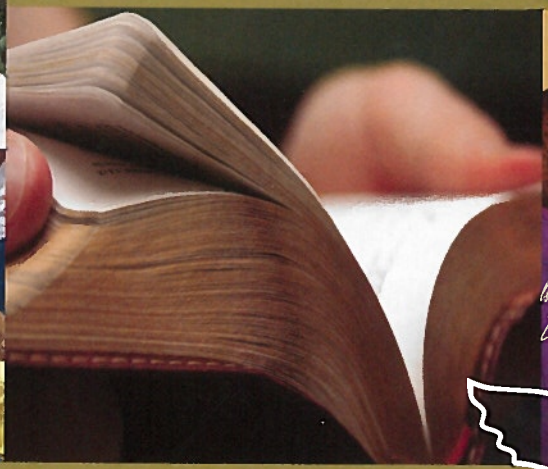
HA'SHEM

Truth that transforms

Issue 45 - SUMMER 2009

LET THE CHURCH BE THE CHURCH!



Inside: The Nature Of The Church
Let My People Go
Flying With Wings

45

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HA'SHEM is Hebrew for the 'THE NAME' (Yahweh)

DIVINE NAMES AND TITLES
Throughout this magazine you will see the names YAHWEH and YAHSHUA. Yahweh is the original name for the heavenly Father and Yahshua is the original name of His Son, our Saviour. Also the term ELOHIM (or its shortened form El) may be used. This literally means 'Mighty One' and is usually translated 'God' in the King James Version of the Bible.

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The Congregation of Yahweh
92-94 North Sherwood Street
Nottingham NG1 4EE
ENGLAND

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Summer Edition/August 2009

Editor: Alcot Walker
Design: DHC Creative

The Congregation of Yahweh uk

Editorial

LET THE **CHURCH** BE THE **CHURCH!**

The Church is one of the most misunderstood phenomena in today's world. What was and is meant to be a vibrant movement has become, for many, a monument gathering dust. If blame for this is to be apportioned, it lies with the Church itself.

Postmodern, western society views the Church as irrelevant; it has nothing to add to people's lives or how they view the world. That's a shame because the authentic Church is the hope of the world. It's therefore imperative for the Church to be the Church! The true nature of the community called 'Church', its work and service to the world, are explored in this edition. It's high time that all those who have given their allegiance to Yahshua, stand up and be what we're meant to be – the Church!

THE NATURE OF THE CHURCH

by David Hayes

The word 'church' in our English New Testament is a translation of the Greek word εκκλησια (*ekklesia)*. While in English 'church' is often used to refer to a place of worship (i.e. a building) this is not the case in Greek. The New Testament Church has nothing to do with buildings or places of worship but refers to people: either a group of people meeting together to worship the Heavenly Father in a specific locality (local church), or the whole Body of Messiah (Eph. 1:22-23) consisting of all individuals who believe in the Son of Yahweh and, as a consequence, have received everlasting life (John 3:16). These people, who may meet in a purpose-built building, a home or even on a grassy hillside, would, quite rightly, be called a church. They are people who have allowed Yahshua to build them into a functioning body made up of differing people working together with common principles and pressing forward with a common purpose. (1 Cor. 12:12-31) This is a wonderful picture of an active church where the members work together in an attitude of love, each one appreciating the work that others are doing, and no member considering himself/herself to be better than any other. This is what the Church should be, but is not always what people see in the Church.

Going back to the Greek word (εκκλησια) we find that it is not specifically a 'spiritual' word but is used to identify other groups of people who have been 'called out'. In Acts 19:32 & 39 it is used to describe a group of citizens and is usually translated 'assembly'.

In Acts 7:38 (KJV) we read *"This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai..."*

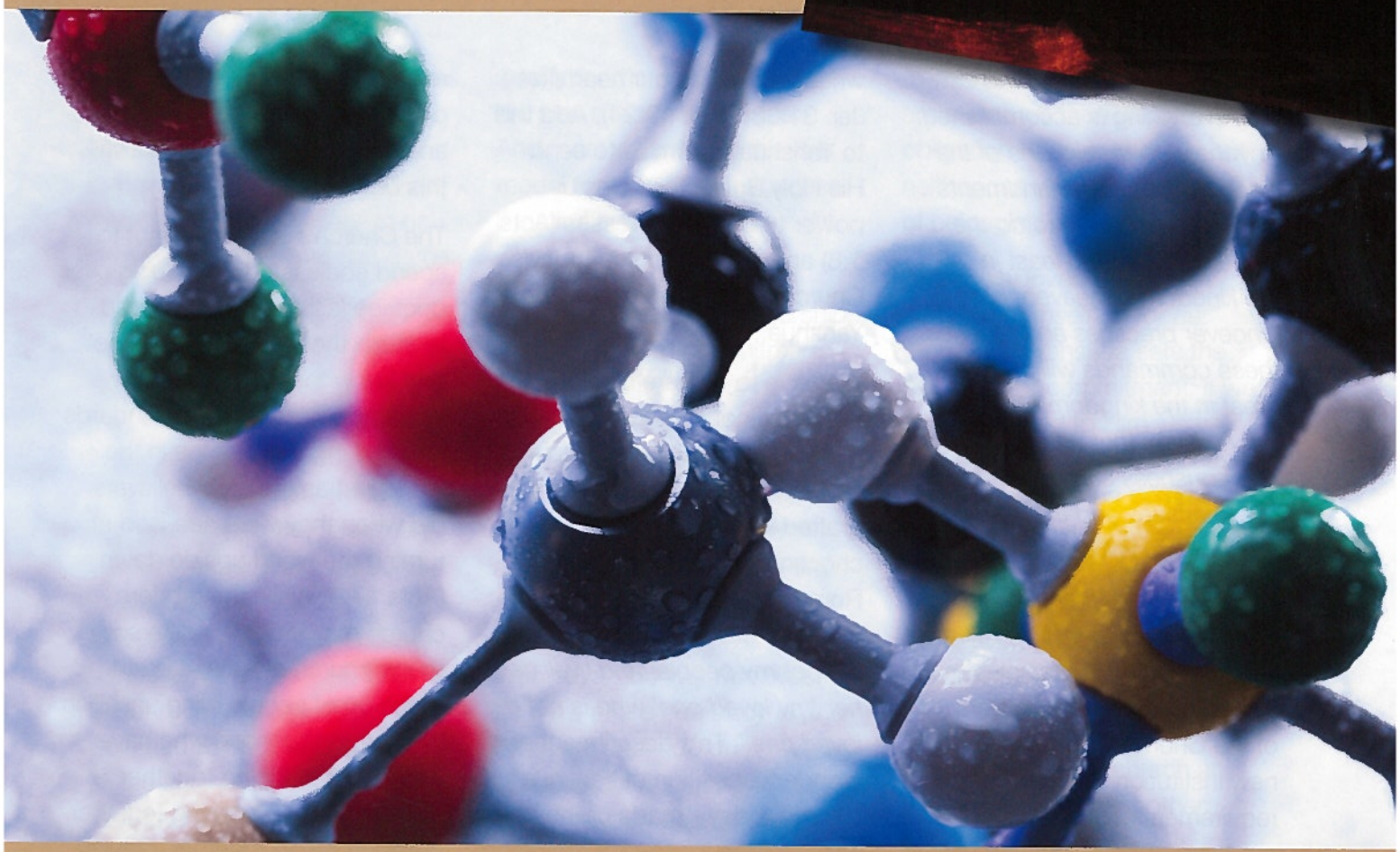
This passage could be confusing since the word 'church' obviously refers to the children of Israel, not 'the Church' that began after Yahshua's death and resurrection. The problem here is simply one of translation and it helps to illustrate how words only have a particular meaning in their literary context. In English, one word can have a range of meanings which can only be determined by considering its context, e.g. after having a **row;** we went out on the river to **row.**

So how can the same word, *ekklesia,* be used to refer both to the New Testament Church and the children of Israel? To understand this we need to see what the word 'ekklesia' means: 'a called out assembly of people or a congregation'. This definition applies to Israel as they stood at the foot of Mount Sinai, receiving the law from Moses. But it also helps us to understand how the New Testament Church is also a called-out assembly of people.

> "Church isn't where you meet. Church isn't a building. Church is what you do. Church is who you are. Church is the human outworking of the person of [Yahshua the Messiah]. Let's not go to Church, let's be the Church."
>
> - Bridget Willard

From the beginning, we see that Yahweh has called out individuals, families or a nation to be His representatives among a world of unbelieving people. Abraham was called by Yahweh out of pagan Ur to bless all the nations (Gen. 12:1-3, 26:4). The Hebrews were

The characteristics of the Church must be the characteristics of Yahweh



called out of Egypt to become His representatives on the earth, and Yahweh gave them laws by which they would live.

Deuteronomy 7:6-11

"For you are a people holy to [Yahweh] your God. [Yahweh] your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.... Know therefore that [Yahweh] your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commands... Therefore take care to follow the commands, decrees and laws I give you today."

We know that Israel was a called out, chosen and separated people placed on the earth to represent Yahweh. (Deut 7:6-7) As such, they had a tremendous responsibility and often, it seems, were not up to the task. How then does that help us to see the purpose and function of the Church that was Yahshua's continuing representation on the earth?

Matthew 5:14-20

Yahshua said to His disciples, *"You are the light of the world... Let your light shine before men, that they may see your good deeds and praise your Father in heaven."*

He went straight on to tell them, *"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any*

THE NATURE OF THE CHURCH

Continued

means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven."

It would seem logical that this exhortation to His disciples must apply equally to all members of the Church. This is not a new institution set free from the requirements of the Law but is made up of both Jew and Gentile who, having been chosen by Yahweh, are to set a standard whereby all those who see us will glorify Yahweh. Why should the Church fare any better than Israel in maintaining the required standards? Surely members of the Church are subject to the same temptations that Israel experienced? We are still humans with human weaknesses. Perhaps we can find an answer to this question by considering that Yahweh has made a new covenant with His called out people where He says He will write the Law on our hearts (see Jer. 31:33, Heb. 12:24). Add this to Yahshua's promise to send His Holy Spirit who gives us power to be His witnesses (Acts 1:8) and we should see today's Church being a representation of Yahshua.

We have to be careful that we don't think of ourselves as better than Israel for we have not replaced them but have been grafted in to be amongst His chosen people. (Rom. 11:17) Romans 9:25 quotes Hosea: *"I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one."* This describes the wonderful position of Yahshua's Church today - made up of Jews and Gentiles.

Today the Church may do things very differently from those early believers we read about in Acts, differently also from the church of the Victorian era and even differently from the church of the 1980's. It is not so much a matter of how we do things or even what we do but the necessity is that we glorify Yahweh. The characteristics of the Church must be the characteristics of Yahweh, manifested in Yahshua's life. Do we love as Yahshua loved, care as Yahshua cared, pray as Yahshua prayed? This is the responsibility of the Church and only with the continued presence and power of the Holy Spirit will this be at all possible.

The Church's purpose is not to spend endless hours arguing over doctrine (although we do need to study the 'apostles' doctrine' and know the truth), but we should be living out His standards and making a difference in the world just as the early believers did when they were accused of turning the world upside down. (Acts 17:6) While the modern church may look very different to the church of Acts, it is still made up of people living unselfish lives, giving to those who have needs, worshipping together, eating together, learning together, breaking bread together, praying together, and telling others the way of salvation. (Acts 2:43-47) The outward expression may change but the inward motivation, (Mark 12:29-31) and ultimate goal (Matt. 28:19-20) can never change.

You are the light of the world… Let your light shine before men, that they may see your good deeds and praise your Father in Heaven.

From the beginning, we see that Yahweh has called out individuals, families or a nation to be His representatives among a world of unbelieving people.

LET MY PEOPLE GO

by John Thornton

It is an amazing picture with which we are presented in the Book of Exodus. Yahweh had brought Israel into Egypt to save them from famine, and it is in the heart of this geographical and political superpower that His own people began to grow to such an extent that they became a threat to its feared leader, Pharaoh himself. The Egyptians were happy enough to have the Israelites encamp on their territory *provided they didn't grow.*

Pharaoh began to see that from a small acorn a giant oak, which is Israel, began to take root, emerge, and flourish. With deep paranoia and panic setting in, he made Israel become his slaves for fear of more growth and a possible, even eventual military takeover. (Exodus 1:9-10)

Israel had outgrown its humble beginnings in Goshen and it was time for this people to move on and away towards their own promised land. Its leader and prophet, Moses, spoke the Word of Yahweh to Egypt and its leader when he cried, *"Let my people go, that they may serve me!"* (Exodus 9:1) KJV

Israel had to go to grow! They were cramped in Egypt; they knew they had no future there.

For all subsequent generations Israel's release from Egypt was to be called their 'Salvation'. "It is interesting to note that a number of Hebrew words which mean *'to bring into a spacious environment'*, *'to enlarge'*, and *'give room to'* are used in the Old Testament to describe 'Salvation'" (Harper 1997:14)

Yahweh said that not only had He come to set Israel free from her captivity but to *'bring them up out of that land into a good and spacious land'* (Exodus 3:8). The heart and plan that Yahweh had for Israel was always that she might first go into Egypt to be preserved and saved, but then with the culmination of plagues, the killing of a spotless lamb, and the appliance of its blood to the outer doorposts, she might come out of that land and to begin to learn what it was to serve her Deliverer.

Service is not the preserve of a few but the challenge and call to all.

Yahweh would eventually make of this band of slaves, a body of People that exemplified order, dignity, beauty and magnificence. And so it is with His Church today. He first of all saves, but His plan for each life, is that it should move from a platform of Salvation into an *'enlarged, spacious environment'* that is called *'service'* or *'ministry'*.

'Ministers' are merely people who have learned what it is to serve. Service is not the preserve of a few but the challenge and call to all. The heart of the heavenly Father is still the same today, "Let my people go that they might serve me". From what do His people need release today?

Sadly it would seem that, like the Israelites in Egypt, many individuals within the Church today are still locked up and chained together, serving a foreign master or even building their own pyramid which is their home. This is their security; a personal fortress which they hope will ensure a stable future. This in itself is not wrong or bad. But equally Yahweh is looking for men and women who are prepared to 'give up all', to even endure a time in a spiritual wilderness that they might learn the art of true surrender and service, resulting in true ministry that impacts the world. Yahweh is looking for growth, and the only way for to happen is to 'let go' and 'come

"A spiritual gift is a supernatural capacity to develop a particular ability for kingdom service." - James White

out' of the very things that are restricting that growth.

As the news of the nation of Israel, her victories, successes, warriors, growth and magnitude, began to fill the ears of the known world, so the Kingdom of Yahweh must today begin to grow, multiply and impact the entire earth. Who wouldn't want to be part of such a phenomenon as this? Who wouldn't want to serve in a Kingdom such as this?

THE CHALLENGE OF SERVICE

Today ministry needs to be rescued from its cramped existence - unlocked within the lives of men and women, set free to develop in the power and wisdom of the Holy Spirit. We must allow room for Yahweh to work. He needs a spacious environment to work in, not the tiny cells we offer Him.

"Only a life lived for others is a life worthwhile."
- Albert Einstein

There is one word which the New Testament uses more than any other to describe ministry. It is the Greek word, *diakonia,* which is translated *'service'*. Yahshua used this word of Himself when He said, *"For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many'.* (Mark 10:45) Yahshua was a self-confessed servant. In Yahshua's day the phrase 'Son of Man' would have been frequently discussed; it was a Messianic title. The Jewish people were expecting the Son of Man at any moment and one thing they agreed on was that He was coming to receive homage from the nations, especially from Rome to whom the Jewish nation was subject. They were expecting a type of Moses, expecting that Yahshua would deliver them from their oppressors. Had not Daniel prophesied that the 'Son of Man', was to be given *'dominion and glory and a kingdom, that all peoples, nations and languages should serve* ***Him'***? (Daniel 7:14; bold mine) However, Yahshua turned this notion on its head with such an audacious statement that the Son of Man had come, at this time, to serve.

This is our example and should be our highest ambition. T.W. Manson described it well when he stated, *"In the Kingdom of Yahweh, service is not a stepping stone to nobility; it is nobility, the only kind of nobility that is recognised."*

Webster's New World Dictionary defines ministry as *'that which serves'*. Ministry is that which actually meets or serves a need. For a need to be met, two things have to be in place, firstly, a real need, and secondly, a person or resource that can effectively meet that need.

Unless we are wearing blindfolds, it is impossible not to see needs at every corner in the lives of those with whom we associate each day. Huge needs exist at every turn and I believe that within the heart of every true disciple there is the potential to do something about those needs and to serve the people who have them. This is real ministry! It is not confined to the four corners of the church building, nor is it only for those who have specific roles within the Church leadership - it is so much more spacious and expansive than that. They arise in the lives of those we are closest to as well as in the stranger on the street.

LET MY PEOPLE GO
Continued

And in most cases YOU are the best person to serve such a need.

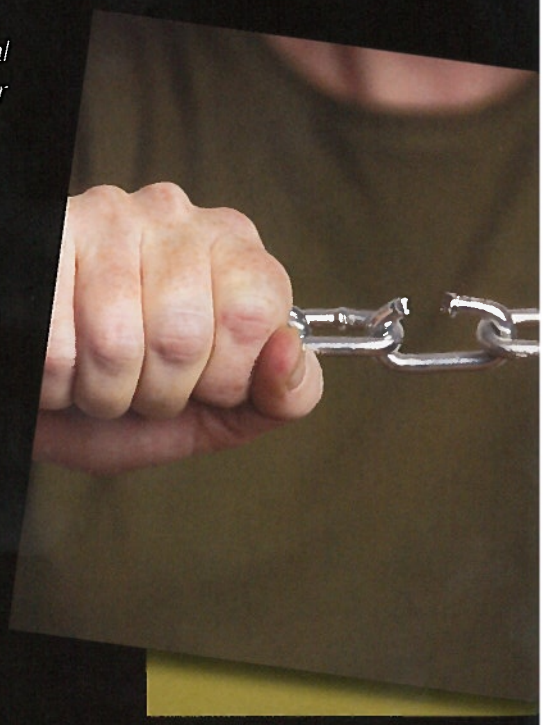
As we trace the footsteps of Israel from Egypt to their promised land, we see that eventually the burden of the people becomes too much for Moses to bear alone. After some wise advice from his father-in-law, Jethro, we see Moses proportioning responsibility and the care of the people over to men who were to be 'captains'. The burden of ministry was shared, and so the responsibility was disseminated to many. This is the order and structure which must be seen and carried out; it was a better way!

DIVERSITY OF MINISTRY

It is not the Heavenly Father's will to load one man or woman with the entire ministry of the Church towards itself and the wider community. This would bring disaster to all concerned. It is His desire to 'anoint' many with gifts and abilities with which to serve. These abilities come in various forms and no one gift is more important than another. Yahshua shared His heart and mission firstly with twelve men whom He hand picked and trained, then later, after He led captivity captive (remember Moses and Egypt), we read that He *'gave gifts to men'* (Ephesians 4:8), *"And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the* ***work of service,*** *to the building up of the body of [Messiah]…* "(Ephesians 4:11-12 NASB; bold mine)

In Romans Paul writes, *"[Yahweh] has given each of us he ability to do certain things well"* (Romans 12:6 TLB). To the Ephesian Church he writes, *"[Messiah] has given each of us special abilities – whatever he wants us to have out of his rich storehouse of gifts"* (Ephesians 4:7 TLB).James White states, *"A spiritual gift is a supernatural capacity to develop a particular ability for kingdom service."* (1997:73)

There are many different types of gifts. There are speaking gifts, such as teaching; people gifts, such as counselling, encouragement, hospitality, leadership, and mercy; service gifts, such as administration, giving, and helps. No one has all the gifts! What is important is that we find out what gift(s) have been imparted to us and to begin to operate in them and to operate well. This is how the Church must be built up and must manifest itself in a relevant way in today's society. Fear spread among all the enemies of Israel when they heard of its reputation not only in war but also in order and operation as they moved closer to their promised land. Today the Church must also have such a profound reputation, one which will cause desire in the hearts of countless individuals to be part of such a beautiful community of people.



"Let my people go, that they may serve me!" (Exodus 9:1)

Acts 2:42-47 gives a wonderful description of both Church life and ministry: *"They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods,* ***they gave to anyone as he had need.*** *Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising [Elohim] and enjoying the favour of all the people. And [Yahshua] added to their number daily those who were being saved."* (Bold mine)

In this portrait, we find that true community is where we can love and be loved, know and be known, serve and be served, and celebrate and be celebrated (stated by Bill Hybels).

In the analogy of the Children of Israel going into Egypt, their time of slavery, their redemption, and subsequent journey in the wilderness en route to the promised land, we would do well to identify where we are at in the context of our own spiritual journey. Are we experiencing death and famine, slavery to ourselves or to someone else? Have we outgrown where we are and it is time to move into a spacious and expansive land? Are we beginning to shoulder ministry and service or are we failing to see the potential of the land before us?

Wherever we might be, we must remember the cry of the Father is and will always be, *"Let my people go that* ***they might serve me!"***

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NEW TESTAMENT ECONOMICS

By Paul Bird

The problem when you are a 'finance officer' is that everyone thinks you understand global economics, stock markets, and the banking system. Yeah, right! Maybe instead, I can suggest how the 'community called Church' can live during any financial crisis - or even boom time!

We need, above all, to recognise the hand that feeds us - Yahweh. All things come from Him (See 1 Chronicles 29:14). We need Him to 'give us each day our daily bread' (Luke 11:3; see also Proverbs 30:8). It is not automatic, yet many of us assume everything will carry on as normal. Financial (and other) crises make James 4:13-14 very current: "Now listen, you who say, 'Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.' Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes."

Some preachers proclaim that if you give Yahweh your money (through THEIR ministry) He will give you more money back than you gave. These scam artists make our Father into a get-rich-quick scheme. But doesn't New Covenant blessing revolve around treasure in heaven rather than abundance on earth?

Yahshua said, "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also." (Matthew 6:19-21)

Do not store up for yourselves treasures on earth, where moth and rust destroy...

Paul told the church leader Timothy, "Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in Yahweh, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life." (1 Timothy 6:17-19)

"If you want to feel rich, just count the things you have that money can't buy."

- Author unknown

Hebrews 13:5 warns; 'Keep your lives free from the love of money and be content with what you have'. Paul agrees: "Godliness with contentment is great gain". "For the love of money is a root of all kinds of evil." (1 Timothy 6:6, 10) Pursuing money rather than Yahweh can lead us away from the faith.

Here is Paul's experience: "I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength." (Philippians 4:12-13) Many of us have experienced one or both of these situation. We need to ask Yahweh to give us the gift of contentment whichever circumstance we are in.

There is a saying; 'there's always someone worse off than you'. If you are able to agree with this, then you are in a position to help others, as some in the earliest church did. (See Philippians 4:10-19, 1 Corinthians 16:1-3, Acts 4:32-37) Although there were specific historical reasons for what they did, they were probably obeying the instruction to 'love your neighbour as yourself' (Matthew 22:39, etc) and do for one another what they would for Yahshua (see Matthew 25:31-46), amongst other things. They stand as an example to us.

If you are at rock bottom, you still need to seek Yahweh first, and to seek honest work where you can. Remember that Yahweh provides through various means. Cut back on luxuries. (Questions need to be asked when people plead poverty while constantly changing their mobile phone, eating out every week or walking around in designer clothes!) Get debt counselling. Seek help from the Church, but only if you are taking steps to help yourself. Responsibility is mutual.

"Of what use is money in the hand of a fool, since he has no desire to get wisdom?" (Proverbs 17:16) How can the 'community called Church' handle money wisely? Treat it as a gift from Yahweh, know how to handle it in good times and bad, enjoy what Yahweh has given you, be content, remember the poor (especially Christian believers – see Galatians 6:10) and love Yahweh rather than money.

"He is rich or poor according to what he is, not according to what he has." **- Henry Ward-Beecher**

FLYING WITH WINGS

By Micah Green

There is an all-important thing for every believer to do; be who you are in Yahshua! No two snowflakes are the same and yet they are here one second and gone the next. As humans we are created in the image of Elohim; to reflect His glory, to reflect His multi-faceted nature; and therefore no two humans are the same, each of us is unique.

There are many young people of generation X and Y who have all the potential and uniqueness of their predecessors, and yet struggle to develop into people of full maturity. We have moved from an age when people know a lot about a little, to an age when people know a little about a lot. There is a lack of grounding in understanding the basic mechanics of how things work. Our fast-track culture skips lessons, cuts corners and leaves people ill-equipped to perform their roles and jobs in life. This creates a mentality of drifting, not being anchored, not having clear vision or a healthy work ethos.

This way of thinking permeates our churches, too. Many young people 'feel' they are gifted, and have desires and ambitions, but they do not have the means, or training, to acquire the ability to achieve their stated desires. They know they can 'fly', but they don't have 'wings'! They feel trapped. I've been in this situation myself and so I know how frustrating it can be.

What should be done about this? Well, scripturally we know that those who were able to fulfil their extraordinary calling despite being ordinary men were 'fathered' through mentoring and training. Moses birthed Joshua, Elijah birthed Elisha, Yahshua birthed the Twelve and Paul birthed Timothy. All of those who were birthed by this mentoring process were unstoppable when they were ordained. The abilities that Yahweh had placed in them were nurtured, strengthened, tested, applied, challenged and then put into practice in Yahweh's time. Their characters were also shaped through a similar process.

Some things were learned through trial and error, others were learned from the example set by their teacher, but the Holy Spirit was always the Facilitator. The abilities and characters of the young people in our congregations need to go through the same process. Having power but not the character to wield it inevitably hurts people, rather than helping them.

We must also take note that Joshua wasn't exactly like Moses. He had some similar characteristics but he was his own person; as were Elisha, the Twelve and Timothy. Our young disciples need to be able to explore who they are and what they are good at in a safe environment; they need to be mentored by people who see the potential of "I AM" in them and they need role models.

You were born with potential
You were born with goodness and trust
You were born with ideals and dreams
You were born with greatness
You were born with wings
You are not meant for crawling, so don't.
You have wings
Learn to use them, and fly.

Mevlana Rumi (1207-1273)

No two humans are the same,
each of us is unique.

Yahweh revealed to Moses that "I AM THAT I AM" and 'Whatever He Would Be He Would Be'. Young people need to *Be Who They Will Be,* that person of Yahweh's own heart that they are supposed to be. Yahweh always creates originals not carbon copies. With the same alphabet He makes many different words to express Himself. We are His expression and by our existence we are to 'speak' "I AM".

There are obvious and subtle dangers. Many people on this journey of discovery become self-centred and go from following I AM to satisfying 'I am', to satisfying 'me'. The human heart is deceitful and desperately wicked above all things and the Devil knows this and will do his best to seduce us by appealing to our pride and vanity, to seduce us away from the Father. The arrogance of man manifests itself as the arrogance of youth in our younger generations and some behave as though they need neither help nor advice. They are not aware of the deceptions that lay ahead and may not want advice and support but they need it.

So, to conclude, I invite all those who have been on this earth for a few more years than our young ones to share the wisdom that Yahweh has given you and do not be fooled by the hostility that may come from them. The generational divide can be difficult to overcome, but the beautiful thing to remember is that each generation needs the other. Guiding those who are coming up stimulates the older generation, and the younger generation definitely needs the wisdom of their elders in order to move on. Then they can fly with wings.

"A lot of people have gone further than they thought they could because someone else thought they could."
- Unknown

CONGREGATION

By Yisraeli ben Yaakov

A brief examination of the word *'Congregation'* in relation to the community of Israel

A CONSIDERATION OF THE עדה 'EDAH' AND THE קהל 'KAHAL' OF YAHWEH

One word for congregation in the Hebrew Scriptures is עדה (edah) and according to Alfred Edersheim in the LXX[1] it is always translated συναγωγη (sunagoge) from which we get our English word 'synagogue.'[2] Often it will be associated with another noun to indicate a particular feature about the congregation. For example, in Numbers 31:16 we see Israel referred to as עדת יהוה (Edat Yahweh; Eng: The Congregation of Yahweh) and in Exodus 12:3 we have עדת ישראל (Edat Yisrael; Eng: The Congregation of Israel). [3]

The second word in the Hebrew Scriptures for congregation is קהל (kahal) and this is translated 70 times in the LXX as εκκλησια (ekklesia) and only 37 times as συναγωγη (sunagoge). Kahal's Greek equivalent is εκκλησια usually translated as 'Church' in the New Testament. 'Kahal' is often translated as 'assembly, convocation, congregation or company.' [4] It is also connected with other words in relation to Israel such as in Micah 2:3 יהוה קהל (Kahal Yahweh; Eng: The Congregation of Yahweh) and כל־הקהל (Kol HaKahal; Eng: The entire congregation). [5]

These words often overlap and so are sometimes understood to have identical meanings. However there are scholars who have noticed that they are sometimes used differently when speaking about Israel.

A DIFFERENCE BETWEEN THE 'EDAH' AND 'KAHAL'

Some have said that the Edah identifies Israelites who were organised and faithful to the covenant while the Kahal is a more general term for Israel as a corporate body of people assembled together. From a linguistic perspective this concept is indicated in Exodus 12:6 where it reads ישראל כל קהל עדת (Eng: The whole *assembly* of the *congregation* of Israel). [6] The Kahal here speaking of the *gathering* of the people while the Edah identified those *people* that were to obey the command of Yahweh concerning the Passover sacrifice. Also a related Hebrew word to עדה (edah) is עד (ed) that means 'witness, testimony, or a prince.' [7]

In fact all these words conveyed exactly what Israel as the congregation of Yahweh should be – a testimony of Yahweh and His ways, all the time. In other words, Israel as a community in every generation is called to live righteously, representing a people of covenantal integrity while being a light to the nations.

A HOLY CONGREGATION AND INTER-PERSONAL RELATIONSHIPS

Today the religious Jewish people are normally thought to be visible Israel. Jews that have been faithful to Yahweh's covenant throughout the generations have had a holy corporate identity. In some ways, this communal personality is a result of their *continued* faithfulness to the covenant.[8] Today Gentiles, and Jews assimilated into a gentile culture, can learn from Scripture and the religious Jewish people about this ancient preserved concept of 'congregation.' [9]

From this communal perspective the individual is always thought of in relation to the collective body of Israel and visa-versa. People in the community are mutually accountable to one another. To be a part of this living organism means to be a participator in the lives and goals of the community as a whole. It means that when one has joy the whole community rejoices. For example when a Jewess comes home with a newborn,

members of the community cook her family food for at least two weeks. This is to help her recuperate with less anxiety being placed on the family. It is an indication of the community's covenant commitment to her. When a Jewish boy is born in my community it is announced in all the synagogues of the area. Then on Friday evening community members, sometimes complete strangers, will call in to the home and bless the parents and the newborn.[10] Hence, one man's joy is that of the community of Israel. Active participation in the communal life of the congregation in Jewish understanding is an integral part of spiritual life itself and encapsulates something of what the 'Edah' of Yahweh is meant to be.

CONCLUSION

In our generation, the challenges to be a part of the 'Edah' or biblical congregation of Yahweh are increasingly difficult. Secular ideas and individualism can slowly creep into our thinking and lives, ultimately breaking up the biblical pattern of community.

For example, television preaching brings 'church' into our living rooms and we can feel active involvement in the community of faith is unnecessary to meet 'our' needs. Our focus becomes emphasised on 'me, God and my armchair.' Yet the community of faith in our local areas and the work of the Kingdom in our towns and cities suffer.

A challenge for the Jewish and Gentile communities of the New Covenant today is to re-evaluate their covenant fidelity to Yahweh, His ways, Yahshua the Messiah *and* to His congregation.

References:

[1]LXX or Septuagint is the Koine Greek version of the Hebrew Scriptures translated in stages between the 3rd and 1st centuries B.C.E. in Alexandria. See Josephus, Flavius. *Antiquities of the Jews*, 12.211-15; Whiston, William, *The Complete Works of Josephus*, Hendrickson Publishers, Nashville, Tennesse, 1987.

[2]Edersheim, Alfred, *Sketches of Jewish Social Life*, Hendrickson Publishers, 1994. This is not conclusive as there are some scholars who claim it is mentioned at least 140 times in the Hebrew Scriptures and 127 of them are rendered sunagōgō.

[3]There are many other terms used in conjunction with 'Edah' as it relates to Israel such as עדת בני ישראל 'Edat Bnei Yisrael' (Eng: The Congregation of the Children of Israel, Exodus 16:1).

[4]Gesenius, Fredrick Wilhelm, Chaldee-Hebrew Lexicon to the Old Testament, Baker Book House, 1990, page 726.

[5]Again there are numerous conjugations and usages throughout the Hebrew Scriptures. See Brown, Francis, D.D. D.Litt. *A Hebrew and English Lexicon of the Old Testament*, Oxford, Clarendon Press, 1959, page 874-875 for some examples.

[6]Yet the terms are sometimes almost synonymous and at other times used for negative things. One must recognise that what Edah and Kahal were used for in Moses' era changed somewhat in application by the 1st century.

[7]Gesenius, Fredrick Wilhelm, Chaldee-Hebrew Lexicon to the Old Testament, Baker Book House, 1990.

[8]In my opinion, it is incorrect to speak of Israel failing to maintain Yahweh's covenant entirely. As Paul implies in Romans, there has always been a faithful remnant of Jews to the covenant that in some sense 'represents and sanctifies Israel' as a whole. Romans 11:16; See Kinzer, Mark. S. *Post-Missionary Messianic Judaism, Redefining Christian Engagement with the Jewish People*, Brazos Press, Grand Rapids, 2005, pages 97-149.

[9]From the perspective of the New Covenant it should not be thought that unity in the 'congregation' means that Jews should become assimilated into gentile culture in the light of their 'oneness' in the Messiah with the Gentiles. On the contrary it is beneficial if Jew and Gentile remain distinct within the New Covenant and faithful to their separate although at times intertwined roles (1 Corinthians 7:20; Acts 21:20; Acts 15:19-20; Acts 21:20).

[10]This is called a *Shalom* Zachor.

THE **SEARCH** FOR **BELONGING**

By Jasvinder Chana-Glen

I was the fourth daughter of Sikh Punjabi Sikh parents, born in Kenya, East Africa, in 1959. My parents had migrated to East Africa from India in the 1940's during the building of the East African railway, where my father was recruited to work. My parents originally came from a tight-knit tribal community in the Punjab, from a group of blacksmiths and carpenters. They practiced the Sikh religion, which they carried to East Africa under the Ramgharia Sikh community. They lived in Kenya for the first time amongst Africans, Gujarti Hindus, Muslims and many people from other backgrounds. My family all spoke fluent Swahili, including my mother who had never been to school in her life. These were huge changes for my parents to make, having lived in a village community back in India. My parents were in East Africa for some 18 years and all five of us siblings were born there.

My parents' religion was important to them. However, they were also bound to traditions of their community that I believe dictated how we were raised. Having four girls was not considered good, because the family lineage was only carried on through the boys, and boys, at that time, were considered more important in the status of a family and as the future carers of their parents. A woman having girls was pitied; given this, there was a lot of upset for my parents. Eventually, twenty-one months after my birth (I was the fourth girl), a boy was born.

The concepts of honour and shame were seen as more important than the practice of religion in these communities. Another concept, that of 'Izzat', which means the pride of the family, was often used to control a woman's status. Izzat was all pervasive, and often this was the term used if young people dishonoured their families. Dishonouring could be as simple as seeking independence as an adult, or marriage to your choice of partner, even if the marriage is in the same community. It extended to such things as not being able to leave the house other than for school, not being able to have the choice to mix with other communities and bring friends into the home and so on. Not having the right to make choices for yourself. Therefore the freedom to investigate faith and truth for oneself was not encouraged either. Not complying with Izzat was often translated as being godless, so religion was often closely connected with these concepts. My family were considered quite religious by many.

Given this background, I was surprised by a comment that my mother made regularly throughout my primary years, that a Christian, African nurse had cared for me and played with me in the first two years of my life in Kenya, and had sung songs about Yahshua to me. My mother indicated that I was very close to her. When I first took interest in Yahshua's message, my mother would tell me that the nurse had clearly influenced me! My mother was curious that I should be looking into the same faith as the nurse, but this had never occurred to me.

LIFE IN INDIA

By the time that I was two years of age, my mother returned to India with her five children after some eighteen years out in Africa. This was a difficult time for the whole family, since my father remained in Kenya working on the railways. I have little information from my parents about why my mother returned to India; however, I know that this was not an easy time. The community in Kenya was all but in the past.

"I have held many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I still possess." - Martin Luther

Being back in the village of Chacharari near Jullunder in India was tough. There was basic provision such as a pump for water, but we had no toilet in the house which my father had built before leaving for Kenya, and there was general hardship all around. We were also seen as 'different' to the villagers, and superstition and fate were the only concepts my mother could understand to define life at that time. We belonged to the traditions of that community but were not easily accepted because of our connections with East Africa.

These years were very difficult for me. My sisters were left to care for me, as my mother had all but given up on life at times, and the pressure on my siblings to keep things together meant that they often physically and emotionally lashed out at me. I remember being very unhappy in these years. I attended the local primary school and I learnt to read and write basic Punjabi. Returning to India many years later, on an independent holiday, confirmed the concerns of the villagers about those years...but also helped me put the past into perspective and some of it to rest.

I was open to the message of hope, singing hymns in school assembly and later attending a Sunday School with my sister Rani, who is closest in age to me. It was amazing that she was allowed out to this, but I believe that was Yahweh's work. She attended because she had a teacher who helped at this Sunday school, my parents trusted her as long as she took me along, too.

My sister was given a Bible at this Sunday School, but I had to work towards getting mine. I never quite got there, since I was sent to Punjabi school to learn Sikh prayers, and be a good Sikh girl...in preparation for an inevitable arranged marriage, as my sisters before me. By the time you were a teenager such freedoms as going to Sunday School were curtailed; and the pressure to conform to certain expectations of the Sikh community broke my hopes, and my spirit, of ever finding my purpose in life.

THE MOVE TO ENGLAND

I came to England with my family when I was about seven. We had British citizenship from Kenya and my father had moved to England before us, to prepare for us to live here. In England I had the opportunity to experience life independently at school, and something about those early years in Winson Green and Handsworth felt right.

THE **SEARCH** FOR **BELONGING**

Continued

By the time I started at Handsworth New Road Secondary Modern School, I was ready to receive Yahshua into my life. There was a change in me that I could not describe. I was eleven years old and my form tutor, whom I met on the first day at school, became, if I am really honest, my surrogate mother. It was no coincidence that Pam was a born-again Christian, the Religious Education teacher for the school and, not least, the music teacher who happened to run the gospel choir. She helped me through those years and believed in me.

YAHSHUA IS MINE

I felt that I was being given another chance of a community of my own at school, where I was not suffocated nor had to fulfil certain expectations. These six years at school had the biggest impact on my life; I mixed with a multicultural community, which I loved, and attended the Christian Union at lunchtimes and after school hiding it all from my parents under the disguise of extra activities. As the summer of my first year at secondary school arrived, I sat down at home in my bedroom, with my Good News Bible on my knee, and gave my life to Yahshua, and felt overwhelming peace. This had a profound affect on me, and everything else that happened after that; I felt certainty that all would be well. When I returned to school, I burst into tears with Pam, my teacher; I was happy, but I knew that the enormity of what I had done would not be accepted by my family or even considered possible. Pam encouraged me in my faith, despite the risks to her, from that day right up until I left school.

Looking back to the 1970's I realise that Pam was an amazing person. She brought many Asian girls to Yahshua, girls who had to hide their faith from their families because of serious repercussions to them. We met at lunchtime once or twice a week, to pray and read the bible, and worship together. Pam never told me that I should tell my family that I was a Christian. However, she taught us to persevere, pray, and stay with the truth. There were many miracles in those years at school. However, this community was only for a while in my life. Inevitably, we all have to move on and when my teacher moved to Dorset we lost touch. I was devastated, I did not know where to go, where to find a church.

However, it was not unknown to my family during these years that something had changed. I spent a lot of time in my bedroom reading the Bible, my dependence on faith changed many things. At times during my childhood it was very confusing, since my parents began to take us all to the Sikh temple more regularly. Because of my reading the Bible I spent many a time sitting at the temple trying to shut my mind to its influences.. What should I be doing I would ask myself? However, many of the stories in the bible were very real to me at this time, and gave me clear examples of how I should live.

I went to Sixth Form College in Smethwick in Birmingham in 1976-77, where I met many Asian Christians who had been through similar experiences to mine and had come to know Yahshua. I felt that Yahweh had given me a safety net for a while before I finally had to make decisions at home (one being not to have an arranged marriage!). I am still in touch with some of these Christians.

During my years at home, there was much hostility and abuse, but I can clearly identify that the love of Yahweh kept me together throughout these years. It was a miracle that my family did not do more to exercise their control over my beliefs, and to deny me my faith. Changing your religion was not an option; we were taught that we were born into our

The ridicule I often faced from my siblings made me more determined to stay close to Yahshua

religion and race, and that we could do nothing to change that. The ridicule I often faced from my siblings made me more determined to stay close to Yahshua. Yahshua taught me that all were accepted in the kingdom of Yah, so I could be, too.

Inevitably my family disowned me! Not only had I rejected their traditions, not conformed to misplaced honour and shame and not accepted Izzat as a guiding influence, but I had rejected their religion and become a Christian. Pam helped me to move out of my home into the home of two teachers at her church. I was with them for about six months before I moved to a nursing school to train as a nurse.

However, I can honestly say that the Love of Yahweh that I found as a child, and my personal relationship with Him through Yahshua, has been my lifeline since I was eleven years old.

....to be continued

I felt that Yahweh had given me a safety net for a while before I finally had to make decisions

WHATS ALL THE FUSS ABOUT MEMBERSHIP?

By Edwin Josephs

Surely when I repented from my old sinful life, acknowledged Yahshua as my Saviour, was 'born again', and then baptised, I became a member of Yahweh's universal family, the Church, part of Yahshua's Body? Why do I need to think about membership of a local church?

The apostle Paul, writing in1 Corinthians 12:13, says, *"For we were all baptised by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink".* So yes, I have become a member of the Body of Yahshua, but there are further obligations placed on me as part of the growing and maturing process – those of becoming a disciple.

Hebrews 13:17 says, *"Obey your spiritual leaders and submit to them [continually recognizing their authority over you], for they are constantly keeping watch over your souls and guarding your spiritual welfare..."* (Amplified Bible).

It is this word 'submit' that immediately causes so many people to reel back in horror and invent reasons why it shouldn't apply to them! Yahshua voluntarily submitted to the Father; the loving wife submits to her husband. Both submit out of obedience. In the same way we have an obligation to submit to the lawful authority of the church if we are going to be obedient.

Our modern society is full of people who are primarily interested in themselves and how they can further their own interests, often to the disadvantage of others. But this is not Yahweh's way. He requires submission - being accountable to someone else, who will care for me and support me; who will discipline me when I need it and help me to stay focussed.

How can this work unless I have 'signed up' for it or, in other words, seen what's required, worked to meet the requirements and then formally signed up for it?

1 John 1:6, 2:4, *"If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth... The man who says, I know him, but does not do what he commands is a liar, and the truth is not in him."* If we want to follow His commands, being obedient then submission is the only way.

Paul, writing in 1 Tim 3:14-15 says, *"...I am writing you these instructions so ... you will know how people ought to conduct themselves in [Yahweh's] household, which is the church of the living [Elohim.]"* There were rules to follow and consequences if you didn't do so. The early church members were 'signed up' and maybe this is why they grew at such a rate!

"True strength lies in submission which permits one to dedicate his life, through devotion, to something beyond himself." **- Henry Miller**

It is the same today. There are many organisations in today's world that require certain behaviours and often continual demonstration of achieving or maintaining particular standards.

Many years ago I had the opportunity to train to become an accountant. I had to study, reach a minimum level of competence and pass many exams, demonstrate that I had also gained the necessary practical experience, and only at this stage could I apply to become a member of the professional body of ACMA.* Other more experienced people then had to decide if I had met all the criteria my Institute had laid down. I have to keep up to date with new ways of working and meet ever-increasing requirements of competence and professional knowledge so that I don't bring shame on the Institute and risk being thrown out. I have to follow all the rules the Institute sets and they retain the power to 'throw me out' if I do anything that brings shame on them or if I decide that I am no longer bothered and don't put in the effort anymore! I am accountable to all the other members of the Institute through an elected Leadership group. There are many demands in order to qualify for membership but there are also many advantages. And most importantly this is a model for growth and success. If Institutions can get this right, why can't the church?

Another aspect of membership revolves around commitment and my obligations to the other members. Romans 12:4-5 states, *"Just as each of us has one body with many members... so in [Messiah] we who are many form one body, and each member belongs to all the others." (Bold mine) Romans 12:5 says, "So we, numerous as we are, are one body in [the Messiah] and individually we are parts one of another [mutually dependent on one another]"* (Amplified Bible).

Paul teaches us about our responsibilities to each other. In fact we need each other vitally to complete the discipleship process and reach the point of maturity and perfection. I am dependent on you doing your part. What if you don't feel like it one day and have become discouraged? Well, I'll suffer because I need what you bring to the Body. But because we depend on each other I will encourage you each day as necessary (as described in Heb 3:13), because we belong to each other. If neither of us are members then we have no obligation to each another, but neither can we reap the benefits of belonging.

"[Messiah] loved the church and gave himself up for her" (Eph 5:25). Yahshua sets the standard for commitment; if we are committed to Him we will also be committed to the church, which means being committed to the others who make up the church. The more like Yahshua we become the more we're going to be willing to give our life for His Body.

Each one of us needs to be a member of a local church and this comes, amongst other things, with commitments to:

- Be active
- Encourage each other
- Meet together regularly
- Contribute in gatherings the gifts we have been given
- Pray for one another
- Joyfully submit to the leaders
- Speak truthfully to one another in love

It is submission and commitment that distinguishes a 'member' and public recognition of membership commitment provides the basis for healthy growth on the pathway to perfection.

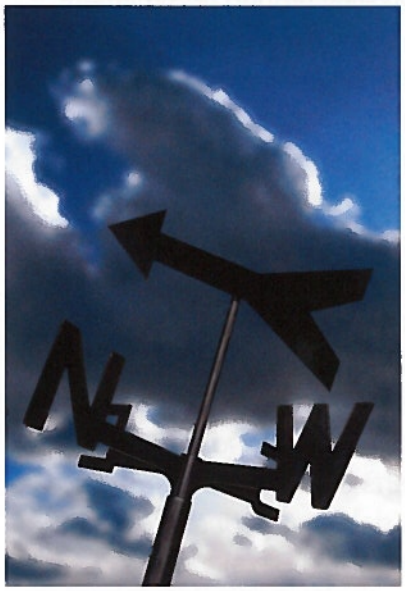
*An associate of the Chartered Institute of Management Accountants.

FUEL FOR THE JOURNEY

By Valerie Warsop

Many years ago, when I was still a schoolgirl, my father was invited to speak at a large convention gathering in the North of England. The building was packed, with folk squashed into every tiny space, standing in the aisles and even sitting on the windowsills. As you can imagine it was a hot, sweaty afternoon! It had also been a great meeting – and then he stood up to preach, at which point it became an unforgettable one! His title was 'Yahweh's Pocket Money' and he 'preached up a storm' as he spoke from the scripture, "But I will most gladly spend [myself] and be utterly spent for your souls" (2 Cor 12:15 Amp Bible). In a power-packed, challenging, anointed, and inspiring sermon, he likened us to 'pocket money' to be spent by Yahweh at *His pleasure.* Fifty years later, I still remember the impact of those thoughts on my life, and I have had cause to think of them often.

Anyone whose life is given over to service in the Kingdom of Yahweh will understand exactly how the apostle Paul was feeling when he wrote these words. There is a frequent sense of being 'utterly spent' as we seek to do Yahweh's will; a feeling of having been 'emptied out' of virtue, energy, Spiritual empathy and emotion. For those in positions of leadership there is also the heart love for Yahweh's people that cries 'I will most gladly *spend myself…'* Dedicated men and women give



and give, spending themselves unreservedly, and allowing Yahweh to 'spend them', as they minister to those to whom He has given them. Over a lifetime of service and close association with many dedicated ministers, I have learned that survival in this world of giving does not come as an automatic benefit of the calling. Paul says, **"But we** have this treasure in *earthen* vessels…" (2 Cor 4:7; KJV italics mine). We so easily lose sight of the fact that our 'vessel' is 'earthen'; our bodies are human, and therefore not indestructible. I believe that Yahweh expects us to take care of ourselves, in order to be continually available for His use!

In the space of one magazine article it is impossible to do justice to this topic, so I will touch on what I see as two major issues for leaders. Firstly we must face up to the fact that ministering in the Holy Spirit costs! An anointed, lengthy communication, whether it is preaching, leading the worship, ministering in a prayer line, prayer counselling, intercessory prayer or any other output, takes its toll on our humanity. The Spiritual may be aglow, but the natural can be exhausted – and these two states can easily co-exist. This kind of exhaustion, however, leaves you feeling drained and if you do nothing about it immediately it can escalate into a place where you will be 'running on empty' (or 'utterly spent'!) which, in itself, can generate a plethora of further problems. Learn how to take 'down time' to 'fill up'! What do I mean by that? The bible says, "Let be and be still, and know (recognise and understand) that I am [Yahweh]" (Ps 46:10

"In helping others, we shall help ourselves, for whatever good we give out completes the circle and comes back to us." - Flora Edwards

Amp Bible). It is never wrong, or weak, or a failure to take time for yourself, especially if it means that you can go ahead and serve more purposefully afterwards. Each of us knows what things restore us on the inside; for me it is times of solitude and wandering through beautiful places with my camera. We are all made uniquely ourselves and must acknowledge our personal needs. What fills you up? It's perfectly in order for you to go after it; Yahweh made you the way you are, recognise and understand that! As virtue is restored so your relationship with Him will flow with life again. Protect this relationship at all costs.

Secondly, it is a fact that anyone in any kind of leadership will quickly discover that 'people work' is a never-ending process. My parents used to tell their students, "Where you have people you have problems!" Over the years I have learned that there are many different kinds of people – some of them inspire me, encourage me and fill me up, while others drain me, sapping my Spiritual energies and passion. Some are demanding of my time and attention, while others will 'wait in the wings' until I have space. I used to find that the very people I needed the most were frequently sent to the 'end of the line'. I would become so busily engrossed, spending myself freely to try to meet all the needs around me, that my own needs would be discounted and the very people who could have helped to restore my virtue were those at the 'end of the line'. I had a mistaken concept that to spend time with the people who could do *me* good, was taking precious time away from those who needed me the most. This attitude leads to burn-out and depression, a place of emptiness and despair.

Survival in this world of giving does not come as an automatic benefit of the calling.

I have learned that the Holy Spirit will anoint us beyond our human strength if we yield ourselves to Him. Those in leadership will recognise that this happens in all kinds of extremity. *It is not to be presumed upon!* When you have been anointed to go beyond your own strength then it is imperative that you take personal time and space to restore the inner being. We live in a fast, busy, demanding age, we don't have to 'take time' for living as our forefathers did; we have instant gratification of a complex multitude of needs. Under these circumstances, it is even more necessary to "Let be and be still..." Remember, Yahweh has time; He started His process in you in time to complete it to perfection. There's *time* for you to take steps of care and responsibility that will enable you to finish your course without running any risk of failure or burn-out; there's time for you to finish well.

As Yahweh's 'pocket money' allow yourself to be spent, and learn to spend yourself generously and unreservedly, but remember that supplies of pocket money need to be constantly replenished.

I have learned that the Holy Spirit will anoint us beyond our human strength if we yield ourselves to Him

GLOBAL **PRAYER**

By Alcot Walker

As New Covenant communities let us keep on asking, keep on seeking, and keep on knocking – we will receive, we will find, and the door will be opened for us! Use the following thoughts and requests in prayer meetings and intercession ministries.

"If we truly love people, we will desire for them far more than it is within our power to give them, and this will lead us to prayer." **- Richard Foster**

Interceding for Justice

PONDER POINT

As Yahshua journeyed toward Jerusalem where He would ultimately be crucified, He shared many things with his disciples which would serve them well in His absence. One day He told them a story to impress upon them that they should always pray and not give up. He said,

"There was a judge in a certain city…who neither feared [Yahweh] nor cared about people. A widow of that city came to him repeatedly, saying, 'Give me justice in this dispute with my enemy.' The judge ignored her for a while, but finally he said to himself, 'I don't fear [Yahweh] or care about people, but this woman is driving me crazy. I'm going to see that she gets justice, because she is wearing me out with her constant requests!'" (Luke 18:2-5 NLT)

Yahshua then drove home to the disciples the lesson that was to be learned from the story: He said,

"Even he [the *unjust* judge] rendered a just decision in the end. So don't you think [Yahweh] will surely give justice to his chosen people who cry out to him day and night? Will he keep putting them off? I tell you, he will grant justice to them quickly! But when the Son of Man returns, how many will he find on the earth who have faith?" (Luke 18:7-8 NLT)

When we are persistent in our praying Yahweh will answer. But we need to take special notice of something Yahshua states in His explanation: he speaks of a people who 'cry out to Elohim day and night'. I believe these words, apart from showing us that we ought to be consistent in our prayer life, encourage disciples to intercede for justice and just causes within and around the believing community. For the faithful community that intercedes justice is promised – and quickly!

PRAYER POINTS

The following are some cries for justice that the believing community can rally around, crying out to Yahweh (interceding) day and night.

Pray that...

- **The strongholds of unbelief that the adversary has cunningly established in the minds of believers will be torn down, freeing them to exercise the authority that is rightfully theirs in Yahshua**
- **Leaders who are ablaze with the fire of the Spirit will emerge in our communities and will speak out boldly, sharing the heart of the Almighty as He looks over the peoples of the world**
- **Disciples of Yahshua, leaders and shepherds will hear and be obedient to the cry of the Spirit and return to the pattern of community and faith as exemplified in the Acts 2 New Covenant community**
- **Children and other innocent people caught in the middle of some of the conflicts raging in different parts of the world will be kept safe from injury, torture and death by the Almighty**
- **Yahweh will powerfully come to the aid of the poor, the destitute, the orphans, and the persecuted**
- **The nation in which you live will come under the conviction of the Spirit, that the light of Yahweh's salvation will shine across the land, that lost sinners will come out of the darkness and come into the household of Yahweh**
- **The church, wherever it is found, will live out the divine life, behave as it should and so reap the harvest that Yahweh has prepared**

Please send any comments or content ideas for future editions to:
Ha'Shem Magazine,
92-94 North Sherwood Street,
Nottingham NG1 4EE,
ENGLAND
or Email: admin@CongYah.co.uk

Design by DHC Creative: T: 01509 881466 E: dhccreative@mac.com
Printed by: Print Revolution Ltd.