

The Story of the Justers, Covenant Friends, and Tikkun International

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Introduction

The history and background of Tikkun is an important resource for Tikkun members and affiliates. The following account also includes excerpts from my life story, as well as information on Tikkun's leadership since its establishment. The purpose of this work is to enable people to truly understand our foundation, heart, vision, and heritage. The heritage provides a deep understanding of where we have been and a trajectory, to some degree, of what we hope and strive to become. In the midst of it all, growth and change will always take place. Our history and foundation cannot truly be understood through just vision statements and governing documents, but through something that is alive, tangible, and dynamic.

Above all else, this is truly a story about the grace, sovereignty, and power of God. We are not personally claiming to have any special level of holiness, capability, brilliance, or anything else of the sort. Thus, this is not a story to glorify people, but rather an account of God's supernatural power at work in our lives.

The account is told from my perspective since much of my own life story weaves into the launching and establishment of what is now called Tikkun International. Yet, this story and ministry would not exist without the many people who have played major roles over the years. I have tried to document from a historically accurate point of view, however I have chosen to only disclose decisions, actions, and events that were public or will uplift and edify readers.

The Justers and Their Call to Jewish Ministry

God prepared Patty and I for a call to Jewish ministry from a young age, and the ministry of Tikkun in part flows out of our life story. Patty came from a Protestant Baptist family that highly supported missions, leading her to commit her life to mission work at an early age. This prepared her for pioneering in the ministry – and years later relocating to Israel and acclimating to its culture.

My life was a bit more complex than Patty's. I was born of a Jewish father and a mother who was the daughter of Norwegian immigrants who loved Israel and the Jewish people. Before I was nine, I lost my father to cancer, which raised many questions about eternity. At age 12, God revealed himself and personally spoke to me. I then began attending the Reformed Church of Westwood, where I heard the Gospel with clarity for the first time. The following summer, I dedicated my life to the Lord at a dispensationalist

fundamentalist camp known as Word of Life, located in New York State. This gave me exposure to the split between Dispensationalist and Reformed theology within the Evangelical world. While my pastor was Reformed, the Word of Life camp and High School Bible Club I attended were dispensationalist. Although I did not realize it at the time, God's destiny for me was to deal with these issues early and ultimately develop a Messianic Jewish theology that transcended these interpretive frameworks.

After my father died, my mother continued to encourage me to take pride in my Jewish identity. She told stories about the Norwegian grandfather I never met, and how he honored Jews in a special way. Although my father was Jewish and my memories of him were very warm and positive, I had little connection to my Jewish heritage and no sense of living a Jewish life (lifestyle). There was no Messianic Jewish movement of significance at that time.

In December 1964, I was filled with the Holy Spirit when the youth director Judy Hawk, and an elder from the church named Larry Carroll laid hands on me at midnight. Larry Carroll was a unique man and lived on a different plane. He led many to embrace faith in Yeshua, walked in joy even in tragedy, and had a trust in God that far exceeded most other men. Jack Jacobs, Tikkun congregational leader of Beth Am Messiah in New York, also came to the Lord through Larry Carroll.

By the end of high school, I was certain I was called to the ministry. I eventually enrolled at Wheaton College and decided to study philosophy of religion. The discipline of philosophy taught me to think with critical skill. Professors Dr. Arthur Holmes from Dover England, Dr. Stuart Hackett, the great student of Eastern Religions, and Dr. David Lee Wolfe were some of the best of lecturers and influenced me greatly.

In the beginning of my studies, I believed that all basic truths could be found in all major religions. However, over time I began to see the lack of compatibility and parallel between different religions. I was distressed, depressed, and sometimes in great anxiety over the meaning of life. My new-found girlfriend, Patty, shared these pains.

During this very crucial time, I began developing a relationship with Dr. Evan Welsh, the chaplain of the college, who began to mentor and pour into me. He was ready with tears and encouragement when I was in doubt. His life became a primary example of Yeshua and has determined much of my sense of New Covenant godliness. Words fail to describe this great and godly man. He was a man of prayer, intelligence, and extraordinary empathy. Patty and I courted under his oversight.

During this time, Patty and I attended a charismatic United Church of Christ, but sadly saw this church go into heresy; and this hurt many lives. As a result, upon graduation from Wheaton College, we distanced ourselves from the charismatic movement and ultimately attended St. John's Lutheran Church. We sang a glorious version of ancient liturgy and found healing and power in the Eucharist. These were wonderful years.

I then enrolled in Trinity Evangelical Divinity School where my faith continued to grow. My major was again Philosophy of Religion. I studied under wonderful professors such as Kenneth Kantzer, Richard Longenecker, John Montgomery, Norman Geisler, Stanley Obitts and Clark Pinnock.

After two years at Trinity and being married for one year, I was at a crossroad: should I enter a PhD Program at Syracuse University, where I had been accepted, or attend McCormick Presbyterian Seminary? The pull to the ministry was strong.

In 1972, Patty graduated from Wheaton while I had one more year left in Seminary. At that time, Dr. Welsh of Wheaton was the interim pastor of the First Hebrew Christian Presbyterian Church in Chicago. He approached me and asked if I would consider becoming the pastor. Although I was really not interested in Jewish work, I wanted to please Dr. Welsh and saw the advantages of being a student pastor while still in school. So, at age 24, with very little knowledge of Judaism or “Hebrew Christianity,” I accepted the offer and was approved as pastor at this church, later renamed Adat HaTikvah.

The Call to Jewish Life and the Quest for Community

I am indebted to a core of people at Adat HaTikvah that were ahead of their time: Elder Martin & Fanya Seuss (Moses Geitlan, Fanya’s father who ministered in Poland, had Messianic Jewish ideas before World War II), Elder Ron & Marlene Pfeffer, former Pastor Larry Rich, Elder Paul Phelps, and Joel Chernoff. Joel Chernoff joined the staff of the Presbyterian Jewish mission, Peniel Center, and later gave birth to the Messianic music group, Lamb. Joel also urged a Messianic Jewish vision stemming from a vision his father had received two years prior.

My approach to these new concepts was to study. Thus, after 1½ years of study, I concluded that Messianic Judaism reflected the will of God for Jewish followers of Yeshua. The theological conclusions from those early years have remained and have stood the test of time. These conclusions became theological foundations for Tikkun ministries. Basically, Jews who believe in Yeshua are called to live and identify as part of their people. This identification is rooted in Torah, but applied as fitting to the New Covenant order.

The New Testament itself never speaks against continued Jewish identity in Yeshua. Indeed, its whole thrust is toward the continued importance of that identity in the New Covenant. Apostles, including Paul, continued to live a Jewish life in Yeshua as stated throughout the book of Acts. Romans 11 proclaims that the Jewish people are still called to live and identify as Jews. The irrevocable call to the Jewish people of Romans 11:29 includes the Jewish followers of the Jewish Messiah! Furthermore, scholars of early Jewish Christianity were near unanimous in their conclusion that the Apostles believed that Jews were called to live and identify as Jews in the New Covenant.

The call of the Jewish people is rooted in the memory and celebration of God in their history and a particular way of life that is rooted in Torah. However, Torah should be applied as is appropriate to the New Covenant order, yet retain the focus within Jewish calling and identity, as the late Dr. Louis Goldberg of Moody Bible Institute argued. These conclusions became part of the book *Jewish Roots* which was published in 1986. Galatians, Acts, and other books in the New Covenant make it clear that Gentiles did not have the same call to keep the Torah, but rather a call to the universal dimensions of

Torah applied in the New Covenant Scriptures as found in the teaching of Yeshua and the rest of the New Covenant.

Thus, upon my findings and conclusions, we began to institute several changes within the congregation. We changed our services to Saturday, included Jewish liturgy, and celebrated all the Feasts of the Scriptures with Yeshua as the center of them. Episcopal Kenneth Rick helped greatly in cantorials and the development of the liturgy. The first prayer book for our congregation was written at that time. It was later incorporated into the John Fischer-David Bronstein Siddur. This caused a loss of almost 40% of the membership who did not confirm this direction. However, with the 35 that were left we continued to grow, immersed Jews in the name of Yeshua, and doubled in less than 4 years.

A strong community was built during these wonderful years. Several young people joined us: the Horowitzes, the Freemans, Joan Bruggeman, and the two Lang brothers and their spouses. They heard the call to lasting community and covenant, and some are still part of Adat HaTikvah as I write.

The issue of community is central to Tikkun. There is no Scriptural warrant for the “churches” to be defined as a places merely to attend meetings and participate in programs. However, fellowships of believers – who are mutually committed to community and accountability, and who seek discipleship and growth into the likeness of Yeshua – describe the nature of the Body in the New Covenant Scriptures. Often times, I do not answer the question, “Where do you go to Church or Synagogue?” The question should rather be, “What community are you part of where you are being discipled and equipped?”

Our vision for the development of Adat HaTikvah, a Messianic Jewish congregation, was for the purpose of fulfilling Jewish responsibility, reaching the Jews of our community and welcoming Gentiles who wanted to be committed to the same goals. We were a New Covenant congregation for Jews and Gentiles who had a special calling to the Jewish people.

Toward the end of our years in Chicago we also were caring for two babies, Benjamin and Rebecca (who were born in 1975 and 1977 respectively).

A Return to Charismatic Commitment

Through developing a relationship with a nearby congregation called Reba Place Fellowship, I began to reevaluate the gifts of the spirit and the charismatic movement/attributes. Reba Place Fellowship was a mature charismatic community where the expression of the gifts and manifestations of the Spirit were in order and governed by mature leaders. Yet, I still had questions and turned again to studying the Word. I asked myself, “If I were to lock myself in a room and commit to studying the Word free of influence from past professors and experiences with the charismatic movement, what would be my personal conclusion on the charismata?”

According to the New Testament, the Body of Believers are called to be charismatic and full of the Spirit. It commands us to seek the gifts of the Spirit for the building up of the Body. Therefore, in spite of past experiences and doubts, I knew that I was called to walk the charismatic lifestyle, seeking the reality of supernatural gifts in the Body. This was a major turn of direction and helped prepare us for further changes to come.

The Discovery of Deliverance Ministry

In 1974, I invited a dear couple visiting Adat HaTikvah to attend the evening Simchat Torah service at B'nai Reuven, an Orthodox Synagogue in our neighborhood. After the festivities, we visited a restaurant together. I shared the Good News with passion. Both of them embraced faith in Yeshua and ultimately became consistent members for many years. One day they took me aside after services and said that they had visited a church that practiced deliverance. I was personally skeptical and warned them about the dangers associated with such practices, but they believed this could ultimately deliver their son from schizophrenia. At their insistence, I agreed to attend a service at this church and took along with me a Jewish ministry colleague.

The night played out like a scene from a movie. In those days, the south side of Chicago still produced steel causing clouds of pollution to hover over the city. On this particular evening, the luminous moon fused with the pollution of the nearby factories and produced an eerie orange color in the sky. The church was a small, white structure. Inside, the walls were adorned with Scripture promises on the power of God to heal and cast out demons in the name of Jesus. Old time hymns were sung with great fervor, and at the end of the service, the pastor gave an invitation for salvation and the baptism of the Holy Spirit, deliverance, and healing.

Many people came forward and received prayer. Some fell over, while others coughed or writhed. I told the pastor that I was a Presbyterian minister and that I was trying to understand what was taking place. He spoke for a moment and then suggested I would learn and understand by simply being involved. He attached me to a team that was praying for a young man manifesting demons. Some held him to the ground, while others commanded spirits to leave. I was shocked and felt uneasy. I thought to myself, "What am I doing here?" I decided to inquire if my colleague had any greater enlightenment when to my surprise, I realized he was receiving prayer and had the strangest look on his face. After the prayer time finished, he confessed to being a secret transvestite. For years, he longed for freedom, but nothing would set him free. Yet, now he knew he was free; I was amazed.

As we traveled home, we both concluded that deliverance was indeed real and valid. After returning to our home congregation, we interviewed fifteen people and found that all had prior involvement in the occult or New Age type practices. Thus, I called a meeting in our apartment and shared on the power of the name and blood of Yeshua. No one in the group had ever seen deliverance, yet the amazing happened. All around the

room were manifestations. One screamed that they had a headache. Another said they felt like throwing up. We immediately divided the group into three smaller teams and began binding the evil spirits. This started an amazing series of mid-week meetings where we would gather to pray for deliverance.

The stories from those years are wonderful. We learned as we progressed, and we ultimately began to witness healings. Along with many others, one woman was healed and set free of psychosis after years of medication, institutionalization, and shock treatments. As a result, her (Jewish) family became warm and appreciative of our community.

In time we learned that it was unnecessary to focus so much on the physical manifestations, but rather its roots. God showed us that many problems were rooted in unforgiveness and painful memories which were accompanied by deep lies about life, God, and others. As we prayed in tongues, revelations would come which led us to repentance and forgiveness. This allowed the Lord to bring comfort, release, and healing. Later, this became known as the ministry of Inner Healing.

The Great Change in the Messianic Jewish Alliance

In 1975, there was a monumental change in Jewish ministry in the United States. Many Jewish believers attended the Messiah '75 conference where the Hebrew Christian Alliance of America, a membership/fellowship organization of Jewish believers, changed its name to the Messianic Jewish Alliance. This was to support Jewish life in Yeshua and the emergence of Messianic Jewish congregations.

Since the Alliance was based solely on Jewish membership, discussion arose over forming a union of congregations within the organization. However, in 1976, the Alliance board ruled against it and stated such a union should be separate, but still in fellowship with one another. This issue would have momentous implications for the future of the American Messianic Jewish movement.

In 1977 I was elected to the board of the Messianic Jewish Alliance.

The Call to Beth Messiah Congregation, Washington, D. C.

The years of 1976 and 1977 were some of the most fruitful years of ministry. We had a community and congregation of our closest friends, most of whom were Jewish, and we saw many salvations. As a result, we assumed we would stay in Chicago for the rest of our lives.

However, in 1977, Paul Liberman, a founding elder of Beth Messiah Congregation, approached us and asked us to consider taking a pastoral position at Beth Messiah. Manny Brotman, one of the key visionaries for the modern Messianic movement, stepped down from leadership, leaving the congregation without a leader.

Beth Messiah began in 1973 when four relatively new Jewish believers (Paul Liberman, Sid Roth, M.S. and Earl Karlinsky) formed a board and decided to start a

home congregation in Bethesda, Maryland. Soon after, they asked Manny Brotman to become the Messianic Rabbi and the congregation grew rapidly with many Jews coming to know the Messiah.

Because the congregation was growing, they began to look for a building. Liberman had a vision of the actual sanctuary, and when they entered a former United Church of Christ building on Rockland Avenue, they knew that it was the place. It was the first building owned by a Messianic Jewish congregation in the modern movement.

When Liberman first approached me, I was totally uninterested in making the move because Patty and I believed we were pledged to the congregation in Chicago. Yet, Liberman begged us to at least visit, so we agreed to go.

During that period, Beth Messiah's services took place on Friday evening with a Sunday school. Around 150 people attended the congregation from around the metropolitan area. We sensed no particular draw or connection to these people, but rather recognized the vast difference between this congregation and our community in Chicago. The congregation was located in a much more affluent suburb than our Chicago congregation, and there was little community. This certainly did not fit our ideals!

After the service, Patty said, "Well, I am glad we are not called here." Yet, there was an immersion service that afternoon, and God strongly touched our hearts. We realized that this community was like sheep that needed a shepherd, and we heard God calling us to move to Washington, D.C. Patty and I returned to Chicago, where we asked a group of friends to seek God on our behalf. We needed their agreement to make this move. After the confirmation came, we agreed to move to Washington, D.C. and recommended Jeff Adler, a young graduate of Trinity Evangelical, to replace us.

Upon taking the position at Beth Messiah, the congregation continued to grow in attendance and many Jewish salvations resulted. One year, at one service, we immersed 23 Jews. During this time, our leadership team was also growing stronger. The elders of the congregation were men of very strong commitments. Sid Roth had a deep commitment to signs and wonders as a way to preach the Gospel. He believed in building faith through the Word and proclaiming healing over all physical sicknesses. Over the years, he has continued to stand by these convictions and as a result produced many testimonies of the supernatural. Paul Liberman was a man of pastoral orientation, while Mark was our financial conscience. Harry concentrated more on discipleship and teaching.

Shortly after my arrival, in winter of 1978, a young, single man, Keith Intrater (he is known today as "Asher" so this will be the name I will use from now on), visited the congregation. He was working for Manny Brotman under Messianic Jewish Movement International. Asher's coming to Beth Messiah would have an enormous impact over the next few years. He had been a top student and senior class president at the most renowned public high school in Montgomery County, Maryland and then attended Harvard where he graduated with honors. Yet, after four years of studying philosophy, he came to the conclusion that no one had the answers to life. So after graduation, he traveled to Central America to help the poor. There, he had an incredible experience with the Lord as he read John 1 in a little chapel. Soon after visiting Beth Messiah, Asher came up to me and said, "The Lord told me to be committed here. I will obey you in anything

you tell me to do.” I responded by expressing my appreciation for his involvement, but did not believe in that level of submission. He became my most eager disciple.

As time progressed, it was becoming increasingly difficult to attain the involvement and commitment that I desired from our members; carnality had crept in among the members. I convinced the elders to invite the deliverance pastor from Chicago. He held several meetings for deliverance which led to our holding weekly deliverance gatherings and praying for all kinds of healing. There were many breakthroughs, yet there was still no unity. There was still significant rebellion and little respect for authority.

At this point, one of the members, Mike Rudolph, decided to help. He had a background in counseling and thus offered to share the load. Mike soon developed Messiah Biblical Counseling Center in our building and later became an incredible support for Patty and me, as we were breaking under time pressures. Mike’s advice and wisdom played a pivotal role in helping to develop a balanced family life, and we have benefited for a lifetime! Mike would soon become a new elder. Jo and Jerry Miller, members of the congregation, also committed themselves to the ministry and began training for leadership in the congregation. Jerry would soon become an elder.

I want to skip to the future and note that Mike Rudolph not only has continued to develop as a counselor but has trained many other counselors. He has continued to lead the Yeshiva (Bible school) studies program connected to Tikkun called Messianic Life Institute.

One of the key people of our first fifteen years was Betty Kingsbury, a PhD biologist who also trained in counseling and gave great leadership in the counseling center and other diaconate leadership roles. She led our pro-life ministry. She was a dear friend and also trained and mentored other counselors. Her efforts strengthened the network with people equipped to bring healing to others.

My lifelong message was still consistent. Could we find a group of people to commit to covenant friendship, accountability, and ministry for a lifetime? We were beginning to find a core that would ultimately say “yes” to this question.

At this time, I was invited to ride to Baltimore with Sid Roth and Derek Prince. Sid was interviewing Derek. We spoke of charismatic power and the division within our congregation over the issue. I mentioned that my goal was to seek and promote unity, yet he cautioned me to not lose focus and asked, “What are you seeking to build?”

I knew that we would have to stand for the gifts and manifestations of the Spirit. It was a matter of being true to the Word of God. The elders agreed. As we taught on this, most of the members came with us, but many also left. The presence and power of the Spirit would be foundational and a key to our future growth.

Asher and Betty Intrater

Asher Intrater continued in his commitment to grow and serve in the congregation. He was zealous to learn all he could. He gave himself to counseling, preaching, teaching, studying, and deliverance ministry. He studied Judaism and charismatic min-

istry intensively. During this time, we rented a house to be used for healing troubled, single men. Asher was put over this house to bring deliverance, counseling and discipleship. He became zealous to see the congregation in right order and submitted to my authority in leadership. He later attended Baltimore Hebrew College where he received a master's degree in rabbinic literature.

One day, two lovely young sisters visited the congregation: Betty and Sue Kirshbaum. Both became regular in attendance, and soon after Asher and Betty began courting. It was a very pure courtship; they studied the Scriptures and pursued worship and prayer. They ultimately married.

Others Who Contributed

Many contributed to the development of a strong community and a training center. For instance, James and Robin Van Riper gave up their dream of life in the country to help build the community for 25 years. There were many other faithful contributors and kingdom servants that helped to expand the community.

The Birth of the Union of Messianic Jewish Congregations

In 1978, the two Chicago congregations, Adat HaTikvah and B'nai Macabee, sent out invitations to all the known leaders of North American congregations to consider establishing a union of congregations. The planning meetings in 1978 and 1979 produced a consensus of government and theology to form an organization, what is now known as the Union of Messianic Jewish Congregations (UMJC). The final decision to create the UMJC was made during the MJAA conference the following summer. The UMJC was to be governed by delegates consisting of leaders from all member congregations. In addition, there would be an elected executive board from among the delegates that would provide visionary and leadership oversight.

In 1979, the newly elected MJAA board voted against forming the UMJC. At the MJAA business meeting at Messiah College, the UMJC was forbidden to meet on campus during the MJAA conference. Yet, delegates from 19 out of 21 congregations in attendance decided to hold a separate meeting off campus where they ultimately voted to form the UMJC and officially incorporate. An executive was elected, and I was privileged to be elected President of the UMJC.

Unfortunately, the MJAA executive responded by banning the UMJC as an official organization, which among other things, contributed to a fifteen year split in the Messianic movement. Thankfully, healing and reconciliation has taken place since the early 1990s.

At this time, Beth Messiah of Washington D.C. was the largest congregation of the UMJC. For many years, this congregation supplied half the budget of the UMJC, the office, and the secretarial services. The conferences were lively, and the young movement was in a state of wonderful cross-fertilization.

Our First Tour to Israel

During these early years, we were invited to take part in hosting a tour to Israel with Sid Roth. We were thrilled. As new tourists, the sites were full of meaning and provided powerful images of Scriptural events and the life of Yeshua. Patty and I cried when we saw the walls of Jerusalem for the first time. Would we come to live here someday?

Tom Hess and the Challenge of Restoration

After returning home, one day I received a call from Tom Hess; he wanted to meet with me. I understood that he was part of the leadership of a new charismatic movement in the city. As we sat together in Rockville, MD, Tom asked if I believed in the restoration of the Church. I did not quite understand. Tom shared about the theology of restoration from Ephesians 4, and the importance of prophets and apostles in leading, equipping and bringing unity and maturity to the Church. This was new to me. I responded by asking if he believed in the restoration of Israel. Tom explained that the Church is now Israel, which is replacement theology (the Church had replaced Israel). I proceeded to address this issue, yet my arguments seemed to make no progress with him.

Over the next month, Tom and I both had life changing experiences in the Spirit that changed the whole direction of our lives. Tom gained a special understanding of the place of Israel and the Jewish people in God's plan; he even changed the name of his newspaper from *Christian Restoration Ministries* to *Judeo-Christian Restoration Ministries*. We sponsored Israel conferences together and two pastors' tours to Israel. Today, he leads a powerful world prayer ministry from Jerusalem with Israel as its focal point.

As for me, I gained a completely new revelation on the restoration of the Body of Messiah, which became one of the most powerful spiritual experiences of my life. During a normal personal devotional time, I deeply experienced the Spirit and presence of the Lord, and I heard the Lord asking me, "What do you have that you did not receive?" As I pondered this question, I realized that all I had was due to an impartation from others: parents, relatives, church elders, spiritual leaders, professors, the president of Trinity and others. In addition to impartation and mentorship, God truly provided me with many fathers after the loss of my own father.

As I enjoyed recalling the many people that had contributed to my life, I again heard the voice of God. He stated that He had called me into Messianic Jewish ministry as a means of honoring the heart and call of my parents. God spoke again; yet this time, it was even more striking. He said my call to Jewish ministry was due more to my Norwegian family roots than my Jewish roots. I was stunned, yet I remembered that the Norwegian side of the family was very godly and had a deep love for the Jewish people.

God then began sharing with me His great love for the Church. He seemed to take me on a visionary tour of the Church over the ages. I saw the stately Episcopalians

and how the beauty of the liturgy was loved by God when done with faith and sincerity. The great hymns were wonderful. I sensed the wonder of the Lutherans with their emphasis on faith. Then I sensed His love for the Presbyterians and their love for God's government and the Word. I saw the Baptists and their salvation message, the Pentecostals and their openness to the immersion of the Spirit, and then the new Charismatics and even the Fundamentalists. Yes, God loved them all. I was at the point of tears when I sensed these words, "I have taken you into many streams of the Church so that in the Messianic Jewish restoration, you would not have arrogance against my churches. It is necessary for your Messianic Jewish calling that you have love and appreciation for all my churches."

Then, God began speaking about the centrality of restoration in the entire Body of Messiah. In a moment, I saw the implications of John 17 and Ephesians 4. I sensed God saying He would indeed restore His Church, and more than restore it. The last prayer of Yeshua in John 17 was that we would all be one and that the World would believe that the Father sent Yeshua. This prayer would eventually be answered, and we are to join ourselves to Yeshua in praying this same prayer. After Yeshua's return, this prayer would no longer be relevant. This is something to be fulfilled before His Second Coming.

In the book of Ephesians, apostles, prophets, evangelists, pastors, and teachers have been called to equip the saints for the work of ministry. These ministry roles must continue until the Messiah returns, for we read that though these gifts, the saints will come to unity and maturity, unto the full stature of the Messiah. The Bride must be ready; God will use these ministries to fully accomplish His purpose before the Messiah's return.

This restoration of the Body of Messiah will also be a key to Israel coming to faith in Yeshua. It is more than restoration, but a worldwide phenomenon that has never before existed. It was foreshadowed in the unity of the Jerusalem congregation in Acts 2 through 4. The picture of the body of Messiah in these passages must be manifest in the entire world to make Israel jealous. The salvation of Israel will eventually take place, and the Messiah will come and restore all things.

I came out of this experience with a whole different orientation. Thereafter, I began meeting with leaders oriented to this restoration. The first gathering was held at Eleanor Roosevelt High School with Larry Tomczak, C. J. Mahaney, Bob Wright, and Thurlow Switzer.

This new revelation brought me into acquaintance with Derek Prince. I had once heard him teach on the parallel restoration of Israel and the Church. So, Beth Messiah Congregation sponsored him in 1982 for a weekend conference and invited many churches and congregations who were open to restoration. Although many of them believed in the restoration of the Church, most did not see the place for or distinct calling of Israel. However, his message was well received, and many from the churches did gain a deeper understanding of the calling of Israel.

One day, Patty and I were invited to a meeting of leaders from the same restoration streams that met at Laurel Christian Fellowship. Many different leaders shared on a plethora of subjects, but I was particularly drawn to a speaker by the name of Pierre Bynum; he spoke on practical pastoring. Pierre was the pastor of Laurel Christian Fellowship where we were meeting. At the end of the meeting, I approached Pierre. At that time, I was juggling the role of pastor at Beth Messiah and president of the UMJC; I found myself quite overwhelmed with the work of the ministry.

So, I asked Pierre, "Are you happy in the ministry?" Most pastors I asked could not honestly say they were, but parried the questions. "Yes," Pierre said. "But do you have time for family and recreation," I asked. "Yes," he replied. "Then how do you find the time to meet all the needs of the people," I said. Pierre then said, "I perceive that you have fallen into the trap of the traditional role of the pastor in the church." So, Patty and I immediately made an appointment to see Pierre and his wife Christina.

Pierre explained that the primary role of pastor was to shepherd the flock by training up a leadership team to share in this shepherding. The key to all this is the small group structure. Elders share the work of shepherding the flock so that the work and ministry does not fall on one person alone. Pierre was part of New Covenant Churches and invited me to attend their pastors' retreats. We began to institute this method in Beth Messiah. Then, under the oversight of Beth Messiah, a congregation was planted in Baltimore, and we appointed Marvin Morrison to lead this congregation. I soon found out that Marvin was also connected to leaders within the New Covenant Church movement.

Soon after, Marvin and I both attended a New Covenant Church retreat where the Lord encouraged me about the situation at Beth Messiah. He saw the lack of unity and progress, and I felt God saying, "Though you have been torn, I will soon revive you again." God would then bring people from afar to build the Temple of the Lord.

After this experience, I assumed God was leading us to have two affiliations, New Covenant Churches and the Union of Messianic Jewish Congregations. Thus, we began to tithe to both New Covenant Churches and the UMJC. However, we never fully joined, but remained in a courtship relationship.

The Birth of Messiah Yeshiva (Later Messiah Biblical Institute)

One day, Asher Intrater and Mike Rudolph received a revelation to create a Messianic Bible College. They would work with me in establishing the administration, but Mike would take the lead. The school began with mentoring courses, and for many years MBI provided a comprehensive educational program in a full Messianic Jewish context. We invited outside pastors and teachers to teach in the program, and it eventually turned into a full time school. Today, the school continues, but in a new extension pattern and with some on site courses under Michael Rudolph; it now called Messianic Life Institute and is affiliated with Messianic Jewish Bible Institute.

Four Pillars of Beth Messiah Congregation

During this time, our theology at Beth Messiah was also in the process of being defined. In 1982, *Growing to Maturity*, my first full size book, was published by the Union of Messianic Jewish Congregations. This book detailed the four pillars of Beth Messiah. These four pillars were as follows: 1) the call to Jewish life rooted in Torah; 2) the call to fully embrace charismatic gifts and expression; 3) the call to restoration government under eldership, pastoral, and prophetic/apostolic direction; and 4) the call to small group discipleship and accountability. Potential leaders would then be mentored and trained within a small group structure and through our school, Messiah Yeshiva. We lost members over every one of these foundations, but new members would always outnumber those who had left. As a result of these theological definitions, we were becoming more unified in vision.

The Foundation of Ets Chaiyim School

When our children, Benjamin and Rebecca, were approaching school age, Patty and I had to decide where to send our children. Patty felt strongly that our children should receive Scripturally-based education. So, after receiving several prophetic words and dreams, Patty, along with two other women, decided to start a school in 1980 and called it Ets Chaiyim (Hebrew for “Tree of Life”). It began with only thirteen students, one of whom was Sid Roth's daughter, Leigh. Before Leigh even began to attend the school, Patty had a dream that Sid Roth approached her from behind, tapped her shoulder, and asked to send his daughter to their new school. This happened exactly as she had dreamed. Sid Roth indeed enrolled Leigh in the new school.

Patty became the first principal of Ets Chaiyim School. She taught eight children ranging from 2nd grade through 9th grade, and Joanne Marziani took care of four children in the preschool and kindergarten age. The school at one time grew to over 150 students and served many families for over 30. The school has produced capable and spiritual young people that have excelled in higher education, various professions, and roles in the ministry. As vice principal, Joanne Marziani was a strong pillar and a master teacher for 15 years. Nick Marzinai, Jo Ann's husband, later became an Episcopal priest with true Messianic Jewish theology and values. We are still in touch with them.

Andrew (Eitan) Shishkoff

One day, we received a call from Eitan Shishkoff, a man working in a ministry in New Mexico among Hispanics and Native Americans. Eliazer Urbach, a patriarch in the Messianic Jewish Movement and Holocaust survivor, was urging Eitan to consider serving his own people. A young prophet by the name of Chuck Pierce encouraged him in the

same direction. Through Eliazer's advice and encouragement, several Jews who became Yeshua disciples through the Jesus Movement would eventually enter into Messianic Jewish ministry. Eitan learned about our training and was interested in attending the Yeshiva program. I was deeply moved in spirit and knew that he was another key to the fulfillment of the prophecy that I had been given, that "people would come from afar to build the Temple of the Lord." He spent considerable time with Patty and me and then met with the other leaders. I was not prepared for the skepticism or wariness that came from some of the elders. I disagreed greatly with their skepticism but agreed to seek advice from the director of the ministry in which he was presently serving, Don Compton. It was an incredible phone call. Don said, "If God gives you Eitan Shishkoff, you will be receiving one of the most special gifts that it is possible to receive other than Jesus Himself." As he spoke, I wept and wept. He described many of the facets of Eitan's work as a pastor, teacher and evangelist. So the elders agreed to invite Eitan to come.

After arriving with his family, Eitan plunged into studies with us and got a job working at a photography business. He was soon leading a home group, eventually became part of the staff at Ets Chaiyim School, and later became the principal in the middle of the second year.

Patty's Back Crisis

We were living a very busy life. One day, Patty was sneezing, and something snapped in her back. She continued to go on and ignore the pain. However, as time went on, things were not improving. She continued to work at the school all week and even attended over twenty hours of special meetings at the end of the week. At this time, Derek Prince came for the conference we sponsored in 1982 on Israel and the Church. He and his wife Ruth prayed for Patty and encouraged us to believe for healing. Yet, we saw no results. Finally, Patty woke up on a Monday morning and could not feel the bottom of her right foot. At that time she knew that she needed to see a doctor. At the doctor's office, she learned that the problem was serious, and he immediately put her in the hospital where it was found that she had ruptured a disk. A fragment of it had broken off and went into her spinal column. The orthopedic surgeon, Dr. Ackerman, said that surgery was necessary. Patty decided to go through with the surgery and thereafter, spent much time in recovery. Through this process, she grew in intimacy with Lord.

However, to our dismay and disappointment, the expected progress did not occur and her pain was constant. Finally, after months of no improvement, the doctor concluded that there was leftover scar tissue preventing further healing. This was a very difficult period for us. Due to Patty's condition, I had to take on much of the work of the home besides being senior leader of the congregation and president of the UMJC.

Our friend and fellow elder, Sid Roth, urged us to attend a conference on prayer at Rhema Bible Institute. Kenneth Hagin, Sr. was the teacher. So, in the spring of 1983, we traveled out to Broken Arrow, Oklahoma for this conference. The teachings, particularly on the role of praying in tongues, were riveting. In the afternoon, there was a healing

seminar for those in need of healing, so Patty and I attended. During the worship time, Patsy Behrman taught on healing and encouraged the attendees to stand in faith. As she shared about the Spirit bringing healing, Patty experienced an anointing of healing and knew she was healed. At that same moment, Patsy said that someone was healed and needed to do what they could not do before. Patty knew she was referring to her, so she stood up and demonstrated the healing that had taken place. Patty touched the floor with the palms of her hands, which had previously been impossible for her. She could not even bend beyond touching her knees before this. She was indeed healed! She then sat through the rest of the services without pain for the first time in over a year. It was amazing.

Before her back injury, Patty had had a dream – in the fall of 1981 – that she was to have a son and we were to name him Samuel Peter (Shmuel Caphas). She was given the nature of his calling, too. However, I did not believe we were to have more children at the time and in the spring of 1982 Patty injured her back, which made the possibility of being able to carry a child complicated. However, now that she was healed, there was a new openness on my part to having more children. So, God did not waste any time and caused Patty to conceive during the week we were attending this conference, and we thought Samuel was on the way. We returned home, but Patty decided not to return as principal to Ets Chaiyim School since Eitan Shishkoff was now doing a marvelous job. Thus, we devoted ourselves to building up the congregation and the UMJC. We also continued our affiliation with New Covenant Churches.

The Coming of Paul Wilbur, Rene Bloch, & Mark Chopinsky

Soon after Eitan's arrival, a young man from Indiana came to visit. He was part of a gospel music group called Harvest. Yet every time he thought about music, Jewish melodies would reverberate through his mind. He was strongly sensing his call to Messianic Jewish life. As we spoke in my office, I assured him that we would be glad to receive his family and were open to see how God would develop his gifts and talents. So, Paul Wilbur and his family agreed to join us.

Rene Bloch was another of our transplants. Rene had been a prominent big band leader in California, and his records are still listened to today. He was part of a Messianic Jewish congregation in Encino, California. A friend of his encouraged him to consider moving because of the quality of our congregation. As a result, he came to visit and soon moved his family to be with us.

Although I realized that these two families seemed to be fulfilling the prophecy I had received about people coming from afar, I had no idea what this would eventually look like.

Mark Chopinsky, however, had not “come from afar.” Mark, a rock musician who played gigs in local clubs and bars, had now found Yeshua and also wanted to reconnect to his Jewish identity. Though he had great musical talent, and some hoped that

he would be used in our worship team, Mark was led to give up his music for a season in order for God to fully purify him and his gift.

So, God brought Asher from Central America, Rene from California, Eitan from New Mexico, Paul from Indiana, and Mark from Washington, D.C. The Lord was truly bringing His people from (near and) afar to build the temple of the Lord.

The Birth of Israel's Hope

As we began to see more growth and restoration, a group of us gathered at Beth Messiah to pray. Eitan, Asher, Paul, and I among others were present. We prayed for Jewish revival, unity for the Body of Messiah within the city, and prosperity for the congregation.

Asher Intrater and Paul Wilbur began to develop a close friendship as they spent many hours in prayer together. At the Lord's prompting, Asher encouraged Paul to think about leading worship, which was something Paul had not seriously considered.

Meanwhile, Paul and Mark began to play together and produce Messianic Jewish material. Paul and Mark were soon invited to lead worship for the congregation, and thus began the music group, Israel's Hope. A new and powerful worship experience was birthed in the congregation. As a result, Paul and Mark were invited to travel and lead worship in other venues outside of Beth Messiah.

Then, at an elders meeting, Gary Dickenson, one of the elders, strongly prophesied that Rene Bloch was to become a member of Israel's Hope. They were to travel and bring Messianic Jewish worship to the larger Body of the Messiah. We had no idea how this would be financed, but we confirmed the word, and Rene Bloch was added to Israel's Hope. During that time, we developed a 50% rule for traveling ministers with children, which meant they could only travel half of the weekends per year. Beth Messiah was blessed with both a strong worship team and traveling music group for the next 10 years.

Montgomery County Covenant Academy

This was a significant time for the expansion of many ministries. Our philosophy was always to seek the unity of the "Church of the City." We saw partnerships with the church in cooperative ministry as a demonstration of unity with significant impacts to society and government. Out of one such relationship, a high school was born. Beth Messiah, along with five other congregations, sponsored the development of the school. Thurlow Switzer of Northgate Community Church was the overseer and Mike Rudolph was the principal. Asher Intrater later succeeded Mike.

During this time, the school attained an amazing spiritual dynamic; the level of radical commitment to the Lord was the greatest I had ever seen in a Christian high school. The school made special provision for Jewish roots and for students coming from Ets Chaiyim. Several Beth Messiah members served on the faculty in those early years.

It was time for Asher to make the shift to full time pastoring. Therefore, the school hired a new principal to continue with the school. Unfortunately, the school was shut down the following year due to a crisis of moral failure, including the new principal and another situation with a faculty member. The high school program was then absorbed and re-launched by Ets Chaiyim where Thurlow's son, Dan Switzer, took over the leadership position. Dan proved to be a very capable leader.

Our Move to Potomac

In 1982, Patty and I began to sense that we were to move to Potomac, Maryland. This was a very expensive area but was a much more Jewish area. It was our desire to begin a chavurah (home fellowship) that could reach into the Jewish community. Asher Intrater supported this idea and even found a house for \$139,000. Yet, how could we possibly afford this? So I went to the elders for confirmation as to whether or not to buy this house.

While the elders were in prayer, Gary Dickenson said that he had a vision. He agreed that we were to move to Potomac but that this was not the right house. The house God had for us would be more modern, and we would recognize it when we found it. This was enough for us to drop our pursuit of the house Asher found. Then one day, our family was going out for a Sunday outing. I had the *Washington Post* in my hand and was browsing the housing ads. Suddenly, I found an ad for a house in Potomac listed at \$127,500. I was stunned. So, Patty and I made an appointment to see the house the next day (this was in the summer of 2003).

The owner had been divorced, and the house needed many repairs. I was interested, but she said she was not taking any offers until the next day in her office. So the following day we were off to her office. We found that we were one of four couples vying for the house. The owner was a realtor and quite experienced in house sales. After looking over our income statements, she immediately refused to write a contract. Yet, in a moment, her whole countenance changed, and she agreed to go forward with it. She then chose us to be the new owners of her house although we were far less qualified than the other applicants.

Now, we sought to find a loan. The following Saturday as I prepared for my message, Eitan and Asher came over to the house. Each of them put a piece of paper in one of my hands. When I looked, I realized that each had given me a check for \$1000.00. This was to confirm our move to Potomac. That morning, Asher called Eitan and said that God had told to him to give \$1000.00 to confirm our move to Potomac. Eitan had heard the same message.

After receiving such a confirmation, we earnestly sought financing for the new home and the sale of the home in Rockville. Our real estate lawyer was amazed that a bank actually approved our loan; we somehow knew that God had enabled them to supernaturally overlook vital details in our application.

The time finally came for us to move, so we rented a truck and called on volunteers from the congregation to help. Unfortunately, on the day of the move, there were not enough volunteers. Night had already fallen, and there was still furniture on the driveway and sidewalk in front of our house. We were exhausted, distressed, and had no way of finishing the task. Suddenly, a caravan of cars came around the corner, and to our surprise they pulled up in front of our house. It was Eitan's entire home group who had come to help us complete the move! All the furniture was moved into our new place, and we concluded the evening by praising the Lord and celebrating together in our new home. This home soon became the heartbeat or center of the ministry as we began reaching out to Jewish neighbors and getting involved in the surrounding Jewish community.

The Birth of Simcha Naomi

In January of 1984, Patty and I waited with anticipation for the birth of our new child. We were expecting Samuel but a baby girl arrived instead. We did not even have a name for her. When the newborn was placed on Patty's stomach, she raised her head and looked into Patty's eyes. Patty wept. She was overjoyed with our new daughter. She saw a vision of her dancing in Israel. Within a few days, we picked the name Simcha Naomi, for she was indeed a pleasant joy. So, our family now consisted of two girls and one boy. As far as I was concerned, the Samuel dream must have just been just that – a mere dream.

A Walk in a Cornfield

In the early fall of 1984, Marvin Morrison, Eitan Shishkoff, Asher Intrater and I decided to have a spiritual retreat together. It was at a monastery near Baltimore. Marvin had planted Rosh Pina in Baltimore under the authority of Beth Messiah. We spoke about many subjects and prayed. We decided to take a walk in a cornfield behind the monastery. As we were walking, Asher spoke out with some conviction. "I do not think we are to be members of New Covenant Churches. We need to be self-governing and to have our own apostolic flow. We should still be close friends with New Covenant Churches. I believe that I am called to plant a new congregation in Frederick with the two northern home groups that I lead. If I do this, we will have three congregations: Beth Messiah, Rosh Pina, and the new one in Frederick. We even have the beginning of our own five-fold leadership."

We were not yet convinced of the roles, but we believed that Asher was correct. We shared this with our leaders. Soon we began monthly leadership meetings for the elders of the two congregations. In the following year, El Shaddai was planted by Asher. I spoke to the members of the northern home groups and urged them to take this pioneering step of being part of a new plant. Some were reluctant to leave Beth Messiah, yet they agreed, and El Shaddai was born.

Soon after, Mike Rudolph, still a Beth Messiah elder, said that he believed he was to take his two home groups and also plant a congregation in the center of Washington D. C. We were very reluctant to lose Mike's wisdom as an elder. Yet, we eventually agreed to allow him to pursue this plan. Thus, Ahavat Yeshua in Washington D. C. came into existence. We had now become a small network of four congregations.

The formation of an apostolic network was a challenge. I was still the President of the UMJC. How would they view such a network? At the next executive UMJC meeting, I shared my vision. At that time, our executive was comprised of Hans Vanderwerf, the Vice President and Conference Chairman, Harvey Smith, the Treasurer, and Shmuel Oppenheim, the secretary. The executives were wonderful and supported our network. I stated that our desire was to be a regional fellowship. In addition, we would all be committed to the UMJC. As Hans and Harvey were part of the Pentecostal Assemblies of Canada and the Assembly of God in America respectively, they already were involved in dual affiliation. They saw no problem with it.

After this meeting, I developed a brochure for the UMJC to explain that we accepted dual affiliation and wanted to welcome all Messianic Jews to take part in the UMJC. The brochure noted that some would be members of new apostolic streams, as God would raise up other apostles within our network. My desire was to see the UMJC become more and more apostolic-led. This would happen as leaders were elected who had overseen large congregations and/or the multiplication of congregations. At this point, the UMJC was charismatic in expression. Thus, I was hopeful that the UMJC would come to share my convictions on five-fold ministry and leadership.

The Birth of International Alliance of Messianic Congregations and Synagogues (IAMCS)

To briefly note, the UMJC grew and prospered, yet the intensity of the opposition from the Messianic Jewish Alliance continued. The UMJC was the only major affiliation for congregations at the time. So, the MJAA decided to create a new affiliation of congregations under their leadership that would more reflect their own vision and values. Upon hearing the news, I soon traveled to Philadelphia and earnestly asked them to join with the UMJC rather than creating a whole other entity. I encouraged them with the idea that they would also take part in the leadership. I desired to see the UMJC and the MJAA in full unity. Yet, they unfortunately did not share this same desire, but rather considered the UMJC to be contrary to what they wanted to see built. Thus, they continued to ban the UMJC from the MJAA conferences. This was very disappointing and difficult for me to fully process. So after 1984, I ceased attending the MJAA conferences. Although my executive position had ended in 1981, accusations continued to come, and I was, unfortunately, the center of many of them.

The Return to Rhema and Dr. and Mrs. Horton

In 1984, I was invited to speak at a charismatic Dutch Reformed Church in Oklahoma City, Oklahoma which was named Our Lord's Community Church. The pastor was the President of the denomination. This was very exciting for me because my salvation experience took place at the Reformed Church of Westwood when I was 12 ½ years old. Dr. Robert Wise called my office and said, "I am the pastor of a church in a small denomination which you've probably never heard of before." We laughed when he found out that this was the very Church of my early discipleship. It was very exciting to hear that the President of my first denomination was actually interested in learning more about Messianic Jewish theology.

After this trip, I once again visited Tulsa and Dr. Kenneth Hagin's Rhema Bible Institute. They had daily teachings on prayer and, after Patty's healing, I desired to learn more. One of the Rhema professors, Dr. Horton, was holding special meetings at Living Water Church. I decided to visit. The teaching was on faith and the old preacher spoke in a winsome, gravel voice. One evening, he began to share about his wife. She was an amazing person and full of great courage he asserted. He then proceeded to tell a short story.

One night after their travels and ministry, they were very weary and pulled into a motel, looking forward to much needed rest and quiet. Unfortunately, the evening became quite the opposite of their desires. Suddenly, the couple in the adjacent room began having a fight. It soon got louder and louder. Dr. Horton and wife knocked on the wall, but to no avail. More time passed. Finally, they called the desk clerk, but he said he would not intervene in a fight and could do nothing. It was now very late, and the fight had become even more intense. They heard the husband had a gun and was threatening to kill the wife. Dr. Horton's wife said to her husband, "You have to do something!" Dr. Horton shrugged it off, and said, "What can I do?" His wife said, "If you do not do something, I will." She got up out of the bed, put on her robe and stormed out of the room. She banged on their door, and the man opened it. She shouted out, "I bind these angry, violent spirits in the name of Jesus. You will be quiet and stop!" She then came back to their room, and all was totally quiet. The next morning, they saw the couple leave their room walking hand in hand on their way to their truck.

The next night, Mrs. Horton ministered. She called people to come forward. A crowd came to the front; others stood around the room. Soon, she began laying hands on people; and then faster and faster, she began to charge around the room. People were falling all over the place, and she looked quite out of control, though she was not. She was shaking, running, laying on hands, and shouting healing prayers. It was an amazing demonstration and a new experience for me. The next night many testified to being healed. I had no idea of any implications; it was interesting, but did not provide any direction for me.

The next spring, in 1985, Patty and I were invited to the Assemblies of God Ruach Jewish Ministry Conference. It was at the Galt Ocean Mile Hotel in Ft. Lauderdale. Little did we know that the conference was the same week as spring break. We hoped for the best. Patty and I were weary from travel and hoped to get some sleep. The party next

door was wild and raucous. We tried to sleep, but it was impossible to do so. We banged on the walls and tried to sleep again. The party got louder. We then called the desk and asked for help. The night manager said that he could do nothing. Finally, Patty said to me, "Aren't you going to do something?" "What can I do?" I protested. Then Patty said, "If you will not do something, I will." She then put on her robe and stormed out of the room. Dr. Horton's story came to mind. It was if I was watching a movie, and we were in it. She banged on the door. Someone answered. Patty shouted out, "I bind these evil spirits in the name of Yeshua. Be quiet." One girl blurted out, "Jesus, Jesus!" Patty came back to the room; I said nothing. All became quiet, and we were able to sleep. The next morning, we found out that girl who shouted "Jesus, Jesus," was from a Pentecostal background and felt guilty for her behavior the night before. Patty was then able to witness and minister to the young girl. I knew that God was indicating something, but what? I took serious note of this evening.

Michael Brown's Visit to Beth Messiah and the Messianic Council

Ray Gannon, the leader of the Assemblies of God Messianic Jewish efforts, and Sid Roth, still a Beth Messiah elder, encouraged me to meet with Mike Brown. Both wanted to see Mike make a greater commitment to the Messianic Jewish Movement. So after visiting with Ray in Long Island, I visited Mike and Nancy Brown. Mike was an unusual Jewish believer. He committed his life to Yeshua after many years of teen rebellion and later became part of an Italian Pentecostal Church. There, he received a call to academia and received his Ph. D. from New York University in Near Eastern Studies. He also completed studies in Rabbinic Judaism. At that time, he combined his studies with a keen prophetic sense. I had heard stories of his prophetic gifting. His orientation was a corrected and more balanced Word of Faith orientation with a strong word of repentance. Mike and I had good fellowship and good dialogue. We invited him to visit Beth Messiah congregation and share at the network council.

After the Friday Shabbat dinner, Mike, Nancy, Patty and I stood and joined hands to pray. Mike spoke a prophetic word over Patty. He said, "You have thought that you primarily moved in a gift of mercy, but this is a misunderstanding. Your shyness and fear of man has been mistaken for mercy, but you are really primarily gifted in the prophetic." Mike then prayed for further release of this gift, and she began to weep. The prophecy was correct, and we rejoiced at the timing and confirmation of the word.

The next morning at Beth Messiah, Asher Intrater was moderating the services. During a lull in the worship, Asher stepped up and said, "I have never done this before, but I really feel that I am to do this." Then he looked at Patty and said with authority, "Patty, stand up, I have a word for you. The Lord says that you have thought that your gifting was primarily in the area of mercy, but this has been a mistake from your shyness. Your gifting is really in the prophetic. You are to receive this." Then he prayed for the gift of prophecy to be fully released.

Asher knew nothing of the night before. Indeed, this was an amazing confirmation. Patty was again overwhelmed with tears and sensed those waves of anointing. After this time, Patty's prophetic gifts became more pronounced. Powerful things began to happen on a regular basis, and the supernatural intensified.

Also, later that same day, Mike had a special meeting and spoke on the power of God to heal and set free. Patty began to be stirred and hungered to see God come through in power. After his message, Mike called people forward who wanted ministry. Patty was in her seat crying out to God to anoint Mike with the power to do all that he had preached about. Not much seemed to be happening. As she prayed she began to feel heat and tingling in her hands. She pondered in her heart if this was what Kenneth Hagin talked about as being the "anointing." The sensation increased so Patty felt compelled by the Spirit to go forward and stand behind the people for whom Mike was praying. She at first stood behind one of her students from Ets Chaiyim and began to tremble. Joanne pulled her to stand in front and when Patty laid hands on the young woman, what seemed like a bolt of power from heaven went through the girl and Patty, and they both fell to the ground. The next thing I knew, Patty was up and began to pray for others, and they too fell. This was something I would not have allowed previously, but now I was prepared. I knew it was a mighty anointing, and thankfully the elders were also supportive.

I can remember one time, during another special meeting, where Patty came under such a powerful anointing that she ran around touching everyone, just like Dr. Horton's wife. There was no time to put catchers in place so there ended up being a big pile of people on the floor in different areas of the sanctuary. Thankfully, no one got hurt. Anyone looking on would think that truly things had gotten out of hand! The anointing was setting people free of shame from their past sins.

After these events, Beth Messiah entered into an amazing time of signs and wonders. Patty would have accurate dreams about people, both members of the congregations and visitors. These dreams revealed matters that Patty knew nothing about. When she called people forward, both physical and emotional healings took place. Patty's ministry was still quite challenging; she continued to shake and sometimes fall along with the person for whom she was praying. I encouraged her to try and control the anointing. She responded, "I would like to see you try to control this!" There was no "Toronto" nor "Brownsville" at that time; we knew of no model. I could see the results but continued to try to see Patty brought to a place to be able to handle the power.

Faith was growing strong, and we sought to gain greater effectiveness in healing. One Shabbat morning, while I was preparing for my message, Patty and the older children were praying for Simcha's feet. She had two different sized feet, which was quite visible. We were told that the only solution was to buy two pairs of shoes, but we certainly could not afford that. To their amazement, the shorter foot suddenly began to grow, and both feet were now the same size. Patty came into the study to share the news. We measured the foot every way we could; it was certainly the same size! We then shared this miracle at the service, and it helped to spur the congregation's faith. From then on, we only needed to buy one pair of shoes.

The Glory Days at Beth Messiah

The years 1985 and 1986 were very special years at Beth Messiah. A significant number of Jews were getting saved. There was finally unity within our community. We were charismatic, five-fold, and Jewish in theology and practice. We had twelve solid home groups, with 90% of the congregation participating. It was a time of great joy, intense worship, and anticipation for the future. Leaders were being trained, and Israel's Hope continued to grow strong. Beth Messiah by this time had become well known. We were able to have guest speakers of some prominence, including Derek Prince, Bob Weiner, David Longobardo, Mahesh Chavda, Rick Joyner, and George Otis Jr. They imparted much during Beth Messiah Meetings, retreats, and leadership council meetings.

For the next ten years, there was a pattern of worship at Beth Messiah that became very powerful. During the Israel's Hope years, the presence of God was so thick that the congregation had a difficult time leaving the sanctuary. When Paul Wilbur left for Chicago, the level of worship still attained such heights under Mark Chopinsky's leadership.

In Frederick, Asher was leading El Shaddai on Friday nights, while still attending Beth Messiah on Shabbat. At the same time, powerful worship was taking place at Rosh Pina under Moshe Morrison. Moshe developed an anointed, integrated service of both modern worship and classical liturgy. This dimension later became part of our congregational retreats. A leadership retreat was added for students of Messiah Biblical Institute and for leaders of congregations in the network. Powerful teaching, prophetic ministry, worship, and healing took place at these events. The retreats themselves were reflective of the power that was evident at Beth Messiah.

On one normal Shabbat morning, I was in the process of closing the service with the Jewish hymn Adon Olam, when Asher suddenly began to shake under what appeared to be the unction of the Holy Spirit. As I finished the message, he let out a fearsome roar and knocked over a whole row of empty chairs. I was stunned. Trying to calm the flock, I stated that Asher was having some kind of experience with the Lord, and we would report on it later. Eitan Shishkoff then came forward and recommended that we wait on the Lord to see if Asher would offer an interpretation and explanation of the behavior.

As we prayed together, he began to come to his senses. He then approached the pulpit and explained the act as something prophetic. He said that it represented the roar of the Lion of Judah against the attacks on His people and His desire for their deliverance. Many in the congregation questioned the manifestation and his interpretation, but the elders felt otherwise. I believed that God was calling us to be radically open to new things as long as they were discerned and not inconsistent with the Scripture.

Covenant Relationships That Will Last a Lifetime

Eitan Shishkoff and Asher Intrater were integral parts of the congregation. They added a tremendous boost of life. Asher still attended Beth Messiah while planting El Shaddai. They performed dramas at retreats, played characters at community Passover Seders, helped with the children, shared messages, and so much more. Our hearts desire was to see covenant relationships develop where we would commit to each other for a lifetime and minister out of that relationship. With the Shishkoffs and Intraters, we found two key covenant partner-families. This was also the case with many others who joined in deep covenant commitment: Jerry & Jo Miller, Mike & Marie Rudolph, James & Robin Van Riper, Paul & Luanne Wilbur, Mark & Joan Chopinsky, and later Ron & Elana Cantor and David & Emma Rudolph.

Asher then published a book that put forth these values and the theology entitled *Covenant Relationships*. This book has had quite an effect on the Messianic Jewish movement and the larger Church world.

Jewish Roots and David Stern's *Messianic Jewish Manifesto* became the primary books defining the theology of the Messianic Jewish Movement in America.

Eitan Shishkoff Becomes the Senior Leader

In 1985, with the strong confirmation of our leaders and with Asher's prophetic encouragement, I became the General Secretary of the Union of Messianic Jewish Congregations. As part of this transition, Eitan became the new senior leader of Beth Messiah in 1986, and I was designated the apostolic pastor. I was still an elder, but Eitan had primary responsibility for the congregation. This was a period of continued growth; Eitan became deeply loved and trusted by the congregation.

Rosh Hashanah and a Prophetic Dream

In 1986, Patty had a prophetic dream right before Rosh Hashanah. She saw a man come to our service who was very agitated. She later saw him on stage and was given a name. Another segment showed him putting on women's clothing. Also, in another scene, she was shown that this man was estranged from his mother and his father who were divorced. Patty then woke up but immediately went back to sleep. She dreamed that she was at our morning services, and that this man walked in. He left the service and sat in the passenger's side of the front seat of his black car, which was parked on the driveway next to the sidewalk that led to the main entrance of the school auditorium where we were meeting. After he sat there for a while reading, he got up and headed back into the service. Patty saw him coming and excitedly went out to greet him and asked if he was willing to be made whole. In her dream he said yes, and then he returned with her to the meeting to be prayed for. He was totally set free!

Although it occurred right before Rosh Hashanah, Patty and I both agreed it was neither relevant to the holiday nor appropriate to be shared at such a service. Rosh

Hashanah was soon upon us. The meeting was going smoothly, and several Jewish non-believers attended the service. In the midst of a quite traditional service, I noticed that Patty was in intense intercession. The person that appeared in her dream had come to the service and was dressed just as she had seen. He then exited and went to sit in his black car in the front, passenger side of the car ... and he was reading a newspaper! This car was parked in the same spot that Patty saw in her dream.

Patty then approached Asher Intrater. She explained the situation, and he was thrilled. Together they went outside and talked with the man, who by this time had left his car and was heading back to the meeting room. Upon questioning, he confirmed all that was in Patty's dream. They asked him if he was willing to come into the meeting to receive prayer, and he agreed. Yet, Patty felt uneasy about sharing a prophetic dream at such a traditional service. After consulting with Asher, he decided to allow Patty to share it. He asked for me to trust him for something special. I agreed. Asher called Patty and the man in her dream to come forward. She explained her dream, and the man confirmed every detail. He accepted prayer from Patty and Asher. We later discovered that he had driven all night from Florida to be at this service and was the son of one of our members.

Interestingly, the Jewish nonbelievers who had attended the service were very impressed. Many of them concluded that God is real and can still speak through people today. I believe the Lord made Himself known at this event; I could not from then on host a meeting under our authority in the name of Yeshua where the prophetic was excluded. We would always receive the input from credible people with prophetic gifts and be open to change our normal plans. This is now a foundational principle of my leadership.

Other noteworthy healings took place during that period. The following summer, Patty had a dream about a woman who had stomach cancer. When Patty was subsequently at the UMJC conference in Washington D.C., she gave the dream and a woman came forward for prayer that fit the dream. Later, this woman contacted us and told us that medical tests proved she was cancer free. She was healed!

The week before a Shabbat service, Patty received another noteworthy prophetic dream about a dear brother within the congregation. She saw him in great consternation concerning relationships, especially with his father. He was writing page after page in hard-bound books about his life and struggles. Patty spoke this word at the Shabbat service and called him forward for prayer. He received a powerful infusion of God's Spirit and grace, and then he fell quickly to the floor.

We had taken this dream to be symbolic, but the following week he gave a public testimony to the healing. He showed the congregation a stack of hard-bound journals in which he had written. The journals were destroyed as an indication of forgiveness and a new beginning. This brother became a missionary in Venezuela, and we eventually helped him plant a Jewish congregation within that country. He later went on to plant a congregation in Russia and then became an apostolic leader, overseeing a dozen congregations in Russia. He later connected to our ministry in Cyprus and was in charge of reaching Muslims from another ministry to which he is also connected.

One day, a small group of women attended our Shabbat service. One woman appeared very skeptical regarding the power of God. When she saw some people fall under

the power of God, she smirked and dismissed it immediately. She then came up pretending to want to receive prayer. When Jo Miller, an elder's wife, prayed for her, she looked back at her friends with a look of, "See, there is nothing to this."

Suddenly, Joan Chopinsky, Mark Chopinsky's wife, approached the woman and asked to pray for her. The Lord showed Joan that this woman had a pain in her lower stomach. So, Joan put her hand on the woman's lower abdomen and prayed. The woman fell under the power of the Spirit and got up healed. There had been an ovarian cyst that no-one in the congregation knew about except the woman being prayed for. After she stood up, she prayed to receive Yeshua into her life.

The Birth of Samuel – His Illness and His Healing

I had assumed that raising two children was as much as we could handle while still maintaining the full schedule of ministry responsibilities. However, Patty had had a dream that we were to have a son and call him Samuel Peter. Though I resisted, I knew that this word was from God, and so eventually, Patty conceived, but gave birth to Simcha as I recounted before. However, we could not shake the dream that we were to have another child, Samuel. Patty conceived again, and after nine months, we had a wonderful home birth and Samuel Peter was born in March of 1986. We were now a happy family of six.

Samuel was a pleasant baby. However, when he was one year old, he became very sick. Patty was engaged in decorating and sensed the Holy Spirit telling her to check on Samuel. When she checked on him, she found him gasping for air with an alarming pale color. She spoke to a neighbor who was a nurse who said she needed to take him to the doctor immediately. When I was called, Samuel was being taken to the emergency room of Shady Grove Hospital. Patty had thought it was just a normal cold or flu.

When I arrived at the hospital, I was soon face to face with our pediatrician. Dr. Frank Pedraira was a leading doctor in Maryland who had received the Maryland State Doctor of the Year Award. He also had a healing ministry. He was very serious when he came to speak to me. He said, "His condition is very grave, but we still have prayer." This was very shocking. A virus had attacked his heart, and his heart was swollen. I assumed the body would easily fight off the virus with hospital care. Samuel was immediately transferred by ambulance to Pediatric intensive care at Georgetown Hospital.

We interviewed the doctors who were now in charge. They asked many questions concerning earlier symptoms, but Samuel had always been normal and very active. They expected Samuel to die and counseled us to look for a burial plot though they promised to do all they could. The leadership of Beth Messiah and its sister congregations organized a massive prayer effort. Dr. Mike Brown, who was at Christ for the Nations Bible School in New York, flew in from Long Island. The leadership gathered together.

In the room next door, we had an intense prayer meeting for Samuel's healing. After the meeting, Mike prophesied that Samuel would be healed. I was told to go into

his room and declare his healing. Another leader in the network saw a vision of the hands of God holding Samuel's heart and squeezing it back to normal. Samuel looked pathetic. He was in an oxygen tent and had four IVs in him, one in each limb. I entered the room, put my hands under the tent, laid hands on him, and declared his healing.

We then began to see improvement. Soon after, Samuel became consciously responsive. I played peek-a-boo with him, and he responded by smiling and later eating. Yet, the doctors assured us that his condition was unchanged. His heart had become so enlarged that it was paper thin – similar to a blown-up balloon. They said if he could be stabilized, the best prospect was a heart transplant, and he would be in the hospital for six weeks or more just to be stabilized. One doctor declared, "He will never play baseball."

One day, I came to the hospital, and Samuel was walking, but still with an IV. The doctor noted that his clinical behavior was different than the reality of his true condition. Yet, because of his improved behavior, he was sent home with us after just one week. The nurse trained us in resuscitation and stated that we would be making trips back to the hospital with him. She said it would be "one step forward and two steps back." I tried to correct this and said, "You mean 'two steps forward and one step back.'" No, she said she meant her words. The doctors and the nurse assumed he would eventually die.

Samuel was forced to take many medications and struggled against it. The purpose of these medications was to keep his circulation open. Yet, Samuel acted normal. He climbed stairs, emptied his bottle, and was consistently active. This was a surprise to the doctors. However, there was still no change or improvement with his heart pictures. The heart still showed two murmurs during subsequent echocardiograms. It was said to have very little ejection fraction, the measure of heart pumping power.

Six months later, Samuel's heart had come back to half its swollen size and showed great progress. The doctor was encouraged and surprised. At the one year point, Samuel's heart was completely normal. There were no more murmurs and no evidence of scarring. All were amazed.

After Samuel was brought home, Patty had purchased baseball curtains as a statement of faith. Indeed, Samuel became very athletic—a very coordinated baseball player and a lover of many sports.

The congregation was greatly encouraged in faith, and many people came to the congregation and were healed. We were called to continue pursuing healing for others with serious sicknesses. It was a time of great joy.

Mike Brown Comes to Beth Messiah

In the fall of 1987, we asked Mike Brown to join us at Beth Messiah and become the leader of Messiah Biblical Institute. Previously, he had been a professor at Christ for Nations Bible School in New York. In his time there we began dialoguing about Messianic Jewish theology and calling. As we became closer and more connected, the Beth Messiah leadership was convinced that Mike was called to be with us. The school grew

under his leadership and teaching. Along with Mike Brown, a solid faculty was also established and included Asher Intrater, Eitan Shishkoff, Mike Rudolph, Terry King, Thurlow Switzer, Steve Homcy from Regent University and others.

Mike was adamant about seeking God for revival. As a result, he strongly attacked Jewish pride and any idolatry of Jewish identity. Mike believed that Jewish identity was important and professed to agree with our theology, but Mike emphasized that this identity came second to identifying with the cross and dying to all self-centered orientations to identity.

In the fall of 1987, the High Holiday services were unusual. Paul Wilbur had a back injury and was prevented from leading the choir and doing his normal cantorials. The services for Rosh Hashanah had a significant lack despite Eitan Shishkoff's passionate message. The leadership had a strong sense that our services were not fulfilling all that God had desired. We were beginning to feel that a significant change needed to take place.

As I reflected on this, I thought about the meaning of Israel and the true meanings of the feasts and Jewish practice for the "Last Days." Our liturgy did not reflect the fullness of our understanding. I realized that more of a Yeshua-centered content needed to be present within Messianic Jewish liturgy. I sensed a word from God that the cloud had moved on, but we had remained in the camp. We were called to express New Covenant reality, and this meant a more significant reformation. The following Yom Kippur I spoke on this; however, we made a major mistake. Eitan, the senior leader of the Congregation at the time, had taken a trip to Israel soon after the Rosh Hashanah service.

Mike had something very strong to share, so I released him to speak. He gave a message entitled "Death in the Pot" which addresses wrong approaches to Jewish life and identity. As a result, a reorientation of the congregation took place without Eitan's involvement. We later had to repent for these actions.

As the year continued, Mike became more and more convinced that God would not show us His direction until we significantly repented for Jewish imbalance and idolatry. He coined a phrase, "God is not now in Tallitot and Kippot." We were to take off these garments and seek God. We struggled with this word for some time. Finally, after prayer, the elders agreed to go through a season of searching where we would not wear these garments. The liturgical part of our service became very limited. This period lasted for two years. It was quite a struggle, but amazingly most of the congregation held together. We had enough credibility as leaders to be followed into this change.

Mike's orientation was really that of a classical revivalist, and until the revival came to our congregation, we would never truly understand Jewish life and how to practice it within a Messianic context. However, I on the other hand, believed that God was already revealing his direction to me. Since Mike was part of the elders, we had significant discussions about this subject.

During this time, I wrote a new Siddur, which reflected what I sensed I was receiving and learning from the Lord. Patty had a strong sense that God would restore that which we had temporarily given up, and she received many words from the Spirit and Scripture to confirm it. After I finished writing the Siddur, I sensed it was time to formal-

ly introduce it and restore the tallit and kippah back into our services, but this time with a greater, priestly symbolism – reflective of the garments in the book of Revelation. Though Mike was not in agreement about this restoration, the other elders agreed with my direction. So in 1989, we restored the liturgy and traditional garments.

Interestingly, during the period of suspension, the gifts of the Holy Spirit were no longer in significant manifestation in our public services. Patty ceased to have the level of words of knowledge and dreams that she had received previously. Yet, after we restored the Jewish liturgy and liturgical garments into our practices, the gifts of the Spirit again became evident. It seemed as if the Spirit clearly supported our Jewish expression.

The climax of restoration came in the early 1990s during a Rosh Hashanah service. The service was quite liturgical, but with the new content I had written. When we completed the central prayers, the anointing and presence of God was strong. The congregation then spontaneously broke out in sustained clapping and shouts of hallelujah. It was an electrifying moment proving that liturgy could be powerful and anointed.

Seven Years with Mike Brown

When Mike Brown joined us in 1987, he came with a commitment to the basic theological thrust of my book *Jewish Roots: A Foundation of Biblical Theology*. We found Mike to be a brilliant scholar of the Scriptures, a man of passion for revival, and a man of great discipline in study and prayer. Mike brought a message of correction concerning the idolatry of Jewish identity and tradition within the Messianic Jewish movement. Mike was an extraordinary preacher of repentance. He knew how to reveal the subtlety of sin within a human heart. Mike led us to repentance for idolatry by setting aside much (not all) of our traditional Jewish expression, while we sought the Lord as to how to embrace Rabbinic tradition.

As time went on, I realized that Mike's orientation was foundationally and theologically different from the rest of the Beth Messiah and Tikkun eldership. Mike's strong emphasis on focusing on Yeshua and revival was taken toward a particular response to culture. In his view, only in the midst of great revival could we ever receive accurate discernment in how to approach tradition. Until then, any focus on culture or tradition was seen as a diversion.

My approach, on the other hand, was that humans, families, and communities could not live and thrive at such a place, what I call such thin air. Rather, God shows His grace in every culture; and therefore, we should not sweep away culture, but redeem it for His glory. Honoring one's parents includes ancestry. We do not idolize our ancestors, but rather through discernment and guidance of the Holy Spirit, we can embrace the positive with thanksgiving and overlook or throw out the negative. These points are well summarized in Richard Niebuhr's book, *Christ and Culture*. Niebuhr addressed two schools of thought: 1) Theological liberalism, which states that Yeshua is within culture and 2) Fundamentalism, which teaches that Yeshua is against culture. Rather, Niebuhr viewed the Messiah as the transformer of culture through the Cross and the Word. We were

schooled in this view at Wheaton College, and I came to believe that this was indeed the correct approach.

Due to our increasing differences, Mike decided to leave us in 1994. We remained friends and continued to have great personal regard for one another. We agreed on many different issues, but our views on Jewish life and culture would not coincide. We still cooperate on many projects to this day and believe that Mike is having and will yet have a very significant contribution to Jewish ministry.

The Church of the City Sukkot Celebrations

Because we had such significant relationships with the churches in our region, Asher received a vision to create a joint Sukkot celebration. These were amazing events of teaching with a normal attendance of over 1,200. There were seminars in the afternoons and great celebrations with dance and worship in the evenings. Over time, they changed from citywide to become more countywide. Immanuel's Church joined with Beth Messiah for the Montgomery County Celebration while El Shaddai oversaw Frederick County and Ohev Israel oversaw Northern Virginia. These events continued until the time we moved from Maryland in 2005.

The Inter-Congregational Advances: Mid-1980s to Mid-1990s

What began as the Beth Messiah Advance in 1980 developed into an inter-congregational advance when Rosh Pina decided to join us. Over the years, we invited speakers like Pastor David Longobardo, Bob Weiner, Mike Bickle, Bob Jones, Steve Zarit and Thurlow Switzer along with our own leaders to share at these gatherings.

In the 1990's, we changed our pre-retreat to a pastors and spouses advance. The worship with Israel's Hope was dynamic. We had attendance of 800-1,000 just from our own congregations and friends. At this time, David C. Rudolph also joined us and provided dynamic directions for prayer and the prophetic at these advances. This was all preparation for the launch of the Russian speaking movement. These advances continue to this day.

Scott Webster and Christian International

In June 1988, our friend Pastor Chris Geislan and Frederick Worship Center sponsored a prophetic conference with Bill Hamon and his team from Christian International. I had a strong sense that God wanted to speak to Patty and I through this prophetic ministry. Many of our leaders were also to be in attendance, including Moshe Morrison, Jerry and Jo Miller, and Mike and Nancy Brown.

Eitan Shishkoff and I had an important Ets Chaiyim board meeting. We hoped to see this end early enough to still make most of the day. It lasted too long, and then we made wrong turns such that we came to the meeting during a break before the last session at 4:00pm. Patty asked, “Where were you?”

Bill Hamon was unable to come due to a family medical emergency, so Scott Webster coordinated the meetings. In the last session of the day, he began to ask those of us called to apostolic ministry to stand up so their team could pray for us. Patty gave me a little nudge. However, I refused to stand.

First of all, I was not exactly sure what it meant to be an apostle. This was controversial. I had some ideas about it, of course, and was in a governmental role with multiple congregations, but what truly is an apostle? I felt uneasy; I wondered if my life manifested the full reality of this gift according to Scriptural principles. Second, some of those who were already standing did really have a track record of congregational building or much fruitfulness. Third, I had only arrived in time for the last session. It would be great “chutzpah” to stand up for such a prayer at the end of the day.

Suddenly, Scott and his team looked around the room and then stared in my direction. Pointing in my direction, he said, “You are called as an apostle.” I glanced behind me, but soon realized he was pointing at me. I then stood up, and the team came down from the platform and gathered around Patty and me.

They accurately described our ministry and stated we were primarily working in the Northeast, but I would soon be ministering in the West. Interestingly, we were scheduled for the UMJC conference in Colorado. They noted that we had two sons and asked for confirmation. Then, they stated that things had gotten out of order in our local congregation, and God was calling us to return and set things in order. Two years previously, I had left the senior pastor role of BMC, and Eitan Shishkoff had become the senior leader. I was part of the elders, and the overseer, but as a trans-local figure.

After Mike Brown had been with us for a season, the congregation went through a tumultuous time. He strongly believed that I needed to resign from the General Secretary role in the UMJC and resume my role as Senior Pastor. (This was decided shortly thereafter. Before the UMJC conference, I resumed my role as senior pastor of Beth Messiah to bring things back into right order. Eitan graciously accepted the role of primary local pastor.) It was an amazing prophetic time. Other aspects of the word promised a growing apostolic ministry and influence, particularly connected to the Jewish people. Patty’s call to prophetic ministry was also strongly confirmed. In spite of Mike’s counsel, I wanted to give the UMJC one more year of my being General Secretary. I should note that Eitan was quite capable. That was not the issue, but the level of shaking that we were experiencing did require my return to local headship.

The 1988 Union of Messianic Jewish Congregations Conference

We soon traveled to Denver for the UMJC conference. Due to the great separation between Judaism and Christianity, Messianic Jews find themselves in a struggle of

identity. Some seek to solve this identity issue by becoming very traditional. Others sought a new identity that was more Israeli connected and gave Jewish tradition little place. This continues to this day.

In 1986, John Wimber, the founder of the Vineyard Movement, had a prophetic sense when he looked at a brochure for the UMJC conference in Washington. He pointed to my picture and said, "We need to be related to these people, and in particular to this man." He sent his head administrator Steve Zarit to the Washington UMJC conference to make contact. One night he introduced himself. I knew John Wimber would be a great connection; at that time, he was one of the most well-known leaders in America. Steve attended more conferences thereafter, and we eventually had several discussions.

The year 1988 was a momentous turning point in our lives and in the direction of our ministries. Steve and his wife Romy were constantly seeking to share with us. That Saturday morning I preached a strong message on identity. Unless we could first find our identity in Yeshua and in relationships, our important Jewish calling would slip into an idolatry of our own Jewish-ness. We had to have a right order of priorities. Jewish identity and calling were very important, but they would only be in right order in context of passionate love for Yeshua and the knowledge of who we are in Him. The message seemed well received, but it still seemed that some had difficulty with it.

The previous night, we finally met with the Zerits. They asked to pray for us and began to prophesy. They said, "You will soon be mightily used by the Lord. However, when it happens, do not doubt that it is the Lord, for people will come against you from every side. You will stand completely alone. You will enter a time of Sabbatical years: In the first and second year, you will eat what grows by itself, but in the third, you will plant vineyards." Steve remarked, "They will go on to plant Messianic Vineyards." I was not particularly happy about this word, for who wants people to come against them from every side. I determined to pray to the Lord when I returned home to seek His favor that it would not happen.

The following night during the worship, a strong anointing came over Patty. She gave a word while Eitan was present on the platform. After speaking, she fell to the floor with a great thump. Eitan described it as if God had almost picked her up and put her down. No one interpreted it or called for it to be judged. The UMJC leaders just continued the service.

Ari Sorkoram from Israel gave the message that night. He spoke about our responsibility for the lost. Toward the end of the message, he gave an invitation to receive salvation and a powerful anointing came over Patty; she had received a prophetic word. Those who were scheduled to govern the service were not in the meeting and I, as the General Secretary, was the only UMJC executive present. I somehow found myself in charge since strangely no one else was appointed to govern. I felt a little uneasy, but Patty assured me that she had self-control. Since Ari was finishing up his message, I came forward with Patty and whispered to Ari that Patty had a word, but that he should determine when she should give it.

Ari somehow misunderstood and thought Patty had a word that would fit his message. He called her forward. Patty described her experience as though she was not even

present. She seemed to be reading from the Bible with a great spotlight illuminating only the text she was reading (as she described it). The sound system made it difficult to hear. Toward the end, Patty seemed to weigh a ton. I could not hold her up, so she fell again on the floor.

I knew part of this was connected to the word the Zerits had given. Another part of me was simply aghast, and I wished I were miles away. When the service ended, people came from every side and said the word was not from God. The Zerits were thrilled because they knew this was the fulfillment of their word. The first time Patty fell, Romy saw an angel with a sword touch Patty.

The essence of the word was that God was concerned for our Jewish identity and calling, but this calling would only be fulfilled in the context of the pursuit of the Spirit. Our life was like ancient Israel whose land was watered by the rain from heaven. We were not to build our identity with a primary focus on Rabbinic Judaism whose works are like digging the ditches in Egypt. Passages from Deuteronomy were used as the analogy for this word. The fact that the founding President and General Secretary's wife was on the floor after this word was a great warning and sign.

Some felt bad for us, while others were angry with us. I soon found out that the board rejected this as a word from God. Patty was mortified. Mike Brown saw all this as an amazing intervention from God. Jonathan Bernis viewed it as a powerful word and warning. Stann Birnbaum of the Albany congregation also confirmed this strongly. When John Wimber was told all this, he shouted, "Yes, that was God!"

However, the UMJC was very shaken. The next day the board voted 15 to 1 that Patty's word and manifestation were not from the Lord. I begged the board to seek the council of other prophetic men, since we were so undeveloped in this area. Yet, this request was denied. I was the only vote in confirmation, though some later changed their minds.

Now, I was in a very difficult place. How could I lead the UMJC when the rest of the board seemed against our convictions? Thus, I suddenly felt we were standing alone, exactly confirming the Zarit's prophetic word. I knew that the time had come to resign from the UMJC. I wrote a letter to the congregational leaders explaining the word, but later repented for defending the word contrary to the UMJC leadership. Although I had resigned, this situation was referenced for the next 15 years at every conference. It is vividly recalled to this day 25 years later. Tikkun congregations remained loyal to the UMJC, and I continued to serve on committees, and was even elected to the Executive Board as Secretary for four years again (1992-1996). That was my last executive leadership role. I later led a presidential commission on the UMJC. Showing loyalty to the UMJC was and is very important to us.

More Books

During the following period, God began to give me revelation into what the Bible says about the last days and how the unity of the Last Days Church under five-fold min-

istry would join with Messianic Jews to see the salvation of Israel and world redemption. I wanted to teach a course on the Last Days in our Bible School, and soon discovered that Asher Intrater was also interested in doing this. Did we believe the same thing? As we compared notes, we found out that we both had come to exact the same understanding separately. It was amazing. As a result, we decided to teach this course together, which was later developed into a joint book entitled *Israel, the Church and the Last Days*. The Bible school at this time seemed full of light, and many students from our congregations and the churches around us were attending the school.

During this time, I also received insight into the book of Revelation. During devotions one day, I sensed God saying, "If you want to understand the Book of Revelation, the key is the Passover Exodus." I was not even studying the book. In a few minutes, I had seven points for interpreting the book and understood it in a wonderful new way. The book *Revelation: The Passover Key* (In new edition today as *Passover, key to the Book of Revelation*) details this understanding. Asher also completed another book entitled *From Iraq to Armageddon*.

Planting Congregations at a Distance

In the early 1980's, a delegation from Memphis, Tennessee came to visit. They were seeking to gain a better grasp of life in a Messianic Jewish Congregation. After being with us for the week, they asked us to be the overseers for planting their new congregation in Memphis. I flew to Memphis to meet with them and the Pastor, Jimmy Ladimer, of Central Church. We agreed to all work together. Over time, the pastor and one of the founding leaders came into conflict, so the pastor ended up leaving. As a result, they were not interested in continuing their relationship with us. We were not even included or given communication on the issues. They then proceeded to call a leader from a Messianic Jewish Congregation in the Assembly of God stream.

Eventually this pastor came into conflict with the same founding leader. He also left. The leaders returned to us for help in finding another leader. I would only do so if they wrote into their governing documents that they could not remove the senior leader without our confirmation. They agreed. Soon after this, a leader by the name of Ashley Crane called and said he desired to lead a Messianic Jewish Congregation. Did I have any possibilities? Ashley was an Australian who had been trained in Bible school. He was a keen learner and had good leadership skills. I became convinced that he was called to do this. We seemed to have agreement on most issues. Ashley was called and accepted the position.

After a season, another conflict developed, but this time they could not remove the leader without our confirmation. Instead, those who had previously been responsible for removing the other leaders left the congregation. The congregation thrived under Ashley Crane until he accepted a call to Long Island. The leaders asked me to help them find a new leader. Shortly after, a leader contacted me. He was just graduating from Regent University in Virginia, and his name was Gary Shansky. He accepted the position in

Memphis and for the next 18 years, he walked with Tikkun as leader of the Memphis congregation until his untimely death from lung cancer. It seemed that God really came through for this congregation. As of this writing my son in law, Chad Holland leads the congregation which has almost doubled in size and built a new sanctuary.

We were then asked to help plant a congregation by Mo and Fran (Miriam) Slate in Richmond, Virginia. We accepted the challenge and sent our Ets Chaiyim principal Steve Semiatin, and Jerry Miller one of our pastoral staff members, to go and teach every other week. We did this in connection with the Virginia Beach Congregation under Joe Rosenfarb.

Eventually, a leader was found who seemed to be a good and experienced man, but he ended up later alienating many of the people. Because this was a joint plant, we did not have the authority to intervene. The leader no longer wanted to be accountable to us. As a result many left, eventually leading to a split. Jerry Miller and I attended a meeting where many previous members shared about the situation. Our hearts were deeply moved. However, we felt the need to repent for setting up a situation where we did not have the authority to remove a leader in the planting stage if things went wrong. Thus, after asking forgiveness, the people again connected to Tikkun, and Jerry was again assigned as the primary planting leader.

However, during this time, one of our students at MBI, Jamie Cowen, indicated interest in leading a Messianic Jewish congregation. Eventually, he received the call to Richmond, VA, and accepted the leadership of the new congregation called Tikvat Israel. We were privileged to send him and install him. Wonderful things happened, and the congregation grew in numbers. Tikvat Israel later miraculously obtained an old large Orthodox synagogue building and began to renovate and refurbish it. A large loan from the Beth Messiah building fund enabled the purchase. Under Tikvat Israel and Jamie Cowen's leadership, a Russian Jewish ministry was formed for Russian Jewish immigrants in the Richmond area. This congregation and ministry are still thriving today under the leadership of my spiritual son David J. Rudolph.

The last plant during this period was in Rockland County, New York. We sponsored a congregation under Robin Demaggio called Beth Am Messiah. A close relationship with this congregation has continued to this day. The connection between Rob and Tikkun had very supernatural confirmations. Today this congregation is led by Jack Jacobs who also serves on the Tikkun America Apostolic Team.

The Trip to Singapore

I received a phone call one day from what seemed to be an Asian sounding man. He then proceeded to tell me that he was from China and wanted to buy 500 copies of my book "Yewis Hoots" (Jewish Roots). Well, I was very surprised and pleased. How amazing for this message to go forth around Asia. However, I could not figure out where exactly he was located? Was he in Taiwan? Hong Kong? China? And how would he like them to be sent? Soon thereafter, Mike Brown could not take it anymore; he burst out

laughing. He was pretending to be an Asian pastor. Then, the whole staff came into my office laughing. They, too, had been a part of the prank.

About two weeks later I received another call, allegedly from Singapore. The man on the other line said, "Hello, this is Hoc Lin Chua, I am a pastor in Singapore. We are hosting a large world missions conference and want you to come and share about Israel and Jewish missions." After falling for this prank once, I was not about to let it happen again. How could Mike think I would be so gullible a second time? So, I inquired. "When is the conference?" "On Monday (only a few days away), you will need to be here," the man replied. I continued on and asked, "How will this be paid for?" "We will buy you a ticket and have it delivered by courier; we will also pay for your accommodations," he answered. At this point, it began to sound all too convincing, so I soon called my staff into the office. That's when I realized it was not Mike at all, but rather Pastor Hoc Lin Chua like he had originally stated. I asked to have some time to pray. The elders then confirmed this request and recommended that I should go.

The conference and city were amazing. The speakers were superb: Dinakaron from India, Carlos Anacondia from Argentina and many more. These were world leaders, but not from Western countries. I was privileged to speak on Israel and Jewish Missions from a Messianic Jewish point of view. It was well received. However, the ministry of Carlos Anacondia was the most powerful for me. Before one of the meetings, my friend Bob Weiner of Maranatha Ministries had him pray for me. He lifted up my hands and prayed; I then fell on the floor, losing the power to stand.

When he spoke at the main gathering, he spoke on Mark 16:15. Preaching from this text is always an interesting problem for me, for I realize that most scholars of the Scriptures do not view this part as the original Gospel. Yet, it summarizes what the early Church believed. He spoke on simple faith and the power of God. I was quite taken by his message. After this, I sensed a strange and wonderful presence ... an energy that seemed to emanate from my stomach area. There was a sense of joy and laughter inside. It felt wonderful. That night I went to sleep feeling this. Would it be there the next day? It was. My skeptical mind was wondering if it was really a harmful organism inside my intestine. I had been eating food from the food courts in the city. Yet, this physical feeling within my stomach felt good, not bad. It continued day after day.

The Sunday after the conference, I was scheduled to speak at an Anglican church in Singapore. I preached almost a double message, one on Israel and the last days and the other on victory over discouragement. I gave an invitation for healing both physical and spiritual, but especially for discouragement. Many gathered at the platform. I went down to lay my hands on them. The first fell immediately and seemed to hit the tile floor hard. I was surprised. I hoped he was not injured. I prayed for the second. He fell just as hard. I was a bit worried as there were no catchers. Then, the third went down. One after another fell until no one was left standing. After all were prayed for, I turned to go up the platform stairs and looked at the Rector. I asked him, "Does this often happen here?" "No," he responded with a concerned face. "This is an Anglican Church." I was stunned. It must have been God, I concluded!

When I returned to the United States, the sense of joy and power lasted for weeks, and the energy in my stomach was constant. After this period, the constancy was lessened. However, since that day, whenever I pray for people, that same sense of energy occurs in the stomach area. Yeshua said, “Out of his belly would grow rivers of living water.” This would prepare me and Tikkun for other important experiences in the Spirit.

The Anaheim Vineyard Conference in 1989

Due to the connection with John Wimber and Steve Zerit, Patty and I were invited by Wimber to attend the conference in Anaheim, California. We were given free registration. This was partly to comfort us after all we went through in connection to Patty’s word at the UMJC conference. Although we had already attended a John Wimber conference on healing in Baltimore, we had a sense we were supposed to be there at least for the relationships. So, we found ourselves at 33,000 feet traveling to California. I was having one of my repeated dialogues with God about a troubling subject. My question was, “Why is it that God seems to work powerfully through carnal people?” Would it not bring much more credibility to the people of God if His ministers’ power were basically proportionate to their holiness or character? Yes, there are powerful ministers with character, but also powerful ministers with weak character. There seems to be little relationship.

While reflecting upon this, the story of Samson came to mind. Several features were immediately clear. First, Samson was mightily anointed. Yet, his character was severely flawed, and at times fell into sin. It ended in tragedy because he was captured and blinded, landing Israel once again into captivity and oppression by the Philistines. Samson later repented and had victory in his death, but the situation was still tragic. I saw that Samson was helpful to Israel for a season but not nearly as helpful as he could have been. I sensed God saying something to the effect of, “When I call a man from youth or before, I do want him to have character. Yet, I am committed to him and to the people he will serve. I still want to do as much good through him as possible. Yet I am torn. If I do not use such a vessel, there will be no gain. So I use such a vessel, for it produces more than would otherwise be produced. In addition, if character and power come together, much greater good will be done; and this is my true desire.” Somehow, I was comforted by this. I could sense the pain in the heart of God, yet I felt reassurance. When there is an ongoing cycle of sin and unrepentant hearts, the anointing does eventually lift.

That afternoon, John Wimber announced that they would not have the conference as planned, but rather would focus on the subject of restoration. He told a story about being in a very difficult place when he was put in contact with a prophet by the name of Paul Cain. He gave John an amazing prophecy concerning God’s desire to restore him and use him mightily once more, but there was much repentance involved. John was skeptical. Paul was coming for a visit. He announced to John that his visit would be preceded by an earthquake on the same day. Paul then gave him Jeremiah 33:3 to read. That

morning, John was awakened by an earthquake. He immediately looked at his clock, which read 3:33, the same numbers as the text. After this encounter, a great turn around occurred in John's ministry. For the past 25 years, Paul Cain had been working in seclusion due to repentance for the carnality that came into the healing revival of the 50s. Over those years, he was continually seeking God for the right timing to return to public ministry.

That night, Paul Cain was introduced to the conference to everyone's surprise. Mike Bickle, at this time a young leader of Kansas City Fellowship, was part of the introduction. When Paul finally got up on stage, he projected nothing outstanding. He told some stories, and some silly jokes. He was endearing. Then it was as if something amazing happened. His voice changed to one with authority and power. He then announced, "The days of the Samson revival in the charismatic movement are over!"

His message indicated that some leaders in the charismatic movement would be exposed and removed from their high positions. This began to happen over the next several years. Paul continued and explained that what we think of as great anointing is really a very small thing, and God wants to pour out a level of anointing that is only possible through people of character. It would be an anointing reaching to all kinds of people. It would include a revival of holiness. He preached on the meaning of Samson with amazing parallels to what I understood from the Spirit on the airplane at 33,000 feet. As the conference continued, he did the most powerful and accurate personal, prophetic ministry I had ever seen. One could almost sense the anointing like a physical substance. The camera system blew out and other electric high tech systems failed. During this time, Mike Bickle also shared. His freshness, zeal and joy were most attractive.

We assumed this would ultimately lead to a connection to the Vineyard Churches for the salvation of Israel. We met with John Wimber for a significant appointment, and he came to the UMJC national conference in Los Angeles. Yet, the connection never got off the ground. In the coming years, new upheavals in the Vineyard would occupy Wimber's attention. Never the less, the conference, in January 1989 at the Vineyard in Anaheim, California, was one of the most powerful times I had ever experienced. There was so much hope for the restoration of the Church.

The 1989 UMJC Conference

The 1989 UMJC conference was in Norfolk, Virginia. During this conference Patty became very sick. At the hospital they made a definite diagnosis of endocarditis. They showed us the pictures of the heart valve where you could actually see the bacteria growing on the valve of the heart. We were told that Patty would be in the hospital for five weeks. What were we to do? We charged Ben my oldest (at 14 years old) to take his siblings on a plane to Patty's family in upstate New York, and I was going to stay with Patty. After they left, I returned to the hospital. Asher Intrater came to the hospital with Sandy Toplinsky, a well-known Messianic Jewish author today, and he led in prayer for Patty's healing. After this, he was sure she was healed. He announced that she could go

home. However, we thought it best to get new doctors reports. I told Patty I was willing to leave the hospital with her, but she wanted to wait. After a few days, her parents called and said they needed help with our children. Patty assured me that with the Rosenfarbs – the pastoral couple of Beth Messiah in Virginia Beach – in the area and with their visits, she would be fine; she felt I should go and help her parents. So I drove to the Syracuse area. I decided I needed to give Patty’s parents a break and took the four children for a few days on a back packing-camping trip. When I returned, Patty had left a message for me to call. She was healed and being discharged. The doctors were puzzled. Could the pictures of the heart have been corrupted? Why would that be? We knew we had a wonderful healing.

The Block Family

Following the 1988 UMJC conference, a Jewish family moved from Denver to connect to Beth Messiah Congregation. Michael and Penny Block were a dear couple with two young daughters. Michael was diagnosed with an incurable brain tumor. They had heard of the healing of our son Samuel and other healings in our midst. They hoped to see healing for Michael. We embraced the challenge, especially Mike Brown. During this time, we had many intensive prayer times for Michael, what we would call very heavy spiritual warfare. There were times when Michael was in great danger and even close to death. Yet, these intensive prayer times were followed by amazing recovery, and each time we expected total healing. He became employed, rode his bike for exercise, and much more. However, to our surprise, the tumor did not fully disappear. All symptoms left except a problem of clear eyesight in one eye. The Blocks themselves sought to stand in faith for his healing.

Sometimes, these battles were accompanied by amazing prophetic words that were fulfilled. The most noteworthy to my memory was during one relapse. In the middle of one night, I was awoken by Patty. She had a powerful dream, which came with certainty of it being prophetic. She had dreamed about a snake biting her, but not killing her. Thus, just as this snake had bitten and not killed her, so this attack on Michael would not kill him. Patty also received word that there was some contract or legal connection to insurance which needed to be broken, so there would be no legal grounds for the devil. Patty got up from the bed and told me she was going to pray for Michael because she had a prophetic dream. It was before dawn. Immediately, her back acted up, and she experienced shooting pain. She felt it was a physical manifestation of the snakebite within the dream, but she believed it would not be serious. Like she assumed, the back problem cleared up soon after.

By this time, I trusted Patty in such things. I later followed her to Michael and Penny’s house. After prayer, she shared her word with Penny who confirmed that they had insurance with his family though they were no longer working for them. It was legally on the edge. Due to this word, they dropped this insurance. Michael came out of the relapse (he was not conscious at the height of the relapse), and soon after he recov-

ered. He was not hospitalized during these relapses, as he was told that there was nothing that could medically be done for him. They pretty much sent him home to die.

Time passed, and some months later there was another relapse. Mike Brown was immediately present to pray for Michael and others were called to fight the battle again. Yet, Michael died. We were all in complete shock. How could he die after all the recoveries and prophetic words that we received? Mike had thought he heard words of ultimate healing. What were we to do? We were all convinced that we were to pray for Michael to be raised from the dead. So Patty, Eitan Shishkoff, Jerry Miller, Asher Intrater, and I began to pray in tongues and plead for resurrection. We saw nothing. Then Paul Wilbur arrived with his guitar. It gave us a new rush of hope. We would worship. We worshiped fervently. At one point, Eitan stretched himself over Michael like Elijah the prophet, believing that he would be restored. Yet after 5½ hours, there was no change, and we no longer sensed the need to continue. We then sought to comfort Penny and the children, Penny made it clear that she was grateful for the intensive effort.

We were all in shock and great sadness, yet we persevered and clung to the hope of future glory. Many of us shared at the funeral. Mike Brown preached a great message. We would not give up, but fight all the more, he declared. Yet, he honestly shared his own disappointment. It was more difficult to fight so hard for healing after this. It seemed that there was a season of less power in the community. We all needed some refreshment.

The Leonard Ravenhill Visit

An amazing relationship was formed in the early 1990's between Mike Brown and Leonard Ravenhill. After meeting they felt a deep connection with one another. Mike soon invited Leonard Ravenhill to minister at Messiah Biblical Institute. He asked if the congregation would support these meetings. I had read Leonard Ravenhill's book *Why Revival Tarries* in high school. I had assumed that he was an old saint, who long ago had passed away. His preaching, heart for holiness, and longing for revival were deeply moving. Mike was now becoming a disciple of Leonard Ravenhill, and his "Word of Faith" orientation was being significantly adjusted.

There was one serious problem during these meetings. One evening, during a leaders meeting at Mike Brown's house, Leonard described the nature of sin with amazing precision and depth. In comparing a holy and godly life with the way believers live, many came under deep conviction, while others were emotionally wrought. One screamed out, "Kill me, kill me." After this time of repentance, Asher Intrater could no longer contain himself and asked to speak. He was very concerned and said that we can repent in a wrong way which leads only to sin consciousness. It was crucial to also confess our righteousness in the Messiah and that His righteousness is being worked into us. He spoke on the fact that sin may assert itself in us, but it is not our true desire. He quoted Romans 7, that "It is not I, but sin that dwells in me."

At this moment Leonard Ravenhill began to speak again and said that Asher's words were ridiculous. All were frozen in silence. I stood up to explain what Asher meant to diffuse the situation. At this point, Mike asked me to sit down and not continue. At this point, I made a terrible mistake. I sat down. Was I intimidated by Mike? Was it because I was at his house? Yet these were my sheep; I was responsible. I should have insisted on speaking. Mike, on the other hand, thought that Leonard had brought a correction to an imbalanced "Word of Faith" theology. I did not see it this way. Asher's words were theologically accurate and paralleled by the writing of Martin Lloyd Jones on Romans.

This produced a terrible trial for Asher and I, and it took some doing to repair the relationship. We were tested, but both of us saw the truth of it all, and mutually repented. This prepared the way for some wonderful future opportunities together.

The unity of our Beth Messiah board continued to be challenged. However, in December 1989, Patty received a phone call that ended up having a lasting importance.

The Mike Bickle Visit and Kansas City Fellowship

I arrived back from an elders meeting just before midnight. Patty came to the loft balcony and called down to me. She said that Mike Bickle had called and wanted to speak to me. He asked that I call him when I returned home. He did not care what time it was. She gave me the number and I called. I was very excited.

After my visit to the Anaheim conference in January 1989, I was given a series of tapes by Mike Bickle that detailed the history of Kansas City Fellowship. It was amazing. Everything that Mike shared was in accord with what Asher and I had been teaching on restoration and the last days. Yet, I kept asking myself, "Does he see Israel?" Only in the last tape did he share that the salvation of Israel was the seventh pillar of Kansas City Fellowship. It was central to their purpose. I wept and wept upon hearing this and hoped that someday I would meet Mike.

In the 1989 retreat, Steve Zerit had been the speaker. He brought Mike's administrator, Matt Soldano. Matt brought a selection of our books and tapes to Kansas City and gave them to Mike Bickle. Mike read all that he was given.

I called the number Patty gave me, and Mike picked up the phone. I introduced myself. Mike said, "Is this really Dan Juster?" "Yes." He said that he had read my material and was amazed. He agreed with everything and had never before read material that was so in accord with their understanding in Kansas City. Mike said that he wanted to meet with me. "Yes, I wanted to meet you too. I was hoping we could catch an hour or two someday, at a conference or other time," I replied. "No, you don't understand. We really want to get to know you. We want you to come for at least a few days, maybe a week. You should bring your whole team. You and your wife can stay with us. We believe you are the people we are to connect to for the salvation of Israel," Mike said. Again, I was amazed. Patty was all excited as she had just had a dream a couple days

previously about being in Kansas City and participating in a meeting where Bob Jones was prophesying.

A few weeks later, the Beth Messiah leadership team traveled to Kansas City in our van including, Patty, Moshe Morrison, Jerry and Jo Miller, Asher Intrater, Eitan Shishkoff, and Paul Wilbur. When we arrived, Mike Bickle met with Patty and me. We each shared our life stories, and I found myself crying as I recounted the story of my life. In the matter of hours, we got to know each other in a very significant way.

We later shared a meal with John Paul Jackson. The Lord had just recently revealed to him the importance of Israel and made it clear to him that this issue and the understanding of Israel's role was even more important than the abortion issue. Meanwhile, our other leaders were meeting with various leaders in the community. At night, we went to a meeting where John Paul Jackson was ministering in very accurate words of knowledge.

Finally, the entire leadership team was to meet with Bob Jones. Matt Soldano picked up Patty and myself and took us to the Grandview center. Neither Bob Jones nor the rest of our team were there. Grandview was seen as the best place to meet since it was across the street from Harry Truman's boyhood home. This is considered prophetically significant since he recognized the nation of Israel. This was a prophetic sign for the community.

We then went to the office and classroom center. Again, no one was there. Finally Matt said, "Perhaps they are meeting at Bob's house?" There was no answer by phone, but we decided to go Independence where Bob lived.

When we walked in, all of our leaders with several K. C. leaders were gathered around Bob. Since much had taken place already, I would be busy trying to catch up with everything that had happened. Bob was speaking and prophesying about Russian Jews coming to faith in Yeshua. This was before the huge Russian aliya to Israel. It was before the great festivals led by Jonathan Bernis that saw many thousands of Jews profess faith. Bob noted that the Jews all wore little white hats on their heads, even after they came to the Lord. This was very meaningful to our leadership team, some of whom had been struggling with the issue of Jewish identity and the specific attacks against it. He noted that a huge number came out of Russia and over 100,000 come to faith in Yeshua.

Suddenly, he abruptly interrupted his talk and pointed at me. It was completely unexpected. He began to prophesy. "You have been attacked and major lies have been put out against you. The people who are doing this think they are serving God through it, but they are not." We knew that this related to the UMJC-MJAA battles of those years. He continued. "You have been betrayed in the house of your friends." We all immediately knew this had to do with the events within the UMJC in 1988. Bob had no idea who I was, nor did he have any knowledge of any of our leaders.

Bob then described us as one of the last days streams. We were not to join or submit to another stream. We were unique, and Bob said that if we lost our distinctiveness, we would lose our anointing. This was amazing in the light of the struggle that we were experiencing over the issue of Jewish distinctiveness. Again, Bob knew nothing.

After this time, we were invited for a time of prayer. Bob laid his hands on each of our leaders and gave the most amazing description of their gifts and calling. He immediately knew of Paul Wilbur's call to worship and described him as a voice for the Lord, a voice of worship. He described Eitan's pastoral calling, Asher's prophetic and evangelistic calling, Moishe Morrison's teaching calling, Jerry Miller's teaching calling, and his wife's pastoral gifting. When he prophesied over Patty, the connection was electric. He immediately saw her calling in the prophetic and described how the Lord worked in her. She slid on the floor as he prayed. When he prayed for me, he perceived the apostolic governmental call immediately. He noted that we were the team that God had called together. Patty later told me that this scene unfolded like she dreamed it a few weeks earlier! I consider the trip to Kansas City a key event that solidified our leadership core and help deliver us from the shaking we were experiencing.

As we rode back with Jim Goll, another prophetic brother on their staff, he was speaking about how apostles and prophets are to work together. He then interrupted himself and said to Patty and myself, "You are a ministry team in the apostolic and the prophetic." The level of confirmation was amazing. We left Kansas City with a sense of great encouragement and were looking forward to future gatherings with the Kansas City Fellowship to partner towards the salvation of Israel.

The Attack on Kansas City Fellowship

Soon after our time in Kansas City, the leaders of Kansas City Fellowship came under severe attack. One of the most significant pastors in the city published a book detailing mistakes that the leadership had made. Many of the accusations were known, and Mike and his team had already repented for most of them while some were actually false. We unfortunately lost a few members from Beth Messiah because of our connection with Kansas City. Mike submitted the whole matter to John Wimber who was to bring correction. John handled the matter as if there had not been repentance in the past, and the leaders repented again. He wrote up a complete report. It seemed as if the correction went far beyond what was warranted. I thought that the judgment did not adequately deal with false accusations and the ungodly way the accusations were brought. I thought the judgment was too quick to go easy on the accuser and too hard on the accused. As part of this judgment, public prophetic ministry was suspended, and Mike Bickle and Kansas City Fellowship joined the Vineyard.

I called Mike. I shared with Mike that he seemed to be repenting for things that he had already repented for. In addition, I told him that KCF is not a Vineyard. Patty had a vision about KCF and the Vineyard joining, but only in marriage; KCF was the male and Vineyard, the female. I told him I did not think that joining the Vineyard was the wisest decision. Mike was very gracious, but simply said that he needed to go through this in light of all that was happening.

In the Winter/Spring of 1991, we had the first Israel Mandate Conference with Mike Bickle. I spoke there, along with other Messianic Jewish speakers Reuven Duron

and Mike Brown. The preaching was excellent. Mike Bickle's word on God's plan regarding Israel and the Church was amazing. In addition, both Mike Brown and Reuven Doron's preaching hit a high level. Mike preached a word that we are to intercede for Israel as though we were interceding for the life of our own child. This led to a significant period of intercession.

That night the baby of Reuven and Mary Lou Duron died of SIDS. It was shocking. Was it a sign? Was it just an attack? A tragedy? The public prophetic ministry was still suspended, and there was no prophetic explanation as to what happened. We needed a word from heaven to make sense of this tragic event.

It became very difficult for me to preach after this, but the anointing still came. I spoke on Israel, the Church, and the Kingdom of God. The moment I said Amen, and thereby ended the message, there was a loud clap of thunder. Hail began falling on the metal roof of the Grandview auditorium. The sound was deafening. Could this be sign, I thought? After all, Kansas City was known for having signs from the heavens. Bob Jones, who was not permitted to prophesy, was sitting in the bleachers. Patty and I went over to him. Does this mean something Bob? "Yep, it is a sign from heaven. It is a confirmation from the Lord. Isaiah says that the hail sweeps away the refuge of lies. The Lord says you have brought His balance and this is confirmation," he replied. This was amazing. If only Bob could speak. He also was distraught, as he had seen in the Spirit a baby being swept away by a flood. Patty was prompted to look outside and saw a double rainbow which also spoke special confirmation to her.

John Wimber had taken Bob to his conferences to demonstrate prophetic gifting, and now had taken him totally out of ministry. I was grieved to see Bob being used in public demonstration as he had been, and now was grieved to see him completely muzzled. The conference was only a shadow of what it could have been. In many ways the conference was lacking in verve. Would the partnership with Kansas City Fellowship and Tikkun ever really take place?

That following fall, I put on a similar conference at Nyack College in Rockland County, New York for a regional UMJC conference. The moment I finished the message, there was a large peel of thunder and immediately, the electricity on the campus went out. A technician remarked, "That must have been God!" As I walked out, I heard these words in my heart, "I just wanted you to know that was Me in Kansas City."

With regard to Kansas City, we would now have to simply wait and be patient.

Preparation to send Eitan and Asher to Israel

At Beth Messiah, we were in another time of transition. Asher Intrater reminded me that he was still planning to move to Israel. His vision had not changed; he still wanted to gather 120 disciples for an outpouring like the first Pentecost which would change the situation in Israel through the power of the Holy Spirit. Eitan Shishkoff had been leading our Russian ministry and now saw great opportunity in the Russian Jewish Aliya to Israel. He was planning to move to Israel at the same time. During this time of transi-

tion, we decided to create a ministry from the covenant relationship between the three of us leaders and others who were part of our historic leadership. Thus, we named the ministry Tikkun International, which described our understanding of the dual restoration of the Israel and the Church. From this time on, all of our ministry would flow out of Tikkun. The original purpose of Tikkun was primarily to establish the Israel ministry through Eitan and Asher.

Since Eitan was leaving, and I was always traveling, we needed someone to take over the pastoral role in Beth Messiah. Thus, we invited Jerry and Jo Miller to take over the role of primary local pastor of the congregation. I remained the senior leader. Although the Millers are no longer in this role at Beth Messiah congregation, they moved on, with our confirmation, to lead a congregation in Florida and have been a part of our core leadership since 1978. They now minister through our related ministry, Gateways Beyond near Spokane, Washington.

David C. Rudolph Visits

One night Michael Rudolph called and said he wanted to bring a guest to our Washington-Baltimore Messianic Council meeting. These were monthly meetings for pastoral leaders and spouses connected to Tikkun to share in fellowship, ministry, and impartation. The guest's name was David C. Rudolph. David had worked for a ministry called World Horizons. He sat quietly and listened. During our fellowship time, we asked him to share a little about himself. He simply noted that he was a Jew serving in world missions and traveling for World Horizons to strengthen missionaries. He also told a strange story about a group known as the D'howak in North Africa who traveled among the Twarig people. God apparently showed him that these people were of Jewish descent, and David promised them he would return to tell them about their identity someday. At that time, David really seemed strange. He had a long beard and seemed to be in a state of ponderous evaluation. I did not think much about it, and I certainly did not anticipate that he would become a key part of our team. We will share more on this afterwards.

Eitan and Asher Go To Israel

Sending off Asher and Eitan to Israel was like giving up my right and left arms. We were such a tight team. However, the prospects of Kingdom expansion were exciting and important. Asher relocated to Jerusalem and Eitan to Haifa. To maintain the strength of Beth Messiah, I told our network of congregations that I would be giving the next two years to Beth Messiah and concentrating less on the network. Eitan had been the Executive Secretary of the UMJC for the past four years. I was elected to replace him in 1992 and served in this role until 1996. It was my first time on the Union executive since 1988. This demonstrated reconciliation and unity in the UMJC.

Although I was now Executive Secretary of the UMJC, I was still able to concentrate on Beth Messiah. So, by 1994, we grew to 400 people. Yet, with the growth, the proportion of Jews was at a lower percentage. Eitan's home groups needed new leaders. Charlie Mann took over the Russian work. Charlie was a dear and loyal deacon who served in food distribution. He had a deep desire to serve people. Michael Murnane, currently living in Israel and part of our Jerusalem congregation today, took over the Israel group that Eitan led.

Paul and Luanne Wilbur Leave for Chicago – Israel's Hope Ends its Journey

After ten years, Paul Wilbur came to a place where he sought a complete change of venue. After ten very fruitful years, Israel's Hope came to an end. While the fruit of their ministry was outstanding, the excessive travel was grueling. Worship in the Messianic Jewish world as well as the Church world was greatly affected. Paul accepted a position at a large church in Chicago, but planned to continue in the Messianic calling by developing a Messianic fellowship in partnership with the church. Unfortunately, this particular assignment would not be long lasting. The pastor of this church, though originally professing a different stand, did not support Paul's Messianic Jewish plans. Sometime later, on a return visit to Beth Messiah, Paul became reconnected to us. David C. Rudolph was visiting and gave an incredible prophetic word regarding Paul's calling and all that he had been walking through. Paul confirmed this word. He eventually left the church in Chicago and returned to ministering throughout the States. He later became a major figure in worship music worldwide, recording with Hosanna Music. Eventually, he would officially reconnect to Tikkun Ministries and today serves on the Tikkun International Board.

Mark Chopinsky

When Paul left Beth Messiah, Mark Chopinsky became the Beth Messiah worship leader. Mark had been responsible for writing the majority of Israel's Hope's music. We were honored to still have him as part of our congregation. He led with extraordinary purity and humility. His anointing was different than Paul's, but just as powerful. Mark easily worked as a team member and submitted to the direction of the pastoral elder overseeing the service. The presence of God fell in powerful ways under Mark's leadership. Mark's leadership greatly contributed to the continued growth of Beth Messiah after Eitan and Paul left the congregation.

The Rabbis Sculpture

David and Judy Patek were close friends from our Chicago congregation. Our ½ years in Chicago were very special years. David and Judy came to the Lord after our conversation following a Simchat Torah service; in turn, they had influenced me to connect to the ministry of deliverance, which greatly transformed our ministries. Before we actually left Chicago, the Pateks presented us with a gift: a sculpture of five rabbis studying large books. This was at the end of 1977.

The loss of Eitan and Asher to Israel and Paul to Chicago sometimes brought great sadness. One day, as I was looking at the sculpture, the five rabbis' faces suddenly became the faces of five of our Tikkun leaders. I sensed the Lord saying that these five men would stay connected and continue to work together: Eitan Shishkoff, Asher Intrater, Jerry Miller, Mark Chopinsky and myself. How was it possible that I could see five of our leaders faces in this art piece? The sculpture was certainly not modeled after our leaders. Yet, I could not shake this resemblance. After this experience, I asked many others to tell me what they saw. Some saw the very same five Tikkun leaders. Almost all would see four of the five. For me, personally, this was a sign and confirmation from God that our friendships and partnerships in ministry would not cease.

Renewal and Soaking

Soon after, Sid Roth, one of the key founders of Beth Messiah, called. He had moved to Brunswick, Georgia and was part of a congregation led by Bill Ligon. They had connected to a new ministry under the leadership of Rodney Howard Brown. Sid perceived that I needed renewal and urged me to attend his meetings in Louisville, Kentucky. So, Patty and I decided to go. A pastoral friend, Don Finto from Belmont Church in Nashville, invited us to preach at Belmont Church around the same time. Don Finto would later become a key part of Tikkun and today is still on the International Board.

As we sat in the meetings, Rodney H. Brown described the move of the Spirit. Many testified concerning the power of God and all that they had experienced: healings, unusual manifestations, laughter, and so forth. The gathering perhaps included three to four hundred people. He reminded me of Kenneth Hagin in many ways. I later discovered that he had studied Hagin intensely. Patty was quite moved in these meetings. Some people manifested unusual bodily responses: staying in one place and leaning over at a difficult degree while being upright, laughing, shaking etc. Our friend, Bob Weiner, was a few rows ahead of us. During a break, he pointed to Don Finto, and said, "Whenever that bald headed guy over there and you are in the same meeting, something really good is going to happen." Rodney's preaching was powerful, and I could sense a great anointing and presence, but I was not personally experiencing much. Patty asked to remain longer. Afterwards, I traveled to Belmont Church in Nashville with Don Finto. Interestingly, although I felt very little at Rodney's meetings, for the next two weeks, I was experiencing great joy and a very special presence of the Lord. I walked as if on air, and everything seemed wonderful. Why this happened afterwards and not at the meetings is beyond my understanding. God is sovereign.

Special Meetings with Bill Ligon and Jill Austin

Upon returning from the meetings, I now wanted Beth Messiah to experience the renewal that had touched me. Many years previously, I had met Pastor Bill Ligon. He had been a leading pastor in the Southern Baptist stream before he was greatly immersed in the Spirit. After this experience, he planted a church in Brunswick, Georgia. Several years prior, he had given a very special series of messages at the Mid Atlantic Leadership conference of which I was a sponsor. Sid Roth was now a member of his congregation. The renewal had come to his congregation after he experienced a mighty touch from the Lord in the Rodney Brown meetings. Since I knew that he was a serious Bible teacher and a very mature leader, I thought he was a safe choice to lead renewal meetings for us. So, I invited him to share at Beth Messiah. We had several days of meetings, which were well received. Many genuinely fell under the power, some received laughter, and others tears of repentance.

Some time later, Jill Austin was visiting our area. Mike Brown had at one time invited her to share with some of the staff and students of Messiah Biblical Institute. She was very warm and relaxed as she shared and ministered about the anointing and the fire of God. Those who attended had wonderful experiences in the presence of God. As a result, the elders of Beth Messiah and I invited her to do a series of renewal meetings for us while she was in the area.

I consider these meetings to be the most powerful that we ever had at Beth Messiah. Jill shared on the presence of the Spirit, both as a purifying and cleansing fire and as a spirit of joy and renewal. She also focused on the centrality of the Scriptures and its unity with the work of the Spirit. When she invited the Holy Spirit to come, some shook, some laughed while others just fell under the power of the Spirit. She then invited a circle of leaders and others to come forward to receive prayer as a group. We were about 20 people in this circle; it was amazing. At that moment, we all began to feel bolts of electricity shooting through the circle. Many of us could not even release our hands from one another. The power then hit Patty and she began to jump up and down with deep knee bends. She then fell on the floor, and the whole group fell with her. People all over the room were laughing. The youth, however, were sitting in the sanctuary and began to sob uncontrollably. Jill called several of them forward, and they testified to experiencing God's anguish over the lost and they were sobbing in intercession.

As a result of these times of renewal, many radical commitments were made and a significant number of people would be called and sent forth into the Jewish vineyard in the former Soviet Union and other mission fields.

During the 1990s, we also connected with the Toronto Renewal meetings, which were full of the presence of God with many manifestations, but still very much in order. Our family and others were greatly touched. In a following year, we visited the Pensacola revival. Pensacola was much less ordered than Toronto, but very powerful. My 12-

year-old son, Samuel, was greatly touched there. We saw wonderful changes in his life that year.

We also began having our own renewal services several times a month. The anointing and presence of God were wonderfully experienced. A Catholic priest, Fr. Peter Hocken, attended our renewal services. He would play an important role in our future. At one meeting, he approached one of our young leaders, Ron Cantor, and asked if he could have the privilege of his “elder brother” praying for him. Hocken was in his 60’s and Ron was half his age. It was because Ron was Jewish.

Beth Messiah was a Bible teaching congregation with a strong emphasis on small group accountability and obeying the Scriptures. Renewal in our midst produced changes and transformations in many lives.

Beth Messiah and Tikkun in the Early 90s.

As I noted above, I returned to Beth Messiah for two years (1992-1994) and gave myself primarily to pastoring. The congregation continued to grow to 400 people in attendance. I was still able to travel to our small network of congregations periodically, but not enough effort was given to this. During these years, David C. Rudolph moved from Franklin, North Carolina to Pennsylvania, and finally to Richmond, Virginia. Patty and I began to develop a close relationship with the Rudolphs. The Rudolphs were a household family of 8 with two additional married children living in other locales. We discovered that David had a very accurate prophetic gift, and he and his wife Emma were very powerful together. Emma ministered in song and was also prophetic. Before David really knew our leaders, David was able to describe them with accuracy, including their gifts, limitations and callings. He was also able to accurately perceive some difficult situations where the spirit of Jezebel was present.

At one time, I decided to ask David about the dilemma regarding the continued development of the Tikkun network and my pastoral responsibilities at Beth Messiah. When I fully give myself to Beth Messiah, the Tikkun network was hurting and declined. When I give myself to Tikkun, Beth Messiah was hurting. We had a good leadership team in Beth Messiah, but my presence was still needed. David simply said I just needed to hang in there.

Finally, I came to believe that I needed to give myself more to the apostolic. Jerry Miller had begun giving wonderful messages, and Mark continued to lead worship with great ability. Mike Brown’s leaving did not seem to negatively affect us. Mike accurately said that we had a difference of vision and perspective. He blessed us and left in a very godly way. James and Robin Van Riper, an eldership couple, continued to provide a home and fellowship for many in a stable, small group. I soon became the apostolic pastor, and Jerry Miller took over the position as primary local pastor. It was the best solution.

The Millers and the Van Ripers were very special to us. The Millers gave consistent service and leadership to the congregation during most of my years in the communi-

ty. The Van Rippers, who were discipled in our small group during the early 1980s, gave themselves to over 20 years of consistent leadership within Beth Messiah and Tikkun.

John Kelly and Antioch Churches

In the 1990s I met John Kelly, the leading apostle of Resurrection Churches and Ministries. We first met at the gatherings of the Network of Christian Ministries. John said he wanted to get to know me and to be of help to me. So, we spent some time together, and John visited one of our monthly regional council meetings. He challenged us to build more according to our vision and not to compromise it. He also challenged us to add the pastor's leadership title to our giving, as well as to believe that I could be a full time supported apostle, not a part time apostle.

One time, David Rudolph and I went to visit him in his office in Donegal, Pennsylvania. He urged David to move to Gaithersburg. His word was that David was to help establish Tikkun before going on to establish his own ministry.

David had previously shared with me about his vision for a discipleship school to raise a thousand Jewish believers to go into world missions and Jewish ministry. Patty and I at one time went on a retreat with David and Emma to Harper's Ferry. There, Patty and I were given part of the name for their ministry, Gateways Beyond. David even had made a video promotion for this ministry.

Now, John Kelly was challenging David to put this ministry on a shelf, move to Gaithersburg, and become my administrator and to be in an apostle-prophet partnership with me. I had just lost my secretary-administrator, Blanche Maston, to a move back to Indiana. I cannot not say enough about her commitment to Tikkun in those early years, after we had sent Eitan and Asher to Israel. However, we were growing and needed to have more staff and administration. Blanche and I did everything. I served as my own Director of Operations and itinerary coordinator. We did have a data management person and a financial manager, but both were only part time. David would take Blanche's limited salary and her office. He would rent two apartments at the Mother of God community so he could have room for his family.

I should note that we were renting space at Mother of God due to the efforts of Fr. Peter Hocken. This was a Catholic Charismatic community that had fallen on hard times. They had extra space. Peter had gained a great burden for the Messianic Jewish community and the right relationship of the Church to this community. Much more would come of this. We will return to this later.

We would continue to attend the conferences of John Kelly's Resurrection Churches and Ministries with the hope of partnership for the salvation of Israel. This was a strong burden of David Rudolph.

At one conference, David had a powerful word concerning the name Antioch. Interestingly, he did not know that a merger was in the works where two networks would join and the name Antioch would be chosen. The conference took place in Virginia Beach. David was insistent that I not return home because he felt that John Kelly would

find my presence meaningful. I relented and stayed. That night, during the launching of the merged network, John Kelly stopped the proceedings and called me forward. The leaders then prayed for me and prophecy came forward concerning my gifts and calling. This was Kelly's night, but so much time was given to confirm my calling. David was correct; I was meant to stay.

John Kelly wanted to be helpful to Tikkun, so we entered into an official covenant of mutual support. He then assigned his associate apostle, Gary Kivelowitz, to be available to help and strengthen Tikkun congregations. Gary K. was Jewish and was in the process of discovering the meaning of Jewish life in Yeshua. We were able to convince him of the legitimacy of Messianic Judaism. He would greatly help us even while being part of ACM.

Dan and David in Joint Ministry

The next season was a period where David Rudolph became very integral in both Beth Messiah Congregation and the Tikkun Congregational network. As I returned to traveling within the Tikkun network, I noted the need for more leadership help in Beth Messiah. David prophesied that Ron Cantor would become a significant part of the solution and that God would send others. Yet, at the time, Ron did not seem to embrace the same Messiah Jewish expression and lifestyle that I desired within the congregation; he was primarily a disciple of Mike Brown. However, David simply stated that Ron had a major change of heart and that if I spent time with him, I would understand that we were really on the same page. In addition, David J. Rudolph (not a relative of David C. Rudolph) and his brother Brian, sons of Michael Rudolph, joined the congregation. Brian would become the worship leader and later the youth leader and David would go on to get a Ph. D. from Cambridge after finishing Messiah Biblical Institute and Gordon Theological Seminary in Massachusetts.

Soon, an opportunity to spend time with Ron presented itself. I was taking a trip to Pittsburg to help in a congregation in that city. I asked Ron to come with me. We ended up taking a wrong ramp on the Pennsylvania Turnpike and went toward Philadelphia instead of toward Pittsburg. When we realized the mistake, we had gone an hour out of our way and would therefore be two hours late to Pittsburg. However, this gave us an opportunity to talk. I mostly asked questions, and soon found that Ron was fully on the same page with me. David had no natural knowledge of this. Soon thereafter, Ron began to help with preaching, leading the youth group and later the college and career group. Ron became a very fine preacher, teacher, and evangelist.

Traveling with David was a wonderful experience. We truly traveled as an apostle-prophet team. His prophetic ministry to congregation after congregation showed great accuracy and maturity. Not only did people receive special words of healing and encouragement, but the corporate congregation became more solidified by prophetic ministry to the corporate body as a whole. My part was teaching foundations for the congregation

and the leadership. This combination was a draw for congregational membership in Tikkun.

The ministry of the entire Rudolph family particularly attracted young adults and a new verve and excitement grew in this age group. David's prophetic ministry also strengthened our own home congregation.

After some fifteen years of avoiding any official recognition of the apostolic calling, David and John Kelly exhorted the Tikkun leadership to officially recognize my apostolic role at one of our retreats in the mid-1990s. There was a special laying-on of hands. During this time, I had come down with a virus but gained the strength to give myself to the occasion. Patty had been seeing the importance of this step for some years.

Within this period, David C. Rudolph gave a word that would transform and expand the fruit that would come from our works dramatically. He prophesied one Shabbat morning, "You have been a sending congregation; you will be a going congregation." Meanwhile, the "Hear O Israel" Russian campaign under Jonathan Bernis was just taking off. Thousands of Russian Jews would pray to receive Yeshua. There was a lack of leadership for the new congregations that were being planted within the former Soviet Union, so Beth Messiah and Tikkun soon sent out four couples, including Ron and Elana Cantor, to help plant and lead these congregations. The Cantors left to serve the ministry in Odessa, Ukraine, while forty individuals or couples were sent out to help form congregations and to do other work in world missions. The building fund program was de-emphasized due to the amazing opportunities, and a million and a half dollars was given for those sent out over the course of the next few years. Beth Messiah had preached radical commitment to the Kingdom of God and its expansion. We saw many set free in the renewal times and moves of the Spirit. This enabled many to hear the call to go. All who were sent had confirmed callings to go.

Build Like Blanchard and Not Like Finney

In 1996, I was challenged by John Kelly and David Rudolph to allow the network to grow rather than keeping it as only a regional network. John Kelly also greatly helped me to become established financially as a full time apostle. This would take place a few years later. As I mentioned earlier, I was elected the executive secretary for the UMJC in 1992. If I were to expand Tikkun nationally as Kelly and Rudolph had advised, I was not sure what to do about my position in the UMJC. Should I continue with UMJC leadership? Should I really allow the network of Tikkun America to be national? Would it be too much to do both?

That summer, the UMJC conference was held at my Wheaton College, my alma mater. Just before leaving for the conference, I had a strong sense that I should read the biography of Jonathan Blanchard, the founder of Wheaton College, entitled *A Minority of One*. My dear, spiritual father at Wheaton, Chaplain Evan Welsh, had recommended the book. It was written by Dr. Clyde Kilby, Patty's literature professor and friend of C. S.

Lewis. I looked for the book in my library, yet I could not find it despite diligently trying. I assumed I had lost it.

While at Wheaton, I offered to do tours of the campus for all of the delegates. I loved history, and the history of Wheaton was very special to me. So, I took groups around the campus – to the student center where I first kissed Patty, the old Gym and bookstore, and finally Old Main, Blanchard Hall. While in front of Blanchard Hall, I shared the history of Wheaton in comparison to Oberlin College. Jonathan Blanchard and Charles Finney of Oberlin were friends. Both schools had Methodist roots. Both founders were post-millennial, believing that the expansion of Christianity would eventually succeed at such a level that all nations would submit to the Lordship of the Messiah. The literal return of Yeshua would be after this. Both Finney and Blanchard were strong abolitionists and gave leadership in the fight against slavery.

Wheaton's motto, "For Christ and His Kingdom," represented the commitment to see worldwide Kingdom expansion. Wheaton was founded to see all disciplines of the arts and sciences influenced by men and women trained from within a Scriptural perspective as part of Kingdom expansion. Yet within a generation, Oberlin lost its way and over time became more and more liberal. Today, Oberlin is renowned academically, but no longer true to the vision of Finney. Finney had chosen Asa Mahon as the first President. The school was run through the faculty. Blanchard, on the other hand, wanted a school that would always be true to his vision and values, so he established a system with a strong, self-perpetuating board that would support strong presidents.

The second President of Wheaton, Charles Albert Blanchard, strengthened the school and ensured the same government. Wheaton has remained true to its basic Evangelical heritage since 1860. I explained that although both Finney and Blanchard were Methodist-oriented in theology and were involved in the anti-slavery movements including the underground railway, Finney was much more famous because of his evangelistic revival campaigns. Yet, the missions influence and academic influence of Wheaton came directly from Blanchard's original vision. Blanchard was really much more fruitful through his work at Wheaton, which lasts to this day. Just as I was finishing my talk, a strong word came to my mind, "Build like Blanchard and not like Finney."

I immediately knew that this word was a clear answer to step down from leadership within the UMJC, which as a delegate structure, could not be shaped by my leadership. In addition, I was to allow Tikkun to become whatever God would make of it. Now that this word had come, I really wanted to read the biography of Blanchard. I went to the bookstore. To my amazement, they did not have the biography of the founder of the college. I went to the library and was shocked again; Blanchard's biography was also not there. Well, there was nothing to be done.

When I returned to Maryland, I once more looked for the book. I found it easily. How strange! Apparently, this was God's timing. The book was amazing. The parallels between my life and the life of Blanchard were unbelievable. Blanchard and I were both ordained in the Presbyterian Church. He and I both pastored our first congregations for about 5 ½ years. Both were affiliated with the Presbyterian Church. After this, Blanchard entered his life-long work of leadership in higher education. So too, I left my first

Presbyterian related congregation and entered my calling of leadership within the Messianic Jewish movement. Blanchard gave himself to build Knox College and brought it success and high reputation. However, he and his board came to difficult disagreements that could not be reconciled. He left Knox and was then called to lead the Illinois Institute, which became Wheaton College in 1860. In his leadership of Wheaton, he built an accountability and legal board of trustees that fully embraced and supported his vision, values, and leadership.

In a similar way and parallel in timeframe, I led the UMJC. The board and I came to disagree on some fundamental vision and values issues. Hence, I no longer led the UMJC. Tikkun would be an organization that was board run with a board that accepted my vision, values, and leadership. The Lord was saying to allow Tikkun to grow as much as the Lord would add to it. “Build like Blanchard and not like Finney” was a phrase with tremendous substance.

Lastly, Blanchard fought for a great cause: the elimination of slavery. I, too, stood for a great cause: the embrace of the Messianic Jewish movement and the elimination of the rejection of Jews/Israel due to replacement theology in the Church. This vision would later be expressed in the Toward Jerusalem Council II project. The book was an amazing confirmation. I would continue to be in a cooperative role in the UMJC, but no longer serve in an executive way.

The Movie: The Natural

Shortly after reading the biography of Blanchard, I was watching the movie *The Natural*, starring Robert Redford. I consider this the greatest baseball movie ever produced. The stereotypes of baseball players, managers, coaches and owners were near perfect. As a sentimental baseball fan, I can only say that the movie touches something deep. Toward the end of the movie, Robert Redford is recovering in the hospital. Questions are looming: Will he play the last game to win the pennant though in danger for his life? His old girlfriend then challenges him by inquiring about his life goals. He paraphrases Ted Williams: “I wanted to walk down the street and have people say, there goes Roy Hobbs, the greatest hitter that ever lived.” She responds, “What then?” He looks with puzzlement. She responds, “There are two lives we live with. The first is the life that we learn with, and the second part of our life follows and is the life we live from what we learned. The test of our lives is what we do in the second part of our life from what we learned from the first part.”

In the movie, Redford hits the winning home run, but then retires from baseball, marries the girl, moves to the farm and raises his son. He discovers that the meaning of life is found in these relationships. After the dialogue above, I cried with great sobs. My family looked at me like I was losing it. I could only reply that God was speaking to me from the movie. From now on, I would only invest my life from what I learned from the first 47 years.

Some Updates

During the 1996 UMJC conference, we received a tragic phone call. One of our key leaders had left his wife and moved in with his brother. This leader was the Principle of our full time day school, Ets Chaiyim. He had done such a great job in this role and was a fine elder in many ways. We recalled an earlier attraction to our congregational secretary several years earlier, and there had been some rumors of a developing relationship. It was most tragic, and ultimately, the relationship did not last. We lost an elder who could have prevented later tragedies, and we lost dear friends. This dear brother later repented and fully came back to the Lord.

During this same period, the ministries of Eitan and Asher were developing in the land of Israel. Eitan had started his first congregation in Israel, Ohalai Rachamim, which would later grow into five congregations and a large center for humanitarian aid. Asher served other ministries and worked diligently to see the Messianic Jewish Alliance of Israel established. His work for unity in the Body in Israel affected more than most recognize. Asher later created Revive Israel Ministries, from which came a discipleship training center and congregation, Ahavat Yeshua. I would later relocate to Israel and add a Bible school curriculum connected to Messianic Jewish Bible Institutes (see below).

The Russian Jewish Ministry: Jonathan Bernis and Messianic Jewish Bible Institutes

I met Jonathan Bernis in the early 1980s (I believe 1984). Sid Roth introduced us when Jonathan was visiting Beth Messiah. During a visit to our local bagel restaurant, I passionately shared the Messianic Jewish vision. Jonathan had just been called to the leadership of a Messianic congregation in Rochester, N. Y., but had not as yet come to clear conclusions on Torah and Jewish life in the New Covenant. After our luncheon, I gave him a copy of a manuscript I called “Foundations of Messianic Jewish Theology.” This was later published as *Jewish Roots: A Foundation of Biblical Theology for Messianic Judaism*. Jonathan read the manuscript after returning home and became convinced of the theology. Later that year, Asher and I visited him in Rochester, and I preached at his congregation. Asher brashly asserted that Jonathan should be submitted to our budding apostolic stream. Jonathan did not receive this well, and it took some years to regain trust. Jonathan became both a member of the Union of Messianic Jewish Congregations and the International Alliance of Messianic Congregations and Synagogues. As the leader of the UMJC, I was seeking to win his heart for the UMJC. For many years we argued over issues of leadership and governmental structure.

In the early 1990s, Jonathan called ten men to fast and pray with him for the future of the Messianic Jewish movement. At the end of three days of meetings, Jonathan put forth the idea that he would travel to Russia and do evangelistic music festivals. He asked for our prayers and advice. A few were very encouraging. However, I had friends that had ministered extensively in a Jewish context in Russia. I told Jonathan that I be-

lieved that he could see hundreds make commitments to Yeshua through these music festivals. Although I personally did not see myself having a role in these festivals, I did share I sensed that I would be a resource for teaching foundational courses to the groups that would come from the festivals. Jonathan eventually went and had his first festival in St. Petersburg. The results were amazing. Over 4,000 came to the festival and 2,000 that professed to be Jews prayed to receive Yeshua. From this festival a new congregation was born with a Bible training school. It very quickly became the largest Messianic Jewish congregation in the world.

Jonathan then went to Moscow where 10,000 people attended the festival and 4,000-5,000 Jews professed faith in Yeshua. Another congregation was needed. An old friend from Chicago, Mike Becker, felt called and immediately went to Russia to help develop the congregation. We sent one of our chavurah group leaders, Jeff Bernstein with his wife Janet, to partner in this work. Jeff played a significant role in Moscow and later planted two more congregations, in Kazakhstan and Uzbekistan.

Jonathan then continued on to Odessa, Ukraine. This time 40,000 people came to the festivals, and again thousands came to Faith. Two congregations were soon planted, one led by Boris Greshinko, which is now the largest Messianic Jewish congregation in the world, and the other led by Ben and Rita Grace and David and Leslye Scheneir, both of whom were originally sent out from our congregation in Washington during our time of sending. Eventually, we also sent out John and Annette Powledge to serve in Belarus and Joan Jacobs to Kiev. I soon after traveled with my eldest daughter Rebecca to visit the new Moscow congregation and teach in St. Petersburg for a week.

Thereafter, we were being urged to start a Bible School in Moscow. Roger West, the owner of a Midwest steel company, played a crucial role in financing the “Hear O Israel” festivals with Jonathan. Jeff Bernstein had been part of our Bible school, Messiah Biblical Institute, in Maryland. So, Mike Becker, Jeff Bernstein, and Roger West were asking for our help to start a Bible school in Moscow. I knew that Jonathan was doing a school in St. Petersburg and did not want to undercut him in any way. Therefore, I suggested that we come together to pray and dialogue about the future of education in the Russian speaking Messianic Jewish community.

When we came together, some thought we should first make the St. Petersburg school strong before going on to build another in Moscow. Others disagreed. Then, Odessa was suggested as a key location since the largest festival had taken place there, and it was a launching center for Jewish aliyah. After much prayer, the consensus was to begin in Odessa and then later to plant a second school in Moscow. The schools would be linked. We then prayed for a director. Without discussing together, it was quite amazing to see hearts change through prayer in favor of Odessa. Jonathan and I independently both suggested Wayne Wilkes, though we had not discussed this previously. Wayne was an elder and PhD educator at Shady Grove Church under Olen Griffing. Shady Grove was sold out to Jewish mission. We asked Wayne, and he accepted the invitation. All of this was amazing and definitely a supernatural work. We formed a board and called the new ministry the Messianic Jewish Bible Institute. The curriculum was taken from Messiah Biblical Institute of Tikkun Ministries and slightly revised. Today, we have schools

in Odessa, Ukraine, St. Petersburg, Russia, Argentina, Ethiopia, and even a special program in Korea. Until recently our school in Brazil was very important, and an ongoing relationship to the ongoing school there continues. As we passed our tenth anniversary, we noted great gains in ministries with similar hearts and visions joining together for common goals. We today consider ourselves a joint apostolic team. This is truly the future of the Messianic Movement, joining together wherever there is grace from God to do so.

The Birth of Toward Jerusalem Council II

It was January 1995, and many of our leaders including Patty and myself were attending the Mid Atlantic Leadership Conference. I had been on the board of this conference for many years. John Dawson, today president of Youth with a Mission, and Wellington Boone, a renowned African American apostolic leader, were the keynote speakers. John was speaking on the issue of reconciliation between peoples and nations. John teaches that when believers representing their various peoples come to mutual repentance and reconciliation for the wrongs they have committed, there follows dramatic changes in spiritual circumstances, including breaking strongholds, and new openness to the Gospel among those people. John spoke of many historical wounds: within Africa, between the Japanese and Koreans, between black and white Americans, between the indigenous populations of Australia and New Zealand and the British settlers of those lands. It was profound.

Examples of the Gospel more readily spreading after significant repentance were dramatic. The actual date of the conference was the 50th anniversary of liberation of Auschwitz after the Holocaust. Yet, John failed to mention both the history of the Church and the Jewish people or the Holocaust. It was glaring. After the conference, I approached John. He himself was dumbfounded that he did not mention this. He had even included this information in his book *Healing America's Wounds*. There, he stated that the wound between Israel and the Church was the greatest in history, and its healing would bring the greatest world revival.

I explained to John that the wound between Israel and the Church was rooted in the split between the early Messianic Jews and the rest of the Church. This was the foundation of the later wound. It had never occurred to him, but he immediately understood. I then suggested that we have a conference with representatives of various Church streams and Messianic Jews to bring repentance and reconciliation. John agreed.

Within a few weeks of this meeting, Fr. Peter Hocken visited my office. Peter is a Catholic theologian and a committed charismatic. He had just written a book called *The Glory and the Shame*. The history of the Church gives great evidence of glory and shame. Peter's burden is the unity of the Church and the second coming of Yeshua. Peter stated that I would really enjoy reading the parts he had included on the Jews and Messianic Jews. When I read these sections, I cried. Peter wrote that the unity of the Church would not be possible without dealing with the greatest wound: the first Church split and

the rejection of Messianic Jews by Gentile believers. The Church could only come to unity if it rightly respected and honored its parentage in the Jewish people. God was using the resurrection of the Messianic Jewish movement to help the Church deal with its sin and ultimately be reconciled. Peter even recognized the importance of Messianic Jews being in self-governing associations and not under the auspices of any specific church body if they were to perform their role to the whole Church and the Jewish people.

Within the same month, I received a call from Marty Waldman who asked to have a joint call with the UMJC executives. Marty was serving as President, and I was still Executive Secretary. He then presented a vision he said he received from the Lord. He believed that the Lord had led him to call for a second Jerusalem council analogous to Acts 15, where the whole Church would officially embrace the Messianic Jewish Community. He believed he was to travel to Israel where Pastor Jack Hayford, a nationally known Christian pastor and leader, was speaking. Jack's confirmation of the vision was in Marty's view a key to going forward. The executives confirmed this vision and sent Marty to Israel. Jack Hayford did indeed confirm this vision as from the Lord.

When Marty returned, we dialogued as to how this would move forward. Marty knew few Church leaders. I knew Marty's vision was connected to what God had been speaking to Peter Hocken, John Dawson, and myself. He asked for my help to form a committee. We invited seven Messianic Jews and seven Gentile leaders, including John Dawson and Peter Hocken. Because the UMJC had reconciled with the MJAA, we were able to add David Chernoff and Bob Cohen. Ilan Zamir, a leader of national stature, represented Israel. The Spirit fell upon us in repentance, reconciliation, and love. We were later able to add other key leaders from the Church world as well.

David C. Rudolph became a key prophetic voice on the committee. We soon realized that we could not progress without the preparation of prayer journeys to the sites where the greatest sins against Messianic Jews were committed, particularly Church decisions rejecting Jewish identity in Yeshua. We were planning on holding our main meeting within a few years, but instead we had conferences and journeys around the world in France, Austria, Italy, Spain, Germany, England, Ireland, Holland, the United States, Argentina and Africa. Our effort was called Toward Jerusalem Council II. Tikkun supported me in this work and gave financially. This connected us to many Church leaders around the world, including Anglican Bishops, Catholic Cardinals and leaders of new evangelical church movements. It was one of the catalysts of a Catholic-Messianic Jewish dialogue and a relationship that includes high-level Catholic thinkers connected to the Vatican. It led to audiences with leading Orthodox theologians and Cardinal Ratzinger before he became Pope.

After 10 years, we finally had our first international conference in the fall of 2006 as John and I originally envisioned. Over 35 nations were present, and every major Church stream was represented. We are now working on official church endorsements. The Toward Jerusalem Council II story is more fully represented in the publications of TJCH.

Patty Becomes Itinerary Coordinator

The increase in invitations became very challenging. How do we balance an international schedule and the congregations of our oversight? We had tried various people in the role, and I previously tried to do it myself. However, it finally became apparent that Patty was called to take on this role. A prophetic gift of discernment was very important in making choices and then running those choices by me for confirmation. So, Patty was now involved with public ministry, prayer ministry, mothering, itinerary coordination, our personal ministry finances and so much more. I began to realize Patty's capability in so many areas of gifting, and she never ceases to amaze me.

The Death of our Son Samuel

In 1998, we returned from an amazing prayer journey in Spain. Spain was the source of the greatest early regional Church council rejection of Messianic Jewish identity. We also visited the sites of the Inquisition. We soon after experienced our greatest life tragedy. We often wondered if it was a spiritual backlash due to the spiritual warfare. We really do not know. It is a mystery known only to God.

On the morning of June 14, we were awakened by our neighbor shouting, "Fire, fire!" Smoke was billowing out from their back patio doors. My son Samuel had been sleeping over at the neighbor's house. He had made close friends with the two young boys in the family. Michael Chapman, the father, was shouting, "It is only ten feet." He had smashed the patio doors with a concrete splash block. He had tried to reach the boys still inside, but the heat was too great. It was impossible to pass by. His older son was unconscious just inside the doorway. I helped pulled him out to safety, but could not enter the house because of intense heat, smoke, and darkness. I had no idea of where to go.

The circumstance was unusual. A severe thunderstorm had knocked out power the previous afternoon. After a leadership meeting of our related congregational leaders, we returned home and were informed by a friend who lived with us that she had given Samuel permission to sleep at the neighbor's house. I was slightly disturbed that the decision was made without our consent, but there was not much we could do since it was already past midnight. Besides, the children would have fun with flashlights and such, I thought to myself. Patty asked if I had any important checks about him being there; I said I did not. She went into Simcha's room to instruct her about blowing out her candles. She looked out the window at the neighbors and wondered if they had blown out theirs. She felt uneasy and questioned God if what she was feeling was mother worry or Him trying to warn her. She said that she made a conscious choice to trust God and told Him that she placed Samuel in his hands. Unfortunately, the neighbors did not supervise their children to make sure they put out all their candles. The oldest, a seventeen year old, decided to leave one candle burning overnight, which then fell onto a couch and started a blazing inferno.

Minutes after we arrived at the scene, though it seemed forever, the firemen came and started pulling the three children out, one at a time. Samuel was second. The fire was so strong that one fireman was significantly burned despite all of his protective gear. They were able to revive breathing in Samuel and one other boy; but the third was pronounced dead at the local hospital.

An amazing chain of events then took place. Requests for prayer spread from a few to thousands around the world. Samuel was air lifted to Children's Hospital in Washington, D.C. Soon many people from our network of congregations in the Baltimore-Washington area came to pray. The hospital had never seen anything like this. Amazingly, they gave us a ward across the hall from the intensive care unit. During the next few days, we had an average of seventy people praying. Patty and I slept at the hospital in a room in this ward. We were allowed to come and go at all hours of the day or night, against hospital rules. Updates were relayed from cell phones to prayer networks around the world. Faxes and e-mails were received from around the world. At the 12-hour check, they could not find any brain waves. The doctor conveyed the sad news. However, we were encouraged to pray for a miracle. David C. Rudolph was leading a team of our young people in Ethiopia, and my son Benjamin and daughter Rebecca were on the trip. David called his whole group to intensive prayer. We frequently were on the phone from Ethiopia to Washington. The hospital wanted to disconnect Samuel and pronounce him dead. David urged us to not do this, but to pray for a miracle.

Asher Intrater called from Israel and told us that the prayer for Samuel in many towns in Israel was changing the atmosphere for believers in the nation. We were to pray and believe to the full extent possible. We were able to hold off the doctors for 48 hours. Samuel's heart continued to beat strong and steady. Finally, I had to make the decision to disconnect Samuel from life support. We prayed for a resurrection. After he was disconnected, his heart stopped. For one more hour, we prayed. We continued praying into the next day. David and many others said that we should pray for a resurrection from the dead at the services. Due to our friendship with Church leaders and our own network, over 1,400 attended his service. Robert Stearns, Mike Brown, Don Finto, and Rick Ridings stood with us and many Tikkun leaders and congregation members in special commitment. We prayed for resurrection there and again at the site of burial. Susette Hetting, Reinhardt Bonke's lead intercessor, said how appropriate it would be for this Messianic Jewish child to be raised from the dead. Yet, in the end, nothing happened. However, the level of prayer worldwide was unprecedented. We believe it was the largest world prayer meeting for the resurrection of a child from the dead in history. Our two eldest children, still in Ethiopia, were devastated.

We had been given so many words. Most gave hope that Samuel would be raised up. However, the most well-known and accurate prophetic people never declared that this effort would definitely result in a resurrection. However, we knew from their words that his resurrection was not guaranteed, but that we were to seek it. Mike Brown gave a wonderful message at the services. He said that if Samuel was not raised up, it would be a seed of many Samuels and prophetic evangelists coming forth. Many experiences after this confirmed what we did. We were called to a baby dedication for a baby named

Samuel in North Carolina. There were Samuel gatherings and Samuel prophecies for children. The leaders of Tikkun and many members of our congregations were heroic in standing with us and giving themselves to a radical response to the difficulties.

Subsequently, Asher Intrater sent us a tape he had made in a recording studio. He recorded it on the first day of our prayers for Samuel's resurrection. He had it notarized so we would know for sure that it was an authentic prophecy. He stated that God had showed him that for whatever reason, Samuel would not be raised from the dead. The prayers were never the less a great success, and that is why he encouraged us to keep Samuel on life support as long as possible and continue praying. He then wrote a Psalm that was very meaningful. In addition, he said I was to go on with strength in God rather than give into depression and withdrawal, which would ultimately be worse than the loss of Samuel. His word was amazing.

After two months, I sought to go back to work. It was difficult. I found myself having cold sweats. I thought I had a virus or that there was something wrong with the heat. The Tikkun board then recommended that I take a year of sabbatical. Gary Kivelowitz, sent by John Kelly of Antioch Churches and Ministries, served us and enabled this to happen. With David's prophetic leadership, we had previously entered into a special covenant with Antioch. Now, they would help us in our time of need. Dr. Michael Rudman, our Messianic Jewish doctor, put me on Paxil for a season and said that I did not have a virus, but post-traumatic stress syndrome. After six months I ended the medication. Patty and I were ordered by the Tikkun board to give ourselves only to that which gave life.

The burnt house next door was a constant reminder of the fire. David suggested that we sell our house and move. So, we moved, first to a town house rental and then to a country home ten minutes north. During the first winter after Samuel's death, David told him that the Lord had shown him that he needed to launch his ministry and was called to move to Cyprus. This was very difficult for me; the Rudolph's had become such dear friends. Yet I could not deny this word. Gateways Beyond would be a Tikkun related ministry and our leaders would be on its legal accountability board. Based in Cyprus, Gateways Beyond has now grown to be a thriving discipleship center for young adults called to Jewish and world missions with a Messianic Jewish theological base. There are bases in Cyrus, Geneva, Hernhut, Germany, and Spokane, Washington.

Patty's First Bout of Heart Trouble

The year after Samuel died, Patty began to experience severe heart irregularity. Dr. David Summers, our cardiologist and a member of our congregation, was very concerned at the level of her apparent inefficiency. Patty could not work hard or walk any significant amount and needed much rest. She was put on medication and sent for a special echocardiogram which was taken from inside the stomach. The test, at Washington Center, showed that her heart was pumping at less than half its efficiency due to a damaged valve. When Patty and I were first married, her valve problem was discovered but

was quite manageable. Because the valve was so deformed, the doctors said that she was not a candidate for repair. We would have to have a valve replacement. In their view, we could still wait until the symptoms were more severe and use medication to regulate the heart in the meantime. Perhaps, within a year this would need to be done.

Later that spring a group of Simcha's friends from the youth group came to our house. They had come together for spontaneous worship a few times. The Spirit fell on the group, and Patty felt a healing. When Patty came to meet me in Buenos Aires, she was full of energy with no heart problems. I concluded that Patty had been healed. Also, my cousin Emily's husband contacted us and urged us to do nothing until talking to his doctor. Therefore we traveled to New York for tests. Patty still had her murmur, but the doctor confirmed that she did not need surgery. He said she might not need it for another seven years if at all. Furthermore, he said he believed he could repair the valve if the time came. Patty was again feeling her normal self and only needed to get regular check-ups.

The Israel Call

In the summer of 1999, Eitan Shishkoff invited Patty and me to spend a week in a lovely guesthouse in northern Israel near Acco. He wanted us just to enjoy the sea and his friendship. The following week we were scheduled to be at a Toward Jerusalem Council II committee meeting, prayer journey, and convocation for Israeli leaders. We contemplated applying for citizenship in Israel at this time. As a result, before leaving the States, I decided to obtain a copy of my grandparents' New York City marriage license signed by a Romanian Jewish Rabbi along with some other papers that proved that my father and grandparents were Jewish. I also found a photograph of a Romanian document that had been hanging on my Uncle Leon's wall; he assured me that this document was my grandparents' Jewish marriage certificate. I then enlarged it to a full size document from the slide I had taken. I was not thinking of making our primary residence in Israel, but spending more time in Israel and especially to be helpful to Eitan.

After arriving in Israel, Eitan drove Patty, Simcha and me to the Ministry of Interior/Immigration Department in Haifa. There were two designated areas: one for those coming from Russia, which was a very large number at that time, and the other for all other immigrants. I took a number and waited, and then we were called. The woman official looked at our application and documents and said "You do not qualify." She then turned away. Yet, a moment later, she turned back. She said, "Since you have a Romanian document, I will send you with a note to Shmuel at the Romanian desk in Tel Aviv."

So, with some difficulty and trial and error, we finally found the Tel Aviv office where Shmuel was located. He looked over our documents. Looking at the Romanian document he said, "Who is this woman?" I said, "It is the marriage certificate of my grandparents." He said, "It is not a marriage certificate, it is a birth certificate. Who is Mendela?" "She was my grandmother," I answered. "This is an ancient document," he proclaimed.

He then proceeded to excitedly show it to others. Generally, photo copies are not accepted as proof. However, Shmuel assured us that if I could prove that this woman was my grandmother and my father was Jewish through her, he would write a letter endorsing our application for citizenship. This was amazing! I could simply prove this by going to the New York City archives and obtaining originals of birth certificates and marriage certificates to trace my descent. I asked if I needed to bring the whole family back to Israel to continue the application process. He assured me that I would not need to bring the family back and could complete the process alone. These circumstances confirmed a word that we received that we would be given favor from a man in Tel Aviv. Since we were originally applying in Haifa, I had previously dismissed this word. It was amazing to see God leading us every step of the way.

The week in the North was soon over. We traveled to our kibbutz hotel near Jerusalem, Ma-aleh HaChamishah. Our committee meetings always begin with a time of sharing and prayer for one another. When my time came, I mentioned our *aliyah* application and our current situation. The committee gathered around to pray for us. John Dawson gave a strong word that we were called to Israel, but specifically in the Jerusalem area, not the north. He continued and prophesied that I was called to travel from Jerusalem and live out the words, “The Word of the Lord would go forth from Jerusalem.” Thus, I would do ministry both within Israel and from Israel. In addition, I would maintain a base in the United States. The whole board confirmed this word. Many other confirming words were given and Scriptures read.

That following January, we were at the conference Generals of Intercession led by Cindy Jacobs. She amazingly prophesied that Patty and I were called to Israel, specifically Jerusalem, and we would find unusual favor in the land. In other words, I would not have to undergo the level of breaking ground or proving one’s self that most leaders have to live out before truly being accepted. She also said that Patty and I would be used to speak out against the widespread replacement theology in Europe’s Church. Cindy knew nothing in the natural of John’s word. Interestingly, at a subsequent meeting, she said that we would first live in the North, which would later be confirmed in the summer of 2002 by our living in the North and doing our Hebrew studies at the University of Haifa. Again, she knew nothing. Other prophets, including Bob Jones, confirmed these words and this calling in a supernatural way.

When I shared the word from John Dawson with Asher Intrater, he confirmed it strongly. At this time, he was assisting Ari and Shira Sorkoram at Teferet Yeshua in Tel Aviv. However, he said to me, “If you do not move to Jerusalem, you may as well not come at all. I will be moving back to Jerusalem and starting a discipleship training school as a base to plant congregations. I need you to run the educational Bible school part of this; I can’t do this without you.”

That fall, I traveled to New York and had copies made of all the documents needed in the New York City archives. I also traveled to Washington Cemetery in Brooklyn, New York, where my grandparents’ bodies were buried. It is a Jewish cemetery, which further proves my Jewish descent. In January of 2000, I traveled back to Israel and visited Shmuel in Tel Aviv who agreed that we had qualifications for citizenship. He wrote a

letter recommending us. I then traveled to Haifa and picked a number. By God's grace, I was able to meet with the same woman official from before. She looked at my documents and agreed that they were sufficient, but suddenly said she could not process the application without the rest of the family present. I told her that Shmuel said the family did not need to be present. But, she said that he was mistaken. She took the precious letter written by Shmuel and said she would file my documents until I returned with my family. I wanted her to make a copy of Shmuel's letter for me, but she refused.

The following summer, Patty, Simcha and I returned again to complete the application. As we filled out applications, Simcha became hesitant. "I do not know if I want to do this anymore; all my friends are in the States," she said. She was very ambivalent, but still filled out the forms. Again, we took a number and waited. When our number was finally called, the same woman came up for the third time. Eitan sat at our side near the cubicle where we spoke to the official. She was ready to seal our papers for sending to Jerusalem when she asked a question, "Did you ever become a Christian?" I responded, "Yes, I did, when I was a young teen, but since then I have been returning to my father's heritage." "Were you ever baptized?" she asked. "Yes, at the same time." She asked me to write all this for the interior department. I did so. This was an honest and true answer. I sensed a strong anointing to answer honestly, as I did. Besides, I was coming as a descendant of a Jewish father, which was a legal category for citizenship. After the interview, Eitan was worried. He thought I could have given a better answer. He said that if we received citizenship after this answer, it would be a miracle. Patty and I had been through so much. Our sense was that if God was zealous for this, it would happen. We did not feel that making *aliyah* was a necessity for our personal sake, but rather our obedience to God. A much greater risk in being denied rested upon the fact that I am a known Messianic Jewish leader. Many books, articles, conferences, and more featured our names, which could easily be found on the Internet and such, not to mention, that the Ministry of Interior arbitrarily denies many qualified people due belief in Yeshua.

After this, I traveled to the United States to teach the UMJC course on the Gospels. Simcha went on an outreach with a group called Souled Out, a group of American and Israeli young people who travel around Israel for three weeks giving testimonies and performing dances and skits. At the end of this time, Simcha was totally convinced that her calling was in Israel.

We had given an address in Israel to the Ministry of Interior. When one receives approval for citizenship, the notification is sent by mail. The owner of the apartment was out of town at the time, and their guest did not recognize the mailing. We kept asking if something had arrived, but they said there had been no response. We found out later that the guest had actually thrown away the notification by accident. Yet, something (or someone) urged her to retrieve it, and she did. It ended up being the very notification we were waiting for. We had been approved! So, upon receiving the approval, we traveled back to the office in Haifa and drew a number. For the fourth time in a row, we got the same official and sat there as she prepared our identity cards. She then took a large stamp and stamped my American passport with an Israeli citizenship stamp. Patty jumped (was it the Holy Spirit?), and the official looked at her strangely. Patty calmly said, "Must

have been a chill.” She then proceeded to stamp Patty and Simcha’s passports. We were now Israelis! Immediately word began to spread and many were astounded that we had received citizenship with no problems. It was truly a miracle to them!

We returned to Maryland and made preparations to live in Israel part time. After a year of living in a rented townhouse, we had purchased a ranch house with around two acres. Ben had encouraged us to find a property with two houses on it. Ben and his wife Lorena were married in the summer of 1999, as was my daughter Rebecca to Chad. One day after taking a wrong turn, we found a property with a ranch house and a cottage. My thought was that Ben and Lorena could live in the cottage until they had two children. It would be our second home after we established residency in Israel. Ben voiced interest, but was not certain. So, we made the purchase. Real estate had been flat for 11 years, so the purchase was an even trade with our last home. After the purchase, the value increased rapidly.

The Loss of Beth Messiah Congregation

In June 2000, before we received our citizenship, we had a joint meeting between the Tikkun board and the Beth Messiah Board. Tikkun’s Director of Operations was the step-father of my daughter’s fiancé. Michael and Patricia Bryant had done a wonderful job. We had some recent tensions, but I did not see this as anything very important. Michael had applied to be pastor of Beth Messiah Congregation. We had searched for someone to take over for many years, but never found anyone else. Michael had credentials; he was an associate pastor in Houston and had done the UMJC rabbinic ordination training course twice. He was ordained by the UMJC. He gave the right answers and said he would lead the congregation for five years and then turn things over to the young leaders in the congregation. At the time, the possibilities were numerous: my son, future son-in-law and the congregational administrator, David Sparkowich, were part of Beth Messiah.

Before the New Year, the Tikkun board recommended that I resign as the Beth Messiah senior pastor. I was now an elder and overseer, while Jerry Miller handled the pastoral role. Jerry had a confirmed call to a congregation in Florida. So, the Tikkun board recommended that I also resign my eldership and oversight. There were several reasons. First they had great empathy for my recent loss of Samuel and the challenge of taking up residence in Israel. They really wanted to remove pressure from our lives. Second, they wanted to preclude in-law problems getting mixed with congregational issues. They suggested that Gary Kivelowitz become the overseer. The boards agreed, and I submitted to their wisdom. Asher recommended that I give Michael some space and not be very involved for six months. He also added, “Do not preach more than once a month.”

After this decision was made, there was a dramatic change. Michael told us that we were not to come to the congregation at all for six months. This was how he understood the board, so we submitted to this request. Soon after, Michael along with the two

other elders began to make major decisions that violated historic process and culture of the congregation. I received reports from disturbed members whom I encouraged to speak to the board or appeal to Gary.

This ultimately led to a Tikkun board meeting with local elders. Gary shared that he also had been neither aware nor privy to such decisions. There was significant disagreement. We exhorted Michael to simply explain to the congregation that he was a new leader and to ask their forgiveness; they would indeed forgive. Finally, there seemed to be agreement and some resolution. However, the following month, a letter was sent out fully defending the decisions and process. We were shocked.

The Tikkun American board wrote a letter to arrange a date to meet with the elders, but this was very difficult to accomplish. There was no response to our requests until after our board meeting, which finally led Tikkun to officially send a letter to the congregation, noting that we were not in accord with the process of certain decisions. This precipitated a crisis in which the elders appealed to the whole Tikkun board. Board members that were not on the American team along with three other pastors heard the evidence in the winter and then recommended confidence building measures. Thus, by late spring, they rendered a full decision asking each side to repent. During the year, there was a precipitous drop in membership, and many key families left. Jerry Miller estimated that the drop was about half.

In the summer of 2001, there was another congregational meeting where the American team and the elders repented to each other. However, in the fall, the elders rewrote the constitution and bylaws, removing the role of the apostle from the eldership and then severing their relationship with Tikkun. Many members spoke out against this move to no avail, causing many more members to leave. Finally, we personally felt it was time to move on, so Patty and I along with Ben and his wife left and joined El Shaddai, which had been planted by Asher Intrater some years before. David Sparkowich and his family moved to New England. Eventually my daughter, Rebecca, and son-in-law moved to Louisiana, later to Orlando, Florida, and finally to Memphis where they now lead a Tikkun related congregation. We thanked God that He preserved the relationships within the family despite what happened with our son-in-law's parents.

I believe that leaving my role of oversight and eldership at Beth Messiah Congregation was the worst decision I had ever made. It was well intended, and everyone wanted to protect us, but it was one of the greatest tragedies I had experienced outside the loss my son, Samuel. To lose my son and then immediately after lose a congregation of 23 years, it was heart wrenching. Beth Messiah, once a center of outpouring and of growth in the Messianic Jewish world, soon dissipated and shrank to the size of a home group. May God forgive us! David Rudolph did have a check about some of our directions, but we were not personally contacted and did not discuss it with him.

Preparing to Move to Israel

While trying to establish a new life in Israel, we also needed a solid base in the United States. We knew that we needed to fulfill the three tasks to which God has called us: 1) The work within Israel, including strengthening and networking with leaders in the land and the Bible school in Jerusalem, 2) Continued oversight of the American network, and 3) Working to see the Church correctly aligned with Israel, including our work with Toward Jerusalem Council II. In addition, there were lesser, but still important involvements within the Messianic Jewish movement worldwide: Messianic Jewish Bible Institutes in various countries, the UMJC where I serve on theology and credentials committees, and lastly our connection to Road to Jerusalem (more on this later). Finally, I made plans to maintain the American network by these strategies:

- 1) Travel to each congregation once every 1 ½ years. (We have actually been doing better and traveling to them every year.)
- 2) Using regional leadership institutes to touch more than one congregation with a leadership emphasis.
- 3) Making greater use of e-mail and phone contact.
- 4) Delegating much of the work associated with the network in the States to Gary Kivelowitz, who came to serve Tikkun full-time after the Antioch Network was disbanded.
- 5) Encouraging Tikkun leaders in Israel to visit congregations when in the United States.

This was explained in detail to all of the Tikkun leaders. They would now have a greater stake and connection to Israel.

In 2002, Simcha moved to Israel and registered for the Israeli Army after first studying in Ulpan. It was quite an experience when we drove her to the army base in Tel Aviv. My daughter was soon in uniform and carrying an M-16.

Then in 2003, we lived in Israel for four months. I was still in dialogue with my son Ben about moving to our new house in the States; his family would have the main house, and we would refurbish the cottage. Perhaps he could become a staff member at El Shaddai. The pastor, Todd Westphal, was very supportive of this. However, Ben's wife had some concerns about living in the country because she felt safer living within a more densely populated neighborhood. They also wanted to live where they could build community relationships.

In the summer of 2003, we stayed in the home of our dear friends M and S. They were a founding couple of Beth Messiah and attended the congregation for 25 years before moving to Kiryat Bialik where they serve in Eitan Shishkoff's congregation.

We had quite a regimen for two months. Three to four times a week we were at the gym at 6:30am. Then, five days a week we drove to Haifa University on the top of Mt. Carmel for intensive Ulpan, level Bet. It was a very challenging time, but we both passed and were certified to take Gimmel. After this, we traveled in Israel, attended Eitan's congregation Ohalai Rachamim, and continued to study. After the four months were over, we returned to the United States.

More and more, Ben and Lorena were sensing God moving them from Maryland and El Shaddai. This was another great challenge. Our plan was to spend six months in

Israel and six months in the United States. Our overseas travel and ministry would take place according to where we were located. North and South America would be venues from America, and Europe and Africa would be from Israel.

As part of Toward Jerusalem Council II, strong connections were made in Ethiopia and Kenya, where conferences had been held. In Kenya special connection was formed with Archbishop Zimbi in the Anglican Church.

It soon became apparent that the six-month plan would not work; we would have to break up the year. Though we preferred not to fly as much, we would now be based in Israel from September through November, January through mid-March in the United States, and from mid-March to the Mid May in Israel, and Mid May to September in the United States. This would enable our travel to conferences within the United States in which we were committed: the International Coalition of Apostles in Dallas, the IHOP Israel Mandate Conference, and our own Tikkun conference/advance.

After much prayer, Ben and Lorena came to the conclusion that they were to move to Boca Raton, Florida and join Aytz Chayim, under Ira Brawer. Chad and Rebecca sensed that they were being led to the Orlando, Florida area to plant a congregation. So we prayed with our board and received confirmation to sell our house and move to Boca Raton, Florida along with our extended family.

On the Israel side, from the fall 2004 to Spring 2005, we lived in an apartment next to Asher Intrater in Meveseret Tzion (which actually means proclaiming good news to Zion), right outside of Jerusalem. What an amazing name for the location of our work in Israel. Our apartment was a lovely unit with a striking view of Jerusalem from the North. David Rudolph was particularly supportive in our choice of location. He believed that our slight distance from Jerusalem would give us less spiritual warfare to resist.

In the spring, we worked on selling our house in Maryland, and it sold within the first week of listing at full price. In Israel, we moved from our apartment next to the Intraters and purchased a town house (called an attached cottage) about a five-minute walk from them. Then, in Florida, we purchased a two bedroom condo in an over 55 community. The condo is only a mile from Ben's new home. Interestingly, we only found these houses during the last few days that we were looking, and Ben found a job in Florida just before closing on the new house. The summer of 2005 was an amazing time. We moved out of the house in Maryland. I drove our jeep to Florida. Patty at the same time flew to Israel and moved our things into the new home in Meveseret Tzion.

We have now completed several years in support of the Revive Israel team, their discipleship training school and our new congregation in Jerusalem.

Ben's Sickness and Healing

In December of 2005, Ben picked us up at the Miami Airport. After he dropped us off at home, he went jogging and suddenly felt a searing pain in his lower leg. We thought it might be shin splints. However, an x-ray revealed tumors in the lower bone of the leg. The doctors were 95% sure it was cancer. Patty and I had already traveled to

Dallas and were staying with our dear friends, Marty and Marlene Waldman, when we got the diagnosis.

We were in great distress. If discovered early, the prognosis was good, however if not discovered early enough, it could be fatal. So other tests were scheduled, including a lung scan to determine if the cancer had spread to that area. Lorena was assigned to carry the x-rays to the doctor who would examine it. She dropped them off at our home, and being very unqualified to accurately interpret the x-rays, we naturally saw many spots that we assumed were cancer. However, when we turned the results into the doctors, they said that the lungs were clear. We needed to refuse these vain imaginations.

Our dear friends, David and Emma Rudolph, came into town to support and pray with us. They exhorted Ben to not lose his zeal for his calling. The specialist at the University of Miami hospital was planning to do a bone replacement. The prognosis was good. It was encouraging to know that the specialist was a graduate of Oral Roberts University, from which Ben had graduated. He took great interest in the subject of Israel and was writing theology on this subject.

The Rudolphs stayed with us on the day of the surgery. After a few hours, the doctor came out and declared that there was no cancer. The bone was weak due to abnormal tissue that was probably there from birth. We did remember that Ben had some hollow spots in the bone when he was young, and the doctors said that it would fill in by itself. Instead of replacing the bone, they scraped out the bad tissue and replaced it with bone powder and glue that grows into bone. Ben was on crutches for a significant time after the surgery, but today he is doing very well and back to working, jogging, and playing tennis.

Patty's Heart Surgery

As imaginable, the stress level was enormous during this time. That following winter, Patty began to have terrible heart arrhythmia. The cardiologist at Hadassah Hospital in Jerusalem stated that her heart had enlarged, and she really needed surgery. He suggested that we do this in America if possible since they were more advanced in this area. Dr. Galloway in New York had told us that if Patty ever needed surgery, he was quite sure he could do a repair. This was much better report than we had received in Washington. Furthermore, they do minimally invasive surgery through an incision in the side of the chest. The recovery is much faster than it would have been if she had the conventional method of surgery. Most doctors fully open the chest through the sternum for repair and replacement.

Hadassah recommended Cleveland Clinic, but David Rudolph suggested that we should do nothing without talking to Dr. Galloway. So, Dr. Galloway looked at our most recent records and agreed that now was the time to operate. He again stated that he could probably do a repair. He also reassured us that many reports had proven that the results of post-operative surgery would be good, and Patty would receive excellent care.

Patty was scheduled for surgery on July 13. Dear friends from congregations under our oversight spent time with us, including the Corbetts, the Jacobs, along with Simcha and her boyfriend Jonathan Moore. In addition, Patty's close friend from Chicago, Barbara Horowitz, also came to New York City to be with us. Due to operating room emergencies and longer than expected surgeries, Patty's surgery was delayed until late afternoon. She was wheeled to the elevator at 3:30pm, and Patty reassured us that this was not her time to go. Yet, it was hard. At 8:30pm, Dr. Galloway called the waiting room to speak to us and said that the surgery went very well. Patty did not come out of anesthesia until the next morning. Our visit to her bedside at 1:00am was uneventful; Patty was completely out.

We had rented an apartment hotel room across the street and spent the night there so that we could visit Patty the next morning. We then finally visited Patty, all was going very well. On the fifth day, she was released from the hospital with a new regular heart beat and little to no murmur.

As we were leaving the hospital, Barb Horowitz kept noticing the number 14. Patty was in room 14 on the 14th floor. She happened to look at the clock and see that the date was the 14th and the time as 14:00 plus. Samuel lost his life on the 14th eight years earlier. At the hotel, *Signs*, a movie with Mel Gibson, was playing on TV on channel 14. This movie had really spoken to me a few years earlier. Gibson's character was an Episcopal priest who lost his faith when his wife died in a terrible accident. Space invaders almost killed his son, but Gibson repelled them and received his son as if back from the dead. Gibson then came back to his faith and ministry. I saw that on the same date, I was receiving my Patty back from surgery. It was quite a time of God speaking. We puzzled over the 14s for some time. We looked up Scripture passages with 14th chapters and 14th verses. Finally a year and a half later, as I woke from a dream, I knew that the meaning of the 14s was double seven and hence double blessings in many areas of our lives, for both Patty and myself.

Patty and I then traveled to New Jersey to stay with our old friends Ed and Carol Demarest. Ed is a friend from high school and Carol, a friend from our days in Chicago at Adat HaTikvah. They met in our home and later got married. Carol is a physician's assistant. All seemed to be going well until Thursday evening, five days after leaving the hospital. Patty had excruciating pain in her back. Early in the morning, she began crying because she was in great pain. Carol woke me up, and together, we took her to the emergency room at Ridgewood Valley Hospital. Because of the recent surgery, she was immediately admitted. Many tests were done and her heart was found to be in great shape. The problem was an inflamed nerve in the upper back caused by an arthritic condition. Three days later she was released. Muscle relaxant and anti-inflammatory medicine did the trick.

Back in Florida, Patty experienced significant headaches and periods where she would lose her eyesight. The New York doctors recommended going to the emergency room. It was July 3rd and many doctors were absent due to the holiday coming up. Instead of the normal few hours, we were in the hospital for over six. I did not sense there was any problem, and thankfully, there was not.

After this, everything was finally on the upswing. Patty continued to improve week by week. The greatest challenge was now the medical bills. The original estimate in New York was \$147,000. Because we were living in Israel and our Israel national health insurance would not cover it, the hospital lowered the bill to a total of \$67,000. We had a private policy for elective surgery in Israel, which would cover surgery chosen in the States, but they claimed that we did not disclose the condition previously. We argued that we had disclosed this condition when Patty had a heart murmur; such a murmur in an adult is 90% of the time a mitral valve prolapse. After much fighting, they gave \$30,000 toward the surgery. Friends also helped. The bill from the second hospital was over \$20,000 and from the third over \$6000. Our travel insurance would only cover the second bill. They said the first was too close to the surgery, and Patty's stay was due to the checks needed on the basis of the first surgery. So, more friends and churches also contributed. In a most amazing way, all of our bills have been paid.

The Fall of 2006

At the end of August 2006, we returned to Israel. I immediately traveled to Rome for the Catholic dialogues at the monastery of St. Gregory the Great. During the meetings, great progress was made. In addition, Messianic Jewish participants including myself were invited to lecture at the Pontifical Biblical Institute, the Vatican's premier school.

Upon returning to Israel after the meetings in Rome, Patty and I were back working hand in hand with Asher and his team. We were now in the process of developing a solid faculty to start our Bible school in the fall of 2009. We had made several appointments with leaders in the land who see eye to eye and possess and put forth the same vision and values. Around the same time, we also conducted a marriage retreat and leadership training day for members of Eitan's congregation, Ohalei Rachamim, and its network of congregations in the North.

In September 2006, we finally had the meeting I had originally envisioned with John Dawson in 1995. We had waited so long; it seemed like there was always such a battle to make it happen. International leaders and leaders of intercession came together to participate in mutual repentance and affirmation of Messianic Jewish restoration. Olive Tree, a new fellowship of leaders in Jerusalem, also sponsored the conference. Representatives from 35 nations and every major stream of the Church were present. The gathering was by invitation, and only 200 were desired for the attendance. Yet, the actual attendance far exceeded 200. We met at the Dan Panorama Hotel in Jerusalem where much intercession and prophetic demonstration took place. Archbishop Zimbi was planning on attending, but in the end, he sent another bishop to represent him instead. Ulf Eckman from Sweden, the prophet Chuck Pierce from Dallas, and many other influential Christian leaders were present. This conference was truly groundbreaking and enabled the intercessory representatives of the Church world to officially recognize and affirm the

restoration and calling of the Messianic Jews. Finally, the burden I had been carrying for over 11 years for this conference lifted.

Patty's Prophetic Role in Our History

I want to close this section by discussing Patty's role at this particular conference and within our ministry in general. Through reading this account of Tikkun's history, you will have learned that the prophetic has been very prominent in Patty's life and has been a vital key and instrument within our ministry. Though this calling is a wonderful gift and has been confirmed time after time by leading prophets, it has been a challenging journey. Thus, I want to note some of the ups and downs and their consequences and results.

After Patty was healed from her back problems in 1983, there was a great increase in prophetic ministry. Many prophetic dreams occurred which had an amazing accuracy in ministry contexts within the congregation. Words of knowledge and joy in witnessing healings were a part of Patty's contribution to life within the community. At times, Patty struggled with feelings of inadequacy or anxiety over her actions and the prophetic words she gave. Sometimes the anointing was so strong that she would become overwhelmed. This took place before the Toronto and Pensacola revivals. Therefore we had little help to interpret and walk out this gifting.

However, in 1988, after the rejection of Patty's word at the UMJC, Patty experienced a degree of shame and withdrawal. Although our closest confidants confirmed the word, the sting was still great. Next, the death of Michael Block was shocking and overwhelming for Patty to bear. Before he had died, Patty had many accurate and extraordinary words and dreams for him that proved true. She assumed he would soon be healed and raised up. When he actually passed away, it came as a great surprise.

We then experienced the sovereign hand of God suspending some of the operation of the gifts when we removed much of the traditional Jewish expression from our congregation. After this period, Patty still heard the Lord's voice, but words for ministry and healing were not as frequent. The times were changing, and Patty seemed to give more exhortative prophetic teaching than anything else.

However, with the birth of Toward Jerusalem Council II, Patty began to receive numerous words and Scriptures for direction with prayer journeys. Along with Patty, David Rudolph, Rick Ridings and John Dawson seemed to suddenly make up the prophetic team and together, they gave great direction for these prayer journeys. In particular, Patty gave a very special word in Nicea, Turkey.

In 1998, the death of our son Samuel caused great pain. We sought the security and comfort of the Lord, but again, Patty's prophetic ministry decreased. David Rudolph was a great support and encouragement during this time and exhorted us to continue in faith and to re-embrace the prophetic calling. In Cyprus, Argentina, and other venues, he called Patty and encouraged her in prophetic ministry. In Argentina, Patty gave the graduating students one accurate word after another. This reminded me of our experience in Korea where Patty's anointing in the services was overwhelmingly strong.

Finally, Patty again began flowing in the prophetic within certain ministry contexts, including Gateways Beyond and other congregational settings. After our move to Jerusalem, Asher Intrater, who lived through so much of our history, also exhorted and encouraged Patty. He rebuked her in love for her timidity and exhorted her to stand firm in courage and strength. As a result, this became such a great source of fruit and joy for Patty.

Over the course of Patty's life, three words in particular, have had great significance, providing much direction and guidance from the Lord: her dream about the synagogue in Meveseret Tsion, a word given at the TJCII Convocation, and a prophecy given at Chuck Pierce's New Year Conference were very dramatic.

In 2006, Patty had a dream about a synagogue. She saw a sanctuary that was relatively modern, a woman Rabbi, prayer books that were bound with tape, upbeat liturgy, and saw one person in her dream that she knew she would recognize. The Lord told her that this person was once a believer in Yeshua but later turned from his belief as he could not put being Jewish together with believing in Jesus.

There were many young people in attendance as well. When she shared it with me, I told her that they were building a Reform Synagogue about a 10-minute walk from our house in Meveseret Tsion. However, I did not know if they had a woman Rabbi, and since this was a new synagogue, the chances of old, taped prayer books were very unlikely.

During one of my usual walks on Shabbat, I actually found the synagogue in use. Patty and I made plans to go the following week. Indeed, there was a woman rabbi and a plethora of taped-repaired prayer books. Even the person she had seen in the dream was present. In addition, the liturgy was upbeat and mostly led by a young man on guitar. We had stumbled upon the synagogue that was in Patty's dream; it was amazing!

Since then, we have met many of its members. We do not know exactly how God wants us to connect to this synagogue, but we do know that some of the attendees are believers in Yeshua or had been at one time.

At the Toward Jerusalem Council II Convocation in September 2006, Patty received a vision of a cloth that had been torn, indicating the tearing of the kingdom of ancient Israel into ten and two pieces. Ten was ruled by Jeroboam and two by Rehoboam. In a similar way, the Kingdom of God had been divided due to sin. The Jewish part was represented by two cloths and the pieces of 10 represented the world wide Church. She said that God was now working to restore this as one whole cloth once again. As a result, Christian leaders representing different streams brought their clothes and handed them to the Jerusalem leaders. Catholic, Orthodox, Anglican, Lutheran, Reformed, Methodist, Pentecostal and other church leaders were present.

It is difficult to describe what took place in mere words. The anointing on this prophetic act was pronounced and groundbreaking; Monsignor Peter Hocken included it as the main story in the TJCII newsletter. Other prophetic leaders, including David Rudolph, John Dawson, Chuck Pierce, and the whole TJCII board embraced this event as the height of the entire conference. The prophetic truly took us into a newer, deeper realm and into a place of breakthrough and victory. Not to mention, a breakthrough took

place within Patty and enabled her to have the courage to stand up and speak at such a gathering. God once again used her in a mighty way.

In January 2007, Patty again received a strong word from God at Chuck Pierce's Prophetic New Year conference in Dallas. Patty had a vision of two sticks coming together representing Israel and Judah. They were to be one stick. She saw this as also an analogy for Jews and Gentiles to become one in the Body of Messiah. This unity did not undercut their distinctive characters of each part because grafted branches still produce the same fruit as before. Patty saw this not as binding the sticks with cord, but as a real grafting. She prepared two sticks from trees near our home in Florida, but it looked a bit strange, so she decided not to bring them in the end.

When we were picked up at the airport, I asked how many people were at the conference since we were only coming for the last two days. The driver said there were five thousand. When we arrived, Patty then shared the vision and her sense of the prophetic act with Chuck Pierce, and he immediately became excited. It was exactly parallel to what the Lord had shown him. He had two large poles made prior to the conference. One represented Israel and the other represented the United States and the nations. Chuck knew that Patty had supplied the missing piece. When he called Patty to the stage, there was an overwhelming anointing. With great confidence and articulate speech, she explained the vision. Chuck then called Pastor Robert Heidler and me to assist Patty in grafting these two sticks (poles) together. Thank God we had poles so the five thousand in the large basketball auditorium could see.

I believe we are now in a time of new restoration for Patty and I. As I approach my latter sixties and Patty, her mid sixties, we pray that our next ten years will be the best decade of fruitfulness ever. May we continue to see five-fold ministry of great anointing come forth from Jerusalem.

Remembrance of Zion and Tikkun International

In the fall of 2005, Asher began to question why Patty and I had chosen the name Remembrance of Zion for our own personal ministry. I assumed it would be easier for people to designate support for us without confusion or breaking IRS rules. Yet, Asher continued to bring this issue up before us. He suggested that we travel under the name Tikkun International as before and this would be the very ministry and name that links us all together. I finally came to conviction that Asher was right. So we have now come full circle. We minister in Israel with people that were part of the founding of our original network of congregations in 1984, some of whom have been together for more than 30 years. The story continues and new sections will be written in the years ahead.

Tikkun International Leader Relationships Span 20 Plus Years

The following information is in regard to leaders who have been with Tikkun International for over 20 years. Their loyalty, consistency, and perseverance have made the work of Tikkun possible. I have listed these in alphabetic order. The reader should note that there are others who have been together with us for over 20 years who are still in our congregations as members, teachers, secretaries, accountants, administrators and more. I have only included ministry leaders.

Rene and Miriam Bloch

The Bloch family came to be with us in 1983. They had been part of one of the first Messianic Congregations, Temple Beth Immanuel, in Encino, California. Rene had been a big band leader in the 1950s and played with many leading bands prior to leading his own band. The year after he came to Beth Messiah, he was given a prophecy by a man named Gary Dickenson on our board of elders. Rene was encouraged to join Israel's Hope and become both their accountant and part of the traveling team of singer-instrumentalists. Rene had incredible talent with the sax and flute. After ten years of being with the main worship team at Beth Messiah and traveling many miles, Israel's Hope disbanded. Rene and his family tried to find work nearby, but things did not work out. The Bloch family moved back to California. Rene started a congregation that is now part of the Tikkun American Network. Rene is still active in his 80's. His son Robert shares the leadership of this congregation.

Robert Bloch

Robert is now being trained to be the pastor of the congregation his father planted. He is a fine young man that deeply shares our values. It is a pleasure to see a new generation take up the baton.

Ron and Elana Cantor

Ron Cantor came to visit us in 1986 with Mike Brown. While at Beth Messiah, he met his Israeli wife, Elana. Ron came to deeply embrace our values and theology. He served as youth director, college/career director, member of the shamashim (deacons) and eventually on the board of elders. The Russian movement greatly attracted Ron, and with our strong confirmation, he moved to Odessa, Ukraine to serve in the newly created Bible school, MJB. He was a much loved teacher and leader. From Odessa, Ron then planted two congregations through small music festivals. The Cantor family eventually moved to Israel. Ron is now on the pastoral staff of Teferet Yeshua in Tel Aviv, the congregation planted and led for many years by Ari and Shira Sokoram. Ron remains a dear friend of ours and of the Tikkun-related ministries.

Mark and Joan Chopinsky

Mark Chopinsky was a founding member of Israel's Hope with Paul Wilbur. It is not usually recognized, but Mark wrote the majority of the songs of Israel's Hope and became a very gifted worship leader. Joan is a great artist in pottery and other media. After Israel's Hope disbanded, Mark became Beth Messiah's worship leader. What a pleasure it was to work with him! In the mid-1990s, Mark and his family moved to Haifa, Israel to be with Eitan Shishkoff in his newly planted congregation. Today, he is the worship leader at Ohalai Rachamim, and Joan is the congregation's prayer leader. She ministers in many different ways.

Don and Martha Finto

In 1984, we met Don and Martha Finto in Nashville, TN through the leaders of Congregation Emet Echad, led by Brian and Marie Carling. By this time Belmont Church had become a large and well known church. Its roots were the Church of Christ, but the experience of Don and others in the Holy Spirit brought them into a whole new realm of ministry. Brian and Marie had previously been a part of this church. They desired that Don would embrace the Jewish mission.

At a visit to our home in 1984, Don connected to our leaders, especially Eitan Shishkoff. He ultimately pledged to be in covenant with us, and in recent years, has served Tikkun in an adjunct apostolic role and board member. Don became part of Toward Jerusalem Council II shortly after its founding. He is also a member of the Tikkun International Board. His two books on the restoration of the Messianic Jewish movement reflect our theology. At the age of 70, Don committed himself to primarily serve the Messianic Jews and in particular Tikkun International. Don's wife has served as a gracious pastoral presence in his travels and connections to Tikkun. In his eighties now, Don continues his service with us and through Caleb Company, training younger men in similar vision.

Ralph and Sandra Finley

Ralph Finley came to us as a student from George Washington University in Washington D. C. Through his connection with David and Leslye Schnier, who led the charismatic student fellowship on campus, Ralph became convinced of Messianic Jewish theology and vision. His future wife also came to us from the university. Ralph was a member of Mike Rudolph's chavurah (fellowship) group, which later evolved into Ahavat Yeshua congregation. Ralph and Sandra are the first African American couple to lead one of our Messianic Jewish congregations.

Michael and Amy Hennen

Michael Hennen came to us as a zealous, but hurting young man. A dramatic prophetic dream that Patty had received brought great transformation and healing. He committed himself to serving in the Kingdom. Michael then received a call to serve in Venezuela where he sought to keep a strong connection with us. He taught Jewish roots to churches and served as an encouragement to a new Messianic community led by a previous Beth Messiah member who had moved to the area within the same time frame.

After some years, Michael returned with his wife to study at Messiah Biblical Institute. He then finished his studies at the Global Strategies School in Louisiana. After Communism fell in the former Soviet Union, he was assigned as part of a team to plant a congregation in Tolyati, Russia. A large team from Beth Messiah, including my son Ben, traveled to Russia for this congregation plant. A music festival was again used to draw many people. From this point on, Michael was appointed an apostolic overseer of 12 congregations in Russia, some from his work and others from related works.

After this time, he received a call to Arab Muslim ministry and decided to make Cyprus his base where he and Amy connected to our related ministry, Gateways Beyond. This connection has been a special one for us for many years.

Asher and Betty Intrater

Asher Intrater came to us in the spring of 1978 shortly after a dramatic encounter with Yeshua in Guatemala. Asher was the first graduate of Messiah Biblical Institute. He then received his Masters in Rabbinic Literature at Baltimore Hebrew College. Asher first served us in overseeing a halfway house for spiritually wounded young men. He then became a chavurah group leader and elder. He met his wife Betty at the congregation. He later served as the planter and pastor of El Shaddai, and then as the principle of Montgomery County Covenant Academy. He then moved to Israel in 1992. While in Israel, he helped found the Messianic Jewish Alliance of Israel, served as the interim president of Israel College of the Bible, and ministered in three different congregations. In 2003, he founded Revive Yisrael, a Tikkun related ministry dedicated to evangelism in Israel and the nations, discipleship training, and congregational planting. Asher has been part of the prophetic direction for every major decision we have made since 1980. I am now privileged to serve alongside him in Jerusalem. Asher continues as a board member of Tikkun International.

Irv and Barbara Horseman

Irv Horseman became an elder when Moshe Morrison was leading Rosh Pina in Baltimore, MD. When Moshe and his family moved to Israel, the leadership was turned

over to a plurality of elders. However, recently Irv has been appointed senior leader of the congregation. Irv and Barbara have ministered in selfless love and loyalty for many years. Irv is known for his love for the good things in Jewish tradition.

Joan Jacobs

Joan Jacobs became a highly regarded research nurse at National Institutes of Health. She gained great expertise in the AIDS disease. Joan eventually left this work to serve as a Tikkun emissary in Russia for many years. She partnered with several ministries in Russia including Jewish Aliyah movements and Gateways Beyond. She finished her ministry travels in Siberia, which she always sensed was part of her prophetic destiny. Joan is now serving her family in Ohio, but continues to be considered a dear part of us all.

Ben and Lorena Juster

Ben, my first born, became a student leader at Ets Chaiyim School in the 1980s. He was a high school leader in our youth group. After graduating from Montrose Christian School as the Valedictorian, he attended Oral Roberts University. He majored in Business Management and minored in Modern Hebrew. He became a student evangelism leader, a Resident Advisor, and was the number one Business Management Graduate of the year. He graduated just shy of a 4.0. Upon moving back to Maryland, he served in co-leadership of the College and Career group of Beth Messiah and then became part of El Shaddai. There, he served as a faithful and successful chavurah leader and preacher. He then moved to Florida to continue leadership and to train up a new generation of young leaders. His wife Lorena is a woman of courage and resourcefulness with a great desire to build community and reach out to the larger community. In the summer of 2009, he became the Director of Operations and Development for Tikkun International.

Betty Kingsbury

I include Betty Kingsbury as an exception. For fifteen years she served us as a faithful friend and minister. Betty was a PhD microbiologist who was trained in Scriptural counseling through Michael Rudolph. She became a most effective counselor, deliverance minister, leader of our pro-life efforts, and truly senior pastor among women. She also had great skill on a knitting machine and made banners of the 12 tribes that to this day grace several of our congregations. Betty was suddenly taken to heaven when she was 70, but we still feel she is with us.

Moshe (Marvin) and Katya Morrison

I interviewed Moshe Morrison at the end of the 1970s when he came from Long Island, NY. He served in a ministry called B'nai Yeshua. A congregation called Beth HaMashiach was planted in relationship to Beth Messiah in Rockville, Maryland. I recommended him for the leadership, and he was installed as leader of the congregation. After Moshe moved to Baltimore, we found that he was committed to restoration theology and five-fold ministry. Together, we joined the New Covenant Church network in the early 1980s.

Conflicts in the leadership of his congregation ultimately led to a split. We supported Moshe in founding a new congregation called Rosh Pina. The elders of Beth Messiah became interim elders for this congregation until others within could be raised up. Moshe was a fine teacher and wise elder. He developed the congregation to a point of stability. He also became well known for his Purim plays and his great artistic and theatrical skills. In addition, he is a carpenter and built the ark for the Torah scroll in the congregation. In the mid-1990s, he and his family moved to Israel to serve with Eitan Shishkoff. Today he is an associate leader of Ohalai Rachamim in Kiryat Yam, Israel.

Jerry and Jo Miller

Jerry and Jo Miller were part of Beth Messiah Congregation before I moved to Maryland. We sought to develop a significant relationship with them as new potential leaders. Jerry and Jo had the trust of many of the younger adults in the congregation after the congregation had experienced leadership conflicts and splits. When we began the chavurah group structure within the congregation, Jerry became my associate leader of the chavurah in our home. He was also working for Sid Roth of Messianic Vision. Jo demonstrated strong gifts in worship, counseling, and theater. Soon Jerry was leading his own chavurah until Eitan Shishkoff appointed him the associate leader of Beth Messiah Congregation in 1987. After I chose to focus primarily on the Tikkun network at large in 1994, Jerry became the primary local pastor for Beth Messiah, while I remained the apostolic pastor or overseer. Jerry demonstrated strong preaching-teaching gifts. In 2000, Jerry and Jo received a confirmed call to Beth Judah congregation in Ormond Beach, Florida, where they served as the senior leaders for over ten years. The congregation is now an affiliate of Tikkun.

Recently, Jerry and Jo moved to Spokane, Washington to serve a sister ministry Gateways Beyond. They continue to minister through teaching biblical foundations and discipling young adults to fulfill their destiny in Messiah Yeshua.

Scott and Sherry Moore

Scott and Sherry Moore became part of Tikkun during the mid-1980s when he was an associate leader of Ohev Israel in Northern Virginia. Scott was then chosen to take the leadership role of Ohev Israel when the former senior leader moved to Israel. It was later discovered that the former leader had fallen into adultery. This of course produced great upheaval in the congregation, but Scott and Sherry were leaders who were able to stabilize the congregation and create a fruitful ministry. Today, Scott serves Ohev Israel as the associate leader under Michael Rudolph. His wife Sherry is the events coordinator for Tikkun and conference coordinator for the UMJC. Scott and Sherry are the parents of our son-in-law, Jonathan Moore, who married our Israeli daughter.

John and Annette Powledge

Colonel John and Annette Powledge both stand out as people of great faith and integrity. John came to Beth Messiah in the mid-1980s to attend the Messiah Biblical Institute. He had a unique conviction and drive to see our school approved by the U.S. military because he wanted to become an active chaplain in the U.S. Army. Our program was indeed approved, but the downsizing of the military meant that he could only receive appointment in the reserves. So John worked in a bank and became a family counselor with our counseling center. His commitment and service were excellent.

Eventually, he transferred from Beth Messiah to Ahavat Yeshua in Washington D.C. In the 1990s, he received a call to Belarus. I still remember the day he came into my office after one of Jonathan Bernis' Hear O Israel festivals. He knew that he and his family were called to move to Belarus to serve the new congregation that was being planted. So, they moved and lived in a simple cottage as they faithfully served the new congregation in Belarus. After some time, chaplain positions began to open up in the States due to the post 9-11 wars. Promotions then came and today, he is now serving with the U.S. Military in Iraq. His career path could ultimately lead him to retire as a General. This would truly be a reward for a faithful man. Currently, his son is completing his studies at West Point.

David C. and Emma Rudolph

David is the most recent addition to our long term leadership core. As of the first writing of this paper, his involvement had not yet been 20 years, but is over 20 years as of this revision. David and Emma have become dear and close friends, now live near us just outside of Jerusalem, and have provided continued prophetic leadership in all venues of the Tikkun work. In addition, the Gateways Beyond ministry continues to grow. The bases are giving leadership by David and Emma's children and their spouses, plus many find team members. His continued oversight of the work of Tikkun International is very important.

David J. and Harumi Rudolph

David Rudolph, the son of Michael Rudolph, grew up in Beth Messiah congregation. After graduation from high school, he enrolled in a university in Japan to study International Relations. While at university, he studied Japanese and soon came into contact with Japanese believers who were deeply committed to Israel. Soon after, he met his wife, Harumi. After a year at the university, he transferred to the Japanese Bible School connected to these believers. He then returned to the United States with his wife and attended Messiah Biblical Institute. Thereafter, he planted a Tikkun related congregation in Annapolis, Maryland. When David graduated from MBI, he sought further education and was accepted into the Master program of Gordon Conwell Divinity School where he studied under our friend, Dr. Walter Kaiser, who was the President of the school. After graduating from Gordon Conwell, he was accepted to Cambridge University and recently received a PhD in New Testament and Second Temple Judaism. David then served as an elder with Irv Horsemen at Rosh Pina in Baltimore. His wife was a worship leader, and they have three daughters. After several years serving in California as a professor with the Messianic Jewish Theological Institute and Messiah Biblical Institute-The King's Seminary program, David moved to Richmond, Virginia to lead Tikvat Yisrael. David is a recognized minister of Tikkun.

Michael and Marie Rudolph

Michael Rudolph does not fit the mold. Mike is a Doctor of Jurisprudence law. He became one of the first new elders after I came to Beth Messiah and has been part of our work since our arrival to Maryland in January 1978. Over the years, he has done a plethora of different things. He volunteered with the Naval Coastguard, owned his own security firm, founded Messiah Biblical Counseling Center as well as Congregation Ahavat Yeshua, and helped to found Messiah Biblical Institute with Asher and me. His wife, Marie, is a remarkable woman with a wonderful gift of hospitality. Mike is now the senior leader of Ohev Yisrael in Northern Virginia. He also provides oversight to Rosh Pina in Baltimore and Ahavat Yeshua in Washington, D.C. He is the leader of the Baltimore-Washington Council of congregational leaders and serves as my associate in apostolic ministry in the Tikkun American Network.

Beverley and Gene Schnieder

Beverley Schnieder is one of the most courageous women I have ever known. She came to us after experiencing many tragedies. She had been a missionary in the Philippines and suffered from a very bitter divorce and a terrible car accident. Our community provided much in the way of inner healing and love, especially from Asher, Patty and me. During her time with us, she met Gene Schnieder. He came to our congregation from Amway. Gene had a wonderful testimony of being healed from a terrible war injury

in his back. One day shortly after he was healed, he was dancing with fervor like a Russian folk dancer. I thought it was a little much until he gave his testimony about his recent healing in one of our meetings. Gene and Beverly began courting and were soon married. They then joined Patty and me in leading an inner healing and deliverance chavurah group. This was an effective and powerful group where the gifts of the Spirit were in profound operation.

Eventually they took over the leadership of the group, and then, in the early 1990s, they embraced a call to move to Israel. They served as Tikkun Emissaries at Kahelot Ha Carmel on Mt. Carmel lead by David Davis. This was where Eitan Shishkoff and his family, along with Moshe Morrison and his family, first integrated into Israeli society. Our thought was that they would serve Eitan when he planted a congregation. However, they found a key role in discipling Israelis in this congregation and decided to stay.

After serving for a number of years as emissaries in Israel, they returned to the States where Gene retired at 80 years old. Beverley now serves on the pastoral staff of Immanuel's Church under Charles Schmidt. This church is one of Tikkun's strong supporters in the United States.

Eitan and Connie Shishkoff

Eitan arrived at Beth Messiah in 1982. He first worked at a photo shop when he came to serve with us. He was a skilled photographer and had been serving in a ministry named Shalom that reached Hispanics and Native Americans. A Messianic Jewish patriarch, Eliazer Urbach, told him that he should be ministering to his own people. A young Chuck Pierce also had prophetic input to this direction. With Eliazer's blessing, Eitan came to us to receive training in Messianic Jewish ministry. Eitan graduated from Messiah Biblical Institute and served as the Principle of Ets Chaiyim Day School after Patty. Eitan also served as leader of the Russian chavurah and Israeli chavurah while co-leading the Gates of Zion outreach radio program with Jeff Bernstein. He also served as the Executive Secretary of the UMJC. He then became the associate leader of Beth Messiah Congregation and later served as senior local pastor until he moved to Israel in 1992.

Eitan and Connie are the godparents of my children. In the mid-1990s, he and Connie planted Ohalai Rachamim congregation and humanitarian aid organization. There are now five related congregations. In addition, Eitan has started businesses through other leaders to help employ immigrants. Connie serves with an extraordinary gift of hospitality, and they have four children. As of this writing, their son David and his wife Orit serve our ministries in the Jerusalem area but are planning a new discipleship center with their father in Galilee. Their daughter Hannah is married to an Ethiopian Jew, Avi Shalom, a prince of men. He has recently taken the senior leadership mantle for the original Ohalei Rachamim congregation in Kiryat Yam.

Ted and Diane Simon

Ted and Diane faithfully served El Shaddai Congregation for nine years after the Intraters moved to Israel. Prior to the Intrater's move, he was the associate leader under Asher. He later joined Tikkun as our director of development and helped create the Joshua Project to jointly raise funds for our connected ministries. His wife Diane is a genius in the creative arts, especially in the area of dance. Today, Ted advises Tikkun and is a member of Rosh Pina while working with the Salvation Army in Development.

M and S

M and S are people of extraordinary faith and integrity. They were one of the founding families of Beth Messiah Congregation in 1973. M served as an elder, deacon, and finance chairman. For many years they led chavurah groups and participated in counseling and healing prayer. S retired after many years of being a schoolteacher. Just prior to our move to Israel, M and S moved to be a part of God's work in the Land. They soon realized they were called to serve at Ohalai Rachamim. Our daughter's first 1½ years in Israel were spent with them as she completed Ulpan and her first year of Army service. We also spent our first few months in land of Israel at their home.

Paul and Luanne Wilbur

Paul and Luanne Wilbur came to Beth Messiah in 1982. He had a promising vocation in the Christian contemporary group Harvest. His Jewish identity began to pull him, and he and his family relocated to Beth Messiah. He also took courses at Messiah Biblical Institute and taught at Ets Chaiyim. Asher Intrater perceived a strong anointing and calling of worship upon Paul's life although he himself had not considered this avenue. Paul had a Masters in operatic voice and was previously a part of a cantorial choir in Ohio. With Asher's advice, Paul began to lead worship in small group settings. When our previous worship leader resigned to take a pastoral position out of state, Paul became the new worship leader.

Paul and Mark Chopinsky then came together to form Israel's Hope, and soon after Rene Bloch joined. The music that was birthed from this group was foundational to the worship of the Messianic Jewish Movement in America and abroad. After ten years of leading Israel's Hope, Paul took a pastoral position in Chicago. This season came to an end shortly after David C. Rudolph prophesied that he would travel again and launch a new worship ministry. He ultimately resigned from his position at the church in Chicago and rejoined Tikkun as an affiliated ministry.