

TIKKUN AMERICA

restore

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TISHA B'AV

Yeshua and the Darkest Day in Jewish History

AWAKE O SLEEPER!

Exploring the Season of Repentance

THANKFULNESS!

Yeshua our Salvation

THE MORAL BASIS FOR SUPPORTING ISRAEL, PART ONE

The Ten Commandments

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01



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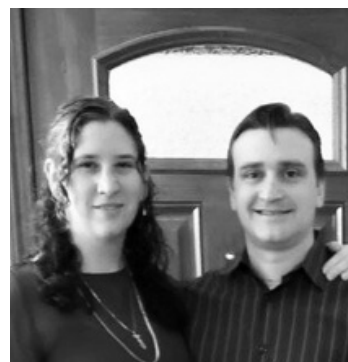


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**06 THE HIGHWAY TO HOLINESS IS THE LOW-
WAY OF HUMILITY - PT 3 - HUMILITY IN
SACRIFICIAL SERVICE**

BENJAMIN JUSTER

12 TISHA B'AV

AARON ALLSBROOK

17 AWAKE O SLEEPER

MORGAN KRUPINSKI



HELLO ©
—
I S S U E

37



22 THANKFULLNESS

PHILIP SNELL

**27 THE MORAL BASIS FOR SUPPORTING
ISRAEL, PART ONE**

ZACHARY WILLIAMS

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THE HIGHWAY TO HOLINESS IS THE LOW WAY OF HUMILITY

Milemarker 3: Humility in Sacrificial Service

BENJAMIN JUSTER

In the past two issues, we have unpacked the idea that humility is an essential character trait for those who pursue a life of holiness. On the highway toward holiness, we have mile markers of the low-way of humility towards God and humility toward others. The final mile marker in this series is this:

Humility toward others results in sacrificial service for others.

Rav Shaul exhorts believers to “*be sensitive to each other’s needs—don’t think yourselves better than others, but make humble people your friends. Don’t be conceited.*” Romans 12:16

Note that he ties together the activity of “need fulfillment” with that of humility—not thinking of yourself as better than or above others. Why is serving one another a demonstration of humility? The act of serving other people’s needs requires that we also give up something of ourselves. A servant offers up their time, energy and focus to prioritize someone else’s needs. In many cases they provide for others’ needs before their own needs are completely satisfied.

Do Everything Without Grumbling and Complaining

When I consider myself as worthy and deserving to be served because of my title, role or status, I am likely to miss the great need of the people around me. We think things like, “Surely someone else should take care of their needs because I’ve already put in my time. I’ve already worked to earn my position. My needs are more important because of the great responsibility I carry. My emotional trauma is bigger than theirs anyway.” You get the idea. There are a myriad of reasons why we justify that we should not serve someone else. And yes, we do have our own needs.

The root of complaining is frustration at not getting what we think we deserve or desire. Yet, humility recognizes that we can trust God in the midst of all circumstances. You can choose to serve a difficult boss, love a challenging neighbor, and lay your life down for your family and community. Though it may be hard, try to do it without focusing on your own discomfort.

Young shepherd David had already been anointed by Samuel as the future King of Israel. He moved into the King’s palace and was employed as a steward of King Saul. Yet, David continued to serve and minister before Saul, even when his own life was threatened. He kept an attitude of loyalty and honor to the king even when the king acted out of fear, jealousy, and rage. David maintained humility before God, waiting for God to work in the situation to change his circumstances. This also required faith in God’s goodness and promise.



Yeshua, Humble Servant

Yeshua is the greatest example of humility in service. He modeled how we are to treat one another even though they might not deserve it. All of us have read the story recorded in John 13 about how Yeshua stepped away from the normal traditions and festivities of the Passover meal to wash His disciples feet. The visual demonstration was not about cleaning up dirty feet! Step back to the beginning of the story, John 13:3 says, *“Yeshua knew that the Father had given all things into His hands, and that He had come from God and was returning to God.”*



Wow! Yeshua knew exactly who He was. He had been given all the fullness of the Kingdom and the position of greatest status in relation to God. He had come from God, yet Yeshua was highlighted that even though He was Messiah and the Son of God, He still came to serve. How much more should we serve one another?

The Gospels record numerous examples of when Yeshua was moved with compassion for those who were sick and hurting around him. Before calling people to repentance, He saw the person in front of them, addressing their physical and emotional needs. Counter to the ways of the world, Yeshua teaches that the least among us will become the greatest in the Kingdom (Matt. 23:11). **The Highway to Holiness is the Low-way of Humility.**

I am Third

Among my favorite stories I heard at a leadership conference years ago was about a teenage boy who was very popular among others his age. Peers and teachers alike looked to him as a born leader. When his name came up in conversation among His school and congregational community groups, they unsolicited examples surfaced with accounts of how he had impacted them, helped them out on a project, provided a listening ear, or rescued them from a stressful and emotional situation. Sometime later, one of his friends visited him and saw a homemade plaque hung on the wall of his room with the simple words "I Am Third".

Confused about the meaning, the friend asked him what it meant and he replied, *"It is the motto I try to use in my life. It means "God is first, others are second, and I am Third."*

The driving force in our lives should be trying to please God and to serve His purposes. Secondly, we should take into consideration the needs, dreams, and concerns of others. "I am third" means subordinating own needs and desires to reflect that we are truly humble servants of God.

James (Jacob) questions, *"Who among you is wise and understanding?"* (James 3:13). Then he challenges, *"Let him demonstrate it by his good way of life, by actions done in the humility that grows out of wisdom."*

Humility is inseparable from active engagement in service to the people around you. Billy Graham, the exemplary model of character and world renowned evangelist posited that "the highest form of worship is the worship of **unselfish Christian service**. The greatest form of praise is the sound of **consecrated feet seeking out the lost and helpless.**"





Look Out for the Interests of Others

"Do nothing out of selfishness or conceit, but with humility consider others as more important than yourselves, looking out not only for your own interests but also for the interests of others." Philippians 2:3-4 TLV

Everyone has needs. You have needs. But don't consider your own needs at the expense of other people. It is human nature to want to feel needed, and what better way to satisfy that need than by finding a way to bless other people? Help those around you to receive physical, emotional, and spiritual sustenance, and you will discover an award of abundant joy.

The highway of holiness is the low-way of humility. Grow in humility toward God, humility toward others, and humility in service, and day by day you will reap a life of holiness before God and man.



Benjamin Juster
Editor in Chief

THE DRIVING
FORCE IN OUR
LIVES SHOULD
BE TRYING TO
PLEASE GOD
AND TO SERVE
HIS PURPOSES.



BENJAMIN JUSTER



Every summer Jews around the world hold a fast. In most places, and Israel certainly being no exception, with regards to temperature, it is a hot time of the year. One of the nice things about Yom Kippur is that it is during the fall when the temperature has dropped to a moderate level. Yet, in the fifth Jewish month, the month of Av, the temperature is high and not eating and drinking becomes all the more difficult for those observing this fast. This is not something God commanded us to do. (Admittedly, God's commandments are usually quite sensitive). So, why then do we do this?

The Scriptures do have something to say about this. The prophet Zechariah thus tells, "Again the word of Adonai-Tzva'ot came saying: 'Thus says Adonai-Tzva'ot, "The fast of the fourth, the fast of the fifth, the fast of the seventh and the fast of the tenth months will become joy, gladness and a cheerful moedim. Therefore, love truth and shalom!" (Zechariah 8:18-19). Ironically, the Scriptures don't tell us specifically what these fasts were for, yet it does seem to indicate that they hold deep significance for God's people.

tisha b'av

AARON ALLSBROOK

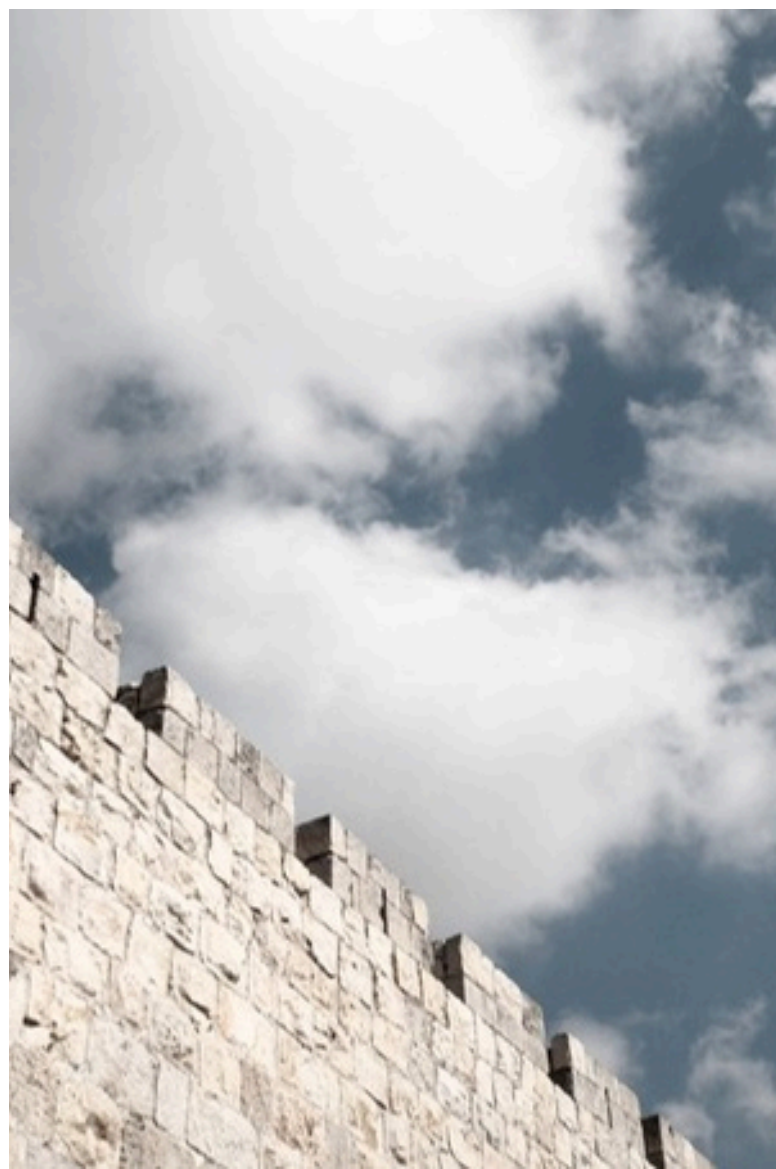
It is helpful to remember when reading this passage within Zechariah that he was addressing the Jewish community at the end of their Babylonian exile. The people were returning home from Persia, (who conquered the Babylonians) and they were rebuilding that which was destroyed, namely, the Temple and Jerusalem as a whole.

The people had taken upon themselves these days of fasting to commemorate the besiegement and ultimate destruction of Jerusalem, the Temple, and Jewish sovereignty. The fast of the tenth month therefore commemorates the beginning of the siege against Jerusalem by King Nebuchadnezzar. Half a year later, in the fourth month, he (Nebuchadnezzar) breached Jerusalem's walls. Amidst much internal fighting, the Babylonians managed to completely demolish the Temple. Most of the Jews were then exiled, though a small contingent remained in Jerusalem, and Jewish governor was installed to manage this group, yet in the seventh month he was assassinated.

The exiled community would recall each year the tragic events that fulfilled God's judgment upon the kingdom of Judah. While this is a good endeavor, one that would hopefully keep the exiles humble, God does question their sincerity at one point. (see: Zechariah 7:4-7) Even the best-intentioned practices can become mere outward actions over time, and those really mean nothing to God in the end. The key is not to do away with such practices; rather, we need to keep our hearts in the right place before the Lord.

The exiles would eventually return home and rebuild Jerusalem and the Temple. The fasts would continue to keep the severity of what happened etched within the souls of the people. Over 500 years would go by—a little bit longer than the first Temple stood—until another time of tragedy would come upon the Jewish people; this time in the form of the Roman empire.

In the year 66 C.E., the Jewish people would get fed up with this oppressive foreign ruler and would revolt. Four years later, under the command of General Titus, the Romans would sack Jerusalem and throw the Temple to the floor. (You can still see physical evidence of this to this day).



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Titus commemorated his military victory in the Arch of Titus located within Rome. The Jews continued to resist for another three years or so until a decisive squashing of all rebellion towards the empire. And you may be wondering when did Titus destroy the Temple?

That's right, it was on Tisha B'Av (the ninth of Av)!

Other terrible things had happened on this day. Ten of the twelve spies sent by Moses to check out Canaan, deliver their pessimistic and faithless report and doom the people to 40 years of desert wandering. About 60 years after the Temple was destroyed, the Jews revolted again.



They fought for 3 years under the leadership of Bar Kokhba (along with Rabbi Akiva) only to be defeated, leading to the Jewish expulsion from the land of Israel. The Romans further deride the losers and rename their homeland, Syria Palaestina. The first crusade was likewise declared on this date. Jews were expelled from England in the 13th century and from Spain in the 15th century, on Tisha B'Av. World War I began, which was terrible in and of itself, though it was also the precursor to World War II and the Holocaust. Needless to say, it is the darkest day in Jewish history!



Many within the Jewish community continue to observe this day with practices similar to Yom Kippur: complete fasting, no bathing, no leather shoes, no marital relations, and special penitential prayers are recited. People read the book of Lamentations, the book written by the prophet Jeremiah, who foretold the coming destruction of Solomon's temple. Some even visit the tomb of Rachel, the wife of our father, Jacob, as Jeremiah also envisioned her weeping for the destruction and exile of her children. (see: Jeremiah 31:14)

As you may have noticed, God does promise that this day, as well as the other three fast days, would one day be turned into joy. Well, when is that? Tradition tells us that is when the Messiah comes! Within the Messianic community one could argue to fast or celebrate. Each community will have to make that decision for themselves. One should keep in mind however of another tradition which states that on the darkest day—Tisha B'Av—the light of the world, the Messiah, would be born (Midrash Eicha Rabbah 1:51). Whether this is true or not, the desire for redemption is obvious. On a day which seems cursed, who is the one who will break this curse? On a day of such calamity, who will redeem us? On a day of defeat, who will be our victorious judge?

Whether your community fasts or not, it would behoove the Messianic community as a whole to pray and intercede for our people who have suffered much on this day. Yeshua's desire is to gather Jerusalem like a hen gathers her chicks. We ought to beseech our Father in heaven to grant Yeshua this desire. We also ought to pray that our people would see the One who is greater than the Temple. Indeed, this is a dark day, but let us let the light of the world shine in the darkness, for the darkness cannot overpower it!



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AARON ALLSBROOK



AWAKE O SLEEPER

EXPLORING THE SEASON OF REPENTANCE

MORGAN KRUPINSKI

There is a great joy found in the rhythm of Jewish life throughout the year. Each season has a distinct character. Later, Winter and Spring speaks of God's deliverance as we celebrate both the Feasts of Purim and Passover. The "death of cold weather," when the first springtime weekend arrives, almost always seems to coordinate with Passover and Messiah's death and resurrection. The lengthening of days and the early summer heat warms us up as we are brought to Shavu'ot where we remember the fiery spectacle of the giving of Law on Mount Sinai and outpouring of the Spirit. Fall, however, is a changing season, where the warm rays often dim dramatically. This period gives us some of the most intense days of the year, the High Holidays, where we are called to account to examine ourselves and change, and not just into our fall jackets.

Prior to these High Holidays, there are quite a few minor holidays in the Jewish calendar. One is the 17th of Tammuz. This date is a minor fast which commemorates the breaching of the walls of the first Temple before its destruction. It also kicks off a period of three weeks of “decreased joy” known as the Three Weeks where certain customs are observed that indicate mourning, such as not shaving, buying new clothes or listening to music.

Finally, this period culminates in Tisha B’Av (the 9th of Av) which denotes a full 24 hour fast. This day remembers numerous ills of Jewish history including the destruction of both Temples. A sense of sorrow sets the service with Lamentations read along with prayers of repentance. This seemingly minor period is truly the beginning of a long season of repentance and mourning that lasts through Yom Kippur. All of it is based on a core foundation of remembrance.

To remember what God has done for us is not merely a passing exercise that brings happy nostalgic thoughts, but a memory that burns deep and drives us to act. We are called to do many things when we are asked to remember. We remember the covenant of Abraham and the binding of Issac by circumcision. We remember when we dwelt in booths by building a Sukkah.

We remember the first Passover by reciting the Haggadah and cleaning out our houses of leaven. We remember our Messiah’s death by partaking in His Body and Blood. We also remember our new life and victory in Messiah Yeshua when we turn away from entangling sin. Paul writes of this in Ephesians chapter 5,

For once you were darkness, but now in union with the Lord you are light. Walk as children of light (for the fruit of light is in all goodness and righteousness and truth), trying to learn what is pleasing to the Lord. Take no part in the fruitless deeds of darkness, but rather expose them—for it is disgraceful even to mention the things that are done by them in secret.





Yet everything exposed by the light is being made visible, for everything made visible is light.

*This is why it says,
“Wake up, O sleeper! Rise from the dead, and Messiah will shine on you.”
So pay close attention to how you walk—not as unwise people but as wise. Make the most of your time because the days are evil. For this reason do not be foolish, but understand what the Lord’s will is. And do not get drunk on wine, for that is recklessness. Instead, be filled with the Ruach, speaking to one another in psalms, hymns, and spiritual songs, singing and making music in your heart to the Lord— always giving thanks for everything to God the Father, in the name of the Lord Yeshua the Messiah. (TLV)*

Paul’s instruction here is clear – We are to Wake Up (!) and live as Messiah’s people as we remember the goodness of God and our deliverance out of darkness and into His marvelous light. We are learning how to please the Lord as well as learning His ways and exposing the things in our lives that are not of Him. All the while we are to be filled with the Spirit, praising Him and making joyous melodies in our hearts before Him.

The late summer and early fall season of repentance on the calendar is marked by remembrance of both terrible days as well as our own shortcomings before God. However, our life in Messiah Yeshua is not just a season, but a lifestyle of remembrance and repentance. As we remember more and more His goodness, and are filled up more and more by His Spirit, and seek Him more and more in our lives, repentance and acts of righteousness become second nature. The Power of the Spirit enables us to see this reality in our lives and we can truly be lights in this dark world.

As we navigate this difficult shaking throughout the world, let’s approach this High Holiday season awakened by our need and desire to turn to Him for forgiveness. Rabbi Yonah of Gerona thus wrote regarding Repentance:



“O person who has willfully sinned or erred and seeks to take refuge under the wings of the Divine Presence and to enter the paths of repentance, I will make you wise and enlighten you in the proper path to travel. On that day let him cast off all the sins he has committed and consider himself as though he were newly born on that very day, and he is with neither merit nor guilt.”

May it be so that our remembrance turns us once again to the One who created us, and caused us to be born anew to a living hope!



remember

To remember
what God has
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Olivia Wilson



thankfulness

PHILIP SNELL

For ancient Israel, the festivals (Moedim) were centered around harvest time. During harvest, Israel was not simply to do an inventory but instead, they were to count the provisional blessings of the Lord. This was done so that when they took the offering to the Lord, it would be with a heart of gladness and rejoicing because God had blessed them. After all, God promised blessings to His people Israel, when they walked according to His instruction.

The Psalmist, in Psalm 67, captured the heart of praise and thanksgiving at the harvest time best:

May God be gracious to us and bless us. May He cause His face to shine upon us—Selah

So that Your way may be known on earth, and Your salvation among all nations.

Let the peoples praise You, O God. Let all the peoples praise You.

*Let the nations be glad and sing for joy,
for You will judge the peoples fairly,
and guide the nations on the earth.
Selah*

*Let the peoples praise You, O God. Let
all the peoples praise You.*

*The earth has yielded its harvest— God,
our God will bless us.*

*God will bless us, and all the ends of
the earth will fear Him.*

When looking at this passage, we find a parallel with that of the Aaronic blessing in **Numbers 6:24-26**. God is the source of blessing over Israel. It is God's own grace and His unmerited favor. It is the light and joy of the Father's face looking with delight upon His people.

From the context of the Aaronic blessing, the point of the grace and blessing and God's face shining upon Israel – is linked with Psalm 67:2 in stating that,

“... Your way may be known on the earth, and Your salvation among all nations.”

The Jewish people are the people of God. He blesses them uniquely. As Paul writes in **Romans 9:4-5**, *“To them belong the adoption and the glory and the covenants and the giving of the Torah and the Temple service and the promises. To them belong the patriarchs – and from them, according to the flesh, the Messiah, who is over all, God, blessed forever. Amen”*





But their blessing isn't an end in itself. It is not simply to make Israel well-fed or to defeat their enemies. Israel's blessings, as with all blessings, are meant to glorify God and to flow into blessings for others. Here, the Psalmist is asking God for the blessing so that God's ways are known on the earth. The Hebrew for way is a form "derech," which means "road or way." It is God's narrow path. It is the direction which God leads His people in. It is done so that His laws, statutes, commands and character may be known throughout all the world.

Secondly, we see that God's salvation is known among all the nations. The Hebrew word used here is "yeshuatecha" - your salvation. The blessing of Israel is tied to salvation as a direct continuation of the way God said He would bless the world through Abraham's descendants. The salvation of Israel is the same salvation for the nations, Yeshua!

As we praise the Lord, offering Him thanks for His blessings, we should remember that our thanks should be centered around the chief intent of those blessings - for God's ways and His salvation is to be made great, not just in Israel, but in all the nations.

The middle chorus of this Psalm is a sandwich of sorts. The peoples and nations are praising God. But why? They are rejoicing over God's righteous dealing with them as His people.

This is not something that we see the nation doing right now. This rejoicing for fair judgments and guidance is something that we can and should pray for. It will only come for those of us among the nations that are turning to the source of guidance and salvation in Yeshua, the Lion of Judah, who is the true shepherd. Only then, when the nations come to Him, can they truly praise the Lord. But right now, just as Israel does not recognize their true King, so neither do the nations. And like much of Israel, they do as they please without a King.

As Psalm 67 wraps up, we consider that the praises of Israel, and the praises of the nations are not simply for extraordinary miracles or for eternal salvation, but for the regular mercy and grace which we receive daily and weekly, monthly, and even annually. But this is not just a praise for the annual harvest. From this passage, the Psalmist quotes from Leviticus 26:4, "...then the land shall yield her increase." God was clear throughout the Torah that His blessing on the land depended on Israel's obedience to His law. The blessings that God would send Israel were to be a testimony to the surrounding nations of God's glory.

There is no formula for receiving specific abundance from God. Believing something like that is missing the point of the Scriptures. It isn't about Israel receiving specific abundance, but about recognizing that all good things come from God and glorifying Him for that.



We need to trust in His faithful provision, not just of our physical needs, but of our current spiritual, emotional, and mental needs – and our eternal salvation in Yeshua as well. And we are to spread the seed of the testimony of Yeshua's shepherding guidance and salvation with the nations, so that the harvest may come.

We want to see the nations praising the Lord. They will do so by their seeing and understanding the Good News through a blessed and radiant Israel. That will bring about the true ingathering of the nations. As we look forward to fall festivals, we should redouble our prayer for Israel and the nations to receive the blessing of Messiah Yeshua and pray for boldness within ourselves to share this testimony with the nations that happen to be our neighbors. 



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PHILIP SNELL

THE MORAL BASIS FOR SUPPORTING ISRAEL

PART ONE

ZACHARY WILLIAMS

Today more than ever, it is essentially important to support Israel and the Jews in any way that we can. Their enemies are trained to hate and kill them. If you come alongside Israel, you will likely be considered guilty by association and possibly even attacked yourself. From this and the following articles, I would like to lay out the moral basis from the Scriptures for our support of Israel. There is a theological and covenantal truth that is the foundation of the moral truth, yet the moral truth will help us make this more personal. I believe in these last days that with the power of the Holy Spirit our 'inner moral compass,' if you will, will be what most determines how we respond to any situation. I also want to show that what is true in an individual's life is the same as what is true at the international level.



I will not need to hop around between Scriptures to make this case: Moses already did it in Deuteronomy chapters 5, 6, & 7. The core moral tenets of the Messianic faith are the same moral foundation for our call to support Israel. This first article will focus on the 10 Commandments (10 Words or Utterances in Jewish thought) in Deuteronomy 5. The second article will focus on the Sh'ma in Deuteronomy 6, and the final article will explain the foundation of supporting Israel from Deuteronomy 7.

In Deuteronomy 5, Moses repeats the 10 Commandments for the next generation about to enter the land of Canaan. He knows they are the foundation of everything that was told to him on Mt. Sinai. In recounting the overall story in the beginning of Deuteronomy, it seems much of his abbreviated recounting is intended to get to the 10 Commandments as the focal point because after that the Sh'ma and the following chapters turn into an exposition and explanation beyond just recounting the story. I think Moses had a long time to meditate on the 10 Commandments over those 40 years in the wilderness. From this perspective, I will reveal a pattern within the 10 Commandments which helps to highlight how cohesive and comprehensive the 10 Commandments are as a moral code for our lives.



The pattern in the 10 Commandments is what is called a parallelism, with themes repeated in the same order twice. In this case the 1st Commandment parallels with the 6th Commandment, the 2nd with the 7th, the 3rd with the 8th, the 4th with the 9th, and the 5th with the 10th. There are all aspects of each of the commandments and is set to help us to understand the other part of each of the parallel commandments in deeper ways.

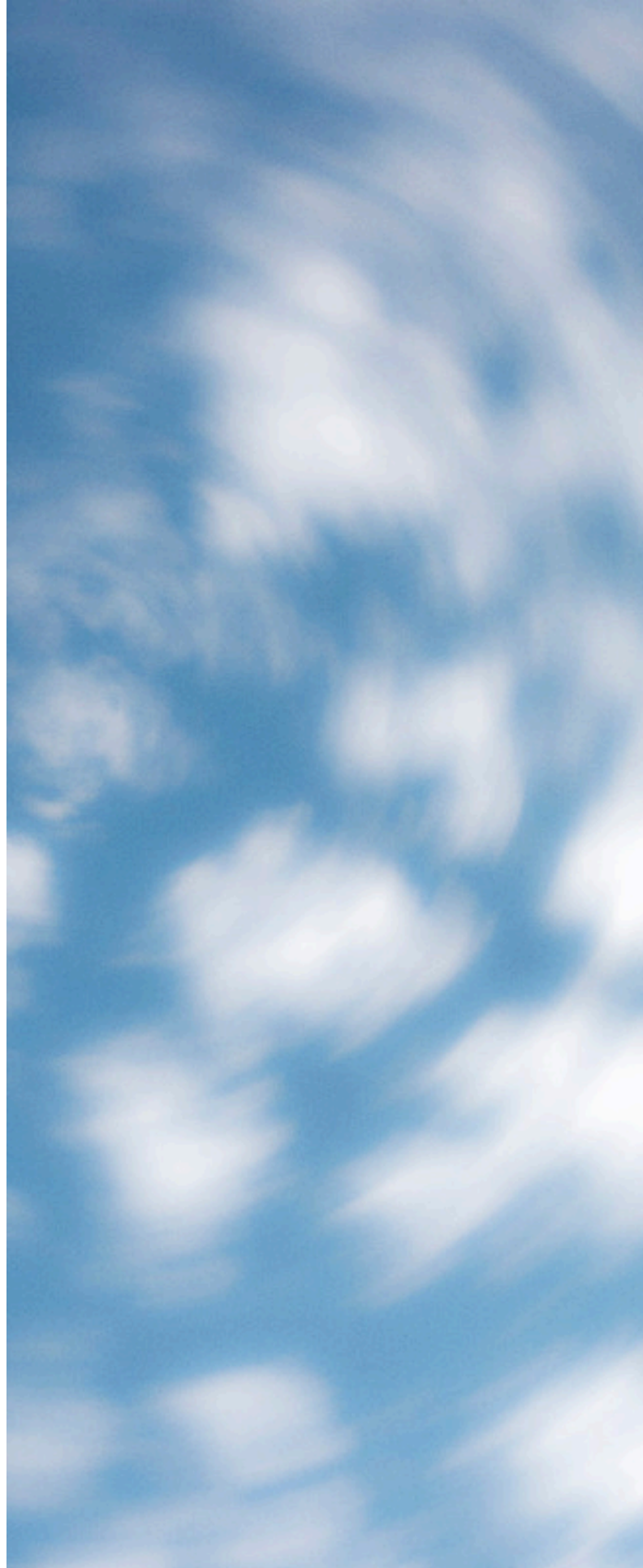
The 1st Commandment (according to Jewish counting of the 10 Words)—that Adonai is our God who brought His people up from the land of Egypt—parallels the 6th word in commanding us not to commit murder. These are statements of identity and the importance of who someone is. Killing an animal is not murder because they are not made in the image of God. Murdering another human is an affront to the God who made them. The living God who acts according to His own word commands us to honor the life He created just because He made that life to be in His own image. All of the other commandments draw from this same place of identity and the value of life first.

The 2nd Commandment that we should have no other gods before Adonai and make no graven images to worship them is parallel to the 7th Commandment of do not commit adultery. Even a cursory reading of the prophets reveals this parallel often when the prophets say that Israel was prostituting itself or committing



adultery by worshiping other gods with idols of wood and stone thus using adultery to explain the sin of idolatry. Asher Intrater has thoroughly laid out the importance of covenant commitment in his book *Covenant Relationships* and often lays out many of these parallels between our relationships with Adonai and with others.

The 3rd Commandment that we must not take the Name of Adonai our God in vain is parallel to the 8th Commandment to not steal. This connection should humble us to the truth of the 3rd Commandment that is often overlooked. While it includes the words we speak, the heart of the 3rd Commandment is about calling ourselves the people of Adonai (i.e. taking His Name upon ourselves) and not living according to His ways. If we do not live according to His ways, then we are effectively stealing the blessing and honor of His Name while cursing and dishonoring Him with our deeds. That is what it truly means to take His Name in vain: to carry it with us and yet treat it as meaningless in terms of true authority/ownership over our lives. His Name is not ours to do with as we please just as stealing is doing what we desire with something that is not ours. Zechariah 5:3-4 makes this connection when it says that the curse in that vision is for those who steal and for those who swear falsely by Adonai's Name – because they are connected sins.



The 4th Commandment that we are to remember the Sabbath day and keep it holy is parallel to the 9th Commandment to not bear false witness against your neighbor. Exodus 31:12-17 explains that the Shabbat is a sign between Adonai and the children of Israel, as in a testimony of witness to the truth that the Creator of the whole universe chose Israel. Keeping the Shabbat is being a true and faithful witness of the Creator, and lying is bearing a false witness of Adonai who made us in His image. Truth should dictate practice and our practice should be truth, because what we do is a witness of what/who we believe and trust.

The 5th Commandment that we are to honor our father and mother is connected to the 10th Commandment to not covet anything of our neighbor. This parallel brings everything home to the beginning in multiple ways. First, the other parallels start with our behavior towards Adonai and then move to our behavior toward others, yet this parallel starts with our behavior towards others and then moves into the attitude of our hearts rather than outward behavior. It is an indication that all of the 10 Commandments are issues of the heart to begin with. Second, the more direct connection between coveting and honoring your parents is common but not commonly understood. Consider that most of the circumstances in your life are dependent on your parents and their choices, blessings, and one's role in life.

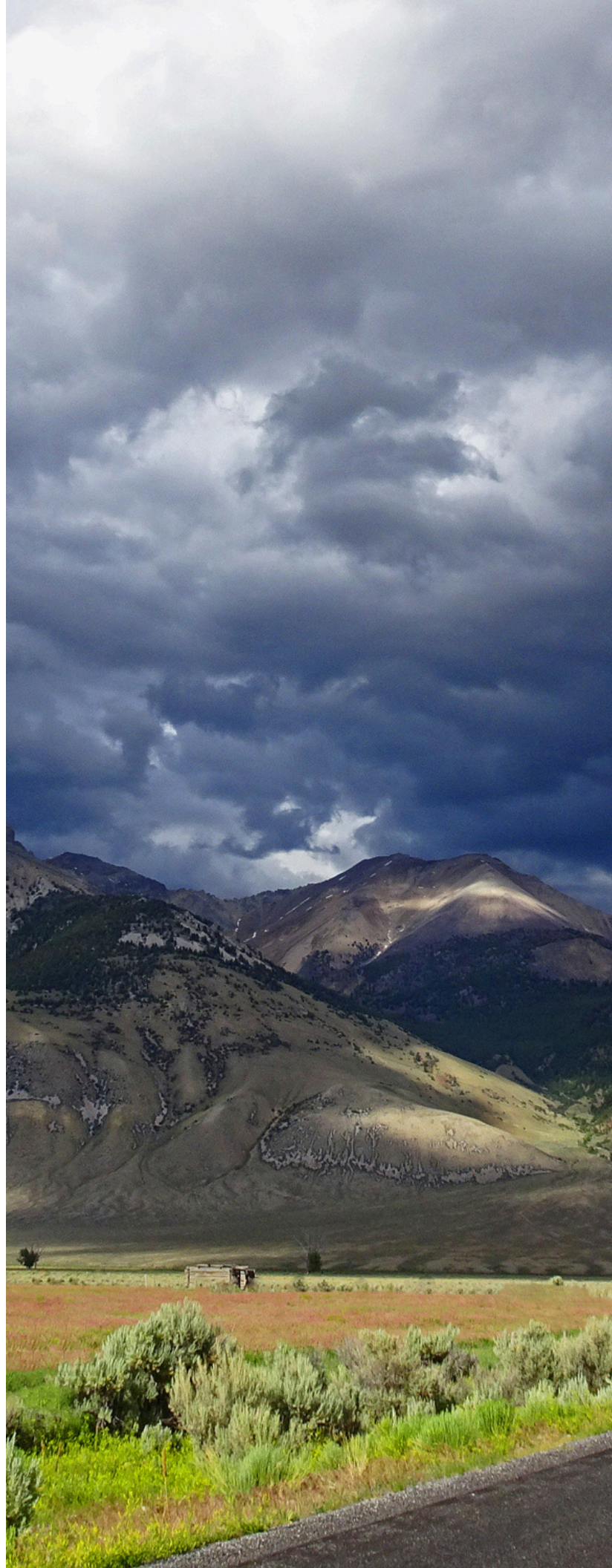


So, when we covet something else in life, we are in effect wishing that we were born to someone else. Similarly, it is wishing Adonai had chosen something different for us—bringing us back to the fact that this is the God who brought us up out of Egypt (i.e. His choices not ours for our lives). In Isaiah 45:9-10 the prophet compares those who strived with Adonai as reflective of the clay rebuking the potter or a child rebuking his parents for giving him birth. Again making the connection between coveting and the dishonoring of one's parents.

In summary, there are five key things talked about in the 10 Commandments:

- Identity
- Commitment
- Property and stewardship
- Keeping true witnesses of the truth, and
- Generational responsibilities (children to parents and parents to children)

The more complete the 10 Commandments are to us, the more effective they are at pointing out our sins so we can repent and be free of those sins in Yeshua. If in your mind you have already been thinking of the Sh'ma and Yeshua's teaching on the two greatest commandments, then you already have a taste for the next article during the month of Elul. After that I will bring this back around to the connection with Adonai choosing Israel in the third article for the month of Tishrei.





...in these last days, with the power of the Holy Spirit, our 'inner moral compass,' if you will, will be what most determines how we **respond** to any situation.

ZACHARY WILLIAMS

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