

Tent of Meeting Messianic Jews Congregation

Statement of Faith

Exodus 29:43 (Amplified Bible)

There I will meet with the Israelites, and the Tent of Meeting shall be sanctified by My glory [the Shekinah, God's visible presence].

Exodus 33:7 (Amplified Bible)

Now Moses used to take [his own] tent and pitch it outside the camp, far off from the camp, and he called it the tent of meeting [of God with His own people]. And everyone who sought the Lord went out to [that temporary] tent of meeting which was outside the camp.

Retrieved from

A Concise Messianic Statement Of Faith

<http://messianic.wikidot.com/a-concise-messianic-statement-of-faith>

1. THE SCRIPTURES (IN GENERAL) - We believe by perfect faith that the Holy One, Blessed be He, is the author of the Bible (The TaNaKH and B'rit Chadashah in their original autographs), and that it (in contradistinction to other religious scriptures) is the only inspired Word of HaShem (a reverent title for the memorial name of God). This verbal, plenary Word of HaShem has been made available to all men. The product of holy men of old who spoke and wrote as they were moved upon by the Ruach HaKodesh (Holy Spirit), we accept it as our infallible guide in matters pertaining to conduct and doctrine (2 Tim. 3:16; 1 Thess. 2:13; 2 Peter 1:21)
2. . THE UNITY OF HASHEM- We believe by perfect faith that there is one God (Y-H-V-H), eternally existent in a Unity of Three (□); the Father, the Son, and the Ruach HaKodesh (Deut. 6:4; John 1:1-2, 14:18; 10:30; 14:16-17, 26; 16:7-15).
3. YESHUA, THE MESSIAH - We believe in the deity of Yeshua HaMashiach (John 1:1-18), and his virgin birth (Is. 9:6; Is 7:14; Matt. 1:18-25), in his sinless life (Is. 53; 2 Cor. 5:21; Lk. 1:35), in his miracles (Matt. 4:23-25), in his vicarious and atoning death through his shed blood (Is 53; Dan. 9:24-27; Rom. 3:21-31; Heb. 9&10), in his bodily resurrection (Zech. 12:10 & ch. 14; Matt. 28), in his ascension to the right hand of the Father (Ps. 16:10 & ch. 110; Acts 1:1-11; Heb. 1:1-3), and in his personal and physical return in power and glory (Dan. 7:9-14; Matt. 26:57-64; Rev. 1:1-18). We believe that Yeshua is the way, the truth, and the life; no one comes to the Father except through him (John 6:29, 40, 44; 14:6; 1 John 5:11-12).
4. MAN, HIS FALL AND REDEMPTION - We believe by perfect faith that the Holy One, Blessed be He, is the Creator of all men, and that all men are made in the likeness and image of HaShem, but through Adam's transgression and fall, sin came into the world. "□since all have sinned and come short of earning God's praise." "As the TaNaKH puts it, "There is no one righteous, not even one!" Yeshua, the Messiah, the Son of God, was manifested to undo the work of haSatan (the Adversary) and gave his life and shed blood to redeem and restore man back to HaShem (Rom. 3:10, 23; 5:14; 1 John 3:8). Salvation is the gift of HaShem to man, separate from works and the Torah, and is made operative by grace through faith in Yeshua, producing works acceptable to HaShem (Eph. 2:8-10).
5. ETERNAL LIFE AND THE NEW BIRTH- We believe by perfect faith that the Holy One, Blessed be He, is not willing that any should be destroyed, but that everyone should turn from his sins (2 Peter 3:6). Man's first step towards salvation is godly sorrow that leads to repentance. In order to become a genuine follower of HaShem, the New Birth is necessary to all men and, when fulfilled, produces eternal life (2Cor. 7:10; John 3:3-5; 1 John 5:12).
6. BAPTISM IN THE RUACH HAKODESH (HOLY SPIRIT) - We believe by perfect faith that the Holy One, Blessed be He, desires that all of his children appropriate and internalize the power and fullness of his gracious Spirit. The Baptism in the Ruach HaKodesh and fire is a gift from HaShem as promised by Yeshua the Messiah to all believers and is received subsequent to the New Birth (Matt. 3:11; John 14:16, 17; Acts 1:8; 2:38, 39). The gift of tongues is but one of the many manifestations of the Ruach HaKodesh (Acts 2:4; 19:1-7; 1 Cor. 12:1-13; ch. 14). We believe in the operation of all of the

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gifts of the Ruach HaKodesh as enumerated in HaShem's Word. We embrace the complete ministry of the Ruach HaKodesh (Rom. 12; 1 Cor. 12:1-13).

7. SANCTIFICATION- We believe by perfect faith that the Holy One, Blessed be He, commands his genuine followers to be holy, even as he is holy. The whole of the unified Word of God (TaNaKH and B'rit Chadashah) teaches that without holiness no man can see HaShem. We believe in the Doctrine of Sanctification as a definite, yet progressive work of grace, commencing at the time of regeneration and continuing until the consummation of salvation (1 Cor. 1:30; Phil. 3:12-14; 1 Thess. 5:23; Heb. 12:14; 2 Peter 3:18; Rev. 14:12).

8. THE TORAH- Etymologically the word Torah is taken from the root Hebrew word "yarah" meaning "to shoot an arrow" or "to hit the mark". Properly used, the word "torah" means, "to teach". In a broad sense, Torah is the revelation of HaShem to His people. Within this framework, and depending on the context used both by many rabbis and some evangelical scholars, the term "Torah" can mean: (1) The five books of Moshe; (2) that, plus the Prophets and the Writings; (3) that, plus the Oral Torah, which includes the Talmud and later legal writings; (4) that, plus all religious teaching from the rabbis, including ethical and "aggadic" materials; or (5) all of the above as understood and interpreted in light of what Yeshua the Messiah and the rest of the New Covenant Scriptures have said about it. For the most part, we will use definitions number (1), (2), and (5). We believe that it is crucial for us to understand theologically, that the primary purpose in HaShem's giving of the Torah, as a way of making someone righteous, only achieves its goal when the person, by faith, accepts that Yeshua is the promised Messiah spoken about therein. Until the individual reaches this conclusion, his familiarity of the Torah is only so much intellectual nutrition. Only by believing in Yeshua will the person be able to properly understand HaShem, and consequently, his Word. Therefore, we strongly encourage all believers, both Jews and Gentiles, to affirm, embrace, and practice these foundational laws (Torah) and ways (halakha, i.e., practical applications) as clarified through the Torah (teachings) of Messiah Yeshua (Ex. 19 & 20; Deut. 5; Jer. 31:31-34; Matt. 5:17-19; Rom. 3 & 4; 1 Cor. 7:19; Heb. 8:10; Rev. 14:12).

9. THE DECALOGUE - We believe that the Asarat HaD'varim (Ten Words/Commandments) are a comprehensive summary of HaShem's foundational laws and ways, as found in both the original and renewed covenants (Ex. 19 & 20; Deut. 5; Jer. 31:31-34; Matt. 5:17-19; Heb. 8:10). Therefore, we strongly encourage all believers, both Jews and Gentiles, to affirm, embrace, and practice these foundational teachings (Matt. 5:17-19; Rom. 3:29-31; 1 Cor. 7:19; Rev. 14:12).

10. ISRA'EL - We believe in HaShem's irrevocable choice of the Jewish People as His Family; the Land of Israel as His special place; the City of Yerushalyim as His royal capital; the family of David as His royal dynasty (Gen. 12:1-3; 13:14-17; 17:9-14; 22:15-18; Ex. 19:5; Deut. 4:5-8; 6:4; 12:5, 11, 21; 14:23, 24; 2 Sam. 7:13, 25-29; 1 Kings 2:45; Ps. 76:1, 2; 102:18-22; Is. 2:1-3; Jer. 31:35-37; Ez. 34:20-24; 37:21-28; Rom. 9:1-13; 11:1-6, 11-29).

11. THE CONGREGATION OF HASHEM - We believe by perfect faith that the Holy One, Blessed be He, commands his true sheep to worship him in spirit and in truth, therefore we believe in the spiritual unity of all believers in the only True Shepherd, Yeshua the Messiah. We believe that Jewish followers of Yeshua are called to maintain their Jewish, biblical heritage and remain a part of their people Isra'el as well as the universal Body of Believers. This is part of their identity and serves as a witness to HaShem's faithfulness. We believe that Gentile Believers in Messiah are grafted into the Jewish Olive Tree, Isra'el (Rom. 11), thereby making them fellow citizens and full-participants with the Commonwealth of Isra'el (Eph. 2), thus granting them the divine privilege of following the whole of the Torah (see paragraph 8 above). We believe that HaShem has written this very same Torah upon every heart (Jew and Gentile) of those who have placed their trusting faithfulness in Yeshua (Jer. 31:31-34; Heb. 8:7-12). We believe that this same Torah is a foundational revelation of the righteousness of HaShem and serves as a description (along with the rest of the Scriptures) of the lifestyle of the Redeemed Community (James 1:16-27).

12. THE RESURRECTION- We believe in the personal return, in power and glory, of Yeshua the Messiah to judge the living and the dead (Dan. 7:9-14; Matt. 26:57-64; Rev. 1:1-18). We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life, they that are lost to the resurrection of damnation (John 5:19-29).

13. THE SPIRIT WORLD - We believe by perfect faith that the Holy One, Blessed be He, is the Creator of all heavenly principalities, and that in submission to their rebellious leader haSatan, one third of the order of angels also fell into

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rebellion and direct disobedience to HaShem (Is. 14:12-19; Ez. 28:12-19; Rev. 12:1-9). We believe that through the redemptive work of Messiah Yeshua these fallen angels, along with their leader, are a defeated foe, and that one day God the Father will indeed vindicate his Holy Name by casting them completely down to the sides of Sh'ol (Hell) and the Lake of Fire, which was prepared for haSatan and his evil minions (Is. 14:15-20; Ez. 28:16-19; Dan. 7:11; Matt. 25:41b; Col. 2:15; 2 Thess, 2:8, 9; Rev. 19:20). We believe that the angels of light are ministering spirits unto those who in genuine trusting faithfulness name the name of Yeshua as Salvation unto all men, and that in conjunction with Yeshua's mighty name these faithful followers have also been given power and dominion over the works of haSatan (Matt. 9:32-10:8; 17:14-21; Mark 6:12, 13; Lk. 10:17; John 14:12; Acts 10:38; Eph. 6:10-18; Phil. 4:13;; Heb. 1:4-14).

Typical Messianic Statement of Faith

Retrieved from <http://familybible.org/Articles/Messianic/Statement.htm>

First of all, it must be understood that the so-called □Messianic Movement□ is not a single organization with a central governing body to speak for it. It is not totally □Jewish,□ and it is definitely not □Church.□ It is not □Christian□ in the same sense of the word that most non-Jewish Christians think of that word. Nor is it a total rejection of either □Church□ or □Christianity,□ though many Messianics are deeply troubled by what those two words have come to mean to the Jewish people over the past two thousand years.

The □movement□ is, however, made up of both Jews and non-Jews who are attempting to restore to its original state the relationship with the Creator G-d and the way of life which was practiced by the Son of G-d and as taught to his original followers during His incarnation as Yeshua of Nazareth. As those who followed the Messiah during the first century of this era were almost exclusively Jewish, so the Messianic Movement is essentially Jewish. And since Messiah is to return soon to establish His seat of government in a restored Israel, it is altogether fitting and proper that we return to the form of worship that He established there.

Both the ancient Hebrew prophets and the Book of the Revelation (the final true prophetic revelation until the return of Elijah immediately prior to Messiah's return to earth) tell us that in the □Kingdom Age□ or □Messianic Age□ all the nations of the world will come to Israel to observe the feasts of the L-rd. And so it is proper that all followers of Messiah observe those feasts now in obedience to the Word of G-d and in preparation for the coming Kingdom.

As the sages have said, □Wherever there are two Rabbis there will be three opinions.□ And so it is with the Messianic Movement. There are probably nearly as many different expressions of Messianic faith as there are individual congregations.

In another place we have defined what we consider to be the absolute minimum requirements, or the □common denominator□ if you will, of Biblical Faith. Those essential elements are the same as you will find on this page.

Among Messianics are those who practice the so-called □sign gifts□ and those who do not. There are those who are □dispensational□ in their approach to the interpretation of Scripture and those who are not. There are those who believe that the true follower of Messiah is eternally secure in his or her salvation, and there are those who believe that a believer can □backslide□ and become lost after having once been saved.

However, we believe that most people who view themselves as □Messianic□ would be in at least general agreement with the following statements:

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1. The Creator of all things has revealed Himself to His creation through His personal Name which is represented by the Hebrew letters Yud-He-Vav-He. Out of respect for Him and His Name, we normally refer to Him as ADONAI (the Hebrew word for Lord) or by the appellation (or circumlocution) HaShem (Hebrew for □The Name□). He has revealed that in His divine nature He is an inseparable union; HaShem is One and there is only one HaShem. (□Sh'ma, Yisra'el! ADONAI Eloheinu, ADONAI echad [Hear, Isra'el! ADONAI our God, ADONAI is one]; Deuteronomy 6:4)
2. And yet the one ADONAI has manifest Himself to mankind in three divine □Persons:□ Abba [the Father], Yeshua [literally □Salvation,□ the Son] and Ruach HaKodesh [the Holy Spirit, literally □Breath□]. Yet all three □Persons□ have but one Name. (□□ the Name [singular] of the Father, and of the Son, and of the Holy Spirit □□ Matthew 28:19)
3. The Bible, consisting of both the TaNaKh (The Hebrew Bible consisting of Torah, Nevi'im, and Kituvim □ erroneously referred to as the □Old Testament□) and Apostolic Writings (erroneously referred to as the □New Covenant□ or □New Testament□) make up a single unit which is the inspired, only infallible, authoritative Word of ADONAI. (□All Scripture is given by the Ruach [Breath or Spirit] of Elohim [God], and is to be used for doctrine, for reproof, for correction and for instruction in righteousness.□ 2 Timothy 3:16)
4. Yeshua [□Jesus□ is an incorrect transliteration of the Greek form of His name] of Natzaret [Nazareth] is the Messiah of Israel, the Savior of the world. He is HaShem who came in the flesh (1 Tim. 3:16). He was born of a virgin (Luke 1:34) and lived a sinless and Torah-observant life. He died an atoning death as the full and complete payment of our sin debt to G-d (1 John 4:10), was resurrected from the dead (1 Cor. 15:4), ascended to the right hand of Abba, the Father (Mark 16:19), and now is glorified with all power in Heaven and in Earth (John 1:12-14). He will return physically as King of kings and Lord of lords to rule and reign over the earth from the throne of His father David [in Jerusalem]. (Zech. 14; Acts 1:9-11, Rev. 19:11-16)
5. All have sinned (transgressed the holy Torah [revealed Law] of ADONAI) and stand condemned before Him, and need the salvation provided by the grace of HaShem through the atoning work of Yeshua as our final and ultimate Passover Lamb. (Ps. 14:1-3; Rom. 3:23)
6. All who experientially believe and trust that Yeshua is the promised Messiah, HaShem come in the flesh, Who died as our Passover Lamb and rose again, are forgiven their sins and come into a renewed covenant with HaShem through Yeshua, and therefore become inheritors of all the unconditional promises that HaShem made with Abraham and Israel. (Romans 10:9-11, 1 Corinthians 5:7) [This requires not simple intellectual acquiescence to the historical facts, but a total and child-like faith and trust that Yeshua was exactly Who He claimed to be and that He will do exactly what He has promised to do. This kind of faith will produce the evidence of an appropriate lifestyle of Mitzvah (righteous works). See James 2:14-26.]
7. Ruach HaKodesh [the Holy Spirit] permanently dwells within all true believers to lead, guide, teach, comfort, and empower us to live a righteous life and to minister to the Miqra [the Ekklesia, or □Called-Out Ones□] as a royal priesthood of believers. (John 14:26; 1 Tim. 1:7; 1 Cor. 14:26; Acts 2:4; 1 Cor 12: 1-13, Rom. 12:3-21; Eph 1:13; 1 Pet. 2:5)
8. The promise of a faithful trust in Yeshua is resurrection from the dead, eternal life, and ruling with Yeshua forever in the place where His Kingdom will rule. Yeshua will soon rule in Jerusalem, and finally in New Jerusalem in the New Creation forever. (John 5:28-29; Rev. 19-22, especially 20:11-15)
9. The penalty awaiting those who reject Yeshua is eternal separation from HaShem into outer darkness and eternal punishment. (Matt. 25:31-46, Rev. 20)

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10. The final Divine Plan for Israel is to bring the remnant of Judah, who are the faithful Jewish people, and the remnant of those who were formally Gentiles (pagans), but who have been recovered from the world by faith, back together and united into one holy nation of Israel under one Shepherd, namely Yeshua, the Messiah. This is a necessary part of the restoration of all things spoken by the prophets. (Ezek. 37, Hosea 1-2, Rom. 9:26, Acts 3:21)

11. The Shabbat [Sabbath], the seventh day of the week, is the created holy day of HaShem (not of Israel), which He gave to mankind and covenanted with His people as a sign forever. (Exod. 31:12-16, Gen. 2:2-3, Isa. 58:13-14, Matt. 12:8) Nowhere in the Apostolic Writings is either the Fourth Commandment (Exod. 20:8-11) or the other nine ever repealed. They are only amplified and explained.

12. The entire Torah of HaShem, both the Tanakh and the Apostolic Writings, is the instruction of a loving and gracious Father to His children. It is the perfect and unchanging law that gives us liberty (Ps. 119:44-45; James 2:24-26). The commandments of HaShem will not disappear until heaven and earth disappear (Matt 5:17-20). HaShem's people delight in His instruction (Ps. 1:2). The Torah was not given for salvation. It is the loving instruction of how a redeemed people should live. Yeshua kept His Father's commandments and lived in His love. We are instructed to walk as He walked (1 Jn. 2:3-6). We are to obey HaShem's commandments and to hold to the testimony of Yeshua (Rev. 12:17).

13. Jewish followers of Yeshua are called to maintain their Jewish Biblical heritage and remain a part of their people Israel and the universal body of believers. This is part of their identity and a witness to the faithfulness of G-d.

14. Non-Jewish Believers in Messiah are grafted into the Jewish olive tree (Romans 11) and both spiritually and legally adopted into the family of Avraham, Yitzchak, and Ya'akov (Abraham, Isaac, and Jacob). They are therefore equal heirs to and partakers in the unconditional covenants that HaShem made to Israel. They are encouraged to understand and appreciate their roots in Judaism, and accordingly should walk in obedience to the Torah, and are encouraged to support the interests of world Jewry as adopted members of the family of Jacob (Israel).

[Some Messianic groups make a distinction between Jewish and non-Jewish Messianic Believers and say that non-Jewish Messianic Believers are under no obligation to obey Torah, but that they are invited to do so if they felt led by Ruach HaKodesh to do so. This belies the claim that Non-Jewish Believers are actually adopted into Israel, and sets them up as "second-class citizens" of the Commonwealth of Israel. We believe that all members of a family should be held to the same obligations of that family. We also believe that HaShem has one, and only one, Standard of Righteousness by which all of humanity is to be judged.]

Compare the above with the Statement of Faith of the Messianic Jewish Alliance of America and that of the Coalition of Torah Observant Messianic Congregations.

Retrieved from <http://www.messianicjewishonline.com/page1002.html>

- That the entire Bible, the Tanach and Brit Chadasha (Old and New Testaments) is the only divinely inspired, infallible, and eternal Word of God, which applies to today's world as at the time of its creation. (II Timothy 3:16; I Peter 1:20-21)
- That the God of Abraham, Isaac, and Jacob is One, *Echad*, a complex unity that exists and has revealed Himself to mankind as our Father in Heaven; Yeshua Ha'Moshiach, His Son; and the Ruach Ha'Kodesh, the Holy Spirit. (Is. 48:16; I John 5:7)

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- That Yeshua is the Messiah of Israel; is the Word of God revealed to mankind in the flesh; was born of a virgin; had a ministry on earth; died on a tree for our sins; was resurrected three days following His death; and ascended to Heaven to intercede on our behalf to the Father. (Zech. 14:9; Luke 24:44-47)
 - That the Jewish nation, Israel, is God's Chosen People. God made an eternal covenant with them regarding the Messiah and the Land of Israel. (Deut. 7:6-10)
 - Jews and Gentiles must both be cleansed of sin by the shed blood of Yeshua the Messiah. Jews who accept Yeshua remain Jews and non-Jews who accept Yeshua both become Born Again in the Spirit, and remain Jews and non-Jews respectively. They both join the Body of Messiah and inherit eternal life. (Eph 2:11-13)
 - Salvation from eternal separation from God and the forgiveness of sin can only be achieved through faith in Yeshua and His atonement of blood. (Rom. 10:9; I Thess. 1:10)
 - That Jewish followers of Yeshua should maintain their cultural, ethnic, and Biblical identities by remaining faithful to their heritage. Jewish Believers remain a part of Israel while becoming part of the Body of Messiah.
 - That salvation and a right relationship with God is achieved only through grace and faith, not the works of the Law. The Law is God-given for moral instruction for both Jews and non-Jews, and a distinct national/ethnic identity for Israel. The Law, while not essential for Salvation, is still an important part of following God's will and living in His presence. Faith in Yeshua, who fulfilled the Law, does not mean that the Law is no longer relevant in our lives. (Deut. 30:11-20; Deut. 6:20-25; Ps. 19:7-14; Matt. 5:17-19; Rom. 3:27-31; 6:23)
 - That the nation of Israel is Biblically ordained by God and those who stand with the Nation will be blessed. (Gen. 12:1-3; Is. 11)
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WE BELIEVE:

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That the BIBLE, consisting of the Tenach (Holy Scriptures) and the later writings commonly known as the B'rit Hadasha (New Covenant), is the only infallible and authoritative word of God. We recognize its divine inspiration, and accept its teachings as our final authority in all matters of faith and practice (Deut. 6:4-9; Prov. 3:1-6; Ps. 119:89, 105; Isa. 48:12-16; Rom. 8:14-17; II Tim. 2:15, 3:16-17).

GOD - We believe that the Shema, "Hear O Israel, the Lord our God, the Lord is one" (Deut. 6:4), teaches that God is Echad, as so declared: a united one, a composite unity, eternally existent in plural oneness [Gen. 1:1 (Elohim: God); Gen. 1:26 "Let us make man in our image"; Gen. 2:24 Adam & Eve were created to be as one flesh (basar echad)], that He is a personal God who created us (Gen. 1 & 2), and that He exists forever in three persons: Father, Son, and Holy Spirit, as mentioned in Romans 8:14-17 (Father, Spirit, and Messiah - Son) and Matt. 28:18-20 (immersing in the name of the Father, Son, and Holy Spirit).

GOD THE FATHER (Abba) - John 6:27b; I Cor 1:3; Gal. 1:1; Rev. 3:5, 21; Jer. 3:4, 19; 31:9; Mal. 1:6; Matt. 6:9, 32; Luke 10:21-22; John 1:14; 4:23; 5:17-26; 6:28-46; Rom. 8:14-15.

GOD THE SON (HaBen)

God does have a Son [Ps. 2; Prov. 30:4-6 (cf. Heb. 1); Luke 12:35-37; John 1:29-34, 49; 3:14-18].

The Son, called Yeshua (Jesus), meaning salvation, came to this world born of a virgin [Isa. 7:14 (cf. Luke 1:30-35)].

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The Son is God (Deity), and is worshipped as God, having existed eternally [Ps. 110:1 (cf. Heb. 1:13); Isa. 9:6-7; Matt. 28:18-20; Phil. 2:5-11; Col. 1:15-19; Rev. 3:21 (Heb. 1 - worshipped by angels); Rev. 4:8, 5:5-14].

This One is the promised Mashiach (Messiah) of Israel [Is. 9:6-7; 11:1; Dan. 9 (esp. verses 20-26); Isa. 53; John 1:17, 40-41, 45, 49; Mark 8:29].

He is the root and offspring of David, the bright and morning star (Num. 24:17; Rev. 22:16).

He is our Passover, the Lamb of God (I Cor. 5:7; Rev. 5; John 1:29).

GOD THE HOLY SPIRIT (Ruach HaKodesh)

Introduced in Gen. 1:2b.

In the Tenach, the Spirit of God came upon individuals during the times of our forefathers, like Moses, David (see II Sam. 23:1-3), and the Prophets, for the specific purposes.

In the New Covenant, the Messiah, Yeshua, promised His disciples that "the Comforter" would come to them after He was gone, described as the Spirit of Truth (John 14:17, 26), who was with them and would be in them. Yeshua further declared that the Spirit of Truth, would guide us into all truth and would glorify Him - the Messiah - not Himself (John 16:13-15). He empowers us (Acts 1:8). He seals us [Eph. 1:13; 4:30 (see NIV and Jewish New Testament versions)]. If we have not the Spirit, we are not His (Rom. 8:9). He leads us and teaches us (Rom. 8:14-17). His indwelling enables us to live a godly life. Acts 2:38 says, "Repent, be immersed, and receive the Holy Spirit."

MAN

Created in the image of God (Gen. 1:26-27), but:

through disobedience, man fell from his first state and became separated from God (Gen. 2:17; 3:22-24). Therefore, according to the Scriptures, all men are born with a sinful nature (Ps. 14:1-3; 49:7; 53:13; Isa. 64:6; Rom. 3:9-12, 23; 5:12).

Man's only hope for redemption (salvation) is through the atonement made by the Messiah (Lev. 17:11; Isa. 53; Dan. 9:24-26; I Cor. 15:22; Heb. 9:11-14, 28; John 1:12, 3:36), resulting in regeneration by the Holy Spirit (Tit. 3:5), which is the new birth (John 3:3-8). For by grace we are saved through faith, it is a gift of God (Eph. 2:8-9).

RESURRECTION AND JUDGMENT

We believe in the resurrection of both the redeemed and the lost: the former to everlasting life and the latter to eternal separation from God, a state of everlasting punishment (Job 14:14; 19:25-27; Dan. 12:2-3; John 3:36; 11:25-26; Rev. 20:5-6, 10-15; 21:7-8).

THE MESSIAH - The Redeemer.

The Scriptures promised two "comings" of the Messiah:

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First coming

Promised in Dan. 9:24-26.

Its purpose was to make an atonement for sin (Dan. 9:24-26; Isa. 53; Rom. 3:21-31; Heb. 9-10; John 3:16-17).

Second coming

Promised coming in the air to receive the believers to Himself (I Thess. 4:13-18; John 14:1-6; I Cor. 15:51-57).

Messiah's return to the earth.

The Redeemer shall come to Zion (Isa. 59:20-21; Zech. 14:4).

Israel's spiritual redemption (Zech. 12:8-13:1; Rom. 11:25-27; Heb. 9:28; Jer. 31:31-40; the New Covenant).

Israel's national restoration is to recover the remnant of His people Israel from the four corners of the earth, and restore the Davidic Kingdom (Isa. 11 - to re-establish the throne and kingdom of David, which will last forever) [Isa. 9:6-7 (cf. Luke 1:30-33); Jer. 23:3-8].

ISRAEL IN PROPHECY

We believe in God's end-time plan for the nation of Israel and for the world. A central part of Messianic Judaism is the belief in the physical and spiritual restoration of Israel, as taught in the Scriptures. The greatest miracle of our day has been the re-establishment or rebirth of the State of Israel according to prophecy (Ezek. 34:11-31; 36-39; Hos. 3; Amos 9:11-15; Zech. 12-14; Isa. 11; 43; 54; 60-62; 66; Rom. 11:1-34) (see also Scriptures under V. THE MESSIAH).

MESSIANIC JUDAISM

We recognize that Jewish people (physical descendants of Abraham through Isaac and Jacob, whether through the mother's or the father's blood-line) who place their faith in Israel's Messiah, Yeshua, continue to be Jewish according to the Scriptures (Rom. 2:28-29). Gentiles who place their faith in Yeshua, are "grafted into" the Jewish olive tree of faith (Rom. 11:17-25) becoming spiritual sons and daughters of Abraham (Gal. 3:28-29).

We observe and celebrate the Jewish Holy Days given by God to Israel, with their fulfillment in and through the Messiah Yeshua. We believe that true "Biblical Judaism," the faith of first century believers, which we seek to practice, acknowledges the continuity of faith in the one true God, revealed throughout the Scriptures, and ultimately manifested in God's Son, Yeshua the Messiah. We believe that salvation has always been "by faith," and that works of law, or righteous acts, have never saved anyone (Gen. 15:6; Rom. 2:6; Eph. 2:8-9; Heb. 11:6, 39).

We acknowledge that the New Covenant body of believers is composed of both Jews and Gentiles who have received Yeshua the Messiah as the Promised Redeemer. The "middle wall of partition" has been broken down and now we worship the God of Israel together (I Cor. 12:13; Eph. 2:13-14).