

David Stein - Tikkun Olam

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Tikkun olam, you say? All right, well, what's that all about? Well, it's pronounced, as you can see, tikkun olam. It's Hebrew, and it simply means to repair or heal the world, and so we're going to talk about an experience that I had by watching a DVD some years ago.

Let me give you the history behind this. I got this DVD from our dear brother Mark Kendall, who finished his course not too long ago. It was entitled Israel Inside, and the video is about groups of Israelis who have a special passion in their lives, and that passion is to do good for others.

These Israelis include engineers, doctors, nurses, farmers, entrepreneurs, inventors, and many others, and when I watched the video, I found their stories inspiring. For instance, when the earthquake hit Haiti some years ago, you probably remember that in the news, what country on earth responded faster with the fastest and the most people? Israel. Israel was on site to help before any other country on earth.

And the volunteers for this mission went there because they believed they had a God given responsibility to help others. Or the agricultural engineer who noticed in a dry country of Israel where a water pipe crossed through the land, a place where the vegetation was lush and green under the pipe, by the way, we're going to watch a little video about this. So we'll expand it, you'll see for yourself. He found this was due to a small leak in the pipe, a little tiny leak that was putting a drop of water, what, every second, two seconds down there, and it's all that this tree and vegetation needed to grow large and healthy.

The humanitarian efforts that Israel has had are part of a humanitarian effort to provide free medical treatment for of all people, Palestinian children. Palestinians, they have sworn to have an enemy status with Israel, and yet Israel treats their children. The video included that and other things, and on and on it went. The prevailing theme was Israel's drive to help others in the world.

And they have a, they have a phrase for this, and not surprisingly, it's tikkun olam, and it means to repair perfect the world. They believe that God has blessed them to be able to bless others. Now, you know when you hear that this is not very far from our doctrinal position on the Abrahamic covenant. We're going to talk more about that.

I want to begin here. I'm going to show a video, this is Rabbi Arthur Green, where he is going to be explaining a little bit about Israeli history and this expression, tikkun. At Tikkun olam, the Jewish people has been exiled from its land since the destruction of The Temple by the Romans. Before that, the Temple had been destroyed by the Babylonians, and that consciousness of exile became a very deep part of the Jewish mentality.

We are in exile, but one day we will be restored. That sense of exile, you can say, goes back even farther than the first destruction of the Temple. It goes back to the story of the expulsion from the Garden of Eden itself. Once we left Eden, all humanity, you may say, is in exile. We live in an exilic world, and we long to be restored to the original home, to the original Eden in which human beings were created.

That sense of exile and redemption, long exile, longing for redemption, has very much been a part of the Jewish religious mentality for thousands of years. Tikkun olam means working to bring about the end of edicts, means repairing the world, bringing the sparks of light back, discovering the

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goodness of God wherever it's scattered. How do we do that? We do that by living with other people. We do that by doing acts of goodness, acts of human kindness.

Every time you do good, you are raising up some of that light, making the world a better place, bringing the presence of God into greater clarity in your life and in the lives of those around you, and bringing Messiah's arrival one step closer. We have to do everything we can to make that arrival more possible by making the world better, by bringing about some bit of redemption in our own lives. Jews have understood that very well, partly because of the suffering and oppression that's been so much a part of our history, and therefore many Jews, even if they don't think of themselves as religious, don't know very much about the tradition. Bear within them that sense of making the world a better place is something we have to do.

We're very proud of the fact that many Jews, even if they see themselves as secular, have somehow deeply within them a sense that. That I have to work to make the world better. I have to work for more human decency, for more human rights, for more recognition of every human being as the image of God. That sense that we were slaves to Pharaoh in Egypt, that sense that we know the soul of the stranger because we were oppressed. That sense that we have long been in exile and we have to help others redeem their worlds as redeem ours is a very deep part of the Jewish soul and the Jewish experience through our history.

Isn't it thrilling to hear that attitude on the part of the seed of Abraham? Doesn't it encompass everything that we know about God's plan to redeem all mankind and to fix the world to redeem the world. Now to be sure, not all Jews have the same view of Tikkun Olam. There are some that are very opposed to the idea of it, and so it's not a universally held perspective, but many, many do.

And in that video, Israel Alive or Israel Inside, we got to see a lot of them. You know, when we look at the prophecies regarding God's dealing with the fleshly Jews at the end of the people, we use the term sometimes. The Holy Remnant. Remember the the rule is without faith it is impossible to please God. The Holy remnant.

Again, this is a little outside of our talk here, but the Holy Remnant represents those Jews that will be dealt with at the time the New Covenant is, is set up, and it is those Jews that I think have this idea of Tikkun alone. So it's very thrilling. Well, let's look at this a little bit closer. I'm going to play a couple more videos for you.

These are both cuts from Israel Inside and you'll be able to see this perspective a little bit better, and this explains much of the innovation and development coming out of Israel, resulting in ideas and products that are solving some of the most important issues facing our planet today. There are few places in the world that are as impactful on the overall well being of the planet than Israel. From their earliest writings and activities, the Zionists had a very high agenda, very ethically motivated and they wanted Israel to become a light unto the nations. They didn't want it to be just another national state with national identity and borders.

And this I think is the final actualizer of Israeli society that we need to discuss. It's an imperative known as Tikkun Olam and it literally means to repair the world.

So we see an ambulance ahead. What's interesting here is that most of the emergency sea services actually rely on volunteers. Many of them are 16, 17 year old teenagers. I volunteer for MADA. It stands for Magen David Adom.

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It's the Israeli Ambulance service. It's very common for kids my age to volunteer in anything. If it's Mada or anything else. In my class we're like 25 girls. I guess out of that, 19 volunteer and something.

Tikkun Olam is about doing whatever we can to help wherever we can. From an early age, Israelis are taught to take responsibility not only for themselves but also for others. Volunteering basically starts when you're a teenager. But I think that everyone, once you start volunteering, you keep on doing it for the rest of your life. When you're Adults, you just always want to carry on giving.

Yeah. We were raised with the fact that you have to help, you have to give, give something back to your community. Like that's what we do. But Tikkun Olam is not just about taking care of our own community. It is about helping the world by striving to exemplify and promote goodness wherever we can.

Okay. My name is Peo. I'm from Ghana. My child was sick and I learned she had a hole in her heart, so that was brought here, and my baby now has a surgery and she's doing well.

I think the imperative of Tikkun olam means reaching out to help those in need, wherever they are. There are countless organizations in Israel dedicated to the value of Tikkun olam, one of which is Save a Child's Heart. These children look happy, healthy and active. But just weeks ago, each one of them faced death. They needed open heart surgery and they got it through Save a Child's Heart in Israel.

Since 1995, save a child's Heart has performed thousands of life saving surgeries free of charge on children from North America, the Middle East, China, Indonesia and elsewhere.

I'm here for surgery for my son. All free, free in here. Even eating. Everything in here they give me. All free.

We don't care about your color, we don't care about your religion, we don't care about your financial status. If you need our help, we are here to do that. At least half of all surgeries have been performed on Palestinian children.

I don't know how they do it here, but I'm happy they do it. Yeah.

And sometimes Tikkun Olam takes Israelis to far off places.

A major earthquake shook the Caribbean nation of Haiti late today. It hit just 14 miles from the capital city, Port au Prince.

When the earthquake hit Haiti, we came together and everybody said, we have to do something there. We have to be involved, we have to be there, and we were almost the first ones there. Within 48 hours, two 747s arrived in Port au Prince from Israel, here to create the best field medicine available. We heard sounds of people shouting, crying, searching for relatives, searching for food, searching for help.

We saw the children, we saw the families. The situation are very bad. Between those two weeks, we treated 11, 11 patients. About one third of them were children. Israel's Haiti field hospital's maternity ward saw its first birth Sunday night.

The mother was so thankful, she named her baby Israel.

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You know, we believe and teach that the Lord's favor began to return to Israel in 1878 and the establishment of Israel as a nation, as a political nation on its own in 1948 represented an amazing fulfillment of prophecy. Not since the times of the kings of ancient Egypt has Israel had a polity on their own. Now that's not to say that this nation of Israel does everything that we would necessarily agree with or makes every decisions that would be in accord with God's will. But many things that they do do in fact reflect what God wants and what God wants for the future. I'm going to play one more clip to demonstrate the preparation of Abraham's seed according to the flesh and their destiny to play a part in helping the world.

We were living here in the middle of the desert. We really had no choice. We had to come with something in order to farm in this area.

If you look at just about every Israeli home, school, park or farm, you'll notice something interesting, an innovative idea that makes the most of Israel's very limited water supply. Drip irrigation. I'm going to pause it here because I think Paul Lagna would agree with me. The one time I was in Israel, I looked for this and you see these, this drip irrigation almost everywhere throughout Israel. Very common today.

People think that this is just a plain hose with a hole in it. This is not the case. Behind each hole there's this very sophisticated dripper that is pressure compensated, that is self cleaning, that has filters in it. There's a lot of technology and research and development and innovation. So it's certainly not just a hole in a pipe.

With drip irrigation, farmers can grow 40% more crops by using only half the regular amount of water. This has enabled Israelis to go from surviving in a desert to thriving as a leading exporter of fresh fruit and vegetables all around the world, and to think, it all started almost by accident. In the 1930s, an engineer named Simcha Blas noticed a row of trees where one of them was larger and greener than the rest. He saw a pipe with a small leak and realized these tiny drops of water were all that the tree needed to flourish.

Shortly after, he teamed up with the farmers from kibbutz Hatzerim to develop the Netafim drip irrigation system, which would revolutionize the farming industry in Israel and around the world.

I mean, when we felt that we had something good in our hand, it was clear that this is going to help farmers in Australia, in South Africa, in Ethiopia, in India.

It is something good for the world, not just for ourselves.

Fertilizer. Ochu. Labor. Ochu.

You know, when I travel and I see our irrigation systems in remote places, and I see how it helps people to grow more with less. I'm very proud of it.

Seeing things like this for me is inspiring. I think probably for you as well. These are pictures of the way it's going to be in the kingdom, little previews of what God has in store, and he will use the fleshly seed of Abraham on this earthly side to be the blessing to the world. There's so many prophecies that talk about it.

The idea of repairing the world is scriptural. Let's look at Genesis, chapter 22, verse 18. You're all familiar with this. In thy seed shall all the nations of the earth be blessed. Because thou has obeyed my voice, all nations would be blessed.

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That's wonderful. How will they be blessed? How will all nations be blessed? In order to get the blessing of God, there are things that have to be fixed. The sin in the world has to be removed.

People have to be trained, have to be educated, and that will be the job of the seed of Abraham, and when I talk about the seed of Abraham, we're talking about both the heavenly seed, which we are aspiring to, and the earthly seed. Again, the seed will bless all nations. We have to repair the damage done by sin.

And as I mentioned, there's a fleshly and a spiritual seed. The philosophy of Tikkun Olam is on the part of many people, the. The very principle by which they operate and live their lives. I think it reflects God's spirit working already in this preparatory sense, and brethren, we're being prepared as well.

Is it your philosophy to fix the world?

Is it your personal viewpoint that this is what you want to do? Brethren, it's exactly what we have been called to do. We've been called to Jesus Christ to be part of his body, to be part of that work of fixing the world. Now, we use a couple of other terms very frequently, but we're talking about the same thing. If I say this phrase to you, sin offering, what does it make you think of?

Well, the sin offering is part of fixing the world. When we talk about the sin offering, we're talking about how to remove sin, and when you remove sin, you fix the world. There's a very interesting and a very satisfying type or picture of this, and we have to go to back to Israel.

And I'm going to put a map up here of Israel. This is the way. This is the way that ancient Israel was arranged. Now, do you notice that on the east side of the Jordan river you have two and a Half tribes, it was suggested. I think the first one I ever heard was brother George Taback, maybe 40, 50, 50 years ago, who made reference to a picture here that the tribes on that side, which is Reuben, Gad, and half the tribe of Manasseh.

I say half because you notice that Manasseh straddles the Jordan River. These represent spiritual classes. Now, when. When Israel crossed the Jordan River. We're going back to the Book of Joshua.

Now, they crossed right at this section here. You see where Jericho is and Gilgal. Gilgal is where they. They invoke circumcision once again after 40 years of wandering, and that's where they were at the time.

But prior to crossing the river, guess what? These two and a half tribes had already conquered their land. I want you to think about that for a minute. Normally we think of, well, they crossed the river and now they conquered the land, and the book of Joshua is about that.

But in point of fact, Gad, Reuben and half the tribe of Manasseh had conquered their land before the ending of the 40 years of wandering. Turn your Bibles to Joshua, chapter one. I'm going to read verses 12 through 18. I'm going to highlight a few things as we read it, and to the Reubenites and the Gadites and half the tribe of Manasseh spake Joshua saying, remember the word which Moses gave you that Moses the servant of Jehovah commanded you, saying, Jehovah your God giveth you rest and will give you the land.

Your wives, your little ones, your cattle shall go over before you or shall abide in the land which Moses gave unto you beyond the Jordan. But ye. He's talking now to the men, the soldiers of the

land ye shall pass over before your brethren, armed all the mighty men of valor, and shall help them until Jehovah hath given your brethren rest, as he has given you rest, and they also have possessed the land which Jehovah God giveth them. Then ye shall return to the land of your possession and possess it which Moses the servant of Israel gave you beyond the Jordan, toward the sun rising.

And they answered Joshua, saying, all that thou hast commanded us we will do, and whithersoever thou sendest us. We will go according. As we hearkened unto Moses in all things, so we will hearken unto thee only Jehovah thy God be with thee as he was with Moses. Whoever he be that shall rebel against the commandment and shall not hearken unto the words in all that thou commandest shall be put to death only Be strong and of good courage.

Now, let's wrap this up in a picture where we can explain it and make an application. Here, the tribe of Reuben represents the little flock. Remember, Reuben was the firstborn of Jacob. So fittingly, the church of the firstborn tribe of Gad, the Great Company, half the tribe of Manasseh represents the ancient worthies. Now, why was only half the tribe of Manasseh there?

Well, the ancient worthies, they are kind of a bridge between the heavenly kingdom and the earthly kingdom. So that bridge, you can consider them going on both sides of the Jordan River. But notice here that these tribes, typically, they got their. Their reward. They got their land before the end of the 40 years.

So what groups of individuals, what classes get their reward before the full setting up of the kingdom? You know the answer. The church, you and I will be beyond the veil by the time the kingdom is being set up, by time the new covenant is in full operation. Also true of the Great company and also true of the ancient worthies. What is the reward of the ancient worthies?

It's to be raised to human perfection. They're getting their reward. Now, since they have their reward, since all these classes have their. Their reward, Moses told them and Joshua told them, you know, you're not done with your responsibility yet. Yeah, you got your reward, you got your land, you got your inheritance, but you have a responsibility to help the rest of the people.

And so Reuben, God, half the tribe of Manasseh, they participated in that six years of conquest of the land, fighting alongside their brethren in order that their brethren might get their hope and their inheritance as well. Brethren, during the whole mediatorial reign, we must be part of those that are fighting for the world of mankind, helping them get their inheritance as well.

Let's look at a couple of scriptures that talk about what we will do, what we appreciate now. Second Corinthians, chapter 5, verses 18 through 20. But all things are of God, who reconciled us to himself through Christ and gave unto us the ministry of reconciliation. Let me pause there for a minute. What is reconciliation?

It is repairing a relationship. The ministry of reconciliation that we are given is to repair the broken relationship between Jehovah God and the race of mankind that he made. Reading a little bit further, to wit, that God was in Christ, reconciling the world unto himself, not reckoning unto them their trespasses. That's why Jesus died, and having committed unto us the word of reconciliation, we are ambassadors, therefore, on behalf of Christ, as though God were entreating by us.

We beseech you, on behalf of God, be ye reconciled to God. Now, what he's saying here is that we have a ministry of reconciliation, but we better get reconciled first, and we are, through the gift of

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justification that reconciles us to God, and then in sanctification, we are trained and made ready to be repairers of the world. Another Scripture, Colossians, chapter 1, verse 20.

And through him to reconcile all things unto Himself, having made peace through the blood of the cross, through him I say, whether things upon the earth or things in the heavens. When we fix things on the earth, we're going to fix things everywhere. It's a beautiful thing.

Brethren, what is your attitude toward fixing the world? If you say, well, Brother David, I'm consecrated, I'm spirit begotten. I look forward to fixing the world when I go beyond the veil. But here's the question. What are you doing now?

To fix the world. Now, we know that in the flesh we are not going to fix the world. But we're talking about attitudes here. We're talking about how you view the world and the world's need of fixing. So what perspectives do we need to bring to our consecrated lives now, our daily life now, to reflect that work in the future?

I'm going to suggest here a first thing. Love the world. Now, I'm sure some of you are going to say, whoa, hold on a second, Brother Stein. Love the world? I mean, that doesn't sound right.

I mean, doesn't first John 2. 5. Doesn't John say love, not the world? And you're saying we should love the world? Let me explain.

We are not to love the wicked things of this world, and by the way, the word for world there is cosmos, the wicked arrangement that Satan, who is the God of this world, has put together. We are not to love the materialism of this world. We're not to love the hate of this world or any of those things that are out of harmony with God. But when I say we're to love the world, I'm talking about a different love, a different cosmos to love.

And we are told that God loves that cosmos. A scripture very familiar. John 3:16. For God so loved the world. Now, it's the same Greek word there, it's cosmos, but it's not the same arrangement.

John is not telling us here that God loved the wickedness in the world. He hated it. We must hate it, too. But he loved mankind. Mankind is his creation.

He put together our DNA. He designed us as human beings, and that's what he loves, and as we saw earlier that he loves that so much he gave his only begotten Son so that those that believe in him would have everlasting life. That's the love of the world. We are to have the same love that Jehovah has, not for the bad things, but for the good things.

So the question is, how are we to love the world of mankind from a practical standpoint? What does that mean? Well, we're going to give you some suggestions. Number one, see the world as your children. Now, that's not so far fetched because when we come together with Jesus, Jesus is the life gear of the world.

You can see or you can imagine that the church has the role of the mothering. You know, you have a. A marriage here. You have a husband and a wife, a bridegroom and a bride, and our children are the world. Now, if you view the world as your children, that means that you have a little switch in the way that you view their activities and their behaviors.

Remember, first of all that you're dying for them. You are dying in order the world might have life. Not that we have any legal aspect, but we're talking about the sin offering now. We are giving our

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lives so that we might be a blessing to the world. Now, children don't know what's going on.

Did the world of mankind know what's going on? No, they don't. They are just as ignorant as little babes, and as most children are, they're immature with respect to character. So if we view the world as our children, it's going to be easy for us to be more forgiving, to let insults and offenses go by.

I remember last year we were traveling with the family, and I don't remember exactly the things, but Kathy was working with her granddaughter Genevieve, and Genevieve was in pain. She had gotten stung by a jellyfish, and Kathy's trying to put this salve on, you know, that was, and Genevieve's screaming, and finally she says, I hate you.

Well, how did Grandma take that? She said, that's okay, the pain will go away. Pain away. She didn't take it. Insult.

She didn't get upset. She didn't say, how dare you, granddaughter, tell me that you. No, she was understanding. She knew that this was just an immature expression, a reaction to the pain of that jellyfish bite. Brethren, when we're insulted by people in the world, either in the workplace or our neighbors, complete strangers, we need to react the same way.

It's an insult from our children, and our children 500 years from now are going to love us.

Number two. Do good. The scripture, Galatians 6:10. As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith. Now, we quote the scripture, and we quote it very often to let us know that as brothers and sisters in Christ, as a divine family, we have a special need to do good to each other.

But it's not exclusive. Paul says, do good to all men.

So when you go through life day by day, are you looking to do good to all men? How do you do that? Well, talk to people, show kindness, show appreciation. Almost every week in our lives, you know, we will talk to waiters or waitresses, check out people at the store. We'll see folks that look down or injured.

They look very discouraged. If you talk to them, be willing to listen to them. You know, Kathy and I, we always have a challenge. You know, we like to put a smile on somebody's face at the grocery store. You know, we've gotten to know most of the people, the checkout people there as well.

And, you know, there was. There was. There's one woman that always had a down face, and we were in line one day, and she looked. She looked particularly down that day.

And I said, are you all right? She says, no. Well, what's the matter? Oh, I don't feel good. There's things that are not going well to me today.

Oh, that's too bad. Is there anything we can do to help? No, no, no, no. I said, well, how do you handle it? You know, it must be very difficult.

Well, we. We chatted for maybe 60 seconds, you know, and at the end of that time, guess what? Got to smile, you know, we left and we felt good. Brethren, that's doing good. It's a little tiny thing, but it represents our attitude of mind, our desire to do good for all men.

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If the situation permits, offer to help. What can I do for you? You know, when I was in business, I would end most of my mail with my customers and even my internal customers. People. Let me know if there's anything else I can do for you.

I always had that. Those of you that receive emails from me, you know, I still do it to this day. Let me know if there's anything else I can do for you. It's a sincere plea to tell you if you need help, call me, let me know what I can do. Here's a sobering text.

James, chapter 4, verse 17. Him therefore, to him that knoweth to do good and doeth it not, it is sin. Do you Ever think about that before? We talk about sins, but we don't often talk about sins of omission, and by the way, that's a whole another lesson you'll hear in the future sometime.

But sins of omission are just as critical because they re. They represent us knowing what we should do, and then we don't do it, or what we have the opportunity to do, and then we let the opportunity pass by. Luke 6:35 but love your enemies and do good, and lend hoping for nothing again, and your reward shall be great, and you shall be the children of the highest. For he is kind to the unthankful and to the evil. Brethren, we should be kind to the unfaithful and evil as well.

Number three. Be a peacemaker. Matthew 5, 9. Blessed are the peacemakers.

We sometimes encounter very difficult situations, tense situations. What can we do to defuse them? Well, maybe wise humor. You know, I remember some time ago. I don't know if it's in my notes here or not.

That's not. We had a business meeting, not an ecclesia business meeting. This is a business business meeting, and there was. There was about 10 or 12 of us in the room, and a very heated argument developed, and people were, you know, they were.

They were upset. You know, I thought there was going to be a fisticuffs or something like that, and one of the managers there, you know, he leaned down, he got a bag out of his briefcase, and he says, anybody want a jelly bean? He diffused the situation. Everybody looked and, you know, we giggled and laughed, but he diffused the situation.

Proverbs 15:1. A soft answer turneth away rage. 15:2. The tongue of the wise, useless knowledge are right. Verse 4.

A wholesome tongue is a tree of life, but perverseness is the spirit, a breach of the spirit. Brethren. This is part of being able to do good. Be a peacemaker. I'm going to close with a couple of scriptures here.

Hosea, chapter two. We're going to read a bunch of Chris of texts here. This is part of the prophecy where God is going to bring Israel according to the flesh, back into relationship with him again. This is a fixing of that relationship which is necessary in order for the world to be fixed. Hosea 2, 1417.

Therefore, behold, I will allure her and bring her in the wilderness, and speak comfortably unto her, talking about the fleshly seed of Abraham. I would give her vineyards from thence in the valley of Achor for a door of hope. You all know, Dora, hope is pedaticva. We make that prophetic application, and she shall make answer there, as in the days of the youth, as in the day when she came up out of the land of Egypt, and it shall be in that day, saith Jehovah, that thou shalt call me Ishi.

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Well, if you look at some other translations, it means husband. Remember, God had divorced Israel, sent them apart, made them wander in the wilderness for 1845 years, but he would bring that relationship back again, and that shall call me no more. Bailey BAAL probably will take the name away, the names of the Balaam out of her mouth, and they shall no more be mentioned by her name. Verse 18. In that day I will make a covenant for them with the beasts of the field, and with the birds of the heavens, with the creeping things of the ground.

And I will break the bow and the sword in the battle out of the land, and I will make them to sit down, and safely, and I will betroth thee unto me forever. Yea, I will betroth thee unto me in righteousness and in justice, and in loving kindness and in mercies. I will even betroth thee unto me in faithfulness thou shalt know Jehovah.

There's the repair of that relationship. Now, we might say, as we're concluding here, was that just with Israel? How about the world? I'm going to skip this last part here, and I want to go to Ezekiel chapter 16. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

Then shalt thou remember thy ways and be ashamed. You know you. You can't have shame unless you know what you did. When the blindness is removed, they will be have that shame and that shall receive thy sisters, thine elder sisters and thy younger sisters. What's that?

This is the rest of the world. Those nations that existed before Israel, the elder sisters, and the nations that existed after Israel, the younger sisters, and I will give them unto thee for daughters. There's the repair of that relationship, but not by thy old covenant. We put old in here. But I will establish my covenant with thee, and thou shalt know that I am Jehovah.

Then the great reconciliation will be complete. Tikkun olam will repair the world, and mankind will once again be able to enjoy that wonderful relationship with the heavenly Father. May the Lord bless this to.