

Scriptural Principals of Our Faith

Scott and Jo Ann Martin

We, members of the body of Believers of The Faith, Torah Observant Followers of יהושע:Yahushua HaMashiach, base our faith on the inspired Qodesh / Set-Apart (holy) Scriptures. The basis of our faith is the Love that we have for our Creator, His Son and the brethren. We are committed to fulfilling the two great Commandments as stated by our Savior in Mattithyahu/Matthew 22:37-40. Our Faith is not an organized religion or denomination with a “home office”; there are over 7 million men and women Believers in The Faith in the United States alone, as of 2012. We use The Scriptures, 1998 and 2009 editions by ISR – Institute for Scripture Research, in which the Pre-Messianic Scriptures were translated directly from Hebrew into English; the original Scriptures were in Hebrew, with Hebraic Roots being the source of truth and accuracy, and the Renewed Covenant/Messianic Scriptures or Writings were translated from Aramaic and Greek, taking great care in keeping as close to original intention, avoiding the use of pagan names, words, titles and symbols.

“יהושע:Yahushua replied: ‘Love יהוה:YAHWEH your Elohim with all your heart and with all your soul and with all your mind.’ This is the first and greatest Commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two Commandments.”

The love described here reflects the spirit of the entire Law of יהוה:YAHWEH. יהוה:YAHWEH has expressed His love for mankind through the gift of His Son (Yohanan/John 3:16-21). יהוה:YAHWEH is love (1 Yohanan/1 John 4:7-8, 16). Love is all important to our faith as true believers in יהוה:YAHWEH and יהושע:Yahushua (1 Corinthians 13).

As Covenant Believers, it is our determination to fulfill these two great commandments by having the Law (Torah, plural of Torot) of יהוה:YAHWEH written in our minds and hearts (Yirmeyahu/Jeremiah 31:31-33; Ibrim/Hebrews 8:8-11; Ibrim/Hebrews 10:16-18). This can only be accomplished if we are circumcised in our hearts and minds and thus we walk by the rule of יהוה:YAHWEH’s Covenant Law (Romans 2:28-29; Galatians 6:15-16). The reason we use the word “Covenant” in place of “testament” in the Latin Vulgate, is because “testament” gives the impression of “receiving only” and means “omen of death”, rather than referring to an actual “Covenant”, which we are obliged to keep with the our Heavenly Father יהוה:YAHWEH in order to remain in His favour. This involves more than simply believing in Him and His Son, יהושע:Yahushua HaMashiach (the Messiah); we must also keep our end of the Covenant as well, by obeying His Word, which is His Torah, wherein love is the “principle” by which we must live, as opposed to a “rule”.

We believe that those who possess the true love of יהוה:YAHWEH will willingly keep His Commands as an expression of that love (1 Yoḥanan/1 John 5:1-3). Those who know יהושע:Yahushua keep His Commands and walk as He walked (1 Yoḥanan/1 John 2:3-6). We believe the word “Commands” to encompass Torah, or the Laws, as opposed to just the “Ten Commandments”; however, the teachings of the Commands permeate throughout the entire Scriptures. Torah is comprised of 613 Laws, most of which are Levitical Priesthood duties and many that are specific to men or women, thereby substantially reducing that number.

The Scriptures describe the true worshipers as those that keep the Commands of יהוה:YAHWEH and have the testimony and faith of יהושע:Yahushua HaMashiach (the Messiah) (Revelation 12:17 & 14:12). It is therefore our commitment to obey יהוה:YAHWEH’s Covenant Law through love. We understand that in these last days, El Shaddai/ Almighty יהוה:YAHWEH is causing His people to return to Him through the keeping of His (Torah) Law. By means of the same prophetic message proclaimed by the Pre-Messianic Covenant prophet EliYah/Elijah (i.e. teaching the people that יהוה:YAHWEH is the true Elohim), He is turning His people back to the way of worship that He established (Mal’aki/Malachi 4:4-6).

His Son, יהושע:Yahushua HaMashiach, is the Word made flesh (Yoḥanan/John 1:14) and as such He is the physical manifestation of יהוה:YAHWEH’s perfect Law, the law of liberty, which is able to save our souls (Ya’aqob/James 1:21-25). We, therefore, understand our responsibility to prove our love for יהוה:YAHWEH, יהושע:Yahushua, and our fellow man by keeping יהוה:YAHWEH’s Torah (Word) (1 Yoḥanan/1 John 5:3; Yoḥanan/John 14:15). By doing this from the heart, we prove our faith to יהוה:YAHWEH so that we might be reckoned as righteous in יהוה:YAHWEH’s sight (Ya’aqob/James 2:14-26).

As people of Faith, we are responsible to exercise our faith through the works that He designated and established (i.e. the keeping of יהוה:YAHWEH’s Commands). The good works of the Law which we bring forth are the proof of our faith. We understand that we are saved by favour and not by our works (Ephesians 2:8-10). Salvation is a free gift from יהוה:YAHWEH which cannot be earned. It is given to those who make a Covenant with Almighty יהוה:YAHWEH through the shed blood of our Savior (Romans 3:21-26) while remaining faithful to the end (Mattithyahu/Matthew 24:13). We have determined that יהוה:YAHWEH’s Word (i.e. His Covenant Law) is the Truth (Yoḥanan/John 17:17) and that the Truth sets-apart יהוה:YAHWEH’s people and sets them free from the bondage of sin (Yoḥanan/John 8:31-36) and its destructive ways (Romans 6:23). Sin is the transgression (i.e. breaking) of the Law (Torah)

(1 Yoḥanan/1 John 3:4). It can only be recognized through knowledge of יהוה:YAHWEH's Law (Torah) (Romans 7:7).

Without that knowledge it is impossible to know what sin is, and therefore it is impossible to repent (turn back to יהוה:YAHWEH). Those who worship יהוה:YAHWEH must do so in spirit and in truth (Yoḥanan/John 4:23-24). It is our commitment to possess and maintain יהוה:YAHWEH's Qodesh Spirit in our lives and within the body of believers by obeying the truth of יהוה:YAHWEH's Covenant Law (Torah) (Acts 5:32). We seek to be a spiritual people in יהוה:YAHWEH's sight by being born anew through water (water immersion/baptism into the name of יהושע:Yahushua) and through the Qodesh Spirit (יהוה:YAHWEH's Ruach HaQodesh) and thereby gain entrance into the Kingdom of יהוה:YAHWEH. This is a part of the conversion process which begins when a person recognizes the need to repent and to make changes from within, and then undergoes immersion/baptism. That process will culminate in a physical transformation into a spirit-being upon יהושע:Yahushua's return (Yoḥanan/John 3:3-7; 1 Corinthians 15:35-54).

As members of The Body of יהושע:Yahushua we have joined together to do the Will of El Shaddai/Almighty יהוה:YAHWEH by living our lives in subjection to Him as our personal witness, and by collectively proclaiming the truth of יהוה:YAHWEH's Word until our Savior returns. With this determination and knowledge we therefore put forth this "Scriptural Principals of Our Faith as Believers in The Faith" as a testimony of our faith as followers of Mashiach יהושע:Yahushua and to define the major foundational tenets of our beliefs in regard to the plan of salvation (restoration).

NOT TO BE PART OF THE 501(c)(3) INCORPORATION

We believe that יהוה:YAHWEH 's Assemblies should avoid being incorporated into the governmental system, so as to have complete autonomy. We have not, and do not intend to, made any covenant with the Federal Government, such as a nonprofit agreement or tax exemption under Section 501(c)(3). Our One and only overseer is יהושע:Yahushua, who reigns from on High and sits at the right hand of the Father.

יהוה:YAHWEH Commanded us to tithe ten percent of our increase. There is nothing in The Scriptures which states that donations should only be made to a Section 501(c)(3) entity, so that man could get a tax-deductible status for donations. In other words, tithing is one of יהוה:YAHWEH's Commands without expectation of a benefit back from man, mankind or government/non-government entities.

THE FATHER

יהוה / YHWH / YAHWEH

YAHWEH is our preference, so as to delineate what we consider to be the proper pronunciation by transliteration

El, Eloah, Elohim, Elahin, Elyon:

El: Mighty One, Strength

Eloah: Singular form of Elohim has same meaning as El.

Elohim: Plural of Eloah, Rulers, Messengers.

Elyon, El Elyon: The Most High El.

Hebrew

Eloah

Elyon

Elohim

Aramaic

Elah

Illaya

Elahin

The word “El” is a very ancient Semitic term. Among Semitic languages it is one of the most used terms for greatness, strength or deity. In Hebrew religious usage it does not denote a proper name but is used as a title. Used for the Creator’s superiority over all other as a generic term in Dani’el/Daniel 11:36 “...*the El of elahin...*” El, Eloah, Elohim is used to refer to the Creator, but also applied to rulers, messengers and persons. (Referring to Mosheh in Shemoth/Exodus 4:16, “*And it shall be that he shall be a mouth for you, and you shall be an elohim for him.*”) Also Tehillim/Psalms 82:1. Elyon is translated as Most High. Used in Tehillim 7:17 “*And praise the Name of יהוה:YAHWEH (Elyon) Most High.*” The term “Eli” (my El) used by Messiah in the Messianic Writings in Mark 15:34 “Eli, Eli lamah shebaqtani.”

We declare that El Shaddai/Almighty יהוה:YAHWEH is the Great Creator of all things and that He alone is to be worshiped as the true Elohim (Mighty One) of the universe (Bereshith/Genesis 1 & Shemoth/Exodus 20:2-6). He has revealed Himself to His people through His Name יהוה:YAHWEH (Shemoth/Exodus 20:2 & 7; Bereshith/Genesis 12:8; 26:25; Shemoth/Exodus 3:13-15). The Name יהוה:YAHWEH means “the self existing one.” His Name is derived from the Hebrew verb of existence. He alone can give life and He alone can take life (Iyob/Job 1:21). The Name of יהוה:YAHWEH is of great significance to His people. They know His Name and are called by it (Yohanan/John 17:6, 11-12, 26; 2 Dibre haYamin/Chronicles 7:14; Yeshayahu/Isaiah 52:6). The 144,000 of the book of Revelation have the Name of the Son and the Father written in their foreheads (Revelation 14:1). יהוה:YAHWEH is a Spirit and those who worship Him must do so in Spirit and in Truth (Yohanan/John 4:23-24). In order to please יהוה:YAHWEH we must have faith in Him and believe that He will reward those who diligently seek Him (Ibrim/Hebrews 11:6). Ultimately, יהוה:YAHWEH’s people will rejoice in the period of the new heaven and new earth (Revelation 21:1-8). He shall give of the water of life and the tree of life, to

those who have His name written on their foreheads (Revelation 22:1-4). יהוה:YAHWEH will supply the light for His people as they shall reign forever with יהושע:Yahushua in eternity (Revelation 21:23 & 22:5). “YAH” is short for YHWH or יהוה:YAHWEH.

THE SON

יהושע:Yahushua HaMashiach

We declare that יהושע:Yahushua HaMashiach (the Messiah) is the Son of יהוה:YAHWEH (Mattithyahu/Matthew 3:16-17; Mark 1:9-11; Luke 3:21-22). He came in the flesh having been born of a virgin (Yeshayahu/Isaiah 7:14; Mattithyahu/Matthew 1:23). Being the Savior of the world, He is the manifestation of יהוה:YAHWEH’s love for mankind (Yohanan/John 3:16-21). His name means “the Salvation of יהוה:YAHWEH” (Mattithyahu/Matthew 1:21). Prior to coming in the flesh, יהושע:Yahushua was a spirit being created in eternity (Revelation 3:14; Colossians 1:15; Yohanan/John 17:5; Mishlê/Proverbs 8:22-31). He was the one who carried out the words of יהוה:YAHWEH and brought all things into being (Colossians 1:16-17; Ibrim/Hebrews 1:1-2; Yohanan/John 1:1-3, 10; Berëshith/Genesis 1). He is a separate being who, in purpose, is one with יהוה:YAHWEH (Yohanan/John 10:30) just as a husband and wife are two individuals who are one in purpose in their relationship (Berëshith/Genesis 2:24). Through the unity of the spirit in the bond of peace (Ephesians 4:1-7), He wills that His people be one (in unity) with Him, one (in unity) with יהוה:YAHWEH, and one (in unity) with each other just as He is one (in unity) with His Father (Yohanan/John 17:21-22; Debarim/Deuteronomy 6:4). He lived a life without sin (1 Kêpha/1 Peter 2:22). As the Lamb of יהוה:YAHWEH, He died for the sins of all mankind (Berëshith/Genesis 3:15; Yeshayahu/Isaiah 53:4-6; Yohanan/John 1:29, 35; Romans 3:24-26; Galatians 1:3-5; Ephesians 1:7; 5:1-2; Colossians 1:20-22; Ibrim/Hebrews 9:12, 15; Revelation 5:9-10). After three days and three nights, He was resurrected from the dead (Mattithyahu/Matthew 12:38-40; Mattithyahu/Matthew 28:1-2). Presently, He is in the heavens at the right hand of Almighty יהוה:YAHWEH (Mattithyahu/Matthew 22:44; Mark 16:19; Ibrim/Hebrews 1:3, 13; 12:2). He is the mediator of the Renewed Covenant (or Messianic Covenant) between יהוה:YAHWEH and His people (1 Timothy 2:3-7; Ibrim/Hebrews 9:15; 12:24). We believe that the New Covenant is a continuation of the Old Covenant, thus we call it the “Renewed Covenant”. יהושע:Yahushua is the head of His body of believers (Ephesians 4:15; Colossians 1:18). At the end of the age of man, He will return to this earth gathering His people at the first resurrection to establish the Kingdom of יהוה:YAHWEH upon the earth (Mattithyahu/Matthew 24:29-31; 1 Thessalonians 4:16-17; Revelation 19:11-16). He shall reign for a thousand years and shall then judge all others in the second resurrection at the great

white throne judgment (Revelation 20; Yohanan/John 5:22-29). After this, He shall present all things to the Father, and יהוה:YAHWEH will be joined to His people in the time of the new heavens and new earth (1Corinthians 15:24-28; Revelation 21 & 22).

RUACH HaQodesh / Set-Apart SPIRIT

We declare that the Qodesh Spirit is the power from on high (Acts 1:8). It is not a being. It is a spirit force that proceeds from Almighty יהוה: YAHWEH. The Hebrew word for spirit is “ruach,” which means breath or wind. In Greek it is called “pneuma,” which is defined as a current of air, a breeze, or breath (Acts 2:1-4). The Qodesh Spirit is the very breath or spirit that goes forth from Almighty יהוה:YAHWEH to accomplish His will. יהושע:Yahushua promised to send the Qodesh Spirit power to His disciples so that they might witness the Truth of salvation throughout the earth (Acts 1:8). The Father sent the or Qodesh Spirit in יהושע: Yahushua’s Name as the Comforter, to bring all things to remembrance (Yohanan/John 14:25-26). The Qodesh Spirit is the spirit of Truth (Yohanan/John 14:16-17; 15:26-27; 1 Yohanan/1 John 5:7) and it is given to those who obey the Covenant of El Shaddai/Almighty יהוה:YAHWEH through יהושע:Yahushua HaMashiach (Acts 5:32). Those who are immersed into the Name of יהושע:Yahushua receive the gift of the Qodesh Spirit through the laying on of hands by the elders (Acts 2:38; 8:15-17; 19:6) and are sealed with the earnest of Qodesh Spirit (Ephesians 1:13-14). It is then their responsibility to nurture that Qodesh Spirit presence in their life by developing the fruit of the Spirit (Galatians 5:22-26) and the gifts of the Spirit (1 Corinthians 12:1-11). It is the spirit of life, by which we must walk (Galatians 5:16, 25). It dwells within those who qualify as “sons (and daughters) of Elohim” (Romans 8:1-17). We declare that the concept of the “mystery of the Trinity” is foreign to the scriptures and is of pagan origin.

THE FAMILY

We declare that a family is composed of a man (husband) and a woman (wife) and their children (Gen 2:23-25) biological or adopted. The union between a man and a man and a woman to a woman is an abomination to our Creator יהוה:YAHWEH (Lev 18:22; Rom 1:24-28). We are completely and vehemently opposed to same-sex marriages or civil unions! According to the Bible those who practice such things will not be allowed to enter the Kingdom of יהוה:YAHWEH (1 Corinthians 6:9). Similarly those who commit adultery will also have the same fate (Galatians 5:19). We will not associate with those that have been in the assembly and that do such things (1 Corinthians 5:11); they must first repent and turn aside from their wicked ways. The marriage bed is to be kept Qodesh; the body of the wife belongs only to her husband and vice-versa (1 Corinthians 7:2-5). One of the most important duties for the husband and wife is to raise righteous children that will not walk away from יהוה:YAHWEH

(Mishlë/Proverbs 22:6). Therefore it is our duty to create a loving, peaceful and caring environment free of bad habits such as drinking, smoking, drugs, pornography, violence, etc. (Eph 6:4). It is our responsibility to discipline our children according to יהוה:YAHWEH's word (Mishlë/Proverbs 13:24; 19:18; 29:15-17). We should take the time to educate our children in the ways of יהוה:YAHWEH continuously (Ex 10:2; Deut 6:6; 11:18-21).

THE NATION YISRA'ĒL

Yisra'ël: The name means to strive, to overcome, then rule with Ēl, given to Ya'acob/Jacob as a new name, when he strove, overcame with Ēl (Berëshith/Genesis. 32:28). Only the overcomers are going to survive in the Great Distress of the end-time, and according to Scripture, Yisra'ël, though they are to be tried and refined as silver and gold is refined, will yet be chosen – again! See Yeshayahu/Isaiah 14:1, Yeshayahu/Isaiah 45:17, Yirmeyahu/Jeremiah 30:11, Yirmeyahu/Jeremiah 46:28, Yo'ël/Joel 2:32, Yo'ël/Joel 3:1, Amos 9:8, Mikah/Micah. 5:3-4, Zekaryah/Zechariah 1:16-17, Zekaryah/Zechariah 2:8-12, Zekaryah/Zechariah 8:3-8, Zekaryah/Zechariah 8:23, Zekaryah/Zechariah 9:9, all of Zekaryah/Zechariah 13, all of Zekaryah/Zechariah 14, Revelation 3:8-12, Revelation 14:1-5, etc. Whenever Elohim refers to Yisra'ël in a positive way, it means true Yisra'ël. In Rom. 9:6 we read, “For they are not all Yisra'ël who are of Yisra'ël.” Theologians speak of an Yisra'ël within an Yisra'ël, also called the “remnant.” These are the Yisra'ëlites who believe and obey. These Yisra'ëlites are those who are Spiritual, saved, living righteous lives. There are many Yisra'ëlites who are carnal, who are not true Yisra'ëlites.

Overcome, Overcomers: Ya'acob/Jacob's name was changed to Yisra'ël because Ya'acob/Jacob “overcame (prevailed) with Ēl.” The prophetic Books repeatedly speak of this one nation that shall be overcomers when Messiah returns: Yisra'ël! The Book of Revelation uses the word “overcome” (and “overcomers”) no less than 17 times. Who else overcomes with Ēl but Yisra'ël, the true Yisra'ël!

THE COVENANT OF יהוה:YAHWEH AND HIS CHOSEN PEOPLE

Covenant: *The Interpreter's Dictionary of the Bible*, vol. 4, p. 575, says, “There can be no doubt that the fundamental meaning of ‘covenant’ in the NT is derived from, and is a highly creative reinterpretation, of the OT *berith*, a two-party arrangement in which one is bound by oath.” Dr. Bullinger in *The Companion Bible*, Appx. 95, wrote, “The word ‘Testament,’ as a translation of the Greek word *diatheke* (which means ‘covenant’), has been nothing less than a great calamity; for, by its use, truth has been effectively veiled all through the centuries; causing a wrong turning to be taken ... errors of tradition have usurped the place of important truth.

The word ‘Testament’ as a name for a collection of books is unknown to Scripture. It comes to us through the Latin Vulgate.” *Testamentum* was a

Roman “omen of death.” Closely related to this word we find *Testomonium* as the name of a Roman deity, as well as *Test*, found in many European languages.

THE COMMANDS

We declare that there is an obligation for those who have a faith in יהוה: YAHWEH and יהושע:Yahushua to prove their faith by obeying יהוה:YAHWEH’s Covenant Law from the heart (Ibrim/Hebrews 11). With the exception of animal sacrifices, which were in place until HaMashiach became our offering for sin (Berēshith/Genesis 3:15, 21; Psalm 51:16-17), the Law of יהוה:YAHWEH is still in effect (Mattithyahu/Matthew 5:17-20). The Mashiach taught that, if we are to enter into life, we must keep the Commands (Mattithyahu/Matthew 19:17). By choosing יהושע:Yahushua as the Word made flesh and obeying יהוה:YAHWEH’s Covenant Law through active love, we choose life (Debarim/Deuteronomy 30:15-20; Yoḥanan/John 1:12-14). By obedience and praise, we offer spiritual sacrifices to יהוה:YAHWEH through יהושע:Yahushua HaMashiach (Hoshēa/Hosea 14:2; Philippians 4:18; Romans 12:1; Psalm 107:22; Psalm 116:17; 1 Kēpha/1 Peter 2:5). We find that even those perceived to be the least of יהוה:YAHWEH’s Commands are to be obeyed (Mattithyahu/Matthew 5:17-20).

SIN

We declare that sin is the transgression (breaking) of the Law of יהוה:YAHWEH (1 Yoḥanan/1 John 3:4). It is sin that separates us from Almighty יהוה:YAHWEH (Yeshayahu/Isaiah 59:1-8). Through His sacrifice, יהושע:Yahushua removed the wall of separation between יהוה:YAHWEH and His people, making us acceptable in His sight through the offering and shed blood of His Son (Ephesians 2; Yeshayahu/Isaiah 53). We overcome sin, through acceptance of יהושע:Yahushua HaMashiach as our Savior and Redeemer, by walking in His ways through obedience to His commands (Mikah/Micah 6:6-8; 1 Yoḥanan/1 John 1:5-10 & 2:1-6). Willful sin brings the penalty of death (Ibrim/Hebrews 10:26-31).

DEATH

We declare that the wages of sin is death (Romans 6:23). The first death is that of the flesh and lasts until the resurrection while the second death is total destruction in the lake of fire (Gehenna) and is reserved for those who, because of their wicked works, do not have their names written in the book of life (Revelation 20:11-15; 21:8). We find the doctrine of the “never dying immortal soul” to be foreign to the Scriptures (Yehezquēl/Ezekiel 18:4, 20; Revelation 20:14-15; Revelation 21:8). This was the first lie, told by Satan to Hawwa (Eve)

in the Garden of Eden (Berēshith/Genesis 3:3). When a person dies physically they lose the breath of life (Hebrew—*Neshamah*) and remain in a state of unconscious rest (sleep) until they are resurrected (Berēshith/Genesis 2:7; Dani'el/Daniel 12:2; 1 Thessalonians 4:13-17; Qoheleth/Ecclesiastes 9:5).

יהושע:Yahushua is the only one who has ascended into heaven (Yoḥanan/John 3:13; Acts 2:34). All who do not have a place in the first resurrection shall stand before the judgment seat of יהושע:Yahushua HaMashiach at the end of the 1,000 year reign and be judged according to their works and their knowledge of the truth (Romans 2:12-16; Revelation 20:12-13). The lake of fire is a consuming fire that brings instantaneous death, just as it did to Sodom and Gomorrah and it is not an eternal fire of suffering (Yehuda/Jude 7; Yeshayahu/Isaiah 66:24; Mal'aki/Malachi 4:1-3).

Blessings for Obedience, and Curses for Disobedience:
Deuteronomy 27:14 – 28:68

haSATAN / SATAN

Satan the Devil (adversary) is a being who is the father of sin and lies, he who opposes the Truth (Yoḥanan/John 8:44; Berēshith/Genesis 3:1-5; Iyob/Job 1:6; 2:1). He is the great dragon, the deceiver of the whole world, and the accuser of the brethren (Revelation 12:7-10). He seeks to destroy all of יהוה:YAHWEH's creation and makes war with those who keep the Commands of יהוה:YAHWEH (Revelation 12:17). During the 1,000 year reign of יהושע:Yahushua, Satan will be bound (Revelation 20:2-3). At the end of the millennium he will be released and will again deceive the nations. Ultimately, he will be destroyed in the lake of fire (Revelation 20:7-10).

IMMERSION / BAPTISM

We declare that repentance of past sins, followed by baptism into יהושע:Yahushua's Name, is the required action to make a Covenant of life with יהוה:YAHWEH (Acts 2:38; Romans 6). That baptism is full immersion done backward, one time, into יהושע:Yahushua's Name. It is a sacred act that symbolizes the burial of carnality and the flesh, and the resurrection of the spiritually cleansed person through יהושע:Yahushua's death and resurrection (Romans 6:4-11). This outward action indicates an inward change by which the individual brings forth evidence of having been changed from being carnally minded and motivated by the flesh, to being a spiritually minded person who is motivated by יהוה:YAHWEH's Qodesh Spirit (Colossians 3:1-17). A person must have reached the age of accountability, approximately 20 years of age, (taking spiritual maturity into account) in order to be considered for immersion (Bemidbar/Numbers 1:2-3; 14:29 & 32:11). Those who are baptized into יהושע:Yahushua's Name and remain faithful to the Covenant will be in the first resurrection and will meet יהושע:Yahushua in the air upon His return to

establish the Kingdom of יהוה:YAHWEH on the earth (Mattithyahu/Matthew 24:29-31; 1 Thessalonians 4:13-17; 1 Corinthians 15:50-58). These faithful believers shall reign with יהושע:Yahushua in His Kingdom upon this earth (Revelation 1:6; 5:10; 20:4-6).

THE KINGDOM

We declare that the Kingdom of יהוה:YAHWEH will be established upon the earth at יהושע:Yahushua HaMashiach's second coming (Mattithyahu/ Matthew 6:10; Revelation 11:15). This will follow the 3 ½ year period known as the Great Tribulation (Mattithyahu/Matthew 24:29-31). The government of that kingdom will be governed by יהוה:YAHWEH's Torah (Law) (Mattithyahu/ Matthew 6:33; Yeshayahu/Isaiah 2:1-4; Mikah/Micah 4:1-5). The message of this coming Kingdom government was preached by יהושע:Yahushua throughout His ministry (Mark 1:14-15; Acts 1:6-8). In the first stage of that kingdom the saints shall rule with יהושע:Yahushua for a thousand years (Revelation 20:6 & 5:10). During that time the people who survive the tribulation will be ruled over by יהושע:Yahushua and the saints (Dani'el/Daniel 7:27). The prince of peace will rule over the whole earth and the nature of the animals will be changed so much that even the wolf and lamb will lie down together (Yeshayahu/Isaiah 11 & 65:24-25). Yerushalayim shall be the capitol of the whole earth and temple worship will be reestablished (Yeshayahu/Isaiah 2:1-4; Yehezquël/Ezekiel 40-44). Following this will be the time of the new heaven and the new earth (Yeshayahu/Isaiah 66:22). At that time the New Yerushalayim shall come down to earth and יהושע:Yahushua shall be with the people (Revelation 21 & 22).

THE SHABBAT / SABBATH

We declare that the weekly Sabbath is from Friday sundown to Saturday sundown and it is to be observed as a Qodesh day by all worshipers (Shemoth/Exodus 20:8-11; Debarim/Deuteronomy 5:12-15; Mark 2:27-28; Ibrim/Hebrews 4:8-11). The Sabbath is a special sign between יהוה:YAHWEH and His people (Shemoth/Exodus 31:12-17). The sanctity of the Sabbath is not to be violated (Nehemyah/Nehemiah 13:15-22; Yeshayahu/Isaiah 56:1-8 & 58:13-14). Along with the weekly Sabbath we declare that the Sabbatical year and the Jubilee year are to be observed (Shemoth/Exodus 23:10-12; Wayyiqra/Leviticus 25; Debarim/Deuteronomy 15). There are also prophetic implications in the commanded observance of the Sabbatical and Jubilee years. יהושע:Yahushua will ultimately fulfill them by bringing liberty and release to His people when He returns to this earth (Luke 4:14-21; Yeshayahu/Isaiah 61:1-3).

THE SCRIPTURAL CALENDAR

We declare that the visible new moons are to be observed at the beginning of each scriptural month (Bemidbar/Numbers 10:10; Psalm 81:3). After the lunar conjunction, the first appearance of the new crescent of light marks the beginning of the new scriptural month. Scriptural days begin and end at sundown (Bereshith/Genesis 1:5, 8, 13, 19, 23, 31; Wayyiqra/Leviticus 23:32). In order to be sanctified, the new moon must be sighted with the naked eye by at least two reputable witnesses. The visible new moons regulate the dates of the annual Qodesh days of the sacred calendar. The first month begins with the sighting of the new moon when the barley is in the green ear (Abib) stage in Yisra'el (Shemoth/Exodus 9:31 & 12:2; Debarim/Deuteronomy 16:1, 16). The new moons will also be observed in the Kingdom of יהוה: YAHWEH (Yeshayahu/Isaiah 66:23).

THE FEASTS OF יהוה:YAHWEH

We declare that the Qodesh days of Wayyiqra/Leviticus 23 and Bemidbar/Numbers 28 and 29 are to be observed as Qodesh convocations. Evidence throughout the Renewed Covenant shows that יהושע: Yahushua and the members of the Apostolic congregation observed these Qodesh days (Luke 4:16; Acts 17:2; Luke 22:13-15; Yoḥanan/John 7:2, 10,14, 37; Acts 2:1; Acts 20:5-7; 1 Corinthians 5:8). These Qodesh days are prophesied as being observed in the Kingdom of יהוה:YAHWEH (Zekaryah/Zechariah 14:16; Yeshayahu/Isaiah 66:22-24; Yehezquël/Ezekiel 46:1). They prophetically foreshadow things that are to come (Colossians 2:16-17).

PASSOVER OR PESACH

We declare that the Passover observance commemorates the death of our Savior, יהושע:Yahushua HaMashiach, as the Lamb of יהוה:YAHWEH that takes away our sins (Yoḥanan/John 1:29, 36). As instituted by our Savior, the foot washing service occurs prior to the memorial service (Yoḥanan/John 13). The Passover Memorial communion service is held once each year in the evening of the beginning of the 14th day of the month of Abib, soon after sundown (Bemidbar/Numbers 28:16; 1 Corinthians 5:7-8 & 11:23; Debarim/Deuteronomy 16:6). This is at the same time that the original Passover service was instituted by יהוה:YAHWEH for the Yisra'elites in Egypt (Shemoth/Exodus 12:3-14). The emblem of יהושע:Yahushua's body is unleavened bread (*matzah*; 1Corinthians 5:7). The emblem of יהושע:Yahushua's blood is the fruit of the vine. By partaking of the unleavened bread and the fruit of the vine (Luke 22:18), we renew our Covenant relationship with Almighty יהוה:YAHWEH through the commemoration of the death of His Son. The Memorial emblems are to be eaten only by those who are spiritually circumcised in heart who have

made a Covenant with יהוה:YAHWEH through baptism into יהושע:Yahushua's Name (Shemoth/Exodus 12:43-48; Colossians 2:11-14). Passover day is the time of preparation for the Feast of Unleavened Bread which begins with a high Qodesh day (Mark 15:42; Luke 23:54; Yohanan/John 19:14, 31, 42). It is the day on which all leaven is to be removed from our dwellings (Shemoth/Exodus 12:15; Debarim/Deuteronomy 16:4). No leavened bread is to be eaten on Passover day (Debarim/Deuteronomy 16:2-3). Passover day of itself is not a high Qodesh day. In the event that a person is ceremonially unclean or away on a long journey on this day, יהוה:YAHWEH provided a second time on the 14th day of the second month on which they may observe the Passover (Bemidbar/Numbers 9:1-14).

FEAST OF UNLEAVENED BREAD

We declare that the Feast of Unleavened Bread follows the Passover and is observed from the 15th to the 21st of Abib, inclusive (Wayyiqra/Leviticus 23:5-8; Bemidbar/Numbers 28:17-18, 25). Unleavened bread is to be eaten throughout the feast and no leaven products or leavening agents are to be found in our homes during the feast (Shemoth/Exodus 13:6-7; Wayyiqra/Leviticus 23:6; Debarim/Deuteronomy 16:3-4). Leaven represents malice and wickedness, while unleavened bread represents sincerity and truth (1 Corinthians 5:8). Spiritually speaking, we are to remove all things that corrupt, such as false teaching, sin and hypocrisy (1 Corinthians 5:6-8; Mattithyahu/Matthew 16:6, 12; Mark 8:15; Luke 12:1-3). The first and seventh days of this feast are observed as high Sabbath days on which are held Qodesh convocations of worship (Shemoth/Exodus 12:15-20; Bemidbar/Numbers 28:17-25).

WAVE SHEAF OFFERING

On the evening of the day following the weekly Sabbath (Saturday) that occurs during the feast, we remember יהושע:Yahushua as our spiritual wave sheaf offering (Wayyiqra/Leviticus 23:9-11). יהושע:Yahushua HaMashiach is our first fruits offering (1 Corinthians 15:20-22; Revelation 1:5). He was resurrected on the weekly Sabbath during the Feast of Unleavened Bread as our spiritual wave sheaf to יהוה:YAHWEH and presented Himself to the Father on the first day of the week (Mattithyahu/Matthew 28:1-2; Yohanan/John 20:15-17).

SHAVUOT / FEAST OF WEEKS / FESTIVAL OF FIRST FRUITS (PENTECOST)

We declare that the Feast of Weeks (Pentecost) is to be observed fifty days after the weekly Sabbath which occurs during the Days of Unleavened Bread. Our spiritual wave sheaf was cut when יהושע:Yahushua was resurrected from the death at the end of the weekly Sabbath (Mattithyahu/Matthew 28:1-2). He

represents our first fruits wave sheaf (omer) offering (Yohanan/John 20:15-17). The wave sheaf was waved by the priest on the day after the weekly Sabbath (Saturday sundown to Sunday sundown) which occurs during the Days of Unleavened Bread (Wayyiqra/Leviticus 23:10-11, 15-16). The count to the Feast of Weeks is seven weekly Sabbaths plus one day, or fifty days. Pentecost is always observed on the first day of the week (Saturday sundown to Sunday sundown). When Passover occurs on the weekly Sabbath the omer would be waved by the priest the day after (the first High Sabbath of the Days of Unleavened Bread) and this would begin the count to Pentecost (Yehoshua/ Joshua 5:10-12). Traditionally, this day is recognized as the time that Yisra'el ratified the Covenant with Almighty יהוה:YAHWEH at Mt. Sinai (Shemoth/ Exodus 24:1-8). The Feast of Weeks (Pentecost) was the day when יהוה: YAHWEH's Qodesh Spirit was poured out upon the Apostolic believers who gathered in the upper room according to the command of our Savior (Acts 1:1-11; Acts 2). This is the second of the three commanded pilgrim feasts (Ex 23:14-17; Deut16:16).

YOM TERUAH / FEAST or DAY OF TRUMPETS

We declare that the Feast of Trumpets is to be observed on the first day of the seventh scriptural month (Wayyiqra/Leviticus 23:23-25). This is a high Sabbath day on which there is to be a Qodesh convocation along with the blowing of trumpets (Wayyiqra/Leviticus 23:24; Bemidbar/Numbers 29:1). The blowing of trumpets is significant of signaling the people and sounding an alarm (Bemidbar/Numbers 10:1-10; Yeshayahu/Isaiah 58:1). Prophetically, this feast points toward the second coming of יהושע:Yahushua HaMashiach (Mattithyahu/Matthew 24:31; 1 Corinthians 15:51-57; 1 Thessalonians 4:16-17; Revelation 11:15-18).

YOM KIPPUR / DAY OF ATONEMENT

We declare that the Day of Atonement (Yom Kippur) is to be observed on the tenth day of the seventh scriptural month as a strict day of fasting (Wayyiqra/ Qodesh day we remember the great sacrifice of our Savior (Wayyiqra/Leviticus 16; Bemidbar/Numbers 29:7-11). We fast on this day, now, in anticipation of the prophetic wedding supper of the Lamb when we shall rejoice with our Savior when He returns (Mattithyahu/Matthew 26:29; Revelation 19:6-9).

SUKKOT / FEAST OF TABERNACLES / FEAST OF BOOTHS

We declare that the Feast of Tabernacles is to be observed from the 15th to the 21st day of the seventh scriptural month (Wayyiqra/Leviticus 23:33-34, 39-41). The first day of the feast is a high Sabbath day on which is held a Qodesh convocation (Wayyiqra/Leviticus 23:35; Bemidbar/Numbers 29:12). This feast commemorates Yisra'el dwelling in booths (temporary dwellings) while they

wandered in the wilderness (Wayyiqra/Leviticus 23:42-43). It is a prophetic type of the soon coming Kingdom of יהוה:YAHWEH (Zekaryah/ Zechariah 14:16-21), and is to be celebrated with love, joy and gladness for יהוה:YAHWEH and His people.

THE 8th DAY / THE LAST GREAT DAY

On the 8th day of the feast is the Last Great Day (Yohanan/John 7:37-39; Wayyiqra/Leviticus 23:36). This is a high Sabbath day on which is held a Qodesh convocation (Wayyiqra/Leviticus 23:37-38; Bemidbar/ Numbers 29:35-38). Prophetically, this day points toward the period of the new heaven and the new earth when יהוה:YAHWEH's tabernacle will be with men and the fullness of the living water of the Qodesh Spirit will be given to those who thirst (Revelation 21:1-7; Revelation 22:1-22; Yohanan/John 7:37-39). The Feast of Tabernacles is the third commanded pilgrim feast (Shemoth/Exodus 23:14-17; Debarim/Deuteronomy 16:16).

CLEAN FOODS versus THAT WHICH IS UNCLEAN

We declare that the Dietary Laws pertaining to clean meats and that which is unclean are still in effect (Wayyiqra/Leviticus 11: Debarim/Deuteronomy 14). Unclean is NOT considered to be food, therefore “unclean food” would be an oxymoron. Only those meats which are approved of יהוה:YAHWEH, through His Word, are to be eaten (1 Tim 4:1-4; Acts 10:14; Acts 11:7-8). We must not misapply the dietary laws and use them to discriminate against anyone (Acts 10:28; Acts 10:34-35; Acts 11:12, 17-18). The laws pertaining to being ceremonially clean are to be taught and followed so as to make a distinction between that which is Qodesh and that which is common (Ezek 22:26: 44:23: Lev 11-15). These laws teach us to be Qodesh unto יהוה:YAHWEH (Lev 11:43-47; Deut 14:2; Matt 5:48). יהוה:YAHWEH expects us to apply these things spiritually and be a separate people who refrain from inappropriate associations which are considered unclean (2 Corinthians 6:14-18).

TITHING

We declare that tithing is an important commandment necessary to feed the flock of יהוה:YAHWEH's people and to promote the message of truth to others (Yohanan/John 21:15-17; Mattithyahu/Matthew 28:19-20; 2 Corinthians 11:7-9). The tithe is 10% of a person's increase and it is Qodesh/Set-Apart to יהוה:YAHWEH (Wayyiqra/Leviticus 27:30-33).

Tithes are to be used to provide for the needs of the brethren, to be given in charity or to be used for the teaching of The Faith, an Assembly building i.e. The point is that we are to give 10% away so that יהוה:YAHWEH will not curse and accuse us of stealing from him (Mal 3:7- 12). Everyone is also commanded

to keep a second tithe (tenth) of his/her income to cover all offerings and personal expenses incurred in attending יהוה:YAHWEH's Feast Days (Debarim/Deuteronomy 14:22-27), Feast Days summarized in Leviticus 23:.

Once every three years, in the third and sixth year of a sabbatical cycle, a third tithe is also to be kept and used by each person to financially help those who are in need (Debarim/Deuteronomy 14:28-29; Debarim/Deuteronomy 26:12-15).

Deuteronomy 26:12

(12) "When you have completed tithing all the tithe of your increase in the third year, which is the year of tithing, and have given it to the Lēwite, to the stranger, to the fatherless, and to the widow, and they have eaten within your gates and have been satisfied,

Contrary to popular teaching the tithe does not have to go to any specific *church* or organization, however it is wise to give where the message of יהוה:YAHWEH's word is being taught.

We do not pass offering plates, a closed box is typically available to deposit you tithes, gifts and offerings.

GIFTS

We declare that יהוה:YAHWEH has placed spiritual gifts within the congregation of believers for the benefit of the body as a whole (1 Corinthians 12:1-11). Among these is the gift of healings (1 Corinthians 12:9). Those who are in need of healing are told to be anointed with oil in יהוה:YAHWEH's name and prayed for by the elders of the congregation (Ya'aqob/James 5:13-16).

TZITZIT

Tzitzit: - Plural of Tzitziyot. Found in both the Torah, plural of Torot, and Messianic Scriptures. The tzitzit is worn as a remembrance of the Torah. Bemidbar/Numbers 15:37-41; Debarim/Deuteronomy 22:12. יהושע:Yahushua also wore the tzitzit as found in the Messianic Scriptures. Mattithyahu/Matthew 9:20; 14:36.

THE SCRIPTURES

We declare that the Law of Mosheh/Moses, the prophets, and the Tehillim/Psalms are the three parts of the Old Covenant Scriptures (Luke 24:44-45). These are the foundational texts with which the Renewed Covenant Scriptures are to be interpreted (Ya'aqob/James 1:21-25; 2 Timothy 3:14-15; Mattithyahu/Matthew 4:4; Yoħanan/John 5:39). From Berēshith/Genesis to Revelation, the books of the Bible were all given by the inspiration of יהוה:YAHWEH and are in agreement (2 Timothy 3:16-17; Yoħanan/John 10:35). The prophecies of יהוה:YAHWEH's Word have declared the events of the end-

time from the beginning (Berēshith/Genesis 3:15; Berēshith/Genesis 49:10; Yeshayahu/Isaiah 46:9-11; Revelation 19:10-16; Revelation 1:7).

THE ORDER OF AUTHORITY

We declare that Almighty יהוה:YAHWEH has established a rule of government within His spiritual body of believers. That government has יהושע:Yahushua as its head. He has established various ordained positions of authority that through sound teaching, bring stability and strength to the body (Ephesians 4:11-16). This form of government is based upon the system of judges as established in the Torah, plural of Torot, (Debarim/Deuteronomy 1:13-18; Shemoth/Exodus 18:13-26; Debarim/Deuteronomy 16:18-20).

It is the responsibility of the elders to make proper judgment within the body so as to maintain obedience to יהוה:YAHWEH's Covenant (1 Corinthians 5:1-5; Debarim/Deuteronomy 17:2-13). Those ordained to the position of elders are required to meet specific qualifications (1 Timothy 3:1-13; Titus 1:5-9). They are to lead the flock of יהוה:YAHWEH's people by being good examples, not ruling over the people in a harsh dictatorial way, but rather leading in a humble, loving way (1 Kēpha/1 Peter 5:1-5). יהוה:YAHWEH's ministers show their love and devotion to יהוה:YAHWEH and יהושע:Yahushua by feeding the flock through the preaching of יהוה:YAHWEH's Truth (Yoḥanan/John 21:15-17).

They are responsible for protecting the body from attack by sinful people (1 Corinthians 5:9-13; Titus 1:7-11). They are accountable to יהוה:YAHWEH to do as the Apostle Sha'ul/Paul did and declare the whole counsel of יהוה:YAHWEH to His people (Acts 20:26-28). They have been charged with preaching the Word of יהוה:YAHWEH so as to teach, reprove, rebuke and exhort all the brethren in sound doctrines (2 Timothy 4:1-4; Titus 2:1).

The ideal central organizational government is based upon a **non-governmental incorporated** council of elders which functions as a unit (Acts 15:2, 4, 6). Organizational issues and doctrinal questions are brought before the council where, after sufficient deliberation and discussion, decisions are reached by consensus (Acts 15; Acts 16:4). All decisions must be in agreement with the Word of יהוה:YAHWEH as indicated by the Qodesh Spirit (Acts 13:1-5; Yoḥanan/John 14:15-17, 25-26; Yoḥanan/John 15:26; 1 Yoḥanan/1 John 5:7).

Local congregations of sufficient size shall have their own council of elders who associate with other like minded assemblies. Ordinations shall take place as needs arise and the Qodesh Spirit moves on the elders to make those decisions (Acts 6:1-6; 1 Timothy 4:14). The elders are charged with closely examining those they ordain (1 Timothy 5:22). The leadership of the Assembly shall conduct themselves in a manner that reflects love and respect for all of the

brethren (1 Timothy 5:1-2; 1 Kēpha/1 Peter 5:1-4). The brethren are expected to similarly show love and respect for those who are in responsible positions (1 Timothy 5:17-20). With all humility we are expected to be respectful to יהוה:YAHWEH's established leaders as they lovingly guide the assembly (Ibrim/Hebrews 13:7-17; 17; 1 Kēpha/1 Kēpha/1 Peter 5:5-6).

יהושע:Yahushua is the good shepherd who cares for His sheep (Yohanan/John 10:1-18; Qoheleth/Ecclesiastes 12:11). The ministers must have the same love, and concern for the flock as יהושע:Yahushua did. They must have a deep abiding love for יהוה:YAHWEH's flock which motivates them to seek out those sheep that have strayed from the flock (Luke 15:3-7). Expressing mutual love and respect for each other within יהוה:YAHWEH's Congregation will cause a close family relationship to develop among the brethren. That family relationship is the key to uniting יהוה: YAHWEH's people together with our Heavenly Father and His Son, יהושע: Yahushua.

Apostle Sha'ul / Paul

There seems to be an ever-growing number of people who believe that Apostle Sha'ul/Paul is a False Apostle, primarily in the Messianic Judaism circles, it seems. Sha'ul/Paul Never Said the Law Was Abolished.

Acts 9:3-5

(3) And it came to be, that as he journeyed, he came near Dammeseq, and suddenly a light flashed around him from the heaven.

(4) And he fell to the ground, and heard a voice saying to him, "Sha'ul, Sha'ul, why do you persecute Me?"

(5) And he said, "Who are You, Master?" And the Master said, "I am יהושע, whom you persecute. It is hard for you to kick against the prods."

From Yahushua HaMashiach to Hananyah:

Acts 9:15-16

(15) But the Master said to him, "**Go, for he is a chosen vessel of Mine** to bear My Name before nations, sovereigns, and the children of Yisra'el.

(16) "For I shall show him how much he has to suffer for My Name."

2 Corinthians 6:14 Do not become unevenly yoked with unbelievers. For what partnership has righteousness and lawlessness? And what fellowship has light with darkness?

I/Scott have additional documents proving the falsehood of "False Apostle".

Ya'acob/Jacob/Yisra'ël

The children of Ya'acob/Yisra'ël are:

Re'ubēn/Reuben

Shim'on/Simeon

Lēwi/Levi

Yehudāh/Judah

Zebulum/Zebulun

Yissaskar/Issachar

Dan

Gad/Gad

Ashēr/Asher

Naphtali

Yosēph/Joseph

- from whom came Menashsheh/Manesseh and Ephrayim/Ephraim
Binyamin/Benjamin.

Many people have the mistaken belief that those who are descendants of the Tribe of Yehudāh/Judah are automatically participants in the religion of Yehudaism/Judaism, which is not true. Yehudim/Jews are from the Tribe of Yehudāh/Judah and from the nation of Yisra'ël, *not the nation-state of Israel.*

GENTILES

Gentiles: In Hebrew, and in Greek, the word literally means “nations.” In Scripture it has the meaning of non-Yisra'ēlites or non-Yehudim, in most cases. In a few instances it means “many, or all nations, including Yisra'ël.” The true believer is repeatedly admonished not to learn the way of the gentiles (Wayyiqra/Leviticus 18:3, Debarim/Deuteronomy 12:30, Debarim/Deuteronomy 18:9, Yirmeyahu/Jeremiah 10:2, Yehezquēl/Ezekiel 11:12, Yehezquēl/Ezekiel 18:9, Mikah/Micah 4:5). And those who were gentiles before they came to conversion are admonished to “no longer walk as the gentiles walk” (1 Corinthians 12:2, Ephesians 4:17, 1 Kēpha 4:3). Therefore, those who were gentiles, but came to belief, who are grafted in among the true Yisra'ēlites (Romans 11:17-24), simply have to unlearn their old gentile ways, and “come to the light” of Tsiyon (Yeshayahu/Isaiah 60:3), and “walk in the light” of the Renewed Yerushalayim (Revelation 21:24).

They shall serve יהוה: YAHWEH, they shall love the Name of יהוה:YAHWEH, they shall no longer defile the Sabbath, and they shall hold fast the covenant of יהוה:YAHWEH (Yeshayahu/Isaiah 56:6). They shall come to the House of the Elohim of Ya'acob/Jacob, to Tsiyon, to Yerushalayim, and be taught the ways of Elohim, the teaching, the Word of יהוה:YAHWEH (Yeshayahu/Isaiah 2:2-3, Mikah/Micah 4:2).

What is the future of this unrepentant gentile world in which we live, who are outside the covenant of יהוה:YAHWEH? None at all! Read this in Yeshayahu/Isaiah 34:2, Yirmeyahu/Jeremiah 25:26-33, Yirmeyahu/Jeremiah 30:11, Yirmeyahu/ Jeremiah 46:28, Dani'el 2:44, Dani'el 7:27, Amos 9:8, Obad verses 15-21, Haggai 2:22, Revelation 11:15. Only Yisra'el, the true Yisra'el, shall be saved, everlastingly saved (Yeshayahu/Isaiah 45:17), in the end-time judgment!

WHY THE HEBREW LANGUAGE?

- **Hebrew is the original language of the Scriptures.** It is called the “Qodesh Language” (*leshon hakodesh*). It is the language in which the Almighty spoke forth the Torah to Moses and it is also the language in which the prophets expressed their revelations. If you want to know the *Tanakh* (Old Covenant) better, you will want to study Hebrew, a reason to learn the Hebraic Roots of the Scriptures.
- **יהוה:YAHWEH’s Son, יהושע:Yahushua, Knew Hebrew.** יהושע:Yahushua both spoke and read Hebrew (see Mattithyahu/Matthew 5:18, Luke 4:16-20, Acts 26:14). Hebrew is the Foundation of the Renewed Covenant: in fact, all of the original authors of the Renewed Covenant, or Messianic Covenant, were Jews who spoke and read Hebrew (see Acts 21:40; 22:2; Yohanan/John 5:2; Luke 23: 28; Acts 15: 13-21). Studying Hebrew will give you insight into the meaning of the Renewed Covenant writings.
- **The Language of the Synagogue:** At the time of יהושע:Yahushua, the Torah was regularly read at the synagogues (Acts 15:21). In fact, throughout the nearly 2,000-year Diaspora, the study and recitation of Hebrew has helped the Jewish people with a common form of expression and worship. Jews have been praying the same blessings, chanting the same Scriptures, and studying the same texts for literally thousands of years. Studying Hebrew will help you appreciate the Jewish roots of Christianity and make you a sensitive witness to יהוה:YAHWEH’s Chosen people.
- **The Language of Modern Israel:** Hebrew is the only ancient language to have been revived as a modern spoken language of the state of Israel.
- **Scripture Study:** The study of Hebrew, and especially obtaining a sense of fluency in the underlying Hebraic/Jewish mindset that informs Scripture, will make you a better student of the Scriptures. The Scriptures (both the Old and Renewed Covenants) is a decidedly Jewish book, and the authors of the pages of Qodesh Scripture were all Jews who were familiar with the Hebrew language and Jewish thinking. As it is written in the Renewed Covenant:

- “Study to shew thyself approved unto יהוה:YAHWEH, a workman that needeth not be ashamed, rightly dividing the Word of truth.” (2 Timothy 2:15)
- It is my earnest contention that you cannot readily understand the meaning of the Renewed Covenant authors without understanding the Hebraic mindset that hermeneutically underlies their message. Many problems in exegesis and doctrine arise because non-Jews have imposed a Greek/Western mindset onto the pages of the Jewish Scriptures.
- **Leaders in Our Faith:** Most leaders who revere the Scriptures encourage digging into the Hebrew text. Even Martin Luther, who sadly became overtly anti-Semitic later in life, wrote:
 - “The Hebrew language is the best language of all ... If I were younger I would want to learn this language, because no one can really understand the Scriptures without it. For although the New Testament is written in Greek, it is full of Hebraisms and Hebrew expressions. It has therefore been aptly said that the Ibrim/ Hebrews drink from the spring, the Greeks from the stream that flows from it, and the Latins from a downstream pool.”

--Martin Luther, Table Talk, quoted of Pinchas E. Lapide, “*Hebrew in the Church*”, trans. Erroll F. Rhodes (Grand Rapids: William B. Eermans Publishing Co., 1984).

MEMBERSHIP IN יהושע:Yahushua’s BODY OF BELIEVERS

We believe that in order to be considered a member of יהושע:Yahushua’s Body of Believers a person must meet or be working towards the following standards: A person must be leading a converted life whereby they have repented of past sins and is keeping the Covenant of Almighty יהוה:YAHWEH as written in the Scriptures, both Old and Renewed Covenants. A person understands that our Creator leads a way of life not a religion (Acts 2:37 & 3:19) thereby their loyalty will always be centered on our Father and Savior.

The person will at some point in their walk seek to be immersed into the Name of יהושע:Yahushua HaMashiach (Acts 2:38). The person will understand that they will receive the gift of the Qodesh Spirit through the laying on of hands of the elders (Acts 8:17 & 19:5-6).

This person will understand that the body of יהושע:Yahushua exists worldwide and is not centered on just one assembly or one group of people and/or

location. This person will understand that יהוה: YAHWEH calls on all of humanity despite their race and/or gender (nobody will be discriminated). All are welcomed into the household of faith.

This person shall demonstrate the love that יהושע:Yahushua has demonstrated and they will obey all the Commands of יהוה:YAHWEH. This person will lead an unselfish life and concern themselves for the welfare of the other brethren. This person will understand that wisdom is too large for us to contain and they will accept that our Father will teach us **at his will**. Therefore we **do not** boast that we have *all* truth but that we will work towards obedience at the things that our Father has already taught us. We have an open mind for our Father and Savior to continue to teach us and we are ready for Him to unseal the things that have been hidden from those that are not his People! HalleluYAH!

Scott & Jo Ann Martin;

Mostly taken from the "Doctrines of Faith" from the Shalom Assembly of Yahweh's website:

www.ForHisName.com

Many Scriptural excerpts were taken directly from "The Scriptures" 1998, by ISR - Institute for Scripture Research Underlines, brackets and English transliterations of the modern Hebrew Names of יהוה:YAHWEH and יהושע:Yahushua HaMashiach have been added for clarification purposes.