

It is a desire of the leaders of the network that these Twelve Pillars would evolve into twelve convictions that each congregation would come to own as their personal expression of The Kingdom of God.

Twelve Pillars:

1. The Gospel is the Gospel of the Kingdom.

The Message of the Gospel is that the Kingdom of God is available to you to bring Kingdom order and relationship through power and demonstration of the death, burial, and resurrection of Yeshua (Jesus).

2. The Gospel is Expressed in Worship.

The Kingdom is expressed in our worship and must be based on truth of the Word of God with sincerity and intention, keeping Yeshua as central throughout.

3. The Kingdom is Expressed in Community.

As we are drawn to the Gospel and worship in Spirit and truth, community will become a natural out growth of the united relationships of those involved.

4. The Kingdom is Expressed in a Life of Power.

The relationship of the power and the presence of the Spirit is most effective when motivated by love.

5. The Kingdom is Expressed in a Life of Character.

The identification of Yeshua as our substitution in His crucifixion is transformational for believers, and thus we can be changed from victim to victor where the deeds of the flesh are put to death.

6. The Kingdom is Expressed in Apostolic Order.

We seek to order our congregations with Apostolic oversight as described in the New Testament.

7. The Kingdom is Expressed in Quest for Unity.

May we be one as Yeshua and the Father are one. This type of unity has the power to bind territorial darkness and will empower believers today to develop oneness amongst all believers.

8. The Kingdom is Expressed in Jewish Calling.

The Jewish people are exhorted to respond to the irrevocable calling of God to show forth the testimony of God's faithfulness and power to Israel and the Jewish people.

9. The Kingdom Is Expressed in Discipling the Nations.

We are about discipling the remnant from all nations to be effective in the salvation of Israel and the world.

10. The Kingdom will be Expressed in the Coming Fullness.

We are committed to the restoration of all things spoken of in the Gospel for the fullness of things to come.

11. The Kingdom is Expressed in Every Life Sphere.

All spheres of life require our involvement to see the manifestation of the Kingdom to the fullest extent possible.

12. The Kingdom is Extended Through Prayer.

We pray effectively and fervently by His Spirit for His will to be accomplished on the earth as it is in Heaven.

Pillar One: the Gospel is the Gospel of the Kingdom

The gospel is much more than a message about going to heaven. The message of heaven is based upon the atoning death and resurrection of Yeshua (Jesus). In Mark 1:15 ***Yeshua announced the Kingdom of God is at hand, repent and believe the Good News.*** “At hand” is a Hebrew euphemism which means; is available to you. In Yeshua the Kingdom had come in such a way that it could be embraced and entered into. The life, ministry, and teaching of Yeshua were an exposition of the meaning of this Kingdom that was available.

Wherever the Kingdom of God is established there the rule of God is also established. The Kingdom of God is spread by the seed of the word of God. Therefore the message of the Good News is that the Kingdom of God is available. If we come to the Father on the basis of the death and resurrection of Yeshua, our sins are forgiven and we enter the Kingdom of God. **The Kingdom message is the promise that God will put all things in our lives into his right order, Kingdom order, Torah in the New Covenant, and is the promise for our personal lives, families, communities, businesses, artistry, and so much more.**

Pillar Two: The Kingdom is expressed in Worship

In Matthew 6:33, we are told that we are to, “Seek first his Kingdom and His righteousness.” The first step in seeking His Kingdom is to seek our relationship with the King! Seeking Him begins with worship. The Kingdom that is available to us is founded upon honoring and worshipping the King.

In John 4, we read these words of Yeshua to the Samaritan woman, ***“You worship what you do not know; we worship that which we know, for salvation is from the Jews. But an hour is coming, and now is, when true worshippers shall worship the Father in spirit and truth, for such people the Father seeks to be His worshippers. God is spirit and those who worship Him must worship in spirit and truth.”***

Individual and corporate worship must focus on God in truth and in sincerity. Our worship now centers on Him and all he has done for us: His crucifixion, His mercy, His ministry, His resurrection, His ascension, His rule from heaven, and His return and future reign. ***For God so loved the World that He gave his only begotten Son.” (John 3:16)*** Therefore, in the New Covenant order, we are called to strive for the manifest Presence of the Spirit in our midst and a worship that is fervent and sincere.

Pillar Three: The Kingdom is Expressed in Community In Matthew 16 Yeshua says, ***“Upon this rock I will build my congregation; and the gates of Hades will not overpower it.”*** In the New Covenant Scriptures we do not go to Church or Synagogue, we instead become part of a community. This is a community of committed covenant relationships. It is a community to which we are submitted to be equipped to do the work of ministry (Eph. 4:11 ff).

It is the Spirit that joins us in community, and the only real direction for joining or leaving. We see this patterned clearly in Acts 2 ***“And they were continually devoting themselves to the apostles’ teaching and to fellowship and to the breaking of bread and to prayer. And all those who had believed were together, and had all things in common; and they began selling their property and possessions, and were sharing them with all, as anyone might have need. And day by day in the Temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God, and having favor with all the people. And the LORD was adding to their number day by day those who were being saved.”***

Let us note some of the features of the Acts pattern.

- They had intimacy and met from house to house.
- They were building their lives together in community.
- They were devoting themselves to the apostles’ teaching.
- They were full of love for one another. Open homes and hospitality were their way of life.
- They were also devoted to worship and prayer.

In community there is accountability for decisions. We seek confirmation. If we do not receive it, we have cause to pray more and check whether we have really heard the Spirit. We then are free in conscience to follow the leading of the Spirit in our lives.

Pillar Four: The Kingdom is Expressed in a life of Power

The nature of the New Covenant is the universal offer of the Spirit which is characterized by a quality of supernatural happenings that “show the Spirit.” This is seen in Peter’s preaching in Acts 2 interpreting the marvelous miracle of languages, ***“And it shall be in the last days, God says, that I will pour forth of My Spirit upon all mankind, and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams. Even upon My bondslaves, both men and women, I will in those days, pour forth of my Spirit, and they shall prophecy.”*** This is not something for only the first disciples of Yeshua. Those like Martin Lloyd Jones who have taught that the immersion (baptism) in the Spirit is a definite experience to be sought until attained are surely right. That immersion is accompanied by supernatural love and manifestations of the Spirit.

So also, Mark says, ***“And these signs will accompany those who have believed, in My name they shall cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it shall not hurt them; they will lay hands on the sick, and they will recover.”*** Some have said that this is a disputed text. However, it certainly gives us a summary of what the earliest believers thought and understood to be the teaching of Yeshua.

This brings us to an important interpretation of I Corinthians 12-14. Paul gives us guidelines on the exercise of the gifts of the Spirit in the gathered home assembly. There is to be an order so all can benefit to the maximum. Love is to be the motive; this is the

reason for I Corinthians 13. Love causes us to seek power for we desire to be more effective. Thus Paul can command us to be motivated by love to seek the best gifts. *“But earnestly desire the greater gifts.” “Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophecy.” (I Corinthians 12:31, 14:1)* The relationship to the power and presence of the Spirit is the key. God’s Spirit will lead those who are sensitive to the Spirit’s leadership. I know that those who seek the Spirit sometimes are gullible. However, I am convinced that though we need to grow in wisdom, the price is worth it.

Pillar Five: The Kingdom is Expressed in a Life of Character

The commandments of Yeshua are the foundation for character evaluation and the instrument for character training. We are able to grow in obedience to his commandments by depending upon his transforming grace. This includes identification with his crucifixion whereby the deeds of the flesh are put to death. This imaginative identification with his crucifixion in prayer is a key to transformation. It is the place of the forgiveness of our sins. The participation in the Messiah’s supper in the broken body and shed blood of Yeshua is also very important. So also is resurrection power, where we believe and are constantly being filled with the Spirit to motivate us to obedience.

Yeshua made it clear that not only His commandments, but all of the commandments from the Hebrew Scriptures are important and are to be studied and applied in a way that fits the New Covenant order. His teaching in Matthew 5-7 gives us the pattern for such application. The New Covenant is pro-Torah. ***“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the Kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. For I say to you, that unless our righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven.”***

The Sermon on the Mount details a life of character that is most wonderful. The important thing is to note that by His power it is doable. These commandments inform a way of life that is according to the character of the kingdom, which is part of our life of witness. Torah is applied to the issues of the heart.

- Yeshua show sthat we are no longer victims. Because the Kingdom has come in Him, the poor, the mourning, and the persecuted are no longer subject to the old circumstances. Their life is now determined by the perception of God’s will, and they are empowered to carry it out. We are delivered from the determinations of poverty, mourning and persecution. The pure in heart will see God.
- The follower of Yeshua is delivered of all religious pretension and pride.
- Then we are delivered from greed and do not lay up treasures on earth for ourselves.

Character is the key to establishing all of the right qualities of commitments to people and to our responsibilities. Character enables one to maintain life time covenant relationships. It enables the right relationship of authority and submission in every sphere; family, congregation, apostolic stream and civil government. Those in authority handle it with godly love, and those submitted are strong in conscience and submitted without servility. We are among one another as those who serve, just as in the teaching and modeling of Yeshua.

Pillar Six: The Kingdom is Expressed in Apostolic Order

What do we mean by apostolic order? It has two meanings.

- 1. The first is that we seek to order congregational life according to the teaching of the original Apostles in the first century.**
- 2. The second is that we order our congregations under apostolic leaders who are chosen by God today and supernaturally confirmed as the overseers of congregations.**

This is an issue of God's government. The rights and responsibilities of members are defined according to the government structure of their congregations. What is our view here? It is first of all that elders in plurality are to govern congregations. This is seen clearly in the book of Acts where it says that elders were appointed by Paul. The Epistles themselves were written to congregations, and senior pastors are not mentioned. Even in the book of *Revelation* where the messengers are probably first among equal elders of the congregation of the City, there is not great emphasis. I do believe there are varying gifts of leadership, and that there are leaders of tens, fifties, hundreds and thousands. I do believe it is wise to recognize such a first among equals leader who has greater ability in vision and unifying the rest of the leadership and implementing direction. So I do believe in a leader of the group of elders. However, elder plurality government for local congregations is the emphasis of the New Testament.

Secondly, congregations are not independent. As the congregations grew they were part of one congregation of the city numbering many thousands overseen by elders of the whole city. In addition, congregations in the New Testament were overseen by apostles, figures that either planted or established the primary foundations either directly or by those they sent as in the case of Timothy. One sees quite readily that apostles acted as part of the governmental authority of the congregations of their oversight. Conviction about these matters is therefore crucial in building lasting community. In Ephesians 2:11 we read ***"built upon the foundations of apostles and prophets."*** Then in Ephesians 4, it adds, ***God has given, "Apostle, prophets," etc.***

The focus of all elders expressing any gift ministry and apostles especially is to enforce God's order or standards of righteousness and good government. However, equipping is an equally important emphasis. For an apostolic order is seen in Ephesians 4 where we read that ***"He has given some to be apostles, some to be prophets,***

some to be evangelists, some to be pastors and some teachers for the equipping of the saints for the work of ministry” A congregation needs training from all five. The apostle maintains foundations; the prophet imparts a prophetic anointing to the members of the community so their lives are led by the Spirit. The evangelist imparts effective witness. The pastor imparts community in such a way that the whole community is pastoral. The teacher produces a community that knows the Word of God and can teach others.

The New Testament presents us with linked congregations, not independent congregations. It presents us with an apostolic order where apostolic leaders have ministry and governmental input into congregations they oversee.

Pillar Seven: The Kingdom is Expressed in a Quest for Unity

In John 17:21, Yeshua makes the remarkable request in prayer, “*That they may be one as you Father and I are one, that the World might believe that You have sent me.*” In context, Yeshua states that this prayer is not just for his disciples but for all those who would believe in Him through his word. Here we see that the unity of Yeshua’s followers is a key to the redemption of the world.

We should note that in Tikkun we require all pastors to be in this quest for unity by being part of pastor’s fellowships, Church of the City efforts and more. If we are to live as Messianic Jews, we then need to as well show our unity with the larger community of believers and reject sectarian attitudes.

I believe that when the congregations in an area are in unity, they have the power to bind the princes of darkness over a territory. Indeed, when they take the Messiah’s supper together in representation, they make contemporary the word of Colossians 2, that when the Messiah died, the princes of darkness were stripped of their power, and He made a public example of them. Let’s have conviction to be in the quest for unity.

Pillar Eight: The Kingdom is Expressed in Jewish Calling

In Romans 11:28, 29 we read, *As far as the gospel is concerned; they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarch, for God’s gifts and his call are irrevocable.*

The Jewish people, and the nation of Israel, have an irrevocable calling. The context is not that every gift and call that God gives is irrevocable, as some wrongly teach. Rather, it is the calling that in the covenant with Abraham that is irrevocable. Israel’s preservation is a great testimony to the faithfulness of God and his ultimate Lordship over history. Her return to the Land of Israel is a further demonstration of his power and faithfulness. Israel’s unique life of testimony memorializes God’s action in the history of the nation.

Every feast has reference to God’s provision for all of Israel’s needs (agricultural), God’s action for Israel’s salvation, and a foreshadowing of future redemption for Israel and the nations.

- **Passover** - is the time of first fruits.
- **Shavuot** - Pentecost, we see thanksgiving for the early harvest; the outpouring of the Spirit in the first century.
- **Rosh Hoshana** - the Feast of Trumpets, we see the announcement of the judgments of God and the coming of the Messiah to rule and reign.
- **Yom Kippur** the Day of Atonement, we look back upon the holiest day on Israel's calendar when the High Priest would make atonement in the Most Holy Place of the Temple for the people. In Yeshua we see the fulfillment in our high priest entering into the Most Holy Place of the Heavenly Tabernacle with His own blood of atonement (Hebrews 9).

Jewish life in the Messiah is the call of the Jewish person by birth, by his part in the Abrahamic covenant. All believers are to affirm that Israel is still chosen, has not been replaced, and that Jewish believers are still a part of this important calling. God's goal is that Israel and the nations will be one under the rule of the Messiah.

The whole Body of Believers is called to foster God's purposes in the Jewish people. In this we will see God's purpose for all nations fulfilled; indeed, God has a purpose for multiple ethnic groups which enrich the Kingdom of God.

Pillar Nine: The Kingdom is Expressed in Discipling the Nations

In Matthew 28:18-20 we read: *Then Yeshua came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."* In the covenant with Abraham, God promised that all the peoples of the earth would be blessed through Abraham's seed.

Israel is not called merely for their own fulfillment. Israel's call from the very first is for the blessing of the nations. Therefore Jewish followers of Yeshua should be involved in prayer for the nations and open to God's call to the nations. May God give us His heart for the nations and for making disciples. May He give us specific nations for which we are called to pray and specific Kingdom works to support more specifically.

Pillar Ten: The Kingdom will be Expressed in the Coming Fullness

As a Restorationist I believe that God will restore all truth and right practice that has ever been lost to the Body of Believers. "He must remain in heaven until the time of the restoration of all things spoken by all His holy prophets since the world began." (Acts 3:21) This refers to a restoration of the world to paradise. Since Adam and Eve, the world has not known paradise. Indeed, that all humanity would enter into paradise is something beyond and greater than anything that has occurred in the past. Actually the

Bible leads us to believe from Acts 3:21 and other passages that we are really moving toward something greater than is usually connoted by the word restoration. We are moving toward fullness.

We are committed to the restoration of all truth and more. We are committed to the coming fullness of the Body in unity, power, and purity. This will lead to the fullness of salvation for all of the nations of the world.

Pillar Eleven: The Kingdom is Expressed in Every Life Sphere

The Kingdom is always in partial manifestation to the extent that individuals and spheres of human life are in submission to God's order. Therefore we can not identify the Kingdom with any sphere *per se*. Instead we only see the Kingdom to an extent in any sphere according to the extent of submission to God's order. Perfect submission to God's order in any sphere will not occur in this age **The Kingdom is in manifestation when civil governors, business, educators, arts, science and the like, govern according to Kingdom principles. Those who rule in these spheres are to manifest the Kingdom by bringing this sphere into line with the Kingdom. Godly Believers through prayer and faithfulness also have power to bring transformation to their sphere of influence. Let us simply seek to see the Kingdom in manifestation in every sphere to the fullest extent possible.**

Pillar Twelve: The Kingdom is Extended through Prayer

Prayer is the primary engine of Kingdom extension. *Ask and it will be given to you, seek and you will find, knock and the door will be opened to you. For everyone who asks receives; he who seeks finds, and to him who knocks, the door will be open.” (Matthew 7:7-8)* Prayer is that mighty weapon in our arsenal to be used constantly. As part of Yeshua's teaching in the Sermon on the Mount, we read that we are to pray, “Your Kingdom come, your will be done?” This is a prayer that we might seek to be empowered to establish God's rule in every sphere of which we are a part, to extend this Kingdom to the lost, and lastly, to desire his return. Let us interpret the words of Matthew 7 in its context of Kingdom extension. Our desires become as His and inspired by the Spirit. So we read in James after a description of the power of Elijah's prayer, *“The effectual, fervent prayer of a righteousness man avails much...”*

We are in line with a tradition on the power of prayer. Such writers as Dutch Sheets, Cindy Jacobs, Ed Silvano, and George Otis Jr. recently and Gordon Lindsey, Andrew Murray, and many others classically inform us by giving us guidance and examples of prayer.

May these pillars be deep convictions in all who read this or hear the message of the twelve pillars. May it be that your choice of a congregation is informed by these truths and that you will join those congregations that are most fully in accord with these convictions. May you all work to establish these convictions in the community of faith of which you are a part. May you never give up these convictions, compromise them, or forgo them for something lesser.