



“Only reverence Yahweh, and serve Him in truth with all your heart; for consider how great things He hath done for you!”

— I Samuel 12:24

General Statement of Fundamental Beliefs

1. We believe that the Hebrew Scriptures are the foundation of our faith, that in the original manuscripts they are divinely inspired, and that all of our beliefs and actions must be tested by them (2 Timothy 3:16-17, Hebrews 4:12, Psalms 119:105, Proverbs 30:5-6, Isaiah 8:20). While we do not have the original manuscripts, from what documents we *do* have we are able to uncover and understand many fundamental teachings of Scripture. Scripture was originally written and inspired in Hebrew, yet we also recognize that other ancient translations and manuscripts are important and can help us discover Scripture truth. These manuscripts have come down to us in four major texts: the Dead Sea Scrolls, Aramaic Targums, Masoretic Hebrew, and the Greek Septuagint (the LXX). In Yeshua’s day (as He Himself declared) the Hebrew Scriptures were what is now commonly known as “Scripture,” generally referred to as the “TaNaK” by Judaism (Luke 24:44). The Messianic Writings, commonly referred to as the “New Testament” (the NT) are also an important part of our faith, as they stand as a truthful witness (or “testimony”) of the Messiah’s life, His mission, and the fulfillment of those promises from the TaNaK which point to Him (John 21:24-25, 2 Peter 3:15-16).
2. We believe that salvation comes to us by faith in Yeshua and through the boundless mercy of Yahweh. In addition, we believe that this was true both before His first coming and afterwards. The ancient Jewish sacrificial system pointed forward to the ultimate sacrifice of Yeshua. Therefore, people are “saved” now just as in ancient times. Our salvation is a free gift from Yahweh. This salvation is just as much a result of our having the “faith of Messiah” as it is “faith *in* Messiah.” The good “works” we exhibit from this are simply the result of the indwelling of Yahweh’s Spirit, so we truly are saved by His mercy. (Isaiah 11:1-4, Zechariah 4:6, Deuteronomy 4:29-32, Exodus 34:7, Numbers 14:19, Ephesians 2:8-9, Hebrews 11:6, Romans 10:9-13, Acts 2:37-39, 22:16.)
3. We believe that sin is the “transgression of the Torah” (1 John 3:4). The “Torah” is composed of the first five books of the Bible, and we therefore endeavor to live our lives as closely as possible to the commandments (including but not limited to the Ten Commandments), statutes, judgments, and ordinances as presented in that Torah, just as Abraham faithfully did (Genesis 26:5). The Ten Commandments are important laws which should obviously be obeyed, but there are other lesser-known laws which we should also come to understand and follow.

4. We believe there is only one High Priest, and His name is Yeshua the Messiah (commonly referred to as *Jesus Christ*). See Hebrews 3:1. He is the reconciliatory offering for our sins; as such, under His priesthood there are no further priestly sacrifices. He was offered *once* to bear the sins of many when He offered Himself (Heb. 7:24-28, 9:28).
5. We believe that Yahweh is the Creator of everything, including this earth. In the account of Genesis 1-2, He has presented to us unmistakable evidence that He created this world in six literal days and rested on the seventh. For those who may question as to whether or not Yahweh made heaven and earth in six *literal* days, we believe His words to Moses should remove all doubt: "For *in* six days Yahweh made heaven and earth, the sea, and all that in them *is*, and rested the seventh day" (Ex. 20:11). He made everything in heaven and earth, whether animate or inanimate, including mankind, through Adam. We are not the product of any "evolutionary" process (Genesis 1; 2; Exodus 20:8-11; Psalms 19:1-6, 33:6-9, Hebrews 11:3).
6. We believe in calling upon the name of the Creator with the name He gave to Himself, and that doing so brings honor upon Him. According to the best available evidence, the name of the Creator is Yahweh, as this is how His name was transliterated in the Greek language (*Ἰαβέ*) by fourth century theologian Theodoret, who mentioned this as the name used by Samaritans (the Greek *β* can be traced to the Hebrew *ב*, which carries the "u" or "w" sound). Some may question whether or not the Samaritans (also referred to as *Cutheans*) knew the correct pronunciation of the Creator's name. Regardless of whether or not they knew the precise pronunciation, they knew it well enough to draw the ire of rabbinic Judaism, who maintained that the *Cutheans* had no part in the world to come because they would pronounce the Divine Name when taking oaths (cf., *The Talmud of the Land of Israel*, [Jerusalem Talmud], translated by Jacob Neusner, Vol. 31, *Yerushalmi Sanhedrin*, 10:1, XI, The University of Chicago Press, Chicago, IL, 1984, p. 325). For a more thorough review of our understanding with regard to the Creator's name, please read our study entitled *Sticks and Stones May Break My Bones, But Names Will Never Hurt Me: A Look at the Name We Call Our Heavenly Father*.
7. Our Heavenly Father wants His people to know His name (Isaiah 52:6). We believe this involves not only **knowing** His name, but also respectfully calling upon that name, just as the ancient believers did (John 17:6, 11, 12, 26, Hebrews 2:2 and Acts 22:16). We respect the varied views of how YHWH (*יהוה*) is pronounced, and we trust that this respect will be mutual. Not only do we believe calling upon our Heavenly Father with the name He gave to Himself **honors** Him, but we also believe that we **dishonor** Yahweh by referring to Him as "our God," as God can be demonstrated as being the name of the Canaanite idol of fortune, whose worship is condemned by Yahweh in Isaiah 65:11 (c.f., the Hebrew text). (See also Genesis 13:3-4, Exodus 20:7, Jeremiah 23:26-27, 10:25, Deuteronomy 6:13, 32:3, Psalms 9:10, 20:7, 34:3, 102:21, 113:3, Proverbs 18:10, 30:4). For a thorough review of our position regarding the name/title "God," please read our study entitled *God's Identity According to Ancient Hebrew Scholars*.

8. We believe the Holy Spirit is the very indivisible essence of Yahweh, which transcends time, matter and space. Nowhere in Scripture are we ever informed that the Holy Spirit is a "person," nor is the Holy Spirit ever mentioned as having a name. It is through our obedience to Yahweh that we are given the Holy Spirit (Acts 5:32), which in turn causes His people to bear the fruits of the spirit (Galatians 5:22-23).
9. We believe Yeshua (ישוע), referred to by some as *Yahshua*, or by others who prefer to use the long form of this name (יהושע), *Yahushua*, is the promised Messiah, the Son of the living Almighty (Matthew 16:16-17), born of a virgin, and lived a life without sin (Hebrews 4:15, 9:28). He never claimed equality with the Father (John 14:28, Philippians 2:6,7), and will Himself be subject to the Father (I Corinthians 15:28) in the Kingdom of heaven. As with the name YHWH (יהוה), we respect the various views pertaining to the pronunciation of the Messiah's name and we trust that this respect will be mutual. This having been said, however, we believe we should point out that we believe the name "Jesus" is at best a poor transliteration of the Greek form, which is in itself a poor transliteration of the original, and we prefer to avoid poor transliterations, which tend to become *alterations*. For a thorough review of our perspective regarding the Messiah's name, we invite you to read our study entitled *Name of the Messiah*.
10. We recognize the importance of water baptism, which requires evidence of repentance from sin, as well as instruction in and acceptance of the fundamental teachings of the Hebrew Scriptures. Water baptism not only symbolizes the removal of spiritual filth from our bodies, but it is also the pledge of an upright conscience toward the Almighty – that henceforth we should not be servants to sin (I Peter 3:21, Romans 6:3-6). We recognize that the word "baptize" is an English word borrowed from the Greek word *baptizo*, which means "to immerse." This is the only method of water baptism recognized by the writers of the New Testament, and we understand that this method has a meaning: It represents the "burial" in which we bury the "old man of sin," followed by rising from the water, which is symbolic of the resurrection of the "new man," who henceforth walks in newness of life (Romans 6:4). We believe that when you change the prescribed *method* of baptism, you lose the *meaning*, and since the method known as "sprinkling" does not represent a "burial" of any kind, it is an example of a practice that confuses the significance of water baptism. Baptism is not something we put off for a "convenient time"; it is done as soon as possible after we are convicted of our sins and have repented of them (Acts 8:35-38). Baptism is done by complete immersion in the name of Yeshua (Acts 2:38, 8:12, 8:16, 19:5). As alluded to earlier, it is through baptism that we give a testimony of our "death to sin" and our desire to start a new life through faith in the death and resurrection of Messiah Yeshua. Through this we show that we have received the Spirit of Yahweh, forgiveness of sin, and we are united into one body—the "body of Messiah." Baptism is our entrance into the "commonwealth of Israel" and gives us acceptance in the "assembly" of like-minded believers. Baptism is into the family of Yahweh (not into a church or congregation) and shows evidence of our being grafted into Israel through the work of Messiah. (See also Matthew 28:19-20, Acts 16:30-33; 22:16; 2:38, Romans 6:1-6, Colossians 2:12-13.)
11. We believe the day of the weekly Sabbath as handed down to us by Judaism has been preserved intact, as there is no record that it has been lost since long before the days of

Messiah. Yeshua told His followers to not think He had come to destroy the law and that not even a jot (Heb. *yod*, the smallest letter of the Hebrew alphabet) would be removed from the law or the prophets until *all* has been fulfilled. Certainly, not *all* has been fulfilled yet! Yeshua, who definitely obeyed the fourth commandment, also instructed His followers to “follow Him.” Likewise, the Apostle Paul instructed the faithful to follow his example as he followed the example of Messiah (I Cor. 11:1). We therefore rest and worship on the weekly Sabbath day (from Friday night sundown to Saturday evening) in obedience to the fourth commandment, not because our obedience will save us on the Day of Judgment or because it makes us any better than anyone else, but simply because we love our Heavenly Father and we seek to do His will (Luke 17:10). (See also Genesis 2:1-3, Exodus 16:23, Exodus 20:8-11, Exodus 31:12-17, Leviticus 23:32, Deuteronomy 5:12-15, Isaiah 56:1-5, 58:12-13, Ezekiel 20:12-21, Luke 4:16, Mark 1:32, Acts 17:2, Acts 18:4, Acts 25:8, Hebrews 4:1-11).

12. We believe that we should prepare for the weekly Sabbath, especially with regard to meals, as we do not believe Yahweh sanctions food preparation on that day, especially with regard to any form of cooking. In accordance with our understanding of Scripture, which is reflected in the understanding of ancient Judaism, we believe this prohibition is inclusive of warming previously-prepared meals. (See Exodus 16:22-26). For more information regarding our perspective of warming or cooking meals on the Sabbath, please review our study entitled *Food Preparation: On the Sabbath?*
13. Is there life after death? We believe that Scripture teaches that death is like sleep. Those who die do not immediately go to either heaven or hell, for Yahweh alone is immortal. Mankind is mortal, subject to death and therefore man does not possess an immortal soul. “The soul that sinneth, it shall die.” (Ezekiel 18:4, 20) Scripture teaches that “souls” are subject to death. He will only give life to our lifeless bodies in the resurrection. The first resurrection will take place at the beginning of the 1000 years, and that resurrection is for the righteous who have died, who will be given eternal life. The last resurrection is for “the rest of the dead,” and it will take place at the end of the 1000 years. From this point on, those who persist in rebellion against Yahweh and His kingdom (the incorrigibly wicked) will soon after be cast into the lake of fire to suffer eternal punishment—and eventually will be consumed and destroyed by that same fire. In the process, Yahweh will create a “new heaven and a new earth” in which a flood of peace and righteousness will permeate all of creation. (Ecclesiastes 9:5-6, Psalms 146:3-4, 1 Thessalonians. 4:13-17, Revelation 20:1-10, Romans 6:23, 1 Timothy 6:15-16, John 11:11-14; Colossians 3:4, 1 Corinthians. 15:51-54, John 5:28, 29)
14. We believe that Yeshua is the mediator of a new covenant, and that this new covenant was ratified at His death (Hebrews 9:15-17). Many believe this means the “Old Covenant” was, at that time, “done away.” This is not so. According to Hebrews 9:15, not only is Yeshua the mediator of a new covenant, but his sacrificial death atones for our sins committed under the **first covenant**. This means that, until we have repented of our sins that we have committed under the first covenant (a.k.a. “the Old Testament”), we are still **under the first covenant**. Moreover, we read in Hebrew 7:22 that Yeshua “is made a surety (guarantee) of a better testament.” If the “better testament” is **already** in full force, then there is certainly no need for a “guarantee”! Rather, Yeshua’s atoning sacrifice serves to blot out our **past sins** (Romans 3:25), and

His subsequent resurrection gives us the hope (even the *guarantee*) for a new life ... **eternal life** ... if we remain faithful to Him (Matthew 24:13, Acts 23:11). According to Scripture, Israel (through Abraham) had been given the original covenant promises, referred to by some as the “Old Covenant” (See Genesis 17:1-8, Exodus 2:24, and Leviticus 26:42). From that day until now, this covenant is still in effect—and has not been replaced with a “new covenant” or with the “church.” The “new covenant” (which many erroneously believe is now fully in place) has been guaranteed by the sacrifice of Messiah, but is yet to go into full effect (see Jeremiah 31:30-34). Hebrews 8:13 plainly tells us, “When he speaks of a new covenant, he makes the first obsolete. Now what **is growing obsolete** and **aging is about** to disappear.” Hebrews 10:9 and 10:26 confirm this fact—that the “new covenant” is not fully in place at this time and the “old covenant” is still in effect. Therefore, according to the TaNaK (as confirmed by the Messianic Writings), Israel as a nation was and still is the recipient of the covenant promises, and we who have placed ourselves under that covenant (through the Messiah) are still required to keep the Torah. (Genesis 12:3, 17:1-14, Exodus 19:5-6, Exodus 24:7-8, Deuteronomy 5:2, Matthew 5:17-19, Matthew 19:17, Acts 26:20, I John 5:2-3, I John 2:4).

15. We believe that membership in a “church” or “denomination” is not a requirement for salvation, nor do we believe that the “church” has replaced Israel. The word “Church,” often found in the English translations of the Messianic Writings is really *Eklessia*, which simply means the “Assembly.” In the TaNaK (often called “Old Testament”), the word “church” does not even appear once. There was no concept of “church” until well after the days of the Messiah. Those who teach that the so-called “church” has replaced Israel are teaching a falsehood—for Yahweh will (in the last days) restore the “remnant” of Israel (not a “remnant church”) to their rightful possession, the Land of Promise. This remnant of Israel are being assembled by companies in various places throughout the world and composed of those who faithfully “keep the commandments of the Almighty, and have the testimony of Yeshua” (Isaiah 10:20-22, 11:10-12, 16, 37:31-32, 46:3, Jeremiah 23:3-6, 31:7-9, Micah 2:12, Revelation 12:17 and 14:12). The Messiah never came with any desire to “replace” or “augment” Israel with the church (which is called “replacement theology”). In fact, those who are grafted in through the sacrifice of Messiah are grafted into Israel—literal Israel, not “spiritual Israel,” as some teach. Those who have been grafted into the true vine are indeed part of Israel. The early believers in Messiah were identified several times as a “sect” within Judaism, often times referred to as the “sect of the Natsarim (Nazarene).” As such, then, we as faithful believers are the grafted-in “assembly of the firstborn,” and we are therefore recipients of the covenant promises and part of the “commonwealth of Israel” as given to ancient Israel. (Genesis 26:4-5, Deuteronomy 5:2, Matthew 2:23, Acts 4:10, 7:38, 11:26, 24:5, 24:14, 26:28, 28:22, Ephesians 3:8-11, Matthew 16:17-19, 28:19-20, 1 Peter 4:16, Ephesians 2:11-22, 5:19-32).
16. We believe that obedience to Yahweh includes adhering to the clean/unclean food law as found in Leviticus 11 and Deuteronomy 14. Scripture does not plainly state **why** we are not to have unclean foods in our diet, but the findings of modern nutritionists support the conclusion that such a diet is not healthy. Catfish, shrimp, hogs and vultures are just some of the unclean animals listed in Scripture, yet these are scavengers which will naturally feed on the putrid remains of other animals. Such

animals are known to be carriers of disease. Therefore, the principle we can glean from this is that we are to abstain from *anything* which we know to be potentially harmful to our physical bodies. The Messianic writings confirm this understanding: “Know ye not that ye are the temple of the Almighty, and that the Spirit of the Almighty dwelleth in you? If any man defile the temple of the Almighty, him shall the Almighty destroy; for the temple of the Almighty is holy, which temple ye are” (1 Corinthians 3:16-17).

17. We believe in the soon, imminent return of Yeshua the Messiah, Who will rule the nations with a rod of iron to introduce a new era of peace on this earth that will last 1000 years. We also believe that when the Messiah returns it will be a literal, visible event. After this 1000 years (known as the Millennium) will be the judgment and the restoration of the earth to its Edenic beauty and splendor through the creation of a “new heaven and a new earth.” We do not know the exact timing of these events, but we believe they are to take place soon, and since none of us knows the day of our death, “soon” may come *sooner* than we think (Luke 12:16-20, Matthew 24:14 and 43-44, 2 Timothy 3:1-5, Hebrews 9:28, 1 Thessalonians 4:13-18, Revelation 14:14-20, 2 Thessalonians 1:7-10, John 14:1-3, Acts 1:9-11).
18. We begin each Scriptural month with the visual sighting of the new moon as first sighted over Israel, if at all possible (Deuteronomy 16:1), and the Scriptural new year begins in the spring (Exodus 12:2). If it is not possible to obtain a reliable report of a new moon sighting in Israel, we understand that we would have to go by local sightings. Judaism concedes that, prior to the calendar changes implemented by Hillel II in 358/359 CE, Jews reckoned the months by the first visible crescent as seen after sunset. This method of observation is further corroborated by the writings of a first-century Jew named Philo. We prefer to go by this ancient calendar, which has both Scriptural and historical support. For a more in-depth look into our perspective on this matter, please read our studies entitled *Balancing the Calendar* and “When and Where Does the Scriptural Month Begin?”
19. As with the weekly Sabbath, we likewise believe that the seven annual Sabbaths, often referred to as the feast days (*moedim* or “appointed times”), have not been “done away” and therefore should be kept in accordance with the instructions found in Scripture. The feasts are given as follows:

During the first month of the Scriptural year, we observe Passover on Abib 14 (Exodus 12, Leviticus 23:5). On that day, the Passover lambs were sacrificed during the second part of the day known as “between the evenings” (Exodus 12:6). “Between the evenings” consists of that time of day when the second of two daily sacrifices were made (Exodus 29:39, Numbers 28:4), which is late afternoon. Thus, we know the Passover lambs were sacrificed late in the afternoon on Abib 14. That night (Abib 15) is known as “the night to be much observed” (Exodus 12:42). We observe the Feast of Unleavened Bread from Abib 15 - 21 (Leviticus 23:6-14). On the first day of this feast, we are to remove all leavening from our homes (Exodus 12:15). Abib 15 and Abib 21 are festival Sabbaths on which no servile work is to be done, except for that which is necessary for keeping the feast (e.g., cooking food is allowed). For more details, please read our study entitled *Facing the Passover Controversy*.

Seven weeks after beginning the Feast of Unleavened Bread, we observe the Feast of Weeks (also known as Pentecost or Shavuot), with the understanding that the fifty-day count to this holy day begins on the morrow of the first high day Sabbath of the Feast of Unleavened Bread (Abib 16). Whereas some individuals are persuaded that the count to Pentecost begins on the “morrow of the weekly Sabbath,” we lean towards the understanding that it actually begins on the second day of the Feast of Unleavened Bread (Abib 16). We understand that the count to Pentecost is a controversial issue, and we therefore do not wish to criticize others for not agreeing with our method of counting. At this time we choose to go along with the Septuagint's reading of Leviticus 23:11-16, which is how such first-century Jews as Philo and Josephus understood the count to Shavuot. That reading indicates the “morrow after the Sabbath” is a reference to the **festival** Sabbath, not the weekly Sabbath. Contrary to what we have been told by many so-called “experts,” Pentecost does *not* necessarily fall on the sixth day of the third Scriptural month when counting from Abib 16. The 50th day is also a festival Sabbath on which no servile work is to be done, except that which is necessary for keeping the feast (e.g., cooking food is allowed).

In the seventh month of the Scriptural year, we observe the Feast of Trumpets (*Yom Teruah*) on the first day of the month (Leviticus 23:24-25). Yom Teruah is a festival Sabbath on which no servile work is to be done, except that which is necessary for keeping that feast (e.g., cooking food is allowed). We also observe the Day of Atonement (Yom Kippur) on the tenth day of the month (Leviticus 23:26-32). On Yom Kippur we are not only commanded to abstain from all work, but we are also directed to “afflict our souls” before Yahweh by abstaining from all water and food. Five days later, we observe the Feast of Tabernacles (Sukkot) from the 15th through the end of the 21st day, with the Last Great Day occurring on the 22nd day of the month. The 15th and the 22nd days of that month are festival Sabbaths on which no servile work is to be done, except that which is necessary for keeping the feast (e.g., cooking food is permitted).

In summary, the seven annual Sabbaths are as follows:

1. 15th day of Abib (1st day of the Feast of Unleavened Bread).
2. 21st day of Abib (7th day of the Feast of Unleavened Bread).
3. The 50th day following Abib 15, or the “morrow after the seventh week” (according to the Septuagint reading of Leviticus 23:16). This day is also known as “Pentecost” or “Shavuot” (Feast of Weeks).
4. The 1st day of the seventh month (the Feast of Trumpets or *Yom Teruah*).
5. The 10th day of the seventh month (Yom Kippur).
6. The 15th day of the seventh month (1st day of the Feast of Tabernacles, or *Sukkot*).
7. The 22nd day of the seventh month (the “Last Great Day”).

20. We believe that Yahweh does not sanction the observance of worldly holidays whose origin stems from pagan worship. Such observances as Christmas, Easter, Halloween, Valentine's Day, etc., are neither taught nor approved in Scripture. Any reputable encyclopedia (such as [The Encyclopedia Britannica](#) or [Wikipedia](#)) confirms the occult origin of these (and other) modern holidays (c.f., Isaiah 14:12-15, Daniel 7:7-8, 19-26, Leviticus 23:1-44, Jeremiah 7:16-18, 10:1-5, Exodus 20:1-6, Galatians 4:8-11).
21. We believe that it was prophesied that mankind would be deceived into believing that the laws have been "changed." According to the seventh chapter of Daniel, four beasts (or world empires) would arise and the fourth would be diverse from all the rest. Out of that fourth empire would arise ten kingdoms (horns), and among them a little horn (or kingdom) would emerge. Daniel 7:25 states that this little horn power would "think to change times and laws." The word "laws" is a reference to "Torah," and this prophecy clearly points to the deliberate distortion of the teachings of the "law (Torah) of Moses." "Times" refers to the "appointed times" and "holy days" of Scripture. Thus, it is clear that this little horn power would attempt to change the laws of Yahweh and counterfeit the "appointed times" (*moedim*) of Yahweh—including the feast days and the continuously-repeating seventh day Sabbath.

This little horn comes up after the ten other horns of the fourth beast (whom many Bible scholars recognize as representing Rome). Therefore, since there is no other likely candidate to whom this prophecy could be referring, this little horn power appears to describe the papacy, and the other ten horns represent the ten major divisions into which the Roman Empire was carved. While there may be areas of disagreement concerning the precise identity of the ten kingdoms or of the exact timing of certain prophetic events, this prophecy seems to effectively point to a fulfillment by the papacy during the dark ages, whose power to influence the nations continues even into our own day. The papacy did indeed "think to change times and laws," even in contradiction to what Scripture clearly commands us not to do. Moreover, this same entity believes it has the authority to carry out this change. Regrettably, the changes implemented by the papal authority not only signaled a break from the commandments found in Torah, but these changes also involved incorporating heathen customs into church practices, as though redefining their methods of observance would somehow filter out the impurities of heathen worship. For example, instead of observing the birthday of the *invincible sun*, the church persuaded its converts to observe the same as the birthday of the Son of the Almighty. We are not to observe the ordinances of the heathen, as it is written:

"When Yahweh thy Almighty shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their mighty ones, saying, How did these nations serve their mighty ones? even so will I do likewise. Thou shalt not do so unto Yahweh thy Almighty: *for every abomination to Yahweh, which He hateth, have they done unto their mighty ones; for even their sons and their daughters they have burnt in the fire to their mighty ones.* What thing

soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” (Deuteronomy 12:29-32)

“Thus saith Yahweh, *Learn not the way of the heathen*, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.” (Jeremiah 10:2-4)

22. We believe in the restoration of the two houses of Israel just prior to and at the return of the Messiah, as described in Ezekiel 37:15-28. It is commonly called the “two stick” teaching. Such a teaching is strongly implied in the parable of Messiah called the “Prodigal Son” (Luke 15:11-32). The restoration of both Ephraim and Judah to their rightful place in the work of Yahweh is the focal point of Biblical history. While we believe that many of the descendants of Judah are to be found in the Jewish people of today, there are others which are also now known to be Jews in places like Africa and India. Likewise, while Ephraim can be found among modern Europeans (and therefore also in America) his descendants can also be found in many other places around the world. Therefore, we do not believe in “replacement theology” (i.e., that the “church” has replaced Israel). Those who acknowledge their faith in Yeshua Messiah have actually *joined* Israel. Denominationalism has no part in the plan of salvation by Yahweh, neither through Christianity nor Judaism. The concept of “dispensationalism” (in all of its forms) is therefore also rejected as another attempt to replace Israel with the church. There is only one “assembly” and that is Israel, composed of Israelites from all walks of life and nationalities, who together form a part of the literal nation of Israel and joined together in the spirit through the Body of Messiah (Ezekiel 36:8-36, 37:15-28, Jeremiah 23:3-6, 30:1-3, Isaiah 11:10-16, Romans 11:25-27, Matthew 23:39.)