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unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: "And he laid it upon my mouth, and said, Lo, this has touched your lips; and your iniquity is taken away, and they sin purged." This is a revelation of God's love and grace. God himself provides Isaiah's atonement, a covering for his sins, and purification. Isaiah saw the atonement. You could say that he saw Yeshua the Messiah and His glory, as written in John 12:41, "These things said Isaiah, when he saw his glory, and spoke of him..." Chapter 53 of the book of Isaiah expounds this further. As was stated, the vision that Isaiah saw was a revelation of the Lamb that was slain, of Yeshua the Messiah as the atonement of God. We see this more clearly in a similar vision in the Book of Revelation, where it says "Holy, holy, holy, Lord God almighty... And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb that had been slain..." (Revelation 4:8; 5:6)

Holiness reveals God's purity, and his love and mercy. Holiness teaches us about the character and nature of God and his works, and the cross is its center. The highest expression of holiness is revealed in the cross of Messiah Yeshua, the Lamb of God who carried the sins of the world. This is what Isaiah saw and then he dedicated his life to proclaiming this revelation in the midst of his people. From the beginning Isaiah called the people to open their hearts to this grace of God: "Come now, and let us reason together, says the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

What then, is the connection between holiness, an attribute that reveals the character and nature of God, and congregational discipline? I believe that in the Body of Messiah we are meant to give a communal expression of Yeshua's life. This is the Body of Messiah. He is the Body's head, and the Body is the place where Yeshua reveals himself and lives his life. Therefore, congregational discipline is one of the tools which allows the congregation to develop and become like Messiah.

For this Paul yearned when he wrote to the Galatian congregation, "My little children, of whom I travail in birth again until Messiah be formed in you (Galatians 4:19). Paul doesn't just pray for the congregation, but also instructs her, and when needed, corrects and reproves her with the goal of bringing her to the fullness of Messiah's life and holiness. For Paul, holiness and love are bound together: "...According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4). In daily life, holiness expresses itself as pure love for God and for others, and its base and background is the cross of Messiah (2 Corinthians 6:14-7:1; Ephesians 4:17-24).

How can we apply these things today? "And he gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4:11-13). God has built the congregation in such a way that we will develop together and become the Bride of the Lamb, "...that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish" (Ephesians 5:27). It is the pastor's call to instruct, correct, reprove, pray, and demonstrate love and patience. The goal is unity with Messiah - the wedding of the Lamb!

Therefore, my brothers and pastors, a great responsibility has been placed in our hands. Let us serve the Bride of the Lamb in the fullness of love and in faithfulness to God and to the Bride, as Peter encouraged us to do: "Feed the flock of God which is among you, taking the oversight, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, you shall receive a crown of glory that fades not away" (2 Peter 5:2-4).

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# Zot Habrit

## This is the Covenant

A Journal of the Messianic Jewish Alliance of Israel



July 2002

English Issue no. 4

### Activities of the Year 2001

The various activities of the Messianic Jewish Alliance of Israel in 2001 were intended to serve the Body of Messiah in Israel and contribute to its unity through a special expression of our Jewish identity in Yeshua the Messiah, the "Cornerstone". We began the year 2001 with a seminar entitled, "Our Jewish Identity in Messiah Yeshua", held in the framework of the Alliance's general meeting. The seminar was essentially a forum in which the different approaches to this issue by various Messianic Jews in Israel were presented. Volume 16 of "Zot HaBrit" (In Hebrew) was dedicated to covering this seminar. Whoever would like to get a copy of it may order it from the Alliance office.

On the holiday of Shavuot (Feast of Weeks) in May, 2001, the Alliance hosted our traditional "Shavuot Conference" held at "Har Haruach", near the town of Abu Gosh. Nearly 700 believers from all over the country gathered together to celebrate, to praise, to enjoy fellowship with one another and to take one more step forward in realizing the unity we have in Messiah Yeshua. In recent years a number of "Shavuot Conference" traditions have taken root: Various congregations offer songs of praise as "spiritual first-fruits"; children weave wreaths of flowers; a short message from the Scriptures on the meaning of the holiday is given; the children decorate "first-fruits baskets" and bring them to the stage in a colorful procession; and babies born in the past year (first-fruits of the womb) are brought to the stage so that we can pray for them and thank God for them.

Jerusalem Parade. Participation of the Messianic Jews in this colorful event drew the expected resistance of Yad L'Achim (the long-time orthodox Jewish anti-mission and anti-messianic organization) as well as some of the powers that be in the Jerusalem Municipality. This year we wore new t-shirts sporting verses in Hebrew from the book of Isaiah, "And He bore the sin of many", and "Mighty God, Everlasting Father, Prince of Peace". This was the second year in

a row that we marched in both the "People's Parade" from Ein Kerem to Sacher Park (a distance of eight kilometers) as well as in the main professional downtown. Behind our dancers a huge banner reading "Messianic Jews" in Hebrew proclaimed the name of our group as we drew near to the main stage and to the mayor of Jerusalem, Ehud Ohlmert. We finished our march in the parade with a joyful sense of victory in the Lord.

In addition to all these activities, the Alliance manages "Hadadit", a fund for needy messianic Jews. We thank the Lord for the fact that we could help believers in local congregations who found themselves in financial straits. This aid was given only in conjunction with recommendations from elders or pastors and on condition that the recipient's congregation would provide 20% of the donated amount.

Any Israeli believer who identifies with the goals and activities of the Alliance as presented in this article is entitled to join as a member. We give thanks to the Lord for all these activities.

Boaz Fastman

in October, 2001, on the holiday of Succot (The Feast of Tabernacles), the Alliance prepared once more for the annual



The Dancers



Banner "Messianic Jews"



The Costume



"Firstfruits" march



Praise team from Beer Sheva assembly

## “Zimrat 2002”

### A Music Conference for New Songs

“Sing to the Lord a new song, for he has done wonderful things” (Psalm 98:1). This verse, printed like a banner waving across the top of the invitation and program of the “Zimrat 2002” music conference. It was held at Yad Hashmonah on February 15-16 of this year and was an apt description of what took place there. Forty songwriters from all over Israel presented a total of over eighty new songs. This amazing harvest produced by the Body of Messiah is the result of God’s work in our midst, and we can do nothing but praise him for it, “for he has done wonderful things.” Each composer was limited to a maximum of three songs, thus giving many songwriters the opportunity to offer new compositions. Among

the composers were many young people, and even a teenager or two; and were first-time composers.

David Loden, a pioneer very experienced in music conferences in the Land, noted the progress of Messianic music in Israel. He observed that not only is the Hebrew in the songs continually improving, but the new crop of music also offers a rich diversity of musical styles. The average age of participants and composers continues to drop, a blessing in itself.

The “Zimrat 2002” conference, held under the auspices of the Messianic Jewish Alliance of Israel, was the third of its kind (the conferences take place every two years). The main purpose of

these conferences is to allow the songwriters among us to present to the entire Body of Messiah new songs written for use in local congregations, thereby enriching their worship. We believe that these conferences are used by the Lord to strengthen the Body of Messiah and deepen our unity.

The songs presented at “Zimrat 2002” were digitally recorded with great success and have been produced as compact discs, to be made available mainly to the local congregations for teaching new songs and using them. Any congregation interested in obtaining the discs and accompanying sheet music should contact the MJAI office for further details.

Boaz Fastman

### SHAVUOT (PENTECOST) 2002

“When the day of Pentecost had come, they were all together in one place” (Acts 2:1)

On 17<sup>th</sup> May 2002, we gathered believers from all over Israel to celebrate together the Feast of Pentecost in the messianic moshav (village) Yad Hashmona near Jerusalem. This event, which the Messianic Jewish Alliance of Israel organizes every year, is an expression of our wish to be united in our Lord Yeshua. The ancient community of Jewish believers in Jerusalem is a model for us today. The

Scripture from the Book of Acts 2:1, which opens this report, was lifted up on a banner above the speakers platform. This year more believers took part in the celebration than in previous years, an estimated one thousand participants. We were blessed by the Spirit through the free-will offerings of song, preaching and a picnic fellowship.

Boaz Fastman



supplement in Holon) also covered the demonstration, but in a completely different fashion. The headline “War of the Religions” put the two faiths mentioned in the article on equal footing. In the article, Yad L’achim’s extremely harsh statements against Messianic Jews are quoted. Here are a few examples: “These missionaries don’t want even one Jew to remain in the world. They distribute explanatory material which is all lies and try to prove that Yeshu is — may it never be! — the Messiah... Just as there is a law against “Hamas”, a law should be passed against these missionaries who are walking around freely on the streets... Spiritual murder is far worse than actual physical murder.” One of the signs in the demonstration read: “The Arabs shoot our bodies; the missionaries shoot our souls.”

Hagit Almakayis, the writer of the article, turned to David Tzadok (an elder at congregation “Chesed V’emet”) and asked for his response to these severe accusations: “David Tzadok, 41, a resident of Holon, has himself joined the activities of the Messianic Jews in the city. In response to the demonstration and to the fact that he is regarded as a “converted Jew” in one of the diatribes, Tzadok stated, “Messianic Jews like me are not making war against anyone. We serve God. I am an Israeli and a Jew. I served in the army in the

Golani Brigade, I was in the reserves, and I love Jews and Israelis and everyone.”

In another matter, in a local Herzlia paper, “Tzomet Hasharon”, Aliza Kutner wrote an article in which she reviewed the attitudes of various Jewish religious movements towards the coming of the Messiah. The article appeared under the headline, “Messiah Now” (November 11, 2001). It was interesting that the writer included Messianic Jews among the rest of the Jewish movements mentioned in the article, those being Chabad (the Rabbi from Lubavitch), the Breslev Movement, Neturei Karta, and the Sephardic Yeshiva “Porat Yosef”. Aliza Kutner turned to Shiryah Yahav (wife of Danny Yahav, elder at congregation Peniel in Tiberias) and asked her to tell in her own words of her faith and that of Messianic Jews: “Shiryah Yahav, of Yavniel, a member of the movement (Messianic Judaism), explains: ‘We believe in the Tanach (old testament) and the New Testament... Our movement believes that Yeshua is the Messiah...’” etc. I hope that the opportunity given to Shiryah to make “the good news” heard did indeed do a blessed work in the hearts of those who read it.

Boaz Fastman

### Holiness and Congregational Discipline

*This message was given by Ofer Amitai, pastor of the “El Roi” congregation, at a conference of leaders of Messianic congregations. The conference took place in Jerusalem at “Beit Hakehillot” on Narkiss St., on January 4, 2002.)*

When many of us hear the word “holiness”, we immediately think of the word, “No”. We connect the word “holiness” with forbidden actions, not relating to the term as an expression of something positive. Yet holiness is much more than forbidding things and determining laws and limits. Holiness is the revelation of God himself.

In the sixth chapter of the Book of Isaiah, we are told of God’s revelation of himself to Isaiah.

“I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with two he covered his face, and with two he covered his feet, and with two he did fly. And one cried to another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.”

In order to understand what Isaiah saw, we must first look at how this vision affected him. It’s important to note that according to the Law of Moses, Isaiah was considered clean in relation to

all the commandments and laws of the Temple. In order to enter the Temple, and especially in to the Holy place, he had to offer sacrifices, be purified and wear special clothes. One could say that he was pure, as much as that was possible in those days. Despite this, when Isaiah saw God he cried out, “for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.” The sight caused Isaiah to see the uncleanness of his own heart, since “...for out of the abundance of the heart the mouth speaks” (Luke 6:45).

I believe that at that moment, Isaiah understood that he had no solution to this problem of impurity. At that moment he saw something that was impossible - man’s inability to achieve holiness by his own power and thus be reconciled to God. He experienced the unbridgeable gap between himself and God. This was a moment of truth, of helplessness, and of the acknowledgment of a dreadful reality, similar to what the apostle Paul experienced when he cried, “O wretched man that I am! who shall deliver me from the body of this death? (Romans 7:24)

Yet in this desperate situation the impossible took place. God Himself entered the picture and provided for Isaiah’s need. “Then flew one of the seraphims

## Messianic Jews in the Israeli Press

The Messianic Congregation “Chesed V’emet” (Grace and Truth) which calls itself a christian congregation, is working feverishly these days to finish the building their new congregational home in the Kanot commercial area. The Yad L’achim organization has decided to do everything in its power to disrupt the building process, and this time they chose to act via the courts. The Haredi (Ultra-orthodox) press reported widely about this, while identifying with the goals of Yad L’achim. The article refrained from mentioning “Messianic Jews” and instead used the term, “missionaries”.

“Yom Hashishi” printed the following piece in its October 9 issue: “This Sunday, Yad L’achim will begin legal proceedings against the Kanot Local Council for its decision to grant permission to a missionary cult to set up a huge mission in the heart of the commercial center at the Kanot Junction. The court case will open at the Beersheba District Court under Judge Giladi. The suit will be presented by Yad L’achim’s legal advisor, Yoram Sheftel. At the heart of the suit is the explicit prohibition in the auxiliary laws against selling space in an industrial area that will not be used for clear commercial purposes.” The article finishes with this “stinging” bit of news: “Among the missionaries there is much tension about the lawsuit... An urgent directive has gone out for a day of ‘fasting and penitence’ for the success of the Mission in the proceedings which will begin on Sunday...” One week later this paper continued to report on the lawsuit. On November 15 they wrote: “The Beersheba District Court has ordered the Beer Tuvia Local Council to present before the court the application of the congregation and the reason for granting them a license to set up a huge missionary center at the Kanot Junction through the non-profit society “Grace and Truth” of the missionary organization “Messianic Jews”. Thus the court accepted in principle the lawsuit of the activist organisation “Yad L’achim” which is demanding for building license (which the local council granted for building a mission center at that place) be rescinded”.

In recent months, after the failure of previous attempts to pass the “Mission Law” in the Knesset, “Shas” (Ultra-orthodoxy Sefardi party) Knesset members have tried to bring up for discussion a new law called the “Mission Law”. In September, 2001, “Yom L’Yom” printed an article headlined, “Feverish Meetings Held for Passing the Mission Law”. The sub-headline reveals the initiators of the legislation: “Representatives of “Shas” are working to pass the bill at the next session of the Knesset.” The article explained the difficulty of passing such a law: “The central problem which has held up the progress of the bill is the agreement of the Coalition to keep the status quo, which requires that no government will pass any new religious laws, just as it won’t pass any anti-religious laws. This is the motto of the agreement: ‘Each man will live by his own faith,’ say “Shas” members of the Knesset, and everyone can agree with this, even Knesset members from secular parties.”

About two months later the “Mission Law” was still a hot topic in the Haredi (Ultra-orthodox) press, following a special hearing on the matter which took place in the Knesset. The “Bnai Brak Weekly” (November 2001) writes under the headline “Are Criminals Invited to a Deliberation on Crime?” (This headline is taken from a quote by Knesset member Gafni.) “A long but not exhaustive debate on the disease of the Mission spreading throughout the Land took place this week in the Knesset’s Interior committee under the authority of the Head of the committee, Moshe Gafni... Two representatives from the Messianic Action Committee were invited to the deliberations, one of them being Eitan Kashtan.” Later in the piece, Knesset member Shmuel Halpert is quoted: “The current law does indeed prohibit the giving of material benefits by missionaries to induce religious conversion, yet with the existing law the mounting missionary activity cannot actually be reduced or prevented.” Regarding the building at Kanot Junction he says, “Only a law prohibiting missionary activity will curb this activity and the establishment of a missionary center at Kanot.”

On December 26, 2001 a vote was finally held in the Knesset and the proposed law failed to pass. The newspaper “Haaretz” reported on December 27: “The Haredi religious parties sustained a defeat yesterday in the Knesset when the Law Committee decided to oppose the law proposed by Knesset member Moshe Gafni (“Torah Judaism”- Ultra-orthodox Ashkenazi party), which would have imposed a three-year prison term on anyone who would try to solicit religious conversion via post or fax. Five Knesset members from religious parties voted in favor of the proposed law, and seven members of Labor, Likud, Meretz and Shinui voted against it.” ■

A large demonstration by Yad L’achim took place in Holon, across from the meeting place of congregation “Tikvat Yisrael”. It was an agitated demonstration during which windows in the congregation were broken by unknown persons. Articles were written about the demonstration in local secular newspapers, but notable was the absence of any position taken on the issue.

Under the headline, “Big Yad L’achim Protest Demonstration Against the Mission in Holon”, the Ultra-orthodox newspaper “Hamodia” wrote on November 1, 2001: “Activity is concentrated on the Christian-Messianic church on Sokolov Street in the city. From the church missionaries occasionally go out to distribute a large amount of diverse preaching material on the streets of Holon.” The paper took care to use the expression “Christians” (“Notzrim”) to obscure any sign that the congregation in question has a majority of members who are Jews and who hold to their Jewish identity.

The secular paper “Zman M’komi” (a “Ma’ariv”

## Roots

### “Teaching from Zion” : A Messianic Jewish Journal in English following the Yom Kippur

by Gershon

In April 1974, the first edition of the English quarterly “Teaching from Zion” was published in Jerusalem. The founder and editor was Moshe Emanuel Ben-Meir (1905—1978), who was often known by his acronym “Ma’abam”. In the early 1970s he settled in Jerusalem, after living in Haifa since the times of the British Mandate for about four decades. Moshe’s wife, Ahuva, who currently attends the “Roeh Israel” congregation in Jerusalem, helped him publish the journal. Ahuva accompanied Moshe on his many journeys around the world (in Finland, Germany, Switzerland and the U.S.) during which he taught from the *Tanach* (Old Testament) and the New Testament. From the outset, “Teaching from Zion” was designed to maintain connections with those believers that Moshe and Ahuva met abroad.

Although “Teaching from Zion” was written in English and distributed overseas, its declared aim was to teach directly from the Hebrew text of Scripture. The editor stated that its purpose was “to teach the whole *Tanach* and New Testament - books given in the language of Zion by the God of Zion”, and especially “through Jews who live in Zion.” The motto of the journal was “For the Torah will go forth from Zion, and the word of the LORD from Jerusalem” (Isaiah 2:3). Until his death on November 3, 1978, and his burial on the Mount of Olives, Ben-Meir edited nineteen issues of “Teaching from Zion”, of which most of the articles were written by him.

In the journal’s first issue, which comprised seven pages, “Ma’abam” expressed his belief that the world had already begun to experience End-Time events, especially since the founding of the State of Israel in 1948. He was fully convinced that the return of Yeshua would take place in 1988, precisely forty years later, Ben-Meir also reasoned that the re-unification of Jerusalem in the Six Days War in June 1967 was a clear sign of the end of the “Times of the Gentiles” (Luke 21:24); and that following the unification of the city a new spiritual era had begun in the life of the nation of Israel. He emphasized this also in the third issue of the magazine, which appeared in October 1974.

“Ma’abam” frequently wrote in his journal about current political issues. In the tenth issue, for example, which was printed in July 1976, he published an article entitled “A Palestinian State”, which included the following comments: “A partitioning of ‘Palestine’, a dividing of the Promised Land, is contrary to the plan and purpose of God. All who involve themselves in this division will have to face trial at the bar of God. Even the United States of America, which sides with Israel, is

so smitten with blindness that it fails to see through the satanic tactics of the Palestinian Liberation Organization”. In the same place Ben-Meir also stated: “Neutrality against Arab terrorism is impossible. The problem of Israel cannot be solved by compromises”.

In issue number 11, printed in October 1976, “Ma’abam” wrote the following about Yasser Arafat: “Arafat’s new tactics, which have proven more successful, are assuming the form of diplomatic infiltrations. Arafat was permitted to deliver his incendiary speech in the Assembly of the godless U.N.O. in New York, with his revolver dangling on his hip. Since then, the PLO has been given recognition by 105 States!” Furthermore, “Ma’abam” also criticized the upheaval and stone-throwing by the younger generation of Arab Israeli citizens, pointing to “Nazareth becoming the center of the nationalistic Arab uprising in the country”. In summary, Ben-Meir explained that when world public opinion will turn totally against Israel, Russia (‘Gog’ in his thinking) will come with its armies from the north to attack and destroy Israel; However, he stressed, “that will be the end of Moscow and not of Jerusalem.”

“Ma’abam” didn’t hide his Rightist political opinions. Thus, for example, in issue no. 14 of “Teaching from Zion” (July 1977), he warmly welcomed the political victory of the Likud party, with Menachem Begin as Premier. “This is the doing of the God of Israel, and we are thankful”, “Ma’abam” wrote, and continued: “A new era has started which will bring healing and comfort to Israel in Israel. Judea and Samaria and other liberated territories are safe, and shall not be traded for a peace which is no peace.”

For two years after Moshe’s death, until October 1980, Ahuva continued to edit and publish the journal. All the 26 issues published up to that point were produced by the simple stencil method on plain folio-sized paper. The quality of the copies was so poor that sometimes it was impossible to read them.

In January 1981 the quarterly became the official journal of the Netivyah Congregation in Jerusalem, and Joseph Shulam became its chief editor. At this stage several interesting changes were introduced to the quarterly. Firstly, while the English name of the journal remained “Teaching from Zion”, its Hebrew name was shortened to “Torah Mitzion” (“Torah from Zion”). Secondly, the quality of the printing was much improved. Thirdly, the new format within perpendicular columns enabled easier folding of the journal for insertion into rectangular envelopes. And fourthly, from that point on, a new



## From the Local Congregations

### Beit Immanuel Messianic Congregation in Jaffa

Beit Immanuel was one of the earliest Messianic congregations in modern Israel. We have seen rapid growth in the numbers of members over the last ten years, especially among Olim (new immigrants to Israel). I believe that the most crucial issue facing the Messianic community in Israel today is the proper nurturing and discipling of the many new believers that have joined our growing congregations.

Today our congregation includes some 200 adults and 50 children. All of our members are Israeli citizens; we also have a number of young men and women serving in the Israeli army, and we are blessed with many young people from the former Soviet Union. The large majority of our members are young couples between the ages of 20 and 25 with small children. We meet together at different locations throughout the city in 15 home groups during the week, and we gather each Friday night at 6:30 p.m. for a Sabbath eve meeting.

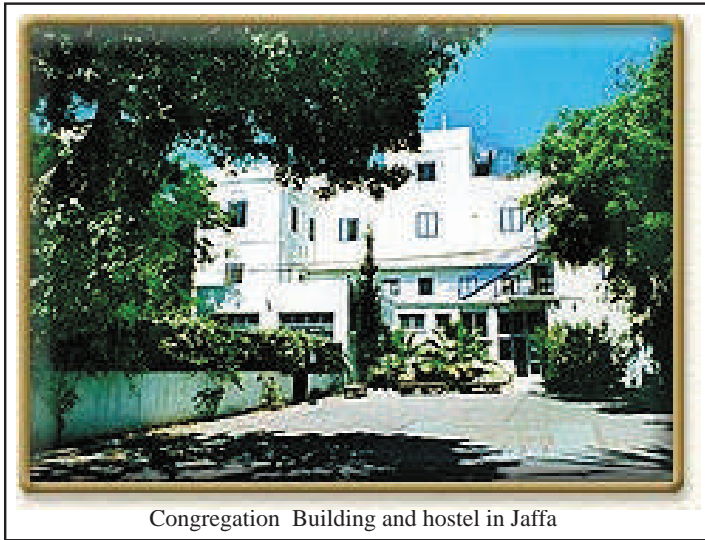
We also run a Sabbath School for the kids, mid week youth groups and summer camps.

Our home group leaders make up the leadership team of our congregation, and we meet weekly for prayer, strategy, and fellowship. We put an emphasis on strong, secure relationships among the leadership and strive to be examples of unity, grace, and love to the whole flock. We try to be models of accountability, transparency, and gentleness in all of our relationships at home and in our fellowship.

Last year we began a Bible School to help prepare new leaders for nurturing and multiplying our home groups. Our goal is to disciple faithful men and women within the context of the local congregation, who will in turn impart to others the values and disciplines of a faithful Messianic lifestyle. We try to make the courses rich in spiritual content, Biblical studies, and ministry training, in order to develop servants for the work to which they have been called

here in the Body of Messiah. We also benefit from the many elders and leaders here in the Land who come to share their unique experiences of growing up in the Lord in Israel. Our first semester began with thirty students.

We also put an emphasis on evangelism. Last summer we began a campaign of intercession and evangelism in the city of Bat-Yam (located south of Tel Aviv). Together with prayer walks over the city and in cooperation with other Tel-Aviv congregations, we hand-delivered to 50,000 homes invitations to receive



Congregation Building and hostel in Jaffa

a full-length video on the life of Yeshua in Hebrew and Russian. The response was overwhelming. We are still sending teams to visit the thousands of homes where people saw the film and expressed a desire to know more. During this outreach we also discovered a number of "secret believers."

The Lord has blessed us with a young and exciting worship team. We are often asked to minister in different conferences around the country and abroad. We have also produced two CD's of Messianic Worship as well as a children's tape.

As of June 2001, we have taken over the responsibility of running the Beit Immanuel Guest House here in Jaffa-Tel-Aviv which we rent from ITAC (Israel Trust of Anglican Church). This is a 60-bed, all-service Guest House now being run by the members of our congregation as well as by some volunteers from other congregations. We are also home to the Ethiopian Messianic Congregation and the Jaffa-Ramle Arab Congregation.

It is our desire that Beit Immanuel be a Messianic community expressing Yeshua's love to our city.

David Lazarus, Elder

### Congregation Keren Yeshuah (Horn of Salvation)

Congregation Keren Yeshuah was established on Tu b'Shvat (Arbor day) in 1990 as an Israeli Messianic-Jewish, Hebrew-speaking congregation; its goal, spreading the gospel of Yeshua the Messiah in the Tel Aviv area. We see Holy Scriptures as the sole basis through which we can know the truth and also to live according to it, by the power of the Spirit of God.

The congregation's name expresses both its character and its calling. It recalls the daily prayer (from the "Shmoneh Esrei" the 18 blessings) for the coming of the Messiah - the Branch of David - which ends with this blessing: "Blessed are you, Lord, Who raises up a horn of salvation." The name is taken also from the prophecy of Zechariah, the father of Yochanan the Baptist, which opens with a blessing heralding the imminent appearance of Yeshua the Messiah: "Blessed be the Lord God of Israel, for He has visited us and accomplished redemption for His people, and has raised up a horn of salvation for us in the house of David His servant."

As a Messianic Jewish congregation we express our Jewish identity not only by flavoring our services with Jewish tradition, but more fundamentally by adopting an approach that emphasizes the program of God for our people, and the vital role of Messianic Jews in that program, for they are a "remnant according to choice" of the nation of Israel

in the current era. This approach is not just a means for helping spread the gospel. It is primarily a valid expression of our personal and corporate identity in Messiah Yeshua.

The members of the congregation reflect the many types of Israelis in Tel Aviv, although most come from the suburbs and nearby towns in the Dan region. The congregation has about 60 adult members plus a not insignificant number of children and young

**"Blessed be the Lord God of Israel, for He has visited us and accomplished redemption for His people, and has raised up a horn of salvation for us in the house of David His servant" (Luke 1:68-69)**

people. Keren Yeshuah is made up of immigrants and native Israelis, who represent five continents and diverse cultures. The non-Jewish members are also Hebrew-speakers, and they take full part in the life of the congregation and the realization of its goals.

Besides Sabbath morning services, the congregation meets once a month on Friday evening and holds a "kabbalat Shabbat"; (welcoming the Sabbath) including a festive dinner. This framework enables us to strengthen our "familial" relationships in the congregation, and to enjoy the culinary talents of our congregants. The atmosphere at these meals is less formal and the program is flexible. There are testimonies, songs and other

improvisations. On weeks when we have "kabbalat Shabbat", we forgo the regular Sabbath service, and thus enjoy a day of resting with family, taking trips, or visiting other congregations.

The geographical distance between the congregation's members (from Modi'in to Rishon to Ra'anana) makes it very difficult to build community life in the congregation. This is the reason that we have raised up local home groups which meet once a week; there is also one home group for Russian-speakers. Finding transportation for those members who don't own cars is another challenge that faces us as a result of the distance between us.

Over the years we have been privileged to see God bless Congregation Keren Yeshuah, despite the ups and downs that we've seen along the way. Tens of people have come to faith, and many believers have been strengthened with us on their way to other congregations. We bless the Lord for his work in the midst of all the Messianic congregations in the Land, and we aim to strengthen the relationships and the unity between us. Our prayer is that we would all be built up in the knowledge of God and his grace, that He would perfect us as one body that would glorify him in holiness, in love, and in faith, for the sake of the salvation of our people.

Noam Hendren

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serial number system was used for the journal.

In recent years, "Teaching from Zion" has been printed on the average of once or twice a year, reflecting the views of the same congregation led by Joseph Shulam, now called "Roeh Yisrael". A central theme of the articles currently published in the journal focuses on the need to return to the roots of the primitive Kehila

(Assembly) of Jewish Yeshua-believers in Jerusalem. In other words, this congregation is attempting to follow the first-century Jewish believers in Yeshua, as they are understood 20 centuries later. Practically, this restorationist approach within "Teaching from Zion" is carried out through using mainstream Jewish interpretations and traditions of rabbinical Judaism.

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