



**EL SHADDAI  
CONGREGATION**

**HANDBOOK**

VERSION 01.15



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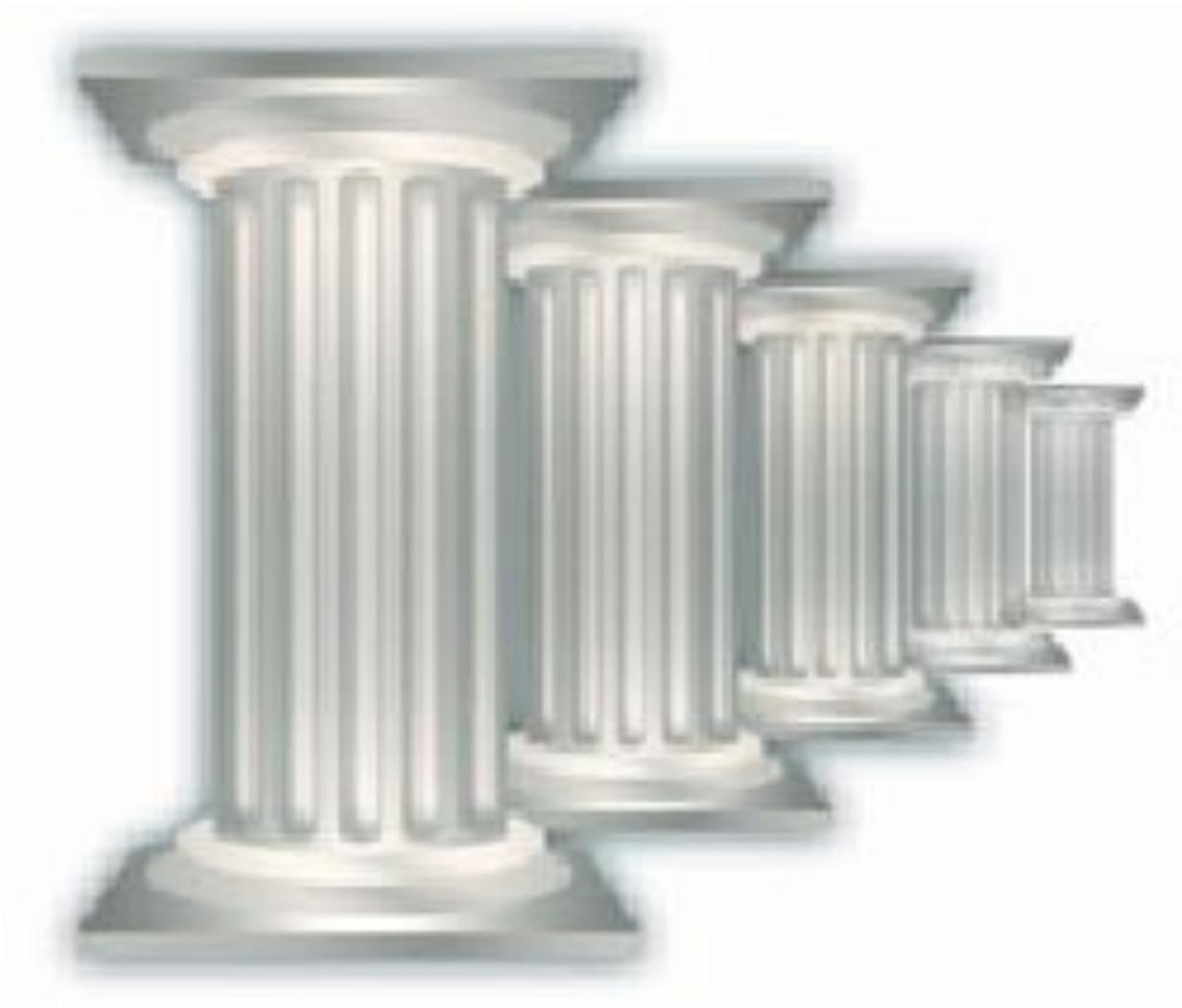
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# Chapter 1: Our Foundations



# **Chapter One: Our Foundations**

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## **1.1 A New Covenant Congregation**

### *Proclaiming Yeshua the Messiah*

We who affiliate with this congregation are new creations in the sight of God. We have a radical commitment to the Lordship of Messiah Yeshua (Jesus) as Melech Israel (King of Israel) and Melech HaGoyim (King of the Nations). The Word of God (The Tanakh & Brit Chadashah) is the central authority in our lives. We are dedicated to a daily devotional time of Scripture meditation and prayer. We believe that Jewish people who recognize Yeshua as the Messiah retain their complete Jewish identity.

Our Congregation is founded on five pillars:

1. Discipleship
2. Jewish Calling
3. Covenantal Relationships
4. The Word of God & Power of the Spirit
5. Prophetic Intercession

### **1.1.1 Discipleship**

1. We believe that God created man in His likeness that we might dwell with Him all the days of our lives and that Adam's sin as well as our own separated us from God (Genesis 1:26-28, Exodus 6:7, Psalm 23:6, Matthew 23:37, Romans 1:20-24, 5:12-14).
2. We recognize that God chose the people of Israel to birth His redemptive purpose for mankind. We believe Yeshua took upon Himself our sinful condition so that we can take upon ourselves His righteous condition (Genesis 12:2-3, Deuteronomy 32:43, Psalm 22, Isaiah 53, Romans 5:15-6:11, Galatians 2:17-21).
3. We recognize our faith in Messiah Yeshua is more than simply a resolve to reform our conduct. We believe as we study the Tanakh & Brit Chadashah that we are being conformed to the image of the Messiah (Deuteronomy 10:12-17, 30:6-14, Romans 2:25-29, 3:21-31, 12:1-2, 1 Timothy 4:13-16, 2 Timothy 3:14-17).

4. We believe that we receive power when the Holy Spirit comes upon us to walk in the fruit and gifts of the Spirit (Genesis 2:7, Exodus 31:1-4, Isaiah 61, John 20:21-23, Acts 1:8, 1 Corinthians 12:1,4-11, Galatians 5:22-6:5).
5. We believe that God established Biblical authority structures and personal accountability relationships to equip the Body for ministry l'dor v'dor (from generation to generation) (Genesis 1:26-28, 49:1-33, Exodus 18:13-26, Romans 13:1-6, Ephesians 4:11-16, 1 Timothy 3:8-13, Titus 1:5-9).
6. Having freely received the grace to be conformed to His likeness, we are motivated by His love to invite others into the Kingdom of God. We believe that we are commanded by Yeshua to make disciples of all nations. (Isaiah 49:6-7, Isaiah 60, Matthew 28:19-20, Luke 10:1-6, Acts 1:6-8, Revelation 21:24-26).

### **1.1.2 Jewish Calling**

1. We believe it is God's plan to restore the Jewish people – both in the Body of Believers and in the Land of Israel – prior to the return of the Messiah (Deuteronomy 30:1-6, Jeremiah 31:31-36, Amos 9:14-15, Romans 11:15, 25-27)
2. Our priority in evangelism is to the Jew first and also to the Gentile (Numbers 15:13-16, Isaiah 49:6, 60:1-3, 61:1-4, Acts 1:6-8, 15:7-12 Romans 1:16-17)
3. We understand that the Brit Chadashah (New Covenant) is the on-going fulfillment of the promises of the Law and the Prophets. We believe the Gospels and Epistles should be interpreted in the context of first century Jewish culture. (Jeremiah 31:36, Matthew 5:17, Luke 13:10-17, Acts 2:14-39, Acts 7:1-60)
4. We believe that Biblical Jewish life and practice is relevant to building faith and to applying the Word of God (Tanakh & Brit Chadashah) as New Covenant believers. (Leviticus 23 (especially v 1-3, 14, 21, 31, 41), Deuteronomy 6:23-25, Matthew 5:20, Matthew 23:1-12, Acts 15:19-21, James 2:14-26)
5. We recognize the right of the people of Israel to govern themselves. We believe this is ordained of God and support her right to exist within secure borders. (Genesis 15:18, 17:8, Revelation 21:9-21)

### **1.1.3 Covenantal Relationships**

1. We believe God's love is expressed through loyalty in our relationships with one another. (Genesis 9:6-17, Ruth 1:8-18, 1 Samuel 18:1-4, John 13:35, John 17:11, Ephesians 4:1-6, 11-16)
2. Our commitment to character development, family life, and integrity is essential in covenant relationships. (Genesis 21:22-34, Leviticus 20:9-27, 2 Samuel 7:12-28, Matthew 5:1-12, Galatians 5:16-26, 1 Timothy 3:8-13)
3. We believe our moral standards will influence and change the society around us. (Deuteronomy 10:12-19, 2 Kings 23:1-25, Isaiah 42:5-9, Matthew 28:17-20, Acts 1:6-8, Philippians 2:12-15, 1 Peter 2:9-16)
4. We do not gossip or speak evil of one another but maintain a covenant of good report. (Exodus 20:14, Proverbs 6:16-19, Proverbs 17:9, Romans 12:10-18, 1 Corinthians 13:4-7, Colossians 4:6a)
5. We embrace Yeshua's principles of reconciliation and accountability. (Leviticus 19:17, Matthew 6:12, 18:15-17)

### 1.1.4 Word of God and Power of the Spirit

1. Our desire is that each one walk in the redemptive, resurrection power of God in the Messiah Yeshua. (Genesis 22:5, Exodus 12:1-28, Isaiah 53, 65:17-19, Mark 16:17-18, 2 Corinthians 5:17, Galatians 2:20)
2. We believe God has made His life and power available to us in His Word. Meditation on the Word produces growth in faith, godliness and the gifts and fruit of the Ruach HaKodesh (Holy Spirit). (Deuteronomy 17:18-20, Joshua 1:6-9, Psalm 119:1-16, John 1:1-18, 2 Timothy 3:16-17, Phillipians 4:8-9)
3. We recognize as believers in Yeshua, the primary way we release God's faith and power in the earth is by speaking His Word and the principles derived from it. (Exodus 32:11-14, Deuteronomy 30:11-20, Joshua 24:2-15, Mark 11:23-24, Romans 10:8-13, Colossians 3:15-17)
4. We believe all that we say should be guided by love and a desire to build up others. (Leviticus 19:18, Deuteronomy 10:19, 1 Corinthians 13, 1 Corinthians 14:26, 1 John 4:20-5:5)
5. Not only did Yeshua forgive us, but we are also being transformed into the righteousness of God by the Power of the Ruach HaKodesh (Holy Spirit). We come boldly before Him in humility, confidence, and victory. (Exodus 32:31-32, Psalm 82:6, Isaiah 6:4-7, Jeremiah 31:33-34, 2 Corinthians 5:17-18, 21, Hebrews 4:16, James 1:22-27)
6. We believe God's will is for us to prosper in spirit, soul, body, family, and finances – to walk in the blessing of His covenants. (Exodus 23:25, Deuteronomy 28:1-14, Malachi 3:10-12, 4:4-6, 1 Chronicles 4:10, Matthew 6:25-24, John 10:10, 2 Corinthians 9:6-11, 3 John 1:2)

### 1.1.5 Prophetic Intercession

1. We believe that the primary role of the High Priest in the Torah & history of Israel was to stand between God and man. We see Yeshua as High Priest mediating the New Covenant as an intercessor before God the Father. (Leviticus 16, Joel 2:12-17, Zechariah 3, Mark 15:33-39, Hebrews 7:22-8:6, 9:11-15)
2. Our relationship with the Father through Yeshua enables us to be in constant communion and communication with Him through a lifestyle of prayer. (Genesis 18:16-33, Exodus 32:11-14, Leviticus 6:12-13, Mark 14:32-41, 1 Thessalonians 5:17, 1 Timothy 2:1-6, Jude 20)
3. We have been given authority through the blood and Name of Yeshua to stand against the powers of darkness and repel them. (2 Samuel 5:22-25, 2 Kings 6:15-18, Daniel 10:12-13, Matthew 16:13-20, 26:47-56, Mark 11:24, 2 Corinthians 10:3-6, Ephesians 6:10-18, James 4:7).
4. We believe God gives clear insight during times of worship and prophetic intercession by His Ruach (Spirit). Insight is also given by the Ruach at times by dreams, visions and interpretation of tongues. (Genesis 28:10-21, Numbers 14:1-25, 2 Kings 3:9-19, Joel 2, John 4:16-17, Acts 2, 1 Corinthians 14)
5. We know that fasting and prayer are a staple in the life of a believer and by them we live holy, separate and victorious lives. (Leviticus 23:26-29, Deuteronomy 9:8-21, Ezra 8:21-23, Psalm 35:13, Isaiah 58:6-9, Joel 2:12-17, Mark 9:29, 1 Corinthians 7:5, 9:24-27, James 4:8-10)

## 1.2 Our Commission

***“I am not ashamed...***

We are bold, free from the fear of man, not embarrassed of our faith

***Of the gospel of Messiah...***

The focus of our message is Yeshua Himself

***For it is the power of God...***

We operate in the supernatural miracle power of the Holy Spirit

***Unto salvation...***

Yeshua is the solution to every problem, the answer to every question, the source of eternal life in the age to come and wholeness in this lifetime

***To everyone who believes...***

Available to anyone who receives it

***To the Jew first...***

Priority of Jewish evangelism

***And also to the Greek...***

Salvation amongst and reconciliation with all people groups (nations) who have equal status in the kingdom of God

***For in it the Righteousness of God is revealed...***

Moral victory, the beauty of a clean conscience, producing a people of pure motives, freedom from guilt and sin

***From Faith to Faith...***

The kingdom of God is getting bigger and better every day; our faith is growing stronger in increasing stages. (Romans 1:16-17)

## 1.3 Personal Dedication

### **Deuteronomy 6:4-10:**

[*the Shema*] Hear, O Israel: The LORD our God, the LORD *is* one!

[*the V'ahavta*] You shall love the LORD your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.

### **A personal prayer of application to our individual lives:**

The LORD (יהוה) is my God. The LORD is one. I will have no other Gods before me.

I will love the LORD with all my heart, with all my soul and with all my strength.

These words, which He commands me, will be on my heart. I will teach them diligently to my children.

I will speak of His words when I am at home and when I am in public. I will speak of them from morning until evening.

His words will be the guide of what my heart desires, what my eyes see, and what I allow to enter my home.

## 1.4 The Apostles' Creed

I believe in God Almighty, creator of heaven and earth;

And in Yeshua the Messiah, His only Son, our Lord, Who was conceived by the Holy Spirit, born of Miriam the virgin, suffered under Pontius Pilate, was crucified, died and was buried;

He descended into hell.

On the third day, He rose from the dead. He ascended into Heaven and sits at the right hand of God Almighty. From there He will come to judge the living and the dead.

I believe in the indwelling presence of the Holy Spirit, the unity of the worldwide body of believers, the forgiveness of sins, the resurrection of the physical body, and life everlasting.

## 1.5 The Ten Commandments

### SH'MOT (Exodus) 20:1-17

<sup>1</sup> And God spoke all these words, saying:

<sup>2</sup> “I *am* the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

<sup>3</sup> “You shall have no other gods before Me.

<sup>4</sup> “You shall not make for yourself a carved image—any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth; <sup>5</sup> you shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me, <sup>6</sup> but showing mercy to thousands, to those who love Me and keep My commandments.

<sup>7</sup> “You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain.

<sup>8</sup> “Remember the Sabbath day, to keep it holy. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates. <sup>11</sup> For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

<sup>12</sup> “Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.

<sup>13</sup> “You shall not murder.

<sup>14</sup> “You shall not commit adultery.

<sup>15</sup> “You shall not steal.

<sup>16</sup> “You shall not bear false witness against your neighbor.

<sup>17</sup> “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that *is* your neighbor’s.”

## 1.6 The Lord’s Prayer

### Matityahu (Matthew) 6:9-13

Our Father in heaven,

Hallowed be Your name.

<sup>10</sup> Your kingdom come.

Your will be done

On earth as *it is* in heaven.

<sup>11</sup> Give us this day our daily bread.

<sup>12</sup> And forgive us our debts,

As we forgive our debtors.

<sup>13</sup> And do not lead us into temptation,

But deliver us from the evil one.

For Yours is the kingdom and the power and the glory forever. Amen.

## 1.7 Four Great Prayers of the Brit Chadashah (New Covenant)

*These prayers are divinely inspired. What do they express about God's attitude toward us? What kind of people does God want us to be? How should we pray for one another? What kind of life does God want for us?*

### 1. Ephesians 1

That you might have wisdom and **REVELATION** (v. 17) of:

- a) who you are in Yeshua (v. 18)
- b) what you have in Yeshua (v. 18)
- c) His inheritance in you (v. 18)
- d) who Yeshua is inside you (v. 19)  
(how great is His **POWER** inside you)

### 2. Ephesians 3

That you might receive **STRENGTH** in the inner man (v. 16) and be filled with all the fullness of God Himself (v. 19)

### 3. Acts 4

That you would have **BOLDNESS** to witness even in the face of your enemies (v. 29)

### 4. III John 2

That you would gain **PROSPERITY** in all areas of life:

- d) spirit
- e) soul
- f) body
- g) family
- h) finances

***What do these prayers say about the goodness and benevolence that must reside in God's heart?***

## 1.8 OTHER GENERAL & BASIC BELIEFS

**Salvation** Each person must be saved by grace through faith in Yeshua (Jesus), who died on the cross and rose on the third day as foretold by the prophets and as written in the Brit Chadasha (New Covenant). In terms of salvation, there is no difference between Jew and Gentile, male and female, slave and free.

**Sanctification** Salvation and sanctification are entirely different. Salvation is accomplished by a single encounter with Yeshua. Sanctification is a life-long walk based on obeying God's commands as written in the Bible (logos) and as received through revelation (rhema) (that must be in accord with scripture). We believe it entails regular attendance at Sabbaths and special congregational events, generous giving, and each individual growing in his/her relationship with God and expressing the gifts God has given each one to the glory of His name and to the establishment of His kingdom on earth.

**Orthodoxy** We believe that the Bible is the Word of God and subscribe to historic orthodoxy, which consists of belief in (1) the Trinity, (2) the virgin birth, (3) believer's mikvah (baptism) (4) salvation by grace through faith, not works.

**Marriage** We believe that the Bible is the basis for the definition of marriage. God instituted marriage between one man and one woman for companionship and mutual love and satisfaction whereby the two become one flesh. We also believe that the mystery of marriage is a model for God's relationship with Israel and Messiah Yeshua's relationship with His followers, Jew and Gentile.

**Five-fold Ministry** We believe in the five-fold ministries. We believe in oversight, not overlordship. We handle disputes based on the precepts Yeshua expressed in Matthew 18. As part of the five-fold ministry, the leaders of El Shaddai Congregation are under the oversight of Revive Israel, Tikkun International and Alliance International Ministries. Moreover, Asher Intrater and Dan Juster are elders.

## **1.9 A STATEMENT ON JEWISH IDENTITY & HERITAGE**

Traditionally, the Jewish Community has identified Jewish people those having a Jewish mother. We affirm that definition of Jewish identity and also recognize as Jewish those with Jewish fathers. Likewise, those with Jewish continuity of Jewish life, culture and identification who have only a Jewish grandparent are recognized as Jewish people in the ESC community. Those with Jewish heritage beyond grandparents are not considered Jewish by our community standard. We believe that Jewish people who follow Yeshua as the Messiah retain their complete Jewish identity.

## **1.10 A STATEMENT ON ONE-LAW, EPHRAIMITE, TWO-HOUSE THEOLOGY & THE “ONE NEW MAN”**

We believe that Israel and the Jewish people have been sovereignly chosen by God and given an irrevocable calling (Romans 11:29). Likewise, each person from the Nations who have called upon the name of Yeshua the Messiah of Israel is grafted in by faith to the Commonwealth of Israel (Romans 11:17, Ephesians 2:19-22).

We believe the irrevocable calling of Israel and the Jewish people includes specific covenantal obligations and responsibilities given by the Lord Himself at Mt. Sinai. We do not believe that these covenantal responsibilities are incumbent upon those from the Nations who follow Messiah Yeshua. Therefore, we repudiate “One Law Theology”, “Ephraimite Theology”, and “Two-House Theology” in all of its forms and fashions as Biblically unsound.

Likewise, we affirm that salvation for all people, both Jew and Gentile, men and women, is totally dependent upon confession of Yeshua as Lord and belief that the Father raised Him from the dead (Romans 10:9-10). Yet, we believe that there is continued distinction between Jew and Gentile, men and women in matters of calling and particularity. Paul’s language in Ephesians 2:15 about the “one new man” does not abolish those distinctions and callings, but rather empowers and clarifies them.

## 1.11 A STATEMENT ON GRACE

We believe that salvation comes by grace through faith in Yeshua upon repentance from sin whereby we become the righteousness of God in submitting to His Lordship. His grace empowers us to live out the moral law of God in the pursuit of living a life in Yeshua's likeness.

Our thoughts are generally summarized in the following article by Asher Intrater. Asher uses the Gospel to epitomize grace and Jewish tradition to epitomize the Law.

### 1.11.1 Ladder of Gospel and Law - February 1, 2009 Asher Intrater

The relationship between the Gospel message and Jewish tradition can be described in a simple way by imagining a ladder of four rungs or priorities:

1. **salvation by grace**
2. **moral law**
3. **ritual law**
4. **religious tradition**

#### **Salvation by Grace**

Yeshua (Jesus) took our punishment on the cross and then rose from the dead to provide eternal life. That message is more important than anything else. We are beings created by a loving and holy God. We have sinned. All righteousness comes from Him. Without trusting in His righteousness, no human being can hope to become righteous on his own. That is a central theme of the book of Romans.

#### **Moral Law**

For that reason, salvation by grace is more important than the moral Law. Yet moral standards are essential. And who establishes what those standards are? – only a person who himself is perfectly righteous. Therefore moral standards must come from God alone. God's moral standards are absolute and valid to all human beings. They are written in the Bible. The most succinct list of His moral code is the Ten Commandments. (See **Matthew 19:17**.)

Within the Law are commandments of greater importance, and those of lesser importance. Yeshua exhorted us not to **“forsake the weightier matters of the Law – justice, mercy and faith” – Matthew 23:23**. In order to obey God's commandments, we have to understand which aspects are more important, and which less important.

#### **Ritual Law**

The basic division between what is primary and what is secondary is between the moral law (love) and the ritual law (symbols). **“To love God with all your heart and all your understanding and all your might, and to love your neighbor as yourself, behold, is greater than all sacrifice and offering” – Mark 12:30**.

Ritual laws or “signs” of the covenant are not binding commandments in the same way that the moral commandments are. **“Neither circumcision nor uncircumcision is important, but rather keeping the commandments of God” – I Corinthians 7:19.** Isn’t circumcision a commandment? – Yes, in the sense that it is part of the ritual law recorded in the Bible. – No, in the sense that it is not part of the absolute moral law.

Circumcision, festivals, and food laws are not on the same level as the commandments against lying, stealing, adultery, and murder. Not recognizing the priority of moral law over ritual law is a critical misunderstanding of the Law itself, and may result in religious hypocrisy. Yeshua rebuked the Pharisees for misinterpreting and therefore disobeying the Law. **“Woe to you, blind guides, who strain a gnat and swallow a camel” – Matthew 23:24.**

(Unfortunately, much of the Christian world has rejected the Law altogether, often resulting in sin and moral transgression even by those who preach the gospel.)

### **Religious Tradition**

The ritual aspects of Jewish law may be divided into two sections: those which are biblical, and those which are additions from the rabbis. The symbols in the Bible are specifically ordained by God with a spiritual message concerning His kingdom plan. Those added by the rabbis are a matter of culture and have no direct authority.

Elevating tradition to the status of divine law is extremely dangerous. Yeshua referred to this as **“the learned commandment of men”** (quoting **Isaiah 29:13**), and asked, **“Why do you disobey the commandment of God for the sake of your own traditions?” – Matthew 15:3.** Equating religious tradition to the Law of God is an evil found in all religion, whether Jewish, Christian, or pagan.

Religious tradition is never binding. However, when we share the good news of salvation, we should embrace in love the culture of the people group we are sharing with. This is particularly true of the Jewish people, who developed a religious culture based on Old Testament (Tenach). **“for the sake of the Jews, I am as a Jew in order to win them (for salvation); for the sake of those under the Law, I am as one under the Law” – I Corinthians 9:20.**

In summary:

- 1. The message of salvation through Yeshua is our highest priority.**
- 2. Good works of human origin cannot save us.**
- 3. God’s absolute moral law is binding for all human beings.**
- 4. Moral law is higher than ritual law.**
- 5. Biblical symbols or rituals point to spiritual kingdom truths.**
- 6. Religious tradition is never binding or authoritative.**
- 7. Elevating religious tradition to moral law is a dangerous error.**
- 8. Embracing someone else’s culture in love may be an important bridge in sharing with them eternal life.**

## **Apples of Gold**

Think of this biblical parable: “**Apples of gold in settings of silver is a word spoken in its fashions**” – **Proverbs 25:11**. What we have to say is compared to a golden apple. How we say it is compared to fittings of silver. We in the Messianic movement have often been so concerned with the Jewish form of what we have to say, that we miss the center of the message itself. Our Jewish culture and identity is not the message. Sometimes we have offered a silver setting without the golden apple.

On the other hand, the setting is important. If a Frenchman wanted to give an Englishman a fish, he might write on the box “poisson” (French for “fish”). However, the Englishman would undoubtedly think it was “poison.” Often well-meaning Christians have tried to bring the “fish” of eternal life to our people, yet our people see it as poison.

We want to have the right message and the right manner of expression; the right content in the right context: the gospel of the Yeshua in its Jewish historical setting.

## **1.12 UMJC DOCTRINAL STATEMENT**

El Shaddai Congregation is a member of the Union of Messianic Jewish Congregations founded in 1979. Our community is part of the Messianic Jewish Movement by our affiliation with the UMJC.

### **The Doctrinal Statement of the UMJC, approved unanimously by the delegates, July 19, 2012**

We affirm the following:

There is one God, who has revealed Himself as Father, Son, and Holy Spirit. Every divine action in the world is accomplished by the Father working through the Son and in the power of the Spirit. This God has revealed Himself in creation and in the history of Israel as transmitted in Scripture. (Gen. 1:1; I Cor. 8:6; Eph. 4:4-6)

God is the Creator of the heavens and the earth. He created humanity in the divine image to serve as creation’s priest and ruler. God’s intention for creation involves an order of differentiation, interdependence, and mutual blessing. (Gen. 1:26-28; 2:15; Eph. 1:4-6)

Through the exercise of free will, human beings disobeyed God, tarnished the divine image, and abandoned their privileged vocation. As a result, God’s consummating purpose for creation met with initial frustration, and all relationships within creation became subject to violence and disorder. (Gen. 4:8; 6:5-7; Rom. 8:20-20-22)

God chose Israel, the Jewish people, and entered into an everlasting covenant with them so they might be the firstfruits of a renewed humanity, who would mediate blessing and restoration to all the nations of the world. In gracious love, God gave to Israel the holy Torah as a covenantal way of life, and the holy Land of Israel as an inheritance and pledge of the blessing of the World to Come. (Gen. 12:1-3; Jer. 31:34-36, 35-37; Rom. 11:28-29)

In the fullness of time, the Divine Son became a human being—Yeshua the Messiah, born of a Jewish virgin, a true and perfect Israelite, a fitting representative and one-man embodiment of the entire nation. He lived as a holy *tzaddik*, fulfilling without blemish the *mitzvot* of the Torah. He brings to perfection the human expression of the divine image (Isa. 7:14; John 1:14; Gal. 4:4; Heb. 1:1-4; 4:15)

Yeshua died as an atonement for the sins of Israel and of the entire world. He was raised bodily from the dead, as the firstfruits of the resurrection promised to Israel as its glorification. He ascended to heaven and was there enthroned at God's right hand as Israel's Messiah, with authority extending to the ends of creation. (Isa. 53:4-6; Ps. 110:1; Matt. 28:18; Mk. 14:61-62; I Cor. 15:3-8; Phil. 2:9-11)

God poured out the Divine Spirit on the community of Yeshua's followers, so that they might be joined intimately to the Messiah as His Body and become the preliminary representation of the New Covenant fullness promised to Israel. To this early Jewish community God added partners from among the nations, who heard the news of God's work in Yeshua and responded to the good news with faith. (Isa. 66:20-21; Acts 2:1-21; 10:44-48; 15:8-9; Eph. 1:13; 2:11-22)

Messiah's community is a single community expressed in diverse forms within the Jewish community and among the nations. All are called to a dedicated life of worship, neighborly service, and public testimony to Yeshua. Unity and love throughout the entire community confirm Yeshua's role, as the One sent by the Father, and God's purpose in Messiah for Israel and the Nations. (John 17:20-21; Acts 21:20; Gal. 2:7-8)

Spiritual life is grounded in godly family units within the relational framework of congregations, whereby persons are to be encouraged, trained, and disciplined. Families in Messianic Jewish congregations should be strengthened and established in their Jewish calling to covenant life. Messianic Jewish congregations are called to connect in Messianic Jewish associations, where they will find mutual enrichment and accountability. (Matt. 18:15-18; Gal. 6:1-2; Rom. 9:1-5; I Cor. 7:17-20)

The Torah is God's gift to Israel. It serves as the constitution of the Jewish people and thus also of the Messianic Jewish community, which comprises Israel's eschatological firstfruits. The Torah does not have the same role for Messianic communities from the nations, though it does provide spiritual nourishment as a witness to the Messiah. The Torah also provides universal norms of behavior and practical life teaching for all. The Torah is to be applied anew in every generation, and in this age as is fitting to the New Covenant order. (Matt. 5:17-20; II Tim. 3:16-17; I Cor. 7:17-20)

Forgiveness of sins, spiritual renewal, union with Messiah, the empowering and sanctifying presence of the indwelling *Ruach Ha Kodesh*, and the confident hope of eternal life and a glorious resurrection are now available to all, Jews and Gentiles, who put their faith in Yeshua, the Risen Lord, and in obedience to His word are joined to Him and His Body through immersion and sustained in that union through Messiah's remembrance meal. Yeshua is the Mediator between God and all creation, and no one can come to the Father except through Him. (Matt. 28:19-20; Lk. 24:46-48; Jn. 14:6; Rom. 6:22,23; I Cor. 11:23-27)

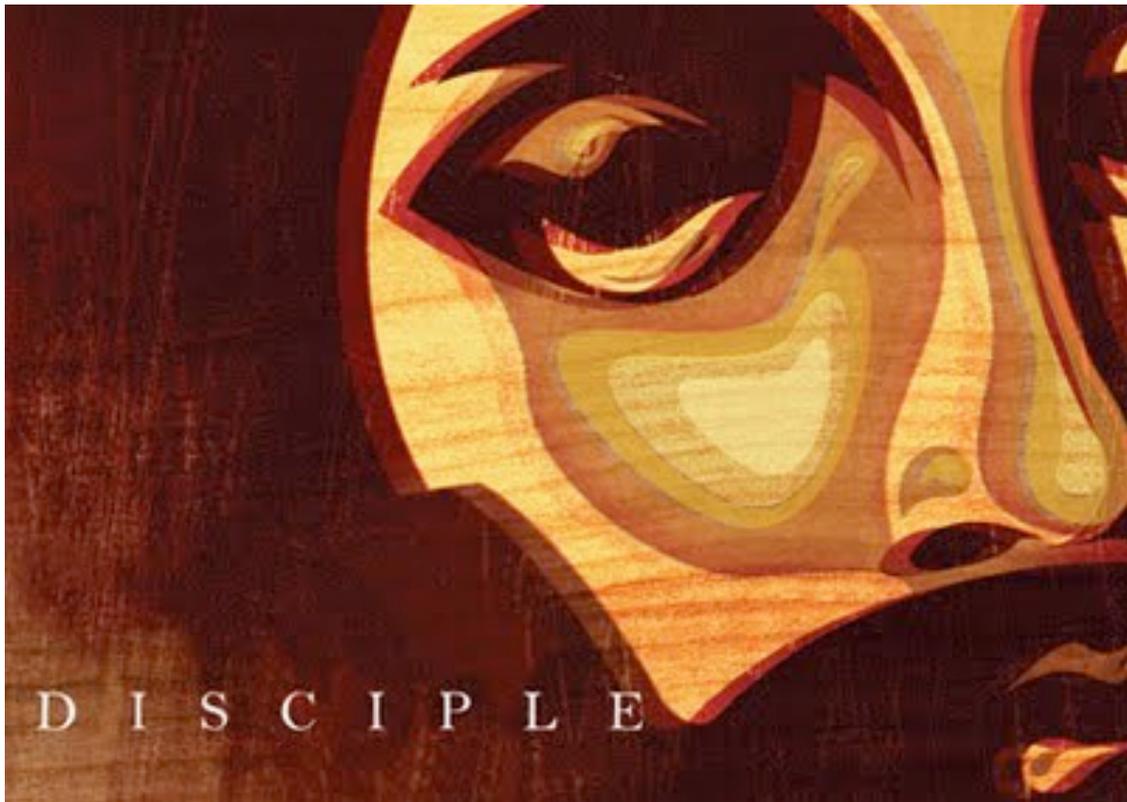
Messiah Yeshua will return to Jerusalem in glory at the end of this age, to rule forever on David's throne. He will effect the restoration of Israel in fullness, raise the dead, save all who belong to Him, judge the wicked not written in the Book of Life who are separated from His presence, and accomplish the final *Tikkun Olam* in which Israel and the nations will be united under Messiah's rule forever. This restoration will bring everlasting joy for those who belong to Him. They will live forever in an order of mutual blessing and fellowship with God, in a cosmos perfected beyond description. (Isa. 9:4-5/5-6; Rom. 8:18-19; Rev. 20:11-15; 21:1-4)

The writings of Tanakh and Brit Hadasha are divinely inspired and fully trustworthy (true), a gift given by God to His people, provided to impart life and to form, nurture, and guide them in the ways of truth. They are of supreme and final authority in all matters of faith and practice. (II Tim. 3:16,17; II Pet. 1:19-21)

The Jewish tradition serves as the living link that connects us as contemporary Jews to our biblical past and provides resources needed to develop a Messianic Jewish way of life and thought. Furthermore, the Christian theological tradition offers riches of insight into the revelation of the Messiah and His will, and Messianic Jews need to draw upon this wealth. (I Thess. 2:15, Rom. 13:7; Jude 3)

## Chapter 2:

# Pillar #1 – Discipleship



## ***Chapter Two: Discipleship***

In this chapter:

- 2.1 Philosophy, Logic & Predestination
- 2.2 The Centrality of the Cross
- 2.3 Four Lessons of the Cross
- 2.4 Power in the Blood
- 2.5 The Crucified Life
- 2.6 Facts About the Fear of God
- 2.7 Three Levels of Submission & Authority
- 2.8 Messiah-like Attitudes
- 2.9 The “A” Syndrome
- 2.10 Spiritual Life Evaluation

*Opportunities for “Discipleship” expression in the Context of the Congregational Family*



Shabbat Services



The Jewish Biblical Feasts



Chavurah Groups (Home Groups)



Men’s and Women’s Bible Studies



Toward Covenant Class



Tikkun Family Conference



Israel Focus Group



Shabbat School Classes



Youth Activities



Adult Education



One-on-One Discipleship

## 2.1 Philosophy, Logic, and Predestination

### First Cause

Since every effect has a cause, the starting point of the universe must be the first cause. The first cause is the origin of everything that has occurred. All power stems from whatever first started life into motion. That first cause is by definition “God” because it has all the power that exists.

### God’s Character

That starting point is the character and personality of God. That is what existed before anything else was created. The form and nature of creation is based upon the motives and desires that God had in creating it.

### Loving Father

God describes His essential character as love (I John 4:16) and fatherhood (Ephesians 3:14-15). That loving fatherhood is the absolute standard from which all other values are measured.

### Personal Relationships

The goal of love and fatherhood is personal relationships. A father creates children; love creates figures to love. The children must be of enough like nature to be able to interact with the father.

### Free Will

If God’s created beings were to interact with Him, they must have the ability to choose to be in that relationship with Him. God created us in His image and likeness. For God’s original intention to be accomplished, He had to take the risk of granting us a measure of free will.

### For and Against

If God truly granted us free will, it is inevitable that some choices would be made against God’s will as well as for it. God’s will is always toward our relationship with Him. Whatever breaks that relationship is against His will and is called “sin.” Sin always turns away from relationship with God.

### Two Destinies

Since God knew ahead of time that some people would choose for Him and some people against Him, He prepared two different ends or destinies for those two groups of people. The present state of conflict between good and evil in the world is logically necessary considering the starting point of God’s character (Revelation 1:1, 22:6).

### Predestination

Since the two destinies were prepared before the world was created, it may be said that God has predestined everyone’s end. That predestination is not based on arbitrariness but on whether the individual chooses to yield to God’s purposes. Since God is all knowing, He knows ahead of time who will choose for Him or against Him.

### Heaven on Earth

For those who choose to yield themselves to God’s loving intentions, He has prepared an environment of joy and beauty for eternity with Him when Heaven and Earth are joined together again. That paradise is beyond what any human could imagine.

## 2.2 The Centrality of the Cross

Yeshua died for us on the cross. The cross is the turning point of human history. It is the crossroad of either life or death for all mankind. Yeshua's willingness to go to the cross for us was the greatest act of love ever committed (John 15:13).

As Abraham gave up his son Isaac on the altar, so did God give up His Son in order that all the nations of the world would be blessed through Him (Genesis 22:18). On the cross, Yeshua became our substitute. There He fulfilled the prophetic meaning of all the Temple sacrifices (Hebrews 9:23-24).

The cross stands at the center of the Yeshua believing experience. The cross confronts mankind with God's hatred of sin.

### **I Corinthians 1:18**

**The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.**

It was on the cross that Yeshua pronounced God's willingness to forgive mankind, "Father forgive them; they know not what they do" (Luke 23:34). On the cross God reconciled everyone in the world to Himself (II Corinthians 5:19). Through the cross, the differences and hatreds between all peoples will be reconciled into one body (Ephesians 2:16). In fact, there God reconciled everything that exists (Colossians 1:20).

On the cross, Yeshua demonstrated His absolute obedience to God, even at the cost of death (Philippians 2:8). Through the cross, we are called to have that same attitude of absolute obedience (Philippians 2:5).

### **Galatians 6:14**

**God forbid that I should glory except in the cross of our Lord Yeshua the Messiah, by whom the world has been crucified to me, and I to the world.**

The message of the cross seems like foolishness to the humanistic/rationalistic worldview. It contradicts the folkways and power struggles of society. It divorces us completely from the present world system of selfishness, ambition, and ego gratification. On the other hand, the message of the cross, by reversing our thought processes, releases the very power of God into our conscience and innermost being.

Since Yeshua bore the punishment of our sins on the cross, He effectively wiped out the legal record of our wrongdoing before the court of Divine Justice (Colossians 2:14). By clearing us of guilt, He disarmed the evil powers that were attempting to condemn us. In this way, Yeshua publicly triumphed over every hellish spirit by forgiving us on the cross (Colossians 2:15).

## **2.3 Four Lessons of The Cross**

### **1. Revulsion at our own Sin**

A person's character can be measured by the way he reacts to a godly person. The fact that we as a human race rejected the only pure and wholesome man who ever lived shows just how ugly our attitudes have become. If we could do that to Him, what does it say about us? The façade of our own self-righteousness is stripped away. In the light of the cross, no one can say we are "okay" as we are.

Our degraded condition is highlighted by what we did to Him. We are murderers, faced with the evidence of our crime.

### **2. God's Wrath at our Sin**

Yeshua was placed on the cross not only to show us the effect of our sin but the punishment our sin deserves. God is so angry at our sin that we all deserve to be tortured and crucified. God poured out upon Yeshua the wrath that is due to us. When we see Yeshua on the cross, we realize that is the exact punishment that we are about to receive. God's wrath is hanging over our heads like a guillotine's blade.

### **3. God's Love is Greater**

God loves us so much and Yeshua loves us so much that they are desirous of forgiving us. Yeshua was willing to die for us. As horrible as our sins are, Yeshua's love for us is greater. There can be no greater demonstration of love from one person to another than to be willing to give us his life.

The cross is our ultimate proof and guarantee of God's love. Never do we have to doubt whether He loves us. Never do we have to worry that God might not forgive us or that He might reject us. His absolute love for us drives out any sense of insecurity.

### **4. Yeshua switched places with us**

We are redeemed by Yeshua's substitution for us on the cross. He paid the penalty for us. If He paid the penalty, then we do not have to. He purchased us back to be holy and righteous. Since He bore our curse, we can be blessed.

Although He did not commit any sin, He was placed in the condition of sinner on the cross. Therefore, although we have not committed any righteous acts, we are placed in the condition of a righteous man by accepting what Yeshua has done for us. To believe in what Yeshua did for us on the cross, we must believe that we are now blessed and righteous.

Yeshua took upon Himself our condition so that we can take upon ourselves His condition. We believe in the cross only to the degree that we believe that we have taken on His likeness. It is no longer we who live, but the Messiah who lives in us.

## 2.4 The Power in the Blood

There is great authority available to us through the blood of Yeshua. When Yeshua's blood flowed out of His body on the cross, His soul and spirit flowed out as well. The fact that Yeshua gave up His life for us releases the power of God on our behalf.

In the spiritual realm, blood speaks. The testimony of the blood of Abel still speaks today, bearing witness of the murderous instinct of sinful men (Hebrews 11:4). But the blood of Yeshua speaks of better things.

### Hebrews 12:24

**...to Yeshua the Mediator of the new covenant, and to the blood of sprinkling that speaks of better things than that of Abel.**

Of what does the blood of Yeshua speak? What power actually is there in the blood?

The blood of Yeshua:

1. Purchased the people of God – Acts 22:28
2. Made propitiation for our sins – Romans 3:25
3. Justified us, made us righteous – Romans 5:9
4. Gave us redemption – Ephesians 1:7
5. Forgave our sins – Colossians 1:14
6. Brought us near to God – Ephesians 2:13
7. Gave us peace with God – Colossians 1:20
8. Purged our consciences from guilt and defeat – Hebrews 9:14
9. Enabled us to serve God – Hebrews 9:14
10. Gave us boldness and confidence – Hebrews 10:19
11. Opened the way into the holy of holies in heaven – Hebrews 10:19
12. Sanctified us, set us apart as special to God – Hebrews 13:12
13. Makes us complete and perfect in God's sight – Hebrews 13:20-21
14. Cleanses us from all sin – I John 1:7
15. Washed us from our sins – Revelation 1:5
16. Made our robes white and pure – Revelation 7:14
17. Enables us to overcome the devil – Revelation 12:11
18. They overcame the accuser of the brethren by the blood of the Lamb. - Revelation 12:11

## **2.5 The Crucified Life**

Our faith in Messiah Yeshua is more than simply a resolve to reform our conduct. Spiritually, we have been crucified with Messiah. There is a total break from our previous worldview and self-definition. Here are some scriptures that indicate what it means to live the crucified life:

### **Denying Self**

If anyone desires to come after Me, let him deny himself, and take up his cross and follow me. Matthew 16:24 (cf. Matthew 10:38, Mark 8:34, Luke 9:31; 14:27)

### **Selling All**

Sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me. Mark 10:21

### **Total Reliance**

Without Me you can do nothing. John 15:5

### **Dead to Sin**

How shall we who died to sin live any longer in it? Romans 6:2

### **The Old Man**

Our old man was crucified with Him... Romans 6:6

### **My Very Self**

I have been crucified with Messiah; it is no longer I who live, but Messiah lives in me. Galatians 2:20

### **The Flesh**

Those who are Messiah's have crucified the flesh with its passions and desires. Galatians 5:24

### **The World**

...by whom the world has been crucified to me and I to the world. Galatians 6:14

### **The Hidden Life**

For you died and your life is hidden with Messiah in God. Colossians 3:3

### **Focusing on the Goal**

Who for the joy that was set before Him, endured the cross, despising the shame, and sat down at the right hand of the throne of God. Hebrews 12:2

## 2.6 Facts About the Fear of God

1. **SCRIPTURE:** Proverbs 1:7, 9:10, Psalm 111:10  
**APPLICATION:** The fear of the Lord is the first level of revelation. All other anointing is dependent upon it. One should not stay on the first level alone, but it is the foundation.
2. **SCRIPTURE:** Proverbs 1:29  
**APPLICATION:** One has to choose to fear God. Not to choose to fear God is to hate knowledge. An ever-learning, teachable heart is essential.
3. **SCRIPTURE:** Proverbs 2:5  
**APPLICATION:** You must seek the fear of God as you would a precious jewel.
4. **SCRIPTURE:** Proverbs 3:7  
**APPLICATION:** If you are wise in your own eyes, you will think that you do not have to fear God. The fear of God keeps you out of spiritual pride. Since God punishes evil, the fear of the Lord makes you depart from evil.
5. **SCRIPTURE:** Proverbs 3:8  
**APPLICATION:** The fear of the Lord releases healing power into your physical body.
6. **SCRIPTURE:** Proverbs 8:13  
**APPLICATION:** To fear the Lord is not only to avoid evil but also to hate evil.
7. **SCRIPTURE:** Proverbs 10:27  
**APPLICATION:** The fear of the Lord causes you to live longer.
8. **SCRIPTURE:** Proverbs 14:26  
**APPLICATION:** The fear of the Lord gives you confidence, vitality, and security.
9. **SCRIPTURE:** Proverbs 16:6  
**APPLICATION:** God's grace provides forgiveness when we turn away from sin, but it is the fear of the Lord that causes us to turn away from sin.
10. **SCRIPTURE:** Proverbs 19:23  
**APPLICATION:** Since the fear of the Lord makes you turn away from self-destructive actions, it will bring you safety, health, and wholeness.
11. **SCRIPTURE:** Proverbs 22:4  
**APPLICATION:** The fear of the Lord with humility brings you the blessings of success wealth, health, fame, and long life.
12. **SCRIPTURE:** Proverbs 23:17, Ecclesiastes 8:12  
**APPLICATION:** Since the fear of the Lord shows us that God punishes evil and rewards good, we do not have to be envious of the wicked. Sooner or later their

recompense will come.

13. **SCRIPTURE:** Ecclesiastes 5:7  
**APPLICATION:** Charismatic talk and gifts, dreams and visions, will lead to pride and vanity if there is no holiness and fear of God.
14. **SCRIPTURE:** Ecclesiastes 12:13  
**APPLICATION:** The fear of God helps you to simplify your life and avoid all the vain ambitions and hobbies of men.
15. **SCRIPTURE:** Leviticus 25:17, 36, Deuteronomy 21:21  
**APPLICATION:** The fear of the Lord causes us to stop mistreating others, because we know that God punishes evil. The fear of God's punishment is a strong motivating factor to stop doing wrong.
16. **SCRIPTURE:** Deuteronomy 4:10, 5:29, 6:24, 8:6  
**APPLICATION:** The fear of God is for our own good. As a loving father, God wants us to obey His authority so that He can protect us. Obedience brings blessings. If we fear the Lord, our life will go well for us.
17. **SCRIPTURE:** Deuteronomy 11:25, Joshua 4:24, II Chronicles 14:14  
**APPLICATION:** When we fear God, His presence surrounds us. When we fear God, He causes other people to fear us.
18. **SCRIPTURE:** Psalm 2:11, 22:23  
**APPLICATION:** The fear of the Lord is an element of the experience of worship and praise. It is accompanied by joy.
19. **SCRIPTURE:** Psalm 19:9  
**APPLICATION:** The fear of the Lord is clean, fresh, and pure. It will continue on forever, even into heaven.
20. **SCRIPTURE:** Psalm 31:19  
**APPLICATION:** God predestines and prepares good things for those who fear Him.
21. **SCRIPTURE:** Psalm 33:18  
**APPLICATION:** God's eye is on those who fear Him.
22. **SCRIPTURE:** Psalm 34:7  
**APPLICATION:** Angels are sent to protect those who fear Him.
23. **SCRIPTURE:** Psalm 34:9  
**APPLICATION:** Those who fear Him will lack no financial provision.
24. **SCRIPTURE:** Psalm 145:19  
**APPLICATION:** God fulfills your desires when you fear Him.

25. **SCRIPTURE:** Psalm 147:11  
**APPLICATION:** God takes pleasure in you when you fear Him.
26. **SCRIPTURE:** Psalm 25:12  
**APPLICATION:** God teaches you when you fear Him.
27. **SCRIPTURE:** Psalm 112:1  
**APPLICATION:** The fear of the Lord gives you integrity, victory, wealth, stability, and wise decision-making.
28. **SCRIPTURE:** Psalm 128:1  
**APPLICATION:** The fear of the Lord blesses you with a happy family.
29. **SCRIPTURE:** Psalm 130:4  
**APPLICATION:** The fact that God freely forgives us by grace causes us to fear Him.
30. **SCRIPTURE:** Proverbs 14:2  
**APPLICATION:** The fear of the Lord gives you integrity and character.
31. **SCRIPTURE:** Proverbs 14:16  
**APPLICATION:** The fear of the Lord keeps you from losing your temper, being over confident, or doing evil.
32. **SCRIPTURE:** Proverbs 28:14  
**APPLICATION:** The fear of the Lord is the opposite of a hard heart. When we have a soft and sensitive heart, we will not fall into destruction.
33. **SCRIPTURE:** Ecclesiastes 7:18  
**APPLICATION:** The fear of the Lord keeps us in balance, not indulging in carnal temptations and not being overly religious.
34. **SCRIPTURE:** Matthew 10:28, Luke 12:4, Proverbs 29:25, Hebrews 13:6  
**APPLICATION:** When we fear God, we do not fear man. The fear of God is the antidote to the fear of man.
35. **SCRIPTURE:** Matthew 28:10, Luke 12:5  
**APPLICATION:** We fear God because He is powerful and punishes evil.
36. **SCRIPTURE:** Luke 12:32  
**APPLICATION:** We are not afraid to come to God. That is the wrong kind of fear. We are not afraid of God. We fear to go away from Him, not to come to Him.
37. **SCRIPTURE:** Matthew 10:31  
**APPLICATION:** Do not think that you are unworthy to God. That is the wrong kind of fear. When we fear God, we know that we are special and precious to Him.

38. **SCRIPTURE:** Isaiah 29:13  
**APPLICATION:** Religious condemnation is a counterfeit of the fear of God. It is a form of human manipulation. It is not biblical.
39. **SCRIPTURE:** Isaiah 11:2-3  
**APPLICATION:** The true fear of the Lord is a charismatic gift of the Spirit. It is not a natural human emotion of fear but rather a supernatural anointing.
40. **SCRIPTURE:** Isaiah 63:17, Hebrews 12:28  
**APPLICATION:** It is an act of God's to sensitize and soften our hearts to the special anointing of the fear of God.
41. **SCRIPTURE:** Luke 5:26, 7:16, 8:37, Acts 19:7  
**APPLICATION:** The fear of God is caused by the release of supernatural power that takes place when a miracle is performed.
42. **SCRIPTURE:** Matthew 28:8  
**APPLICATION:** We experience both joy and fear by the power of the resurrection of Yeshua.
43. **SCRIPTURE:** Acts 2:43, 5:11-13  
**APPLICATION:** The power anointing of the fear of God causes signs and wonders to take place.
44. **SCRIPTURE:** Acts 5:5, 11, Exodus 14:31, I Samuel 12:18  
**APPLICATION:** The same fear of God for His power to do miracles is also present in His power to punish.
45. **SCRIPTURE:** Genesis 22:12  
**APPLICATION:** The proof of true fear of the Lord is absolute obedience at any cost.
46. **SCRIPTURE:** Acts 9:31  
**APPLICATION:** The Congregation is to walk in both the fear of God and comfort of the Holy Spirit. God has the power both to punish and to protect.
47. **SCRIPTURE:** Romans 3:18  
**APPLICATION:** We cannot trust people who do not fear God because they do not believe that evil is punished. The fear of God is the basis of morality and trust.
48. **SCRIPTURE:** Romans 11:20  
**APPLICATION:** The fear of the Lord motivates us to stay in faith. God punishes not only pride but also unbelief.
49. **SCRIPTURE:** II Corinthians 7:1  
**APPLICATION:** The fear of God, as well as the positive promises of blessing, motivates us to cleanse ourselves of sin and to walk in holiness.

50. **SCRIPTURE:** 2 Corinthians 7:11  
**APPLICATION:** Fear of God is a fruit of repentance. We recognize our own sins in the presence of an all-powerful God who punishes sin.
51. **SCRIPTURE:** Ephesians 5:21  
**APPLICATION:** The fear of the Lord stops ambition and power grabbing. It helps us to submit to one another.
52. **SCRIPTURE:** I Timothy 5:20  
**APPLICATION:** When people sin we need to rebuke them so that they will know the fear of God in order to keep them from being punished.
53. **SCRIPTURE:** Hebrews 11:7  
**APPLICATION:** The fear of God motivates us to take bold actions of faith.
54. **SCRIPTURE:** Jude 23  
**APPLICATION:** The fear of God that sinners are punished in hell motivates us to bold evangelism.
55. **SCRIPTURE:** Revelation 14:7, 15:4, 19:5  
**APPLICATION:** Fear of the Lord is part of our ongoing experience of worship in the end times.
- SCRIPTURE:** Proverbs 29:25, Isaiah 8:12-13
56. **APPLICATION:** Do not be afraid of man. Fear of man and fear of God are mutually exclusive. If you fear God, you will not have to fear man. God will protect you. The fear of God gets you out of the snare of humanism.
57. **SCRIPTURE:** Exodus 1:20  
**APPLICATION:** The fear of God will cause you to disobey human authority and government when that authority is contrary to God.

## **2.7 Three Levels of Submission & Authority**

### **FIRST**

Acts 5:29 – We ought to obey God rather than men.

Every person is independent and answerable only to God. Submission ends where sin begins. Wives are submitted first to God, not to their husbands, congregations first to God, not to their pastors.

### **SECOND**

Ephesians 5:21 – submitting to one another in the fear of God.

After being totally submitted to God, we are next equally submitted to each other: husbands and wives, pastors and congregants, employers and employees, governors and citizens.

### **THIRD**

I Peter 2:13 – submit yourselves to every ordinance of man for the Lord's sake.

After faith in God and love toward others, we submit to any person inside the delegated sphere of authority: wives to husbands, congregants to pastors, citizens to governors, etc.

## 2.8 Messiah-like Attitudes

- esc** Invest in other people when they don't seem to give back **John 3:16**
- esc** Forgive people who are hurting you even though they don't deserve it **Luke 23:34**
- esc** Give money away to break the source of evil influence in your life **I Timothy 6:10**
- esc** Take 100% responsibility to admit your own wrongs even when it seems that you are only 1% wrong and everyone else is 99% wrong **Matthew 7:3**
- esc** Be aware that often the very thing you least want to do and find most uncomfortable is actually God's will for you **Luke 22:42**
- esc** Don't be psychologically attached to anything; be willing to let go of what God has called you to have and do **Genesis 22:2**
- esc** Face the person you are most afraid to confront, thereby you challenge your own character weaknesses **Genesis 32 & 33**
- esc** Lay down your personal advantages and benefits for the sake of the greater good of the group ministry **Ephesians 5:25**
- esc** Do not tolerate a Jezebel attitude (that seeks to undermine godly made authority by being upset, manipulative, pushy, curious or seductive) **Revelation 2:20**
- esc** Stay away from lust as it ruins your health, finances, reputation, lifespan **Proverbs 5:7-11**
- esc** Set yourself fully under authority so that you can be a person in full authority (any authority that is not under authority is illegitimate) **Luke 7:8**
- esc** Reap what you sow. Reaping what you have not sown lacks integrity. Not reaping what you have sown is unbelief **Galatians 6:7**

## 2.9 The “A” Syndrome *by Asher Intrater*

### THE “A” SYNDROME

For lack of parental	<u>A</u> ffection
One’s need for	<u>A</u> pproval
Turns to	<u>A</u> chievement
Instead of	<u>A</u> cceptance

## 2.10 Spiritual Life Evaluation

“Examine yourselves as to whether you are in the faith. Test yourselves.” II Corinthians 13:5

“Let a man examine himself.” I Corinthians 11:28

### I. **Devotional Life**

1. Do I have a daily time of reading and meditating on Scriptures?
2. Do I have a daily time of prayer and intercession for others?
3. Do I open my heart in worship services to hear the leading of the Holy Spirit?
4. Am I growing in the fruits of the Spirit such as patience, joy, kindness, and self-control? (Galatians 5:22)
5. Am I growing in the gifts of the Spirit such as speaking in tongues and discernment of spirits?
6. Do I come and participate in congregational prayer meetings (praying aloud)?
7. Have I received the Holy Spirit personally into my life in His fullness?

### II. **God’s Grace**

- Do I have a present assurance that God loves me personally?
- Am I free from worry and fear?
- Am I free from guilt, self-condemnation, and self-pity?
- Am I free from frustration, bad temper, lust, and gluttony?
- Do I have a sense of worthiness and positive self-image in Yeshua?
- Do I purposely resist the devil by words of Scriptural authority?
- Do I know that it is God’s will for me to live a life of victory and success?

### III. **Evangelism**

1. Do I regularly talk about God with those I meet?
2. Am I involved in congregational outreach projects?
3. Do I invite people to come to services?
4. Have I overcome shyness or fear of people thinking I am a religious fanatic?
5. Do I know how to share my personal salvation testimony?
6. Can I explain to someone else the basic plan of salvation?

7. Do I know that I personally am born-again and have eternal life?

#### **IV. Consecration**

Do I submit my decisions to God's authority?

Do I submit my attitudes to what is written in God's Word?

Have I taken on the yoke of obedience to the will of Messiah Yeshua?

Am I submitted to the people in authority over me?

Do I ask the Lord what He wants me to do in my free time, vacations, and weekends?

Is my speech free from carnal joking, negative remarks, gossip, low-level language, and cynicism?

Do I limit my intake of secular media, TV, and magazines?

#### **V. Fellowship**

Do I attend congregational events regularly?

Do I arrive on time or early for planned meetings?

Do I call others in the congregation to make friends (instead of waiting for others to call me)?

Have I overcome fear of rejection from others?

Do I plan my calendar and schedule ahead of time with congregational commitments and events in mind?

Do I have a clearly defined area of responsibility for practical service in the congregation?

Am I committed to the long-term success of this congregation through being a member?

#### **VI. Money**

Am I giving regularly and generously to the congregation and to whatever needs the Lord directs?

Am I keeping myself from getting over-extended in credit cards?

Am I staying out of debt?

Do I see all my finances and possessions as dedicated to God's service?

Do I have a generous spirit?

Do I have a strong assurance of God's provision for all my needs?

Do I know that God desires to bless me financially?

#### **VII. Communion**

Am I free from resentment against my spouse?

Am I healed from past hurts from people?

Have I fully forgiven my parents for their lacks?

Am I free from offenses toward others in the congregation?

Am I free from being offended at leaders or those in ministry?

Do I know that Yeshua took my sickness as well as my sin upon the cross?

Do I know that it is God's will for me to be physically healthy?

"Lord, how often shall my brother sin against me, and I forgive him? Up to seven times? I do not say to you, up to seven times, but up to seventy times seven." Matthew 18:22-23

# Chapter 3:

# Pillar #2 - Jewish

# Calling



## **Chapter 3: Jewish Calling**

In this Chapter:

- 3.1 Jewish Calling and Practice
- 3.2 Religious Tradition: Is it Good or Bad?
- 3.3 Arab/Jewish Reconciliation
- 3.4 Is the New Covenant Anti-Semitic?

*Opportunities for “Jewish Calling” expression in the Context of the  
Congregational Family*

-  The Jewish Biblical Feasts
-  Shabbat
-  Torah Service
-  Banners
-  Liturgy
-  Blessings
-  Worship
-  Hebrew Class
-  Intercessory Prayer Focus
-  Tikkun Covering
-  Jewish Dance
-  Congregational Giving

## 3.1 Jewish Calling and Practice

### 3.1.1 General Statements of Belief & Scriptural References

- esc** Jewish calling is simply God's calling to identify with the historic Biblical faith as revealed to the human race through God's covenant with Abraham. **Genesis 12:2-3**
- esc** God refers to Himself as the God of Abraham, Isaac, and Jacob, thus identifying Himself with the people of Israel. **Exodus 3:6**
- esc** Jewish calling is primarily inward, not outward. **Romans 2:21**
- esc** We walk in the footsteps of the faith of Abraham. **Romans 4:12**
- esc** We obey the Torah by using the spiritual principles of the Bible to walk in victory over sin **Romans 2:26; 8:4** and to live in divine success. **Joshua 1:8**
- esc** Biblically and historically we see Abraham and his descendents were called to be lights to the peoples of the Earth. Yeshua, being one of Abraham's descendents, is the Light. Our desire is to see all come to know the Light, and our emphasis is on seeing the lost sheep of the house of Israel—so that once again we being joined with them will be awesome representatives of our God.
- esc** New Covenant believers should see themselves as part of the continuing development of the original faith of the Israelite forefathers. **Romans 11:17-24**
- esc** Both Jews and Gentiles (or members of any ethnic background) have an equal standing before God and an equal part to play in a Messianic or New Covenant congregation. **Galatians 6:15**
- esc** As with the two partners in a marriage, there is a positive dynamic within the body of believers in the interaction between Jew and Gentile. **Ephesians 2:11-15** The Jewish believer must maintain his identity as a Jew for this to take place.
- esc** We recognize that there is a sovereign calling and divine love upon the Jewish people because of the patriarchs even though many of them may be in active opposition and enmity to the gospel. **Romans 11:28-29**
- esc** It is incorrect doctrine to teach that the Torah has passed away. **Matthew 5:17-20** Our heart attitude and position in relation to the Law has been transformed, but the Law itself stands as an eternal and perfect standard of holiness.
- esc** We recognize Yeshua of Nazareth as a Jewish man as well as the divine Son of God. **Romans 1:3-4** He spoke Hebrew, was circumcised, wore fringes and phylacteries, and ministered almost exclusively to the Jewish people.
- esc** We worship on the Sabbath (7<sup>th</sup> day) as a covenant reminder of God's act of creation **Genesis 2:3, Exodus 31:16-17** and His acts of redemption in history. **Deuteronomy 5:15**
- esc** At our congregational fellowship meals, we do not serve pork products or shellfish. **Deuteronomy 14**

### 3.1.2 The Feasts of the Lord

More than Western secular or religious holidays, the Biblical feasts of Israel provide the appropriate times of celebration for followers of Yeshua (Jesus).

**Shabbat:**

Sabbath – Yeshua is Lord of the Sabbath and Prince of Peace

**Spring:**

Passover (Pesach) – Crucifixion (Deliverance from Egypt)

First Fruits (Bikkurim) – Resurrection (Entering the Land)

Weeks (Shavuot/Pentecost) – Outpouring of Holy Spirit (Giving of Torah)

**Autumn:**

Trumpets (Yom Teruah or Rosh Ha Shannah) – 2<sup>nd</sup> coming, End times prophecies

Day of Atonement (Yom Kippur) – Repentance and redemption

Tabernacles (Sukkot) – Ingathering of believers, the Millennial Kingdom

### 3.1.3 Specific Statements of Our Congregational Environment

We communicate our faith in terms that are not misleading to Jewish people or have negative connotations due to historical context. For example:

1. Congregation/Kehilah/Community instead of church
2. Believer instead of Christian
3. Messiah instead of Christ
4. Yeshua as well as Jesus
5. Evangelistic Outreach instead of Crusade

 Our worship services avoid cultural forms and denominational symbols that are foreign to Jewish people. **I Corinthians 9:20**

 Salvation for the Jewish people **Romans 9:3** and protection for Israel **Psalms 122:6** are a special emphasis in intercessory prayer.

 We stand for the defeat of the forces of Gog and Magog **Ezekiel 38-39** and the release of the Jewish people from Northern Lands as a matter of spiritual warfare. **Jeremiah 16:15**

 We see the restoration of the Jewish people to the land of Israel and the Hebrew language as a fulfillment of prophecy. **Ezekiel 37** We support Israel's right to exist within secure, defensible borders.

 With the recapture of Jerusalem we are now exiting the age of the Gentiles and entering into a new spiritual era in God's plan. **Luke 21:24, Romans 11:25** There is a central role in the End Times for the remnant of Jewish believers in Yeshua.

**Revelation 7:4**

 A revival in Israel and a return of the Jewish people to faith in Yeshua is a key event that ushers in the Second Coming of Yeshua and the resurrection of the dead.

**Matthew 23:39, Romans 11:15**

 Yeshua will return as the King of Israel and restore a type of Davidic kingdom. **Acts 1:6** The international community of nations will be submitted to this new Messianic commonwealth with Yeshua as the head of the government. **Isaiah 2:3, Zechariah 14:16**

# ***NO COMPROMISE: The Gospel is an Ultimatum Not an Alternative***

## **3.2 Religious Tradition: Is it Good or Bad?**

### **3.2.1 Introduction**

The issue is not whether a given tradition is Jewish or Christian, but whether any tradition, be it Jewish, Christian or Messianic, has become a superficial outward form without life-giving spiritual power (II Timothy 3:5).

Man has a natural tendency to form habits. This tendency can change supernatural encounters with God into secure and repetitive patterns that humans feel more comfortable with. Miraculous outpourings of the Holy Spirit can become fossilized into dead religious forms.

### **3.2.2 Contact Points of Faith**

The Bible contains many examples of covenant symbols and symbolic actions. These devices act as visual aids to help us focus our faith. They act as contact points to convey the anointing for healing and miracles. They serve as reminders to help us teach the principles of the Bible.

Yeshua often used symbols, both traditional and non-traditional, in His teachings and working of miracles. The New Covenant refers to cloths, circumcision, and priestly washings, sacrifices, spit, mud, fringes, oil, wine and unleavened bread.

However, Yeshua also stood adamantly against even the slightest hint of religiosity or man-made ritual particularly those which superceded God's instructions.

### **3.2.3 God's Spontaneity**

God's mercies are new every morning (Lamentations 3:23). One day's manna turns to worms on the next (Exodus 16:20). The Temple showbread was baked afresh for each Sabbath (Leviticus 24:5). The Bronze Serpent, which once caused supernatural healing, later became a source of religious idolatry (Numbers 21:9, II Kings 18:4).

Do not fall into a religious rut. Make the effort to keep up with the spontaneity and creativity of the Holy Spirit. If you are lazy, it is easy to slide down into vain repetition. Be alert to prevent boring and lifeless formalism from creeping up on you to steal your joy and vitality in the Holy Spirit.

### **3.2.4 Check the Bible Yourself**

The word “tradition” is used eleven times in the New Covenant. Ten times (Matthew 15:2, 3, 6; Mark 7:3, 5, 8, 9, 13; Colossians 2:8; I Peter 1:18) it is used in a negative sense, seen in opposition to God’s authority. One time (II Thessalonians 3:6), it is used in a positive sense as referring to the teaching and lifestyle of the gospel.

The Bible is our guide. We follow the leading of the Holy Spirit in using traditional elements. We do not judge others for their manner of worship. Any tendency to fall into stagnant religious tradition is rigorously avoided.

## **3.3 Arab/Jewish Reconciliation**

### **3.3.1 Introduction**

The conflict between Jews and Arabs in the Middle East is one of the most complex in history. There is a spiritual warfare taking place behind political struggle (Ephesians 6:10). Deeply rooted religious factors weigh heavily upon the conflict. We believe the gospel of Yeshua’s kingdom provides a solution to all problems, including those in the Middle East. Here is a brief summary of biblical principles dealing with Arab-Jewish reconciliation.

### **3.3.2 Both Jews and Arabs Need Yeshua**

The reconciliation needed between Jews and Arabs can only be found in Jesus (Yeshua) the Messiah. There is no other power strong enough on earth to affect such a radical change within the hearts of human beings. The power of God is necessary to bring peace between Arab and Jew. While we respect the culture and tradition found in both the Jewish and Arab communities, we affirm that only through Yeshua can a person be spiritually reborn and permanently reconciled to God. Our message is first and foremost that every individual person, whether Jew or Arab, needs to embrace Yeshua as his personal Lord and Savior in order to receive eternal life.

### **3.3.3 Jews and Arabs Equal Before God**

Every person, no matter what their ethnic background may be, has an equal position before the eternal standards of the justice and grace of God. Any person, when he is born again, becomes a new creation in the Messiah, and thereby has equal standing before God as one of His spiritual children (Galatians 6:15). Spiritually we are all equal in the eyes of God, and there is no room for a believer in Yeshua to hold any viewpoint of racial prejudice whatsoever. God loves all people.

### **3.3.4 Arab Blessings Recognized**

Messianic Jews and Christians need to recognize a blessing upon the Arab people that comes from God, which has been passed on to them as physical descendants of Abraham (Genesis 21:13). The Arabs are called to live as a distinct people from the Jews but in harmony and cooperation with them in the Middle East. Their land, wealth, populace, and spiritual heritage originated in the covenant blessings extended to Ishmael, the son of Abraham through Hagar. While Ishmael was not the heir of the same Messianic Covenant that went through Isaac, his descendants were still to be blessed.

### **3.3.5 Jewish Right to the Land of Israel**

While Jews and Arabs are equal before God, and while the Arabs are blessed through their forefather Abraham, it still remains that there is a clear Biblical mandate that the land of Israel belongs to the Jewish people. God has granted specific land areas to each people group (Acts 17:26). The ancient land of Canaan was given by God to Abraham, Isaac, and Jacob by a blood covenant (Genesis 12, 15, 17, etc.). The return of the Jewish people to the land of Israel after many years of dispersion is a central theme of prophetic scriptures (Isaiah 11, 43, Jeremiah 16, 23, 31-33, Ezekiel 36-37, etc). The movement of all the nations of the world to attack Israel comprises a final rebellion, which culminates in the need for Yeshua to intervene (Zechariah 14). Believers in Yeshua, whether of Christian, Jewish, or Arab background, must recognize the settlement of the Jewish people in Israel in modern times as a sovereign work of the Spirit of God.

### **3.3.6 Testimony of Reconciliation**

The conflict between the Jews and the Palestinian Arabs in the Middle East is so explosive, that it may very well be this issue that draws the nations into an attack upon Israel. In the midst of this problem area, there is needed a definitive testimony of the power of God to bring love and reconciliation. What better way is there for the Kingdom of God to be manifested than to see Jew and Arab in heartfelt reconciliation through their mutual faith in Yeshua the Messiah? If the spiritual stronghold of hatred between Jew and Arab can be torn down (Ezekiel 35:5), a fresh wave of revival will break forth upon the region.

### **3.3.7 Evaluation of Rabbinic Judaism**

There is both a positive and a negative element in our attitude toward traditional or Talmudic Judaism. Scripture states (Romans 11:28) that the Jews are beloved of God because of their forefather Abraham and the rest of the patriarchs. On the other hand, the thrust of Rabbinic Judaism is in direct opposition to the Gospel and often misrepresents the faith of ancient Israel as a legal system of works and rituals. Therefore, we are to have a balanced view toward traditional Judaism: neither to reject it wholly, nor to embrace it in its entirety. We are to affirm within Judaism the elements that are consistent with the true faith of the Tenach, and we are to reject the subtleties of religious form that have at their root an anti-Yeshua basis.

### **3.3.8 Evaluation of Islam**

It is to be recognized that not all Arabs are Muslim. Arabs are an ethnic people descended from Ishmael. Islam is a religion founded by Mohammed 600 years after the time of Messiah. While there is a general affirmation of faith in God in Islam, and while there is an amalgamation of various facets of the Judeo-Christian faith that are good, the religion of Mohammed rejects many of the primary truths of Biblical faith. Mohammed is to be considered a false prophet and Islam a deception that has led many people into delusion, false beliefs, and even militant antagonism to the work of God.

### **3.3.9 The Need for the Power of the Holy Spirit**

For true revival to take place in the Middle East, the believers must embrace the miraculous gifts and operations of the Holy Spirit. Joel and Peter described an end-times revival marked by signs and wonders, prophecy, and the outpouring of the Spirit (Joel 2 & Acts 2). A superficial conglomeration of Arab, Jewish, and Christian elements will not suffice to break down the spiritual strongholds over the Middle East. Any demonstration of reconciliation and the Kingdom of God must be based upon a deep move of the Holy Spirit

with all the supernatural manifestations found in the Bible.

### **3.4 Is the New Covenant Anti-Semitic?**

Many professors of Jewish-Christian relations have taught that the New Covenant is anti-Semitic. They base that conclusion on the following three facts of Jewish history:

1. Jewish people have suffered tremendously throughout their history.
2. Much of that suffering came from the hands of people who consider themselves Christians.
3. A justification for their anti-Semitic attitudes was found in certain texts in the New Covenant.

While these three points are true, it is not correct to conclude that the teachings of the New Covenant are inherently anti-Semitic.

That conclusion has disastrous consequences. The New Covenant is book written by Jews to other Jews. Certainly, there are strong divisions and arguments recorded in the New Covenant between the Jews who believe that Yeshua was the Messiah and those Jews who do not believe that Yeshua was the Messiah.

To say that there was harsh disagreement between these two groups of Jews is one thing; to say that the Jewish followers of Yeshua were anti-Semitic is not true. To a certain extent, it cannot be true. The original followers of Yeshua considered themselves loyal Jews and loyal to the faith of their fathers.

For example, there is harsh disagreement in America today over the issue of abortion. But both of the groups who are pro or against consider themselves to be loyal Americans. Neither the pro-life nor the pro-choice position is inherently anti-American.

Two Blacks may have a strong disagreement as to a political platform, but you cannot accuse one Black of being racist or anti-Black because he disagrees with another Black. (In fact, it is interesting to note that if the early Faith Community had any struggle with racial attitudes, it was overcoming their preconceived anti-Gentile orientation.)

The correct conclusion to the previous three premises is the following:

The foundation for Christian anti-Semitism comes from a racist Gentile misinterpretation of the New Covenant text (as well as a reaction from rabbinic leaders to justify their rejection of Yeshua).

The anti-Semitic tendency in Christianity started with early Church fathers. They imposed a Gentilic interpretation upon the New Covenant text. Instead of seeing the writings as the strong rebuke of Jewish apostles and prophets to the sins among their own people, they interpreted those rebukes as a rejection by God of the Jewish people in preference for replacing them with the Gentiles. Certainly, such prophets as Moses and Jeremiah had strong rebuke for the Jewish people, but one would not consider their prophecies anti-

Semitic.

The real problem therefore lies with the interpretation that the texts of the New Covenant are anti-Semitic. In this way, one who teaches that the New Covenant is anti-Semitic is reinforcing the incorrect stereotype that has been the source of suffering for the Jewish people.

I recognize that this is the opposite of the intention of many of those who teach so. Their desire is to defend the Jewish people from the suffering they have experienced in history. But unwittingly they are bolstering the very wall of untruth that has caused the separation and hatred in the first place.

Over the course of history, many Jewish scholars and even Jewish followers of Yeshua were schooled in that same misinterpretation of the New Covenant text. Secular scholars, Gentile Christian theologians, Jewish rabbis, converts to Christianity all fueled the same myth - that the New Covenant is essentially anti-Jewish. If we are to help the cause of truth and reconciliation, it is that myth which must be torn down.

**The New Covenant is not anti-Jewish.** It does contain prophetic rebuke against the sins of our people. However, it also maintains the long-term calling and positive destiny for the Jewish people. The original followers of Yeshua saw themselves as true Jews, while viewing the Sadducees, Pharisees and Zealots as Jewish practitioners without knowledge (in a spiritual or religious sense).

The New Covenant so confirms the positive calling and destiny of the Jewish people that it may be seen as pro-Jewish. This is why so many Bible-believing Christians have such a love for the Jewish people. Those who correctly interpret the New Covenant have such a love for the Jewish people. Those who incorrectly interpret the New Covenant either do not have a love for the Jewish people or think that the New Covenant is anti-Jewish.

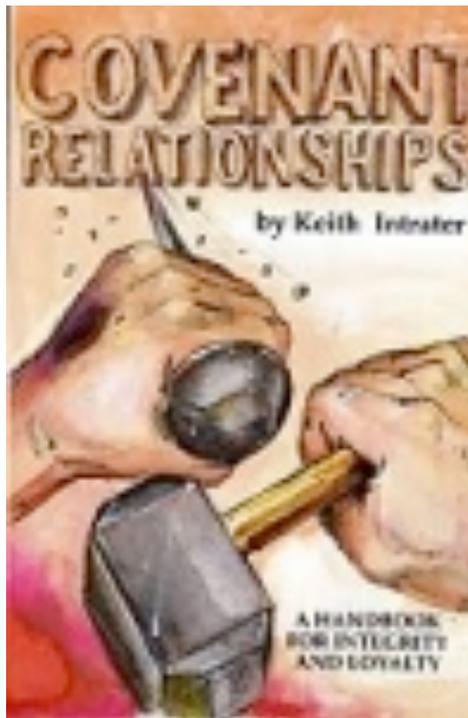
Those who view the New Covenant as anti-Jewish are often those who do not see the New Covenant as inspired and authoritative. They have their right not to believe that the New Covenant is inspired and authoritative, but that was certainly not the perspective that the writers of the New Covenant themselves held. Therefore, they are interpreting the New Covenant from a perspective different from that which the men who wrote it intended.

The New Covenant writers saw themselves as continuing the prophetic inspiration of the writers of the Tenach (Old Covenant). To say that their writings are anti-Semitic would be tantamount in their eyes to saying that the Tenach itself is anti-Semitic. The point we are dealing with is not how the New Covenant has come to be interpreted, but how it was meant to be interpreted. There is no doubt that the historical interpretation of the New Covenant has been anti-Jewish.

What do the texts themselves say? We must determine the answer to that question according to the original intention of those who wrote the text. John (Yohanon), Matthew (Mattityahu), Paul (Shaul), James (Yaakov) and others were not anti-Semitic. They did see themselves as part of a universal spiritual brotherhood, which has a transcendent meaning above anyone's ethnic background, including their own Jewishness.

# Chapter 4:

# Pillar #3 - Covenantal Relationships



## **Chapter Four: Covenantal Relationships**

In this chapter:

- 4.1 Covenant Names of God
- 4.2 YHVH/Yeshua
- 4.3 Personal Covenant Vow

*Opportunities for “Covenant Relationships” expression in the Context of the Congregational Family*

-  Chavurah Groups (Home Groups)
-  Congregational Prayer Meetings
-  Women’s Fellowship and Retreats
-  Covered Dish Oneg
-  Family Events: Bowling, Purim, etc.
-  Men’s Fellowships and Retreats
-  Covenant Giving: Revive Israel, CARP, etc.

***MANY OF THE GUIDING PRINCIPLES FOR COVENANTAL RELATIONSHIPS WITHIN THE EL SHADDAI CONGREGATIONAL COMMUNITY IS FOUND IN THE BOOK “COVENANT RELATIONSHIPS” BY ASHER INTRATER. THIS BOOK IS PROVIDED AS PART OF THE “TOWARDS COVENANT CLASS” HOSTED BY ESC. A COPY OF THIS BOOK IS A NECESSARY COMPONENT TO THIS HANDBOOK. THIS SECTION DOES NOT REPEAT THE MATERIAL COVERED BY THE BOOK.***

## 4.1 Covenant Names of God

**Adonai Jireh** –The Lord Our Provider, Genesis 22:14

**Adonai Rapha** – The Lord Our Healer, Exodus 15:26

**Adonai Nissi** – The Lord My Banner (Victory), Exodus 17:15

**Adonai Shalom** – The Lord is Peace, Judges 6:24

**Adonai Tzidkenu** – The Lord Our Righteousness, Jeremiah 23:6

**Adonai Shammah** – The Lord is There (Present), Ezekiel 48:35

**Adonai Yeshua** – The Lord is Salvation, Matthew 1:21 (cf. Numbers 13:16)

## 4.2 YHVH/Yeshua

### *Manifestations of the Divine Messiah in the Tenach* *“Before Abraham was, I AM.” –John 8:58*

#### **To Adam:**

Genesis 3:8 – The Lord came walking in the garden looking for Adam after Adam sinned.

#### **To Abraham:**

Genesis 18:1-19:1 – Three figures in human form appear to Abraham, speak with him, and eat with him. Verse one states that in this visit the Lord appeared to Abraham. Two of the figures are later referred to as angels, while the third figure returns to heaven.

#### **To Jacob:**

Genesis 32:24-30 – Jacob wrestles with a man all night. The man tells him he has wrestled with God. Jacob says he has seen God. The man refuses to tell Jacob his name. The man changes Jacob’s name to Israel.

#### **To Moses:**

Exodus 3:2-15 – The angel or messenger of God appears to Moses in the burning bush. Moses worships this messenger. The messenger says his name is YHVH, the eternal I AM.

#### **To Joshua:**

Joshua 5:13-15 – A man appears to Joshua who calls himself the commander of the army of the Lord. Joshua worships him. The man calls the place holy ground.

#### **To Gideon:**

Judges 6:11-24 – The angel or messenger of the Lord appears to Gideon as a man. During the passage, the angel is referred to as the Lord, instead of as an angel.

#### **To Samson’s Parents:**

Judges 13:6-23 – Again the messenger of God arrives. He says that his name is marvelous and cannot be told to them. They respond that they have seen God and worship him.

**To Samuel:**

I Samuel 3:7-10 – The word or messenger of the Lord appears to Samuel and stands next to him and talks to him.

**To Isaiah:**

Isaiah 6:1-4 – Isaiah sees the figure of a man sitting on a throne and calls him the Lord. John 12:41 states that this was specifically referring to Yeshua in his glory.

**To Ezekiel:**

Ezekiel 1:25-28 – Ezekiel sees the Glory of the Lord. On top of the Glory was a throne with a figure of a man on it.

**To Daniel:**

Daniel 7:13-14 – Daniel sees in a vision someone in the form of a man brought before the throne of the Ancient of Days. This man is given all authority on the earth, and the nations of the earth are to worship him.

Daniel 10:5-6ff. – Daniel has an extended vision of a glorified man who tells him all the general events of history about to take place.

***“No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.” –John 1:18***

***THERE ARE MANY OTHER INSTANCES AND IMPLICATIONS OF THE REALIZATION THAT YESHUA IS THE THREAD OF THE TEXT OF THE BIBLE – FROM GENESIS TO REVELATION. ASHER INTRATER’S BOOK “WHO ATE LUNCH WITH ABRAHAM” COVERS THESE IDEAS IN DETAIL. A COPY OF THIS BOOK IS A NECESSARY COMPONENT TO THIS HANDBOOK. THIS SECTION DOES NOT REPEAT THE MATERIAL COVERED BY THE BOOK.***

### 4.3 A Personal Faith Exercise

#### FAITH EXPECTATION

“Without faith it is impossible to please God, for we must believe that He is a rewarder of those who diligently seek Him.” (Hebrews 11:6)

- |                                    |  |                                    |
|------------------------------------|--|------------------------------------|
| <input type="checkbox"/> Salvation | <input type="checkbox"/> Job Improvement | <input type="checkbox"/> Healing   |
| <input type="checkbox"/> Freedom   | <input type="checkbox"/> Anointing/Joy   | <input type="checkbox"/> Direction |
| <input type="checkbox"/> Finances  | <input type="checkbox"/> Children/Spouse | <input type="checkbox"/> Unity     |

In Yeshua’s name, I believe that I receive:

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Verse citation \_\_\_\_\_

#### CORRESPONDING ACTION

“Faith by itself, if it is not accompanied by corresponding action, is dead.” (James 2:17)

- |                                     |                                    |                                  |
|-------------------------------------|------------------------------------|----------------------------------|
| <input type="checkbox"/> Give/Tithe | <input type="checkbox"/> Fast/Pray | <input type="checkbox"/> Forgive |
| <input type="checkbox"/> Witness    | <input type="checkbox"/> Serve     | <input type="checkbox"/> Repent  |

God, with your help, I promise that I will:

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“You will pray to God, and you will pay your vows. Then you will declare a thing and it will be established for you.” (Job 22:27-28)

**NOTE:** Listen to God’s quiet voice within you to know exactly what He wants you to do and what He wants to do for you.

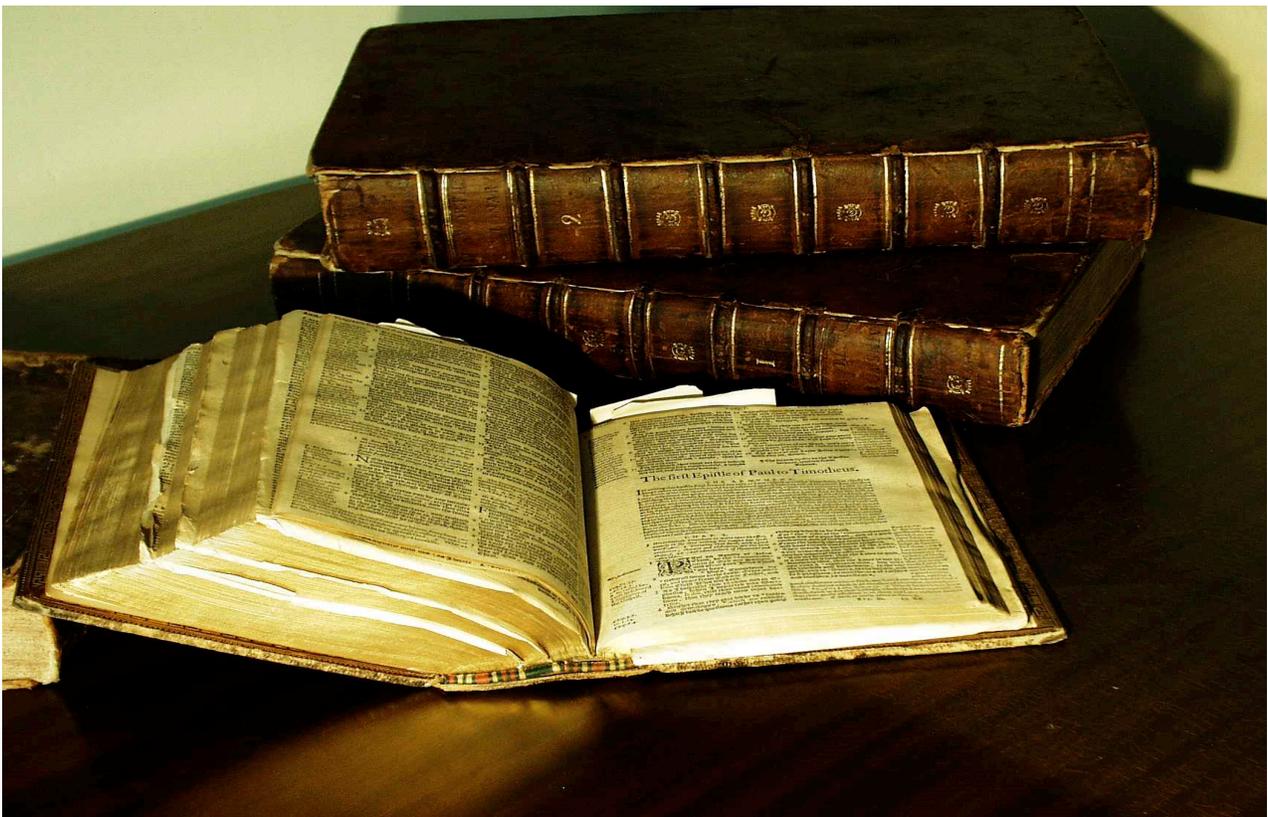
**CHAPTER 5:**

**PILLAR #4 –**

**THE WORD OF**

**GOD & POWER**

**OF THE SPIRIT**



## ***Chapter 5: The Word of God & Power of the Spirit***

In this Chapter:

- 5.1 Redemption
- 5.2 The Power of Biblical Confession
- 5.3 God's Medicine
- 5.4 Biblical Economics: Integrity + Generosity = Prosperity

*Opportunities for “Word of God and Power of the Spirit” expression in the Context of the Congregational Family*

-  Shabbat Services
-  The Jewish Biblical Feasts
-  Intercessory Prayer
-  Altar Ministry
-  Healing Services
-  Tapes, CDs, and Books
-  Bible Studies
-  Chavurah Groups (Home Groups)
-  Children's Ministry
-  Counseling/Prayer
-  Hospital Visits
-  Home Dedications
-  Conferences
-  Radical Giving

## 5.1 Redemption

### 5.1.1 Is Hell Real?

Here are some scriptures indicating the physical reality of hell and eternal punishment:

**Numbers 16:31-32** -...the ground split apart under them, and the earth opened its mouth and swallowed them up, with their households and all the men with Korah, with all their goods.

**Daniel 12:2** - Many of those asleep in the dust of the earth will awake, some to everlasting life, some to shame and everlasting contempt.

**Matthew 5:29** – If your right eye causes you to sin, pluck it out and cast it from you, for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. (See also verse 30 and Matthew 18:8-9)

**Matthew 8:12** - But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.

**Matthew 13:49-50** - So it will be at the end of the age, the angels will come forth, separate the wicked from the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth. (See also verses 41, 42, and Matthew 22:13)

**Matthew 24:50-51** - The master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of, and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.

**Matthew 25:30, 46** - Cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth. These will go away into everlasting punishment, but the righteous into eternal life.

**Luke 16:23-24** - Being in torments in hell...He cried, "Have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."

**Revelation 14:9-11** - Anyone who worships the beast...will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever.

**Revelation 20:10** - The devil was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever. (See also Revelation 19:20)

**Revelation 20:15** - Anyone not found written in the Book of Life was cast into the lake of fire.

**HEAVEN IS REAL. HELL IS REAL. IT IS YOUR CHOICE.**

## 5.1.2 Yeshua Our Substitute

### THE GREAT EXCHANGE

THE AWESOME PRICE HAS BEEN PAID  
SUBSTITUTION

#### HE TOOK WHAT WE DESERVED

Spiritual Death  
Separation from God  
Sin Nature  
Satan's Nature  
Curse  
Sickness  
Poverty  
Physical Death  
Emotional Distress  
Suffering in Hell

#### Effects and Penalties of our Disobedience

#### YESHUA

**Genesis 3**  
**Psalm 22:1**  
**II Corinthians 5:21**  
**John 3:14**  
**Galatians 3:13**  
**Isaiah 53:4-5**  
**II Corinthians 8:9**  
**Philippians 2:8**  
**Isaiah 53:4-5**  
**Matthew 12:40**

#### WE GET WHAT HE DESERVES

Eternal Life  
Union with God  
Righteousness  
Divine Nature (II Peter 1:3)  
Blessings  
Health  
Prosperity  
Resurrected Body  
Peace of Mind  
Seated in Heaven (Ephesians 1:20, 2:6)  
**Rewards and Results of His  
Redemption and Obedience**

"We sinned. He switched places with us. He restored to us everything we lost at the fall. He became everything we were so that we could become everything He is. As a Son of Adam, Yeshua won back Adam's authority over this planet from the hands of the devil. We win!"

## 5.1.3 Did Yeshua Go to Hell?

There were approximately three days and nights between the time of Yeshua's death and His resurrection. Where was He? What happened to Him?

The Bible indicates that Yeshua's soul and spirit went down into hell while His body was in the tomb. On the third day, the power of God energized Yeshua's inner man, returned Him to His body, and resurrected Him into a glorious state.

### Here are a few scriptures stating that Yeshua did indeed descend into hell:

- 1. Matthew 12:40** - As Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights *in the heart of the earth*.
- 2. Jonah 2:2, 6** - *Out of the belly of Sheol [Hell] I cried, and You heard my voice. You have brought up my life out of the pit.*
- 3. Acts 2:24, 27** - Whom God raised up, having loosed the *pains of death*, because it was not possible that He should be held by it. You will *not leave my soul in Hades*, nor will You allow Your holy One to see corruption.

**4. Acts 2:31** - He, foreseeing this, spoke concerning the resurrection of the Messiah, that *His soul was not left in Hades*, nor did His flesh see corruption.

**5. Romans 10:6-7** - Do not say in your heart, “Who will ascend into heaven?” (that is, to bring Messiah down from above) or “Who will *descend into the abyss*?” (that is, to bring Messiah up from the dead).

**6. Ephesians 4:9** - Now this, “He ascended” – what does it mean but that He also first *descended into the lower parts of the earth*?

**7. I Peter 3:19** - By whom also *He went* and preached *to the spirits in prison*.

**8. I Peter 4:6** - For this reason, the gospel was preached also to *those who are dead*...

#### 5.1.4 How to Stop Sinning

How do we stop sinning? That is our question. How do we stop being a sinner? There are two approaches to repentance and sin, two approaches to righteousness.

One approach to repentance says the following:

“Here’s the righteous law of God. I am essentially a sinner. Therefore, I break the law, continually repent, and try to do better. I offer repeated sacrifices, which do cover my sins temporarily, but I am doomed to repeat them. I am legally forgiven, and so I rejoice that I will go to heaven one day.”

This may be termed the Old Covenant approach. Most Believers operate in this dimension.

The second approach says:

“I see the righteous wrath of the Law of God carried out on Yeshua. I see the undeserved free forgiveness offered me. The horrible realization that Yeshua took upon Himself the punishment that should have fallen on me causes me to die completely to the nature of sin. I receive a new, totally transformed inner spirit, which is free from sin by having already died to it. Aware that I am essentially now **NOT** a sinner, I can operate by the indwelling power of the Holy Spirit to a) renew the mind, b) discipline the body, and c) walk in victory.

“As an essentially righteous person now by nature, I generally live in dominion over sin. When I do sin, I immediately confess it, receive cleansing from the blood of Yeshua, refocus my attention on Him, and go on.”

#### Victory Over Sin

The goal of both methods is **NOT** to sin.

The first method finds a helplessly sinful person bravely struggling to do what is right but continuously failing and falling before a perfect law.

In the second, one approaches the law as a radically different type of human being, who takes dominion over sin by concentrating on what Yeshua has done. The person has a new sinless nature, which wars against the lower lusts of the flesh.

As “born again” believers, we are not looking to become righteous someday. We are seeking to make the rest of our life conform to the righteousness that has been imparted to our spirit.

### **Dead to Sin**

If you see yourself as dead to sin, then you will be **CAPABLE** of **NOT** sinning. Being dead to sin is more than just trying not to sin; it is seeing yourself as totally separated from it.

If you see yourself as under the dominion of sin, you are doomed to sin repeatedly.

The question is **HOW** to stop sinning. Both methods seek to stop sinning. But which way is more effective?

Continual remorse leads to surrender to sin.

Reckoning yourself dead to sin is what gives you the ability to **STOP** sinning. To reckon yourself dead to sin is to consider yourself as no longer a sinner.

Go further than repenting of sin – **DIE** to it. It is the revelation of the **GRACE** of God that leads you to the right kind of repentance.

### **Righteousness by Faith**

If you **AWAKE** to righteousness by faith, you will be able to stop sinning.

If you just keep trying to stop sinning and blaming yourself for it, you will never get out of the rut.

We are not sinners saved by grace. We were sinners, we got saved by grace, and now we are the children of God.

Concentrate on Yeshua and get a growing revelation of grace and righteousness in your inner man. Then your spirit will not get weak and succumb to the flesh.

If you are **NOT** born again, your situation is hopeless; you need to be totally transformed by giving your life over to the absolute lordship of Yeshua.

If you are born again, your new inner man does not want to sin. Get some strength to him. Feed him with the anointed word of God, and he will be able to function. If the spirit of Yeshua lives inside you, you have the capacity.

New Covenant repentance recognizes and judges sinful actions. We receive cleansing by the blood of Yeshua when we confess and forsake our sins. Then we move forward with the will of God for our lives.

### **Getting the Right Focus**

Focusing on your failures leads to more failure. Instead, we should be ever sensitive to the voice of the Holy Spirit and obey any direction to eliminate sinful activity.

Concentrating on Yeshua and the new creation is the way to get victory over sin.

If I have been truly “born again,” I am **NO LONGER** a sinner. My very nature has been changed. I have died to sin. When my spirit is weak, I may succumb to the demands of my flesh, but I see that occurrence as a bizarre and detestable abnormality.

As long as I keep my inner man healthy, I expect to live in basic victory over sin.

If I have been “born again” then I am essentially a prince of God and His ambassador on this planet. Contrary to this new spiritual nature, at times I do fall into sinful actions. When I do, I have an immediate remedy.

If I am **NOT** “born again,” I may do some righteous actions but I am essentially still a sinner.

### **Grace and Repentance**

Not recognizing the difference between these two approaches to sin will lead to repeated failure. Laying hold of what the new birth has done for you is what provides the ability to live in dominion over sin.

Justification by grace sounds to the carnal mind as if it is saying we have a license to sin. People often misunderstood Paul for this. When he said grace provides the means to overcome sin nature, some people thought he was condoning sin (Romans 3:8).

God forbid that we should not oppose sin with every ounce of our strength. Grace offers a method for purging sin out of us once and for all. The blood of Yeshua does not just cover over our sinful actions. It purges our innermost being of the force of sin.

The way to stop fulfilling the lusts of the flesh is to walk in the Spirit. You get out of the problem by focusing on the solution. First, you repent. Then God gives you an ever-deepening awareness of His grace.

The purpose of repentance is to get back into the state of grace. There are two types of sorrow. Godly sorrow leads to repentance, which in turn leads to restoration. Sorrow that does not lead to restoration and victory is not godly sorrow. Worldly sorrow leads to death.

### **No Condemnation**

Repent means to come back. What are you coming back to? If you repent, but stay where you are, you have not really repented. The prodigal son repented of his pigsty actions and came back to his father. When he did, the Father would **NOT ALLOW** him to stay in that condition but **INSISTED** on his getting up and receiving the best.

Some Christian-like cult groups maintain authority over their members by holding them in a continuous state of self-recrimination. These sincere young people become trapped in a guilt/zeal/failure cycle.

Yes, repent. Have an utter revulsion for even the slightest hint of sin. Repent thoroughly. But do not wallow in self-condemnation. Make a determination to do what is right. Come back to your Father and let Him put His robe of righteousness on you.

The more you see yourself as the righteousness of God, the less likely you are to fall into bad habits. As you reckon yourself or account yourself righteous by faith, so will you act accordingly. As a man thinks in his heart, so is he.

Get out of the wilderness, cross the Jordan, and get into the Promised Land. We are not the lost looking for an answer. We have the answer and we are offering it to a world that is lost. By faith in Yeshua, the Glory of God lives inside us.

### **Suffering and Sorrow**

Note 1: Godly suffering is not surrendering to defeat, pain, and misery. It is, rather, the persecution that comes when ungodly people get angry and offended at our bold proclamation of the Good News. You do not have to believe for suffering. If you stand up for Yeshua, you will be attacked from all sides.

Note 2: Some people feel that to preach joy to New Covenant believers is emotional candy and appeals to a desire for entertainment. Sorrow and self-recrimination are seen as a sign of deeper spirituality. We believe the scriptures generally point to the opposite.

Once you are born again, and if you are living totally for the Kingdom of God, the world system has become your enemy. It is difficult to maintain joy in this hostile environment. Joy becomes a step of faith and courage in contrast to one's feelings and circumstances.

The nature of the flesh is that it tends toward death. Self-pity, defeatism, self-condemnation, and depression are the paths of least resistance. They are emotionally much easier and people slip into these modes quite comfortably when they encounter obstacles. If we resist the devil, he will flee from us. If we do not resist, he will not flee.

Of course, the pattern is reversed for those whose focus is worldly pleasure and carnal gratification. Such people should be met with firm rebuke. Discernment is needed as to which approach applies most appropriately in a given situation.

Grace without repentance is self-deception. Repentance without grace is self-condemnation.

***This righteousness through faith in Yeshua is the central theme of Romans 5-8 (cf. II Corinthians 4-5, Galatians 3-5, Ephesians 1-3, Philippians 3, and Hebrews 8-10)***

### 5.1.5 Power and Purity

God desires both power and purity in His people. Yeshua was both strong and gentle. In His personality, we see the full expression of purity and power. Holiness and faith go together. One without the other is just a form of phony religion (II Timothy 3:5).

If we violate the principles of holiness, we cannot walk in the power of God. Samson's downfall was not his hair, but his holiness. The biblical principle is ***purity precedes power***. If we want to see the power of God, we must commit ourselves to purity and consecration.

The power of God is available to produce purity within us. The Holy Spirit is the spirit of holiness. We cannot become pure unless we have the power of God. So the biblical principle is also ***power precedes purity***.

If you want to be holy, you have to receive the power of the Holy Spirit. You have to have the power in order to walk in purity. On the other hand, you have to have the purity to walk in power.

Do not settle for one without the other. In fact, one without the other is not possible.

## 5.2 The Power of Biblical Confession

***Does the Bible say that spiritual power is released through our words? Here are the Biblical principles concerning positive confession and the power of the tongue:***

1. The key to faith is to believe that whatever you say will come to pass. **Mark 11:23**
2. To exercise our spiritual authority we speak directly to the mountain or obstacle we want removed. **Mark 11:23**
3. To create miracles we call things that are not as if they already were. **Romans 4:17**
4. The spiritual law of death and the spiritual law of life is found in the power of the tongue. **Proverbs 18:21, Romans 8:2**
5. Those who dedicate themselves to learning the principles of the power of the tongue will be able to operate in them. **Proverbs 18:21**
6. When we bring our words under God's line of authority we have become a mature or perfect believer. **James 3:2**
7. Our words have power to control everything that goes on in our physical bodies. **James 3:2, 6**
8. Although our tongue is small, it releases great power. **James 3:5**
9. The tongue sets in motion the whole course of natural causes and effects. **James 3:6**
10. The tongue derives its spiritual power either from heaven or from hell. **James 3:6**
11. To bless is to speak words of positive spiritual authority. To curse is to speak words of negative spiritual authority. We are always to bless and never curse. **James 3:10, Romans 12:14**
12. We are made righteous or condemned according to the words that we speak. **Matthew 12:37**

13. We will have to give account for every careless or meaningless word we speak. **Matthew 12:36**
14. The mouth speaks out automatically what is deposited most abundantly in our spirit. **Matthew 12:34**
15. The good things in our lives, as well as the bad, originated in our hearts and were brought forth by our words. **Matthew 12:35**
16. We should not speak even one negative word, but only words that will impart spiritual life and strength. **Ephesians 4:29**
17. Words are seeds. **Mark 4:14**
18. Whatever we sow, that is what we will reap. **Galatians 6:7**
19. God created the world by His word with faith. **Hebrews 11:3**
20. Heaven's power is not some far away place but resides in our hearts and in our mouths. **Romans 10:8**
21. The heart receives and stores up faith righteousness; the confession of the mouth releases that faith to save and deliver us. **Romans 10:10**
22. Faith comes into our hearts from hearing someone preach the word to us. When we confess God's Word we are, in effect, preaching to ourselves for the purpose of building faith in our own hearts. **Romans 10:17**
23. Yeshua spoke the words of God perfectly, and therefore He had unlimited spiritual power operating in His life. **John 3:34**
24. We receive prosperity and success by keeping the words of God in our mouth, meditating on them, and acting on them. **Joshua 1:8**
25. We are to keep God's Spirit in our lives by keeping His words in our mouths. **Isaiah 59:21**
26. We operate in God's kind of faith when we send forth our words to accomplish things for us. **Isaiah 55:11**
27. Someone who tells jokes about a friend is inflicting spiritual harm to him through the words. **Proverbs 26:18-19**
28. Someone who gossips or says negative things about a friend is murdering that person spiritually. **Matthew 5:22**
29. The tongue of the wise has healing power in it. **Proverbs 12:18**
30. Positive words create spiritual joy in the heart. **Proverbs 12:25**
31. Spiritual authority is exercised by words of command. **Luke 7:8**
32. Using the tongue correctly is the secret access to the Tree of Life. **Proverbs 15:4**
33. Since Yeshua has accomplished salvation for us, our primary task is to hold fast to the confession of our faith. **Hebrews 4:14**
34. Our words will overcome all satanic powers if we back those words with our very lives, even in the face of death. **Revelation 12:11**

## 5.3 God's Medicine

### PROMISES FROM THE TANAKH

1. **Exodus 15:26** – I will put none of these diseases on you.
2. **Exodus 15:26** – I am the Lord who heals you.
3. **Exodus 23:25** – I will bless your bread and water and I will take sickness away from the midst of you.
4. **Deuteronomy 7:15** – The Lord will take away from you all sickness.
5. **Deuteronomy 34:7** – Moses was one hundred and twenty years old when he died. His eyes were not dim, and his natural strength was not abated.
6. **Numbers 21:9** – As many as looked to the brazen serpent lived.
7. **Psalms 91:10** – No evil shall befall you, nor shall any plague come near your dwelling.
8. **Psalms 103:3** – Bless the Lord, O my soul, Who heals all your diseases.
9. **Psalms 105:37** – There was none feeble among His tribes.
10. **Psalms 107:20** – He sent His word and healed them.
11. **Proverbs 3:8** – The fear of the Lord will be health to your flesh and strength to your bones.
12. **Proverbs 4:22** – My words are health to all their flesh.
13. **Proverbs 12:18** – The tongue of the wise is healing.
14. **Proverbs 14:30** – A sound heart is life to the body.
15. **Proverbs 15:30** – A good report makes the bones healthy.
16. **Proverbs 16:24** – Pleasant words are sweetness to the soul and healing to the bones.
17. **Proverbs 17:22** – A merry heart does good like a medicine.
18. **Proverbs 18:14** – The spirit of a man sustains him in sickness.
19. **Isaiah 6:10** – Understand with their hearts and turn and be healed.
20. **Isaiah 33:24** – The inhabitant will not say, I am sick.
21. **Isaiah 53:4** – He has carried our sicknesses and borne our pains.
22. **Isaiah 53:5** – By His stripes, we are healed.
23. **Isaiah 58:8** – Your healing shall spring forth speedily.
24. **Jeremiah 33:6** – I will bring them health and healing. I will heal them and reveal to them the abundance of peace and truth.
25. **Joel 3:10** – Let the weak say, I am strong.
26. **Hosea 6:1** – He will heal us.
27. **Malachi 4:2** – The son of righteousness will arise with healing in his wings.

## 5.4 Biblical Economics: Integrity + Generosity = Prosperity

In this chapter:

- Prosperity Promises
- Why Prosper?
- Attitude of Giving

### 5.4.1 Prosperity Promises

- 1. Genesis 2:12** – And the gold of that land is good.
- 2. Genesis 13:2** – Abraham was very rich in livestock, in silver and in gold.
- 3. Genesis 22:14** – And Abraham called the name of the place YHVH Jireh (The Lord Will Provide).
- 4. Genesis 26:12** – Isaac sowed in that land, and reaped in the same year a hundredfold.
- 5. Genesis 28:20** – Jacob made a vow, saying “If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on...of all that you give me I will surely give You a tenth.”
- 6. Genesis 39:2-4** – Joseph was a successful man and the Lord made him prosper in all that he did.
- 7. Genesis 47:14** – Joseph gathered up all the money that was found in the land of Egypt.
- 8. Exodus 12:35-36** – The children of Israel asked from the Egyptians articles of silver, articles of gold and clothing. Thus, they plundered the Egyptians.
- 9. Deuteronomy 6:10-11** – He swore to give you large and beautiful cities, which you did not build, houses full of all good things which you did not fill.
- 10. Deuteronomy 8:9** – A land in which you will eat bread without scarcity, in which you will lack nothing.
- 11. Deuteronomy 8:18** – The Lord your God gives you power to get wealth so that He may establish the covenant.
- 12. Deuteronomy 28:8** – The Lord will command blessing on you in your storehouses and in all which you set your hand.
- 13. Deuteronomy 28:11-13** – The Lord will grant you plenty of goods...the Lord will open to you His good treasure...to bless all the work of your hand. You shall lend to many nations, but you will not borrow. The Lord will make you the head and not the tail; you shall be above only and not beneath.
- 14. Deuteronomy 28:47** – ...serve the Lord with gladness of heart for the abundance of all things.
- 15. Deuteronomy 29:9** – Keep the words of this covenant and do them so that you may prosper in all that you do.
- 16. Deuteronomy 30:5** – He will prosper you and multiply you.
- 17. Deuteronomy 30:9** – The Lord will make you abound in all the work of your hand.
- 18. Joshua 1:7** – Do not turn from this Law to the right or the left so that you may prosper wherever you go.
- 19. Joshua 1:8** – Meditate in this Law day and night...for then you will make your way prosperous and have good success.
- 20. I Kings 3:11-13** – Because you have not asked riches for yourself...I have also given you what you have not asked: both riches and honor.
- 21. I Kings 7:8** – These lepers carried from the camp silver, gold, and clothing.

- 22. I Kings 10:23** – King Solomon surpassed all the kings of the earth in riches and wisdom.
- 23. I Kings 17:14** – The bin of flour shall not be used up, nor shall the jar of oil run dry.
- 24. II Chronicles 20:20** – Believe His prophets and you will prosper.
- 25. II Chronicles 26:5** – As long as he sought the Lord, God made him prosper.
- 26. Ezra 1:6** – All those around them encouraged them with articles of silver and gold.
- 27. Ezra 6:14** – They prospered under the prophesying of Haggai and Zechariah.
- 28. Job 1:3 and 42:10** – Job was the greatest of all the people of the East...the Lord gave Job twice as much as had before.
- 29. Psalm 1:3** – Whatsoever he does shall prosper.
- 30. Psalm 23:1** – The Lord is my shepherd; I shall not want.
- 31. Psalm 24:1** – The earth is the Lord's and the fullness thereof.
- 32. Psalm 34:9** – There is no lack to those who fear the Lord.
- 33. Psalm 35:27** – The Lord has pleasure in the prosperity of His servants.
- 34. Psalm 37:25** – I have been young and now I am old; yet I have never seen the righteous forsaken or his descendants begging bread.
- 35. Psalm 50:10** – Every beast of the forest is Mine and the cattle on a thousand hills.
- 36. Psalm 105:37** – He brought them out with silver and gold.
- 37. Psalm 112:3** – Wealth and riches are in the house of the upright.
- 38. Proverbs 3:9-10** – Honor the Lord with your possessions...so your barns will be filled with plenty.
- 39. Proverbs 3:16** – In wisdom's left hand are riches and honor.
- 40. Proverbs 8:18** – Riches and honor are with Me.
- 41. Proverbs 8:21** – I cause those who love Me to inherit wealth that I may fill their treasuries.
- 42. Proverbs 10:4** – The hand of the diligent makes one rich.
- 43. Proverbs 10:22** – The blessing of the Lord makes rich, and He adds no sorrow to it.
- 44. Proverbs 11:24** – There is one who scatters, yet increases more.
- 45. Proverbs 11:25** – The generous soul will be made rich.
- 46. Proverbs 12:11** – He who tills his land will be satisfied with bread.
- 47. Proverbs 12:14** – A man will be satisfied with good by the fruit of his mouth and the recompense of a man's hands will be rendered to him.
- 48. Proverbs 13:22** – A good man leaves an inheritance to his children's children, but the wealth of the sinner is stored up for the righteous.
- 49. Proverbs 19:14** – Houses and riches are an inheritance from the fathers.
- 50. Proverbs 19:17** – He who has pity on the poor lends to the Lord and He will pay back what he has given.
- 51. Proverbs 21:5** – The plans of the diligent surely lead to plenty.
- 52. Proverbs 22:7** – The rich rules over the poor, and the borrower is servant to the lender.
- 53. Proverbs 22:9** – He who has a bountiful eye will be blessed.
- 54. Ecclesiastes 10:19** – Money answers everything.
- 55. Isaiah 60:5** – The wealth of the Gentiles shall come to you.
- 56. Isaiah 60:9** – To bring your sons from afar, their silver and gold with them.
- 57. Isaiah 60:11** – That men may bring you the wealth of the Gentiles.
- 58. Haggai 2:8** – The silver is mine and the gold is mine, say the Lord of Hosts.
- 59. Matthew 2:11** – They (the wise men) presented gifts to Him (Yeshua) gold, frankincense, and myrrh.

**60. Matthew 6:25-33** – Do not worry...look at the birds of the air, for they neither sow nor reap...yet your heavenly Father feeds them. Are you not of more value than they?...consider the lilies of the field, how they grow: they neither toil nor spin; and yet even Solomon in all his glory was not arrayed like one of these...will He not much more clothe you? Your heavenly Father knows that you have need of all these things. Seek first the kingdom of God and His righteousness, and all these things will be added to you.

**61. Matthew 17:27** – When you have opened the mouth of the first fish, you will find a piece of money.

**62. Mark 10:30** – Who shall not receive a hundredfold now in this lifetime – houses and...lands, with persecutions...

**63. Luke 5:6** – When they had done this, they caught a great number of fish, so that their net was breaking.

**64. Luke 6:38** – Give and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.

**65. Luke 8:3** – And many others who provided for Him out of their possessions.

**66. Luke 19:15** – He then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading.

**67. Acts 4:34-35** – All who were possessors of lands or houses sold them, and brought the proceeds...and laid them at the apostles' feet.

**68. Acts 28:30** – Paul dwelt two whole years in his own rented house and received all who came to him.

**69. II Corinthians 8:9** – Though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

**70. II Corinthians 9:6** – He who sows bountifully will also reap bountifully.

**71. II Corinthians 9:7** – God loves a cheerful giver.

**72. II Corinthians 9:8** – God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.

**73. II Corinthians 9:10** – May He who supplies seed to the sower, and bread for the eater, supply and multiply the seed you have sown.

**74. Philippians 4:15** – Concerning giving and receiving.

**75. Philippians 4:19** – My God shall supply all your needs according to His riches in glory.

**76. I Timothy 6:17** – Trust in the living God who gives us richly all things to enjoy.

**GIVE EVERYTHING YOU HAVE.  
GET EVERYTHING YESHUA HAS.**

## 5.4.2 Why Prosper?

<i>GIVE:</i>	<i>RECEIVE:</i>	<i>GIVE AGAIN:</i>
<b>1</b>	<b>2</b>	<b>GOAL:</b>
<b>RADICAL COMMITMENT</b>	<b>BLESSINGS OF PROSPERITY</b>	<b>3A</b>
		<b>WORLD EVANGELISM</b>
		<b>TO PREVENT:</b>
		<b>3B</b>
		<b>LUKEWARM COMPLACENCY</b>

- Cannot do anything without 1.
- Really doing 1 will cause 2 to happen. (Pilgrims)
- Seeing 2 without 1 leads to 3B.
- 1 + 2 = 3B is the history of Israel and the Church.
- Seeing 3B alone makes one retreat from 2 to 1 alone.
- 1 + 2 = 3A is God's Plan.
- How can you be **motivated** for 2 unless you **see** the **goal** of 3A?
- Seeing 3A is the **locomotive** that keeps you from being stuck in 1, 2, or 3B.
- Giving** shows your commitment.  
**Receiving** is the key to faith prosperity.  
**Giving again** moves you on to kingdom of God mission, keeps you out of complacency, and renews your purity of commitment.

## 5.4.3 The Attitude of Giving

**The attitude in which you give is more important than the amount that you give. Here are 49 aspects of the right attitude of giving tithes and offerings:**

- worshipping and honoring God – **Proverbs 3:9**
- knowing you are blessed – **Acts 20:35**
- with love – **I Corinthians 13:3**
- as God gave His best – **John 3:16**
- free from worry and anxiety – **Matthew 6:25-34**
- laying up treasure in heaven – **Matthew 6:20**
- putting God's priorities first – **Matthew 6:33**
- not to be seen by men – **Matthew 6:1**
- knowing God sees – **Matthew 6:4**
- purifying your heart – **Matthew 6:21**
- knowing you'll be rewarded – **Matthew 6:4**
- to stop worshipping Mammon – **Matthew 6:24**
- with justice and mercy – **Matthew 23:23**
- in faith and confidence – **Romans 14:23**
- hoping for dreams to come true – **Hebrews 11:1**

16. knowing God is a rewarder – **Hebrews 11:6**
17. with excellent quality like Abel – **Hebrews 11:4**
18. not with negative attitude like Cain – **Genesis 4:5**
19. not trying to get things out of people – **Luke 6:35**
20. knowing you can't outgive God – **Luke 6:35**
21. expecting Yeshua to bless it – **Mark 8:6-7**
22. expecting Yeshua to multiply it – **John 6:11**
23. to give yourself – **II Corinthians 8:5**
24. as a charismatic gift of grace – **II Corinthians 8:7**
25. to glorify God – **II Corinthians 8:13&19**
26. to cause thanksgiving – **II Corinthians 8:11**
27. to increase righteousness – **II Corinthians 8:10**
28. out of affliction and poverty – **II Corinthians 8:2**
29. abounding in joy – **II Corinthians 8:2**
30. abounding in liberality – **II Corinthians 8:2**
31. freely and willingly – **II Corinthians 8:3&12**
32. as a privilege that God receives it – **II Corinthians 8:4**
33. pleading urgently for the opportunity – **II Corinthians 8:4**
34. for spiritual participation in ministry – **II Corinthians 8:4**
35. with desire – **II Corinthians 8:11**
36. with readiness – **II Corinthians 8:11**
37. having prepared ahead of time – **II Corinthians 8:10-9:5**
38. having promised ahead of time – **II Corinthians 9:5**
39. as a matter of generosity – **II Corinthians 9:5**
40. not grudgingly or under compulsion – **II Corinthians 9:5&7**
41. bountifully – **II Corinthians 9:7**
42. having purposed in your heart – **II Corinthians 9:7**
43. cheerfully – **II Corinthians 9:7**
44. rebuking the devourer – **Malachi 3:11**
45. opening the windows of heaven – **Malachi 3:10**
46. receiving 100-fold in return – **Mark 10:29**
47. out of your own need – **Luke 21:2**
48. taking God as your senior partner – **Genesis 28:22**
49. to Yeshua as the high priest of your tithe – **Hebrews 7:8**

**When you give of your finances, you are actually giving of yourself as an act of worship to God.**

**At El Shaddai Congregation, we believe in tithing as the responsibility of a New Covenant follower of Yeshua.**

- We believe that the tithe belongs to the storehouse, which we see as your local congregation.
- We believe ESC is a good place to give a tithe for members.
- If you do give at ESC, please give with faith!

# CHAPTER 6:

# PILLAR #5 - PROPHETIC INTERCESSION



## ***Chapter 6: Prophetic Intercession***

In this Chapter:

6.1 The Intercessory Warfare Team

6.2 Being Filled with the Holy Spirit with Evidence of Praying in Tongues

*Opportunities for “Prophetic Intercession” expression in the Context of the Congregational Family*

-  Pre-Service Prayer
-  Mid-week Prayer
-  Early Morning Prayer
-  The Biblical Jewish Feasts
-  Worship Service on Shabbat

## **6.1 The Intercessory Warfare Team**

### **Elite Commando Unit**

This intercessory warfare team is an elite commando unit whose purpose is to pray for the ministry and people of our Congregation and for the strategic advancement of the Kingdom of God. It is not primarily for individual prayer requests. Weekly or daily prayer agendas will come directly from the pastor to the coordinator of the team.

### **Specifically Called**

This ministry is not for everyone, but only for those who know they are specifically called by God to the ministry of intercessory prayer, (the Levites were only one of the thirteen tribes of Israel). God must place a special calling in your heart to pray for this congregation.

### **Faith and-Confession of the Word**

These prayer warriors will approach each situation from the perspective of faith and positive confession. They must know their authority as a believer in Yeshua and their position in the Messiah over the spiritual forces of evil.

### **Loose Lips**

Team members make a commitment to keep quiet about the information they are given to pray about. Prayer requests and ministry engagements are shared in confidentiality and integrity. Prayer intercession functions best when it is not talked about to others. Violations of confidentiality are grounds for suspension from the team.

### **Strategic Operations**

Our goals are to spur on revival, marshal angelic forces to protect our members, loose an anointing in our worship services, pray for revelation in the hearts of our members, foster unity in the congregation, bind the work of the devil, block the influence of witchcraft spirits, open doors for evangelism, break down hindrances to financial prosperity, and tear down strongholds of evil on the national and international scene.

### **Bodyguard for Ministers**

The intercessory prayer team will operate as a spiritual "Secret Service" with a particular emphasis on maintaining a wall of protection around the ministry staff and their families.

### **Military Style Training**

Team members are to be actively engaged in training themselves to improve their effectiveness, to exercise self-discipline and to study available teachings on prayer and faith. They will be expected to receive instructions and mobilization orders quickly and zealously.

## 6.2 Being Filled with the Holy Spirit with Evidence of Praying in Tongues

### 1 Corinthians 14 is Paul's foremost instruction on praying in tongues

<sup>1</sup> Pursue love, and desire spiritual *gifts*, but especially that you may prophesy. <sup>2</sup> For he who speaks in a tongue does not speak to men but to God, for no one understands *him*; however, in the spirit he speaks mysteries. <sup>3</sup> But he who prophesies speaks edification and exhortation and comfort to men. <sup>4</sup> He who speaks in a tongue edifies himself, but he who prophesies edifies the congregation. <sup>5</sup> I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies *is* greater than he who speaks with tongues, unless indeed he interprets, that the congregation may receive edification.

<sup>6</sup> But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching? <sup>7</sup> Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played? <sup>8</sup> For if the trumpet makes an uncertain sound, who will prepare for battle? <sup>9</sup> So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. <sup>10</sup> There are, it may be, so many kinds of languages in the world, and none of them *is* without significance. <sup>11</sup> Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks *will be* a foreigner to me. <sup>12</sup> Even so you, since you are zealous for spiritual *gifts*, *let it be* for the edification of the congregation *that* you seek to excel.

<sup>13</sup> Therefore let him who speaks in a tongue pray that he may interpret. <sup>14</sup> For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. <sup>15</sup> What is *the conclusion* then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. <sup>16</sup> Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say? <sup>17</sup> For you indeed give thanks well, but the other is not edified.

<sup>18</sup> I thank my God I speak with tongues more than you all; <sup>19</sup> yet in the congregation I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

<sup>20</sup> Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

<sup>21</sup> In the law it is written:

*"With men of other tongues and other lips  
I will speak to this people;  
And yet, for all that, they will not hear Me,"*

says the Lord.

<sup>22</sup> Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe. <sup>23</sup> Therefore if the whole congregation comes together in one place, and all speak with tongues, and there come in *those who are* uninformed or unbelievers, will they not say that you are out of your mind? <sup>24</sup> But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. <sup>25</sup> And thus the secrets of his heart are revealed; and so, falling down on *his* face, he will worship God and report that God is truly among you.

<sup>26</sup> How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching,

has a tongue, has a revelation, has an interpretation. Let all things be done for edification. <sup>27</sup> If anyone speaks in a tongue, *let there be* two or at the most three, *each* in turn, and let one interpret. <sup>28</sup> But if there is no interpreter, let him keep silent in congregation, and let him speak to himself and to God. <sup>29</sup> Let two or three prophets speak, and let the others judge. <sup>30</sup> But if *anything* is revealed to another who sits by, let the first keep silent. <sup>31</sup> For you can all prophesy one by one, that all may learn and all may be encouraged. <sup>32</sup> And the spirits of the prophets are subject to the prophets. <sup>33</sup> For God is not *the author* of confusion but of peace, as in all the congregations of the saints.

<sup>34</sup> Let your women keep silent in the congregations, for they are not permitted to speak; but *they are* to be submissive, as the law also says. <sup>35</sup> And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in congregation.

<sup>36</sup> Or did the word of God come *originally* from you? Or *was it* you only that it reached? <sup>37</sup> If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. <sup>38</sup> But if anyone is ignorant, let him be ignorant.

<sup>39</sup> Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. <sup>40</sup> Let all things be done decently and in order.

**There are different applications of speaking in tongues to be used personally and publicly that it might be done “decently and in order.”**

*Here are some of those applications:*

1. Talk to God – I Corinthians 14:2, 28
2. Speak mysteries (revelations) – I Corinthians 14:3
3. Build yourself up – I Corinthians 14:4, Jude 20
4. Learn how to prophesy – I Corinthians 14:5
5. Prophesy publicly (if accompanied by interpretation) – I Corinthians 14:5, 19
6. Learn to use other spiritual gifts – I Corinthians 14:6
7. Quiet your mind (train your intellect to submit to the Spirit) – I Corinthians 14:14
8. Pray – I Corinthians 14:14
9. Sing – I Corinthians 14:15, Ephesians 5:18, Colossians 3:16
10. Bless – I Corinthians 14:16
11. Give thanks – I Corinthians 14:16
12. Have knowledge of hidden sins – I Corinthians 14:25
13. Speak to yourself – I Corinthians 14:28

*Here are some other applications of speaking in tongues found in Scripture:*

1. Receive rest and refreshing – Isaiah 28:11-13
2. Say words in a foreign language (as a miracle sign for evangelism) – Acts 2:6
3. Keep yourself continually filled with the Holy Spirit – Acts 4:31, Ephesians 5:18
4. Intercede with greater accuracy – Romans 8:26
5. Talk to Angels – I Corinthians 13:1

**I Corinthians 12:10 & 28 describe speaking in tongues as one of the Gifts of the Spirit.**

**Mark 16:17, Acts 2:4, Acts 10:46 and Acts 19:6 indicate that speaking in tongues is a primary manifestation of being filled with the Holy Spirit.**

## Chapter 7:

# Messianic Eschatology



## ***Chapter 7: Messianic Eschatology***

In this Chapter:

- 7.1 The Dual Restoration of Israel & the Church
- 7.2 The Ten Spheres of the Kingdom
- 7.3 A Second Pentecost
- 7.4 The Second Coming
- 7.5 A Possible End-Times Scenario in Israel

*Opportunities for “Messianic Eschatology” expression in the Context of the Congregational Family*

-  The Biblical Jewish Feasts
-  Shabbat
-  Church of the City Events
-  Prayer for Israel
-  Supporting Jewish Believers in Israel
-  Supporting Making Disciples in All Nations
-  Personal Study
-  Declaring the Gospel of the Kingdom

## 7.1 The Dual Restoration of Israel and the Church

**Is now the time You will restore the kingdom to Israel?**

**Acts 1:6**

### 7.1.1 Church Restoration

That the Body of Believers would be restored to all the elements found in the New Covenant covenant community.

Yeshua: central focus as head of the Body of Messiah

Word: direct Bible teaching, not denominational doctrine

Spirit-filled, Corporate Worship: experiencing the presence of God

Apostolic Team: five-fold gift ministry (Ephesians 4)

Eldership: government/standards for leaders (I Timothy 3)

Body Ministry: all members trained for service (Romans 12)

Relationships: small groups, fellowship, intimate friendships (Acts 2)

Judicial Process: discipline and reconciliation (Matthew 18)

Unity: cooperation with other churches in a city-wide area

Holiness: a glorious and pure bride (Ephesians 5:27, Revelation 19:7)

Dominion: impacting society, government and culture

Reconciliation: all racial groups in harmony under Yeshua

Moral Law: consistency of scriptures and standards (Matthew 5:17)

Hebraic Roots: biblical feasts with prophetic significance

Victorious Eschatology: the end of the age is a harvest

***And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and in prayers. Acts 2:42***

## **7.2 The Ten Spheres of the Kingdom**

From a tiny seed to a mighty tree

“The Kingdom of God is within you.” – Luke 17:21  
From the Innermost – To the Outermost

### **SPIRIT**

Born again, Spirit-filled, Eternal Life, Righteousness, Peace and Joy

### **SOUL**

Deliverance, Renewal of the Mind, Restoration of the Soul, Wisdom, Emotional Peace

### **BODY**

Healing, Long Life, No Sickness, Protection

### **FAMILY**

Harmony, Peace of Children, No Adultery, No Divorce

### **FINANCES**

Provision, Promotion, Tithing, Generosity, No Deficit Spending

### **CONGREGATION**

Worship, Community, Discipleship, Evangelism, No Gossip

### **APOSTOLIC MOVEMENT**

Revival, Missions, Fivefold Ministry, Body of Believers Restored

### **SOCIETY**

Reform in Government, Schools and Moral Values, Crime and Drugs Eradicate

### **NATION**

Reconstruction of Economy, Military, Presidency, Righteous Laws (marriage, sanctity of life)

### **INTERNATIONAL SCENE**

Peace Among Nations, Defeat of Magog, Restoration of Israel

“The earth shall be filled with the glory of God as the waters cover the sea.” Habakkuk 2:14

“The kingdom of God is like a mustard seed, which is smaller than all the seeds on earth; but when it is sown it grows up and becomes greater than all the trees and shoots out branches.” – Mark 4:31-32

### **7.3 A Second Pentecost**

A revival of Jewish believers in Jerusalem immediately precedes the second coming of Yeshua as the Messiah. – Acts 2:17 & 20

- I. The Pressure  
The nations of the world all turn against Israel.
- II. The Witness  
The true believers in Yeshua around the world maintain a loyalty and support for Israel.
- III. The Alternative  
Despite obstacles, Messianic Judaism spreads to Israel and takes root there.

*The Two Prerequisites for the Second Coming:*

World Evangelism –

“This gospel of the kingdom must be preached in all the world as a witness, and then the end will come.” – Matthew 24:14

Revival in Jerusalem –

“O Jerusalem, Jerusalem, you will not see me again until you say, ‘Blessed is He who comes in the name of the Lord.’” – Matthew 23:37

The restoration of the Jewish people to Yeshua as their Messiah ushers in the resurrection of the dead and the millennial kingdom. Romans 11:15

### **7.4 The Second Coming**

Yeshua returns as the King of Israel to place all dominion and authority under His feet – I Corinthians 15:24

As the spiritual condition of the world grows darker and darker, the power and purity within the Community of Believers in Yeshua (the Body of Messiah) grows more and more glorious.

The contrast between light and dark becomes so acute that there is no middle ground left for humanistic rationalism. Normal living situations will have become so drastic that everyone will be desperately looking for some sort of supernatural solution.

The conflict between New Age spiritism and a miracle-working Faith in Yeshua reaches a climax where Yeshua is forced to intervene.

Yeshua intervenes to halt a nuclear holocaust during a worldwide invasion against Israel by the nations of the world (Zechariah 14:2).

Yeshua establishes His kingdom on earth with Jerusalem as its capital. He takes up His position on the throne of David as the King of Israel and the Lord of the world.

The nations of the world are brought to judgment and then to harmony under Yeshua’s international government.

The dreams of the prophets for peace on earth are fulfilled in this new Messianic kingdom.

The forces of evil are bound, and a pure and unified system of worship is brought to the world.

After everything is placed in right order and the final outbreak of evil and rebellion is crushed, Yeshua turns the kingdom back over to The Father, so that God may be one and His name one (I Corinthians 15:28, Zechariah 14:9).

“The Law shall go forth out of Zion and Word of the Lord from Jerusalem. He shall judge between the nations and shall rebuke many people. They shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war anymore.” – Isaiah 2:3-4

## **7.5 A Possible End-Times Scenario in Israel**

On a pretext of human rights, concerns for Palestinians, but actually for political and economic motives, Russia and her allies launch an attack against Israel and are miraculously and resoundingly defeated.

Orthodox Jews gain control of the Israeli government. They choose a man who is a war hero and an orthodox rabbi, and they declare him to be the messiah.

Construction begins on a new Temple and sacrifices are performed in the Temple mount area.

A brief period of world peace follows in the stunned aftermath of the Russian invasion.

Many nominal Christians turn toward Orthodox Judaism as a new universal religion. Provision is made within Orthodox Judaism to receive thousands of Gentiles without their having to obey all the traditions and commandments.

After a time, this neo-orthodox Judaism picks up strains of New Age mysticism and allies itself with a one-world ecumenicism.

Resentment begins to build around the world against Israel’s new place of leadership.

Many young Orthodox Jews and secular Israelis become disillusioned with the religious hypocrisy and power grabbing and search for new spiritual answers.

Christianity and Messianic Judaism grow in Israel despite turmoil, controversy, and persecution. Some Messianic Jews are martyred for their faith.

A flood of evangelism and miracle revivals take place around the world in the face of national disasters and catastrophes. Masses of people search desperately for spiritual answers. A miracle-working faith in Yeshua and New Age mysticism compete for the souls of millions.

The neo-orthodox messiah takes a turn for evil. Spiritual pressure is intensified both in Israel and around the world.

A witness of love and unity is demonstrated in the Middle East by a group of young people from Jewish, Christian, and Arab backgrounds who have become reconciled to one another through faith in Yeshua.

As the world falls into crisis, the true believers in Yeshua bear a testimony of supernatural peace of mind and miraculous physical protection and prosperity.

Finally, the nations of the world launch another all-out attack on Israel. This time they begin to win.

Prayer intercession and physical manifestations of the Glory of God are poured out in a type of Second Pentecost (Acts 2:17 & 20). Signs, wonders, and miracles are done by believers amidst the terrible circumstances and closing moments of the war.

Israel is losing the war. Thousands of Israelis turn to Yeshua in a desperate call for help. They cry out for Him to come back and save them.

On the Feast of Trumpets (the 7<sup>th</sup> Feast of Trumpets of the new Temple sacrificial system), Yeshua descends from Heaven with an army of angels to fight on behalf of Jerusalem. Earthquakes occur around the world, and many believers who had died are raised from the dead and appear on earth. Angels are sent forth to gather the believers out of the nations.

An international nuclear holocaust erupts out of the war over Israel; people's flesh is melted from their bodies. The visible fire of the Glory of God begins to flood the earth as well.

Believers in Yeshua around the world are supernaturally transformed in an instant. In new resurrection bodies, they are caught up into the air and translated to Jerusalem to fight with the Lord against the nations coming against the city.

Ten awesome days occur from the Feast of Trumpets to the Day of Atonement. Wrath, plagues, fire, and smoke fill the earth both spiritually and physically. The world's society collapses totally.

On the Day of Atonement, a final trumpet is blown at sunset, signaling the beginning of a new age.

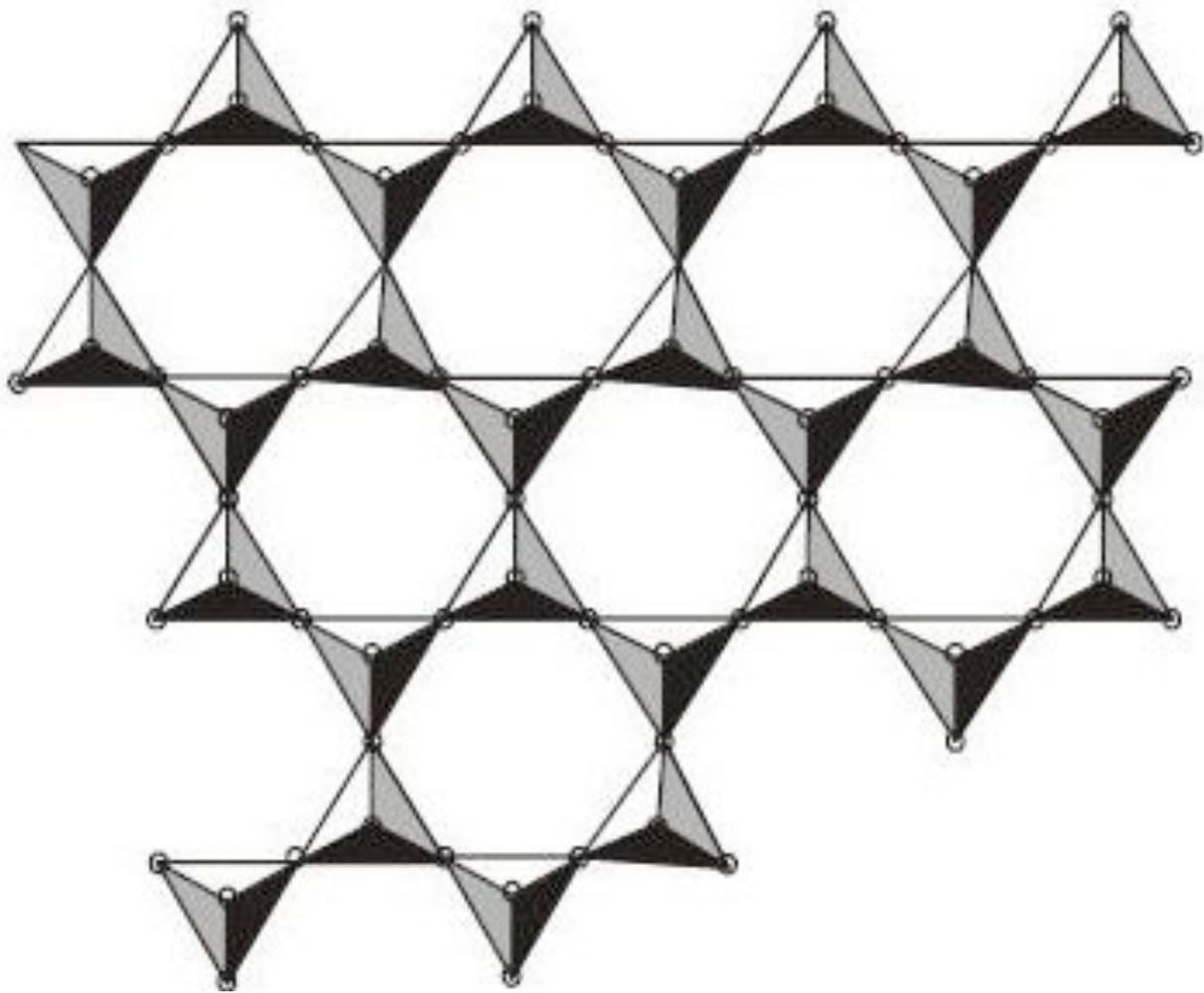
Human history is halted as Yeshua and the people of God intervene to impose peace.

Five days later at the first millennial Feast of Tabernacles, the world is brought together for a celebration of peace and reconciliation.

A 1,000-year period of restoration and right order begins.

## Chapter 8:

# Congregational Structure



## ***Chapter 8: Congregational Structure***

In this Chapter:

- 8.1 El Shaddai Congregation, A Maryland Non-Profit Corporation
- 8.2 Leadership Team
- 8.3 Oversight: Tikkun, Revive Israel & AIM
- 8.4 Restoring a Fallen Leader
- 8.5 Financial Policy

### **8.1 El Shaddai Congregation, A Maryland Non-Profit Corporation**

El Shaddai Congregation has been a recognized 501c3 Non-Profit Corporation registered with the State of Maryland since 1987.

As a registered Non-Profit Corporation, our Elders act as the Board of Trustees, and we are bound to operate according to our Constitution and By-Laws as adopted and amended from time to time. This Handbook functions as an extension of our community standards and governmental operating procedures.

## 8.2 ESC ELDERS & MINISTRY STAFF

### Senior Roeh & Head Elder:

Todd Westphal 301.432.5546

### Elders:

Pastor Huey Brown 301.834.4048

Mark Freese 301.829.2476

Troy Wallace 240.344.2553

### Associate Pastor:

Jason Trevett 240.490.1190

### Worship & AV Director:

Andrew Gudgeon 240.688.2478

### Administration:

Bill Wallace 301.788.5560

### Ministry intern:

Andrew Schmidt 301.748.5649

### Contact Information:

206 East 4<sup>th</sup> Street  
Frederick, MD 21701  
301.695.4496 (phone)  
301.696.1879 (fax)

Office Hours: Tues-Thurs 9:00-3:00

### **8.3: Oversight: Revive Israel, Tikkun International & AIM**



Asher and Betty Intrater are the founders of **Revive Israel**. They are also the founders of our congregation. After years of dedicated service in the United States they were called to minister directly to the lost sheep of the house of Israel—in their homeland. Asher still remains a vital part of ESC’s oversight.

Revive Israel Ministries is a non-profit organization in Israel with a heart for revival among native-born Israelis. Asher and Betty Intrater, founders of Revive Israel, are affiliated with Tikkun International.



Dan and Patty Juster helped to start our congregation at its beginning. Dan is the head of **Tikkun International**. He and Tikkun International provide accountability, wisdom, support, and guidance. **Tikkun America** is a family of Messianic Jewish Congregations united by a common vision for Jewish life, the power of the Holy Spirit, and the restoration of Israel operating in the US.



Terry and Linda King have ministered full time since 1972. Terry has served as a pastor, Bible college instructor and Academic Dean, as a missionary in Zimbabwe and the Philippines. Terry's apostolic calling has taken him across America and to over 34 countries around the world.

Terry currently serves as the executive director of Leadership Development Resources, as the team coordinator for **Alliance International Ministries (AIM)**, an apostolic team based in the United States and as the pastor of Bridge of Life Church in Hagerstown. AIM is part of the apostolic covering of El Shaddai Congregation.

### 8.3.1 ESC'S RELATIONSHIP WITH OVERSEEING ORGANIZATIONS

El Shaddai Congregation is a voluntary member of Tikkun America and the UMJC. As voluntary members, we make the following statement:

The elders of this congregation have the authority to enter into, and to disassociate from, any formal ties of relationship that result in accountability (e.g. organizations such as Tikkun, UMJC, IAMCS, etc.). Because disassociating from such ties terminates the accountability, the following steps must be followed before disassociating:

- 1) The Elders must enter into discussions with representatives of the accountability organization, in order to explain their reasons for desiring to terminate the relationship. In the case of disassociating from Tikkun, only congregations with three or more elders may leave the Network, subject to the sub-section titled "Major Changes in Vision and Direction" in the Tikkun Manual.
- 2) These discussions will continue until both the elders and the association representatives believe a full and fair exchange has occurred. The elders may change their minds about disassociating, may suspend their decision pending further study, or may still desire to disassociate. If the latter is still the decision of the elders, then the next step will take place.
- 3) A congregational meeting will be held at an appropriate time so that time for dialogue is not limited. At this meeting, the elders will present their reasons for wanting to disassociate and will receive input from the congregation.
- 4) It is strongly encouraged that a representative or representatives of the organization from which the elders seek to disassociate be present at such a meeting and fully participate in the discussion. The presence of such representatives is, however, a decision of the elders.
- 5) After the congregational meeting, the elders are free to make a final decision, and will present their decision by verbal announcement to the congregation, and by U.S. mail to the congregation' members.
- 6) The elders will inform the organization under discussion of the congregation's decision (to disassociate or not disassociate) by U.S. mail, and they will include in the communication the number of elders who affirmed the decision.
- 7) A senior leader of the congregation cannot be removed without the involvement and confirmation of a Tikkun *shaliach*. This standard is to protect the congregants, and possibly the elders, in certain cases where a senior leader unilaterally decides he no longer wants to be associated with Tikkun. There can be many reasons for such a

decision. Perhaps it is non-reconciliation. Perhaps it is a change in direction and theology on a foundational level. Whatever the issues, neither a congregation nor its eldership may remove a senior leader without Tikkun's involvement.

## **8.4 Restoring a Fallen Leader**

Restoring a minister who has fallen into gross sin, particularly of a sexual or financial nature, is a delicate and difficult process. We need to protect the minister from a flood of condemnation and we need to provide the members of the flock with a valid basis for future trust. Here are a few biblical guidelines for this restoration process:

### **What is not the problem?**

Sin – The fact that there was sin in the past can easily be handled through repentance and forgiveness. In no way do we condemn people for past sin.

Forgiveness – Anyone is instantly and completely forgiven by God and by all of us who are believers in Yeshua at the moment that he confesses his sin. The blood of Yeshua is effective enough to cleanse us.

Personal Restoration – This is an individual matter between husband and wife. If their joint testimony is that personal restoration has been fully dealt with through counseling, then we gladly accept the testimony without question.

### **What is the First Stage?**

Repent – The minister must make a public confession of sin and demonstrate contriteness of heart. This establishes an initial standard of integrity.

Step Down – The minister must make the brave decision to relinquish his pastoral office. The statement should be made without any plan, intention, or timetable in which to be reinstated.

Seek Counseling – A diligent and consistent effort to submit to marital counseling must be pursued. The process of restoring their marriage is the first priority and must be worked on thoroughly.

### **What is the Issue?**

Model of Integrity – If the minister is a well-known Yeshua-believing leader, the process of reinstatement deals not only with his personal restoration but also as to what degree the method of reinstatement reflects a model of impartial, third-party accountability.

Judicial Process – The question is not so much whom he has received counseling from, but who has been granted the judicial oversight of the reinstatement process. The validity of the reinstatement must be able to be verified to the rest of the Yeshua believing community.

Governmental Authority – The issue is not whether the individual can take his place as a fully restored member of the Body of Messiah, but whether or not the timing and validity is correct for him to reassume the office of pastoral authority over the other members of the flock. It is one thing to be rehabilitated to personal wholeness; it is another to hold a position of government within the body of Messiah.

NOTE: Forgiveness and restoration is between an individual and God alone. The appointment of elders and pastors (and therefore the reinstatement of one) involves the laying on of hands of mature brethren. The role of other people and their responsibility before God for a fallen minister's reinstatement becomes important when that reinstatement confirms leadership over other believers.

### **What Needs To Be Done?**

Wait Sufficient Time – The restoration and reinstatement process takes time.

Solidifying behavior patterns to the degree to ensure the safety and peace of mind of the Body of Messiah is a major task. It is important to take extra time before the reinstatement so that there will not be questions and doubts that will plague the ministry in the years to come. It will take less time in the long run if more time is taken during the evaluation process.

Have an Oversight Board – Someone besides the minister himself must be granted the authority to make the decision as to whether he is ready to be reinstated.

The other pastors need to receive a statement from the board who has authorized the reinstatement. Some mature group of elders in the Body of Messiah must make an objective evaluation of the validity of his readiness to reassume the office of pastor, evangelist, etc.

### **Requirements for the Oversight Board**

1. Familiarity – The people on the board must have enough access to the minister's personal life that they will be able to make a true evaluation of his progress.
2. Sufficient Authority – The board must have enough authority to forbid his reinstatement until the time they see fit. Obviously if a board is to have the authority to ordain a minister into a position, they must also have the authority to withhold that ordination. If the board does not have the authority to withhold the ordination, then they are not really making the decision but only "seconding" the decision that the minister has made.
3. Not the Minister Alone – This is not a unilateral decision. When we have been involved in the deception of sin, we must be willing to submit to objective evaluation as to whether that deception is gone.

NOTE: The purpose of external evaluation is not so much to prove that the minister has been healed, but to guarantee protection from accusation in the future. External evaluation protects the rest of the Body of Messiah by guaranteeing the trustworthiness of the reinstatement process. It protects the rest of the congregations from having to compromise in moral values in regards to future cooperation and affirmation.

External evaluation is a protection for the minister himself. It protects him from future accusations that he did not act with integrity in dealing with his sin. It allows other brothers to stand with him to be a wall of protection from attacks and rejections.

4. Spiritually Mature – They must not be "yes men" or "puppets." That is, they must be strong enough to say no, if they disagree. The minister's personal, most loyal supporters may not be the best ones for the job. They must be discerning enough to perceive the subtle spiritual issues of both his personal restoration as well as the broader governmental issues of inter-relationship with the Body of

Messiah. They must be spiritually discerning enough to perceive if the roots of the problem have been dealt with and whether the judicial process is being done in right order.

5. Written Statement – Lastly, these men must be willing to state in writing that they are affirming the validity of the reinstatement. They must deal with valid questions and objections to the reinstatement process. They must not be merely affirming their faith in the minister as a restored brother in Messiah. They are evaluating whether the governmental issues of the reinstatement have been accomplished in right order. Their names should be attached to the statement of affirmation.

### **What Can Be Gained?**

The Minister Protected – More time and an external board of evaluation protects the minister from future accusation.

The Flock Protected – Right judicial process will protect the congregation from concerns as to whether the minister stands for biblical values of moral integrity. It also protects the members and supporters from feeling that they have had to compromise in accepting his position back again.

Integrity of Other Churches – Likewise, when the rest of the pastors can point to a correctly documented verification of the process of reinstatement, they can in turn embrace his position without having to feel that they have compromised.

### **What Is At Stake?**

Attack – If this is not done correctly, the minister and his ministry or congregation will be open to attack.

Division – If this is not done correctly, there could be division in the effort of the local congregations to cooperate in prayer, evangelism, fellowship, and kingdom impact. Right judicial order is for the benefit of maintaining the integrity of the citywide church.

Everyone involved in the restoration should do everything possible to protect the fallen minister from feeling condemned. We need to look at the heart. We are not to establish some legalistic set of rules to determine whether someone is anointed or not. It is God who anoints and appoints someone to the ministry.

We are not looking for minor faults and technical fouls in order to disqualify someone. On the contrary, we are seeking restoration and affirmation. These guidelines for integrity are to provide opportunity for restoration.

If someone committed a sin ten years ago and he has walked in demonstrable freedom from that sin, we should not say he is unable to minister because he did not fit our exact model of accountability. Whenever a basis for trust has been demonstrated, let us be liberal to extend that trust.

## **8.5 Financial Policy**

The congregational finances are open to any specific inquiry by members of the congregation. The elders and deacons approve an annual budget by specific spending category. Spending within each category is reported monthly to the elders and bi-monthly to the deacons. The congregation is provided with an overall summary of spending annually. The budget approved by the leadership team for the upcoming year is also disclosed to the congregation annually.

No deficit spending is permitted. Financial spending seeks to support the primary spiritual direction set forth by the head Roeh. Final authority lies with the elders.

Because we see the value of stewardship, we do have an interest bearing savings account.

### **Financial Accountability Meeting Schedule**

Pastor and Office Manager – Weekly

Elders – Monthly

Deacons – Bi-monthly

Congregation – Yearly

## Chapter 9:

# ESC Membership



## 9.1 The Ten Commitments of Membership

### THE TEN COMMITMENTS (OF MEMBERSHIP)

1. **Daily Devotions** – I will seek to spend quality time each day with God meditating on Scripture. As a congregation, we follow a schedule to read the Torah through in the course of a year.
2. **Intercessory Prayer** – I will commit to attend intercessory prayer meetings whenever possible.
3. **Sabbath Services** – We set our Sabbath celebrations and Biblical feasts as a top priority on our family schedule. By preparing our heart to expect the outpouring of the Holy Spirit during our worship service, we make the Sabbath holy.
4. **Messages** – As I know that faith comes from hearing the word of God preached, I will endeavor to listen to a copy of the sermon whenever I am unable to attend a service. Listening to the messages on the internet or on CDs and reading books of anointed messages are a regular part of my devotional life.
5. **Covenantal Relationships** – I agree to walk in accordance with the Biblical principles of integrity and loyalty (see Covenant Relationships by Asher Intrater).
6. **No Gossip** – I make a particular commitment to speak positively of others; not gossiping, murmuring, criticizing or complaining.
7. **Supernatural Generosity** – I dedicate my finances to flow under God's authority with Yeshua as the High Priest of my tithe. I seek to give joyfully and abundantly as led by the Holy Spirit and to walk in divine prosperity in return. I purge myself of all greed and lust for material things.
8. **Jewish Roots** – I will be sensitive to and cooperate with the calling of this congregation to present the gospel in its Jewish historical context and culture.
9. **Jerusalem Vision** – I am supportive of the long-range vision to foster revival in the land of Israel to usher in the return of Yeshua as King and Messiah.
10. **Service Responsibility** – I agree to take responsibility for a specific area of practical service and help within the congregation.

## 9.2 Personal Information & History

Name \_\_\_\_\_

Spouse \_\_\_\_\_

Age \_\_\_\_\_ Occupation \_\_\_\_\_

Home phone: \_\_\_\_\_ Work: \_\_\_\_\_

Fax: \_\_\_\_\_ Email: \_\_\_\_\_

1. What is your Jewish background (if any) and interest in Israel & the Jewish people?

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2. When were you born again? \_\_\_\_\_

3. How long have you attended a place of worship? \_\_\_\_\_

4. Please give your last congregation's name, leader's name and phone number:

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5. Are you and your spouse in agreement with respect to God calling you to covenant with El Shaddai Congregation? \_\_\_\_\_

6. Have you completed the Towards Covenant Class? \_\_\_\_\_

7. Do you agree with the doctrines presented in the class? \_\_\_\_\_

8. In what areas of service have you been involved? \_\_\_\_\_

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**THIS IS AN ADDITIONAL COPY PROVIDED FOR YOUR SPOUSE**

Name \_\_\_\_\_

Spouse \_\_\_\_\_

Age \_\_\_\_\_ Occupation \_\_\_\_\_

Home phone: \_\_\_\_\_ Work: \_\_\_\_\_

Fax: \_\_\_\_\_ Email: \_\_\_\_\_

12. What is your Jewish background (if any) and interest in Israel & the Jewish people?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

13. When were you born again? \_\_\_\_\_

14. How long have you attended a place of worship? \_\_\_\_\_

15. Please give your last congregation's name, leader's name and phone number:

\_\_\_\_\_  
\_\_\_\_\_

16. Are you and your spouse in agreement with respect to God calling you to covenant with El Shaddai Congregation? \_\_\_\_\_

17. Have you completed the Towards Covenant Class? \_\_\_\_\_

18. Do you agree with the doctrines presented in the class? \_\_\_\_\_

19. In what areas of service have you been involved? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

20. Have you been immersed? When and how? \_\_\_\_\_



### 9.3 Membership Agreement

We believe that the Body of Messiah is made up of living stones that are being built together (Ephesians 2). We believe the orthodox expression of the commands to keep the Sabbath and assemble together (Exodus 20, Leviticus 23) is through a commitment to a local congregation (Hebrews 10:24-25). This commitment should be based on an unmistakable understanding that The Lord has planted you in that congregation.

As a local New Covenant congregation, El Shaddai Congregation is founded on five pillars as detailed in the ESC Handbook. Those five pillars are:

- 5. Discipleship
- 6. Jewish Calling
- 7. Covenant Relationships
- 8. The Word of God and Power of the Spirit
- 9. Prophetic Intercession

In signing this membership agreement, you are agreeing that:

- 9. You recognize that the ESC local eldership is responsible for governing doctrinal, spiritual, relational and financial matters in the congregation in partnership with the deaconate and accountable to external apostolic oversight.
- 10. You understand the doctrines explicitly stated in the El Shaddai Congregation "Towards Covenant Class" and written in detail in the El Shaddai Congregation Handbook.
- 11. You commit to a life centered on Yeshua as the embodiment of the Torah, which includes how you live your life day to day, including prayer, devotion, study and benevolence.
- 12. You commit to handling disputes within the congregation according to the principles in Matthew 18.
- 13. You commit to handling your finances in accordance with the principles of tithing, generosity and stewardship.
- 14. You recognize this document as your formal commitment to stand with us in service as a member of the ESC community as you have been called by The Lord.
- 15. You recognize that the ESC elders, pastors, and overseers are committed to serving you in prayer and covenantal commitment that you might be equipped for the work of ministry.

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Member

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Date

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Senior Roeh & Head Elder

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Date