

SCHOOL OF MESSIAH BIBLE INSTITUTE
YESHIVAH MASHIACH

(Under the Auspice of Beth Israel Messianic Community Int'l)

COURSE:
BIBLICAL THEOLOGY 1



Prepared By
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President & Overseer

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SUBJECTS

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ECHAD ELOHIM (THEOLOGY OF ELOHIM)

DEFINITIONS:

El, Elah, Eloah – Hebrew terms literally meaning “mighty one” and “strong one”. Can also mean “exalted one”. Translated by the English word “God”. A generic term that refers to any single deity. El is the masculine form; elah and eloah are the feminine forms.

Elohim – Hebrew term that is the plural form of the feminine “eloah”. Literally meaning “mighty ones” and “exalted ones”. When referring to YHWH it has been translated with the word “theos” in the Greek singular form and in English with the word “God” in the singular form. However, everywhere else Elohim is used it is translated in the literal plural form with the words “theoi” (Greek), “theois” (Greek) and “gods” (English). As a generic term Elohim refers to the Most High, rulers/judges, angels and pagan deities. It is used more than any other word as a title for YHWH.

Ha El Elyon – Hebrew phrase literally meaning “the mighty one who is elevated or supreme”. This is translated as “El Most High” or “the Most High El”.

Echad – Hebrew term literally meaning “to unify” or “to collect”. Hebrew word expresses the idea of a mighty one entering the door of the house to join with others in the house. It specifically denotes a composite unity or plural oneness. It is also used to denote the number “1”. It is translated in English with the words “one”, “unity”, “united”, and “together”.

Yachid – Hebrew term for the words “one”, “solely” and “only”. It specifically denotes a singular oneness.

Theos – The Greek equivalent used to translate the Hebrew terms “El”, “Elah”, “Eloah” and “Elohim”.

The Etymology and Origin of the English Word “God”

God – The etymology of the word “God” is derived from the Germanic “guthan” from the proto-Indo-European word “ghut/ghu-to-m” which means “that which is invoked”.

The origin of this English word is derived from the words “god” (Germanic-Lombard), “gud” (Old Norse and Teutonic), “gup/gudis” (Goth), “gott” (German), and “wod”. All of these terms are truncated or shortened words for the names Godan, Gudan, Gottan and Woden (Old English), Wodan/Wotan (Old High German derived from the Proto-Germanic “Wodanaz”) which are associated with the pagan deity Odin. The Celtic and Germanic tribes of Europe and Norse tribes of Scandinavia worshipped Odin but pronounced his name differently according to their tribal linguistic. Over time the names Godan, Gottan, and Wodan were shortened to “God”, “Gott”, and “Wod”. The name “God” was the name use by the Germanic Lombard tribe for Odin, the deity of Germanic

paganism. After the 4th century CE, when Christianity came to these Celtic and Germanic tribes in Eastern and Western Europe, they retained the name of the pagan deity called “God”, “Gup/Gud”, “Gott” to be used in the translation of Scriptures for the Greek word “Theos”, Hebrew words “El”, “Elah”, “Eloah” and “Elohim”, and Latin word “Deus”.

(Note: The English word “God” is not the best or proper translation for the above Hebrew and Greek terms which are titles for the Most High. Since the word “God” has its origin as a name of a pagan deity with a meaning that is not equivalent to the Hebrew or Greek terms for the Most High, it not the best word to use for translation purposes. The most accurate and appropriate expression to be used for translation in English is “Mighty One” or “Most High”.)

I. One Proper Name for the Most High

- A. YHWH, pronounced Yehovah, Yahweh and Yahuah, is the proper name of the Most High from the four Hebrew vowel letters yud, heh, waw, heh. (Due to disagreement over the pronunciation of the Most High’s name, YHWH will be used to represent the name of the Most High)
- B. YHWH means “the self existent and eternal one”.
- C. Various affixations have been given to the proper name of the Most High to describe his dealings with mankind. (See given examples)
 - 1) YHWH-Rapha – YHWH who heals
 - 2) YHWH-Yireh – YHWH who provides
 - 3) Yahushua/Yahshua/Yeshua – YHWH who saves or delivers

II. The Use of Elohim in the Scriptures

- A. Used to refer to YHWH (Gen. 1:1)
- B. Used to refer to the deities of people who were polytheistic (Ex. 12:12; Deut. 6:14; Judges 10:6)

III. “Elohim” Translated “God” instead of “Gods” with reference to YHWH after Babylonian Captivity

- A. Elohim was purposefully translated in the singular form of the Greek Septuagint (LXX) and succeeding translations to preserve the monotheistic concept of YHWH after Babylonian captivity.
- B. Elohim was also understood to refer to the majesty of YHWH indicating his eternal exalted position, while simultaneously revealing the composite oneness of his being.

IV. Concepts of Elohim in “Kabbalah” and the Composite Oneness of YHWH

- A. “Kabbalah” means “received tradition”. It is regarded as the highest level of Torah knowledge. It concerns the deepest questions regarding the Creator, the universe

and the soul of man. It was never taught publicly, but taught privately from master to disciple.

- B. Kabbalah teaches that the Essence of Elohim is revealed through the “Sephirot”. The Sephirot are emanations of Elohim. They are seen as aspects of YHWH through which he manifests himself and communicates with his creation. The Sephirot are also the powers through which YHWH created the world and rules the universe.
- C. There are 10 Sephirot: 1) Keter : Crown (The Essence of YHWH or The Elohim-Head-commonly called “Godhead”), 2) Chochmah: Wisdom , 3) Bina: Understanding, 4) Chesed: Kindness, Mercy, 5) Gevurah: Power, 6) Tiferet: Harmony, Beauty, 7) Netzach: Triumph, Endurance, 8) Hod: Glory, 9) Yesod: Foundation, Righteousness, 10) Malchut: Kingdom, Shekinah, Divine Presence.
- D. Scriptures that show YHWH creating the universe through the Sephirot of Wisdom (Chochmah), Power (Gevurah), and Understanding (Bina) .
Psalm 104:24-25, Prov. 3:19, Prov. 8:22-31, Jer. 51:15
- E. Scriptures that show the Chochmah emanated from YHWH. Prov. 8:22-25
Chochmah literally means “the potential of what is” or “the potential to be”. Chochmah is the first of the sephirot to be generated or brought forth from the Keter. Also, Chochmah is called the life-force of all Creation.

V. Evidence of Elohim’s Plurality in the Scriptures

Although the Most High is to be viewed and worshipped from a monotheistic concept, the Scriptures reveal his composition as a plurality. Look at some of the following Scriptures.

- A. “Then Elohim said, Let us make man...” (Gen. 1:26)
- B. “Then YHWH Elohim said, Behold, the man has now become like one of us...” (Gen. 3:22)
- C. “YHWH said, If as one speaking one language they have begun to do this, then nothing they plan to do will be impossible to them. Come, let us go down and confuse their language so they will not understand each other” (Gen. 11:7)

VI. The Composite Oneness of YHWH

- A. Deut. 6:4 reveal YHWH as a Composite Oneness
 1. Deuteronomy 6:4 Reads “Shema Yisrael YHWH elohe-inu YHWH echad”
The literal translation of the Hebrew reads, “Hear Yisrael YHWH our Elohim YHWH is one (a unity)”
 2. The Hebrew terms elohe-inu and echad point to YHWH as a composite Oneness. The Hebrew term elohe-inu is a Hebrew plural declension in the Hebrew language. A declension word expresses a noun in a possessive form by adding a pronominal suffix at the end of a noun. The pronominal suffix “inu” (יָנוּ) is a masculine plural pronominal suffix expressing the possessive adjective “our” with a plural word. Elohe-inu literally means “our Elohim”. The “im” (יָם) is removed from the masculine plural word when the masculine plural pronominal suffix is added to the noun. Due to the plural

nature of the word "elohim", the term "elohe-inu" expresses the plural aspect of YHWH. The Hebrew term "echad", meaning "to unify", indicates that YHWH is a composite unity.

VII. The Distinctiveness of the Father, the Son, and the Holy Spirit in YHWH

A. YHWH, the Father (Ha Abba): The source of all things having sovereign rule and complete authority.

1. Called the Ancient of Days (Daniel 7:9)

B. YHWH, the Son

1. Existing in the father throughout eternity past, present and future (John 8:58, 14:11)
2. The wisdom of Elohim that was brought forth from the essence of the Father prior to creation (Proverbs 8:24-25; John 1:1, 1:14; Colossians 1:15)
3. The wisdom (word) of Elohim that became flesh (John 1:14, "word" in Greek is "logos". It is directly related to "wisdom" the Greek is "sophia". Both Greek words "logos" and "sophia" are aspects of the term "reason". Both words are equivalent to the Hebrew word "chochmah" meaning "wisdom".)
4. Sent by the Father to become the Son of man on the earth (John 3:16, 8:42)
5. Receives a kingdom from the Ancient of Days (Daniel 7:13-14)

C. YHWH, the Holy Spirit (Ruach Ha Kodesh)

1. Proceeds from the Father and the Son (John 15:26)
2. Called the Spirit of YHWH (Micah 3:8)
3. Called the Spirit of Holiness (Romans 1:4)
4. Called the Spirit of Messiah (Romans 8:9)
5. Appeared in the form of a dove at the baptism of Yahshua (Matt. 3:16)
6. Will not forgive those who blaspheme or speak against Him. (Matt. 12:31-32)

ELOHIM: HIS ATTRIBUTES

- I. The Solitariness of Elohim
 - A. Stands alone as Elohim (Gen. 1:1; Ex. 15:11)
 - B. Self-contained, self-satisfied and self-sufficient (Rom. 11:34-35)
 - C. Elohim needs nothing
- II. The Sovereignty of Elohim
 - A. Sovereignty is based upon the supremacy of Elohim (1 Chron. 29:11-12)
 - B. The exercise of His supremacy (Isa. 46:10; Dan. 4:35)
 - C. Not affected or influenced by anything outside Himself (Psalm 135:6)
 - D. Elohim does what He wants to do (Psalm 115:3)
- III. The Immutability of Elohim
 - A. He does not change in essence (nature) and attributes (Mal. 3:6; Jam. 1:17)
 - B. Immutable in the counsel of His will (Psalm 33:11)
- IV. The Holiness of Elohim
 - A. He is called "Holy" (Psalm 99:5; Isa. 6:3; Rev. 15:4)
 - B. Holiness is the sum of all moral excellence in His divine nature (2 Peter 1:3-4)
 - C. He hates all sin (Psalm 5:5, 7:11; Prov. 3:32, 15:26)
- V. The Power of Elohim
 - A. All power belongs to Elohim (Psalm 62:11)
 - B. He is omnipotent (Rev. 19:6)
 - C. Called El Shaddai (Elohim Almighty)
- VI. The Grace of Favor of Elohim
 - A. Elohim of graciousness (Exo. 34:6-7; Psalm 103:8, 145:8)
 - B. Salvation and redemption are the results of grace (Eph. 2:8; Titus 2:11)
 - C. Justification is the result of grace (Rom. 3:24)
- VII. The Mercy (Mercies) of Elohim
 - A. He is merciful (Exo. 20:6, 34:6; Psalm 103:8)
 - B. Mercies of Elohim endure forever (Psalm 106:1)
- VIII. The Love of Elohim
 - A. Elohim is love (1 John 4:7-8)
 - B. Love all humanity (John 3:16)
 - C. Provided unconditionally despite the sinful condition of man (Rom. 5:8)

IX. The Justice of Elohim

- A. He will punish all sin (Ex. 34:7)
- B. Wrath of Elohim is revealed from heaven against all ungodliness (Rom. 1:18)
- C. He will render justice to all humanity according to their deeds on earth (Rom. 2:1-6)
- D. Elohim's justice demands that a punishment will come upon those guilty of sin

YAHSHUA THE MESSIAH

DEFINITIONS

Yahshua, Yeshua – Hebrew name for the Messiah. Literally means “YHWH is salvation” or YHWH who saves”

Iesous – The masculine Greek translation of the Hebrew “Yeshua/Yahshua”. The Greek “Iesous” is transliterated to “Jesus” in English.

(A Note on Translation: Greek masculine terms have a “us” ending. In going from Hebrew to Greek “Yeshua/Yahshua” was translated “Iesous” to preserve the masculine gender of the term. “Yahshua” could not be translated/transliterated to “Iesoa” because “Iesoa” is the feminine gender in Greek. However, in going from Hebrew to English, “Yeshua/Yahshua” is translated “Jeshua/Joshua” preserving the masculine gender in Hebrew.)

Messiah – Derived from the Hebrew term “Mashiach”. Literally means “the Anointed one”. Specifically refers to the Anointed king and deliver of Israel. (Note: “Christos” is the Greek translation of “Mashiach”. The Greek “Christos” was translated/transliterated “Christ” in English.)

- I. Humanity of Yahshua – Yahshua the Messiah is fully man
 - A. Physical descendant of Abraham, Isaac, and Jacob (Matt. 1:1-2)
 - B. From the tribe of Judah (Micha 5:2; Matt. 1:2)
 - C. From the line of Daud/David
 1. On Joseph’s side (Matt. 1:1, Luke 3:31)
 2. On Myriam’s/Mary’s side (Infancy Gospel of James 10:4)
 - D. He became human (Phil. 2:7-8)
 - E. Called the Son of Man (Matt. 8:20)
- II. Divinity of Yahshua – Yahshua the Messiah is fully Elohim
 - A. Preexistence – (John 1:1; Col. 1:17)
 1. The Wisdom of Elohim (Prov. 8:22-31; 1 Cor. 1:24)
 - B. Spiritual Conception (Matt. 1:18)
 - C. Equality with Elohim, the Father (Phil. 2:6)
 - D. Given all authority (Matt. 28:18)
 - E. Called the Son of Elohim (John 3:16)
 - F. Creator of all things (John 1:3; Col. 1:16)
 - G. Prophecy concerning his divinity (Isaiah 7:14, 9:6-7)
- III. Yahshua’s Messiahship of Israel
 - A. Messiahship directly reflects Yahshua’s position as “the Anointed King” to rule Israel and the nations.

- 1. Prophecy concerning his Messiahship (Gen. 49:10; Psalm 89:3-4; Ezek. 34:23-24; Michah 5:2; Dan. 9:25)
 - B. Called the Son of David (Matt. 20:30-31)
 - C. Called the Holy One (of Israel) (Acts 2:27)
- IV. Major purposes and work of the Messiah
- A. To provide salvation from sin (Matt. 1:21; John 3:16-17; Acts 2:22-36)
 - B. To usher in the Kingdom of Elohim (Mark 1:14-15; Luke 17:20-22)
 - C. To establish the Renewed Covenant (Heb. 6:13)
 - D. To bring fullness to the Torah (Matt. 5:17-19)
 - E. Gather his sheep into one flock (Ezek. 34:11-16; John 10:7-16)
 - F. To restore all things (Acts 3:20-23)
- V. Yahshua's relationship to the Believer
- A. Savior (John 4:42)
 - B. Redeemer (Isaiah 59:20)
 - C. Lord (Rev. 19:16)
 - D. King (Rev. 19:16)
 - E. The Apostle (Heb. 3:1)
 - F. Chief Shepherd (1 Pet. 5:4)
 - G. The Melchi-tzedek High Priest (Heb. 8:1)
 - H. Mediator (1 Tim. 2:5; Heb. 8:6)
 - I. Advocate (1 John 2:1)
- VI. Yahshua's relationship to the People of Elohim collectively
- A. Bridegroom/Husband (John 3:29; Eph. 5:22-32)
 - B. Head of the body (Colossians 1:18)
 - C. King/Ruler of Israel-the people of Elohim (Micah 5:2; Zech. 14:9; Rev. 19:16)
- VII. Prophecies of Yahshua the Messiah related to his 1st Advent (Coming)
- A. Seed of the woman to bruise the head of the serpent (Gen. 3:15)
 - B. Coming of Shiloh (Gen. 49:10)
 - C. Messenger of the Covenant (Malachi 3:1)
 - D. Virgin shall bear a son called Immanuel (Isaiah 7:14-16)
 - E. Child is born (Isaiah 9:6)
 - F. Out of Bethlehem/Beit-lechem (Beit-lechem is Hebrew meaning "house of bread" Yahshua who is called "the Bread of life" was born in "the house of bread".) (Micah 5:2)
 - G. Shepherd of the flock (Ezekiel ch. 34)
- VIII. Prophecies of Yahshua the Messiah related to his 2nd Advent (Coming)
- A. YHWH standing on the Mount of Olives (Zech. 14:4)
 - B. Coming of Shiloh (Gen. 49:10)
 - C. King set on the holy hill of Zion (Psalm 2:6)

HARUACH HAKODESH (THE HOLY SPIRIT)

DEFINITIONS

Ruach – Hebrew term meaning “wind” and “spirit”

Pneuma – Greek term meaning “wind”, “breeze” and “spirit”

Kodesh – Hebrew term meaning “Holy”

Hagios – Greek term meaning “holy” or “sacred”

- I. Divinity of the Holy Spirit
 - A. Proceeds from the Father and the Son (John 15:26)
 - B. Omnipresent
 - C. Knows the mind of the Father
- II. Terms Associated with the Holy Spirit
 - A. Spirit of YHWH (Isa. 11:2)
 - B. Spirit of Elohim (Gen. 1:2; Ex. 31:3; Matt. 3:16)
 - C. Spirit of Holiness (Eph. 1:13)
 - D. Comforter/Helper (John 14:16; 15:26)
 - E. Spirit of Truth (John 14:17; 15:26)
 - F. Spirit of Christ (Messiah) (Rom. 8:9)
- III. Symbolic emblem that represent the Holy Spirit
 - A. Water (John 7:38)
 - B. Anointing Oil (Isa. 60:1; Luke 4:18; Acts 10:38)
 - C. Fire (Matt. 3:11; Acts 2:3)
- IV. Work of the Holy Spirit in the World (John 16:8-11)
 - A. To reprove or convict the world of sin (John 16:8)
 - B. To convince the world of the righteousness of Elohim (John 16:8)
 - C. To convince the world of the judgment of Elohim (John 16:8)
- V. Work of the Holy Spirit in the Believer
 - A. Regeneration of the Human Spirit through the new birth (John 3:3-8)
 - B. Sanctify or set-apart the believer for Elohim’s purposes (1 Pet. 1:2)
 - C. Empowers (fills) the believer for service (Acts 1:8)
 - D. Places the believer into the Body of Messiah – the congregation of Elohim (1 Cor. 12:13)
 - E. Produce fruit in the life of the believer (Gal. 5:22-23)
- VI. Work and Ministry of the Holy Spirit in the Body of Messiah
 - A. Be the executive representative of Messiah in the earth (John 15:26; 16:13)
 - B. Empower the people of Elohim for service (Acts 1:8)

- C. Lead and guide into all truth (John 16:13)
- D. Reveal future events to Elohim's people to prepare them for what is to come (John 16:13)
- E. Only declares what he hears from Messiah (John 16:13)
- F. Comfort and help the people of Elohim
- G. Administer gifts and manifestations through the body of Messiah for its own edification and maturity (1 Cor. Ch. 12)

TEST NO. 1

NAME:

SECTION I – THEOLOGY OF ELOHIM

1. What does “YHWH” mean?
2. Define the term “echad”.
3. The monotheistic concept of YHWH was based upon which scripture?
4. Genesis 3:22 reveals a plural oneness in YHWH. (True or False)
5. Give two scriptures that provide evidence of the plural oneness of YHWH.

SECTION II – ELOHIM: HIS ATTRIBUTES

6. The Sovereignty of Elohim teaches that Elohim does what he wants without being influenced by anything outside of himself. (True or False)
7. What scripture refers to power belonging to Elohim?
8. Since YHWH is holy, he hates all unholy people. (True or False)
9. List the scripture that reveals the love of Elohim for all of humanity.
10. Elohim’s justice demands that a punishment will come upon those guilty of sin. (True or False)

SECTION III – YAHSHUA THE MESSIAH

11. Define Yeshua/Yahshua.
12. Proverbs 8:22-25 reveal that Yahshua is the Wisdom of Elohim that was brought forth from the Father before the creation of the world (True or False)
13. What tribe of Israel did Yahshua come from?
14. Does the Messiahship of Yahshua directly refer to his position as “the Anointed King” to rule Israel and the nations? (Yes or No)
15. List the scripture that refers to Yahshua establishing the New Covenant.
16. List three of the many roles that Yahshua has in his relationship to the believers.

17. Malachi 3:1 is a prophecy of Yahshua being the Messenger of the Covenant.
(True or False)

18. What prophetic scripture refers to Yahshua standing on the Mount of Olive at his 2nd coming?

SECTION IV – HARUACH HAKODESH (THE HOLY SPIRIT)

19. The Holy Spirit proceeds from the Father and the Son. (True or False)

20. List three terms associated with the Holy Spirit .

21. Does “water”, “anointing oil”, and “fire” symbolically represent the Holy Spirit?
(Yes or No)

22. What is the work of the Holy Spirit in the World according to John 16:8-11?

23. List three works of the Holy Spirit in the life of the believer.

24. The Holy Spirit reveals future events to Elohim’s people to prepare them for what is to come. (True or False)

25. What Scripture refers to the people of Elohim being empowered by the Holy Spirit?

B'RIT CHADASHAH (THE RENEWED COVENANT)

DEFINITIONS

B'rit – Hebrew word translated by the term “covenant”. Defined as a compact, a formal binding agreement between parties of the highest level.

Chadash – Hebrew word literally meaning “renew”. Translated by the term “new” in most instances found in the Scriptures. In Hebraic thinking it has the context of something being “renewed”.

Since the New Covenant is first mentioned in Jeremiah 31:31, this study shall view Jeremiah 31:31 as the foundational text of the subject.

- I. Phrases Associated with the Renewed Covenant
 - A. New/Renewed Covenant (Jeremiah 31:31; Matt 26:28)
 - B. Everlasting Covenant (Isaiah 55:3; 61:8)
 - C. Bond of the Covenant (Ezekiel 20:37)
 - D. Covenant of Peace (Ezekiel 34:25; 37:26)

- II. House of Israel; The People that received the Renewed Covenant
 - A. The Believing Israelites
 1. Called the sheep that heard Yahshua's voice and follow him (John 10:6-14, 27)
 - B. The Believing Gentiles (non-Hebrew people)
 1. Called “other sheep” to be brought to the fold of the Renewed Covenant becoming one flock with the assembled flock of Israel (John 10:16)
 2. Grafted into “the cultivated olive tree” – Israel under the Renewed Covenant (Romans 11:16-17)

- III. Yahshua the Messiah is the Mediator of the Renewed Covenant (Heb. 8:6)

- IV. Purpose of the Renewed Covenant
 - A. To replace the 1st covenant made at Sinai that was broken (Heb. 8:13)
 - B. To re-establish covenant relationship with the House of Israel

- V. Features of the Renewed Covenant
 - A. Elohim's torah (instruction) written in the heart (Jer. 31:33)
 - B. Forgiveness of sin (Jer. 31:34)
 - C. Ratified by the blood of Yahshua the Messiah (Matt 26:28; Mk. 14:24: Lk. 22:20)
 - D. New Commandment to love one another (John 13:34-35)
 - E. Melki-tzedek Priesthood (Heb. Ch7)
 - F. Tithing connected with the Melki-tzedek Priesthood (Heb. 7:8)

- VI. Conditions of Renewed Covenant
 - A. The Torah of Elohim completed in Yahshua the Messiah (Matt. 5:17)
 - B. Living in the Messiah and his word living in us to bear fruit (John 15:1-10)

- VII. Evidences of the Renewed Covenant being Established
- A. House of Israel called to repentance evidenced by immersion (baptism) in water (Matt. 3:1-6)
 - B. Coming of the Holy Spirit (Joel 2:15-29; Acts 2:1-20)
 - C. The Three entrance ways of the Temple opening by themselves (see Talmud: BK. Moed, Tractate Yoma)
 - 1. The Veil before the Holy of Holies was torn open by itself (Matt. 27:51)
 - 2. The Temple doors, the sanctuary entrance opened by themselves (Talmud: BK. Moed, Tractate Yoma)
 - 3. The Temple gates, the entrance to the Temple courts, opened by themselves (see Josephus: War of the Jews, Book VI, ch V, par. 3)
 - 4. Prior to Yahshua's coming the Rabbis taught that when the Temple doorways began to open by themselves that there would be a change in the order of things.
 - D. Red thread stopped turning white on the Day of Atonement
 - 1. On the Day of Atonement a red thread was tied to the door of the Temple. The red thread would turn white as a sign that atonement was completed. After the resurrection of Messiah, the red thread stopped turning white. This was a sign that atonement could no more be accomplished through the physical Temple.
 - E. The Destruction of the Temple
 - 1. Prophetic of the command for the doors of Lebanon to open so that the fires may devour the cedars. (Note: "Lebanon" refers to the Temple because the Temple was made of the cedars of Lebanon) (Zech. 11:1)
 - 2. Prophesied by Yahshua (Matt. 24:1-2)
 - 3. Destroyed in 70 CE by the Romans
- VIII. Benefits of the Renewed Covenant
- A. Salvation from sin
 - B. Healing from sickness and disease
 - C. Relationship with Elohim
 - D. Citizenship in the Kingdom of Elohim
 - E. Redemption from the curses of Torah in Deut. 28:15-68 (Gal. 3:13)
 - F. All the blessings of Elohim promised in the Scriptures for the People of Elohim

THE RENEWED COVENANT AND TORAH

DEFINITIONS

Khane – Hebrew term literally meaning “the seed brought into the tent (house)”. It conveys the idea of the seed being separated from the outside danger by being brought into a place of security behind the tent wall. Translated by the terms grace, favor and graciousness.

Charis – Greek term literally defined as favor, kindness and graciousness.

Torah – Hebrew term literally meaning precepts, teachings and instructions. It contains Elohim’s commandments, statutes (laws) and judgments (decrees). “Torah” was translated by the term “nomos” in the New Testament Greek. The Greek term “nomos” was translated by the word “law”.

I. Characteristics of Torah

- A. Given first as the conditions of the Mosaic (1st) Covenant.
- B. Bring the revelation of sin to mankind (Rom. 3:20; Rom. 7:7)
- C. Reveals the moral standards of Elohim’s righteousness.
- D. The Torah is holy, just, and good (Rom. 7:12)
- E. Instructs in righteousness (Psalm 19:7-8)
- F. Does not have the ability to prove justification before Elohim (Acts 13:39; Rom. 3:20)

II. The Torah in connection with the Renewed Covenant

- A. The Torah continues to exist in connection with the Renewed Covenant.
 1. Yahshua said that the Law (Torah) and the prophets will not pass away until all is fulfilled (Matt. 5:18)
 2. The Law (Torah) is not void or without effect (Rom. 3:31)
- B. Torah is written on the heart of the believer under the New Covenant (Jer. 31:31-33)
- C. The believer is attached to the Torah in the Messiah (1 Cor. 9:21)
Note: “Ennomos” in Greek literally means “in the law”, “with the law” or “attached to the law”. The phrase “under the law” is not the correct translation for the Greek term “ennomos” in 1 Cor. 9:21
- D. The believer is not “under the law” (“Uponomos” in Greek literally means “under the law”) (Rom. 6:14)
- E. Torah is accepted as being completed reaching its full development in the Messiah (Matt. 5:17)
- F. Righteous acts of obedience to the Torah (righteousness of the Torah) is accomplished (fulfilled) in the believer by walking (living) according to the Spirit of Elohim (Ezekiel 11:19-20; Rom. 8:4)

III. The Torah of Messiah

- A. Composed of the Torah and the Prophets – Genesis thru Malachi or the Hebrew Scriptures (Matt. 5:17-18)
 1. Messiah did not destroy or terminate “Torah and the Prophets” (Matt. 5:17)
 2. Messiah accepted and validated the Torah and the Prophets as continuing until heaven and earth passes away (Matt. 5:18)

3. Messiah fulfilling the Torah does not mean that the commands of Torah have become void or no longer valid for the believer (see Romans 3:31). It means that Messiah has brought completion (full development) to the Torah by adding the new commandment of love and the New Covenant Scriptures.
- B. To love YHWH with all ones heart, and to love ones neighbor as oneself are the commands that uphold all the Torah and the Prophets. (Matt. 22:35-40)
 1. Love fulfils (accomplishes) the Torah (Rom. 13:8-10)
 - C. The New Commandment to love one another as Messiah demonstrated love (John 13:34-35)
 - D. Believer bearing each other's burdens fulfils or satisfies the Torah of Messiah (Gal. 6:1)
 - E. Torah of the Spirit of life in Messiah (Rom. 8:2)
 1. Messiah's words (instruction) are spirit and life (John 6:63)
 - F. Torah of Messiah to be taught to all nations (Matt. 28:20; Isaiah 42:1-4)
- IV. What did Paul mean by the statement "you are not under the law, but under grace" (Rom. 6:14)?
- A. Paul's statement of "not under the Law" meant that the believer did not receive atonement for sin and redemption by obeying the Torah. The concept that Paul opposed of being "under the law" was taught within the framework of Pharasaic Judaism.
 1. In Pharasaic Judaism being "under the law" meant that justification or atonement was received by the deeds of the Torah.
 2. The origin of this concept of being "under the law" developed after the destruction of the Temple in 587 BCE as a substitutionary means of receiving atonement. Since blood sacrifices could not be performed without a Temple, the leaders introduced the concept of substituting the blood sacrifice with the "obeying of the Torah" as a replacement for obtaining atonement (kippurim) for sins. The Hebrew term "kippur" and "kippurim" means "to cover" and "covering". Therefore, the phrase "under the law" is the same as "atonement/kippurim (being covered) by the Torah".
 3. The religion of ancient Israel given through Moses was different from Pharisaic Judaism. Ancient Israel before Babylonian captivity understood justification by means of atonement through sacrificial offerings with the shedding of blood.
 - B. Being "under grace" means that the atonement for sin has been accomplished by the "khane" of Elohim - "Elohim bringing the believer into His house". By the blood sacrifice of the Messiah Yahshua the atonement was completed so that the believer can be brought into the house of Elohim.
 1. The Grace of Elohim brings salvation (Titus 2:11)
 2. The Grace of Elohim incorporates the Torah by teaching us that we are to deny impiety and worldly lusts (Titus 2:11-12)
 3. The Grace of Elohim incorporates the Torah by teaching us to live righteous in this world (Titus 2:11-12)
 4. The Torah written in the heart through grace accomplishes Titus 2:12

THE MELKI-TZEDEK PRIESTHOOD

DEFINITION

Melki-tzedek – Hebrew term meaning “king of righteousness” or “the righteous King”. Melki meaning “king”, and tzedek meaning “righteousness”. It is a title for the Priest-Kings.

Adonizedek – Hebrew term meaning “lord of righteousness”. According to the book of Jasher the term “Adonizedek” is used as an equivalent title for “Melki-tzedek”.

Cohen/Cohan – Hebrew term translated by the word “priest”. Cohanim is the plural form meaning “priests”.

Cohunath and Cohunah – Hebrew terms translated by the word “priesthood”.

- I. The first priesthood that served the Most High (Gen. 14:17-20)
 - A. Melki-tzedek was the High Priest of Salem (Jerusalem)
 - B. Abram (Abraham) gave tithes to Melki-tzedek
 - C. Melki-tzedek blessed Abraham
 - D. Melki-tzedek was a title for the Priest-Kings from Seth to Noah
 - E. Shem, the son of Noah, was the Priest-King that blessed Abram (Jasher 16:11-12)
 - F. Shem was called Adonizedek in the book of Jasher (Jasher 16:11)
- II. Elements of Melki-tzedek Order
 - A. Birthright blessing of the Firstborn (Gen. 9:26-27)
 - B. Kingly office (Gen. 9:26-27)
 - C. Office of the Priesthood
- III. Melki-tzedek Priesthood Shifts to the Levitical Priesthood
 - A. Jacob removes the priesthood from Reuben and gives it to Levi (Jasher 36:15)
 - B. YHWH chooses Aaron from the tribe of Levi and his sons serve as cohanim (priests) (Exodus 28:1-3)
 - C. YHWH substitutes the tribe of Levi for the firstborn sons of Israel in the service of the tabernacle (Numbers 3:5-51)
- IV. Priesthood Returns to the Melki-tzedek Order According to Prophecy
 - A. “The Lord (Adoni)”, prophetically referring to Yahshua, is called a priest after the pattern of Melki-tzedek (Psalm 110:1-4)
 - B. Joshua the High Priest is crowned by the prophet to prophetically represent the ruler called “the Branch” who will sit as a king and a priest on his throne (Zech. 6:11-13)
- V. Melki-tzedek Priesthood Greater than the Levitical Priesthood
 - A. Melki-tzedek priesthood is unchangeable and remains forever (Heb. 7:24)
 - B. Levitical priesthood ceased due to the redemptive work of the Messiah
 - C. Levites paid tithe to Melki-tzedek by being in Abraham’s lions (Heb. 7:9-10)

- VI. Melki-tzedek priesthood is under the Renewed Covenant
 - A. The priesthood was changed from the Levitical to the Melki-tzedek with the entrance of the Renewed Covenant (Heb. 7:11-12; 8:6)

- VII. Responsibilities of believers as part of the Melki-tzedek Priesthood
 - A. Offer spiritual sacrifices (1 Pet. 2:5)
 - B. Offer sacrifices of praise (Heb. 13:15)
 - C. Pay tithes to the High Priest Yahshua (Heb. 7:8)

TEST NO. 2

NAME:

SECTION I – THE RENEWED COVENANT

1. Define the word covenant?
2. With whom did Elohim establish the Renewed Covenant?
3. What was the purpose of the Renewed Covenant?
4. Who was the mediator of the Renewed Covenant?
5. List four features of the Renewed Covenant.
6. List three benefits of the Renewed Covenant.
7. What constitutes the conditions of the Renewed Covenant?

SECTION II – THE RENEWED COVENANT AND THE TORAH

8. Does the Torah of Elohim have the ability to provide justification before Elohim?
9. List four characteristics of the Torah.
10. Does the Torah have a place under the Renewed Covenant?
11. Explain how the Torah is a part of the Renewed Covenant?
12. What religious group taught that justification was accomplished by the “deeds (works) of the Torah”?
13. Was the religion of ancient Israel and Rabbinical Judaism completely the same?
14. Does the Torah continue to exist?
15. How is the Torah to be understood and accepted?
16. List two ways that grace incorporates the Torah.

SECTION III – MELKI-TZEDEK PRIESTHOOD

17. Who was Melki-tzedek?
18. Define Melki-tzedek.
19. Who gave tithes to Melki-tzedek?
20. List three reasons why the Melki-tzedek priesthood is greater than the Levitical priesthood.
21. Was the priesthood changed when the Renewed Covenant was enacted?
(Give scripture reference with the answer)
22. Who became the High Priest after the pattern of Melki-tzedek under the Renewed Covenant?
23. List three things that believers are held accountable for under the Melki-tzedek priesthood.
24. Was it prophetic that the Priesthood would change from the Levitical to the Melki-tzedek?

BEIT DIN (HOUSE OF JUDGMENT): SPIRITUAL AUTHORITY

DEFINITION

Beit Din – Hebrew phrase literally meaning “house of judgment”. “Beit” meaning “house”, and “Din” meaning “judgment”. This phrase refers to the authoritative position of spiritual leaders.

- I. Elohim is the source of all authority
 - A. Power belongs to Elohim (Psalm 62:11).
 - B. At present, all power has been given to the Son (Yahshua the Messiah) for the purpose of reconciling mankind to the Father (Matt. 28:18)

- II. Categories of Delegated Authority
 - A. Parental Authority (Ex. 20:12; Lev. 19:3; Eph. 6:2)
 - B. Civil Authority/Human Government (Rom. 13:1-7)
 - C. Spiritual Authority and Government for the People of Elohim (Ex. 18:13-26; Deut. 17:8-13)
 1. Beginning with Moses and continuing through his successors (Matt. 23:1-3)
 2. Kingdom authority taken from Pharisees and chief priests (Matt. 21:42-45)
 3. Kingdom authority given to the Shaliachim/Apostles (Matt. 16:19 & 21:42-45)

- III. Spiritual Authority and Government for the People of Elohim
 - A. Governmental offices of Ministry leaders – (1 Cor. 12:28; Eph. 4:11)
 1. Shaliach/Apostle – Gatherer; also those who are sent to establish order for the ministry of Yahshua the Messiah among the People of Elohim.
 2. Nevi/Prophet – Seer and guide.
 3. Masoret/Evangelist – Gatherer
 4. Roeh/Pastor – Guard, overseer, nurturer and one who equips/instructs
 5. Moreh/Teacher – One who equips/instructs

 - B. Authority given to Ministry leaders
 1. Preach, exhort, teach, reprove and rebuke (II Tim. 4:2-4; Titus 2:15)
 2. Oversee the flock of Elohim (Acts 20:28)
 3. Have rule over the People of Elohim (Heb 13:17)
 4. To watch for the souls of the People of Elohim (Heb. 13:17)
 5. Publicly rebuke believers that commit sin (1 Tim. 5:20)
 6. Binding and loosing. (Matt. 16:19)
 7. Excommunicate or put the reprobate out of the body of the Messiah (1 Cor. 5:2-13; 1 Tim. 1:20)

 - C. The Responsibility of the People of Elohim toward Spiritual Authority
 1. Come under the oversight of the ministry leadership by uniting in covenant fellowship with a local assembly of the People of Elohim.
 2. Willfully obey and submit to the spiritual authority of the ministry leadership (Heb. 13:17)
 3. Understand that the Roeh/Pastor is the spiritual leader from the ministry leadership that has the oversight of the local assembly.

4. Willfully follow the vision of Elohim given through the spiritual leader.
5. Not to rebuke or bring accusation against ministry leaders except by two or three witnesses (1 Tim. 5:17-19)

THE GIFT OF THE SHALIACH/APOSTLE

DEFINITIONS

Shaliach – Hebrew term meaning one sent with authority to govern. This Hebrew term provides a more accurate definition for the office of the Apostle.

Apostles – Greek term meaning one sent forth

Apostle – (A developed definition) One who is sent forth with authority to govern, who faithfully represents the purposes and intentions of the sender.

- I. Character of the Shaliach/Apostle
 - A. Of good behavior (1 Tim. 3:2)
 - B. Given to hospitality (1 Tim. 3:2)
 - C. Must be gentle to all men (II Tim. 2:24)
 - D. Patient (II Tim. 2:24)
 - E. Just, holy and temperate (self-controlled) (Titus 1:8)

- II. Qualifications of the Shaliach/Apostle
 - A. Be an example in word, lifestyle, love, spirit, faith and purity (1 Tim. 4:12)
 - B. Must be blameless, vigilant and sober (1 Tim. 3:2)
 - C. Must be able to teach (I Tim. 3:2; II Tim. 2:24; Titus 1:9)
 - D. Not a novice in the things of Elohim (1 Tim. 3:6)
 - E. Married to one spouse (applies to those who are married)
 - F. Ability to guide (rule) ones own house and take care of the family's spiritual and temporal needs (1 Tim. 3:4-5)
 - G. Must have a good reputation (report) among unbelievers (1 Tim. 3:7)

- III. Levels of Shaliachim/Apostles
 - A. Apostle of Elohim – Yahshua the Messiah (Heb. 3:1)
 - B. The 12 Apostles of the Lamb (Rev. 21:14)
 - C. Post-ascension Shaliachim/Apostles
 1. Paul
 2. Andronicus (Rom. 16:7)
 3. Junia (Rom. 16:7)
 4. James, Yahsua's brother (Gal. 1:19)
 5. Barnabas (Acts 14:14)
 6. Titus (II Cor. 8:23)
 7. Epaphroditus (Phil. 2:25)
 8. Timothy (I Thess. 1:1, 2:6)
 9. Silvanus, Silas (I Thess. 1:1, 2:6)
 10. Apollos (1 Cor. 4:6-9)

- IV. Ministry of the Shaliach/Apostle
 - A. Founding and establishing of local congregations
 - B. Concerned with doctrinal exactness
 - C. Involved in the discipline of the unruly among the congregations under his/her authority
 - D. Signs and wonders will accompany the ministry of an apostle (Rom. 15:18-19; II Cor. 12:12)

- E. Feeding and training other ministries
- F. Administer authority by the laying on of hands
 - 1. To appoint or ordain
 - 2. To impart spiritual gifts
- G. To establish order in the local congregations
- H. Be a father/mother and servant to the People of Elohim

THE GIFT OF THE NEVI/PROPHET

DEFINITIONS

Nevi – Hebrew term literally means “one who houses the active seed”. It describes the person that possesses the living word bubbling up from within. It has been translated by the word “prophet”.

Prophetes – Greek term meaning ne who speaks forth or fore; one who foretells or forth tells. It has been translated by the word “prophet”.

Propheteuo– Greek term translated by the word “prophecy”. To say or speak forth or fore. It involves forth telling (speaking forth a message) and foretelling (declaring beforehand something that will surely come to pass)

I. Levels of Prophecy

- A. The Spirit of Prophecy – Holy Spirit’s mantle of prophetic anointing which is given at various times to a believer which enables one to prophesy.
- B. The Gift of Prophecy – One of the nine gifts of the Holy Spirit limited to the realms of edification, exhortation and comfort when operated by any believer.
- C. The Ministry of the Nevi/Prophet – One’s life calling, and is not limited to the realms of edification, exhortation and comfort. The prophet can operate in realms of confirming guidance, rebuke, judgement, correction, warning and revelation.
- D. The Prophecy of the Scriptures – Highest level of prophecy

II. Ministry of the Nevi/Prophet

- A. Involves revelation of the word of Elohim, facts about the lives of people, and future events
- B. Involves exhortation
- C. Involves warning
- D. Involves impartation of vision to the people of Elohim
- E. Involves grounding and establishing congregations
- F. Ministers with like ministries in a multiple form

III. Warning and Accountability connected with the Prophetic Ministry

- A. Prophetic word must come to pass (Deut. 18:22)
- B. Elohim must be the source of the prophetic word (Deut. 13:1-5)
- C. Lifestyle must reflect godliness (Jer. 23:15-16)
- D. Prophetic word must be in harmony with the scriptures.
- E. The Holy Spirit within must bear witness of the veracity (truth) of the prophetic word in the mouth of two or three witnesses (I Jn. 2:20-21; II Cor. 13:1)
- F. Prophetic ministry must be subject to judgement (I Cor. 14:29)
Must be given in a good spirit (Rom. 8:34)
- G. If any prophet refuses to submit ones ministry to be tested, then that person is to be regarded as a false prophet.

TEST NO. 3

NAME:

SECTION I – BEIT DIN (HOUSE OF JUDGMENT): SPIRITUAL AUTHORITY

1. Who is the source of all authority?
2. Name the three (3) categories of delegated authority.
3. List the governmental offices of the ministry leadership.
4. Is Spiritual authority given to the ministry leaders? (Yes or No)
5. Do spiritual leaders have the authority to put people out of the body of the Messiah? (Yes or No)
6. In 1 Corinthians 5:2-13 and I Timothy 1:20, what does Paul mean by the phrase “to deliver to Satan”?
7. List at least five of the seven areas of authority given to spiritual leaders.
8. Are believers to rebuke spiritual leaders?
9. List four areas in which the people of Elohim are responsible toward Spiritual authority.

SECTION II – THE GIFT OF THE SHALIACH/APOSTLE

10. Give the definition of a shaliach/apostle.
11. Who are the Shaliachim/Apostles of the Lamb?
12. List three (3) things about the ministry of the Shaliach/Apostle.
13. Does the Apostle function in other offices of ministry leadership?
14. Were there more apostles than just the twelve (12) that were with Yahshua?
15. Name at least five (5) of the Post-Ascension Apostles.

SECTION III – THE GIFT OF THE NEVI/PROPHET

16. Define the words “nevi” and “prophet”

Nevi –

Prophet –

17. Name the four “levels of prophecy”

18. List five (5) points involved in the ministry of the Nevi/Prophet

1.

2.

3.

4.

5.

19. Does having the gift of prophecy mean that a person has the ministry of the Nevi/Prophet?

20. Is the prophetic ministry subject to being judged?

21. How does one identify a false prophet?

22. List three ways to prove that a prophetic message is trustworthy.

1.

2.

3.

23. How long are the offices of ministry to continue? (Hint: see Ephesians ch. 4)

THE GIFT OF THE ROEH/PASTOR

DEFINITIONS

Pastor – (“roeh” in Hebrew; “poimein” in Greek) shepherd of a flock. From the Hebrew “roeh” presents the concept of one who oversees or watches over.

Bishop/Overseer – (“episkopos” in Greek) one who exercises oversight; a watchman

Elder – (“zachen/zaqen” in Hebrew; “presbuteros” in Greek) literally means an aged or older person. Also, used to refer to overseers of congregations that are mature in the things of Elohim.

- I. Synonymous Scriptural terms for the “Roeh/Pastor”
 - A. Bishop
 - B. Overseer
 - C. Ruler or one that rules

- II. Character of the Roeh/Pastor
 - A. Of good behavior (I Tim. 3:2)
 - B. Given to hospitality (I Tim. 3:2)
 - C. Must be gentle to all men (II Tim. 2:24)
 - D. Patient (II Tim. 2:24)
 - E. Just, holy and temperate (self-controlled) (Titus 1:8)

- III. Qualifications of the Roeh/Pastor
 - A. Be an example in word, lifestyle, love, spirit, faith and purity (I Tim. 4:12)
 - B. Must be blameless, vigilant and sober (I Tim. 3:2)
 - C. Must be able to teach (I Tim. 3:2; II Tim. 2:24; Titus 1:9)
 - D. Not a novice in the things of Elohim (I Tim. 3:6)
 - E. Married to one spouse (applies to those who are married)
 - F. Ability to guide (rule) one’s own house and take care of the family’s spiritual and temporal needs (I Tim. 3:4-5)
 - G. Must have a good reputation (report) among unbelievers (I Tim. 3:7)
 - H. Must be placed in this office by the Holy Spirit (Acts 20:28)

- IV. Ministry of the Roeh/Pastor
 - A. Shepherd the flock (I Pet. 5:2)
 - B. Must not shepherd for monetary gain (I Pet. 5:2)
 - C. Must not shepherd as “lords” over the people of Elohim (I Pet. 5:3)
 - D. Keep watch over the people of Elohim in the local congregation (Heb. 13:17)
 - E. Make disciples through teaching (Matt. 28:19-20)
 - F. Develop maturity in the believer (Eph. 4:11-13)
 - G. Help equip the believer to fulfill the call of Elohim (Eph. 4:11-13)
 - H. May involve other ministry gifts in operation – i.e. Prophet and Evangelist

THE GIFT OF THE MOREH/TEACHER

DEFINITION

Teacher – (“moreh” in Hebrew, “didaskalos” in Greek) master, doctor and teacher.
One who instructs in things pertaining to Elohim and the Holy Scriptures. One who imparts the knowledge of Elohim from the revelation of the Holy Scriptures.

- I. Character of the Moreh/Teacher
 - A. Of good behavior (I Tim. 3:2)
 - B. Given to hospitality (I Tim. 3:2)
 - C. Must be gentle to all men (II Tim. 2:24)
 - D. Just, holy and temperate (self-controlled) (Titus 1:8)

- II. Qualifications of the Moreh/Teacher
 - A. Be an example in word, lifestyle, love, spirit, faith and purity (I Tim. 4:12)
 - B. Must be tested and found blameless (I Tim. 3:10)
 - C. Possesses the gift of teaching (Eph. 4:11; I Tim. 3:2; II Tim. 2:24; Titus 1:9)
 - D. Not a novice in the things of Elohim (I Tim. 3:6)
 - E. Subject to the authority of the Pastor
 - F. Married to one spouse (applies to those who are married) (I Tim. 3:12)
 - G. Ability to guide (rule) one’s own house and take care of the family’s spiritual and temporal needs (I Tim. 3:12)
 - H. Must be a diligent student of the Scriptures (II Tim. 2:15)
 - I. Must handle the word of Elohim skillfully
 - J. Must be able to rightly divide (deal properly with) the word of truth (II Tim. 2:15)

- III. Ministry of the Moreh/Teacher
 - A. Help bring the body of Messiah to full maturity (Eph. 4:11-13)
 - B. Equip the body of Messiah for service/ministry (Eph. 4:11-12)
 - C. Make known the mysteries of Elohim by revelation knowledge of the Holy Spirit
 - D. May involve other ministry gifts in operation – i.e. Pastor and Prophet

THE GIFT OF THE MASORET/EVANGELIST

DEFINITION

Masoret – Hebrew term derived from the Hebrew root “maser” meaning to to hand down, hand over or deliver. The Masoret is a messenger or the one who delivers a message.

Euagelion – Greek term meaning a messenger of good news. Translated by the word “evangelist”. It is the Greek equivalent of the Hebrew term “masoret”,

- I. Ministry of the Masoret/Evangelist
 - A. Proclaim the gospel (good news) of salvation through Yahshua to the unbeliever.
 - B. Central focus is to win the unbeliever or Yahshua the Messiah
 - C. Help build-up the body of Messiah by means of soul winning (Eph. 4:11-12)
 - D. Ministry should be accomplished by signs, wonders and miracles
 - E. May involve other ministry gifts in operation – i.e. Prophet and Teacher
 - F. Philip’s ministry is an example of the ministry of the Evangelist

- II. Character of the Masoret/Evangelist
 - A. Of good behavior (I Tim. 3:2)
 - B. Given to hospitality (I Tim. 3:2)
 - C. Must be gentle to all men (II Tim. 2:24)
 - D. Patient (II Tim. 2:24)
 - E. Just, holy and temperate (self-controlled) (Titus 1:8)

- III. Qualifications of the Masoret/Evangelist
 - A. Be an example in word, lifestyle, love, spirit, faith and purity (I Tim. 4:12)
 - B. Must be tested and found blameless (I Tim. 3:10)
 - C. Must be able to teach (I Tim. 3:2; II Tim. 2:24; Titus 1:9)
 - D. Not a novice in the things of Elohim (I Tim. 3:6)
 - E. Subject to the authority of the Pastor.
 - F. Married to one spouse (applies to those who are married) (I Tim. 3:12)
 - G. Ability to guide (rule) one’s own house and take care of the family’s spiritual and temporal needs (I Tim. 3:12)

FINANCIAL STEWARDSHIP: TITHING AND GIVING

The scriptures reveal that tithing and giving comprise the financial plan of Elohim for the people of Elohim in the earth. It is the means whereby the kingdom of Elohim is advanced and the blessing of Elohim are released upon the people of Elohim. Since there are some believers who for various reasons do not agree with tithing, it is the purpose of this lesson to provide a complete biblical perspective regarding the subject, and to help the believer gain a clear revelation about one's responsibility of being a financial steward.

TITHING

DEFINITION:

Tithe – means “the tenth” or 10%

- I. Tithing is connected to the Priesthood
 - A. Melki-tzedek priesthood (Gen. 14:18-20)
 - B. Levitical priesthood (Num. 18:20-21, 24, 26)

- II. Tithing Prior to the First Covenant
 - A. Abraham gave tithes to Melki-tzedek (Gen. 14:18-20)
 - B. Jacob said he would give a tenth (tithe) from all that Elohim would give him (Gen. 28:22)

- III. Tithing under the First Covenant
 - A. Belongs to YHWH (Lev. 27:30-32)
 - B. Connected to the Levitical priesthood
 - C. Rob (defraud) Elohim by not paying tithes (Mal. 3:8)
 - D. A curse came on those who did not pay tithes (Mal. 3:9)
 - E. Blessing to come on those who pay tithes (Mal. 3:10)

- IV. Tithing under the Renewed Covenant
 - A. Connected to the Melki-tzedek priesthood
 - B. Yahshua is the High Priest of the Melki-tzedek priesthood (Heb. 6:20, 7:15-21)
 - C. Yahshua who lives forever receives the tithe (Heb. 7:8)
 - D. Under the Renewed Covenant tithing continues because the priesthood continues.

GIVING OFFERINGS

- V. Firstfruits and Freewill Offerings
 - A. Honor YHWH with the firstfruits of your increase (Prov. 3:9; Deut. 26:1-11; Lev. 23:10-11, 15-21)
 - B. Freewill offerings (Lev. 7:16; II Cor. 9:7)

- VI. Principles of Giving
 - A. What you give will come back in a greater portion (Luke 6:38)
 - B. What one sows (plants) is what one reaps (II Cor. 9:6)

- C. The cheerful giver will receive abundance from Elohim (II Cor. 9:7-8)
- D. Giving grudgingly and offerings made by compulsion will not receive the blessing of Elohim (II Cor. 9:7)
- E. Do not give with ulterior motives – i.e. Ananias and Sapphira (Acts 5:1-10)

USES OF THE TITHES AND OFFERINGS

- I. Within the framework of the Mosaic Covenant
 - A. Provide for the need of the Levites (Num. 18:8-21)
 - B. Provide for the needs of widows, orphans (fatherless), and strangers (Deut. 14:28-29)
 - C. To be shared by the Levites and the tithe giver (Deut. 14:22-27)
- II. Within the framework of the Renewed Covenant
 - A. Provide for the needs of those in the five-fold ministry (I Cor. 9:4-12; I Tim. 5:17-19)
 - B. Provide for the needs of widows, orphans (fatherless) (Acts 6:1; James 1:26-27)

TEST NO. 4

NAME:

SECTION I – THE GIFT OF THE ROEH/PASTOR

1. Name the three synonymous terms for “Roeh/Pastor”

2. List five (5) qualifications of the Roeh/Pastor
 - 1.
 - 2.
 - 3.
 - 4.
 - 5.

3. Does the ministry of the Roeh/Pastor involve watching over the people of Elohim?

4. Is the Roeh/Pastor to be a “lord” over the people of Elohim?

5. Is the Roeh/Pastor responsible to help equip the believer to fulfill the call of Elohim?

6. List three (3) character traits of the Roeh/Pastor
 - 1.
 - 2.
 - 3.

SECTION II – THE GIFT OF THE MOREH/TEACHER

7. Define “didaskalos” and “teacher”

Didaskalos –

Teacher –

8. List five (5) qualifications of the Moreh/Teacher
 - 1.
 - 2.

- 3.
- 4.
- 5.
9. Does the ministry of the Moreh/Teacher involve equipping the people of Elohim for service?
10. Is the ministry of the Moreh/Teacher responsible for making known the mysteries of Elohim by revelation knowledge of the Holy Spirit? (Yes or No)

SECTION III – THE GIFT OF THE MASORET/EVANGELIST

11. Define the word “masoret” and “evangelist”

Masoret –

Evangelist –

12. List three (3) points that describe the ministry of the Masoret/Evangelist

- 1.
- 2.
- 3.

13. Should the ministry of the Masoret/Evangelist be accompanied by signs and wonders?

14. List four (4) character traits of the Masoret/Evangelist

- 1.
- 2
- 3.
- 4.

15. Should a novice (new believer) occupy the office of Masoret/Evangelist?

16. Is the Masoret/Evangelist to be subject to the authority of the Roeh/Pastor? (Yes or No)

17. Is it necessary for one’s personal affairs (lifestyle, marriage/family, etc.) to be in order before occupying the office of Masoret/Evangelist? (Yes or No)

SECTION IV. FINANCIAL STEWARDSHIP: TITHING AND GIVING

18. Define the term “tithe”

Tithe –

19. Is tithing connected to the priesthood? (Yes or No)

20. Name the two (2) Patriarchs of Israel that gave tithes.

21. Who does the tithe belong to?

22. Is it robbery to not pay tithes? (Give scripture reference)

23. Can a person be blessed by paying tithes?

24. Under the First Covenant, what priesthood is tithing connected to?

25. Under the Renewed Covenant, what priesthood is tithing connected to?

26. Name the High Priest of the priesthood under the Renewed Covenant.

27. Who receives the tithe under the Renewed Covenant?

28. Does tithing continue because the priesthood continues?

29. Can a person rob Elohim by not giving offerings?

30. List two (2) kinds of offerings.

31. List five (5) principles of giving.

1.

2.

3.

4.

5.

32. Under the First Covenant were the tithes and offerings used only for the Levites?

33. How did Elohim provide for the widows, orphans and strangers under the Mosaic Covenant? (Give scripture reference)

34. Describe how the tithes and offerings are used under the New Covenant?
(Give scripture reference)