

TIKKUN AMERICA

restore

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THE THEOLOGY OF HYMNS

Finding a Lost Treasure in Songs of Praise

THROUGH THE PORTHOLE

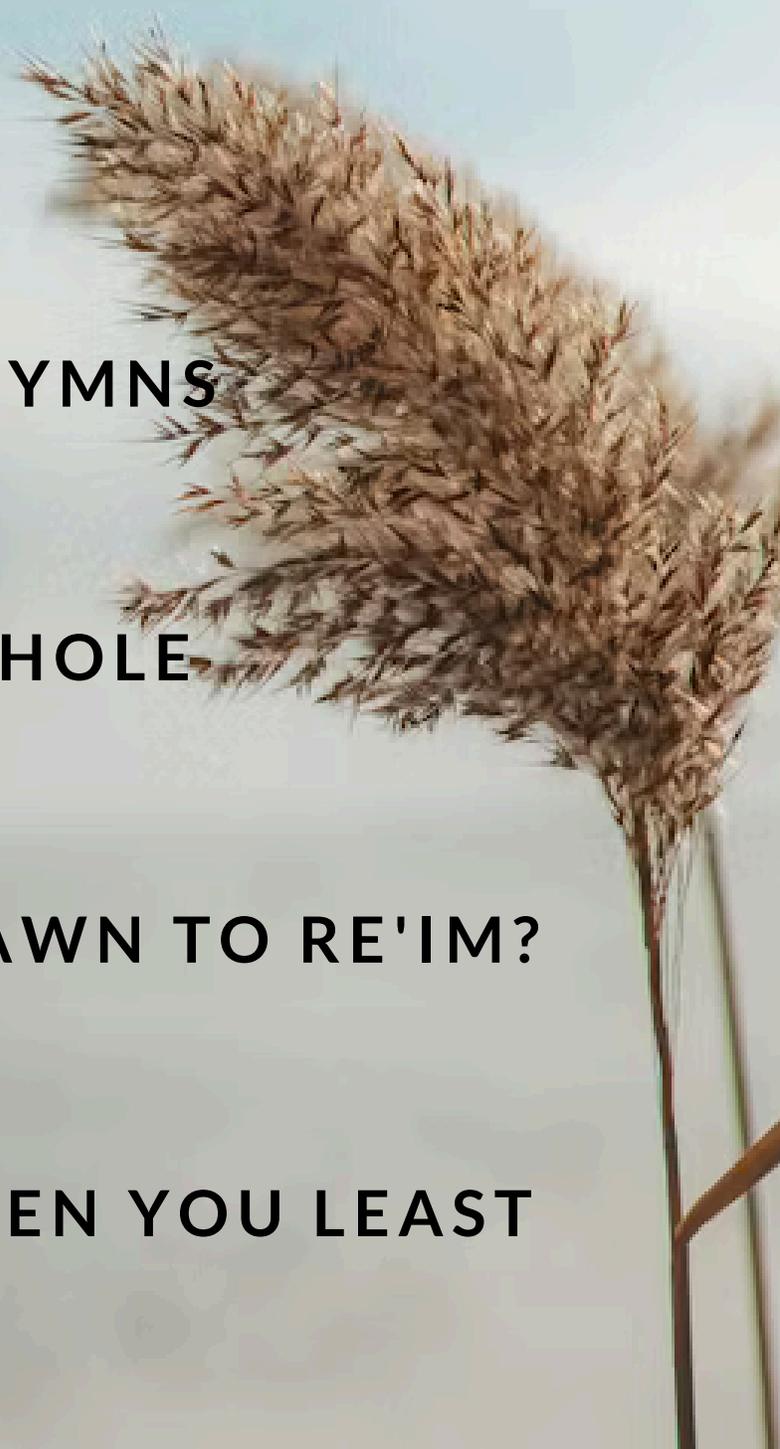
Seeing Clearly in a Age of Modern Antisemitism

WHY ARE WE SO DRAWN TO RE'IM?

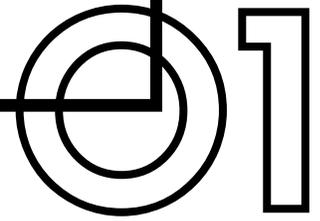
Redeeming the Dance

MIRACLES COME WHEN YOU LEAST EXPECT IT

Trust and Shalom in the Midst of the Storm



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**06 RECONCILIATION AND ALIGNMENT WITH
THE JEWISH PEOPLE**

BENJAMIN JUSTER

12 THROUGH THE PORTHOLE

BROOKE ALLSBROOK

**18 MIRACLES COME WHEN YOU LEAST
EXPECT IT**

HADASSAH DOVE



HELLO ©
ISSUE 55



23 WHY ARE WE SO DRAWN TO RE'IM?

CAROLYN HYDE

28 THE THEOLOGY OF HYMNS

DANIEL JUSTER

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Benjamin, his wife Lorena, and three children live in Jacksonville, Florida.

RECONNECTION AND ALIGNMENT WITH THE JEWISH PEOPLE

BENJAMIN JUSTER

Signs of the Times and the Imminence of Yeshua's Return

On the landscape of human history, we can perceive that the dawn of Yeshua's return is surely on the horizon. Only a dwindling number of biblical prophecies still need to be fulfilled. Within a generation, we have witnessed the return of the Jewish people to their native homeland; world missions are making measurable strides in bringing the Gospel of the Kingdom into every nation; new and growing love and unity are emerging among the Body of believers, breaking through denominational and cultural barriers; and global prayer movements have come together to intercede in coordination for revival and world redemption.

These are days that the early disciples and followers of Yeshua longed to see.

The Awakening of Jewish Believers and the Call of Unity

Among all these signs of these times, it is most remarkable that there are more Jewish believers in Yeshua today than at any other time in human history—combined!

This rapid growth started shortly following the rebirth of Israel and rapidly expanded in the 1960's and '70's with the Jesus Movement. Exponential growth has continued since those days. Consider that in 1948, when Israel became a modern state, there were only an estimated one hundred Jewish followers of Yeshua in the Land. Today, conservative estimates are that there are fifteen thousand to twenty thousand! That is an astounding growth of 240 percent per decade.

To put that in perspective, the early Ecclesia had about one thousand believers just before the outpouring of the Holy Spirit in the book of Acts that launched the worldwide mission of the Gospel. Yet the Body of believers grew to more than thirty million, spread across the Roman Empire, by 300 AD. This happened before the establishment of the state-sponsored Christianity of Constantine. That is growth of about 140 percent per decade.

A 2018 Lifeway Research Church survey discovered that 871,000 Americans with evangelical beliefs—about 2 percent of Americans with such beliefs—also have either a Jewish parent or grandparent. Why is this significant? In Romans 11, the apostle Paul teaches that there will be a dual fullness of the remnant in the Nations and Israel that precedes Yeshua's return.

Paul encourages us by saying, *“For I do not want you, brothers and sisters, to be ignorant of this mystery—lest you be wise in your own eyes—that 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 shall come out of Zion. He shall turn away ungodliness from Jacob. And this is my covenant with them, when I take away their sins’”* (Rom. 11:25–27 TLV).



Though there has been a veil over the hearts of the Jewish people for centuries, it is now being removed.

We are living in days when the world is again focused on Israel. There is a shift in the Body of believers. Many are awakening to the mandate to pray for the peace of Jerusalem and to contend for the salvation of all Israel. And we are witnessing the restoration of the great rift between the Church and the Jewish people. The Church is no longer seeking just to bless Israel from afar; rather, it is coming to understand the necessity for reconciliation and restoration of relationships within the family of God. I've personally experienced a new humility and tenderness growing among the Church toward the Jewish people.

Reconciliation, Reconnection and Rediscovery

Over the past fifty years, the message of reconciliation has steadily been stirring within the Church and God's children from the Nations (Gentiles/non-Jews). This is not merely a theological concept—it is an unveiling revelation that is now deeply resonating across denominational and cultural lines. From house churches in Asia to charismatic movements in Latin America, believers are testifying to this divine stirring: a growing understanding that God's Heart beats for love, unity, and reconciliation between Jew and Gentile, and among all races and tongues.





There are now scores of ministries that have been instrumental in calling the Church into this revelation, emphasizing not only Reconciliation, Reconnection, and Alignment with the Jewish people but the Restoration of the original context of the Gospel. What was once hidden or dismissed is now being joyfully embraced—a rediscovery of the apostolic foundations laid by Jewish believers in the first century and a realization that God’s covenantal promises are still active and unfolding.

As we move deeper into this next jubilee season of Israel’s awakening, there is an urgent call to see love and unity restored—not only between Israel and the Nations, but also within the very heart of the Church. This Restoration must be more than symbolic; it needs to penetrate the foundational teachings, breaking off historical influences of antisemitism, supersessionism (replacement theology), and theological pride that have long fueled division. We are witnessing a powerful movement among younger generations in particular, who are hungry for authenticity and are unafraid to confront the painful history of the Church’s relationship with the Jewish people.

Conferences focused on love and unity are modeling this shift. At these events, Gentile and Jewish believers worship side by side, repenting, blessing one another, and stepping into a mutual inheritance that has always been God’s plan—a partnership that the apostle Paul called The One New Man. These moments are not isolated; they are prophetic pictures of a greater healing coming from the Father to the global Body of Messiah.

Renewed Identity of the Body of Believers

Now that Israel's spiritual awakening is visibly underway, there is a divine invitation to restore the very foundations of the Church between Jewish and Gentile believers. What was once a foreign or fringe message is quickly becoming *central* to the identity of the *Ecclesia*. The rise of Messianic Congregations in Israel and the diaspora, the integration of Hebraic understanding in global discipleship programs, and the theological realignment happening in seminaries all point to a *reformation in motion*.

This message of Restoration is no longer confined to small circles—it is finding its way into pulpits, prayer rooms, worship songs, and mission strategies. New believers from the Nations are being discipled into this foundational truth from the beginning: that the Gospel is rooted in Israel's story and that their faith is part of a greater family. As this understanding grows, the Church is not only recovering its identity as grafted into the Commonwealth of Israel; it is also positioning itself for the fullness of God's promise—One New Humanity, One New Family, unified in purpose, standing together as a prepared Bride for the return of the King.

This article, and subsequent articles from Grant Berry, Arni Klein, Wayne Hilsden, Dr Jason Hubbard, Eric Tietelaman, Marin Boardman, and Dr. Bradford Long (et. al.) over the next number of months draw from chapters in Grant Berry's book,



“Foundations for the Foundation,” will concentrate on our faith in God and His plan for world redemption. With contributions from a diverse selection of Messianic Jewish and Christian authors and ministers, each article will aim to deepen your understanding of God's plan to bring all His children back into relationship with one another while providing practical steps for unity, love, reconnection, partnership, and prayer.

These contributions are informed by decades of practical experience in working to build this mutual love and unity. Could it be that these foundations of the foundation hold the key to global revival and the return of the Messiah? As will be seen in these articles, this concise yet powerful book presents a biblical perspective on that very question.


Benjamin Juster
Editor in Chief

The Church is not only recovering its identity as grafted into the Commonwealth of Israel; it is also positioning itself for the fullness of God's promise—One New Humanity, One New Family, unified in purpose, standing together as a prepared Bride for the return of the King.

BENJAMIN JUSTER





THROUGH THE PORTHOLE

BROOKE ALLSBROOK

If there is one memory that shaped the way I see the world, it sits inside a small restaurant in East Rockaway, Long Island. My grandfather, Joseph Kotchek, was born to Yiddish-speaking Russian Jewish immigrants who fled the violent pogroms and eventually founded our family's restaurant, The Porthole, anchoring our heritage in a new land. As a kid, I'd sit in front of that thick, round window, watching storms roll in, boats drift by, and tides shift. I didn't know it then, but that window would become the lens through which I interpret the world.

Years later, I realized it wasn't just a nostalgic childhood memory. It became a metaphor for spiritual vision.

A porthole gives you a glimpse. Its view is real, but limited. What you see is true, but not the whole truth. This is exactly what Paul meant when he wrote, *"For now we see through a glass, dimly."* Our understanding of the Kingdom is narrow and often obscured by pressures, culture, and theology. Yet we are called to lean in, because beyond the porthole, something greater is always just beyond your view.



This is how much of the Church has seen Israel: vaguely, dimly, through a narrow theological lens. For centuries, that lens has been fogged by replacement theology, often unintentionally, shaped by spiritual pride, and distorted by misunderstanding. As scholar Jen Rosner writes, *“The Church has, for much of its history, failed to recognize the theological significance of Israel and the Jewish people, opting instead for a supersessionist view that renders Judaism obsolete and irrelevant in the wake of Messiah.”* Her words describe a deep wound that has shaped both Christian history and the present moment. The result has been a Church that often misses the heart of God for Israel and, without meaning to, fuels the roots of antisemitism.

Theologian Kendall Soulen calls this failure “a flaw in the heart of the crystal,” a structural crack in the way Christians tell the story. When the crystal is flawed at its center, everything refracted through it becomes distorted. I experienced this myself at a women’s Bible series last spring at a local megachurch. The worship was beautiful and the message sincere, yet phrases such as “Jesus is the true Israel” or “He came for the Church” cut through me. With over 400 women in the room, I am certain it went unnoticed. But for me, as a Jewish believer, those words separated Yeshua from His own people and detached Him from the very story He fulfills. It left me wondering whether **Christian theology could be retold so that Israel’s election becomes not a footnote but the heartbeat of the Gospel.**

We now find ourselves living in unprecedented times. Modern antisemitism has been repackaged for a morally confused age—same hatred, but it hides beneath the language of empire and colonization and presents itself as virtue or “resistance.” We saw this after October 7th, when only a few voices rose to confront lies or to stand with the Jewish people. We saw it again after the assassination of Charlie Kirk, when blood libels resurfaced, and anti-Jewish rhetoric on the far right began shaping Christian imagination. We see it again now, after the horrific Bondi Beach terrorist attack. The Jewish community is no longer asking whether the Church will remain silent; it is watching that silence play out in real time. And silence does not merely leave room for antisemitism. It risks placing the Church at odds with the God whose covenant with Israel remains irrevocable (Rom 11:29).

What we are witnessing is not political chaos but spiritual war. Whether we acknowledge it or not, every one of us is already positioned within it. We are either awake and discerning, evading the moment, or numbed by confusion. Neutrality is not an option. Antisemitism is not merely an idea to refute; it is a spiritual principality that must be confronted. And it cannot be confronted without a theologically grounded Church, one that understands the covenant God made with Abraham, Isaac, and Jacob, and is willing to labor alongside the Messianic Jewish remnant.

This moment exposes a deeper fracture within the Church. Many Christians sincerely claim to support Israel, yet operate from a theology that quietly sidelines Israel’s significance. They love Jesus but remain disconnected from His people. They long for justice but lack a covenantal framework to interpret it. They want to oppose antisemitism but do not possess the theological clarity required to do so with authority or consistency.





What this hour demands is theological clarity. The Church needs a vision of Israel that is biblically rooted, Spirit-led, and strong enough to sustain courage under pressure. And the Messianic Jewish movement must help call the Church to visible faithfulness. Belief alone is not enough. Visibility matters. Public witness matters. Theology must move from abstraction into embodied conviction.

At this point, clarity requires more than confronting antisemitism. It requires renewed understanding of identity, particularly within the Messianic Jewish movement itself. This is not about division or retrenchment. It is about restoring God's design. Jew and Gentile were never meant to dissolve into sameness, nor to stand in opposition, but to walk together in covenantal distinction. I do not find it coincidental that this year's Tikkun RESTORE conference centers on the theme of Identity. It feels providential, for such a time as this! As we recover clarity about who we are, we are better positioned to discern what the Lord may require of us in this hour, especially if we are to help lead the Church through a moment of profound moral and theological testing.

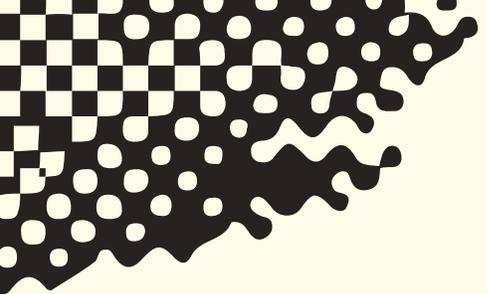
When Christians speak up for Jews, when they engage in Jewish advocacy rooted in covenant rather than politics, they participate in *Tikkun Olam*, the repair of what history and theology have fractured. They help heal ancient hostilities, dismantle suspicion, and restore trust between Jew and Gentile within the body of Messiah.



In this way, the Church becomes not a threat to Jewish continuity but its ally. Scripture suggests that such a partnership is not peripheral to God's redemptive plan but central to it: "For He Himself is our peace, who has made both groups one and has broken down the dividing wall of hostility... that He might create in Himself one new humanity out of the two, making peace (Eph 2:14-16). A Church that sees Israel clearly, stands publicly with the Jewish people, and honors Jewish identity in Messiah becomes an instrument God can use to open doors to greater Jewish salvation and, ultimately, to wider revival in the world.

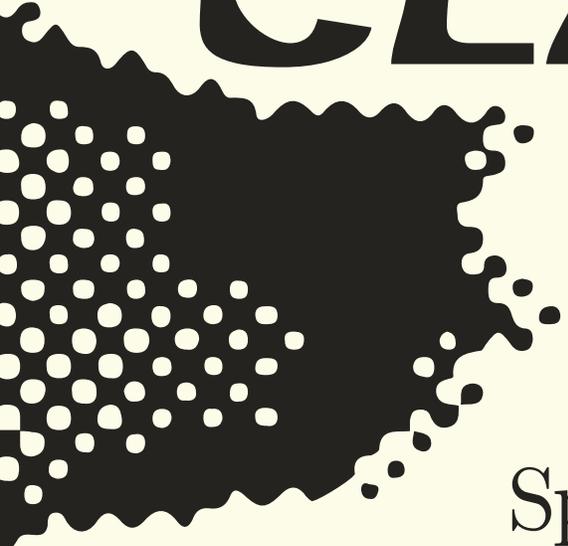
This will require honest conversations within our own movement. It will require the Holy Spirit as our constant companion. It will require us to see the "the porthole" with clearer theology, greater humility, and greater courage. Above all, it will require a strengthened partnership with the Church. Because in an age of modern antisemitism, we do not need the Church as a political ally, but as a covenant partner willing to see clearly, speak faithfully, and stand where it once remained silent!





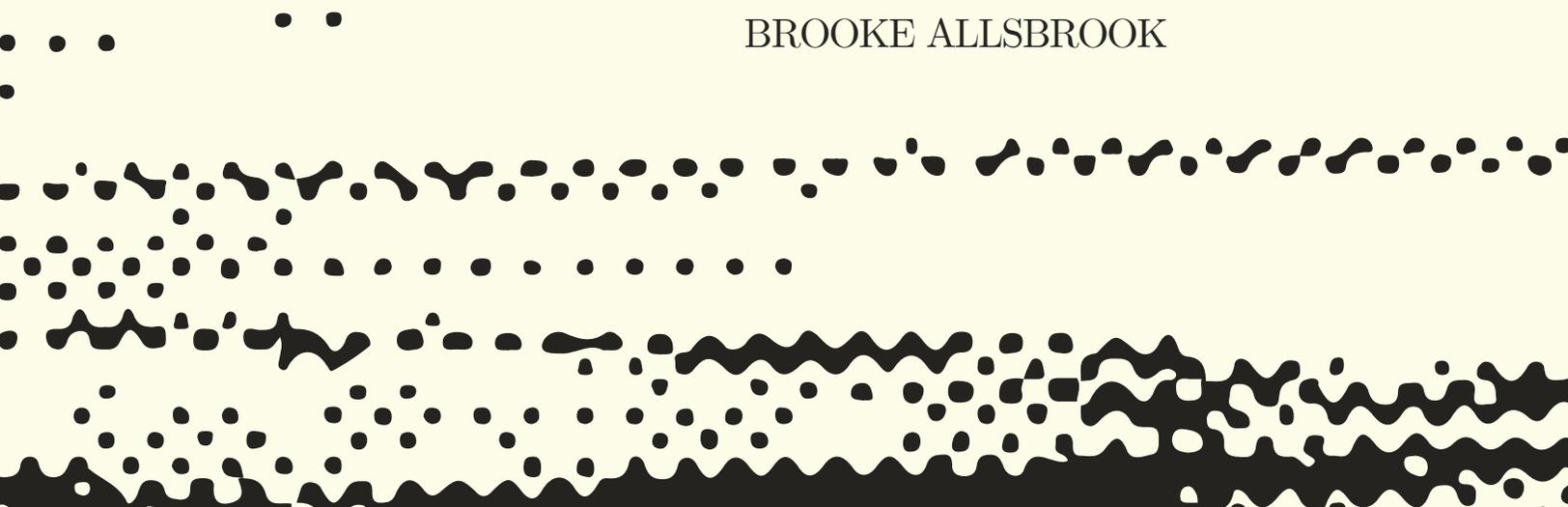
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CLARITY



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BROOKE ALLSBROOK





HADASSAH DOVE

MIRACLES COME WHEN WE LEAST EXPECT IT

Everything about our lives matters to God; what we may think is insignificant, God will magnify for His glory in our lives. Adonai shows up in unexpected ways to reveal to us who He is through His power, might, love, joy, peace, and glory. It is in His peaceful presence where miracles are birthed. We must see through a trusting heart of faith that is not dependent on carnal sight. *"We live by faith, not by sight."* - 2 Corinthians 5:7

One of the greatest blessings in my life is being a mother to my three sons. I am so blessed that the LORD entrusted me to care for them and to raise them to be godly men.

There is a saying that has always resonated with me, *"The years before five last for the rest of their lives."* This statement proved to pay off in the years to come. Those first 5 years were very instrumental to the growth of who they are today. Everything I have taught them in God's word is embedded in their hearts and guiding them to where the Lord wants them. They love the Lord with all their heart, soul, and mind. I couldn't ask for anything more.

But little did I know that God would test my faith one day before the eyes of my son, Anthony. And that day came faster than the first cold northern breeze— it came unexpectedly. It was the end of the day, and I had just arrived home from a long day's work. As soon as I opened the front door, my eldest son sprang into action, asking me to drive him back to school so that he could speak with the principal. His face was flushed, and he was in a panic.

I could tell he had been crying. He looked at me and said, "Mom, I lost my expensive gold necklace with the cross! If I do not find it, my dad is going to be so mad! I looked everywhere for it and retraced back my steps, but it's nowhere to be found." I reassured him that he was more valuable than any gold necklace and it was replaceable. But he wouldn't have it. And I understood why; he and I both knew his father's temperament, and so did the LORD.

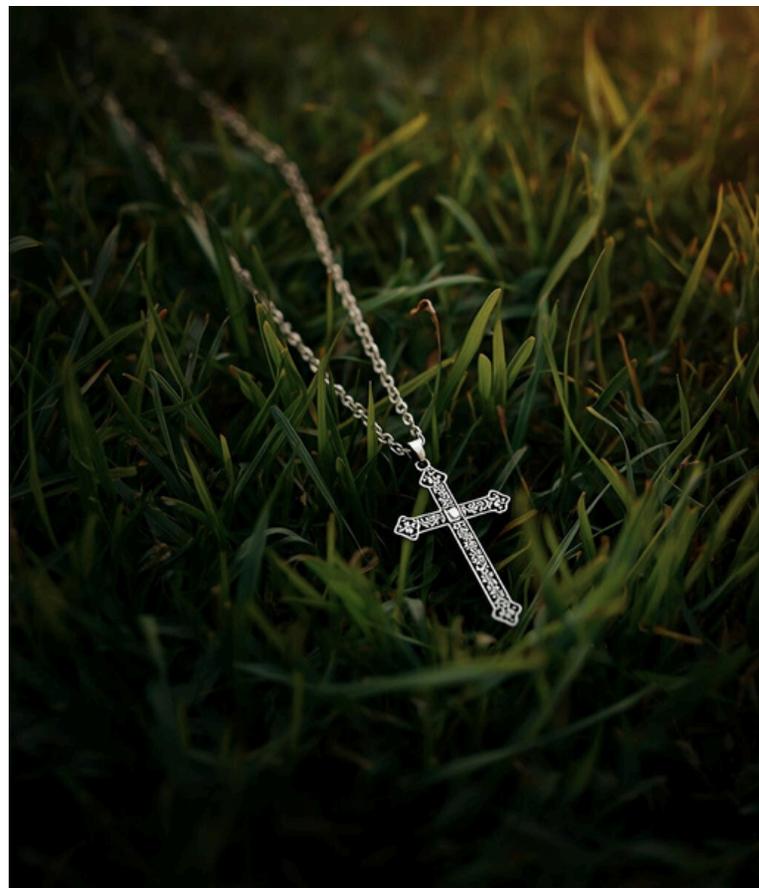
The school my son attended had close to 1,000 students, so discouragement began to settle in, thinking someone may have found the necklace and kept it instead of turning it in. My heart broke seeing the state Anthony was in. All I could do was pray and trust in the Lord that He would hear my heart and answer my petition. Anthony, who was becoming more filled with anxiety, looked at me and said, "Mom, why are you so calm?" In the midst of the storm, I knew the only solution was to remain calm while trusting in God. My son could not understand it, but I knew the power it held.



We got into the car, and I drove him back to school so that he could speak with the principal about looking at the school camera's video. While waiting in the vehicle, I began to pray, and as I prayed, I felt the peace of God come over me. I knew in that instant my prayer was going to be answered. I then heard in my spirit, "Go to the field in the back of the school." When my son got back into the car, I said, "Let's go to the back of the school." He then told me not to bother because there was no way I was going to find it in the tall grass. But I insisted anyway and drove to the back of the school. I got out of my vehicle, and Anthony remained in the car.

As I started walking in the field, I said, "LORD, I know that I KNOW that you can do ALL things. And I know that you can place that necklace right in front of me. There is NOTHING you cannot do!"

Within a few minutes of me saying that, I heard in my spirit to stop and look down. When I looked down there, lying on the grass at the tip of my shoes, was my son's gold necklace! With tears of joy, I held my arm up and waved the necklace in the air. At that moment, I could feel my knees wanting to buckle because I was so overwhelmed by what the Lord had done. My heart was elated and so thankful. God is so good! What looked impossible to man was possible for Him. My son got out of the vehicle and stood there in silence and amazement.



He smiled the biggest smile and ran into the school, holding his necklace to tell the principal his mother prayed and God had shown up! We had a miracle! The principal was beside himself and at a loss for words. That moment changed Anthony's life forever. What he experienced and learned that day was worth more than all the gold in the world. He learned the power of trusting in the unseen with a heart of faith.

We can learn a lot from storms. The only place where there is peace and calm is in the eye of a hurricane. On the outskirts of the storm, it is dark and raging, but in the middle of it, it is peaceful and calm. God is in the midst of all our storms. We can overcome storms when we choose to dwell in the peace of His presence by believing and trusting in Him.

I know it's not an easy thing to do when things are out of control and looking really bad. But that is when we must remove ourselves from the chaos and enter into the presence of God through a heart of faith. Believing in all that He says He is, for He is faithful and true to stand by His word and promises. We need not fret, for there is no fear in His love, only perfect peace.

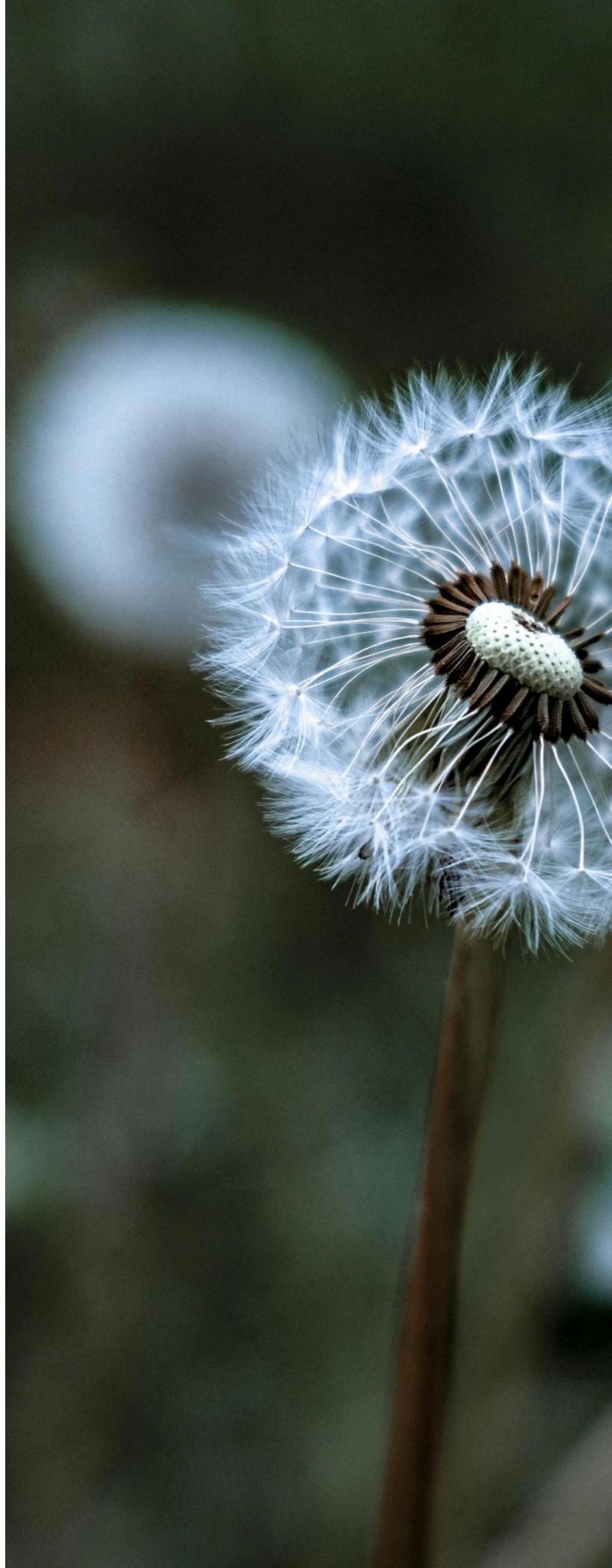
When the unexpected arises, and it will, be ready to receive your miracle.

"With man this is impossible, but with God all things are possible." -

Matthew 19:26



Original Artwork by Hadassah Dove on the following page.





Hadassah



WHY ARE WE SO DRAWN TO RE'IM?

CAROLYN HYDE

Why do we feel compelled to wander about the sites of the October 7 massacre near the border of Gaza? Why are we so drawn to this place of deep suffering and tragedy? Some say it's to bring closure and to remember so that it won't happen again. But both these answers are off because hate crimes against us continue to rise worldwide, so there must be another reason.

While waiting to meet a group at the old police station in Sderot, I listened in on two other groups, one led by a policeman from a nearby town who described how 35 fellow officers were murdered by terrorists on October 7th, and the police station was destroyed before he could arrive to help. The second guide was a survivor of the Nova new age Music Festival in Re'im who currently leads tours and shares his tragic story.

Then I visited Re'im with a group of intercessors on a Friday morning, and later that evening, as we entered into Shabbat, the Parashat HaShavuah happened to be Vayikra (Leviticus). As I pondered the concept of atonement through the blood of a sacrifice in this Torah portion, I wondered if there was a parallel here. The verse from a soon-to-come Parashah in Leviticus 17:11 came to mind, *"For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement for your soul."*

As I mourned over the posters of all those young Israelis who were slaughtered at Re'im on that horrible day, thoughts streamed through my mind. How many of these kids had PTSD after their mandatory IDF service but were never treated, so they turned to escape their nightmares in a blur of drugs, alcohol, and sex? And suddenly I remembered the days of my youth, after leaving my traditional Orthodox synagogue in the USA to search for something deeper than religious acts. At that time, there were only two acceptable outlets for young Jews to explore - Kabbalah or the new age.

I chose to explore everything that existed within the new age, but failed miserably. One of my final experiments was astral projection. As a group, we were supposed to go up and afterwards report on our adventures. As each one shared visions of fields of flowers with running horses at sunset and beautiful maidens with long, flowery dresses, blah, blah, blah - I listened with great discomfort.



When I was asked to share my experience, I explained how someone gave me a shield and a sword. Then all these ugly monsters attacked me, and I killed every one of them. And for this, I was labeled a failure.

How many of these kids at Re'im and how many others in Israel today are also called failures because they can't find a way to cope with the reality of life through Kabbalah or the new age? Could it be that what really happened at Re'im is that these young Israelis were lured into a tremendous form of deception? Could there have been some who were genuinely searching for the Truth of God, while others sought something spiritual to bring light into their tortured hearts and minds?

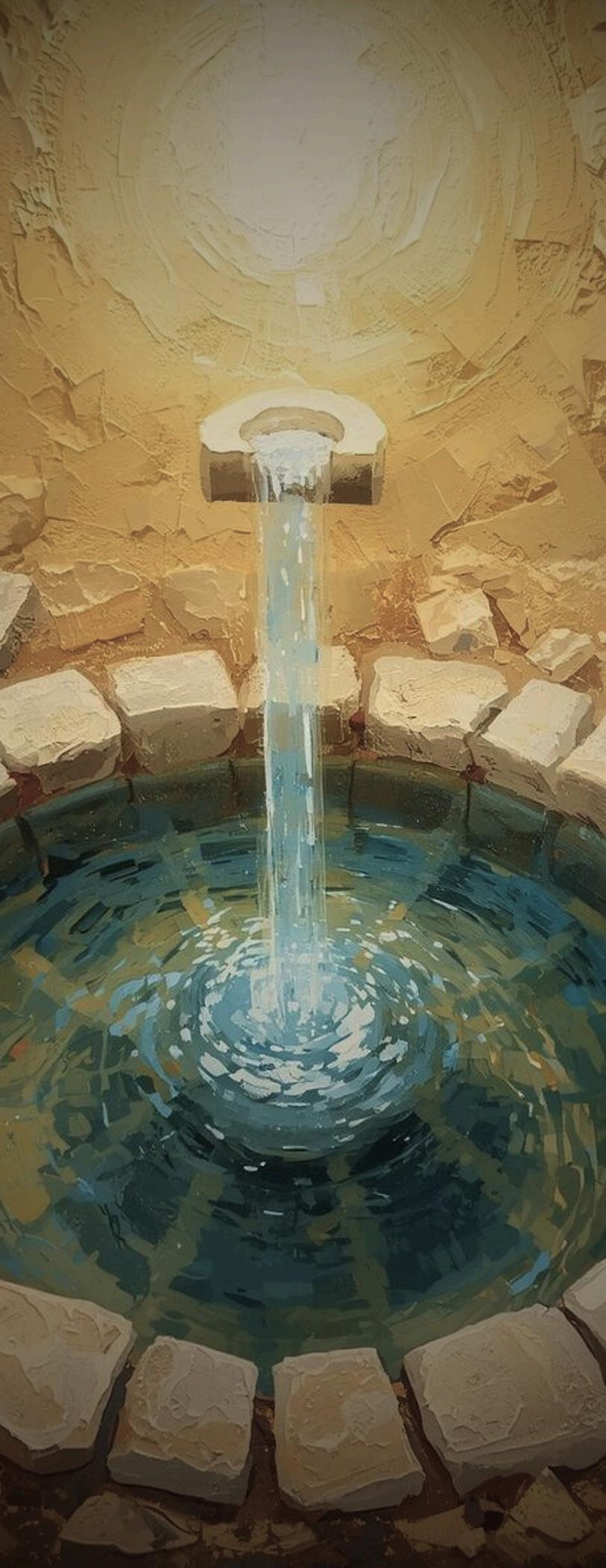
Could the enemy have perverted the Word of God in Leviticus that calls for blood on the altar to make atonement for one's sin by luring these young Israelis into actually becoming blood sacrifices on the altar? After all, this is what the enemy of our souls longs to do - to kill, to steal, and to destroy.

The reason I ponder this is because, if an October 7th-style massacre happened 45 years ago, my face could have been on one of those posters blowing in the wind with stones of remembrance, Yahrzeit candles, and flowers placed tearfully at the base of my photo.

Yet we see that the blood sacrifice on the altar on October 7th didn't satiate our enemy; it just made him lust for more, and once again, history repeats itself as we are accused of the very crimes that were committed against us. Yet whatever the enemy dishes out, we know that God can somehow use for the good. The enemy of our souls requires a blood sacrifice, but Yeshua, the Son of God, paid that price and through His atoning work on the tree, we don't need to be sacrificed. We just need to be reconciled to the Father through the Son. Many young Israelis are just beginning to understand this and, like the Magi, search for the one who was born in Bethlehem, whom the prophets in the TANAKH (Old Testament) declared would one day come to bring us atonement and Salvation.

"Sofia Muriel was 21 when Hamas murdered her at Re'im. Her only "crime" was wanting to dance. 505 days later, her father, consumed by unbearable grief, ended his own life."





After reading this, I heard יהוה say, “I want you to Redeem the Dance.” This became a reality on a recent PAJ, Prophetic Artists Journey, when a large group of Israeli and international חרשים, according to Zechariah 1:21, traveled to Re'im on the second anniversary of the Oct 7th massacre.

From a prophetic artist on the PAJ: *Carolyn brought us as one to the forest near the Nova site as she was led. We knew Isaac's wells were reopened by the Gerar River, now a dry riverbed at Re'im, so I was led to go there. As deep intercession fell upon me, I shouted, “Is anyone thirsty? Come and drink freely!” Then Carolyn brought the others into the riverbed, and there we entered the Presence of God as we redeemed the dance in the Gerar!*

Izabella didn't know that we were in Re'im on Hoshana Rabah, the same day Yeshua stood in the Temple to declare this same Scripture! It was clearly the heart of יהוה to bring us to this place, and now we pray that He will reopen the wells of Living Water to flow in Israel and in the nations!





Pray that He will
reopen the wells of
Living Water
to flow in Israel
and in the Nations!

CAROLYN HYDE



THE THEOLOGY OF HYMNS

DANIEL JUSTER

The Bible's Detractors

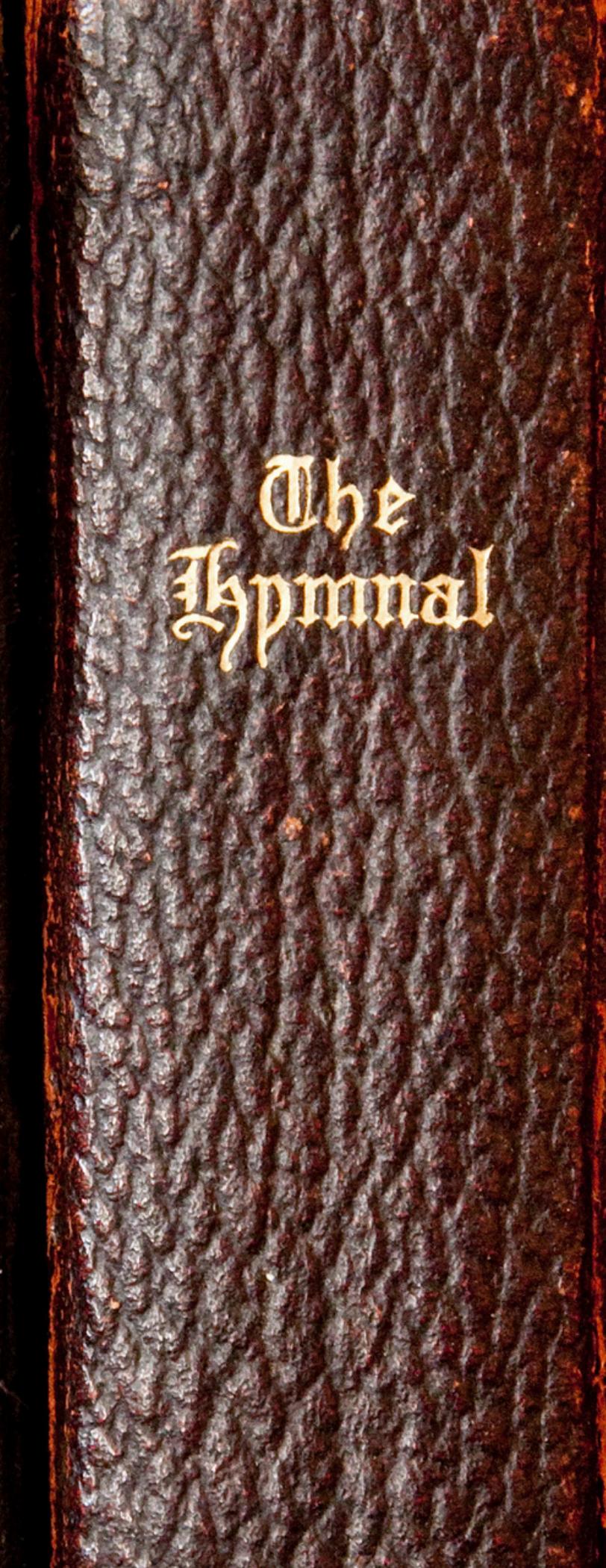
Detractors claim that the Bible presents us with a cruel God, even a sadistic God, and that Biblical faith is, in fact, evil. This is because they read the texts about the command of Israel to wipe out different ethnic groups that inhabited ancient Canaan, and the passages about the hard judgment that awaits evil people either after death or at the final judgment. I wrote about this issue recently.

This, however, is a reaction to the less than 10% of hard texts in the Bible. There are good explanations for these texts. See Dr. Walter Kaiser's book on *The Hard Sayings of the Bible*. Many writers have addressed these issues, and yes, a fearful judgment awaits those who reject God and the truth.

Many writers have addressed these issues, and yes, a fearful judgment awaits those who reject God and the truth.

The Canonical Thrust of the Bible

Some years ago, Dr. Brevard Childs of Yale Divinity School argued that our theological convictions should be based on the overall thrust of the Bible on particular subjects. He calls this **the canonical thrust of the Bible** and argued that we should be submitted to the teaching that arises from this canonical thrust. However, without belief in the full authority of all Biblical texts, there is too much subjectivity in the selection and judgment of what that thrust really is. This does not lead to being true to the canonical thrust.



The Hymnal

Theology through the Hymns

I want to propose that we look at the issue of the canonical thrust of the Bible through the hymnology of the people of God. There is a great compendium of hymns from the Middle Ages to today. It is painful to me that the place of the great hymns in many congregations has been lost. One writer wrote, for example, that Methodists learned their theology from their hymns. I would venture that this was true for many others, not only the Methodists. The hymns provide us with a good sense of the canonical thrust of the Bible. Some topics are left out, but so much is included.

What Do the Hymns Present in Theology?

They present God as a God of love who gave his Son as a sacrifice. We read from Wesley, Amazing Love, How Can it Be. They present the suffering of Yeshua for us in a most deep and touching way, as also seen in the Bernard of Clairvaux and Bach hymn, O Faithful Head Now Wounded. The Lord is presented as a God of miraculous interventions and was one with whom we can have an intimate conversational relationship. In I Come to the Garden, we sing, "He walks with me, and He talks with me and tells me I am His own." He is our provider in God will take Care of You. "Be not dismayed, whatever be, God will take care of you." He is faithful in Great is thy Faithfulness." He is our mighty fortress in A Mighty Fortress is our God." He is majestic in How Great Thou Art.

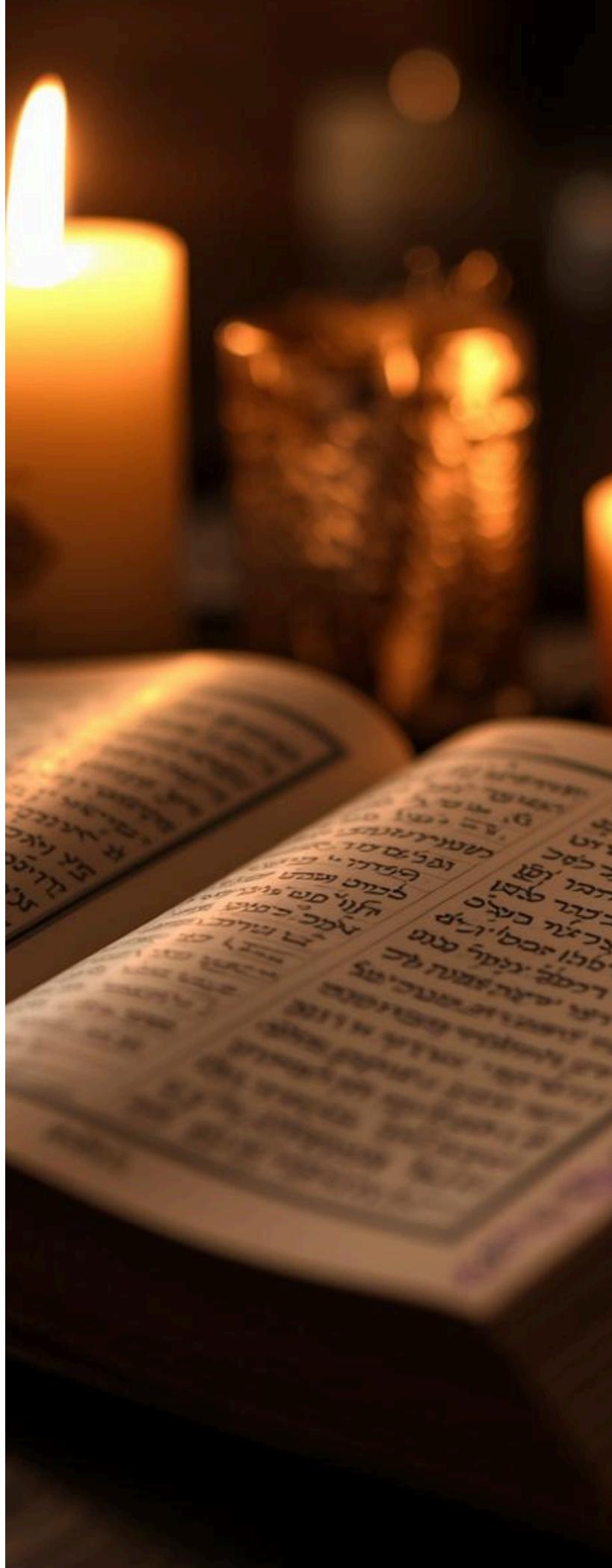
Yes, God is the true and righteous judge, but the greater emphasis is on the offer of salvation, not condemnation, though that danger is certainly present as in Sleeper's Ye Must be Born Again. He is Coming Again, "with power and great Glory."

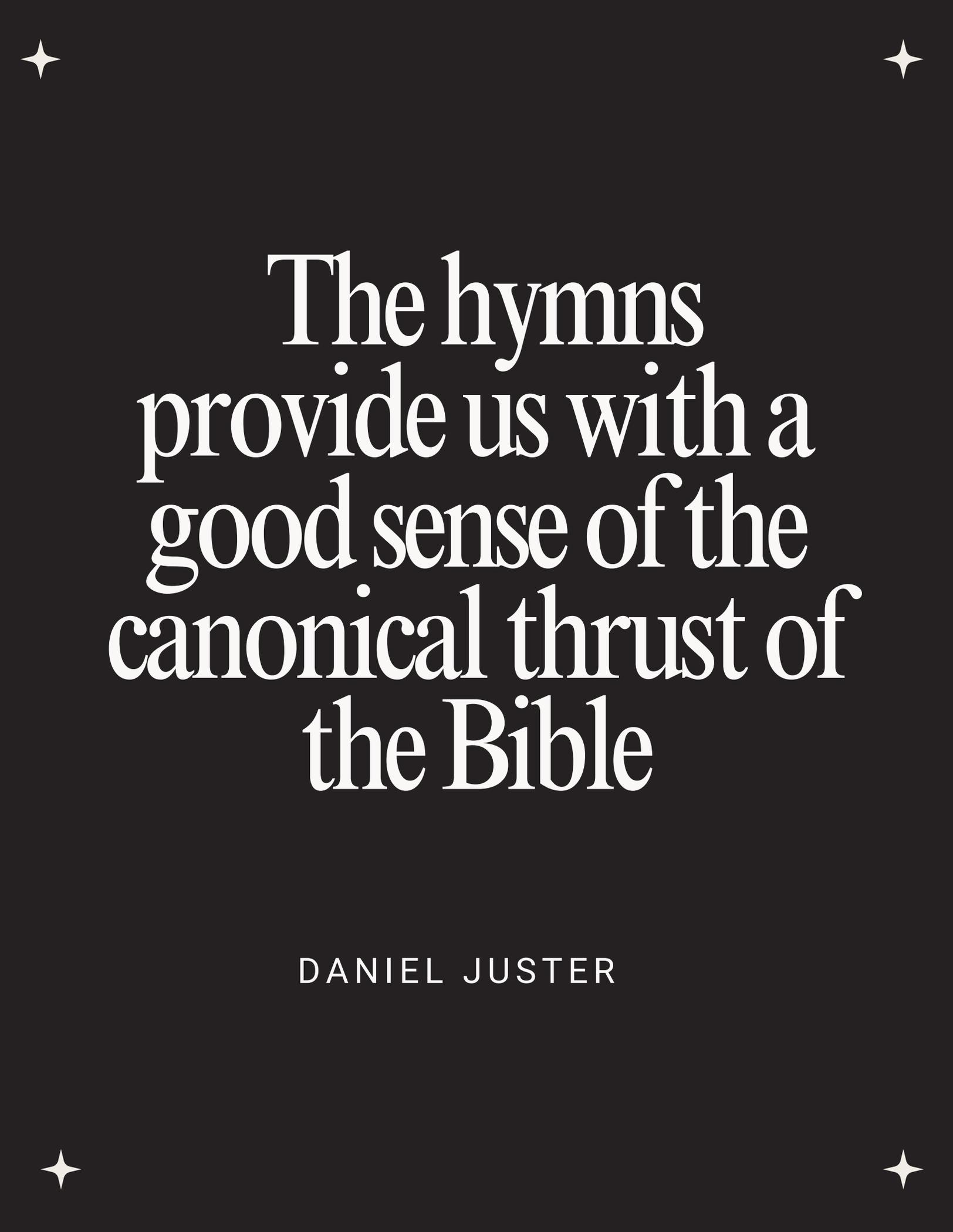
I would urge the reader to purchase a great book of hymns, such as Hymns for the Living Church. Read through it devotionally and see the theology of the Bible in hymns.

The Canonical Thrust of the Jewish Worship Book

I would also recommend purchasing a Jewish worship book, The Siddur. In this devotional book, we see how our people put the theology of the Hebrew Bible into worship. It is the canonical thrust as perceived by classic Jewish devotional writers.

How did our most spiritually in tune people read the Bible? This is such an interesting study. Be encouraged.





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DANIEL JUSTER

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