

TIKKUN AMERICA

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THE GREAT COMMISSION AND ISRAEL

Foundations of the Foundation

MAKING THE PROPHETIC PROFITABLE

Rethinking the Prophetic

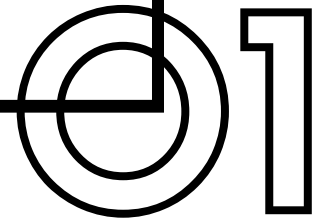
A DIVINE OPPORTUNITY IN DISTRESSING ATTIRE

God's Calling for Messiah's Ecclesia

THE CAMP OF THE SAINTS AND THE CITY OF JERUSALEM

Confronting Antisemitic Claims in the Book of Revelation

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HAVE A HEART

BENJAMIN JUSTER

“Have a heart.” It is a phrase we use when someone seems cold, detached, or insensitive. If a person is acting harshly or lacking compassion, someone nearby may say, “Come on... have a heart.”

The expression reveals something profound. Across cultures and throughout history, the heart has been understood as the center of human affection, compassion, desire, and will. Biblically, the heart is not merely the seat of emotion; it is the inner core of who we are. Scripture speaks of believing in the heart, loving from the heart, obeying from the heart, and even the hardening of one’s heart.

We still instinctively understand this today. We draw hearts on cards. We text heart emojis. We speak about having a “heart” for children, missions, prayer, or justice. Conversely, we may say, “I just don’t have a heart for that,” meaning there is little inward connection or compassion toward it.

But what happens when a heart becomes calloused?

What happens when we grow accustomed to suffering? When we become insulated from pain? When we unconsciously stop seeing the people around us?

I recently returned from a missions trip to Ethiopia with my wife and youngest son. As with many mission experiences, I went hoping to be a blessing. Yet once again, I was reminded that missions is only partially about what we can do for others. Often, it is equally about what God wants to do within us.

Missions has a way of confronting the hidden condition of the heart.

While in Ethiopia, we visited several ministries and NGOs serving vulnerable children. Some centers provided educational activities and a single snack to help children get through the day. Others offered a full meal, games, tutoring, and moments of joy and respite amid overwhelming poverty.



We visited a large orphanage filled with infants and children, many requiring urgent medical care. We sat with believers who had fled violent persecution, leaving behind homes, livelihoods, and loved ones to begin entirely new lives hundreds of miles away.

The poverty.
The grief.
The resilience.
The dignity.
It changes you.

As I walked through these places, something began happening deep within me spiritually. I felt hidden wells opening. Areas of my own heart that had quietly become hardened or numb were being exposed. Compassion began to rise afresh.

At moments, I felt almost overwhelmed by the scale of need. What could we possibly do? The brokenness was immense. We could not solve everything. We could not heal every wound or erase every hardship.

But we could truly see the people in front of us.

We could smile.
We could listen.
We could enter, even briefly,
into someone else's world.
We could pray.
We could embrace.
We could dignify people with attention and love.



And perhaps that matters more than we often realize.

Again and again throughout the Gospels, we are told that Yeshua was “moved with compassion.” One of the Greek words used is *spagchnizomai*, a vivid term that refers to deep inward stirring — compassion arising from the bowels or guts. It describes an emotional response so deep that it is physically felt within the body.

This is not detached sympathy. It is visceral compassion.

It is the feeling you get in the pit of your stomach when you encounter suffering face-to-face.

Matthew records: *“When He saw the crowds, He felt compassion for them, because they were harassed and helpless, like sheep without a shepherd.”* (Matthew 9:36 TLV)

Yeshua did not merely observe human suffering academically or philosophically. He allowed Himself to truly feel it.

Compassion often precedes miracles.

Compassion moved Yeshua to heal the sick, feed the hungry, touch lepers, welcome children, and restore the outcast. The Kingdom of God was not merely proclaimed through sermons; it was demonstrated through compassionate engagement with broken humanity.

One of the great dangers of modern





Western life is that we can unintentionally isolate ourselves from suffering. Comfort, technology, busyness, entertainment, and affluence can create invisible barriers between us and the pain of the world.

We may sincerely love God while slowly losing sensitivity toward people. Yet Scripture continually calls us back. James writes: *“Pure and undefiled religion before our God and Father is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.”* (Jacob (James) 1:27 TLV)

The Torah repeatedly commands Israel to care for the stranger, the poor, the widow, and the vulnerable. The prophets thundered against religious activity that ignored justice and compassion. Isaiah declared,

“Is not this the fast I choose: to release the bonds of wickedness, to untie the cords of the yoke, to let the oppressed go free, and to tear off every yoke? Is it not to share your bread with the hungry, to bring the homeless poor into your house? When you see the naked, to cover him, and not hide yourself from your own flesh and blood?” (Isaiah 58:6-7 TLV)

God has always desired more than religious performance. He desires transformed hearts.

Three Ways to Cultivate a Compassionate Heart

1. Intentionally Encounter Brokenness

Compassion rarely grows in isolation. Sometimes we must intentionally place ourselves in environments that disrupt our comfort and awaken our hearts.

This may include international missions, serving in local shelters, visiting nursing homes, mentoring vulnerable youth, or simply spending meaningful time with people whose lives differ greatly from our own.

When we encounter suffering personally instead of abstractly, our hearts begin to soften.

As Corrie ten Boom once said, *“Compassion is to look beyond your own pain, to see the pain of others.”*

2. Refuse Cynicism and Compassion Fatigue

In an age of endless bad news, it is easy to become emotionally numb. Cynicism can masquerade as wisdom. Detachment can feel safer than vulnerability. But Yeshua never stopped loving people, even when surrounded by weakness, betrayal, and need.

Ask the Holy Spirit to guard your heart from becoming hardened. Ezekiel prophesied that God would remove hearts of stone and give hearts of flesh (Ezekiel 36:26). Compassion is not weakness; it is evidence of a spiritual life.

3. Start With the Person in Front of You

We cannot solve every global crisis. But we can love the person before us today. Sometimes compassion looks less dramatic than we imagine. It may be a meal shared, a listening ear, a generous gift, a prayer, or simple presence.



Mother Teresa famously said, *“If you can’t feed a hundred people, then feed just one.”*

The Kingdom often advances through small acts of faithful love.

A Final Encouragement

My prayer after Ethiopia is not merely that I would remember the poverty I witnessed, but that I would never lose tenderness of heart. A hardened heart is dangerous because it can coexist with outward religion while remaining disconnected from God’s compassion.

But a softened heart becomes fertile ground for the Spirit of God. May we be people who truly have a heart — not merely for causes or ministries, but for people made in the image of God. May we allow the Holy Spirit to disturb our comfort, awaken our compassion, and enlarge our love.

And may the compassion of Messiah rise again from deep within us — moving us not only to feel, but also to act.

 **Benjamin Juster**
Editor in Chief





God has always
desired more than
religious
performance. He
desires transformed
hearts.

BENJAMIN JUSTER



The Great Commission

DR. JASON HUBBARD **AND ISRAEL**

“And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all Nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.’”

—Matthew 28:18–20



The Great Commission and its connection to Israel have profound theological and prophetic significance in the life and mission of Jesus, as well as in the broader narrative of God's plan for the salvation of all peoples. The passage shown above from Matthew 28:18-20, referred to as the "Great Commission," marks a turning point in Yeshua's earthly ministry.

Yeshua commissions His disciples to make disciples of all Nations, going, baptizing into the Godhead, and teaching them to obey all He had commanded! The burning core of the Great Commission is Yeshua Himself. The Great Commission mandate is grounded in His authority and His presence! This was a shift from the earlier command in Matthew 10, where Yeshua initially sent His disciples to the lost sheep of Israel, and now He calls them to go to all Nations!

The Great Commission brings God's promises to Israel and the Nations together into a single redemptive mission.

ISRAEL'S CALLING AND THE NATIONS

Throughout the Hebrew Scriptures, God's covenant with Israel is intertwined with His intention to bless all the Nations of the earth. The promise made to Abraham in Genesis 12:1-3 was not merely about the electing of one people but about blessing all Nations through Israel. God's plan has always involved bringing Israel's witness to the Nations, and Israel was to demonstrate the worship of Adonaito the world.

Isaiah 56:7 reflects this vision, declaring that God's house would be a house of prayer for all Nations. The Great Commission, therefore, is not the end of Israel's story but the unfolding of God's plan to bring the Nations into Israel's story of salvation. Yeshua's directive to go and make disciples of all Nations echoes the prophetic words of the Hebrew Scriptures that all Nations would come to know the God of Israel (see Isaiah 42:6; 49:6; 52:10; John 10:16).

THREE KEY PRINCIPLES OF THE GREAT COMMISSION AND ISRAEL

Let's look at three key principles of the Great Commission and Israel:

- The Priority of Israel in the Great Commission
- The Plan of Israel in the Great Commission
- The Purpose of Israel in the Great Commission

1. The Priority of Israel in the Great Commission

First and foremost, the Church should prioritize Israel today as an unreached people. The apostle Paul highlights Israel's critical role in God's salvation plan. In Romans 1:16, he states that the Gospel is *"the power of God for salvation to everyone who believes, to the Jew first and also to the Greek."*

Paul made a point of prioritizing the Jewish people in his ministry, going first to the synagogue before reaching out to the Gentiles. This pattern is clearly seen in the Book of Acts, where Paul consistently preached to the Jews (nine times in the Book of Acts) before extending the message to the Gentiles.





Paul's passionate longing for Israel's salvation is evident throughout his letters, especially in Romans 9-11, where he expresses his deep sorrow for Israel's unbelief: *"Brothers, my heart's desire and prayer to God for them is that they may be saved."* —Romans 10:1 (ESV)

Paul even declares that he would be willing to be accursed if it would result in Israel's salvation. Let's imitate Paul as Paul imitated Christ!

"Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us." —Philippians 3:17 (ESV)

2. The Plan of Israel in the Great Commission

In Acts 1:6-8, Yeshua shares His Heart with the disciples. He had taught them about the Kingdom of God for forty days after His resurrection, and then the disciples asked Him a question: *"Lord, are you at this time going to restore the kingdom to Israel?"* (Acts 1:6).

First, Yeshua didn't correct their understanding of a "restored" Israel, but rather spoke to their expectations of timing—He tells them it will take time for this to come to pass.



Second, Yeshua connected Israel's restoration with the Great Commission—to take the Gospel to the Gentile Nations, to be His witnesses in Jerusalem, in Judea and Samaria, and to the ends of the earth. If the disciples wanted to see the salvation of Israel, they would have to go to the Nations! Yeshua tells them to wait for the outpouring of the Spirit to empower them to be His witnesses to reach both Jews and Gentiles through the power of the Gospel.

The prophetic promise of the Spirit was Israel's inheritance (see Isaiah 32:15; 44:3; Joel 2:28–29; Ezekiel 36:26–27; 39:29). Acts 2 tells us that at Pentecost, the Spirit was poured out on Jewish believers, just as God had promised throughout the Hebrew Scriptures. The events of Acts 2 did not shift God's plan from Israel to the Nations. Instead, it invited the Nations into Israel's story.

As Samuel Whitefield writes, *“Acts 2 is not the end of Israel's story; it is a significant step towards the fulfillment of Israel's promises.”*

“And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; the sun shall be turned to darkness and the

moon to blood, before the day of the Lord comes, the great and magnificent day. And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.” – Acts 2:17-21 (ESV)

While Joel’s prophecy relates to all flesh, Jews and Gentiles alike, Peter is relating this passage of scripture to Jewish flesh, as the revelation of the Gospel to the Gentiles had not yet come to the apostles. On the day of Pentecost/Shavu’ot, the Spirit was poured out on some Jewish flesh, but it was only a down payment on something that was reserved in full for the day when all Israel will call on His name and be saved.

The prophecy spoken through Joel was not completely fulfilled on the day of Pentecost because the other signs did not take place. In other words, we have not yet seen the outpouring of the Spirit on all Jewish flesh. Gentile believers need to understand that the Spirit was given to them as a down payment and a foretaste of the fulfillment that would come later upon all Jewish flesh.

In fact, we see this in Joel’s prophecy that Peter shares in Acts 2. Ancient Israel had “early rains” and “late rains”:
“Be glad, O children of Zion, and rejoice in the Lord your God, for he has given the early rain for your vindication; he has poured down for you abundant rain, the early and the latter rain, as before.” –Joel 2:23 (ESV)



The early rains began the growing season and set the stage for the late rains, which would bring in the big harvest. Acts 2 was an early rain, whereby a remnant of Jews were saved, but the late rain of God's Spirit would bring in the full harvest, where all Israel will be saved: *"And it shall come to pass that everyone who calls on the name of the Lord shall be saved."* — Acts 2:21; Joel 2:32 (ESV); see also Zechariah 12:10-12.

Peter is saying that the outpouring of the Spirit in Acts 2 will result in the day when all Israel will be saved as they call on the name of the Lord. The Lord is even now calling the Jews back to her homeland in Israel because soon, there is coming a glorious revival in the land of Israel.

In Acts 3, Peter spoke about the future fulfillment of the promises given to Israel: *"Repent therefore, and turn back, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus/Yeshua, whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago."* —Acts 3:19-21 (ESV)

There would be a time in the future when God would restore all things. Peter was referring primarily to Israel's promises. Not all the promises were fulfilled in Yeshua's first coming. The word Peter used for restoration is the same word translated in the Septuagint for the future return of the Jews in the Nations to the promised land, Israel.

Many Jews did not return to the land of Israel after the Babylonian exile. In fact, even today, only about half of the Jews in the world live in the land of Israel. This tells us that the exile has not entirely ended because the Jews have not yet been fully "restored" to their land. The restoration of Israel requires that all the exiles in the Nations be regathered in the land of Israel, for the purpose of a mighty outpouring of the Spirit that will bring them to salvation (see Ezekiel 39:25-28; Isaiah 11:11-12; 43:6-7; 66:20; Zechariah 10:6-11).



In Romans 11:25–27, Paul gives the clue to the timing of this late-rain outpouring of the Spirit upon all Israel:

“Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And in this way all Israel will be saved, as it is written, ‘The Deliverer will come from Zion, he will banish ungodliness from Jacob’; ‘and this will be my covenant with them when I take away their sins.’” —Romans 11:25–26 (ESV)

Paul prophesies this mystery—that when the fullness of the Gentiles comes in, a remnant of Yeshua followers among every nation (people group), then all Israel will be saved! This is why Paul had such passion to preach the Gospel to the Gentiles.

And how will all Israel be saved? God will use Gentile believers to provoke Israel to jealousy! *“So I ask, did they stumble in order that they might fall?”*

By no means! Rather, through their trespass, salvation has come to the Gentiles, so as to make Israel jealous.”

—Romans 11:11 (ESV)

The Spirit of God will remove the veil of this partial hardening that has come upon Israel through the Heart of the Father, Yeshua, and the prayer and agreement of the saints; a great partnership between heaven and earth. Israel will see her Messiah—the one whom she had pierced (see Zechariah 12:10–12). Call on His name and be saved!

However, for this to come to pass, a remnant of whole-hearted Yeshua followers, disciples of Jesus/Yeshua, must be represented among every remaining unreached people group! The free gift of salvation offered to the Gentiles is not the end of Israel’s story, nor is the fulfillment of His Promises toward Israel, but rather the means by which God will bring Israel into her full inheritance! Israel will hear the Good News about her Messiah from Gentiles obeying the Great Commission! The sooner the Gospel reaches every ethnolinguistic people group, the sooner the fullness of the Gentiles will come in, and the stage will be set for the full salvation of Israel. Even now, the foundations are being laid, with many Jews once again coming to faith.

The Great Commission is not a shift away from Israel’s importance, but rather the fulfillment of God’s promises to both Israel and the Nations. The Church’s mission to make disciples of all Nations is intimately tied to Israel’s eventual restoration and salvation. God is faithful to His Covenant with Israel, and the Gospel to the Gentiles serves as a means to provoke Israel to jealousy and bring about the day when “all Israel will be saved.”



3. The Purpose of Israel in the Great Commission

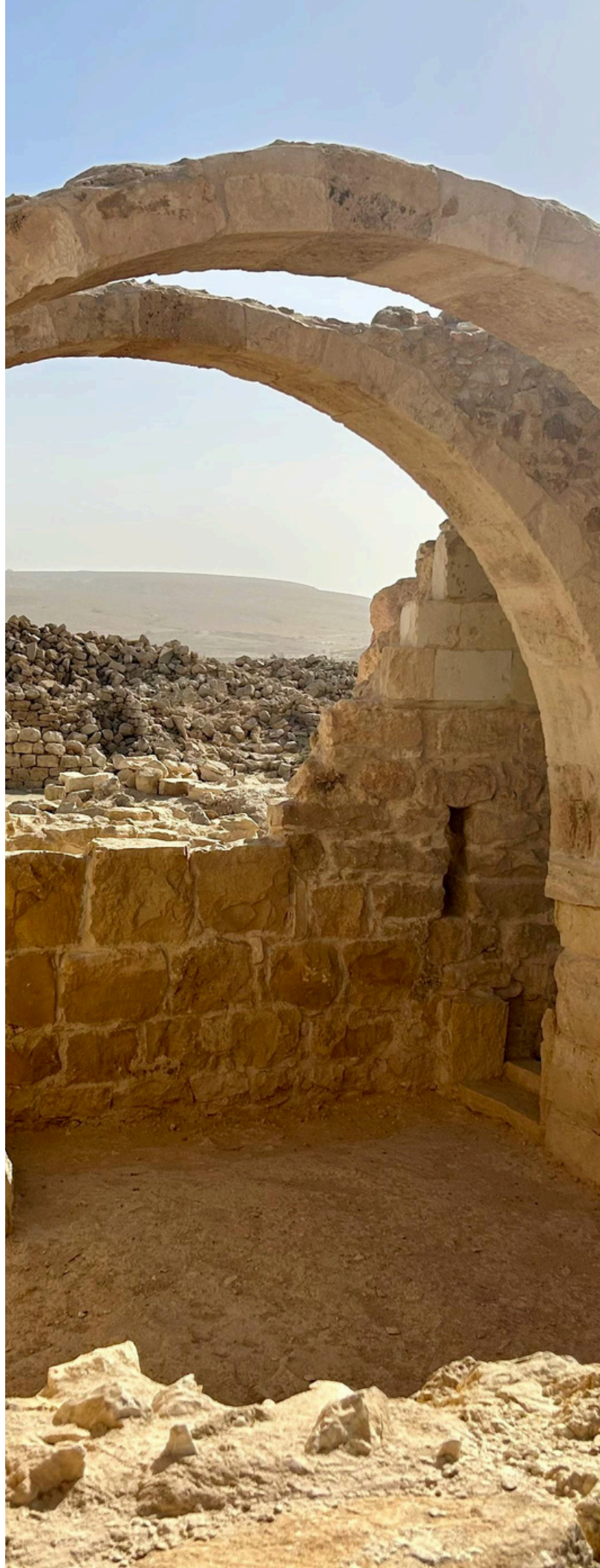
Ultimately, it is God's Name that is at stake in Israel's story. As Samuel Whitefield writes, "Israel's story is ultimately about Israel's God, and His glory is at stake in her story." *"Therefore, say to the house of Israel, thus says the Lord God: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name."* — Ezekiel 36:22 (ESV)

God's honor is at stake in saving Israel—a salvation that is found only in the name of Jesus/Yeshua. Our God is a Covenant-keeping God! He always fulfills His promises and keeps His word with each of us.

After Paul finishes his discourse in Romans 9-11, he explodes in worship, and so should we! *"For God has consigned all to disobedience, that he may have mercy on all. Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and how inscrutable His ways! 'For who has known the mind of the Lord, or who has been his counselor?' 'Or who has given a gift to him that he might be repaid?' For from him and through him and to him are all things. To him be glory forever. Amen."* —Romans 11:32-36 (ESV)



Disclaimer: The views of this article may not necessarily reflect all of the views of Tikkun America, but instead, the insights of its author.





First and foremost,
the Church
should
prioritize Israel
today as an
unreached people.

DR. JASON HUBBARD

MAKING THE PROPHETIC PROFITABLE

MORGAN KRUPINSKI



Any casual observer of language will instantly recognize the homophonous relationship of the words profit and prophet. Work hard, buy low, sell high, and you will hopefully make a profit. Or how about, anyone who receives a prophet will receive a prophet's reward. Notice the lack of definition of a prophet's reward in that passage. There is a serious question to be asked:

Is a prophet's reward profit?

I believe prophetic words and prophecy are a normative part of the life of a believer. I believe this is not from personal experience, but solely through the teaching of the New Covenant scriptures. Consider one of Paul's strongest exhortations regarding spiritual gifts:

“Pursue love and eagerly desire spiritual gifts, but especially that you may prophesy. For one who speaks in a tongue speaks not to people but to God—for no one understands, but in the Ruach he speaks mysteries. But one who prophesies speaks to people for building up, urging on, and uplifting. One who speaks in a tongue builds up himself, but one who prophesies builds up the community. Now I want you all to speak in tongues, but even more that you would prophesy. One who prophesies is greater than one who speaks in tongues—unless he interprets, so that the community may be built up.” (1 Cor. 14:1-5 TLV)

The Apostle tells the community to eagerly desire spiritual gifts; in particular, prophecy. This section can even be read as teaching that prophecy operates as a “greater” gift than speaking in tongues, because of the nature of tongues. Tongues can edify the individual, unless there is interpretation. Whereas prophecy encourages, corrects, and edifies the community. Even if one were to argue for the temporary nature of this argument in 1 Corinthians, Paul and John speak about prophecy in other passages.



Consider how Paul teaches us to treat prophecy in the community: *“do not despise prophetic messages, but test all things, hold fast to what is good.”* (1 Thes. 5:20-21)

John also gives a similar admonition regarding prophecy in the community:

“Loved ones, do not believe every spirit, but test the spirits to see if they are from God. For many false prophets have gone out into the world.” (1 John 4:1 TLV)

One of the key parts of prophecy in the Body is this: **Testing the word that was given.**

If I were to go my entire life without hearing a personal or corporate prophetic utterance, I would still believe in the gift of prophecy moving within the community and testing the weight of the word. If I had only heard 100 “phony” prophecies, I would still believe in the prophetic, as I am told by the Word of God to judge the words given and not believe everything I hear on face value. This should be our guiding framework – **aligning with and applying the Word of God to our lives and in our walk with Messiah.**

Recently, we have seen many famous ministers fall into sin and face accusations of wrongdoing. We are to be judicious and judge nothing before its time giving the time and wisdom needed for elders to judge righteously. There is a disturbing trend, however, particularly in our charismatic camp that surrounds these cases, namely the misuse of prophecy.



Prophecy in the mind of the average non-charismatic Christian often is viewed in a few lights: possible but unlikely, not for today, kooky televangelist nonsense, or lastly, manipulative and dangerous. Unfortunately, it is not just a deception blinding our brothers and sisters' theological view of spiritual gifts; it is often the real misuse and abuse of prophecy that leads others to this viewpoint.

Consider a recent recantation of a famous online prophet by a major ministry. The leadership showed godly humility by publicly repenting for mishandling allegations against the online minister of wrongdoings, as well as being aware of prophetic manipulation using social media to farm for information. We need to seriously ask how something like this can even happen in our camps. I posit this is for a few reasons.

Prophecy first and foremost needs to be centered and governed in local communities. Paul is explicitly clear that prophecy done at a communal level is done by recognized people and judged by local Elders. It is also done in a way that encourages those giving words to listen to how the Ruach is speaking to others.

“Let two or three prophets speak, and let the others evaluate. But if something is revealed to another sitting nearby, let the first one become silent. For you can all prophesy one by one, so all may learn and be encouraged.”

The spirits of the prophets are subject to the prophets, for God is not a God of confusion, but shalom.” (1 Cor. 14:29-33 TLV)

The overabundance of “national prophets” and “prophetic ministries” that perpetuate on the internet without being rooted in the local community can become extremely unhealthy fast. Ministries that grow online platforms through livestream prophetic words without the ability to test them in a local framework and government are a recipe for spiritual disaster. It brings an even greater reproach on the gift of prophecy if a fundraising appeal is given through this manner of ministry.

What happens when an unaccountable prophecy is given to someone without a local Elder team evaluating or walking an individual through the application of that word? Serious damage to an individual child of God could occur. The local Congregational Leader and Eldership team is a critical step commanded in scripture to prevent misuse.

Tikkun’s framework of accountability within the 5-fold ministry enables congregations and those with recognized prophetic giftings to operate in them. It is especially noteworthy that words given at our Restore Conferences are given with the caveats and encouragement to take them to local Elders for testing, evaluation, and pastoral guidance.

I was once in a Friday night worship service at an associated congregation

of my local fellowship. I had a relationship with the local pastor through my leader and visited a few times a year. After a long and deeply impactful worship time, the congregation waited on the Spirit to speak and encourage the congregation.





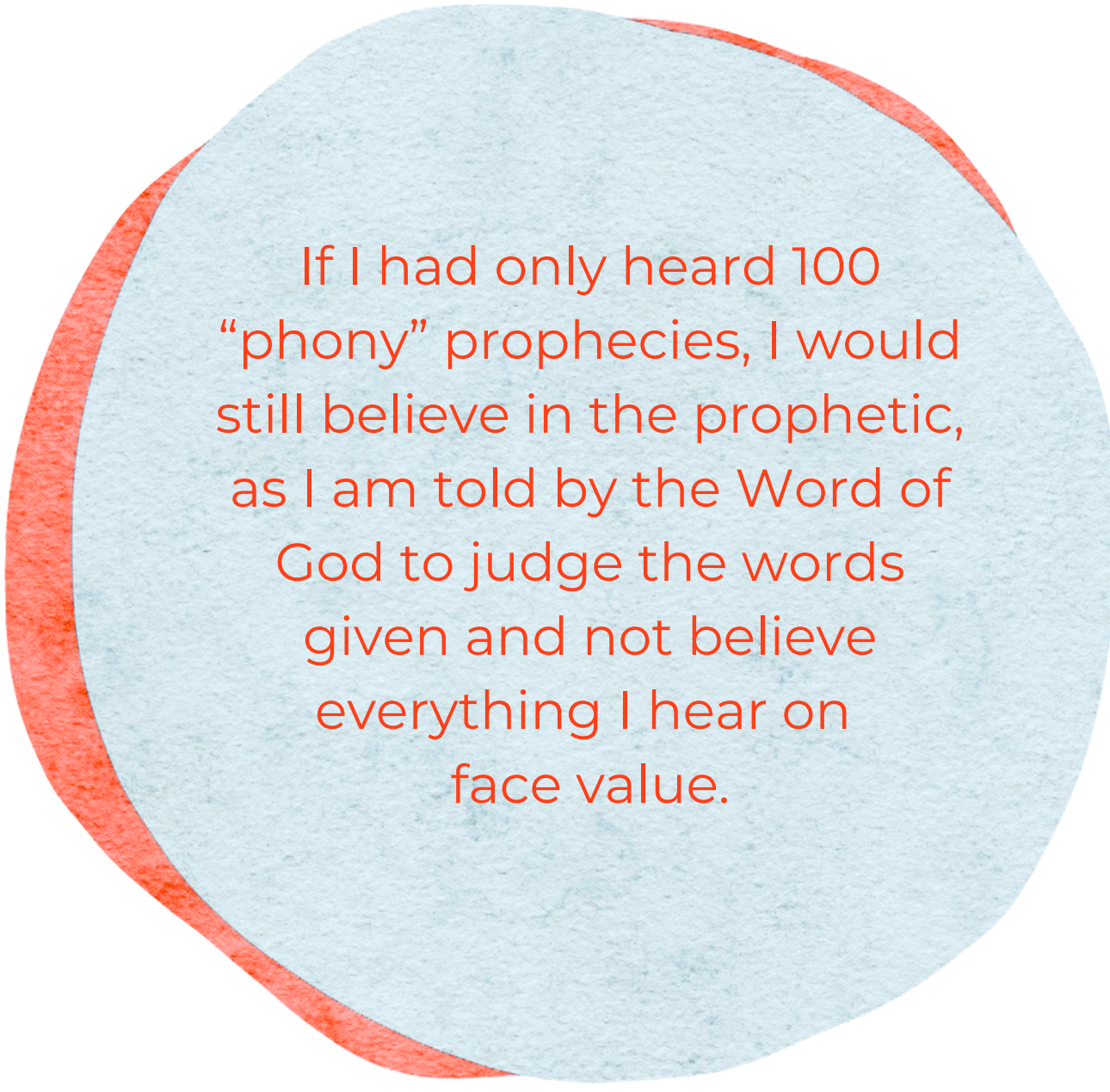
A simple word was given, *“Remember where you have fallen.”* (Rev. 2:5)

This cut me to the heart. I was living in an extremely difficult season where my relationship with the Lord was cold. Immediately after the prophecy was given, the leader asked if anyone felt that the word was for them. I raised my hand. We all agreed and felt it was for me.

What occurred after was a powerful session of prayer, repentance, and a turning back to the Lord that renewed my zeal and walk with Him. The person who gave that word was not a recognized Prophet with a major ministry. He was simply a local believer who waited on the Ruach and desired to operate in the gift of prophecy. This is how the prophetic is profitable for the building up of the Body.

The wider charismatic community has a long way to go to work this into the culture, but may we see the prophetic profitable for the Body once again.





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MORGAN KRUPINSKI

THE CAMP OF THE SAINTS AND THE CITY OF JERUSALEM

ADAM QUITO

Jerusalem, Revelation, and the Misuse of Scripture

Did you know that over the centuries, many Jews have been persecuted in the name of Christianity because of misunderstandings surrounding the book of Revelation?

In July 2025 (during the month of Av, 5785), I had the privilege of writing a previous article for the Tikkun Restore magazine, questioning whether the book of Revelation endorses replacement theology, while providing a defense of the Yochanan's (John's) Revelation. In this article, I addressed a false mainstream interpretation of the phrase of the "synagogue of Satan," as promoted by many supersessionists like radio and internet pundit, Candace Owens. With my previous submission, this article for Sivan, 5786, in this article, I will address what the book of Revelation and the New Testament (as a whole) actually say concerning the city of Jerusalem.



The Limitation of Earthly Jerusalem

For those of us who both love Israel and recognize its redemptive role in God's purposes for the end times, it is easy to develop an overly sympathetic view of Jerusalem. To this day, we rightly refer to it as the Holy City; however, that designation does not negate the fact that it failed to attain its intended purpose. For instance, when writing to the Galatians, the Rav Sha'ul (Paul) states: *"...Jerusalem which now is and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."* (Galatians 4:25-26)

Yeshua Himself likewise declared: *"Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled."* (Luke 21:24)

Taken together, these passages suggest that earthly Jerusalem is in both spiritual and physical bondage. Spiritually, because it failed to recognize Yeshua as Messiah and places a far greater emphasis on Masoret (Tradition) rather than Lev Ha Torah (The Heart of the Torah). Likewise, a physical bondage is recognized in that it has been under continual Gentile influence since the Babylonian exile in 586 BCE. To this day, the old city is divided into religious sections (as seen in Jewish, Christian, Muslim, and Armenian quarters). Also, the Al-Aqsa Mosque and the Dome of the Rock both stand on the Temple Mount.





Moreover, we cannot deny that Jerusalem's history does bear a sobering reputation for killing the prophets and rejecting God's faithful remnant, including the Messiah, as Yeshua unashamedly pointed out (See Matthew 22:1-14, 23:37-38). Thus, it is no surprise that the New Testament writers carefully remind us that our ultimate inheritance lies not in any earthly city, including Jerusalem, but in the heavenly Mount Zion (See Hebrews 11:16; 12:22; 13:14; Galatians 4:26).

Unfortunately, some professing followers of Yeshua have extrapolated from these texts that God has abandoned Jerusalem, and, as we shall see, while suggesting that the book of Revelation portrays Jerusalem in purely negative terms. It will become clear that such conclusions exceed what the Biblical witness actually supports.

The Place Our Lord Was Crucified

It goes without saying that Revelation's most controversial reference to earthly Jerusalem appears in the eleventh chapter, where John writes: *"And their dead bodies will lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."* (Revelation 11:8)

Notice that the verse specifies "the city where our Lord was crucified." At face value, we can easily conclude that Yochanan (John) is referring to Jerusalem. After all, Yeshua died within the vicinity of the city, as the chapter opens with an angel measuring the Temple, wherein even the Prophets in the Tanakh compare Jerusalem to Sodom on several occasions (See Isaiah 1:9-10; Ezekiel 16:46-49).

From this, the question arises, Could it be that John is only speaking metaphorically and is deliberately employing ambiguous language to throw the Roman authorities off their scent?

Bear in mind that for the Letter of Yochanan's (John's) revelation to circulate beyond the Island of Patmos, it would have had to have been subjected to Roman scrutiny. Therefore, if John wanted to describe a city dear to his adversaries, he would have to cloak his critique in imagery designed to deflect imperial suspicion.

In this study, it is important to note that at the time of Revelation's authorship, **the principal persecutor of believers was not Jerusalem but Rome.** Like Sodom, the imperial capital was notorious for sexual excess, and like Egypt, it oppressed God's people throughout the Empire. Therefore, although Jerusalem was guilty of great evil throughout its history, I believe that the *Ruach Ha Kodesh* (Holy Spirit's) intention was to communicate that **the same spirit which once animated apostate Jerusalem migrated to Rome at the time Revelation was written.**

Furthermore, since Messiah identifies Himself with the suffering of His people—as evidenced by His words to Sha'ul (Paul), "*Why are you persecuting Me?*" (Acts 9:4)—**John could likewise portray Rome as the place where our Lord is being crucified through the torment of His followers.**



History also tells us that many believers, including our Emissary Kefa (Peter), were martyred in Rome by crucifixion.

Today, the same spirit that influenced the Roman Empire permeates the world we live in. In many respects, modern culture increasingly mirrors the ancient cities of Sodom and Egypt through moral decay and the oppression of believers in Yeshua.

Thus, given the book of Revelation's pervasive use of symbolism, we should be careful not to read the text too literally and broaden our perspective by taking into account its original setting and historical context. Tragically, some interpreters have failed to recognize this literary strategy and have instead weaponized such passages to malign Jerusalem and the Jewish people.

The Beloved City

As Revelation approaches its climax, Yochanan (John) once again adopts symbolic language when describing Satan's final rebellion in what is known as the Battle of Gog and Magog, stating, *"They marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them."* (Revelation 20:9)





Notice that the assault is directed against two entities: the camp of the Saints and the beloved city of Jerusalem. The camp of the Saints clearly denotes believers in Yeshua. In the Tanakh, Israel's wilderness encampment functioned as Adonai's sacred dwelling. Within New Testament imagery, that same notion is applied to the Messianic Ecclesia (community), being comprised of both Jews and Gentiles alike. In his Epistle to the Corinthians, Rav Sha'ul (Paul) draws upon Israel's wilderness experience in his correspondence with the believers (See 1 Corinthians 10).

Therefore, if believers constitute the camp of the Saints, then what is the beloved city? As you may know, the name David actually means "beloved." When Yeshua was immersed (baptized), and HaShem proclaimed, *"This is My beloved Son, in whom I am well pleased,"* He was publicly identified as the Davidic Messiah!

Accordingly, the beloved city can only be Jerusalem, the city of David. The book of Revelation, therefore, affirms that Adonai has not forgotten His covenant with David concerning Jerusalem. Taking that into account, it would be incoherent for Yochanan (John) to refer to Jerusalem as the beloved city before the final rebellion while simultaneously calling it Sodom and Egypt.

Moreover, it is also interesting to note that the fire from Heaven that consumes Satan's forces in the final uprising against Jerusalem parallels the judgment that fell upon Sodom (See Genesis 19:24). This implies that the spirit of Sodom and Egypt referenced by Yochanan (John) in Revelation 11 was not referring to Jerusalem, but to the pagan nations throughout Satan's domain.

Taken together, these passages demonstrate that the book of Revelation was never written to demonize Jerusalem, nor does it suggest that God has abandoned His covenantal people or purposes. Even at the book's conclusion, Jerusalem remains the beloved city and will continue to be so until the very end when her faithful remnant cries "*Baruch Haba B'Shem Adonai,*" Blessed is He Who Comes in the Name of the Lord!



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ADAM QUITO



A Divine

OPPORTUNITY IN DISTRESSING ATTIRE

JAMES KEARNEY

I love football, American football, especially professional football. This year, as a Seattleite, I was particularly excited because my home team, the Seattle Seahawks, made it all the way to the Super Bowl. Not only that, but they won in a game that, for non-Seahawks fans, was described as dull. Dull only because the Hawks dominated the game. As a fan, I love that kind of dull. My wife and I had friends over to watch and celebrate, friends who had young children. Then came the halftime show. My friends, who had more sense than I, took their children to outside to play and missed the halftime show altogether.



The lyrics to the songs were in Spanish (keeping most from understanding what was being said). Yet, the following morning, I was shocked after reading the lyrics in English, which were not only raunchy but also pornographic. The Super Bowl is one of America's most popular family nights of television. Last week's game attracted more than 100 million viewers worldwide. Why would the NFL give this platform to such an evil performance? Or, more to the point, why would I mention this example of the United States' steep decline in public morality for the readers of Tikkun and the Messianic community?

The decline of this American icon is a part of the larger decline of morality in American public institutions. This decline, in large part, comes from the breakup of Christendom in the West. In other words, the Ecclesia's faith is no longer in alignment with our public institutions. I define Christendom as the partnership between the Church and the State that began officially under the Roman emperor Constantine with the Edict of Milan in 313 CE, legalizing Christianity in the Roman Empire, with Christianity becoming the official religion of the Roman Empire under Theodosius in 380 CE. With the fall of Rome in Western Europe, the Roman Church shaped the ensuing political, cultural, and social order. This arrangement, Christendom, which was formal in much of Europe, conflated citizenship with the state and with citizenship in the kingdom of God. Churches were built, and members of the clergy were public institutions supported by public taxes.

Immigrants from Europe set up this partnership informally, but intentionally set up in the New World, especially in the United States. America's founding documents, the Declaration of Independence and the Constitution, were shaped by the Scriptures, both the Old and New Testaments. Christian prayer and Bible study were a part of our public schools. Our elected leaders would refer to Scripture in public proclamations, such as George Washington's Thanksgiving Proclamation in 1789 or Abraham Lincoln's second inaugural address. The Ten Commandments (Ten Utterances) were inscribed in most judicial buildings.

Halftime acts like Bad Bunny's would have been canceled as inappropriate for American television because of TV rating boards, which included rules for no excessive violence, no sexual content, respect for religion, and family structure. Americans accepted these codes of conduct as protecting our national values and identity. I'm old enough to remember church and synagogue membership as a normal part of being a respected citizen.

So what happened? One way to diagnose our decline is to observe that our modern worldview was born in the Age of Enlightenment, freed the West from the domination of the late-medieval Roman Catholic Church, and contained the forces that eventually broke up ancient Christendom. These forces, such as the rights of the individual, or that truth is discovered by reason, not received by tradition,

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KEEP THE
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HOLY

HONOR YOUR
FATHER &
MOTHER

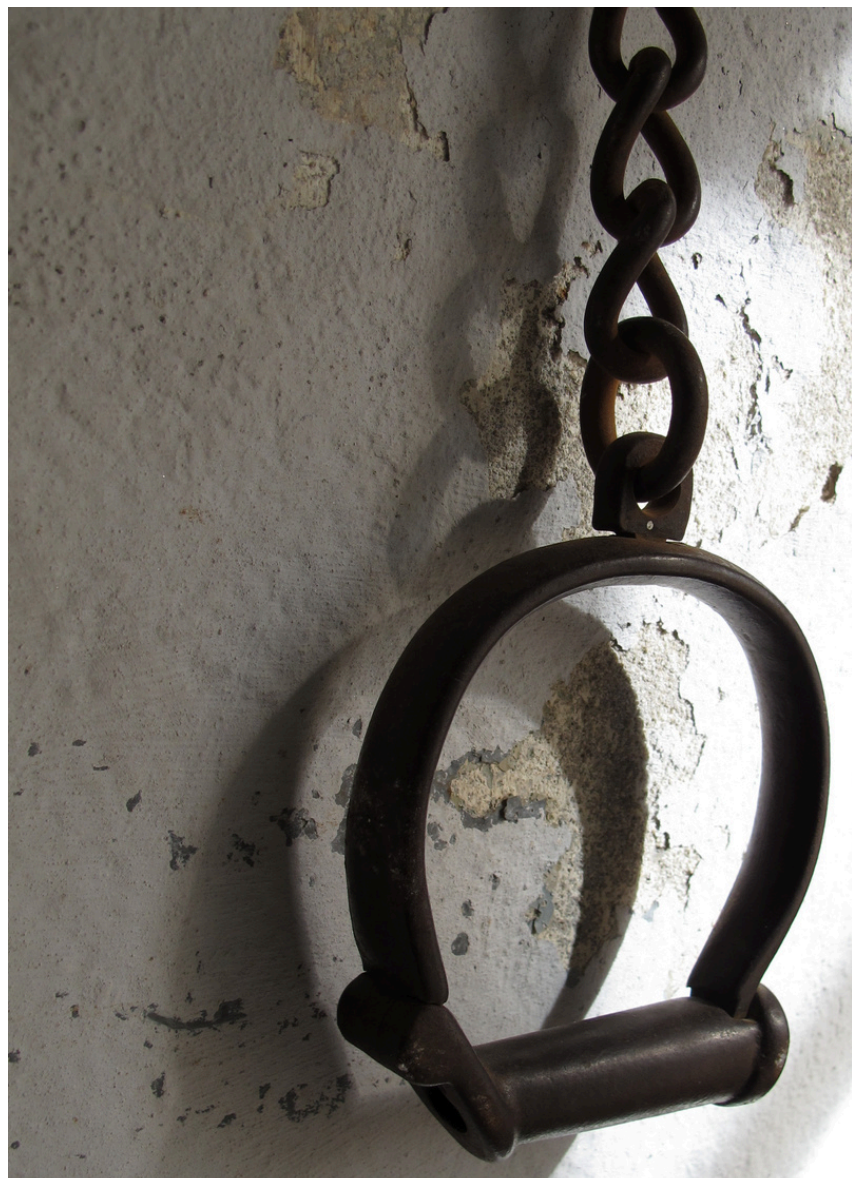
gave rise to the post-modern culture that toppled the biblical culture of Christendom. The rise and triumph of the LGBTQ+ “values” clearly illustrate this revolution, where their lifestyle celebrates the freedom and rights of the individual over faithfulness to God. Its supporters believe that the self determines truth, not the Ecclesia’s foundations of the Bible, congregational life, or the family.

How has the Church (Ecclesia) reacted? Many in the Western church, both liberal and conservative, have been working hard to continue the form of Christian faith and institutions that reigned through the long centuries of the alliance of the Ecclesia (Church) and State. Conservative groups like Focus on the Family and Turning Point USA are laboring to shore up or re-establish Christian and Messianic values in public spaces, the halls of schools, and within government. Liberals like the Episcopal Church and Presbyterian Church (USA) simply extend the boundaries of orthodoxy to include these new lifestyles, family structures, and gender identities while maintaining their denominational structures that anyone under 50, by and large ignore.

How do I believe the Ecclesia (Church) should respond? First, consider. What if the breakup of Christendom, the decoupling of public institutions and morality from biblical values, has been the work of God? What if God is working to free the Ecclesia from the shackles it accepted under Rome, shackles that, while christening the

culture, also paganized the church? What if the seismic shifts in the culture and the Ecclesia that are resulting in the paganization of popular culture and the marginalization of the Church (Ecclesia) are actually good news?

Let’s face it: does the modern church, whether the one meeting in the traditional stone structures on Main Street or the black-box movie theaters at the mall, resemble what Yeshua originally set up with his apostles? Regarding the Ecclesia’s leadership priorities, did Yeshua base the growth of his church on the three Bs? Buildings, bucks, and butts?





The good news dressed up in distressing attire is that this end of Christendom presents Messiah's Ecclesia with a profound opportunity. With the split of church and culture, with the demise of the Christendom church, the Messiah's body has the opportunity to rebuild itself in the model begun in the Gospels and developed in the Epistles.

What if the local congregation, the body of Messiah, is led not just by congregational leaders, but by the full complement of leaders Messiah gave to the Ecclesia: apostles, prophets, evangelists, pastors, and teachers?

What if, instead of depending upon the three Bs, human strength and abilities, the post-Christendom church rediscovers the power and guidance of the Holy Spirit? The Ruach HaKodesh. Imagine a pastoral search committee asking a potential candidate not about his preaching or his programs, but about stories of miracles, healings, and demonic deliverances? Imagine a congregation leaving the old building and going out into the neighborhood to share not sandwiches but the bread of life? This is not a time for despair. This is a time to return to Scripture and rediscover the church that Yeshua began. The Ecclesia was founded upon the rock that the Gates of Hades will not overcome it.



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JAMES KEARNEY

Our Congregations

Arizona

BETH MAYIM CHAYIM
bethmayimchayim.org

YESHUA HA'MASHIACH
yeshua-hamashiach.org

BETH EMANUEL
bethemanuelaz.org

California

BETH DAVID
bethdavidmc.org

BETH SHALOM
bethshalomcorona.com

Colorado

OR CHAIM
or-chaim.com

Florida

BEIT HALLEL
beithallelocala.org

ELIM CONGREGATION
ElimMessianicCongregation.org

BETH YESHUA, HOUSE OF
THE RISEN SON
bethyshua.us

Illinois

NEW JERUSALEM HOUSE OF
PRAYER
newjerusalem.net

Kansas

KINGDOM LIVING
kingdomlivingkc.org

REMNANT OF ISRAEL
shalomwichita.com

Maryland

EL SHADDAI
escfrederick.com

ROSH PINA
roshpina.life

New York

ADAT CHAIM
adatchaim.net

BETH AM MESSIAH
bethammessiah.org

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