

Membership to



MESSIANIC CONGREGATION

"Or HaOlam" means "Light of the World,"
which is the term Messiah used to describe Himself, and us.

MEMBERSHIP CLASS OUTLINE

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Note: All scripture references are to the Complete Jewish Bible (CJB) unless otherwise noted.

1. OUR SALVATION: BEING SURE

Salvation, to be "saved," is Jewish. The issue of receiving G-d's salvation is deeply ingrained in the Torah, and is expressed frequently in traditional synagogue liturgy. For example, the recitation chanted during the waving of the vegetation at Sukkot, called the HaShannah, is, "Save us, now, we pray." G-d delivered His people at the Red Sea, and many other times in our history. Receiving eternal salvation is consistent with this thinking.

It is particularly important for Messianic Jews and Gentiles to receive this concept and reality aright. That is, Messianic Jews may have to go through two crises, to start their journey. First, there needs to be an intellectual *completion* to the realization of the truth of the Messiahship of Yeshua. We become completed as Jews. Conceptually distinct from this, but possibly simultaneous to this in time, is that the individual repents of his or her sins. Jews don't convert from Judaism, but it's a Torah concept to have a radical תשובה *t'shuvah* conversion from sin and unholiness of life.

Messianic Gentiles can go through a corollary intellectual awakening to the beauty and richness of Torah, but miss the step of receiving the spiritual new birth into the realm of forgiveness and power to live holy.

The Tanakh and Messianic Writings communicate a spiritual, eternal plan of salvation that can be summarized as follows.

1. G-d Himself is the source of a satisfying, worthwhile life.
Tehillim (Ps.) 16.11 "You make me know the path of life; in your presence is unbounded joy, in your right hand eternal delight."

2. Jewish scriptures teach that all of us have sinned. Man has separated himself from G-d.
Vayikra (Lev.) 19.2 ""*Speak to the entire community of Isra'el; tell them, 'You people are to be holy because I, Adoni your G-d, am holy.'*"
Yesha'yahu (Isa.) 59.2 "*Rather, it is your own crimes that separate you from your G-d; your sins have hidden his face from you, so that he doesn't hear.*"
3. Man cannot remove the sin barrier by his own effort.
Yesha'yahu (Isa.) 64.6 "(64.5) *All of us are like someone unclean, all our righteous deeds like menstrual rags; we wither, all of us, like leaves; and our misdeeds blow us away like the wind.*"
4. Jewish scriptures teach atonement only through sacrifice. The sin barrier can be removed by believing G-d's word (faith), and by having the blood of the atonement.
B'eresheet (Gen.) 15.6 "*He [Avraham] believed in Adoni, and he credited it to him as righteousness.*"
Vayikra (Lev.) 17.11 "*For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.'*"
5. Jewish scriptures teach that the Messiah is our sacrifice. G-d has provided the blood of atonement for us today.
Yesha'yahu (Isa.) 53.5-6 "*5 But he [the Messiah] was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises we are healed. 6 We all, like sheep, went astray; we turned, each one, to his own way; yet Adoni laid on him the guilt of all of us.*"
6. G-d made sure we could recognize the Messiah by specific identifying marks.
 - He was from the family of David. *Yirmeyahu (Jer.) 23.5-6*
 - His city of birth was Bethlehem. *Mikhah 5.1*
 - He had a supernatural nature. *Yirmeyahu (Jer.) 23.5-6, Yesha'yahu (Isa.) 9.5-6*
 - The manner of his execution was crucifixion. *Tehillim (Ps.) 22.14-17*
 - He rose from the dead. *Tehillim (Ps.) 16.10*
 - The time of His coming was before the destruction of Herod's Temple. *Dani'el 9.26*
 Yeshua of Nazareth fulfilled these and many other prophecies, which makes a statistical improbability of one out of 10¹⁵⁷!!
7. Jewish scriptures teach that we must accept Messiah. We must by faith receive Messiah Yeshua into our lives in order to receive G-d's salvation, have a personal relationship with Him, and a satisfying life. You can do that right now through prayer.
 - *Yesha'yahu (Isa.) 55.1* *All you who are thirsty, come to the water! You without money, come, buy, and eat! Yes, come! Buy wine and milk without money-- it's free!*
 - *Yesha'yahu (Isa.) 1.16-19* ""*Wash yourselves clean! Get your evil deeds out of my sight! Stop doing evil, learn to do good! Seek justice, relieve the oppressed, defend orphans, plead for the widow. "Come now, "says Adoni, "let's talk this over together. Even if your sins are like scarlet, they will be white as snow; even if they are red as crimson, they will be like wool. If you are willing and obedient, you will eat the good of the land;"*

- Ro. 8.15-16 *"For you did not receive a spirit of slavery to bring you back again into fear; on the contrary, you received the Spirit, who makes us sons and by whose power we cry out, "Abba!" (that is, "Dear Father!"). The Spirit himself bears witness with our own spirits that we are children of G-d;"*

So, the most important point of Or HaOlam membership is that we are, first of all, members of the family of G-d by the new birth, evidenced:

- Internally, by the witness of the Ruakh, the Spirit, to our spirits, that we are forgiven and our names written in סֵפֶר הַחַיִּים *Sefer HaKhiyeem*, the Book of Life, and
- Relationally, by a change of life, by the fruit of the Spirit, Gal. 5.22 love, joy, peace, patience, kindness, goodness, faithfulness, humility, self control.

11. OUR STATEMENTS

A. Our Premise Statement: Who We Are

Or HaOlam is part of a world-wide movement of Messianic congregations of Jews and people from all ethnic groups, who worship Yeshua (Jesus) as the Messiah in the context of Jewish covenantal lifestyle and identity. This is in accordance with the ancient promise of Tehillim (Ps.) 147.2-3 that "Adoni is rebuilding Yerushalayim, gathering the dispersed of Israel. He heals the brokenhearted and binds up their wounds."

Since our covenantal roots go back to B'resheet (Gen.) 12, **we are fundamentally a Judaism, not a Christianity as is often construed.** We are defining Christianity as the religious movement that:

- Finds its genuine core in the spiritual principles of the Messiah and His redemption which correlates with Judaism.
- Substitutes other religious practice in place of Torah holidays, etc.
- Takes the spiritual promises of holiness and eternal life, given to all believers, as the fulfillment and termination of G-d's unique, Land-centered covenant with Israel.
- Substitutes the body of believers for the people of Israel

Therefore, our lot is fixed with those who share the Abrahamic promises, that is, the Jewish people.

B. Our Purpose Statement: Why We Exist

The purpose of the Or HaOlam Messianic Congregation is to participate in and promulgate the covenant G-d made with Avraham and his offspring in B'resheet (Gen.) 12.1-4, and confirmed in Yirmeyahu (Jer.) 31.2-4, 31-37, to establish the Jews as His people, redeemed by their Messiah, and energized by His Spirit to keep His Torah.

We invite non-Jews to affiliate with us, and share in the glory, the work, and the sufferings of Israel, in the role of *gerim*, the assimilated foreigners among the people of Israel. There is no differentiation of role, in terms of participation in the community, and we believe there is no confusion of identity. For as it says in 1Cor 7.19-20 "Being circumcised means nothing [in eternity], and being uncircumcised means nothing; what does mean something is keeping G-d's commandments. Each person should remain in the condition he was in when he was called."

C. Our Vision Statement: What We Do to Fulfill Our Purpose

עַם
the people
`aam

יִפְרֹעַ
perish:
yipaara`

חֶזוֹן
vision,
chaazown

בְּאֵין
Where there is no
B^aeeyn

In Mishlei (Prov.) 29. 18 KJV quoted above, the Hebrew word transliterated *yipaara* can be understood as "to abandon, disturb." Therefore it is crucial for a congregation to be focused on accomplishing its vision and purpose, so it is energized and functional, not disturbed and dissipated. Those who mentor leaders urge us to summarize. People don't remember whole sermons, they remember key phrases and statements. For example:

- "Ask not what your country can do for you, ask what you can do for your country."
- "Mr. Gorbachev, tear down this wall!"

Therefore, the vision summary for Or HaOlam, as Rabbi Shmuel sees the vision חֶזוֹן *khazon* is:

Building a pipeline of Jewish Yeshua-ish Renewal, fulfilling Ro. 11.15

- **Building:** all are [or should be] actively involved -- in prayer, spirit, word, sacrifice, and action
- **Pipeline:** a connected sequence of works of love and blessing.
- **Jewish:** our heart is to bless the Jewish people, first of all. All peoples are welcome at Or HaOlam, but our passion is to bless and be blessed by Israel.
- **Yeshua-ish:** without Him we are nothing. Yokhanan (John) 15.4
- **Renewal:** our work must be in the Ruakh, Z'kharyah (Zekh.) 4.6
- **Ro. 11.15** When Jews believe in their Messiah and live Jewishly, doing so fulfills G-d's purposes and releases a blessing to all the world. When Jews believe in their Messiah, and assimilate into the church world, they do not participate in the power of this promise of scripture, and in fact, contribute to the diminution and demise of Israel.

The outworking of this is to follow the *words* of the Tanakh and Messianic Writings. These inspired words are summarized by the Messiah when He was asked which is the greatest commandment Mk. 12.29-31. He responded by reciting the שמע *Sh'ma* and the ואהבת *V'ahavta* D'varim (Deut.) 6.4-5, to which He joined Vayikra (Lev.) 19.18. The Torah commands He cited, that summarize all the Tanakh, are that we are to love G-d with all our heart, mind, soul, and strength, and we are to love our neighbors as ourselves.

- By evangelism: leading our children and our surrounding Jewish and non-Jewish community to the Messiah and His resurrection power in the Ruakh HaKodesh. Personal relationship and intimacy with the Messiah and the Ruakh is the first task.

- By Messianic Jewish, Torah centered worship and lifestyle, which reflects G-d's love of Israel (Yokhanan (John) 4.22, Ro. 11.18), and provides a spiritual home for Jewish believers in the Messiah.
- By educating:
 - Communicating the vision of the covenantal torch and Torah living. L'dor va-dor. לדור ודור
 - Imparting at least the portions of the vast wealth of Jewish knowledge that are relevant to understand *Tanakh* and Messiah.
 - Community building: men's khavurah [group], sisterhood, youth group, home groups, counseling, encouraging individuals in their callings and giftings in the Ruakh, assisting the poor.

D. Our Faith Statement: What We Believe

A-nee ma-a-meen beh-eh-mu-nah sh'lay-ma אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה

"I believe with a perfect faith." [Maimonides]

1. We believe in the Scripture [the *Tanakh* and the Messianic Writings] as the inspired Word of G-d. Tehillim (Ps.) 119.105
2. We acknowledge the uni-plurality of Adoni, yet that He is also One. D'varim (Deut.) 6.4. (a supra-rational, but not irrational understanding of HaKadosh, the Holy One.)
3. We recognize the deity, virgin birth (miraculous births were not uncommon in the *Tanakh*, such as Sarah's son יִצְחָק Yitskhak, Hannah's son שְׁמוּאֵל Sh'mu'el, etc.), miracles, sinless life, vicarious death, resurrection, ascension, and expected return of the Messiah Yeshua.
4. We believe in the atoning death of the Messiah as our own כַּפָּרָה *kapparah*, our atoning sacrifice, and experienced the regeneration of the Holy Spirit. Yesha'yahu (Isaiah) 53
5. We believe in the indwelling of the Holy Spirit, empowering us to live a holy and effective life. Yirmeyahu (Jer.) 31.33
6. We understand that there is a life to follow this one. Dani'el 12.2-3
 - a. For the saved it will be eternity in G-d's presence.
 - b. For those separated from G-d, they will stay eternally separated in a condition of damnation.
7. We believe we are in unity with all believers, Gentile or Jewish.
8. We believe there is a scriptural process of conflict resolution. When a conflict arises, we will go to the individual in a loving, appreciative spirit, and try to get reconciliation. If that fails, we will seek the help of the "one or two" intermediaries appointed by the elders Mattityahu (Mt.) 18.15-18.
9. We affirm that יְהוּדוּת *Yahadut*, Jewishness, is fundamentally a sense of the calling of G-d to fulfill the human side of the covenants G-d made with Avraham, Yitskhak, and Ya'akov, and Moshe. G-d is keeping His side of the covenants, which center on the command and promise that Israel should serve G-d to all generations, as Israel, with rights to the Land and other blessings (B'reshet (Gen.) 12.1-3, Yirmeyahu (Jer.) 33.25-26). Faith in the Messiah of Israel in no way conflicts with these covenants. G-d also prompts Gentile people to identify with the Jews, as did Rut, to bless, help, and serve G-d Yesha'yahu (Isa.) 49.22. It is appropriate for Messianics, Jewish and Gentile, to be identifiably Jewish in practice.

10. In accordance with Jewish custom, as observed by the Messiah Himself, we will use circumlocutions such as "Adoni" in place of the sacred Name of G-d,. i.e., the Tetragrammaton. That is, we will say such terms as "HaShem" or "Adoni" and avoid using "Yahveh" or "Jehovah" or other speculative pronunciations of the YHVH.
11. The tribes of Ephraim and Manasseh are not the nations of Britain and the United States. In general, the 12 tribes have been absorbed into the people called by the term "Jews." For example, in the book of Ester "[there] was a **Jew**, whose name was Mordekhai the son of Ya'ir, the son of Shim'i, the son of Kish, a **Binyamini**."
12. Those who rightly call themselves Jews are of Jewish descent or formal conversion. Thus far, Messianics have not done formal conversions.

E. Our Method Statement: What We Practice

WORSHIP STYLE

Our goal is to worship G-d in Spirit and in Truth-that is, Judaically, as defined in scripture and interpreted over the millennia. Therefore our pattern of worship includes such items as:

- Biblical holidays
- Sabbath [Saturday] as our worship day
- Banners Tehillim (Ps.) 20.5, 60.4
- Dance Tehillim (Ps.) 149.3, Yirmeyahu (Jer.) 31.13
- Reading or singing of scripture Nekhemyah (Neh.) 8.8, including honoring the Torah scroll in procession around the sanctuary (Rev. 1.12-13)
- Written prayers from the prayer book, סידור, the Siddur, of our people, modified as necessary (Acts 6.4 lit. "the prayers," also Acts 3.1)
- Wearing the 'fringes' of B'midbar (Num.) 15.38-40, as a "garment of praise"
- Wearing of the כִּפָּה *kippah* (the skullcap, which takes its scriptural precedent from Sh'mot (Ex.) 28.1-4, its rabbinical authenticity from the Talmud (Rosh HaShannah 17b) as a symbol of humility before G-d, and its Jewish cultural validity from I Cor. 9.20)
- Hebrew in the prose and poetry, as much as possible.
- Reverence for the place and time of worship
- Dressing up for synagogue attendance. Tehillim (Ps.) 29.2 Worship Adoni in holy splendor הַדְרַת קֹדֶשׁ *hadrat kodesh*, holy attire of beauty and modesty

These and related practices are part of the worship style that King David, the prophets, and the Messiah Himself knew and loved. It is prophesied that such ancient worship would be restored Tz'fanyah (Zeph.) 3.9, 'Amos 9.11) in the אַחֲרֵית הַיָּמִים, *a-kha-reet ha-ya-meem*, the last days. Incorporating these things into worship has been a spontaneous outgrowth of the Jewish spiritual restoration. We experience a great deal of divine joy being Biblical Jews.

JEWISH G-D TALK

Certain words that are commonly used to describe the Kingdom of the Messiah of Israel, have come to have highly negative nuances to Jewish ears, due to the anti-Semitism of those called Christians. The terms we are recommending for use at Or HaOlam reflect the original richly nuanced Biblical/Hebraic source significance.

Please say..... instead of

Yeshua.....Jesus
Messiah or MasheeahChrist
congregation or synagoguechurch
Good news or B'sorah.....gospel
Believer.....Christian
Messianic Writings.....New Testament
Tanakh or Hebrew scriptures ..Old Testament
Execution stake.....Cross
Completed Jew.....convert
Adoni.....Jehovah or Yahweh

HEBREW LANGUAGE

There is something elegant, powerful, and non-translatable about the Hebrew idiom. It is likely the language of the Garden of Eden, and the only language, in scripture, that G-d chose to use to speak audibly. It is likely that we will all speak Hebrew in the New Jerusalem in eternity. For all these reasons, Jews have continued to make Hebrew their language of worship, praise, and prayer. We are committed to making the Hebrew intelligible to all by transliterating it into Latin characters (so it can be pronounced), and translating it, often to be sung to the same melodies, so the thoughts can be expressed as worship. Below is a pronunciation guide, and a glossary of some frequently used terms.

Divine names are usually hyphenated, in conformity to the custom that it would be irreverent to put G-d's Name on any paper that is likely to be discarded.

Pronunciation Guide to transliterations

a, aw or ahshort a
aylong a
e or ehshort e
eelong e
ilong i
olong o
u or ooas in "goo"
khguttural sound, like clearing the throat

There is no soft "g" or "j" sound, in Hebrew. All "g's" are hard.

Limited Glossary of Hebrew words frequently used

ah-men.....amen
AdoniThe L-rd
Brit Khadasha.....New Covenant

HaMasheeakhThe Messiah
matzahunleavened bread
PesakhPassover
Shabbat The Sabbath, Friday sundown to Saturday sundown
Sh'vu-otPentecost
Sukkot.....Feast of Tabernacles
YeshuaJesus

III. OUR STORY

A. Brief History

Or HaOlam started in a home service in the Spring of 1995, and was incorporated in the state of Kansas on June 23, 1995. Our original board members were Brenton and Sharon Bergdall, Steve and Jeanie Gelbart, Lon and Fran Wiksell, Shmuel and Dawn Wolkenfeld. Shmuel served as the Congregational Leader, and Lon was the Co-Leader.

We moved to the campus of the Kansas City College and Bible School later that Spring, and met in the audio-visual room on the north side of 74th St. Our first official service and membership enrollment was on Erev Rosh HaShannah, Sept. 24, 1995, in the sanctuary at 7029 W. 74th St., which has been our home for 11 years.

Initially, we had Friday night services on the first and third Fridays of each month, and Saturday morning services otherwise. But after about six years of that, we realized that it was sending an unclear message about Shabbat; the alternating service time caused too much confusion. We switched to all Saturday services, and actually experienced a growth in attendance in thus honoring Shabbat!

Steve Gelbart was our first talented and anointed Music Director, until he and his wife moved to Nashville, TN, and then ultimately to Israel. Faith Levine took that mantle with a deep anointing and skill for two years, followed by our wonderful Mordekhi and Yisraela Hiatt.

One of our major community events throughout the years has been our congregational celebration of Pesakh (Passover). From its humble beginnings in 1996 in the campus gymnasium, with paper plates, many crockpots of homemade matzah ball soup, and an overhead projector slide version of the Haggadah, the Or HaOlam congregational seder is now held in the elegant setting of the Overland Park Marriot. In the interim years we wandered from Shawnee Mission East High School, to other area schools, and then for a few years back to the campus, crowding 200 people into the sanctuary. For these many seasons the mishpokha of OHO did all the set up and clean up for this complex celebration, and we are thankful now to be able to leave such to the professionals, and enter in to our extended family seder well rested, with fresh anticipation each year of a glorious evening of worship and teaching – and remembering the works of Adoni.

B. Our Life Development Process to Facilitate Growth

As mentioned in our vision statement above, we are building a pipeline of Jewish Yeshua-ish renewal, fulfilling Ro. 11.15. The pipeline can be considered to have five sequential pieces:

1. The inlet of contact, possibly by keshet/pre-evangelism.
2. The life impartation of evangelism, sharing the redemption of the Messiah, possibly through the א Alef Outreach.
3. תלמידות *Talmidut* Discipleship and mentoring, in our ב Beit program, and by the pulpit ministry.
4. Nurture through home groups and education night.
5. Leadership training through our Yeshiva.

IV. OUR STRUCTURE

A. Our Governing Philosophy

The objective of the By-Laws of Or HaOlam is that our body is to be governed by Adoni, through the rabbi and his advisors. This structure is theologically described as a theocracy, although the word is introduced with caution, as it has been tainted with deadly abuse by the Ayatollahs, the Taliban, and cults here in America. We acknowledge that we do not have a true and perfect theocracy, for we only grasp His will "seeing but a poor reflection as in a mirror" 1 Cor. 13.12 NIV. But the term is a useful summary of the focus and intent of the government.

It has been stated by some in high positions of leadership that an effective organization is not possible unless loyalty to the leader is more important to the workers than loyalty to the organization. This very strong statement can be the source of great power, both for good and bad.

Loyalty to the leader, or rabbi, means loyalty to tell him his faults as necessary. "Wounds from a friend can be trusted." Mishlei (Prov.) 27.6 NIV That is, prayerful, friendly advice and admonition is welcome. Angry criticism is unfruitful. "A hot-tempered man stirs up strife, but the slow to anger calms a dispute." Mishlei (Prov.) 15.18 NASU

Loyalty to the leader means the realization that the leader will interface with every component of the operation of the congregation eventually, to a greater or lesser extent. Everything that is done, therefore, should be consistent with what is known of his spirit, vision, passion, or modus operandi. If you suspect that some proposed idea would be problematic to the leader, even if it is otherwise a good idea for the congregation, then that idea is not good for the congregation, and please share it with Shmuel. This is the particular significance of the statement above, that loyalty to the leader is more important than loyalty to the organization. Discuss the proposed idea with the leader, so that there is harmony in the working of the congregation.

Diverse ideas and divergent opinions about policy should be freely aired. It is important to dialogue differences, rather than leave seeds of bitterness to fester and ultimately erupt.

Rabbi Shmuel's explanation of his leadership, "My own style and personality is such that you will have to allow me to lead, somewhat analogous to a dance leader and partner. I will not demand it. If you esteem me to be the man called of the Messiah for the job, we will dance."

B. Our Government

As Amended Aug.13, 2006

BY-LAWS OF THE
קְהִילַת מְשִׁיחֵית אֹר הָעוֹלָם
K'hee-lah M'shee-kheet Or HaOlam
Or HaOlam Messianic Congregation

Foremost in the operation of this Corporation and its By-Laws is the Word of G-d as taught in the *Tanakh* and Messianic Writings (Old and New Testaments). All provisions herein are declared to be subject to the word of G-d which is to every possible extent incorporated herein by reference as a whole and unless otherwise stated to be found in the Masoretic Text of the Hebrew Bible, and the Nestle-Aland Greek New Testament.

This congregation shall be governed, to the extent that humans can successfully formulate such an institution, as a theocracy, having G-d at its head with the Rabbi as Shepherd and his appointed Boards as assistants.

The congregational Governing Structure shall consist of

- Board of מְנַהֲלִים M'nahaleem, Directors

The Rabbi's Ministering Staff shall consist of:

- Board of זְקֵנִים Z'kayneem, Elders
- Board of שְׂמָשִׁים, Shamasheem, Deacons

MEMBERSHIP ELIGIBILITY – Individuals shall be eligible for membership who:

- give evidence of their spiritual new birth and faith in *הַמְּשִׁיחַ יֵשׁוּעַ אֲדוֹנָנוּ יֵשׁוּעַ Adonaynu Yeshua Ha-Ma-shee-akh*, our L-rd Yeshua the Messiah, as defined by the congregational Statement of Faith.
- who commit themselves to support this congregation by their attendance and their *מַעֲשֵׂר, ma-a-ser*, tithe
- agree to be governed by its By-laws as herein set forth.
- are age 13 or older

Members will be received by signing the commitment, after an interview with the Rabbi or someone delegated by him, and taking such discipleship classes as shall be determined by the Rabbi or someone delegated by him.

DISCIPLINE OF MEMBERSHIP –

- Members out of unity with the body or are not submissive to the Rabbi and/or staff Mishlei (Prov.) 6.16-19 shall be approached according to Mattiyahu (Mt.) 18.15-18 with final decision by Rabbi in counsel with the Z'kayneem.

- Membership is subject to yearly review by the Rabbi and Z'kayneem and may be renewed, or discontinued if the member is inactive.
- Membership may be terminated after 30 days notice if the reconciliation process above is not successful.

MEETINGS

- There shall be an annual meeting of the members of the congregation at which time financial and other reports shall be read. The time and place to be announced by the Rabbi.
- Special business meetings of the congregation may be called only with the Rabbi's approval.

TRANSFER

Members in good standing who may wish to be transferred to some other congregation, may apply to the secretary for a letter, which shall be granted on approval of the Rabbi. Said letter to be signed by the Rabbi or someone delegated by him, or by the secretary of the congregation.

RABBI'S ROLE

The Rabbi is elected to serve for an indefinite period of time. The Rabbi shall be the spiritual overseer of the congregation and shall direct all of its activities. He shall be the President of the Corporation and shall act as chairman of all the business meetings of the congregation and also of the Board of **מְנַהֲלִים** M'nahaleem (Directors), Board of **זְקֵנִים** Zkayneem (Elders) and Board of **שְׂמֹשֵׁים**, Shamasheem (Deacons). He shall appoint all members of the various Boards in the congregation. He shall be an ex-officio member of all committees or departments. He shall provide for all the services of the congregation and shall arrange for all special meetings, conventions, or concerts. No person shall be invited to speak or preach in the congregational body without his approval. The Rabbi shall have the privilege of hiring and terminating his staff.

The Rabbi, with the named Boards, shall meet as necessary for the transaction of routine business for the congregation. Time and place to be announced by the Rabbi. No business meetings are to be held at any time without the approval of the Rabbi and, if at all possible, the Rabbi is to be present. Members of all Boards shall be:

- appointed by the Rabbi for a two year term of service
- may be reappointed
- may be relieved of their responsibilities before the completion of the two year term if deemed necessary by the Rabbi for the good of the elder or of the congregation.
 - However, if the Rabbi himself is under review by the **מְנַהֲלִים** M'nahaleem, Directors, as noted below, then the **מְנַהֲלִים** M'nahaleem cannot be removed.
 - In any case, removal of a member of the **מְנַהֲלִים** M'nahaleem requires the agreement of a majority of the **מְנַהֲלִים** M'nahaleem.

The Rabbi, on consultation with the Z'kayneem and other relevant parties, may appoint and hire staff to assist him, in accordance with the needs and resources of the congregation. He will determine, with appropriate counsel from the Z'kayneem, the salary and benefits given to the staff.

The Rabbi has discretionary power to bring his secretary to meetings of the various Boards.

BOARD מְנַהֲלִים M'NAHALEEM, DIRECTORS

The Board of מְנַהֲלִים M'nahaleem, together with the Rabbi, shall be the keepers of all property, sign deeds, mortgages, and other contracts of the congregation, as such acquisitions and actions are determined by a two thirds vote of both the M'nahaleem and Z'kayneem, with the approval of the Rabbi. The M'nahaleem are to be responsible for the maintenance of same. They shall hear the yearly financial and other reports, and shall have authority to audit the financial records. They shall meet for the discharge of duties as necessity demands, upon the request of the Rabbi, and shall meet once per year, and be structured in accordance with the laws for directors of charitable organizations in the State of Kansas.

The M'nahaleem must be individuals of the highest integrity of character and reputation, loyal and faithful friends of the Rabbi Mishlei (Prov.) 27.6, supportive of the Rabbi's Messianic vision, and in agreement with the Messianic concept as contained in our covenant. They need not be members of Or HaOlam.

The M'nahaleem shall have authority, by unanimous vote [excluding the Rabbi's and his wife's vote], to remove the Rabbi from office, or mandate a short term of leave, or administer discipline or correction, in the event of moral turpitude, fraud, apostasy (as defined by the Covenant), misconduct, [1 Cor. 5.11-13, 1 Tim. 5.1, 19], physical or mental disability.

Any of the M'nahaleem may call a meeting of the Directors for a judicial review of the Rabbi, and such review can continue with consent of the majority.

The M'nahaleem are to approve the Rabbi's salary and benefits, in consultation with the Rabbi and the Z'kayneem. The Rabbi and his wife do not participate in the final vote in this matter.

These By-Laws may be amended by a two thirds vote of both the M'nahaleem and Z'kayneem, with the approval of the Rabbi.

BOARD OF זְקֵנִים Z'KAYNEEM, ELDERS

The Board of Z'kayneem shall serve as council of advice, and confer with the Rabbi in matters pertaining to the welfare of the congregation. All Z'kayneem must be members of Or HaOlam, and display the character and spiritual qualities described in 1Tim. 3.1-7 and Titus 1.5-9.

- They shall assist and advise the Rabbi in formulating congregational policy, setting up committees and delegating responsibilities as is appropriate.

- By such methods as the Holy Spirit may direct in accordance with Biblical teachings, they are to assist and advise the Rabbi in the discipline of the membership of the congregation, in administering of which they are to be guided always by the principles set forth in Mattiyahu (Mt.) 18.15-17; I Cor. 5.9-13; I Thess. 5.12-14 and Ya'akov (James) 5.14.
- The Rabbi will have final veto and authority in all decisions.
- If there is need to find a successor to the position of Rabbi, they are to act as a Leadership search committee, and shall recommend rabbinical candidates to the membership and to the M'nahaleem. After consultation with the members and M'nahaleem, and prayer, two thirds majority of the M'nahaleem and the Z'kayneem (although ideally the call should be unanimous) shall constitute an offer to a candidate to be the Rabbi of this congregation for a one year probationary period. After the one year, continued agreement of the two thirds majority of the M'nahaleem and the Z'kayneem shall constitute tenure.
- Acquisition and sale of property shall be by a two thirds majority of the Z'kayneem, in consultation with the M'nahaleem.
- They are to advise the Rabbi in a yearly review of the status of the membership.

BOARD OF שְׁמָשִׁים, SHAMASHEEM, DEACONS

The Board of Shamasheem are to be zealous to serve the congregation spiritually and physically. Shamasheem must be members of Or HaOlam.

- to guard the unity of the spirit within the congregation in the bonds of peace. They are to establish and maintain personal fraternal relations with, and inspiring oversight of, all the membership of the congregation. Especially are they to seek to know the physical needs and the moral and spiritual struggles of the brothers and sisters; and they are to serve the whole congregation in relieving and encouraging all who are in need. (Eph. 4.3, 13)
- to see that the facilities of the congregation are well maintained.

OFFICERS

Each of the above Boards is to have a Secretary recommended by that Board and appointed by the Rabbi. The secretary shall keep the minutes of the official meetings of that Board. The secretary of the Z'kayneem shall keep a record of the membership of the body and perform any other special clerical work necessary to the proper discharge of his or her duties.

The Treasurer of the congregation shall be appointed by the Rabbi and shall be entrusted with all the finances which may be committed to her/him. He/she shall deposit all funds into a responsible bank in the name of the congregation. The treasurer may appoint assistants, with the approval of the Rabbi. The treasurer may be a member of the Board of זְקֵנִים Z'kayneem, Elders, and shall report to the Board of מְנַהֲלִים M'nahaleem, Directors, at their annual meeting.

C. Our Affiliation

Or HaOlam has been part of the International Alliance of Messianic Congregations and Synagogues [IAMCS] since 1998. The IAMCS is the congregational association of the Messianic Jewish Alliance of America [MJAA], which is a fellowship of individuals and not congregations.

What is the MJAA? [Transcribed from MJAA website MJAA.org]

The Messianic Jewish Alliance of America (MJAA), founded in 1915, is the largest association of Messianic Jews in the world. Its purpose is threefold:

1. To testify to the large and growing number of Jewish people who believe that Yeshua (Jesus) is the promised Jewish Messiah and Savior of the world;
2. To bring together Jews and non-Jews who have a shared vision for Jewish revival; and
3. Most importantly, to introduce our Jewish brothers and sisters to the Jewish Messiah Yeshua.

Why is this necessary? For many centuries Jews have frequently suffered at the hands of those calling themselves followers of Jesus. At the same time, the "Good News" or gospel of Yeshua was often presented without mention of this gospel's roots in G-d's relationship with His Jewish people throughout Scripture, and His promise of salvation through the Jewish Messiah. These factors lead many Jews to assume that to follow Yeshua is to leave the faith of their fathers and become non-Jews. The MJAA has worked to combat this misperception for nearly 90 years.

Most MJAA members attend independent Messianic Jewish congregations and synagogues. The MJAA is also affiliated with Messianic Jewish alliances in fifteen countries, including Israel.

What is the IAMCS? [Transcribed from the IAMCS website IAMCS.org]

Since 1967, when Jerusalem came back into Jewish hands, tens of thousands of Jewish people have come into the kingdom of G-d. Many of these Messianic Jews did not want to assimilate and immediately began to form themselves into Messianic congregations to retain their Jewish heritage and to be a light to their Jewish people.

By the early 1970's the MJAA was already deeply involved with assisting, encouraging, counseling, and even training leaders for Messianic congregations.

As more and more congregations were formed, many within the MJAA had a desire to form a fellowship of Messianic congregations or synagogues under the auspices of the MJAA. The purpose of such an organization would be to strengthen one another, unite in the L-rd, and work together in this Endtime Jewish revival.

Intermediate steps were taken with the formation of the Messianic Pastor's Fellowship with the dual purpose of (1) sponsoring the National Conference of Messianic Pastors (held annually in Philadelphia) and (2) providing training seminars at the annual Messiah conferences. Both of these events have a tremendous impact upon the congregational movement.

The L-rd has been speaking to the hearts of those within the Alliance that NOW is the time to move ahead with this fellowship of Messianic congregations. As a result, in the spring of 1986, The International Alliance of Messianic Congregations and Synagogues (IAMCS) was formed.

IAMCS Vision

The spiritual vision of the IAMCS is to see the outpouring of G-d's Spirit upon our Jewish people through Messianic congregations. The IAMCS is not designed to be a denominational structure, but rather to be an instrument in promoting Messianic revival and to provide for the needs of its members, whatever their affiliations.

IAMCS Purpose

To work together with Messianic congregations and Messianic pastors to encourage G-d's great ENDTIME JEWISH REVIVAL.

- To promote UNITY among Messianic congregations and Messianic rabbis.
- To STRENGTHEN and assist in the spiritual growth and general welfare of Messianic congregations and their spiritual leaders.
- To assist in the formation and establishment of NEW Messianic synagogues as the L-rd enables us.
- To establish a worldwide PRAYER FELLOWSHIP among Messianic brethren for the outpouring of the Ruakh Hakodesh (Holy Spirit) upon our Jewish people.
- To encourage and support Messianic pastors and rabbis through regular LEADERSHIP CONFERENCES and TRAINING SEMINARS.
- To promote the return of Messianic DAVIDIC PRAISE AND WORSHIP within Messianic congregations.
- To provide materials and EDUCATIONAL RESOURCES for Messianic congregations and their leaders.

Membership application is reviewed by the IAMCS Steering Committee. Once approved a \$100.00 annual membership fee and a minimum \$25.00 monthly support is required. Acceptance into the IAMCS is accompanied by a document of certification.

D. Our Personal Commitment

קְהִילַת מְשִׁיחֵית אֹר הָעוֹלָם Or HaOlam MESSIANIC CONGREGATION MEMBERSHIP COMMITMENT

הִנֵּה מָה טוֹב וּמָה נְעִים שְׁבֵת אֶחָיִם גַּם יַחַד

Hee-nay ma tov u-ma na-eem sheh-vet a-kheem gam ya-khad.

Tehillim (Ps.) 133.1 Oh, how good, how pleasant it is for brothers to live together in harmony.

2 Cor 8.5-6 They first gave themselves to Adoni, and then to us by the will of G-d. NKJV

As a follower of the Jewish Messiah who has experienced forgiveness through His *kapparah*, atonement, I now feel led by the *Ruakh HaKodesh*, the Holy Spirit, to fulfill Tehillim (Ps.) 133 by uniting in membership with the family of the Or HaOlam Messianic Congregation

1. I am in support of "building a pipeline for Jewish Yeshua-ish Renewal," fulfilling Ro. 11.15. That is, the return of the Jewish people to 1) their Messiah, 2) honoring the work of G-d and rebuilding the Jewish State in their Land, and 3) valuing their Torah, with non-Jews as no longer foreigners and strangers. On the contrary, they are fellow citizens with G-d's people and members of G-d's family. Eph. 2.19 These concepts are defined in this booklet. I have no other agenda or doctrine, such as the Book of Mormon, Mary Baker Eddy's writings, the Koran, Manifest Sons of G-d, Dominion Theology, Ephraimite doctrine, etc.
2. I will share the responsibility for the growth of this congregation by:
 - a. Praying for current attendees, and for new believers,
 - b. Participating in outreach Ro 1.16 and Acts 4.12 "The Good News...is G-d's powerful [and only] means of bringing salvation to everyone who keeps on trusting, to the Jew especially, but equally to the Gentile.
 - c. By warmly welcoming those who visit.
3. I will walk out the Messiah's pattern of love, conflict resolution, righteous rebuke and correction, avoidance of *lashon hara*, the evil tongue, gossip and slander, and maintaining loyalty to leaders, Vayikra (Lev.) 19.16-18, Ro. 14, I Kefa (Peter) 1.22. I am in agreement with the following procedures.
 - a. Offenders will be spoken to privately and lovingly. Mattiyahu (Mt.) 18.15, Gal.6.1
 - b. If that fails, the help of one or two mature believers as mediators will be engaged. Mattiyahu (Mt.)18.16.
 - c. If there is still no resolution of the offense or sin, the congregational government will intervene. Mattiyahu (Mt.) 18.17, I Cor. 1.1-5, 1 Cor. 5.11-13

- d. If there is still no resolution, the member's name will be removed from the roll, but restoration will still be sought by prayer and loving communication, as appropriate. Mattiyahu (Mt.) 18.18-19, 2 Cor 1.23-2.11.
 - e. The membership roll will be reviewed yearly to ascertain current participation.
4. I will serve in the work of the local congregation by:
- a. discovering my gifts and talents
 - b. being equipped for service by the Rabbi and teachers
 - c. developing a servant's heart. 1 Kefa (Peter) 4.10, Phil. 2.3-4,7
5. I will support the k'hilah, the local congregation, by:
- a. Faithfully attending. Messianic Jews (Heb.) 10.25
 - b. Endeavoring to live a life of קְדוּשָׁה *Kedusha*, holiness and Messiah-likeness, in a manner that is identifiably Jewish, according to the Torah, including daily private prayer and reading of scripture.
 - c. Giving regularly of מַעֲשֵׂוֹת *ma-asrot*, tithes, and offerings Messianic Jews (Heb.) 10.25, Vayikra (Lev.) 27.30, 1 Cor. 9.14, Mal'akhi (Mal.) 3.10 following the principle of "storehouse tithing."

Date _____ Signature _____

Ro 11.15 "For if their casting Yeshua aside means reconciliation for the world, what will their accepting him mean? It will be life from the dead!"

Eph 2.19 "So then, you are no longer foreigners and strangers. On the contrary, you are fellow-citizens with G-d's people and members of G-d's family."

Ro 1.16 "For I am not ashamed of the Good News, since it is G-d's powerful means of bringing salvation to everyone who keeps on trusting, to the Jew especially, but equally to the Gentile."

Ac 4.12 "There is salvation in no one else! For there is no other name under heaven given to mankind by whom we must be saved!"

Vayikra (Lev.) 19.16-18 "16 "Do not go around spreading slander among your people, but also don't stand idly by when your neighbor's life is at stake; I am *Adoni*. 17 "Do not hate your brother in your heart, but rebuke your neighbor frankly, so that you won't carry sin because of him. 18 Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am *Adoni*."

Ro 14.1-23 "1 Now as for a person whose trust is weak, welcome him – but not to get into arguments over opinions. 2 One person has the trust that will allow him to eat anything, while another whose trust is weak eats only vegetables. 3 The one who eats anything must not look down on the one who abstains; and the abstainer must not pass judgment on the one who eats anything, because G-d has accepted

him – 4 who are you to pass judgment on someone else’s servant? It is before his own master that he will stand or fall; and the fact is that he will stand, because the L-rd is able to make him stand. 5 One person considers some days more holy than others, while someone else regards them as being all alike. What is important is for each to be fully convinced in his own mind. 6 He who observes a day as special does so to honor the L-rd. Also he who eats anything, eats to honor the L-rd, since he gives thanks to G-d; likewise the abstainer abstains to honor the L-rd, and he too gives thanks to G-d. 7 For none of us lives only in relation to himself, and none of us dies only in relation to himself; 8 for if we live, we live in relation to the L-rd; and if we die, we die in relation to the L-rd. So whether we live or die, we belong to the L-rd – 9 indeed, it was for this very reason that the Messiah died and came back to life, so that he might be L-rd of both the dead and the living. 10 You then, why do you pass judgment on your brother? Or why do you look down on your brother? For all of us will stand before G-d’s judgment seat; 11 since it is written in the *Tanakh*, **“As I live, says Adoni, every knee will bend before me, and every tongue will publicly acknowledge G-d.”** 12 So then, every one of us will have to give an account of himself to G-d. 13 Therefore, let’s stop passing judgment on each other! Instead, make this one judgment – not to put a stumbling block or a snare in a brother’s way. 14 I know – that is, I have been persuaded by the L-rd Yeshua the Messiah – that nothing is unclean in itself. But if a person considers something unclean, then for him it is unclean; 15 and if your brother is being upset by the food you eat, your life is no longer one of love. Do not, by your eating habits, destroy someone for whom the Messiah died! 16 Do not let what you know to be good, be spoken of as bad; 17 for the Kingdom of G-d is not eating and drinking, but righteousness, *shalom* and joy in the *Ruakh HaKodesh*. 18 Anyone who serves the Messiah in this fashion both pleases G-d and wins the approval of other people. 19 So then, let us pursue the things that make for *shalom* and mutual upbuilding. 20 Don’t tear down G-d’s work for the sake of food. True enough, all things are clean; but it is wrong for anybody by his eating to cause someone to fall away. 21 What is good is not to eat meat or drink wine or do anything that causes your brother to stumble. 22 The belief you hold about such things, keep between yourself and G-d. Happy the person who is free of self-condemnation when he approves of something! 23 But the doubter comes under condemnation if he eats, because his action is not based on trust. And anything not based on trust is a sin.”

Kefa (1Peter) 1.22 “Now that you have purified yourselves by obeying the truth, so that you have a sincere love for your brothers, love each other deeply, with all your heart.”

Mattiyahu (Mt.) 18.15 “Moreover, if your brother commits a sin against you, go and show him his fault – but privately, just between the two of you. If he listens to you, you have won back your brother.”

Ga 6.1 “Brothers, suppose someone is caught doing something wrong. You who have the Spirit should set him right, but in a spirit of humility, keeping an eye on yourselves so that you won’t be tempted too.”

Mattiyahu (Mt.) 18.16-17 "16 If he doesn't listen, take one or two others with you so that **every accusation can be supported by the testimony of two or three witnesses**. 17 If he refuses to hear them, tell the congregation; and if he refuses to listen even to the congregation, treat him as you would a pagan or a tax-collector."

1Co 1.1-5 "1 From: Sha'ul, called by G-d's will to be an emissary of the Messiah Yeshua; and from brother Sosthenes 2 To: G-d's Messianic community in Corinth, consisting of those who have been set apart by Yeshua the Messiah and called to be G-d's holy people--along with everyone everywhere who calls on the name of our L-rd Yeshua the Messiah, their L-rd as well as ours: 3 Grace to you and *shalom* from G-d our Father and the L-rd Yeshua the Messiah. 4 I thank my G-d always for you because of G-d's love and kindness given to you through the Messiah Yeshua, 5 in that you have been enriched by him in so many ways, particularly in power of speech and depth of knowledge."

1Co 5.11-13 "11 No, what I wrote you was not to associate with anyone who is supposedly a brother but who also engages in sexual immorality, is greedy, worships idols, is abusive, gets drunk or steals. With such a person you shouldn't even eat! 12 For what business is it of mine to judge outsiders? Isn't it those who are part of the community that you should be judging? 13 G-d will judge those who are outside. Just **expel the evildoer from among yourselves**."

Mattiyahu (Mt.) 18.18-19 "18 Yes! I tell you people that whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven.

19 To repeat, I tell you that if two of you here on earth agree about anything people ask, it will be for them from my Father in heaven."

2Co 1.23-2.11 "23 I call G-d to witness - he knows what my life is like - that the reason I held back from coming to Corinth was out of consideration for you!

24 We are not trying to dictate how you must live out your trust in the Messiah, for in your trust you are standing firm. Rather, we are working with you for your own happiness. 2.1 So I made up my mind that I would not pay you another painful visit.

2 For if I cause you pain, who is left to make me happy except the people I have pained?

3 Indeed, this is why I wrote as I did - so that when I came, I would not have to be pained by those who ought to be making me happy; for I had enough confidence in all of you to believe that unless I could be happy, none of you could be happy either.

4 I wrote to you with a greatly distressed and anguished heart, and with many tears, not in order to cause you pain, but to get you to realize how very much I love you.

5 Now if someone has been a cause of pain, it is not I whom he has pained, but, in some measure - I don't want to overstate it - all of you.

6 For such a person the punishment already imposed on him by the majority is sufficient,

7 so that now you should do the opposite – forgive him, encourage him, comfort him. Otherwise such a person might be swallowed up in overwhelming depression.

8 So I urge you to show that you really do love him.

9 The reason I wrote you was to see if you would pass the test, to see if you would fully obey me.

10 Anyone you forgive, I forgive too. For indeed, whatever I have forgiven, if there has been anything to forgive, has been for your sake in the presence of the Messiah

11 so that we will not be taken advantage of by the Adversary – for we are quite aware of his schemes!”

Kefa (1Peter) 4.10 “As each one has received some spiritual gift, he should use it to serve others, like good managers of G-d’s many-sided grace –”

Php 2.3-4 “3 Do nothing out of rivalry or vanity; but, in humility, regard each other as better than yourselves – 4 look out for each other’s interests and not just for your own.”

Php 2.7 “On the contrary, he emptied himself, in that he took the form of a slave by becoming like human beings are. And when he appeared as a human being,”

Messianic Jews (Heb.) 10.25 “not neglecting our own congregational meetings, as some have made a practice of doing, but, rather, encouraging each other. And let us do this all the more as you see the Day approaching.”

Vayikra (Lev.) 27.30 “All the tenth given from the land, whether from planted seed or fruit from trees, belongs to *Adoni*; it is holy to *Adoni*.”

1Co 9.14 “In the same way, the L-rd directed that those who proclaim the Good News should get their living from the Good News.”

Mal’akhi (Mal.) 3.10 “Bring the whole tenth into the storehouse, so that there will be food in my house, and put me to the test, “says *Adoni-Tzva’ot*. “See if I won’t open for you the floodgates of heaven and pour out for you a blessing far beyond your needs.”

E. What is My Next Step After Membership?

To help new members grow, Or HaOlam will make available a spiritual gifts inventory. Thus individuals will be able to find and then use their giftings so that “speaking the truth in love, we will in every respect grow up into him who is the head, the Messiah. Under his control, the whole body is being fitted and held together by the support of every joint, with each part working to fulfill its function; this is how the body grows and builds itself up in love.” Eph. 4.6 The next step of commitment is service and ministry.