

B'nai Chayim: Statement of Faith

anachnu ma'aminim b'emunah shleymah
WE AFFIRM WITH PERFECT FAITH

1. That the Bible (the *Tenach* and the *Brit Chadashah*, the Earlier and the Later Scriptures) is essentially a Jewish document, and is the only divinely inspired, inerrant, and authoritative, eternal Word of G-d. It has come down to us as intact and integral as it was at its inception, and applies as wholly today as it did then, in the same two contexts - to the Jew first, with rich symbolic ritual and traditional observances; and also to the Gentile, in equivalent spirituality of the same kind and at the same level (II Tim. 3:16; II Peter 1:20, 21).
2. That the Eternal L-rd G-d (Adonai YHVH Elohim) of **Abraham, Isaac and Jacob** is **Echad**. That is, a composite **unity** who has revealed himself to man as the Father (ha Av) in Heaven, the Son (v'ha Ben, Yeshua HaMashiach-Jesus the Christ), who is the Word of G-d made flesh and as the Holy Spirit (v'Ruach HaChodesh), the Spirit of Truth (Is. 48:16; I John 5:7).
3. That **Yeshua**, the **Messiah** of Israel, was born of a virgin, walked among us sinless, died on the tree for the sins of mankind, rose from the dead, and ascended to the right hand of the Father, where He lives and intercedes for His followers (Heb. 7:24,25). He will also return one day, which is our great hope and consolation. (Is. 7:14; Is.53:6-10; Acts 1:11)
4. That in Abraham, Israel remains G-d's chosen people. They have received a generational covenant with G-d in regards to the **Messiah**, the Land of Israel, and all **scriptural** and **spiritual** promises that were addressed to them. The Gentiles are children of Abraham's faith, not his blood or his covenants, and together with the Jew were without hope in the world, and must be cleansed from sin by the shed blood of the **Messiah**. Jewish believers and non-Jewish believers remain Jews and non-Jews in the **Messiah** after believing. They both become joined in **one body** and shall inherit eternal life through Him (Deut. 7:6-11; Gal. 3:28; Eph. 2:11-13).
5. That sin is transgression against G-d's Torah, and can only be forgiven by faith in the atoning blood of **Yeshua** and by repentance of sins. Upon confession of faith, believers receive everlasting life and are not under the wrath of G-d, which shall come upon this present age (John 3:16; John 5:25; I John 1:9; 2 Peter 3:8-10).
6. The **Messiah's** death is remembered until He returns by the partaking of the L-rd's Supper, as recorded in the Later Scriptures (New Testament). This involves the breaking of **Matzah** (symbolizing His body) and taking the cup

(symbolizing His blood), and believing that **Messiah**, our Passover Lamb, has been sacrificed for us, for both Jew and Gentile (I Cor. 5:7; Is. 53:2-5).

7. That upon acceptance of **Yeshua** as L-rd and **Messiah**, there is immersion, or baptism (**Mikveh**) in water, which is an outward sign of an inward experience of salvation, symbolizing both the effect of the death and resurrection of **Messiah** in the believer's life as well as the death of the "old man" and the resurrection into newness of life (Rom. 6:3; Col. 3:1-4; Matt. 28:18-20).
8. Furthermore, there is also an immersion in the Holy Spirit, which is accompanied by signs and wonders, and whereby the believer obtains spiritual strength and power to witness of **Messiah's** resurrection (Acts 1:8)
9. That the Scriptures teach the orderly practice of the Spiritual gifts of the Holy Spirit as outlined in I Corinthians 12 to 14 and Rom. 12:6-8. These are for the purpose of edifying the body of believers and bringing the body to maturity in **Messiah**. The fruit of the Spirit as described in Gal.5:22, 33, should also be the experience of the believer, and are neither a replacement for or in competition with these giftings.
10. That all believers are to live lives of holiness, with **complete freedom of conscience**, and total devotion to our joyful task of applying G-d's word into every situation of our lives (personal and community halacha - Rom. 12:1,2 and 14:1-15:6).
11. That Jewish followers of **Yeshua** are called to maintain their Jewish biblical and historical heritage and to remain a part of the people Israel as well as part of the universal body of believers. This is part of their unique identity and is a witness to the faithfulness of G-d to Abraham, Isaac and Jacob.
12. That G-d gave the practices of the Law for moral instruction and as a body of cultural-national practice of holiness - which would point forward to the **Messiah's** work. The Law remains valid as a reflection of G-d's righteous standard of holiness, and as a means of preserving the distinct nation of Israel. Fulfillment by the work of **Yeshua** does not imply the abrogation of the Law.
13. That righteousness before G-d comes solely by grace through faith. (Eph. 2:8, 9; Gen. 15:6; Deut. 30:11-20; Deut. 6:20-25; Ps.19:7-14; Matt. 5:17-19; Rom. 3:27-31; 6:23).
14. That the sacrificial obligations of the Law were symbolic rituals which are fulfilled in our Glorious **Messiah**. The moral imperatives of the Law still apply, both to the Jew (in the practice of the covenants of obedience) and to the Gentile (in application and equivalence – I Cor. 10:6, 11).

15. We believe that the nation of Israel is chosen by G-d to be a channel of blessing to all the nations on earth (Gen. 12:2, 3). We understand that the return of the Jewish people to their land is in fulfillment of Biblical prophecy (Luke 21:24, especially). We believe that the day will also come when Israel as a nation will accept the Messiah Yeshua (Rom. 11:25, 26), then shall the end come, when all shall be fulfilled.

16. We acknowledge our cultural and theological indebtedness to the rich historical traditions of Judaism, outlined in such documents as the *Talmud*, the *Mishnah* and the writings of many learned scholars through the ages. We also acknowledge our indebtedness to the rich tradition of Gentile Christian Writings such as the teachings of the Church Fathers and of other learned theologians through the ages. However, we acknowledge the primacy of the Scriptures, in both matters of faith, and of tradition and practice. We consider it our duty and our privilege to express our faith in every new generation according to the clear principles of the Scriptures. We join hands with all the previous generations of believers, and will joyfully explore these traditions which have come down to us, so that our faith and our observance can be tempered with the wisdom and the insights of those who have gone before us.

- 4 Adar II, 5763 (Mar. 8, 2003)