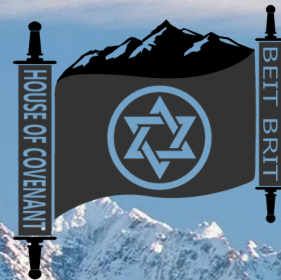


House of Covenant NEWSLETTER

June 2026



APPRECIATION - HUGH AND LAURA CARR

Hugh and Laura Carr have been a faithful and uplifting presence within our congregation, continually serving with humble and willing hearts. Whether helping with stage set up and take down during services and festivals, assisting the cleaning crew after gatherings, or preparing coffee and tea before service, they consistently demonstrate a servant's heart in all they do.

Laura has also faithfully served on the dance team for many years, using her gifts to glorify God. During teachings, she often contributes thoughtful questions, additional scriptures, and meaningful connections that enrich discussions and inspire deeper understanding.

Together, Hugh and Laura reflect a sincere love for God and for the community around them. Their steady faithfulness, service, and caring spirits are a blessing to our congregation, and we are deeply grateful for all they do.



RESOURCES

To view teachings online, search YouTube for [House Of Covenant In Bend Oregon](#).

For recommended books, resources, and study materials visit [lostintranslation.org](#).

Tithe online! Visit our website at [www.houseofcovenant.org](#).

WHERE TO FIND US

Phone: (458) 899-4922

Email: office.houseofcovenant@gmail.com

Website: www.houseofcovenant.org

We meet at:

21300 Bear Creek Rd.
Bend, OR 97701

Office hours:

Tuesday - Friday 10am - 6pm
Saturday 10am - 3pm
Sunday - Monday Closed

Mailing address:

House of Covenant
PO Box 8224
Bend, OR 97708

If you've spent any time at House of Covenant, you've likely experienced the warmth of Cassie and the steady, joyful presence of Garrett. Cassie is truly a ray of sunshine, kind and diligent. Garrett is creative and thoughtful, with a well-timed sense of humor. One of the first things you'll learn as you get to know them is that they are deeply invested in the people around them. Together, they are building a beautiful family, raising their daughters, Charlotte (who is, in every way, a sweet reflection of them both) and Piper (their newest arrival!).

In the Beginning

Garrett's story begins on the Central Coast of California where he was born. Though his family moved a few times in those early years (including Pennsylvania and Virginia), when Garrett was 10, his parents settled in Bend to finish raising him and his four siblings. As the second oldest, Garrett took on deeper responsibility quite early on after a life-altering event. Garrett shared, *"I feel I really became like the oldest when my older brother, Connor, had an aneurysm resulting in his disability. I relate to the story of Joseph. When God used his traumatic experience — which the enemy intended for evil — He ultimately used for good. I don't think I would have become the man I am today without my life taking that course."*



Cassie is a lifelong Central Oregonian. She was born and raised here after her parents felt led by the Lord to move from California. When asked why she's stuck around so long, she simply stated, *"I love Bend. I just love the area, and my family is here."* Garrett added with a smile, *"That's why my family ended up here, too... Providence."*

Cassie & Garrett's Journey of Faith

Garrett was saved at age 7 and grew up in a Christian home where Scripture was taken seriously and questions were encouraged... even when those questions weren't always welcomed in many of the churches his family tried out. *"My dad would often ask biblically based questions, using only scripture, especially from the Old Testament That really shaped my whole family's faith journey."* After a series of divine appointments, Garrett's family started attending House of Covenant when he was 15. Garrett has had a relationship with God for most of his life. Though, like many, he experienced a season in his early twenties where he drifted. *"I feel like I fell away from my relationship with God, until He intervened, and I came back."*

Cassie's journey is deeply woven into the roots of the congregation. After her childhood church closed, her family was led to Beit Simcha (now called Beit Brit, House of Covenant) in 2003. Her father, John Klein, was in close contact with Adam Spears and the Rabbi of Beit Simcha at that time, Lee Richardson. *"I really feel like the fundamental years of my faith, and the strides I made in it, were during those early years,"* she shared. Since then, Cassie has poured herself into serving: teaching Shabbat School for over two decades, many years of volunteering in the nursery, taking part in the prayer team, co-leading the dance team, event photography, and countless behind-the-scenes needs. Garrett has also faithfully served, from teaching Shabbat School and co-leading youth group to using his musical gifts on the worship team. Together, their lives reflect a consistent dedication to building up the body of believers.

A Story Woven Together

Long before Garrett and Cassie officially connected, the Lord was already writing their story. Garrett recalled how his father noticed Cassie during a service early on and felt the Lord say, *“That’s Garrett’s future wife.”* At Garrett’s 18th birthday party, a mutual friend told him, *“Of all the girls I know, the one girl who would be perfect for you is Cassie.”* Though he barely knew her at the time, the words stayed with him. Their relationship would unfold in God’s timing, shaped by growth, redirection, and ultimately a shared commitment to Him and His people.

Why House of Covenant?

For Cassie, the answer is both simple and profound: *“Being a part of this congregation’s community has made me feel so integrated and feel that what I have to offer is valuable to the body of believers.”* Having experienced other churches as an adult, she has come to deeply value the richness and depth of teaching found here. Garrett’s answer is just as clear: *“God is here. And God wants us here, too.”*

What God Is Doing Now

Cassie shared that each year she asks the Lord to give her a word to focus on. In past years, she’s received “diligence” and “discipline.” This year’s word is “strength.” She reflected on Proverbs 31: *“She is clothed in strength and dignity, and she can laugh at the days to come.”* It’s significant because my fears (such as fear of change and fear of what others think) are completely dismantled. We’ve also been building our relationship with God as a couple. In uncertain times, we are getting stronger at trusting in Him with our future as a team, with purpose, and as good stewards of what we have already.”

Garrett sees this season through a beautifully grounded lens: *“When God came as Yeshua, the majority of the time He wasn’t doing miracles. He was spending a lot of time doing regular mundane human things... True miracles are in ordinary life.”* He connected this to the conversation they had that marked the beginning of their relationship, when he asked Cassie, *“Will you walk with me?”* A question that he meant both literally and figuratively.

When asked about their calling, Cassie answered, *“Learning to the fullest extent of my capabilities how He wants me to love others.”* Garrett feels called to share God’s hope, especially through music. In fact, one thing many may not know is that he’s written more songs than he can count and hopes to pursue music as a career. Cassie also shared a special fact: hers was the very first Bat/Bar Mitzvah in the congregation’s history!

The story of Garrett and Cassie is one of faithfulness in both the big and small things. We are grateful to know them, to grow alongside them, and to watch the beautiful story God is continuing to write through their lives at House of Covenant.



Welcome to Chai with the Rabbi, where we introduce biblical insights from a Hebraic perspective that draw us closer in covenant relationship with God.

Shalom Chaverim (Friends)!

As I've been studying and preparing our study on the gifts of the Spirit, with an emphasis on the prophetic, I began contemplating the interrelation between the fruit and the gifts of the Spirit, again. I quickly realized that this topic is too deep and complex to adequately address in a brief article. Instead, I'll focus on a specific topic connected to the fruit of the Spirit.

Sadly, I've been noticing an ongoing trend from believers, pastors and even a Messianic rabbi that gave me pause. Their perspective caused me to ask the question: What does it mean to "walk by the Spirit?" The phrase can be found in Galatians 5:16-24:

*"But I say, **walk by the Ruach (Spirit)**, and you will not carry out the desires of the flesh [sin nature]. For the flesh sets its desire against the Ruach, but the Ruach sets its desire against the flesh – for these are in opposition to one another, so that you cannot do what you want. But if you are led by the Ruach, you are not under law. Now the deeds of the flesh are clear: sexual immorality, impurity, indecency, idolatry, witchcraft, hostility, strife, jealousy, rage, selfish ambition, dissension, factions, envy, drunkenness, carousing and things like these. I am warning you, just as I warned you before, that those who do such things will not inherit God's kingdom. But the fruit of the Ruach is love, joy, peace, patience, kindness, goodness (generosity), faithfulness, gentleness and self-control – against such things there is no law. Now those who belong to Messiah have crucified the flesh with its passions and desires."*

The Jewish historical and cultural context of the Letter to the Galatians is important. It was written approximately 48-49 A.D., the apostle Sha'ul (Paul) is the author and like most of Paul's letters, it is addressing Jewish-Gentile relations amongst the Messianic community. A common issue Paul dealt with were "Judaizers" – Jews who inappropriately attempted to sabotage the Messianic congregations, who were teaching Gentile believers they had to convert to Judaism to be justified, that is to be saved and accepted by Adonai. The majority of his letter to the Galatians is to answer this issue.

Justification Through Faith

Paul and the Jerusalem council of Apostles (Peter, Jacob [James], Andrew, etc.) agreed that deliverance from sin and death was through faith in the atoning sacrifice and miraculous resurrection of Yeshua the Messiah, and acknowledging Yeshua as being one with the Father. In other words, we are saved through covenant relationship with Yeshua. The Judaizers Paul fought against were falsely teaching Gentile believers that salvation was through conversion and legalistic Torah observance. Paul was angry and disappointed with the Messianic congregation in Galatia because they were following this false teaching. His frustration is voiced in the following verses:

"O foolish Galatians, who cast a spell on you? Before your eyes Yeshua the Messiah was clearly portrayed as crucified. I want to find out just one thing from you: did you receive the Ruach (Spirit) by deeds based on Torah, or by hearing based on trust? Are you foolish? After beginning with the Ruach, will you now reach the goal in the flesh? Did you endure so much for nothing – if it really was for nothing? So then, the One who gives you the Ruach and works miracles among you – does He do it because of your deeds based on Torah or your hearing based on trust and faithfulness?" - Galatians 3:1-5.

Paul is asking the Galatians if they received salvation (justification) by the merit of keeping Torah or by faith in Yeshua's death and resurrection. He continues by explaining that if anyone seeks justification based on the merit of keeping the Torah, then when they fail/sin, they will be under a curse. Paul then gives the insight that Messiah liberated us from Torah's curse (the violation of Torah) by becoming a curse for us when He was crucified on the cross. This was done so our righteousness (justification) and inheritance were based on God's promise to Abraham, not based on a legalistic observance of the law. Paul then concludes with this statement to show he is not against Torah: *"Then is the Torah against the promises of God? May it never be! For if a law had been given that could impart life, certainly righteousness would have been based on law."* – Galatians 4:21.



Identity and Expression

This entire letter to the Galatians is a fantastic detail of the difference between righteousness and holiness. Righteousness and holiness are interrelated, but they are not the same thing. Righteousness (*tzedakah*) concerns our standing and acceptance before God. It speaks of justice, covenant faithfulness, virtue, and being declared right with God through faith. Abraham serves as the foundational example. Before the giving of the Torah, before circumcision, and before the establishment of Israel, Abraham trusted God's promise and *"it was credited to him as righteousness."*

Holiness (*kedushah*), however, concerns belonging to God. The Hebrew concept carries the idea of being consecrated, set apart, sacred, and devoted to God's purposes. The Torah reveals an important pattern. God did not tell Israel, *"Become holy so that I may redeem you."* Rather, He redeemed Israel from Egypt first and then declared: *"You shall be holy, for I Adonai your God am holy."* (Leviticus 19:2)

Israel was already God's covenant people before they were commanded to pursue holiness.

This distinction helps us understand Paul's message to the Galatians. Paul argues passionately that righteousness comes through faith in God's promise fulfilled in Yeshua the Messiah, not through legalistic attempts to earn God's acceptance. Righteousness is received. Holiness, however, is lived.

Righteousness answers the question: "Who am I before God?"

Holiness answers the question: "How should I live now that I belong to Him?"

Put simply: Righteousness establishes identity. Holiness expresses identity.

Holiness is not the means by which we earn acceptance. Holiness is the response to belonging.

The believer is not pursuing holiness in order to become accepted by God. Rather, because God has accepted us through Messiah and brought us into covenant relationship with Himself, then we are called to live in ways that reflect that reality.

This is why Paul can spend so much of Galatians explaining justification by faith and then immediately turn his attention to walking by the Spirit. The two are inseparable. Righteousness establishes our relationship with God; holiness is the lifelong cultivation and expression of that relationship.

The Practice of Holiness

So, what does it mean to *"walk by the Spirit?"* Let's look at the language in Greek and in Hebrew.

The Greek word for 'walk' in these verses is **Peripateo**, which means: *"To walk, to go about, to live, to regulate one's life, to conduct oneself..."* The Hebrew word is **Halakh**, which means: *"To walk, to go along, to flow or be poured out, to live, to follow the manner of, to lead or follow the lead, etc."*

Both of these words are verbs or action words. So how do we follow Paul's wise instruction to walk by the Spirit? The answer is clarified by these words and context: as we journey through this life, rather than indulge our flesh – our sin nature – we *"live, regulate our life, conduct ourselves, flow with, lead with and follow the lead of the Spirit of God."* Since we are redeemed through trust in Yeshua the Messiah and have entered into covenant relationship with Adonai, we now begin the lifelong process of expressing that identity. As we walk with the Spirit and order our lives according to God's Word, the Ruach cultivates within us the fruit of the Spirit. In partnership with God, godly character is formed and matured within us.

There have been some insightful teachings concerning walking in the Spirit and the fruit of the Spirit. However, to return to the concerning trend I referenced at the beginning of this article: some believers, pastors and even a Messianic rabbi state that the fruit of the Spirit is not developed by anything we do, but it is only accomplished by God alone.

Scripture consistently presents holiness as an active partnership between the believer and the Ruach Ha'Kodesh. God's Spirit empowers, guides, convicts, and transforms, while believers are repeatedly called to walk, obey, pursue, resist temptation, and cultivate godly character.

Paul then concludes with the ultimate wisdom. He details the fruit of the Spirit. Fruit in this context is synonymous with godly character. *“But the fruit of the Ruach is love, joy, peace, patience, kindness, goodness (generosity), faithfulness, gentleness (meekness), and self-control – against such things there is no law.”*

Again, Paul is referring to either a legalistic approach to Torah which was being compelled by the “Judaizers,” or he is referring to the law of sin and death here – not the Torah interpreted by Yeshua the Messiah. This is confirmed in the next verses, *“Now those who belong to Messiah have crucified the flesh [sinful nature] with its passions and desires.”*

He further expands on this in the next chapter when he directs the Galatians to restore a person with a spirit of gentleness if they are caught sinning. He tells them (and us) to *“Bear on another’s burdens, and in this way you fulfill the Torah of Messiah.”*

In Conclusion

Walking by the Spirit is not passive. It is the lifelong process of learning to live consistently with the identity God has given us.

Paul's message to the Galatians is not that holiness is unnecessary, nor is it that holiness earns our acceptance before God. Rather, because we have been accepted through faith in Yeshua the Messiah, we are now called to live in a manner worthy of that calling.

Righteousness establishes identity.

Holiness expresses identity.

As we walk with the Ruach Ha’Kodesh, submitting ourselves to God's Word and leading, godly character is formed within us. The fruit of the Spirit is not merely something God produces apart from us, nor is it something we manufacture through human effort alone. It is cultivated through an ongoing partnership between the believer and the Spirit of God.

The goal is not merely avoiding sin. The goal is to become the kind of people who increasingly reflect the character of our Heavenly Father.

Walking by the Spirit is the process by which righteousness becomes holiness, identity becomes character, and faith becomes a life that honors God.

Walking by the Spirit is the lifelong process of becoming who God says we already are.

Shalom,
Rabbi Adam Spears

Fasting in Scripture is often misunderstood as a way to get God's attention or to increase spiritual power. The Bible presents fasting very differently. It is not about changing God—it is about positioning ourselves. Fasting is a voluntary setting aside of physical nourishment in order to give greater attention to God, creating space for alignment with His will. It is less about outward action and more about inward posture.

What is Fasting?

At its core, fasting is abstaining from food for a spiritual purpose. In Joel 2:12 (ESV), God calls His people: *"Yet even now," declares the LORD, "return to me with all your heart, with fasting, with weeping, and with mourning."* Fasting is therefore an act of return, a turning of the heart toward God. It is not a way to earn favor, force outcomes, or display spiritual strength. Yeshua cautioned against using fasting as a religious performance. In Matthew 6:16–18 (ESV), He said: *"When you fast, do not look gloomy like the hypocrites... but when you fast, anoint your head and wash your face..."* This makes it clear that fasting is meant to be sincere and God-centered, not outward or self-promoting.

The purpose of fasting is consistent throughout Scripture: it humbles the soul and helps us align with God. In Ezra 8:21 (ESV), we read: *"Then I proclaimed a fast... that we might humble ourselves before our God, to seek from him a safe journey..."* Fasting brings us into a place of dependence. When physical hunger rises, it exposes how often we rely on comfort, routine, or self-sufficiency rather than on God. In this way, fasting becomes a tool that reveals the true condition of the heart.

The prophets make it clear that fasting is not valuable in itself unless it produces inner transformation. In Isaiah 58:6 (ESV), God says: *"Is not this the fast that I choose: to loose the bonds of wickedness... to let the oppressed go free..."* True fasting leads to repentance, softened hearts, renewed obedience, and a deeper awareness of our need for Him. It is not the absence of food that matters—it is the presence of surrender and increased intimacy. Without that, fasting becomes empty ritual.

Fasting also sharpens spiritual perception. In Acts 13:2 (ESV), we see the early believers: *"While they were worshiping the Lord and fasting, the Holy Spirit said..."* They were not striving to hear God through effort. Rather, fasting quieted competing influences so that the Spirit's voice became clearer. Physical appetite is powerful, and when it is set aside, the mind becomes more focused, the heart more attentive, and the Spirit's leading more discernible. Fasting reduces internal noise so that God's direction can be recognized.



Yeshua Himself fasted before beginning His public ministry. In one of the greatest understatements in the Bible, Matthew 4:2–4 (ESV) says: *“And after fasting forty days and forty nights, He was hungry... ‘Man shall not live by bread alone, but by every word that comes from the mouth of God.’”* This reveals a deeper truth: life is sustained not only by physical provision but by God’s Word. This is why John 6:51 (ESV) says: *“I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is My flesh.”* Yeshua’s life of fasting and His teaching concerning righteousness should draw us to rely on that reality. Hunger becomes a reminder that our deepest need is not food, but God Himself.

Fasting does not bring God closer—He is already near. It does not make us more spiritual—it makes us more aware and able to hear His voice. It humbles the heart, removes distraction, increases sensitivity, and aligns us with God’s will. Scripture also speaks of faith that can move mountains. In Mark 11:23–24 (ESV), Yeshua says: *“Whoever says to this mountain, ‘Be taken up and thrown into the sea,’ and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him... whatever you ask in prayer, believe that you have received it, and it will be yours.”* This is not a call to bend God’s will to ours. Rather, it reveals the power of faith that is fully aligned with God’s will and purpose. Prayer is not about persuading God—it is about perceiving His will. When our hearts are aligned with Him, our prayers reflect His intentions, and in that sense, they are always answered because they are already in agreement with His purpose.

What Fasting is About

In the end, fasting is not about striving; it is about surrender. It is choosing, for a time, to say, “God, Your presence matters more than my comfort.” And in that place of quieted appetite and focused attention, our vision clears, and our hearts become aligned with what heaven already declares. We begin to see God as He is—holy, sovereign, and unchanging—and to desire what He desires. This is the posture reflected in heaven itself. In Revelation 4:8 (ESV), we read: *“And the four living creatures... day and night they never cease to say, ‘Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!’”* Fasting draws us into that same reality—where our lives, like their voices, are brought into agreement with the holiness, will, and presence of God.

Written by John Klein

UPCOMING EVENTS

Understanding the Prophetic Class *Beginning Saturday, May 30 - July 11*

Join Rabbi Adam Spears for a 5-week class exploring the basic foundations of the Gifts of the Spirit with a focus on the prophetic. Topics will include how to hear God's voice, the Mikveh of the Spirit, the basics of how to operate in the prophetic including biblical protocol and etiquette, and more from a Messianic Jewish perspective.

Isabelle Ryal's Bat Mitzvah *Saturday, July 4 at 10:00am*

Isabelle is ready to take on the responsibility and accountability of a daughter of the commandment! Join us as we celebrate together, and enjoy tea and cake after the service.

Annual BBQ and Mikveh *Saturday, July 18 at 10:30am*

Join us this Saturday in Tumalo State Park, Site A. You bring a side dish or dessert to share, we'll provide the rest. We'll have games (volleyball is a favorite), a piñata for the kids, and mikveh for those who want to use this opportunity for special dedication to the Lord.

Women's Retreat 2026 *Thursday, August 13 - 16*

We are excited to return to the beautiful Ingalls Creek Center in Leavenworth, WA. The cost of the retreat this year is \$125. Sign up and save your spot for \$60 down. **Final reservation and payment deadline is July 11th.** Contact Teresa Tieben (541-390-5522) or Karren Spears (541-36-3506) for more info.

All upcoming events and services are listed on our online calendar at houseofcovenant.org.

CLASSES AND GROUPS **All events meet at 21300 Bear Creek Rd unless noted.*

Davidic Dance Class

Mondays, 7pm

Darla Estes: 541-550-6750

Isaiah Study Group

Thursdays, 6:30pm

Sherel Stosik: 808-778-1172

Men's Group

Every other Thursday, 6:30pm

Jeb Anderson: 541-316-3570

**Location to be determined*

FEATURED RECIPE - KNEADED CHALLAH BREAD

Kneaded Challah Bread

Make 3 hours before dinner.

Ingredients:

- 5 teaspoons yeast
- 1 3/4 cups water
- 1/3 cup honey or sugar
- 3 teaspoons salt
- 6 1/2 cups flour
- 4 eggs
- 1/2 cup oil
- 1 egg white mixed with 1 tablespoon water

Dissolve yeast in warm water in a large mixing bowl. Add honey, salt, and half the flour. Mix well. Add eggs and oil, mix in. Slowly add the rest of the flour until dough becomes thick. Knead the dough for 2 - 5 minutes on a floured surface until it sticks together well. Place dough in a large oiled bowl. Turn so top is oiled. Cover and let rise in a warm place for 2 hours.

Divide dough into fourths. Shape two loaves as desired (we suggest breaking each loaf into 3 pieces for braiding) and place on a greased cookie sheet. Brush with egg white mixture. Sprinkle with sugar or cinnamon for a sweet twist.

Bake at 350 degrees for 25 minutes. Put the other half of the dough into a Ziplock bag and freeze. This dough freezes well, so you only have to make the recipe every other Friday!

