

# ISRAEL'S RESTORATION

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**TIKKUN**  
GLOBAL





# One Family, New Season.

With joy, the leadership of **Revive Israel Tikkun Global** announces the expansion of our ministry family into **two distinct ministries**.

**REVIVE  
ISRAEL**

**TIKKUN  
GLOBAL**

**We know that understanding changes in the structure of ministries you trust, partner with, and invest in is important.**

For forty years and running, our founders have walked together in a covenant relationship, starting in North America. And now for thirty years we have labored side by side and shoulder to shoulder in Israel for Yeshua. For all of those years, partners have walked beside us as friends, brothers, comforters, providers, encouragers, and champions.

Today we ask you to continue walking with us into this new season—into this time of growth and expansion—as part of our global family. Your calling to understand, love, pray, serve, and give to Israel and the Jewish people is why you are here. It is why you are partnering with Yeshua in His plan for Israel, the church, and the last days.



**Youval Yanay**  
Revive Israel Senior Leader



**Asher Intrater**  
President of Tikkun Global

## Passing Revive Israel's Baton



To access this video and important information about this new season, use QR code below.



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

# Double Trouble



By **Tents of Mercy**

depositphotos

We are living in times of trouble. Everything feels tense and under pressure. Heartbreaking events are occurring one after another:

- War in Ukraine
- Devastating earthquakes just north of us on the fault line, in Turkey and Syria
- Repeated terror attacks in Jerusalem and other cities
- Harsh divisions among Israel's citizens

We wonder what God is up to, and we ask: "God, where are you?" The storm of trouble rages all around us, and like people lost in a blizzard – all we can see is a blur of helplessness and confusion.

What do we do when one trouble leads to another and then another?

## Blind and Begging

The Gospel of Mark recounts the story of Bartimaeus. He was blind. Not only was he blind, but his blindness had made it impossible for him to work for a living. And thus he sat by the wayside, poor and begging for his livelihood. One hardship had caused another. Would his life be like this forever?

## Widowed and Starving

The widow of Zeraphath had lost her husband. She alone was responsible for herself and her son, and famine was devastating their land. All that stood between them and starvation was a single handful of grain. And now this wandering Israelite named Elijah was knocking on the door asking to be fed as well...

## Barren and Beaten Down

Hannah was childless. Not only that, but she was mocked in her barrenness. What could she do with her double portion of pain?

Bartimaeus, the widow and Hannah experienced trial upon trial, devastation upon devastation. Yet that *was not the end of their stories.*

As people passed by the blind beggar Bartimaeus, they gave him coins with which he supported himself. But they could not fix with their generosity the thing that really troubled him. Then one day Yeshua, the One who could give him his sight and not just pocket change, passed by on the path. *Suddenly he felt hope as he recognized the One who could truly transform his condition.*

He did not call out, "Yeshua, the carpenter."

He did not cry out, "Yeshua, son of Joseph and Mary."

He shouted: "Yeshua, Son of David, have mercy on me!"

What did the widow of Zeraphath do? She sacrificially decided to share her last meal with Elijah, and soon encountered God's supernatural provision.

What did Hannah do with her pain? She poured out her soul before the Lord. Her only hope was in Him, and He heard.

## The Hope of Israel

God is the Hope of all mankind. He is the Hope of Israel manifested in Yeshua (Jeremiah 17:13).

Hope is the path, the boat, the way, the lifeline through the storm. If you have hope, you are able to see beyond what is visible into what cannot yet be seen.

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# Are You Your Brother's Keeper?



By **Guy Cohen**



depositphotos

*The Lord asked Cain, "Where is your brother?" And Cain said, "I don't know, am I my brother's keeper?" (Genesis 4:9)*

From Cain's answer, we see that he is trying to hide what he has done – having killed his brother, having committed the first murder against humanity.

Since then, there have been countless murders in our world. All humankind is born with a sinful nature. When we function in our sinful nature, we harm ourselves and others.

After the deed, our next instinct is to deny guilt, deny our part and justify our actions. Only when our guilt is exposed through our conscience can we begin to change. Sometimes this nature is such a strong part of our personality that it enables us to manipulate and lead others into going along with us. Throughout history, there have been groups that deliberately protect their selfish agendas. They justify their decisions to harm and even kill those of other groups. Each group has its own agenda and each is right in its own eyes – superior.

A problem arises when groups turn against each other in warfare. In war, there is no winner. Even though Abel didn't raise his hand against his brother, Cain was intimidated, jealous and threatened by his brother Abel. Ultimately, they both lost.

The people of Israel originated from Abraham, Isaac and Jacob, from his twelve sons and their twelve tribes. Later the nation was split by warfare between Judah and Northern Israel. The reason was selfishness and greed.

When we accept Yeshua into our heart, the heart of division within us is replaced by His heart. He forms a new life in us where love and grace overcomes all.

## Self-Superiority of Knowledge Brings Division

*"We know that we all have knowledge. Knowledge puffs up, but love edifies. And if anyone thinks that he knows anything, he knows nothing yet as he ought to know" (1 Corinthians 8:1-2).* Intellectual pride of knowledge and self-superiority of opinion, bring division.

In modern day Israel we still have "Pharisees" who are trying to implement principles taken from the Torah, Mishna and Talmud in laws and government policies. In their minds, they are leading the present government in the direction of the Bible. Yeshua stood against many Pharisaical/rabbinical attitudes and still today rabbis with the same spirit are controlling the government, trying to form a "religious nation." This approach exacerbates tribalism in its negative sense, bringing with it the specter of civil war, brother against brother. No one wins, in the end we all lose.

Back to Cain's question, "Am I my brother's keeper?"

Actually, **YES**.

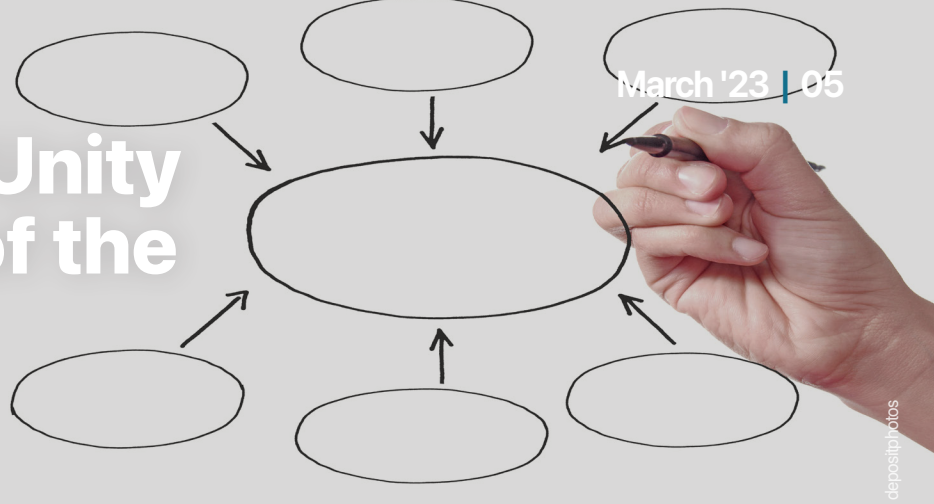
That's why Israel and the world need Messiah now. He is the only one who can change the heart of Cain within all of us, into His heart. He can heal our innate drive toward strife and division, into one of selfless caring.



# Three Types of Unity and the Power of the Risen Messiah



By **Leon Mazin**



As I continue to teach on Paul's epistle to the Ephesians, it becomes very clear to me that Paul's central thought is the restoration of three types of unity. They were all part of God's original plan, but fell into discord for various reasons. Adam and Eve's sin was obviously the beginning of it all. However, when the last Adam, Yeshua of Nazareth, died and rose from the dead, power was revealed that did not exist before – power for the restoration of all things!

## Unity of Heaven and Earth

Ephesians 1:10 says that Yeshua united/restored/healed the heavenly and the earthly in Himself, "... that all things in heaven and on earth may be united under the headship of Messiah." Our role in this ongoing process is essential, although not always easy to grasp. In Him we are yet seated in Heavenly places!

## Unity Between the Nations and Israel

The peoples who were separated since the days of the Tower of Babel suddenly received hope in Abraham, through whom all the nations of the earth were to be blessed. We see the hope expressed in the Court of the Nations (Gentiles) in the Temple, and in the global prophecies of the Hebrew prophets.

The power of the risen Messiah gave practical realization to these expectations – reconciling Israel and the Nations to God in His body by means of His sacrificial death on the cross (Ephesians 2:15-16). This is a wonderful promise that brings many blessings to all creation; but unfortunately, due to the pride of man, it has not yet reached fulfillment.

Paul devotes three and a half chapters of Ephesians to this reasoning, but the last two thousand years show that real

reconciliation is still very much a work in progress. **We need to participate.** We must humble ourselves and, in the spirit of the Messiah, become mediators between the Church in the nations and Israel, so that the purposes of the Messiah will triumph!

## Unity between Man and Woman

The last, but very important unity is within each family in the relationship between the husband and wife.

*"Let a wife respect her husband," and "...husbands ought to love their wives as they love their own bodies"* (Ephesians 5:22, 28).

Miraculous union within marriages of believers might seem like a "no brainer." But it is far from automatic. We have all seen failing marriages. The central problem is the inability to humble ourselves and allow God's Spirit into the marriage.

Yet there is hope. There is wisdom from the Lord. And there is "spiritual armor" with which you can crush the plans of the evil one.

The devil's machinations destroy mutual respect and the ability to cultivate holiness in our homes! God must become a more integral part of the family. Then, healing will overwhelm the homes of believers and make a divine "sensation" on the outside – giving them the strength to display the glory of the Creator and return to the days when *"many joined them because they saw the glory of God in them."*

Ephesians is not fancy theoretical concepts by Paul. It's an opportunity to receive revelation from God and bring it to life. I pray that the Lord would use each of us as agents of reconciliation and unity!



*“For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what they already have? But if we hope for what we do not yet have, we wait for it patiently.”* (Romans 8:24-25 NIV)

The Hebrew word for hope is “*tikvah*” (also the name of the national Israeli anthem). The word “*tikvah*” additionally means a cord, a rope, a string or a wick. It is mentioned in Joshua 2:18, “*When we enter the land, you will tie this scarlet rope in the window through which you let us down...*”

The idea of hope and a cord of many strands ties into Romans 8:28. “*And we know that God works all things together for the good of those who love him, who have been called according to his purpose.*” A woven rope is many strings joined together tightly to make a strong and reliable support. As long as our sights are set on the right thing, our hope is not lost.

### “Bundles of Troubles” Lead to Heaps of Joy

*“Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal.”* (2 Corinthians 4:16-18)

The scriptures speak much of both trouble and of hope. “*In this world you will have trouble. But take heart! I have overcome the world.*” (John 16:33 NIV)

### Why is there Suffering?

1. It is part of the package, as the previous scripture tells us.
2. It is part of what leads to Glory and Honor at the end of the story: “*I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.*” (Romans 8:18 NIV)
3. It is part of maturing and completing us: “*Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything.*” (James 1:2-4 NIV)

Focus on what God is doing. Lift up your eyes to see the rope. Focus on the Salvation (“Yeshua”) of the Lord and not on the present troubles. In other words, **put your hope in the Lord.**

### Passover Food Outreach to the Needy in the Galilee

In just a few weeks, Tents of Mercy is holding the annual Passover outreach drive to feed the needy in the Haifa Bay area as an expression of the love of Yeshua. We invite you to help make it possible for 1000 families to receive holiday food baskets and more. To do so please go to [www.tikkunglobal.org/tentsofmercy](http://www.tikkunglobal.org/tentsofmercy)





# Unless



By **Tal Haroni**

*“Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.” (John 12:24 NIV)*

Today’s world tells us to emphasize and empower ourselves, to advertise how beautiful our lives are, to shout out on social media how talented we are: “It’s all about me.”

Many times I have found myself trying with my own willpower and talent, to empower myself and get ahead. But in God’s “economy” the equation is different. We are called to lose ourselves for His sake, and NOT to think we have something to offer in and of ourselves. The uniqueness and potential in us are from God.

If the grain doesn’t die, it stays alone. A person who loves himself too much is not someone we would want to “rub off” on us. He remains a sterile, lonely kernel of grain.

Each of us is a “kernel” with tremendous potential from God! As we become fully given over to God, as we submit our desires, ambitions and lives to God; then His “DNA” comes forth and grows. And we join the family of everyone who is doing likewise.

The grain sown into the ground gives up its “original” shape and grows into something else. Maybe God will fulfill His promises in a new way that we couldn’t think of on our own? Maybe there is even more of God in there than we think?

It also brings us back to trust in the basic fact that God is good; and if we give ourselves to God, He will do far more good in us and through us, than we could do on our own with our own abilities or talents.

Don’t worry, Yeshua delights in us. He is not exasperated with us. He is interceding on our behalf, and every time we surrender to him, he is happy, excited and satisfied. He is like the farmer who goes out every day to see how His seedlings are developing and if new leaves have sprouted. Every time the plant grows and fruit comes forth, He is elated.

God invites us to die to ourselves, so He can faithfully nurture the full divine potential He placed in our hearts as we produce much fruit.



# A Father's Strange Love



By **Youval Yanay**

Recently we explored the parable of the “Prodigal Son” together in the discipleship program. In Luke 15, Jesus tells three different parables about things that are lost: a lost sheep, a lost coin and a lost son.

In the first parable, the lost, hungry sheep is in danger of never being able to return to the flock. In the second parable, the owner of a lost coin searches even in dark places to find it. The common people hearing these parables, poor oppressed sinners, could identify with hunger and darkness. We might find their equivalent today lost in clubs, pubs and parties – searching for some romance, some food, or some alcohol to numb the pain.

In our main parable, a father has two sons. The younger one asks to receive his inheritance even before his father dies. The father does not rebuke him, even though the request is scandalous. He allows his son the freedom to choose. Within a few days the son departs, and quickly squanders his whole inheritance on a life of debauchery in a distant land. Then a famine begins.

Desperate to find work, the son takes a job tending hogs. For a Jew this is unimaginable. He lives among swine – handling animals the Torah identifies as unclean. Remember, a man who is ritually impure cannot pray in public, nor enter God’s Temple.

This impossible situation makes him stop, take stock, and think about the consequences of his actions. An idea comes to him, “I will go to my father and tell him, ‘I have sinned against *heaven and against you*. *I am no longer*

*worthy to be called your son. Make me as one of your hired hands.*” He has reached the point where he is ready to repent and humiliate himself and become a servant.

In the two preceding parables, neither the sheep nor the coin had the option to choose a different life. They were simply lost! But here, the son has a conscience and the ability to consider and choose his actions.

When the son returns home, the father sees him from afar and runs to welcome him. What does this say about the father’s heart? He did not lose hope.

The father hugs and kisses him, and then the son says, “*Father, I have sinned against heaven and against you and I do not deserve to be called your son.*” He does not say, “make me one of your servants.” Because suddenly he understands that the father’s love is not a matter of negotiation or payment. He sees the depth and power of his father’s love. There is no place for punishment here. And so he surrenders to the father’s plan.

The father had not tried to dictate the son’s actions. The son had to experience the consequences of his choices and then the depth of grace, to fully understand how much the father loves him.

Where are we in our prodigal journey? **Do we still think we can live without the Father? Have we already realized our need, but are still afraid to humble ourselves?** Are we now ready to open our hearts and receive the Father’s love?

