many people proclaim loyalty. Faithfulness, however, stays when things become difficult. It does not ghost people when conversations grow uncomfortable. It does not disappear when the season becomes inconvenient.

Faithfulness is:

- Loyal — constant in allegiance
- Steadfast — firm and unwavering
- Devoted — loving and committed

Faithfulness is relational because covenant is relational.

5. Faithfulness Carries Us Through Transition

God entrusts change to faithful people.

Transitions are part of every community, every family, and every life. Seasons change. Leadership shifts. New assignments emerge. But the future is sustained not merely by gifted people, but by dependable people.

The goal is for us to hear Yeshua say, *“Well done, good and faithful servant! You were faithful with a little, so I’ll put you in charge of much.”*—Matthew 25:21. God is not asking for perfection. He is calling for perseverance.

There are days when our faith is strong, and there are days when we are simply holding on. The good news is that even when we struggle, God remains faithful. As Mother Teresa famously said, *“God is not calling you to be successful. God is calling you to be faithful.”*

Practical Steps Toward a Faithful Life

Faithfulness is not an abstract ideal. It is a daily practice. Here are some practical ways to cultivate a life of *ne’eman*.

1. Start with Daily Covenant Connection

Set aside a consistent time each day for prayer and the Scriptures. Faithfulness to God grows out of regular, relational time with Him. Choose a simple daily rhythm—morning prayers, a Psalm, or a short portion of Torah, or the Gospels.

2. Keep Small Commitments

Faithfulness begins with the little things.

- Arrive on time.
- Return messages.
- Finish the tasks you start.
- Keep your word, even when it is inconvenient.

Small consistencies build strong character.



3. Serve Without Needing Recognition

Faithfulness chooses presence over praise. Find one area of quiet service in your community or congregation where you can contribute regularly, even if no one notices.

4. Stay Relational in Difficult Seasons

Faithfulness is proven when relationships are strained.

- Initiate a difficult but loving conversation.
- Pray for someone who frustrates you.
- Choose reconciliation over withdrawal.

5. Think Generationally **Faithfulness is not just about today. It is about what we pass on.**

- Mentor someone younger in the faith.

- Share your testimony with the next generation.
- Invest time in discipleship rather than in personal growth alone.

A Community Built to Last

God is looking for a people who are **ne'eman**—trustworthy, steady, and rooted in covenant. Not flashy. Not fragile. But faithful.

Faithful to Messiah.

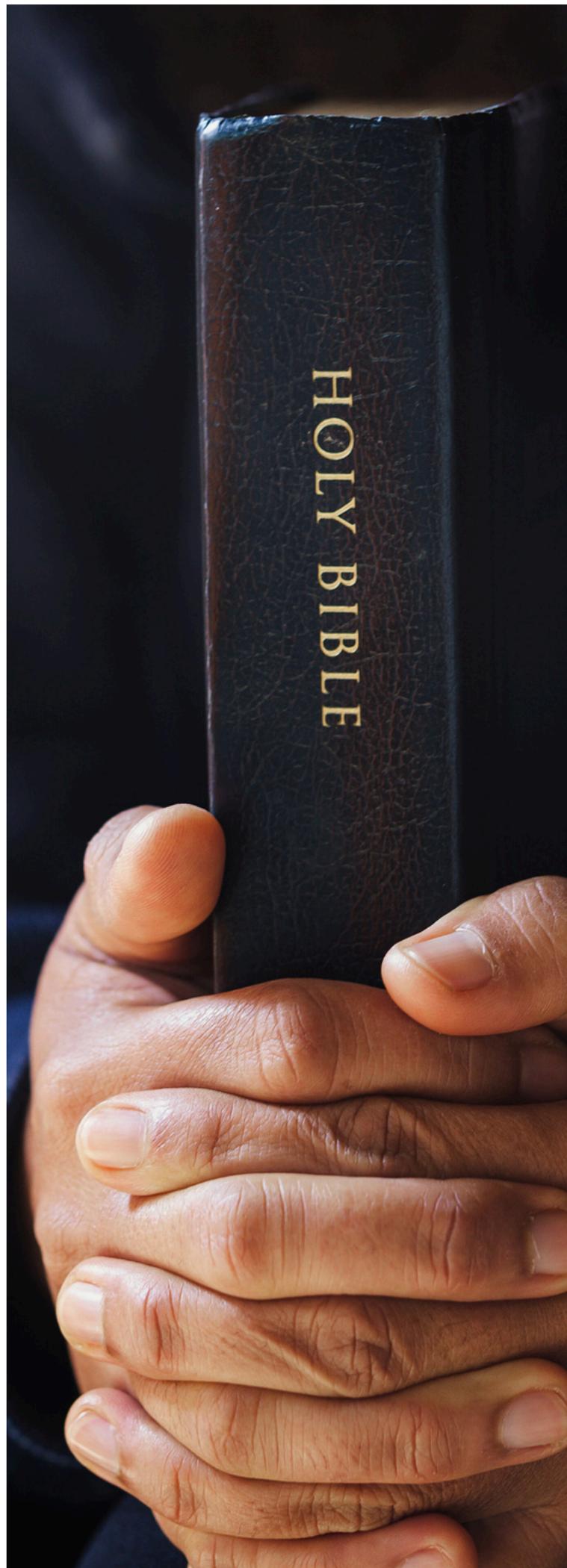
Faithful to one another.

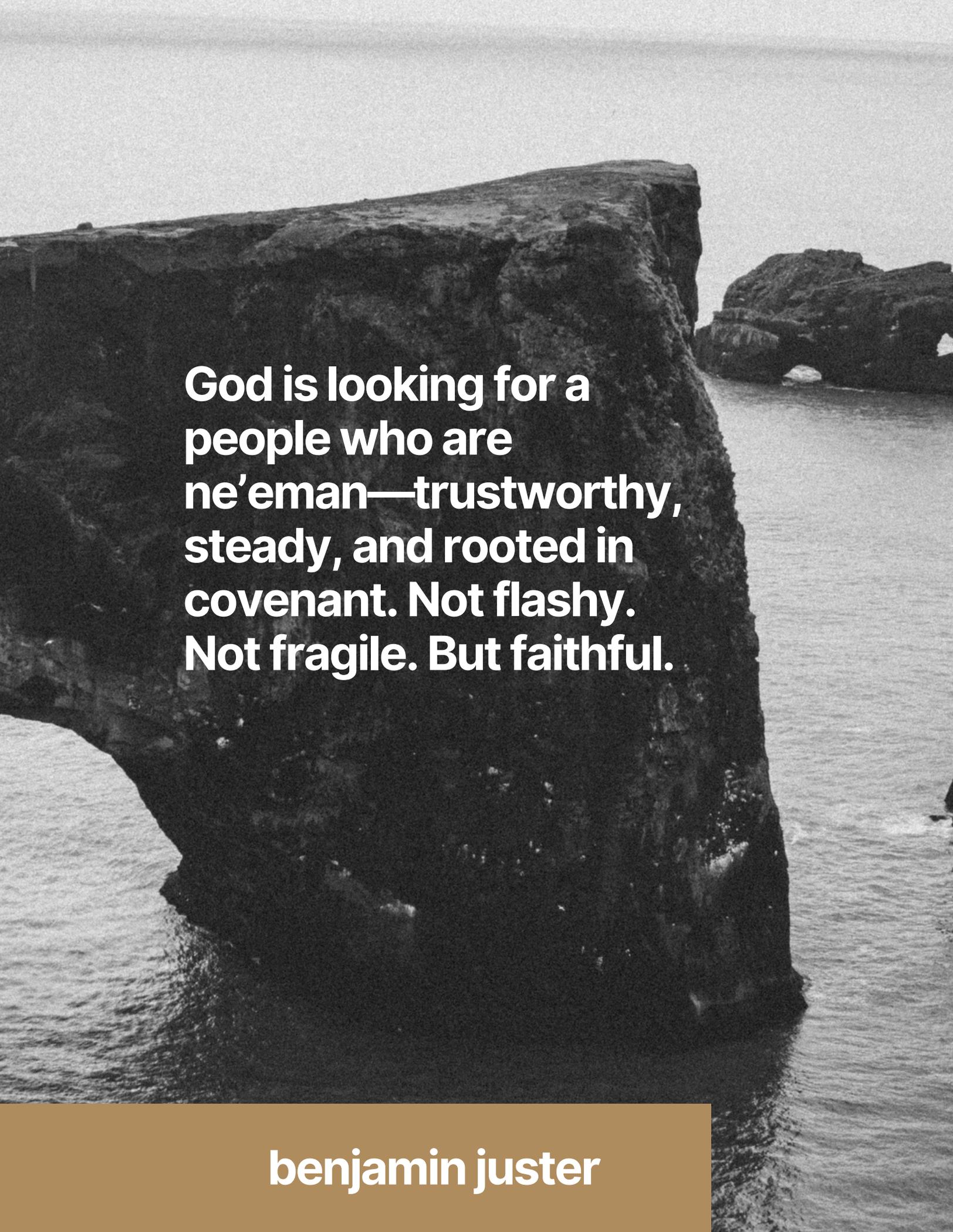
Faithful in the small things.

Faithful for the long haul.

May we become a community built to last—rooted in covenant, sustained by God's faithfulness, and worthy of trust in this generation and the next!

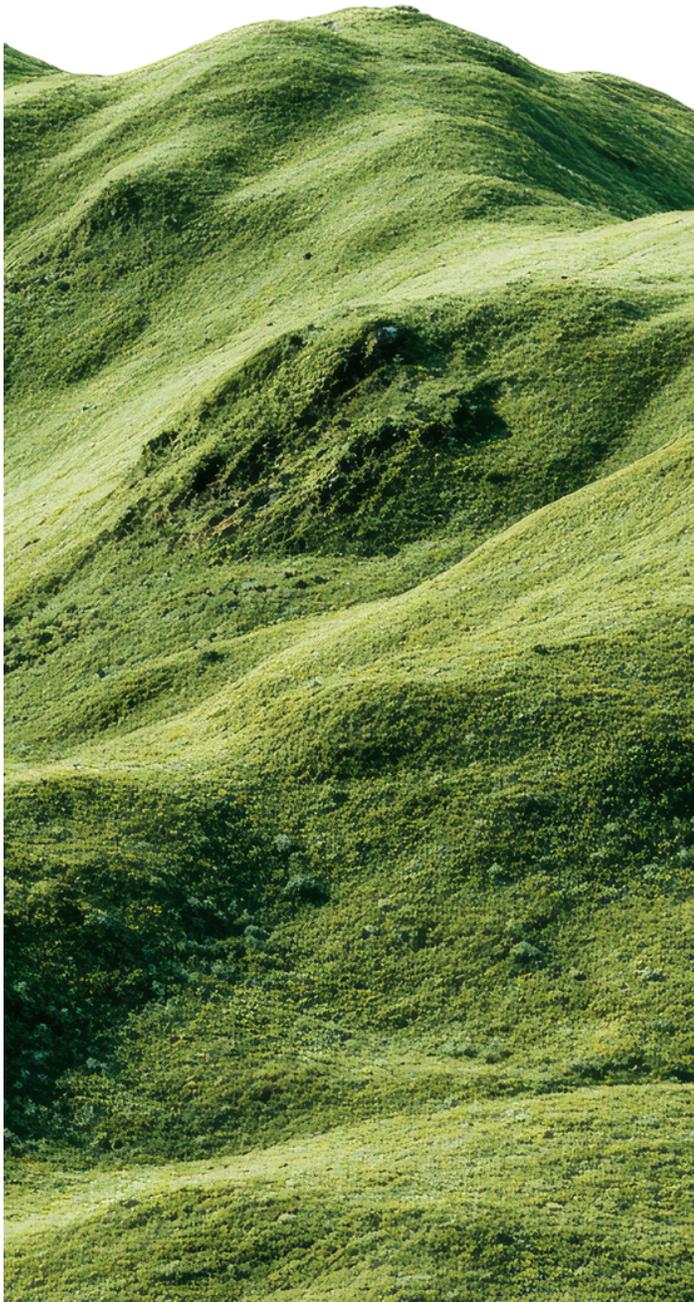
 **Benjamin Juster**
Editor in Chief





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Not fragile. But faithful.**

benjamin juster



DON'T DIE

on every

HILL

by ISRAEL NELSON

I have long been arrested by the idea that I am wrong about something—I just don't know what it is.

I sometimes joke with people who seem especially dogmatic, "Praise the Lord that we're right—can you imagine how sad it would be if we were the ones who were wrong?" Usually, they laugh. Sometimes they're a little annoyed. I hope they're at least slightly challenged. I know I am.

It's not that I don't enjoy theological conversations. As a young man, I would probably have said I relished theological debate. The idea that I could understand God and the mysteries of the universe—and sharpen those ideas against people who thought differently—was empowering, even seductive. I thought if we debated well enough, reasoned carefully enough, perhaps we could arrive at the best possible way to understand God and the world. The unnerving thought that my finite mind might never arrive there, that I could be in the wrong ... humbled me.



As unsettling as these thoughts can be, I have tried to anchor my own heart in what I can actually know without reasonable doubt. I am not a philosopher, but outside of precise syllogisms and empty tautologies, that seems to be the human condition. We reason as far as we can, and then we live by faith.

I like the image of a “truth ladder.” We climb carefully, rung by rung, using evidence and reason. But at the top of the ladder, we are still required to take a final step—a step of faith, however small we imagine it to be.

But even if we can “know” something is true, that does not automatically make it important. “I think, therefore I am” may sound profound, but very few people lie awake at night relieved that they’ve solved the mystery of their own existence. I’m also fairly confident that I’m bald, but that knowledge doesn’t improve my prayer life.

Recently, I was introduced to the work of theologian Gavin Ortlund, who uses the phrase doctrinal triage. Triage, of course, is the practice used in emergency medicine to determine urgency. It’s why I’ve spent hours in an ER with a child who might have a broken leg while someone else with chest pain was rushed immediately to the back—only to discover it was heartburn.

That triage metaphor stuck with me. It made me ask a different question: not just *Is this doctrine true?* But - *how urgent is it?*

Two criteria rose to the surface for me, and I offer them to you as potentially useful tools: clarity and consequence.

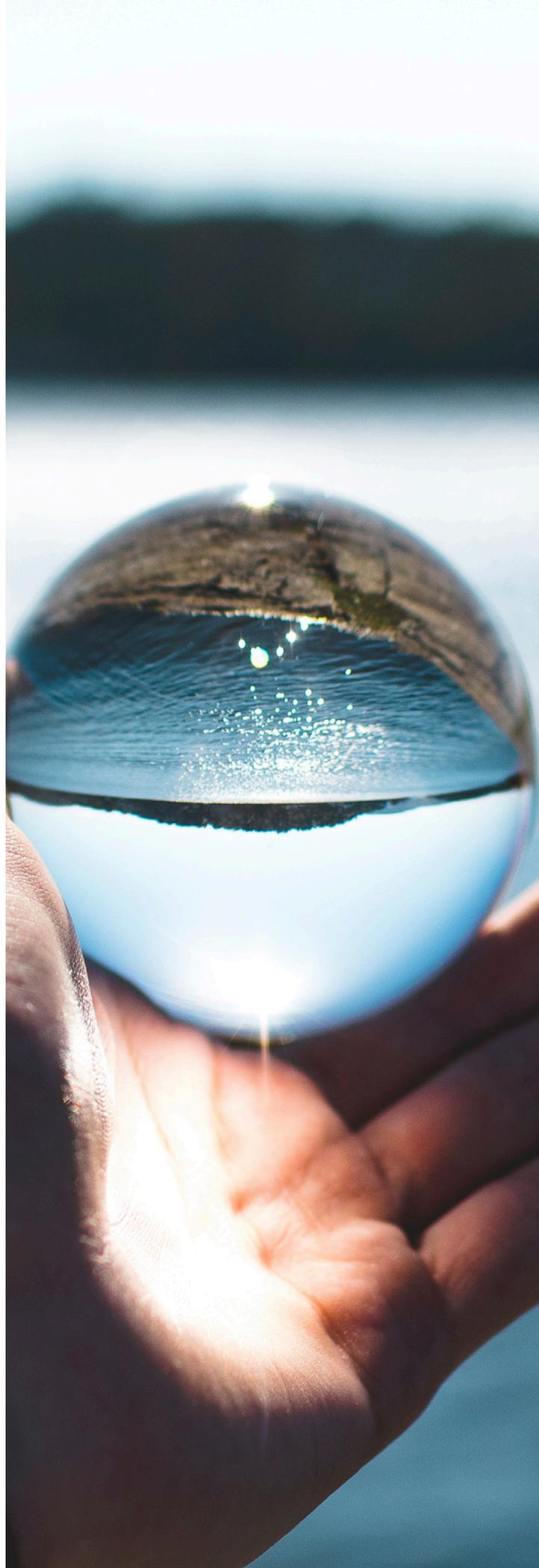
First, clarity. How clear is the doctrine itself? How clear is the biblical teaching? And how clear has the understanding of the people of God been across time and place? Some doctrines sit near the center of Scripture's repeated, explicit witness. Others depend on complex inferences, disputed texts, or interpretive frameworks that require significant expertise.

Assessing clarity demands humility. Original languages, historical context, and genre all matter—often more than we are fully equipped to handle. We should weigh the voices of faithful believers across history, listen carefully to contemporary scholarship (which often has the most data to evaluate), and still remember that we are ultimately responsible before God for what we believe.

Second, consequence. How much does this doctrine actually matter in the end?

Here, I find it helpful to think in terms of categories. Some doctrines carry **eschatological significance**—they affect our standing before Yeshua, not only in terms of salvation, but also faithfulness and reward. Others carry **ecclesiological significance**—they shape whether and how we can live together in the body of Messiah. Still others are primarily **hermeneutical**—important and interesting questions of interpretation that do not directly affect our eternal standing or our ability to walk together in community.

For those of us in spiritual leadership, this is not merely a personal exercise. It is vital for the health of our communities. We regularly encounter sincere believers holding a wide range of convictions.





The challenge is this: How do we build the widest possible fellowship without betraying our Lord or violating conscience?

I find Einstein's razor helpful here: Make things as simple as possible—but not simpler than they are.

Biblical clarity exists on a spectrum. So does doctrinal consequence. When we ignore that reality, we end up treating every disagreement as if it were a crisis.

Romans 14 reminds us that **debatable matters exist**. Not every issue is a hill to die on.

It also reminds us that **non-debatable matters exist**. Some hills truly are worth dying on.

For debatable matters, Scripture allows us to be fully convinced in our own minds without passing judgment on those who reach different conclusions. Conviction does not require condemnation.

In a sermon once, I described two buckets: *debatable* and *non-debatable*. I encouraged the congregation to take responsibility for deciding where different doctrines or practices belong, while recognizing an important reality—the more we place in the debatable bucket, the larger our circle of fellowship becomes; the more we place in the non-debatable bucket, the smaller our world grows.

Yeshua's call to unity among His people requires us to place **everything we responsibly can** into the debatable category—but not more than Scripture allows.



In the end, I would rather keep the conversation going with as many who confess Messiah as I can. I am more confident that engaging faithfully with people who disagree with me will help me discover where I am wrong than retreating into an echo chamber that merely confirms my assumptions.

I want people who think differently than I do in my life—not because I care less about the truth, but because I care more.

And through our unity, we can show the world the hill that matters most. The one He actually died on.





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that debatable matters
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ISRAEL NELSON

THE POWER

OF LOVE

EITAN SHISHKOFF

In a magical moment, I watched this little guy's eyes, shining with joy and pleasure, as his daddy spoke to him in love-filled baby-talk, his own eyes filled with delight reflected in the child's countenance.

This happened while visiting a young father and his three-month-old lad. What is it that we crave, from our earliest days? Is it not love? Approval? Attention undiluted by any other competing object?

Though many have yet to discover the source of love, we who are exceedingly blessed to know the truth of Scripture have no doubt. "God is love," states the love apostle, Yochanan in 1John 4:8.

This is God's self-definition. And it helps us answer some perplexing questions:



Why do we look so hard for love, desiring it as much as the very air we breathe?

Why do we feel so betrayed and rejected when our love is not reciprocated?

Why do we even need love in our lives?

Here are two simple, but helpful answers I'm suggesting:

1. God created us in His image. Since He IS love, we were made by LOVE.

2. Therefore, we are fashioned to be loved and to love.

Yet we can in no way be the source of that love. I learned this after chanting "Make Love, Not War," back in the '60s. Despite our counter-cultural slogans, the sobering truth I learned in our hippie commune days was that "I didn't have the goods." When push came to shove, there was not enough love to cover the ego struggles and resentments that poisoned the peace/love vibe we sought to create.

A Shocking Personal Discovery

Then, I made a discovery so shocking that I'm still astounded, 53 years later. In the aftermath of a close friend's senseless murder at the hands of a total stranger, I was undone. I had no answers to the ultimate questions of the meaning of life, death, and this brutal tragedy. In utter desperation, I looked to the heavens and asked, "Is anybody out there? What gives? I don't even know if you exist, God, but if so, I need to hear from you."



Not long after, some “Jesus people” showed up in my life. It was 1972, and the Jesus Revolution was in full swing. These hippie-looking guys were carrying a “fully-loaded” gospel. While they gave us the good news about Jesus (Yeshua) coming to save us, I found myself in a full-on waking vision of the Savior they were describing. He was hanging on a cross, looking right into my eyes with a depth of endless love that gripped my heart. I understood for the first time that (A) I could not make myself truly pure inside by any human means; and (B) that any love I had experienced up until that moment paled in comparison to the penetrating power of God’s perfect love through Yeshua for me.

In this, the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the atonement for our sins. - 1John 4:9-10

It is, far and away, the stuff of more poems, songs, stories, novels, plays, movies, and TV series than any other topic. When February 14 rolls around, the purveyors of chocolate and flowers are ecstatic. Their customers are chomping at the bit to express love to their beloveds. How much heartache could be spared if only we knew that our quest for true love could be satisfied solely by Yeshua, the Lover of our soul.



We are the object of the King's passionate desire

Knowing our attraction to romantic love, the author of Song of Songs weaves a real-life love story into a captivating allegory of our relationship with God. We, the Bride, are longing for His love. It is fulfilled only when He brings us to the banqueting table with His banner of love over us (Song of Songs 2:4). She says *"I am my beloved's and he is mine"* (Song of Songs 2:16). The King, for his part, is overcome with the beauty of *"my dove, my perfect one"* (6:9). She responds with *"I am my beloved's and his desire is toward me... for love is as strong as death"* (7:10; 8:6).

Can we possibly see ourselves as the lovely object of our King's passion? The intensity of Solomon's poetry—which I've only hinted at here—conveys the heart of Yeshua, who has broken through the barrier between heaven and earth to win our love in response to His.

Like the explosion that is said to have begun Creation, there was an explosion of LOVE in heaven that propelled Yeshua to the earth, to be born of an Israeli virgin, in order to demonstrate the Eternal, Saving, humanity-redeeming, history-transforming LOVE of God. *"For God so loved us all, that He sent His Son"* (John 3:16, my paraphrase).

The Power of Love: A Case Study

God's love has the potential to conquer the hardest of hearts. A famous 1st century religious fanatic is a case in point.



Shaul of Tarshish was determined to stop the expanding movement of Jewish believers in Yeshua. Authorized by the Sanhedrin, he snatched them from their homes and dragged them before the rabbinic courts to be imprisoned and even executed.

But then, on his way to Damascus, bent on more persecution, he heard the voice of Yeshua. Stricken blind and helpless, he surrendered his life to the one he had opposed zealously. His life and words impacted the history of the entire region and generations of believers until today.

How did that transformation happen? It was the Power of Love. In his thirteen epistles, he used the word LOVE 116 times. Paul penned the immortal line “These three remain: faith, hope, and love. But the greatest of these is love” (1Corinthians 13:13). The power of Yeshua’s love turned him from murderous hate to life-giving love.

God is the Inventor of love. He made our heart to respond to His heart. Much as our married love brings forth children whom we love wholeheartedly, He made us out of eternal love, to be loved by Him and to love Him in response. It is who He is. God’s very nature and desire is to love you.❤️



GOD'S
LOVE

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to conquer even the*

HARDEST
OF
HEARTS

EITAN SHISHKOFF

Bringing Light to Lost



Foundational Truths

GRANT BERRY

The main objective of the following Foundations of the Foundation articles and related book is to bring to light foundational truths in Scripture that have mostly been lost during the past eighteen hundred years. The authors have two goals in mind:

To aid new believers and followers of Yeshua in discovering these principles and teachings from the outset of their walks.

To help existing followers rediscover and embrace these principles and teachings to empower the Body of Messiah into their end-time roles so the Kingdom of God will arise in us and shine the light of Yeshua into the world.

In no way are the teachings in Foundations of the Foundation meant to replace the basic foundations of the faith and the many solid courses in the Church that help disciple new believers with foundational teachings. Rather, it adds significant insights and strategies to empower the Body for God's end-time plans now that we have entered this era of Israel's spiritual restoration.

Some or much of what is written may seem foreign to you regarding the ingathering of Israel because for so many centuries, Jews and Christians have been separate. While Yeshua was Jewish, along with all of the apostles, Paul refers to the Church founded by Jewish believers who followed Him as the “Remnant of Israel” in Romans chapter 11. When the Church became more fully Gentile and then merged with Rome, much of its Jewish foundations were lost. This is explained in this book. Plus, because we are speaking both to Jewish and Gentile believers in these writings, we use what we call “dual language,” which is explained in detail in the Wording and Terminology page at the beginning of the book.

THE GREATEST CALL: LOVE ONE ANOTHER

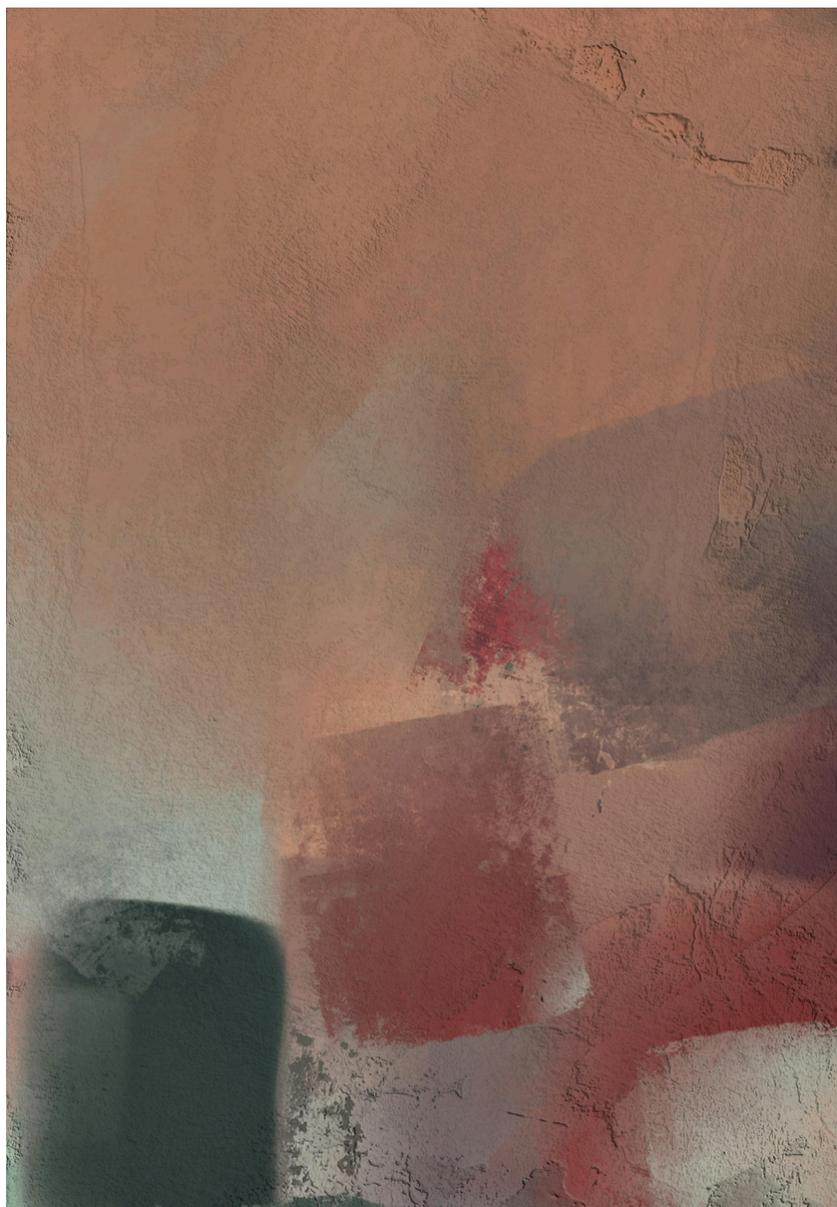
Thankfully, while a remnant in the Church is hungry for revival, moving in greater love, and praying and seeking the gifts and power of the Holy Spirit, much of the Church is still divided. As a result, it is being stripped of a great deal of its power because it is not properly acting in the *love* and *unity* the Father has called us to in Yeshua, which we read about in John 17.

As we discover from the Word given by the apostle John, Yeshua gave us only one new commandment, which is at the heart of John 17:

“A new command I give you: Love one another. As I have loved you, so you must love one another.

By this everyone will know that you are my disciples, if you love one another.” — John 13:34–35

Yet astonishingly, this commandment to love, which should be our greatest call, is missing from the Church creed. Several years ago, a spiritual father in the faith by the name of Gaylord Enns was struck with this revelation. In 2011, he wrote the book *Love Revolution: Rediscovering the Lost Command of Jesus* on this subject. He launched a mission by the Lord to include this love commandment in the Church creed.



OTHER KEY INSIGHTS

Other key insights and principles have also been lost from those first couple of centuries. The Lord now looks to unveil and restore them as we move into this time.

The keyword here for our understanding is time because it is evident in contemporary history that we are moving toward Israel's salvation and its restoration back into the family (Jewish souls being saved). This is according to Romans 11 and Ezekiel 37 (key Scriptures that speak prophetically of Israel's spiritual restoration). This is now a key component of our understanding.

THIS MYSTERY BEING UNVEILED

The apostle Paul appeals to God's children from the Nations, "*Do not ... be ignorant to this mystery*" (Rom. 11:25; see Romans 11:13, 25-27).

We Are on a Need-to-Know Basis

Looking back through Church history, it becomes apparent that the Body of Messiah is on a need-to-know basis—differing and relevant revelations come to it when and as needed. Looking back through time, we can see this since the Great Reformation, salvation through grace in the sixteenth century, the holiness movement in the eighteenth century, the outpouring and gifts of the Holy Spirit in the twentieth century, and beyond.

Discerning the Times

Discernment becomes key here. We must always be able to recognize God moving His Body and Church in fresh directions to achieve His plans and





purposes for that particular time and era. For example, the Bereans (Acts 17) were Jews not yet familiar with the Gospel message. They needed to make a shift, fully embracing the New Covenant in Yeshua, through His crucifixion and resurrection, to receive salvation and greater intimacy with God. Today, we need to do the same as the Lord reprioritizes the Church's direction back toward Jerusalem, to restore Israel. He is also prioritizing the Covenants and Promises He has made to His Jewish children and all that this will mean to the Church.

First, it is important for us to understand this *shift* in the Body and the Church and the *key principles* and *revelation* of *this time and era*, so we can partner with the Father to restore this love in His family. This needs to happen foundationally between Jewish and Gentile believers (now that Israel's restoration has begun) and between all races and creeds to *rebuild* much greater *love* and *unity* between us and all groups in the Church.

Second, we must embrace this reunification in the Body and the Church, which will enable the Father to release the greater glory upon us so that we may arise.

***Foundations of the Foundation* makes the argument that the *fullness of the glory of God (as in the last great awakening and revival)*, related to the power and anointing of the Holy Spirit, is connected to this restoration of *love* and *unity* in the Family that Yeshua prayed for in John 17 and cannot be had any other way.**

The Unveiling of This Mystery Is a Power Equation

As we will discover in this time and era, the unveiling of this mystery will lead us not only toward Israel's salvation but also to the end-time harvest of the Nations. During most of the Church era, people have treated these two outcomes as separate. However, moving into this time of Israel's restoration, they are intrinsically linked together through the power of the Gospel, which is to the Jew first, and also to the Gentile (Romans 1:16). This love and unity must be realized now; it is central to God's end-time plans.

In Romans 11, the apostle Paul appeals to His children from the Nations:

"But I am speaking to you who are Gentiles. Insofar as I am an emissary to the Gentiles, I spotlight my ministry.... For I do not want you, brothers and sisters, to be ignorant of this mystery—lest you be wise in your own eyes—that a partial hardening has come upon Israel until the fullness of the Gentiles has come in; and in this way all Israel will be saved, as it is written, 'The Deliverer shall come out of Zion. He shall turn away ungodliness from Jacob. And this is My covenant with them, when I take away their sins.'"—Romans 11:13, 25–27 (TLV)

The Gentile Church Took the Church in a Different Direction

In those first few centuries, the Church grew and expanded among the Nations, which obviously was a good thing. However, Rome, which was previously against the Church, could not overcome the power of the Gospel. So, by the fourth century, mainly through the conversion experience of Emperor Constantine, the two merged together, bringing the Church out of the shadows and nationalizing the faith. It was an incredible accomplishment at that time. The bishops met at a council meeting called by the emperor at Nicaea (325 AD), calling for greater order in the Church. This is actually where the canonization of Scripture was initiated.





Sadly, though, when it came to the Jewish connection and the roots of our faith, Rome was fully antisemitic and hated the Jews. Therefore, as the faith became formalized, it was separated from its ancestral roots. Christianity was established as a separate religion, aggressively breaking off any ties to its Jewish roots and heritage.

Christians even began to persecute Jews who would not convert, ignoring edicts in Scripture to love Israel on account of the Patriarchs (Romans 11:28–29) and to the promises of their future restoration in the Word of God (see Deuteronomy 30:4–6; Isaiah 11:11–12; Jeremiah 29:14, 31:35–37; Ezekiel 20:41–42; and Ezekiel 36:22–27, 39:28).

We Are Grafted into Israel

In reality, according to Scripture, belief in Yeshua was the true and proper extension of Judaism in the New Covenant through Messiah (see Jeremiah 31:31–34; John 4:22), known initially as “The Way” (Acts 9:2).

Gentiles (God’s children from the Nations) coming to know Jesus were actually grafted into Israel, to be one with Yeshua and with Jewish believers. The apostle Paul lays this out to us in Ephesians 2:14–22 on the topic of The One New Man (TONM), or One New Humanity. This united Body in Messiah operating in this supernatural love changed the world at that time, which had the fullness of God’s glory on it. We read about this in the Book of Acts.

A Schism That Needs to Be Healed

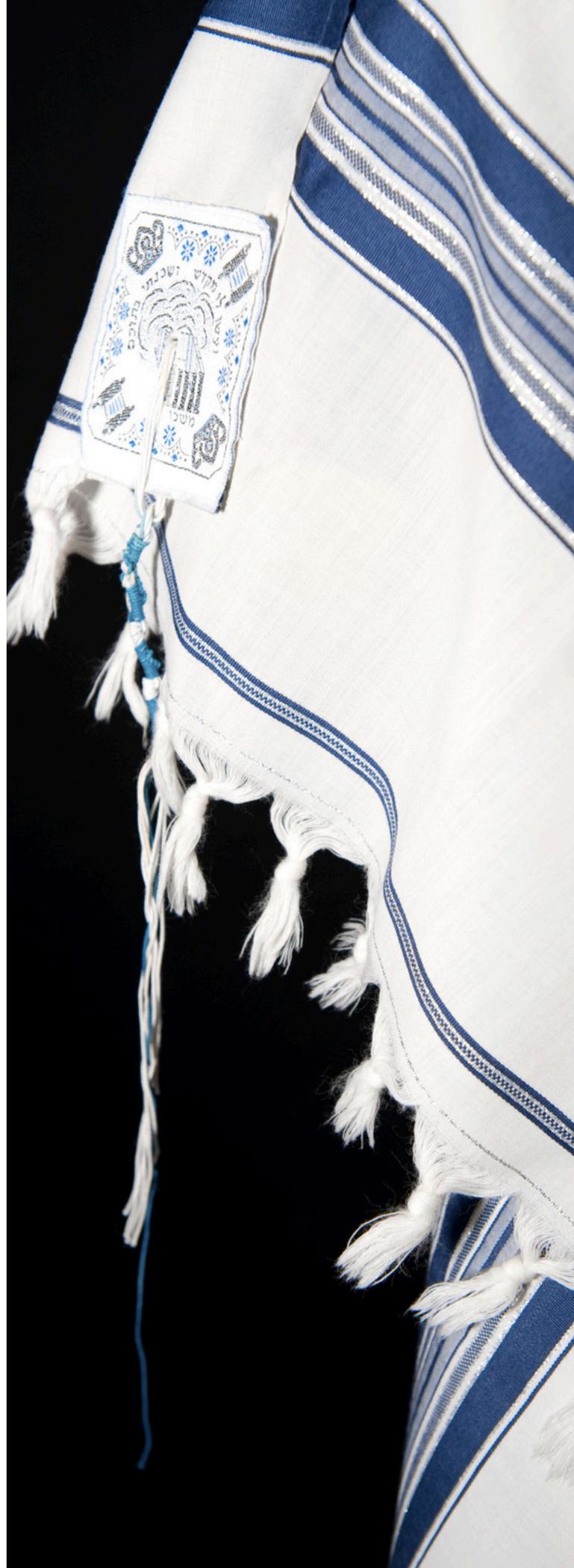
With this breakaway from Rome, it was almost as if the roles between Jews and Gentiles were reversed.

A new doctrine known as Replacement Theology infiltrated the Church. It teaches that the Church replaced Israel and the Jewish people regarding all of its covenants and promises.

This caused a great schism in the Church that has mostly remained to this day, even through the Reformation period and beyond. Unfortunately, as the Church expanded, it went out into the Nations with these negative spiritual influences against the Jewish people.

In the centuries that followed, the Church lost a good deal of its power that was apparent in the first three hundred years, and the Church became religious like the Pharisees. Also, in the sixth century, Islam was born, causing even greater confusion and leading the Church into a very necessary reformation that began in the sixteenth century. Yet it still wasn't time to mend this breach in the Church—not until the restoration of the nation of Israel began, which came out of the death and dry bones of the Holocaust in World War II. In one day, a nation was born (see Isaiah 66:8; Ezekiel 37). Again, the timing of the *Restoration of Israel* is significant to our understanding.

But now, God is moving His Church toward its fullness and back toward Israel to fulfill His end-time plans and to restore His *Covenants* and *Promises* so they can be realized. With Jewish souls once again coming to Yeshua, the *love* and *unity* once shared between Jewish and Gentile believers needs to be restored. Now is the *time* for this *schism* to be healed!



This healing between the two groups is foundational to completing Yeshua's prayer of John 17, now that Israel is awakening, because it was the first breach in the Church. The healing will take back something strategic from the devil called "division" to empower the Body and Church so it can heal in other areas of division. The healing will come about through repentance, intercession, and prayer.

Practically speaking, before Israel can be fully restored, God's Church needs to be reunited because it is the chosen catalyst to help bring this restoration forth. Restoration is only now beginning to be recognized in parts of the Church as we move into this time. In a sense, the Father looks to restore the former glory for the future glory coming upon a reunited Body. There is something about this mystery being fulfilled and what it will produce in us and the Ecclesia (Church).

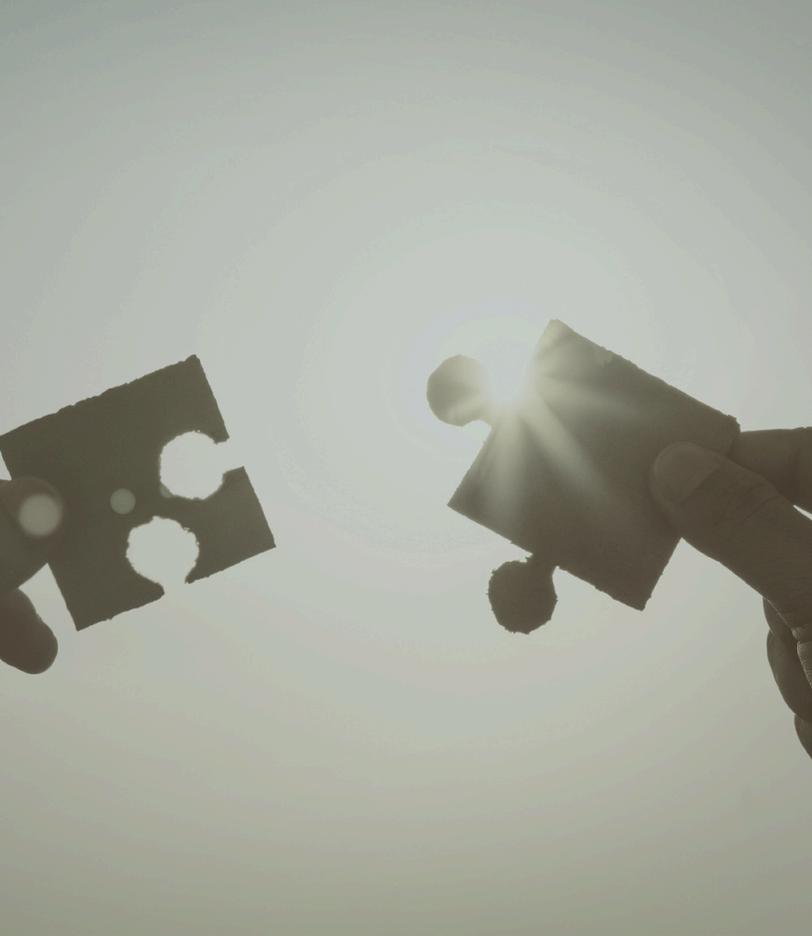
This *Restorative Piece* is essential now, not only to help bring about Israel's salvation and the end-time harvest but also to *realign the Church back to Israel*. Removing these negative influences will prepare us for the Lord's return.

When Yeshua comes back, He will establish an Israeli Monarch that will go out from Jerusalem with a Commonwealth of Nations to rule and reign. And God's children from the Nations will join together with believing Israel (Jews and Arabs) as its priests and representatives (Revelation 5:9-10).

A Rebuild Is Needed First

Therefore, a rebuild is needed now to restore this love and unity in all parts of His Body with those who will follow Him. The Reconnection and Alignment in the Body of Messiah and the Church is one of the Father's main strategies to bring this to pass. Not only is that most central to His plan, it is at the epicenter of it. His love working through His Body will become the power source for the greater gifts of the Holy Spirit and the Governance of the Church to be released in greater measure, as the Church and Israel come together.





We will learn more about this Circle of Love between Jew and Gentile and help fulfill the Great Commission. We will fully embrace the One New Humanity Yeshua created at the cross and resurrection, and learn about Kingdom principles that break through worldly and religious ideals. We will understand the significance of The Reconnection and Alignment of the Church in the Nations with the believing Body in Israel and the Nations. We will work together as one, loving one another, fueling all of this effort with a greater focus on prayer and intercession.

Are you ready now to join us on this adventure of new discovery and understanding of God's end-time plans? May the God of Israel richly bless you, with lots of love in Yeshua.

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.



We call this reunion in the Body and the Church "The Reconnection and Alignment."

The Reconnection and Alignment are umbrella terms that incorporate many of the messages you are reading and learning about in this book. I do believe we will achieve greater intimacy with God as we embrace this restoration. We are inviting the Father's mercy to heal the many divisions that exist in the Body and the Church and to remove residual curses that are holding us back.

INTRODUCING THE UPCOMING SEVEN CHAPTERS

Reading the next seven chapters, we will come closer to the Heart of the Father and His love for Israel and the Church.

- *We must always be able to recognize God moving His Body and Church in fresh directions to achieve His plans and*
- *purposes for that particular time and era.*

GRANT BERRY



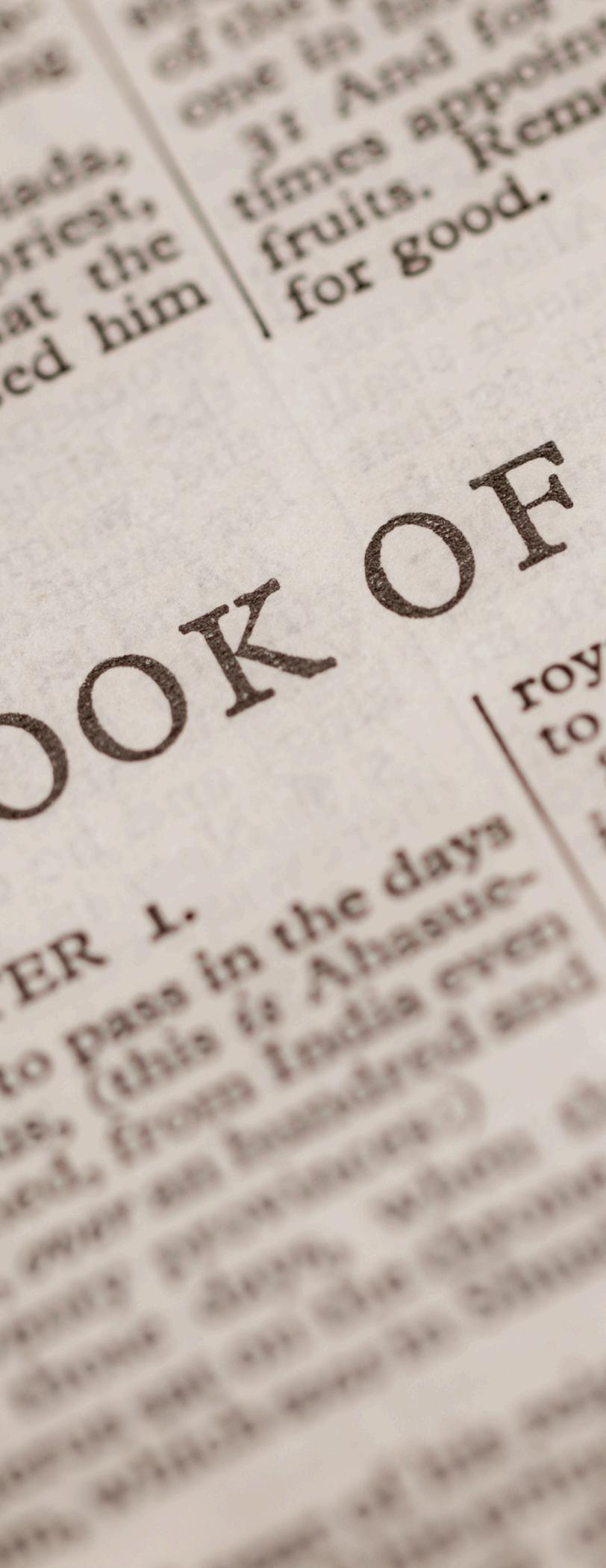
ANDREW KIRK

FOR SUCH A TIME AS THIS” - IS NOW!

As we begin to prepare our hearts for the Feast of Purim, an important theme emerges. For many believers in Yeshua, the phrase “*born for such a time as this*” in Esther 4:14 is often quoted, but rarely is delivered with the weight which Mordecai intended, stating,

For if you remain silent at this time, relief and deliverance will arise for the Jews from another place—but you and your father’s house will perish. Who knows whether you have attained royal status for such a time as this? (TLV)

In this passage, Mordechai spoke with a sense of urgency for action, with precise timing, and a call to Esther (Hadassah) for her to rise with courage, and a lifesaving mission for the Jewish nation. While Esther is rightly celebrated,



I have often thought that the Megillah (book/scroll) of Esther could just as well have been named after Mordecai. How did this moment transpire? It took years of preparation and relationship. It was generational discipleship at its best.

Mordecai is more than a background figure

As we read the book of Esther, we quickly find our patriarch, Mordechai, as a model of “fathering,” both in the natural and the spiritual. He represents those who walk alongside, those who rise to the occasion, and also commissions the next generation to stand resilient in turbulent times.

When Esther was orphaned, Mordecai did not simply care for her; he took her in as his own. That kind of commitment reflects the cry of so many young people today who live with deep wounds of rejection, abandonment, and abuse. They need spiritual and emotional adoption—not from a distance, but face to face, as Mordecai did. We know little about those early years of Mordecai's life, but the succeeding ones speak volumes about his commitment to her during this time.

The fruit of Mordecai's discipleship.

Despite being thrust into palace life, Esther carried grace instead of bitterness. Character like that does not simply emerge overnight, but instead, it is cultivated over many years of steady guidance and discipleship. In noting this truth, it is nevertheless sad to see how our culture tends to elevate gifting

above character, whereas gifts without Godly character will eventually collapse. It is noteworthy that when we read the book of Esther, it never speaks of Esther's gifts or natural talents; instead, it is all about the character that Mordecai must have spent years disciplining Esther, so that endurance and integrity were nurtured rather than a desire for influence.

When Esther became Queen, she still looked to Mordecai

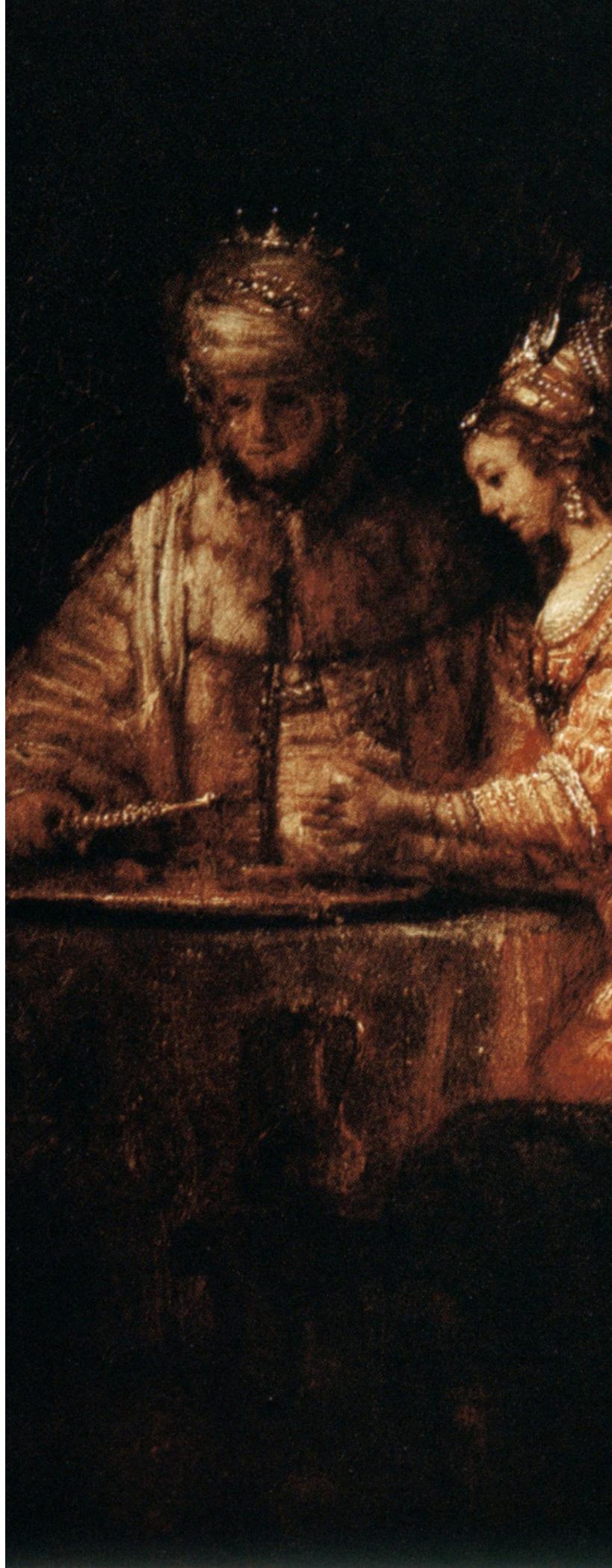
Respect like that cannot be demanded—it is earned through time, with trust and relationship. Mordecai remained “present” even after Esther entered the palace, watching daily from the king's gate, not to control her, but out of love and commitment. True fathering and discipleship do not retire; it stays engaged, prayerful, and supportive. It is a lifetime, under any circumstances.

Their relationship became a partnership

When Mordecai reported Haman's evil plot to kill the Jews, Esther acted with integrity, as she gave Mordecai the credit. They trusted one another, each moving in their role without grasping for control or glory. This is what generational unity looks like—and what is needed today in the body of Messiah: elders and sons or daughters working together.

Mordecai refused to bow

His courage laid the foundation for Esther's own bravery. He didn't merely instruct her to be bold; he modeled boldness himself for her to emulate. He risked his life before asking her to do



the same. It was his heart for his Jewish people that propelled his extreme boldness, leading to risking his cousin and adopted daughter's life. (Esther 2:7) It was not careless or legalistic – but instead, it was passion. If we want a courageous generation, we must live courageously in front of them. More is learned by watching than by words alone. That was the model of every generational discipleship throughout Scripture, including with Yeshua Himself.

Mordecai showed the weight of true Generational discipleship

When the Jewish people faced annihilation, Mordechai challenged Esther to step into the destiny which God had prepared her for,

And who knows but that you have come to your royal position for such a time as this?

His words cut through fear, calling her into costly obedience—even when it might cost her life. That is the weight of true fathering: not to protect from risk, but to call forth within others, courage during it.

Mordecai risked everything—for God's people and for Esther. That is the mark of true leadership, when love is so strong and faith so sure that safety is no longer the highest priority. What matters most is obedience to God and trust in His sovereignty, for many situations, but certainly for Israel.

Like Mordecai, we need to be role models.

We, too, must raise a generation willing to live by a different standard—holy, bold, and wise—especially in today's antisemitic culture. It may cost employment, it may risk being mocked, one may lose friendships, but as we take a stand ourselves, as Messianic believers and Christians, we can look into the eyes of this generation and say, *"You were born for such a time as this."* We are not simply passing a baton; instead, we are running alongside. Generational discipleship is not a handover—it is a partnership of the kingdom of God.





The passing happens while we run together!

It is not the time to tell them; it is time to show them and to stand together. Within our ministry, we have taken fathers and daughters to Israel just weeks after October 7th, 2023. They went together, where others were afraid to go. Fathers became “Mordecai,” and the next generation became “Esther” – unafraid for His people. We saw the Mordecai generation bringing the Esther generation when so many others were afraid and focused on “there is a war on.” Generational discipleship is a mobilizing of every generation together.

A man called Mordecai led the way and was even willing to risk His cousin and adopted daughter’s life for the sake of the nation of Israel!

Calling a Generation of Mordecai and a generation of Esther

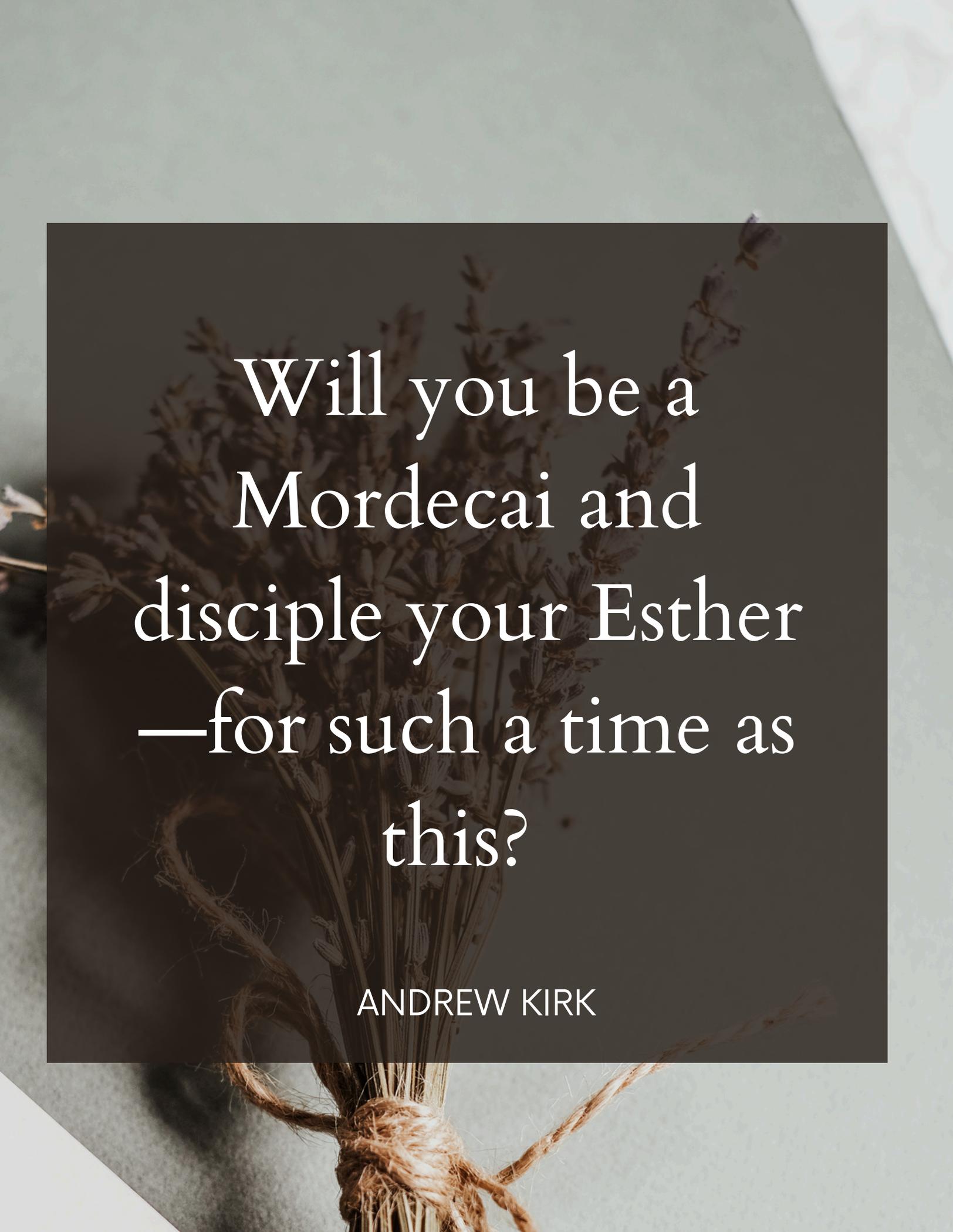
We have repeatedly had three generations in the land “for such a time as this” while Israel was at war and they needed us, because we want to raise generations (all of them) to be bold and uncompromising, because we want every generation to “comfort, comfort” His people and because we want to see a generation of Mordecai and Esther for such a time as this. Even now, that the war is over, we know all too well that our work as a generation of Mordechai’s and Esther’s has only begun.

I once met a young man from the Iranian underground church who had suffered persecution for years, finally escaped to Malaysia long enough to be baptized—only to return home, ready to die if needed. As I prayed over him, I realized: I had become a Mordecai, challenging him to stand “for such a time as this” having nearly lost my life in nations many times. It is a weighty phrase,

Israel needs us – and we will keep taking generations with us – coming? Now is the time for us to rise as a Mordecai generation. The Esther generation needs us. The cost may be high, but the reward is eternal.

Will you be a Mordecai and disciple your Esther—for such a time as this?

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ANDREW KIRK

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