

ISRAEL'S RESTORATION

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THE CRESCENDO OF MESSIANIC PROPHECY

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"For the *restoration* of all things." (Acts 3:21)
"Tikkun" in Hebrew means restoration.

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The Crescendo of Messianic Prophecy



By Asher Intrater

Part A: Types of Messianic Prophecies

Great musical compositions build by gradually weaving together instruments and melodies into an overarching climax, but that crescendo pales in comparison with the grand revelation of the Mystery of Messiah.

There are several different ways to see and hear prophecies about the coming of the Messiah. There is a development of understanding of the Messiah:

From the Law of Moses → to the Prophets → to the Gospels → to the Epistles.

The Law and the Prophets lead up to the coming of Yeshua. The Gospels and the Epistles explain more fully who He is. When looking at the mounting weight of biblical thought over the centuries (the “symphony” if you will), I see eight different types (or “melody lines”) of prophetic revelation pointing to Messiah:

1. Messianic-Type Faith Heroes
2. Priestly Symbols
3. Direct Prophecies
4. Revelatory Experiences
5. Direct Appearances
6. Examples from Nature
7. History of the People of Israel
8. Theological Principles

Messianic-Type Faith Heroes

These faith heroes can be seen in almost every story of the Bible. Each one is a true historical event, but each also serves as a parable example of Messiah. The examples are too many to be cited; they comprise by far the largest body of material for understanding the coming of the Messiah.

For instance, we may see Adam as the first son of God; Noah as saving the world through water; Abraham as a father sacrificing his son; Judah being willing to be imprisoned to set his brother free; Joseph suffering after being betrayed by his brothers and then becoming leader of the world. All those are just in Genesis.

Moses is a huge Messianic figure. He goes up and down between God and the people, mediating between them, making covenant, giving divine instruction, setting up the priesthood, and even being glorified.

The most prominent of Messianic types among biblical heroes is David. He is the king. The Messiah is the greater king coming in the Davidic line. Messiah is “Ben David” – the Son of David. That image is continued in David’s son Solomon and the kings of Judah. Yeshua said He was greater than Solomon and greater than Jonah (Matthew 12). The very comparison is an example of the fact that biblical heroes were seen as types of the Messiah.

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CONFERENCE
2023

Special thanks to all who participated in our recent conference in early September, both in person and/or with Facebook and YouTube (where you can still join in even if you missed the live events).
God graciously blessed above and beyond...



Three Sure Ways to Shock an Israeli



By Hannah Tekle

Summer Rain

This year in Israel with all the social and political upheaval, the weather has not been a topic of interest. However, a few weeks ago, the “*early rain*” came very early as a thunderstorm downpour (Deuteronomy 11:14).

Usually the early rain comes during Sukkot, the Feast of Tabernacles, ruining our decorations and surprising the faithful and adventurous who are sleeping in the temporary dwelling places. So having the long summer dryness quenched many weeks prematurely, was surprising. So surprising that for a minute it trumped all the other dramatic things going on, and for a moment we felt like the British, gasping and commenting in disbelief over the weather. Heat and rain just don't go together in our minds.

Israel is used to the dusty sheen that covers everything throughout the six warm, dry months of the year – the sidewalks, the trees and especially the cars. Typically, we try to time our car washing so that it is not directly before a particularly dusty heatwave – when the sands are blown over from the Arabian Deserts.

These **clean and dirty cycles** are a very good and present **metaphor** for the overriding theme of the fall feasts we are now celebrating. As Rosh Hashanah, the Feast of Trumpets begins, we enter into the ten “days of awe” approaching the Day of Atonement (Yom Kippur). During those ten days we are called to a time of personal assessment, to quiet the heart and open the ears for the sound of the shofar. We eat apples and honey and bless one another with promises of a sweet year – counting on God's gracious forgiveness, the **same way we count on the rain to wash away the summer dust**.

“You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea.”
(Micah 7:19 NIV)

A Shofar “Siren”

The shofar, the central character during Rosh Hashanah, has different voices. You can hear each clearly, if you listen carefully and if the person blowing it has some finesse.

It can sound like a battle cry.

It can sound like grief and mourning.

It can sound like rejoicing and jubilee.

It can sound like a very important announcement.

In Biblical times, Israelites were adept at identifying the various messages of the shofar. It was after all, their main mass-communication tool.

Today we are saturated with multiple forms of communication: television commercials, billboards, cell phones, radio advertisements, and so many more. Yet, one sound that Israelis immediately pay attention to is the *homeland security siren*. Especially after a tense season or in a tense area of the country where the sirens go off a lot, our senses are attuned to that sound, and we are instantly on alert if we hear anything in a similar frequency.

If it wasn't so sad and serious, it would be funny, and still is, in fact, to see how a group of people respond when somewhere in the distance a high-pitched sound is heard. Immediately they stop talking and cock their heads, listening to see if it is actually a siren. Israelis learn at a young age listen for the sound of the siren, and we have seen evidence of the life-saving power of citizens being attuned and obedient to its call.

The shofar is no longer used as a civic communication tool, but its spiritual significance remains. It is a special and moving part of the celebration of the Fall Feasts, and a sound that even secular Israelis acknowledge as sacred.

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Soul Hydration



By Guy Cohen

“My people have committed two sins: They have forsaken me, the source of living water, and have dug their own cisterns, broken cisterns that cannot hold water.”

(Jeremiah 2:13)

What living water is Jeremiah talking about?

When someone is thirsty, they look for something to drink. Today there are all types of soft drinks, energy drinks, and other beverages to quench our thirst. None of them are the pure, clear, unaltered water that is the best choice for our body. In fact, most of these options are not healthy at all.

Our body is made up of physical H₂O water which needs to be replenished by drinking. However, here Jeremiah is speaking about the living water needed to revive a dry and weary soul.

What does it mean when the Lord says His people have forsaken Him? How?

It comes down to what we are accustomed to worshipping, what we are extolling, what we are chasing. In most cases, then and now, people look to something they can see and hold on to. During Jeremiah's time they would make idols of wood or stone, or turn to the sun and moon. Today's idols include possessions, status, perverted sexuality, horoscopes, talismans, charms and symbols of power (idolatries which can open the door to demonic influence). To satisfy and quench our thirsty soul, mankind throughout history so often looks to something other than the creator of the universe. This is how we have forsaken Him.

We are confronted daily with situations that cause our souls to become dry. What is the reason thirsty souls do not drink living water?

In John 4 we read of the Samaritan. Yeshua, the source of living water, stands beside the well with no way to draw physical water. We then see the Samaritan woman with all the tools to draw the water to physically quench thirst; yet she has a thirsty soul and a dry heart which cannot be helped by drinking from that well. Yeshua's words touched the parched aspects of her life opening her up to receive His living water.

Looking at the role of the prophet in situations like this, we see the importance of being guided in our daily lives by the Holy Spirit. In this way, as it was and is with the prophetic, we can be at the right place at the right time, speaking to the right person and touching, as did Yeshua, the place which opens them up to receive waters that never run dry, never to thirst again.

Yeshua has many names; the one we see here in Jeremiah is “the source of living water.” We, the believers in Yeshua who carry the Spirit of the Living God in us, must take our appointed places in prayer and intercession for the dry and weary hearts to draw on Him the true source of living water.



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Blow the Shofar in Zion!



By **Leon Mazin**

The first of the Biblical Autumn holy days is the “Feast of Shofars.”

“Say to the Israelites: On the first day of the seventh month you are to have a day of Sabbath rest, a sacred assembly commemorated with SHOFAR blasts.”

(Leviticus 23:24 NIV)

The prophet Joel repeats this appeal in another way:

“Blow the SHOFAR in Zion; sound the alarm on my holy hill. Let all who live in the land tremble, for the day of the LORD is coming. It is close at hand.”

(Joel 2:1)

The New Testament adds further understanding to this Torah commandment:

“For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the SHOFAR-call of God, and the dead in Messiah will rise first.”

(1 Thessalonians 4:16)

The triumphant sound of the shofar in these verses proclaims the Creator's authority in Israel and the world.

In daily life, the shofar was an instrument used to call, guide or warn the people. But when it is sounded on the Feast of shofars it points to the Majesty of God. The very sound of the shofar awakens the “innards” of a person and tunes us to the wavelength of God's voice.

Joel says that the shofar must rouse the believers before the Day of the Lord comes. Yeshua also addressed slumber (in the parable of the wise and foolish virgins). The sound of the shofar should symbolically wake a person from slumber, jolt him out of routine. The sound of the shofar should push his heart into a new beat, opening his spirit to God. The Scripture says that God will reveal His purposes to His servants and that we will not be left in ignorance, for the eyes of the Lord is upon His servants.

Much of the shofar blowing in the Bible is done by humans. However, one day these prophetic shofar blasts will be transformed into something greater – the Heavenly Shofar! The first-century congregation had a very specific prophetic interpretation of the shofar heard on high – the Lord's return, the redemption of those still alive, and the dead rising to His Kingdom.

Blow the shofar! Raise your voice! Call on the Lord! This is the prophetic meaning of the Lords' Feast! The Spirit and the Bride say: *“Redeemer come!”*

We thank you for your prayers and support for our Ministry!





A Gift with No Strings Attached

During the Fall Feasts it is customary for friends and family to give and receive gifts. Even employees typically receive gifts from their employers at this season. To this end, many stores advertise special deals and discounts. But only humanitarian aid efforts offer something for free. In fact, the scriptures give this direct instruction:

*“Go your way, eat the fat, drink the sweet, and **send portions to those for whom nothing is prepared; for this day is holy to our Lord.**” (Nehemiah 8:10 NKJV)*

We are blessed to have been able to carry out this instruction literally, by distributing 900 holiday food bags in this season to needy and struggling families in our city.

A free pass, a free give away, something for nothing – are things no Israeli expects to receive. We are suspicious of free handouts, free trials and gifts with supposedly no strings attached. When we succeed in working the system, and get something for nothing we celebrate, but receiving something genuinely for free is shocking.

The closing lines of the traditional Rabbinical prayer “*al cheit*” (for sin) recited on Yom Kippur, sum up the thorough and meticulous repentance of past sins with these words:

“[For] those of which we are aware and those of which we are not aware... Those of which we are aware – we have already declared them before You and confessed them to You. And those of which we are not aware – before You they are revealed and known...”

It's like receiving a traffic report for an offense you didn't even realize you committed, and then having the fine covered or cancelled. The traditional prayer covers all the bases, repenting and asking for forgiveness.

However, Leviticus 17:11 tells us that it is blood which makes atonement. The striving and fasting and praying and the commandment-keeping is not sufficient payment for forgiveness of sin. And Yeshua has paid that price in our place:

*“For the wages of sin is death, but the **free gift of God is eternal life in Messiah Yeshua our Lord.**” (Romans 6:23 ESV)*

We send warm greetings to you from Tents of Mercy for a Happy Fall Feast Season and solicit your prayers for us and our nation at this time! May your name be written in the Book of Life!



**“Behold I have come;
in the scroll of the book it is written of me...”**

(Psalm 40:7)

Priestly Symbols

The priestly symbols are primarily in the sacrificial animal being killed to pay the punishment (atonement) for human sin. It is also the High Priest or priest who offers the sacrifice to make atonement for the people. The Temple is described as Yeshua's body. The Passover Lamb is seen as the Messiah being crucified; the First Fruits as the resurrection, and so on.

Direct prophecies

These are what most think of in terms of Messianic descriptions. The best known prophecies start with Isaiah (born of a virgin, ch. 7; light of the world, ch. 9, 42, 49; suffering servant, ch. 53), to Micah (born in Bethlehem, ch. 5), to Daniel (son of Man coming before the Ancient of Days, ch. 7), to Zechariah (riding a donkey, ch. 9; pierced, ch. 12; standing on the Mount of Olives, ch. 14).

There are many Messianic prophecies in the Psalms, and earlier prophets. One of the first ones is the song of Hannah (1 Samuel 2), in which she prophesied the resurrection (verse 6) and the coming anointed “mashiach” king – מלך משיח (verse 10).

Revelatory Experiences

These occur as a dream or sudden revelation. Ezekiel saw a divine Man sitting on the throne on top of the glory cloud (Ezekiel 1). Jacob saw Him on top of a ladder going into heaven (Genesis 28). Job saw his Redeemer coming (Job 19). Isaiah saw Him glorified sitting on a throne (Isaiah 6). Zechariah said the spirit of grace and supplication would be poured out to see the Pierced One (Zechariah 12). Balaam saw Messiah coming in the far future (Numbers 24).

Direct Appearances

These are called “Christophanies,” and I dealt with those in depth in the book *Who Ate Lunch with Abraham?* The Messianic God-Man eats lunch with Abraham (Genesis 18); wrestles with Jacob all night (Genesis 32); appears to Moses in a burning bush (Exodus 3); challenges Joshua with a sword (Joshua 5); etc.

Examples from Nature

These include fruit falling into the ground and its seed coming back to life (an example of death and resurrection). There are many others. The sun is seen as the face of Messiah shining in glory. A tree is seen as a person, with Yeshua as the tree of life. Manna is a picture of the Bread of God coming down from heaven, etc. Since God is creator, all of nature serves as a witness of His purposes (Psalm 19).

History of the People of Israel

The name Israel can Biblically refer to the person of Jacob, the people of Israel, or to the person of the Messiah. The history of Israel recapitulates the life of Yeshua. The life of Yeshua recapitulates the history of Israel. Both went down to Egypt. Both came out of Egypt. Forty days of Yeshua's testing in the wilderness are parallel to forty years of the people wandering in the desert. The exile and regathering of the people is parallel to the death and resurrection of Yeshua, the latter after two days, the former after two thousand years. The suffering servant is sometimes Yeshua and sometimes the people. The seed of Abraham is singular and plural. The life of Messiah and of the people of Israel are bound together.

Theological Principles

In addition to the above categories, Messianic thought also develops in further theological principles throughout the stages of Scripture. For example: What is sin? Repentance? Death? Resurrection? The kingdom of God? Light of the Gentiles? The world to come? Death penalty hanged on a tree? Meaning of Atonement as punishment substitution? God hiding His face? Man made in God's image? What is salvation?

Stay tuned for Five Foundational
Messianic Prophecies in the Torah

**“And beginning with Moses and all the
Prophets, he explained to them what was said in
all the Scriptures concerning himself.”**

(Luke 24:27)



Outreach Trip to Brazilian Slums



By Raphael Almeida

In August 2023, my young family, along with a group of young disciples and other members of the Revive Israel community embarked on an extraordinary adventure to Rio de Janeiro. Our mission: to spend ten days serving in the *favelas*. Favelas are slums – stark reminders of the extreme poverty that exists in Brazil, sometimes just a stone's throw away from luxurious homes in the heart of the city. Our activities, *in collaboration with local ministries*, were centered around sharing the hope found in Yeshua.

Sadly, alongside poverty, favelas also grapple with high levels of crime and drug-related issues. Many residents find themselves trapped, unable to pursue education due to poverty and low societal status. This leaves them with two stark choices: to work tirelessly just to survive and provide for their families, or to turn to a life of crime as a means of advancement. This grim setting was our home for ten days, and it left a profound impact on us.

As we did our best to serve the Brazilians, they, in turn, served us generously with food and love. From the very first moment in the favela, we developed a deep affection for the children living there. In our initial meetings, some of our students were moved to tears witnessing the sheer joy of these children in response to foreign visitors who had chosen to come and be with them.

We continued our daily interactions with residents, engaging in activities to support their needs. One striking aspect was encountering young mothers, some as young as 12-15 years old,

who lacked the knowledge and resources to care for their children. The ministries we worked with provide these women with education, employment opportunities, and spiritual support. It was life-changing to witness God work. We became vessels of change in a dark place – all because of the light of Yeshua.

In the final favela we visited, we ventured up a hill to a water tower riddled with bullet holes, a testament to the frequent violence in the area. Nearby was a place known for gang executions by burning – called “the microwave!”

As we stood there and prayed, my children began playing happily with a butterfly and the sun suddenly illuminated the area – a prophetic sign for us. It symbolized that **even in the darkest corners, the light of Yeshua shines – in this case as Jews, Arabs, and Brazilians came together to serve and pray as one united body.**

We embarked on this journey with a simple desire to serve and have a unique experience. Yet while we were there, God touched our hearts unexpectedly. He impacted even the hearts of my 3 and 2 year old children in ways that defy explanation. What we learned in Brazil, we want to apply in Israel – a love ready to sacrifice everything, even our comfort and lives, to shine the light of Yeshua brightly.



Revive Israel Discipleship Community

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