

## **What We Believe**

*Scripture references are provided to support the following statements. We encourage you to look up and read each verse reference as you are reading through this statement of faith. Be sure that your faith is firmly rooted in a correct understanding of the Word of God (Acts 17:10-11).*

### **The Bible (The Holy Scriptures)**

We believe that God has chosen to communicate with humanity generally through His creation (Psalm 19:1-6; Romans 1:18-20) and specifically through the sixty-six (66) books of the Bible. We believe in the inspiration, sufficiency, and clarity of the Word of God (Psalm 19:7-8; 2 Timothy 3:16-17). We accept as authoritative the entire Bible from Genesis 1 through Revelation 22 as the only standard of all saving knowledge, faith, and obedience. These sixty-six (66) books are not to be added to or taken away from (Deuteronomy 4:2; Revelation 22:18-19), either by supposed new revelation of the Spirit or by human traditions. We believe that God cannot and does not lie; therefore, we believe the Bible is inerrant and infallible in the original autographs (Numbers 23:19; Titus 1:2; Hebrews 6:18). God's Word is eternal and unchangeable (Psalm 119:89; Matthew 5:18 & 24:35).

### **The Nature of God**

We believe in the one true and living God - the God of Abraham, Isaac, and Jacob (Deuteronomy 4:35 & 6:4; Isaiah 45:5-7; 1 Corinthians 8:4) - perfect in all of His attributes, existing eternally in three Persons: God the Father, God the Son, and God the Holy Spirit (Matthew 3:16-17 & 28:19; 2 Corinthians 13:14). The three Persons of the one Triune God are eternal in being, identical in nature, equal in power and glory, and equally deserving of worship and obedience (Genesis 1:26-

27; John 1:14; Acts 5:3-4; Hebrews 1:1-3). We believe that God does not change (Malachi 3:6). Jesus, Whose Hebrew name is Yeshua (יֵשׁוּעַ), does not change (Hebrews 13:8).

### **The Nature of Humanity**

We believe that humanity was created directly by God in His image and likeness (Genesis 1:26-27 & 2:7) to be fruitful and multiply, to rule over and subdue creation (Genesis 1:28), and to have a relationship with their Creator (Genesis 3:8-9). There is only one race of humankind—the human race or Adam’s race. Adam and Eve were the first two humans. All people alive today are the descendants of Adam and Eve and subsequently Noah (Genesis 3:20 & 10:32; Acts 17:26). Human life is sacred (Genesis 9:6), and life begins at the moment of fertilization (Psalm 139:13-16; Jeremiah 1:5). God has created humanity as two unchangeable genders - male and female - and decreed that marriage and its accompanying sexual intimacy are to be between one biological male and one biological female for life (Genesis 2:22-24; Leviticus 18:22). Humanity was free of sin in their original created state, with the ability to choose obedience or sin. Adam’s rebellion resulted in death and the curse entering the world, and death has passed to all of his offspring throughout time (Genesis 3:17-19; 1 Corinthians 15:21-22). Since then, all people are born in a state of sinfulness (Genesis 6:5 & 8:21; Jeremiah 17:9) that cannot be overcome without first being drawn by the Father and granted regeneration by the Holy Spirit (John 6:44 & 6:65; Titus 3:5). Humanity proves our innate sinfulness by the fact that every person commits sin (Romans 3:23), except for Yeshua (2 Corinthians 5:21; Hebrews 4:15). Sin is any lack of conformity to or transgression of the commandments of God as contained in Scripture (1 John 3:4). On our own, humanity is completely unable and unwilling to overcome our fallen state and our desire for sin, and to seek after God (Psalm 14:2-3; John 6:44 & 6:65; 1 Corinthians 2:14; Ephesians 2:1-3). Humans are all

naturally enemies of God (Colossians 1:21; Romans 5:10) and are wholly dependent on His sovereign grace to save us (2 Timothy 1:9; Ephesians 2:8-9; John 6:44 & 6:65).

### **The Consequences of Sin**

God is perfectly just, holy, and good (Exodus 34:7; Isaiah 6:3; Revelation 4:8; Luke 18:19), and as such, He cannot and will not tolerate sin in His presence (Isaiah 59:2). Neither will He let sinners go unpunished (Exodus 34:7). God has appointed a day in which He will judge the world in righteousness (Acts 17:30-31). The wages of sin is death (Genesis 2:17; Romans 6:23). It is appointed to humanity to die once, and then we are judged by God according to our thoughts, words, and deeds during our life on earth (Matthew 12:36-37; Hebrews 4:12 & 9:27; Revelation 20:12-13). Every person will be found guilty of breaking God's commandments, for which the punishment is eternal, conscious torment in the lake of fire, known also as Hell (Daniel 12:1-2; Isaiah 66:24; Matthew 13:41-42 & 25:45-46; Mark 9:43-44; 2 Thessalonians 1:6-10; James 2:10; Revelation 14:9-11 & 20:15).

### **The Nature of Yeshua (Jesus)**

We fully believe and affirm the complete deity of Yeshua as the second Person of the Triune God (John 1:1 & 17:5; Matthew 28:19; John 20:28; Titus 2:13), as well as His complete humanity (John 1:14; 1 John 4:2). We believe He has existed from all eternity (John 8:58; Philippians 2:6), without beginning and without end (John 17:5), and that He is not the product of creation but is Himself the uncreated Creator (John 1:3; Colossians 1:16-17; Hebrews 1:2). As the exalted Son of God, He is that "Son of Man" spoken of by the prophet Daniel (Daniel 7:13-14; Mark 14:61-62), Who reigns in glory, and Who is therefore worthy of our worship and adoration (Psalm 2:12; Matthew

14:33; Revelation 5:8). As we worship Yeshua the Son, we give glory to God the Father (Philippians 2:11). Yeshua of Nazareth is the Messiah of Israel (Matthew 16:16-17), the Savior of the world, the King of kings and Lord of lords (Revelation 17:14 & 19:16). He was virgin-born (Isaiah 7:14; Matthew 1:24-25; Luke 1:26-27) in the flesh (Luke 2:7), truly God and truly man at the same time (1 Timothy 3:16; John 1:14; Philippians 2:5-7), without a sin nature. He lived a perfect, sinless life (1 John 3:5; Hebrews 4:15), fulfilling the Law of God (Matthew 5:17). He suffered on the cross (Mark 15:24) and died a substitutionary death (2 Corinthians 5:21; Luke 23:46; Romans 5:6-8; 1 Peter 2:24) to satisfy the wrath of God (Isaiah 53:10; Romans 5:9; 1 Thess. 1:10) in the place of all who repent and trust in Him alone (Matthew 1:21; Acts 20:21 & 4:12). He was buried (Mark 15:46), was raised to life (Matthew 28:6; Luke 24:39), appeared bodily to many (1 Cor. 15:5-6), and ascended to Heaven (Luke 24:51; Acts 1:2 & 1:9-11). Having been glorified with all authority in Heaven and on Earth (Luke 24:26; John 17:24; Matthew 28:18), He sits at the right hand of God (Mark 16:19; Psalm 110:1; Ephesians 1:19-23; Hebrews 12:2). As the great High Priest (Hebrews 4:14), He intercedes before the Father on behalf of His people whom He redeemed (Romans 8:34; Hebrews 7:25). He will one day return to gather all of the redeemed (Matthew 24:31), and they will be with Him forever (1 Thessalonians 4:16-17; Luke 23:43).

### **The Way of Salvation**

We believe that every person is a hopeless sinner (Ephesians 2:12) in need of salvation from sin and its punishment (Romans 3:23-26). No good works we try to do can save us from the righteous wrath of God (Isaiah 64:6; Ephesians 2:8-9; Titus 3:5). Salvation comes when, by the prior regenerating work of the Holy Spirit (Ephesians 2:5; Titus 3:5), a sinner recognizes their own utter sinfulness and need of the Savior, and they repent of their sins (Acts 17:30) and trust alone in the

finished work of Yeshua in their place to save them on the day of judgment (Acts 20:21; Romans 8:1). Repentance is a radical change in mind and heart regarding one's attitude both toward God and one's sin. This inward change results in a hatred of sin (Acts 3:19) and a desire to follow and obey God (Romans 6:17-18). True repentance will be reflected in the way one lives as a result (Matthew 3:7-9; Acts 26:19-20). Repentance is not a work, but rather is granted by God (Acts 11:18; 2 Timothy 2:24-26). When a sinner repents of their sins and trusts alone in Yeshua, God shows His compassion towards them and instantly forgives all of their sins – past, present, and future (Proverbs 28:13; 1 John 1:9; Romans 8:1; Colossians 2:13-14; Hebrews 7:23-25 & 10:8-14) – and credits them with Yeshua's perfect righteousness (2 Corinthians 5:21) because Yeshua bore their sins on the cross (Isaiah 53:5; 2 Corinthians 5:21; 1 Peter 2:24).

### **Evangelism & Believer's Baptism**

We believe it is the duty and privilege of believers in Yeshua to take the Good News of salvation to the world and spread the Gospel wherever we go, known as evangelism (Matthew 28:18-20; Mark 16:15; Acts 1:8; 2 Corinthians 2:14-17; Isaiah 52:7). Evangelism can take many forms, but it must always contain the proclamation of the Gospel message of salvation from sin and Hell in Yeshua (Romans 1:15-16 & 10:14-17). Believer's baptism by immersion in water, while not required for a person's salvation, should be performed in the presence of witnesses by someone who has repented and put their faith in Yeshua. This serves both as a testimony of their faith in the crucified, buried, and risen Savior, and their union with Him in death to sin and resurrection to a new life (Matthew 28:19; Acts 8:36-38; Romans 6:1-11). Baptism is also a sign of fellowship and identification with the visible Body of Messiah (Acts 2:41-42).

## **The Destiny of the Redeemed**

We who have been redeemed by the blood of Yeshua recognize that we are not our own; we have been bought by Him (1 Corinthians 6:19-20; Revelation 5:9) and are therefore His servants and the children of God (Luke 17:7-10; Romans 8:16). Each redeemed person is a new creature (2 Corinthians 5:17) and has the Spirit of God, the Holy Spirit, within them as a pledge (John 14:16-17; 1 Corinthians 6:19; Ephesians 1:13-14). God promises in Scripture that He preserves all of His people whom He has redeemed and will Himself ensure their glorification (John 10:28-29; Romans 8:18-25 & 8:30; Ephesians 4:30; Philippians 1:6; Hebrews 12:2). For those who place their trust in Yeshua alone, after this life is the promise of eternal life (John 3:14-16 & 3:36; John 10:28; Romans 6:23) in perfect fellowship with God in His presence (Luke 23:43; 1 John 3:2; Revelation 2:7 & 21:3-4).

## **The Bible's Central Promise & Covenants**

We believe that “the covenants of the promise” in Ephesians 2:12 refers to a specific promise and specific covenants which can be traced through the Biblical record. God made a promise to Adam, Eve, and the serpent after the Fall, in which He said that the seed of the woman would bruise the head of the seed of the serpent (Genesis 3:15). This promise is the first reference to the coming Messiah Yeshua, Who dealt a death blow to Satan when He suffered and died on the cross to pay for sins and rose again from the dead. This promise was protected and carried forward in time through covenants that God made with individuals and groups at key points in Biblical history. The promise and covenants are as follows:

- The Promise: Genesis 3:15
  - God promised that One is coming who will destroy the serpent, Satan.
- Noahic Covenant: Genesis 9:8-17
  - God promised that He will never send another flood to cut off all flesh and destroy the earth. This covenant preserves mankind and the earth so the Promise can be fulfilled. The sign of the Noahic Covenant is the rainbow.
- Abrahamic Covenant: Genesis 15
  - God promised Abram (Abraham) countless descendants and a land forever. This covenant establishes the offspring of Abraham as the focal point of God's redemptive plan; the covenant is passed on to Abraham's son Isaac (Genesis 26:2-5), to Isaac's son Jacob (Genesis 35:9-12), and the kingly line to Jacob's son Judah (Genesis 49:10). The sign of the Abrahamic Covenant is circumcision.
- Sinai Covenant: Exodus 31:16-18
  - God entered into the Sinai Covenant with the nation of Israel to prescribe their way of life and set them apart as His chosen people by the commandments of the Torah. This covenant also established the criteria for His temporal blessings of the Promised Land. This is the only one of the covenants that is two-sided and includes both blessings for obedience and curses for disobedience (Leviticus 26; Deuteronomy 11:26-29; Deuteronomy 27-28). The sign of the Sinai Covenant is the Sabbath.
- Davidic Covenant: 2 Samuel 7:8-17; Psalm 89:3-4 & 89:28-29
  - God chose David to be king of Israel (1 Samuel 16:10-13) and promised him a lineage and a kingdom that would last forever. This promise will be fulfilled in

Yeshua when He returns to establish His kingdom on the earth (Luke 1:32-33). The Scripture does not specify a sign for the Davidic Covenant.

- New Covenant: Jeremiah 31:31-34; Luke 22:20; 1 Corinthians 11:25
  - When the people of Judah were being sent into the Babylonian captivity, the prophet Jeremiah prophesied of a New Covenant that would be made with Israel and Judah (Jeremiah 31:31-34). This covenant is one-sided, meaning that God promises to write His Law on the heart of His people, and there is nothing the people must do in order for the covenant promises to come about. The New Covenant is about the salvation and sanctification of Israel (Jeremiah 31:33-34). On the night of His arrest, Yeshua explained that the New Covenant is found in His blood (Luke 22:20), meaning that the way to take part in the blessings of the New Covenant is through Yeshua's redeeming blood. It is on the basis of Yeshua's blood that God forgives the sins of Israel (Jeremiah 31:34). Gentiles who are saved, although not ethnically Jewish, are included in the promises of the New Covenant by virtue of being joined to the redeemed of Israel by faith (John 10:16; Romans 11:17-18; Galatians 3:29; Ephesians 2:11-16). This means that all saved persons - Jew and Gentile - are equally part of Israel by faith. This is true for all of the redeemed throughout history - past, present, and future. Everyone who is joined to Israel by faith has their sins forgiven (Jeremiah 31:34) and the Law of God written on their hearts (Jeremiah 31:33). The Scripture does not specify a sign for the New Covenant.

## **God's Intended Way of Life for Believers**

We believe that all of God's redeemed people are united as one by faith in Messiah Yeshua regardless of ethnicity, gender, socio-economic status, nationality, or any other perceived dividing category (Galatians 3:26-29; Numbers 15:15-16; Romans 10:12). Gentiles are grafted into the commonwealth of believing Israel by saving faith in Yeshua (Romans 11:17-18; Ephesians 2:11-16). We believe this has always been the case and that God has one intended way of life for His people - Jew and Gentile alike. Dividing the commandments of God into categories of "moral", "civil", and "ceremonial" and teaching that the civil and ceremonial commandments have been done away with is a manmade tradition that is incompatible with what the Scripture teaches. All of the mixed multitude whom God delivered out of Egypt received the Torah at Mount Sinai under the Sinai covenant (Exodus 12:37-38 & 24:3). God states many places in Scripture that the commands of the Torah are to be kept forever (Exodus 12:14 & 31:13; Leviticus 3:17 & 23:31; Numbers 15:22-24; Matthew 5:18). The New Covenant given in Jeremiah 31 states that God will write His law, His Torah, on the heart of His people; therefore, the Torah commandments are still applicable for believers under the New Covenant (Jeremiah 31:33). We strive to keep all of God's commandments that apply to us who are outside of the land of Israel. We do this not out of fear or a belief that we can gain God's favor through our works, but rather out of love for the God Who saved us by His grace (2 Timothy 1:7; Isaiah 64:6; John 14:15; Ephesians 2:8-9; Galatians 2:16). Believers do still stumble and sin as we battle against the world, our sinful nature, and the devil (Romans 7:14-25; 1 John 2:1-2). We are called to confess our sins to God as part of our ongoing relationship with Him as our Father (1 John 1:9; Romans 8:14-15). We recognize that we are justified (declared righteous in God's eyes) wholly apart from our own works (Titus 3:4-7). We have been set free from slavery to sin; thus, we desire to be sanctified and to be holy as God is

holy (Romans 6:17-19; Philippians 2:12-13; Leviticus 11:45; 1 Peter 1:14-16). We believe that obedience to God's commandments is the way in which we show the evidence of our faith (Ephesians 2:10; James 2:18-20). We believe that God intends for His redeemed people to love all people as we love ourselves (Leviticus 19:18; Romans 13:8). Within the family of God, we should love one another as Yeshua has loved us (John 13:34; Romans 12:10; 1 Peter 1:22-23). Our love for other believers is part of our testimony (John 13:35).

### **Sabbath Observance**

We believe that the Sabbath, the weekly day of rest, always has been and always will be the seventh day of the week (Genesis 2:1-3; Exodus 20:8-11 & 31:12-17). The Sabbath is the day on which we are to rest from our labors, gather together to worship, pray, read and learn the Scriptures, and enjoy fellowship with God and other believers (Leviticus 23:1-3; Luke 4:16). The Sabbath is also a picture of the coming Messianic Kingdom, when Yeshua will establish His reign on the earth for one thousand years, as well as the new heavens and new earth to follow (Revelation 20:4; Isaiah 66:22-23; Hebrews 4:9; 2 Peter 3:13). At no point do the Scriptures state that the Sabbath has been changed to a different day or abolished. No person or group has the authority to change the Sabbath. It is right and proper to gather to worship God on any day (1 Thessalonians 5:16-17), but the seventh day is set apart by God for rest and corporate worship.

### **Biblical Festivals**

We believe that the people of God are commanded to keep and observe the Biblical festivals (God's appointed times) as outlined in Leviticus chapter 23. We recognize that outside the land of Israel, and without a temple and sacrificial system, we cannot keep these festivals to their fullest

extent. Nevertheless, we strive to do the best we can to set these days apart as holy, learning about how they inform us of the glory and works of Messiah Yeshua as they enrich our walk of faith.

The holy days that the Bible commands are:

- **Weekly Sabbath (Shabbat):** Genesis 2:2-3; Exodus 34:21; Leviticus 23:1-3; Luke 4:16
- **Passover (Pesach):** Leviticus 23:4-5; Numbers 28:16
- **Unleavened Bread (Chag Ha Matzot):** Exodus 34:18; Leviticus 23:6-8; Numbers 28:17-25
- **Feast of Firstfruits (Reishit K'Tzirchem, Start of the Barley Harvest):** Leviticus 23:9-14
- **Feast of Weeks/Pentecost (Shavuot/Yom Ha Bikkurim, Start of the Wheat Harvest):** Exodus 34:22; Leviticus 23:15-22; Numbers 28:26-31; Deuteronomy 16:9-12
- **Feast of Trumpets (Yom Teruah/Rosh Hashanah):** Leviticus 23:23-25; Numbers 29:1-6
- **Day of Atonement (Yom Kippur):** Leviticus 16:29-34 & 23:26-32; Numbers 29:7-11
- **Feast of Tabernacles/Booths (Sukkot):** Leviticus 23:33-44; Numbers 29:12-40; Deuteronomy 16:13-15
- **Assembly of the Eighth (Shemini Atzeret):** Leviticus 23:39; Numbers 29:35-40

In addition to the Biblically commanded festivals, we also celebrate traditional holidays that, although not commanded in Scripture, are mentioned in the Bible and hold significance for us, such as Purim (Esther 9:20-32) and Hanukkah (Daniel 7-8; John 10:22-23).

## **Biblically Clean Foods**

We believe that God has prescribed which meats His people are permitted to eat and that the dietary laws are still in effect for everyone, including believers in Yeshua, today (Leviticus 11; Deuteronomy 14:3-20). When we gather to eat together as a congregation, we permit only those foods that the Bible declares are clean and fit to eat.

## **The Role & Destiny of the Jewish People**

We believe that God has chosen the physical descendants of Jacob to be His own special people (Deuteronomy 7:6-8; Psalm 135:4; Isaiah 41:8-9), a light to the nations (Isaiah 42:6-7 & 49:6). This choosing of Israel is permanent and irrevocable (2 Samuel 7:23-24; Jeremiah 31:37; Romans 11:25-29). Within physical Israel, there has always been a remnant of those who are faithful to God (Isaiah 10:20-22; Romans 11:1-5). Gentiles who come to saving faith in Yeshua do not replace Israel but are joined to the believing remnant of Israel (Romans 11:17-18). The majority of Israel rejected Yeshua as the Messiah during His incarnation, thus resulting in a partial hardening of the Jewish people toward Yeshua and the Gospel (Romans 11:25). However, there will come a day when God will remove this hard-heartedness. At that time, Israel will look in repentance to Yeshua as the divine Savior, and God will save Israel (Zechariah 12:10; Romans 11:26-27).