

DON'T MISS THE WORLD'S LARGEST MESSIANIC ISRAEL EVENT:
THE MIA'S 10TH ANNUAL INTERNATIONAL CONFERENCE IN ORLANDO, FLORIDA

FEATURED SPEAKERS

- Daniel Botkin
- Bill Cloud
- Dr. John Conrad
- Boaz & Rina Dreyer
- Scott Diffenderfer
- Ephraim & Rimona Frank
- Ed Harris
- Hale Harris
- Frank Houtz
- Toby Janicki
- Boaz Michael
- Brad Scott
- Wally Smith
- Rebecca Totilo
- Ret. IDF Col. David Yaniv
- Angus & Batya Wootten
- Hanoch Young



SEPTEMBER 4-7, 2009
"SOAR ON WINGS LIKE EAGLES"

The MIA is rapidly approaching its tenth anniversary. We have seen incredible numerical and spiritual growth in the Messianic movement over these past 10 years, and we look forward to what the next decade will bring. Join us as we celebrate the work that God is doing through His people. Held Labor Day weekend in Orlando at the Rosen Plaza Hotel, this life-changing event will feature teachers from around the world and anointed praise and worship led by gifted musicians and dancers.

Registration is only \$40 for individuals, \$75 for couples, \$125 for families, and \$595 for entire congregations. Registration can be completed online or by phone: (800) 829-8777. A limited number of discounted hotel rooms are available for just \$89 per night. For hotel reservations, call (800) 627-8258. Register as early as possible as space and rooms are limited and rates may increase after August 1.

WORSHIP LEADERS

- Chester Anderson
- Daniel & Sylvia Calderon
- Mason Clover
- Traci Hall
- Lenny & Varda Harris
- Rut Hughes
- Steve Manning
- Justin McLendon
- Brenda Wheeler

REGISTER BY PHONE, 800.829.8777, OR ONLINE:
WWW.MESSIANICISRAEL.COM

ORLANDO
 This summer, join us in celebrating the first decade of Messianic Israel's restoration
 The MIA's Tenth Anniversary International Conference in Orlando, Florida • September 4-7, 2009



a personal reflection and invitation

Ten years ago this September, my family and I walked into the grand ballroom of the Rosen Plaza Hotel and witnessed a miracle. We saw hundreds of people, from all walks of life, worshipping the God of Israel. We heard shofars blaring, feet stomping, and tambourines pounding. Men in Mennonite clothing were happily discussing Scripture with men in three-piece suits. Children were making lifelong friendships while their parents eagerly participated in their first Davidic dance classes. Shouts of "Baruch hashem Yahweh!" and "Praise Jesus!" sounded out. Speakers vied for microphone time and there was a certain amount of organized chaos in the room. It was beautiful.



STEVE MANNING leads the Shema at the MIA's first conference ten years ago.

While I certainly did not agree with everything I experienced, I tried hard to focus on the positive. In the end, we left that first MIA conference encouraged and very excited – there were actually others who were seeing the same things that Abba was showing our little group!

Little by little, I was asked to increase my role in the MIA. I was at peace about lending whatever help I could. I saw great value in gathering together and building relationships with a greater number of people than our home fellowship could ever possibly contain. The prophets' messages of gathering and equipping His people rang loudly in my spirit. I also saw the need to help the MIA stay on a steady

course towards Zion in a sea of people who wanted to pull it in various directions and put their personal name on this work of the Father.

I still believe there is a great benefit in gathering His people together in one place at one time. The Word clearly shows us that Yahweh desires for His people to be unified and in fellowship with one another. The Father wants a vibrant community of believers – not merely a collection of isolated individuals and families.

Since we do not have the Temple today and our feast celebrations are largely communal and familial events, we hope that this MIA celebration will be your chosen gathering spot this year. Please consider joining us for this special 10th anniversary celebration as we return to the Rosen Plaza once again. Bring your friends who may be new to all of this Hebraic understanding. Let them feel the anointing that will be with us as over 1,000 people gather together to worship the God of Israel in Spirit and Truth.

Ten years have flown by, but in many ways we have just begun. Now, we can build on the sure foundation the Father has assembled. It is time to take our message out to all the nations. We will be having special workshops, teachings, and tools in Orlando that will equip you to proclaim the good news of the restoration of all things. The teachings and worship will be incredible. You will return to your hometown refreshed and invigorated. Come, now is the time to worship. Now is the time to soar!

See you in Orlando!



SCOTT DIFFENDERFER
 EXECUTIVE DIRECTOR

DREAMING OF ISRAEL

BY HALE HARRIS

The First Dream

I was climbing a tall mountain. I was equipped with climbing gear, ice axes, boots with crampons, and everything I might need to climb in an alpine setting. The mountain was very steep, vertical or nearly so. To my left was dark rock, for the most part free of ice and snow, while on my right was a layer of ice and snow with some loose rock embedded in it. For a while, I ascended up the ice-and-snow side of the mountain. I did so because on this side I could use my ice axes and crampons¹ and “front point” up the mountain, making good time. Occasionally a piece of ice or debris would come hurtling down the mountainside and narrowly miss me; or sometimes a chunk of ice near me would break loose from the ice face and fall to the base of the mountain. I eventually began to realize that in order to truly climb safely, I would need to leave the ice-and-snow portion of the mountain and ascend on the rock side, which I did. Although I knew the dry rock was more stable, I became frustrated as I realized how much slower my progress was on this side. I could no longer use my ice axes and crampons, and was restricted to basic rock climbing techniques. There were however, significant benefits to remaining on the dry rock area. On this side I was able to set various “anchors” in the rock wall that — in the event of a fall — would prevent me from falling to my death. I was also somehow aware that on this side I had a companion, one who could delay me and provide assistance if I fell or got into trouble.

The going was slow, and the temptation to move back to the ice-and-snow side of the mountain was strong, but I stayed on the rock side. Finally, after considerable time and effort, I was nearly to the summit. Here, I found that the entire mountaintop was ringed with ice and snow. The temptation was strong to simply grab my ice axes and crampons and scurry up this last section, but I knew this wasn’t what I was supposed to do. I needed to chip away at this overhang of ice and snow in order to get down to solid rock. It was time consuming, but I finally did it and was able to climb the remaining few feet safely and reach the top. As I stood on the top, I looked down. Suddenly, there was a loud, cracking sound, which was followed by a great roar as the ice and snow clinging to the other side of the mountain separated and fell. It was an awesome sight to see it fall out of sight into the darkness below.

The Second Dream

I was in an old school library. In real life, I minister to two congregations — one in Billings, Montana, and one in Sheridan, Wyoming. Both of these congregations were present in this library, although they were separated from one another and sitting in different parts of the room. I was going back and forth between them, and as I did I felt an urgency to read to them from the book of Obadiah. I didn’t have a Bible with me, so I asked the people if anybody had one. Both groups were talking among themselves and they didn’t seem to be overly concerned that I needed a Bible in order to read to them this important passage of Scripture. They were laughing and talking and were generally unconcerned about the situation. Finally, a Bible was found and given to me, but it was in very poor condition. It was old, cracked, covered with dried mud, and basically unreadable, at least the book of Obadiah. At the end of the dream, I left the building without being able to read Obadiah to them.

The Third Dream

In the third dream, I was standing under a giant olive tree. This tree was large beyond any earthly olive tree, more similar in size to a giant oak or sycamore tree. It shaded a large section of the ground and was very impressive to look at. As I stood there, people from all directions walked up to the olive tree. Most of them were carrying two-by-fours and other pieces of lumber or wood. They would place their piece of wood under a branch near the trunk of the olive tree. When they did this, the trunk of the tree would grow out to meet and consume that piece of wood. In this way the tree enlarged itself and continued to grow larger as the people contributed to its growth. The tree and the process of its growth were impressive, but in a puzzling and troubling sort of way.

Before I offer my interpretation of these dreams, let me issue a disclaimer of sorts, plus a general caveat. First of all, I’m well aware that believers and unbelievers alike have dreams, and all dreams can have spiritual elements to them. So we must not be quick to assume that any dream is prophetic in nature. I’m also aware of the challenge in correctly interpreting actual prophetic dreams or other prophetic experiences. True “Holy Spirit communication” is spiritually discerned. We must pray for wisdom and guidance — not only in regard to the interpretation, but also in how we should respond to the message itself.

The principles of the message communicated may apply on different levels. This doesn’t mean a dream means different things to different people, but the message can be applied on an individual, congregational, and even national level. Also, in prophetic dreams, a specific person or group may represent a larger body of people, even a nation. There is much that could be discussed about the symbolism of dreams, but for now I’ll ask you to pray and search the scriptures concerning this subject.

I felt Yahweh gave me three dreams on

three consecutive nights to solidify the fact that these were indeed prophetic. It is rare for me to have dreams of this type, and to have three in a row was unprecedented. Plus, I believe the three dreams serve as a unit. They are warning dreams, and they all communicate different facets of the same general message.

I shared these dreams with my friend, Ephraim Frank, who has experienced prophetic dreams himself. I also believe he is a man who has a gift for interpreting dreams. Ephraim’s observations helped me greatly, and I feel his insight helped me discern a couple of important aspects. That being said, these are not Ephraim’s interpretations, and I say that primarily to “let him off the hook” in regard to my comments.

Finally, let me say that it is with some trepidation that I share these dreams to people beyond my own group. This is because others might be quick to use these dreams as an opportunity to condemn me, my congregations, the MIA, or any number of other people or groups connected to me. Despite these concerns, what follows is my interpretation of what I feel the Father was communicating through these dreams.

Ancient Israel was not built on numbers nor popular opinion, and present Israel will be rebuilt through restored truth and restored relationships.

Dream 1 speaks of the challenges we face in doing the work of the Kingdom, especially as it pertains to the restoration of Israel. The ice represents making expediency and short-term success a priority over building according to the pattern that God has established. It’s easy to become impatient and to get into the mode of “wanting to make things happen” in addition to choosing the more exciting route to get where we are going. We must build on a sure foundation, keeping in mind that everything we build will be tested with fire. Certainly, our return to correctly understanding Torah is an important part of the restoration process, but we must never forget our first love, Messiah Yeshua and His “grace in which we stand” (Rom. 5:2). Everything we do must be motivated by love for our Heavenly Father, His Son, and love for our neighbor.

There are times when we may observe impressive things taking place in the big ministry across the street. This is not to say they are not doing some good things, but don’t be tempted to compromise what the Father has shown you in an effort to emulate them. There will be a great shaking in the days ahead, and we’d better make sure we are on the solid rock of truth. Ancient Israel was not built on numbers nor popular opinion, and present Israel will be rebuilt through restored truth and restored relationships. As I climbed on the rock side of the mountain, while my progress seemed slow, I knew I was not climbing alone. My companion was the Holy Spirit, who operates through God-ordained authority, accountability, and integrity.

All of us must remember that Yahweh has ordained “body ministry.” We are to labor and build together, blessing each other with our individual spiritual gifts. There is oftentimes friction when people of diverse backgrounds and opinions come together, but we must learn to love and serve one another in spite of this. Scripture tells us we are to “do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves” (Phil. 2:3). Many of us might feel that the “rock” speaks of how our theology is more accurate than the church across the street, but if we aren’t obeying the simple truths of the word, is this really true?

It was Sukkot 2008, and I was speaking at an event called “My Father’s Festival” in Prescott, Arizona. It was a wonderful time filled with fellowship, worship, and teaching as Messianics throughout the southwest fulfilled the commandment to rejoice in the Lord.

During my stay, I dreamed three dreams on three consecutive nights. I believe these dreams were not just for my personal instruction, but were given in order to communicate a prophetic message to the Body of Messiah today, particularly to those of us in the Messianic movement. After confirmations from others whose opinions I value, I would like to share these dreams here.

In my dream, the rock represented ALL of God's ways. Yeshua is the Rock, and Yeshua is our first love.

As we approach the end of the age, the journey will be extremely difficult, and the temptation to compromise will be that much more intense. Near the top of the mountain, the ice and snow formed a ring around the entire mountain. I had to chip it away in order to uncover the rock underneath. All of us will come to the place where we want to compromise "just a little" in order to finish a particular task, but Yahweh is looking for a people who will do it His way only, and will rest in faith as they wait upon Him. The final restoration will be accomplished as we chip away the last of our false understandings, lies, and secret sins. This restoration is both personal and national. The great avalanche of ice and snow speaks of the final judgment of the compromised system and those who refuse

to leave it. The kingdom of this world will ultimately be judged, and will become "the Kingdom of our Lord and his Messiah, and He will rule forever and ever!" (Rev. 11:15).

In the second dream, my two congregations served to represent the former northern and southern kingdoms of Israel, Ephraim and Judah. Certainly, the principles communicated may speak to issues my congregations and I need to address, and these dreams have been shared with both groups and prayed over. Like all congregations, we are far from perfect in a number of respects; however, the conduct of my friends in the dream was very different than the way they would act in real life. For this reason I feel they symbolize two groups of people, the two witness peoples of Yahweh.

Ephraim and Judah are presently distracted by the cares of this world, the pursuit of

earthly things, and circumstances that hinder true spirituality. Both groups were sitting in an old library, surrounded by accumulated knowledge (books) which does not consider God as relevant in day-to-day life. The fact that the scriptures in my dream were hard to find, and in poor condition when they were located, speaks of a lack of respect for God's truth. It speaks of a lack of interest in true revelation concerning the times in which we live.

I was compelled to read Obadiah because this book contains a message for both houses of Israel today. The vision of Obadiah concerns the judgment of Edom because of violence against their brother Jacob. Edom was arrogant and "stood aloof" when strangers carried off Judah's wealth, and foreigners entered his gate (vs. 11). I believe that while Edom can be identified as the literal descendants of Esau wherever they are found, Edom is also a "type." It speaks of all the nations who share Edom's anti-Israel ideology, and who join with Edom in conspiring against Judah.

It says in verse 15 of Obadiah, "For the day of the LORD draws near on all the nations. As you have done, it will be done to you. Your dealings will return on your own head." This warning is certainly true as it pertains to individual conduct, but more specifically the context is a warning to all the nations who side with Edom. Powerful and wealthy nations are alluded to, and they will experience the judgment of Edom during the events of the end-times.

While it will be a time of great distress for Israel, it will also be a time of hope. There will be those who escape, "and the house of Jacob will possess their possessions. Then the house of Jacob will be a fire and the house of Joseph a flame; but the house of Esau will be as stubble" (vss. 17-18).

As for the imminence of these events, I feel we are all being given time to prepare, but we must use that time wisely. A key passage for all of us is 1 Thessalonians chapter 5. We must be alert and sober. We must "put on the breastplate of faith and love, and as a helmet, the hope of salvation" (vs. 8). We are not to be afraid of what is going to come to pass, for He "has not destined us for wrath" (vs. 9).

Dream number three was the most challenging of the three dreams to interpret. The olive tree is a symbol of Israel, and the large olive tree in my dream was very impressive to look at. Plus, the people coming from different directions as they participated in the growth of the olive tree seemed inspiring. Yet, something bothered me about this olive tree. Ephraim Frank discerned it immediately as I shared the dream with him. A real olive tree doesn't grow in the manner I had witnessed. A real olive tree receives water and nutrients from its roots, plus energy and life from the sun through its branches (photosynthesis). This is the way our Heavenly Father created an olive tree to grow, and the natural is a picture of the spiritual.

The giant olive tree in the dream achieved its unnatural growth through human effort and ideas. We might say it was a "soulish" tree rather than a spiritual tree. As people brought their own types and sizes of lumber, this lumber would then be enveloped and absorbed by the tree's trunk, and this was what fueled its unnatural growth. The different lumber symbolized a variety of religious beliefs, traditions, and mindsets which are often brought forth with good intentions, yet they are manufactured by men and not God. Just as the impressive-looking tree had not sprouted and grown in God's field, the system it represented was not firmly rooted in the covenants, and it relied on subtle forms of pride, self-will, and ambition to maintain its growth and influence. The subtlety of this system is such that most of its adherents believe they are doing the will of the Holy One (see Mat. 7:21-23).

We might be tempted to think that this giant tree speaks of the church system with its mishmash of ideas and doctrines, some of which are not based in scripture. This is only partially correct. Certainly, non-Biblical church doctrine is part of the tree, but I believe there are many in the Messianic movement who are also bringing their own lumber to the false tree. It may be lumber with a Hebraic stamp on it, but it has not come forth from the nourishing sap of the Holy Spirit.

The olive tree of Israel is rooted in an ancient Kingdom order that achieves its growth

through water and light — spirit and truth. The Author and power of the covenants is Yeshua Himself (Isa. 11:10; Rev. 22:16), and from Him comes the life force of the tree. This tree bears true spiritual fruit, and this fruit is the expression of God's nature (Isa. 6:3; Gal. 5:22-23) and power (Psa. 77:14-15; 2 Tim. 3:5). We are called to be a holy people. The fruit of the Spirit should define our character. But this should not take away from the other aspect of the Holy Spirit in our lives: miracle-working power! It's not one or the other. It's both.

We must remain anchored to the truth established in Scripture, but we must also be willing to seek the Lord's will and do what he has specifically called each one of us to do. Yeshua said, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner" (John 5:19). Even if the things we are doing can be classified as good, if they originate within us, they will not endure. We must do only the things we see the Father doing — those things revealed by the Spirit in regard to our specific calling. All of us must hear His voice. Anything else is compromise. Anything else will not endure, even though it may appear Godly or successful to the world.

There is much more I could write about these dreams, but I feel I should keep my comments brief, and leave room for the Spirit to speak to you concerning them. I hope all of you who read this will pray about the message that the Father is communicating. May these dreams serve as a wake-up call, and an appeal to be watchful and to understand the times in which we live. We know that the scriptures speak of a marriage supper sometime in the future. I feel this awesome event is not too far away. But this great event takes preparation on our part, and concerning this day we read, "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready" (Rev. 19:7).

Blessed be His glorious name.

HALE HARRIS serves as the General Secretary of the Messianic Israel Alliance and pastors Beit Ephraim.



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