



## Statement of Faith

**T**hat we might have unity among us, and that we all speak the same thing as regards the foundation of our faith, and that with integrity we present our witness of Yeshua (Jesus) the Messiah as those who walk in His light, (I Corinthians 1:10 & Acts 2:42) let it be hereby established that we believe ...

1. All Scripture (Tanach - Torah, Prophets, Writings) which is completed in the Ketuvei HaShalichim (the Apostolic Writings, commonly known as the New Testament) is given by the Breath/Spirit of Elohim [G-d], and is to be used for doctrine, for reproof, for correction and for instruction in righteousness. (II Timothy 3:15-17, I Thessalonians 2:13, II Peter 1:21)
2. Hear, O Israel: YHVH [the L-RD, the Most High] is our Elohim. He is One. He alone is ADONAI (Deuteronomy 6:4 & Isaiah 43:10-11). He is the Creator of heaven and earth, of all living beings, and of everything both visible and invisible (Genesis 1:1, Colossians 1:15-17). Although He is limitless in power, authority, time, matter, and space, He has chosen, in His infinite wisdom, to reveal His nature to humanity in perceivable and comprehensible manners. Scripture records G-d revealing Himself in the following manners: as fire (covenant with Avraham between the two halves of the cow; Genesis 15:17), as the form of a man not born of a woman, (when He approached Avraham with the two angels; Genesis 18), as a burning bush (spoke to Moshe; Exodus 3:2), as the fourth Man in the furnace, (Daniel 3:25), as the promised Messiah being a Man made of flesh and born of a woman (Isaiah 7:14, Galatians 4:4). Although there are numerous examples of G-d revealing Himself to humanity in various ways and forms, of those ways and forms, He has chosen to refer to Himself in the following primary contexts: as the Father (HaAv), as the Son (HaBen) Y'shua, and as the Ruach HaKodesh (Holy Spirit/Breath). What makes these primary contexts important is not only the fact that G-d used these forms to reveal Himself to humanity, but in doing so, He refers to Himself in these primary contexts as the one and only true and living G-d.
3. Adonai and His Word are eternal. That is: He, His Word and His Will has always been, and will always be, the same. (Malachi 3:6, Hebrews 13:8 & Matthew 5:18; 24:35)
4. The Shabbat [Sabbath], the seventh day of the week, is the created holy day of Adonai, which He gave to mankind and covenanted with His people as a sign forever. (Exodus 31:16, Genesis 2:2-3, Isaiah 58:13-14 & Matthew 12:8)
5. Yeshua of Natzeret (Jesus) is the Messiah of Israel, the Savior of the world, the King of kings and Lord of lords. He is Adonai who appeared among mankind in the flesh, and now is glorified with all power in Heaven and in Earth, at the right hand of Abba. (John 1:12-14, Acts 7:55-56 & Hebrews 10:12)
6. Messiah Yeshua is the ultimate and final sacrifice required for the removal of sins. He was born of a virgin, was sinless and performed miracles. He died by execution stake (stagion) on a tree (xulon) an atoning death and rose from the dead three days afterward. Everyone who believes the above, repents of their sins and trusts that Yeshua is the Messiah, are forgiven their sins and come into a renewed covenant with Adonai through Him. Therefore they become inheritors of all the promises Adonai made with Abraham and Israel. (John 1:29, Isaiah 7:14;9:6-7, Matthew 1, Hebrews 4:15; 2:4, Leviticus 17:11, Isaiah 53, Psalms 22, Romans 5:6-11, Ephesians 2:8, Matthew 27:50-28:20, Romans 10:9-12 & I Corinthians 5-7)
7. The Ketuvei HaShalichim [the Apostolic Writings, commonly known as the New Testament] in Messiah Yeshua brings with it a new creation of the human spirit. The Torah [Law/Teachings/Instructions] of Adonai is planted inside so the Ruach HaKodesh may indwell.

An external immersion in water (mikveh) is performed to declare that this has taken place. (Jeremiah 31:31-34, Ezekiel 36:26-27; 39:29, Matthew 3:16; 28:18-20 & Acts 2:38)

8. The various enablements or gifts of the Ruach HaKodesh are given with authority to all those who ask Adonai and obey His commandments. The Promise of Abba, an extra endowment of power and boldness for witnessing, is an immersion (spiritual mikveh) by the Ruach HaKodesh. Each follower should seek to be filled with the various enablements of the Ruach, who gives them as He wishes. (Joel 2:27-29, Isaiah 28:11-12, Luke 11:13, Acts 1:4-5; 2:4; 5:32; 10:44-48, I Corinthians 12:1-13 & Ephesians 1:13)
9. The people of Adonai are a holy Miqra Qahal [Called Out/Ekklesia] congregation, which is not of this world, in order to gather and celebrate Him at His appointed holy Feasts, to shine as lights of truth in the darkness and to be a royal priesthood which praises His Name. (Leviticus 23, Matthew 16:18)
10. The goals of the people of Adonai are:
  - a. To be followers of Yeshua the Messiah, until we mature into the example He left us and to know Him. (Ephesians 4:13 & Matthew 7:20-27)
  - b. To be holy and separate from the world as our Abba is holy. Therefore, we are to learn and act on those things which makes us holy in His sight. (Leviticus 11:44-45 & Ephesians 5:27)
  - c. To be righteous (right decision making) and Godly (forgiving in this world). (Titus 2:12)
  - d. To be clean, first in our conscious inner man, and also in our outward walk accordingly as we grow in the Ruach [Spirit] and understanding of the Word. (Psalm 51:10 & 1 Thessalonians 4:7)
  - e. To be full of love for one another, thus proving we are Yeshua's disciples; and caring for a lost world, to take the message of the Good News of Yeshua to the Jew first and also to the Gentile. (John 13:34-35, Romans 1:16 & 1 John 4:7-8)
11. The promise of a continually faithful trust in Yeshua, while walking according to the will of Adonai, is resurrection from the dead, eternal life and ruling with Yeshua forever in the place where His Kingdom will rule. He will yet rule in Jerusalem/Zion, and finally in the New Jerusalem in the New Creation forever. (Job 19:25-27, 1 Thessalonians 4:13-18 & Revelation 19-22)
12. Yeshua will judge all mankind of every act and word ever committed. He will decide the sentence for punishment, and all those not meeting His standards will be sent away from His presence, into outer darkness and eternal punishment for the sin. (Daniel 12:2, Matthew 25:31-46 & Revelation 20)
13. The final plan for the Israel of G-d is to bring the remnant of the faithful Jewish people, and the remnant of those believers who were formerly Gentiles, but recovered from the world by faith, back together and united into one holy people under one Shepherd, namely Yeshua, the Messiah, This will complete the tearing down of the wall of partition, which is a necessary part of the restoration of all things spoken by the prophets. (Isaiah 56:8, Hosea 1-2, John 10:16, Romans 9:26 & Acts 3:21)
14. Jews according to the flesh (descendants of Abraham through Isaac, whether through the bloodline of the mother or the father) who place their faith in Israel's Messiah Yeshua have not disowned or separated themselves from their race and Judaic heritage, but remain sons and daughters of Israel. Thus should celebrate their heritage and traditions. Gentiles who place their faith in Israel's Messiah Yeshua are also spiritually sons and daughters of Israel and thus also share in this rich and meaningful heritage. (Romans 2:28-29, Acts 21:17-26, Galatians 3:28-29 & Deuteronomy 28)
15. The m'chitza (wall of partition) which in times past separated Jews and Gentiles has been broken down; the enmity between them eradicated by the Messiah Yeshua (Ephesians 2:12-14)
16. The Renewed Covenant body of Adonai is composed of both Jews and Gentiles who have accepted Israel's Messiah Yeshua as the promised Redeemer and that now they are to worship together in the House of Elohim. (John 10:16, I Corinthians 12:13, & Hebrews 10:25)
17. It is our prayer that Adonai will bring back the church to an understanding of its Jewish heritage and roots so that both Jew and Gentile may know the spiritual reality of being one in the Messiah Yeshua.

# Points of Order

## 1. THE HOLY NAME

The reading or aloud mention of “YHVH” (Yod-Hey-Vav-Hey) may be spoken as “the I AM” in English or as “Hashem” (the Name) in Hebrew. “Adonai”, “the Most High”, or “Avinu (Our Father)” may also be substituted as referring to the Holy Name. Messiah said to say “Avinu (Our Father).” As an organization, we allow the option of the use of YHVH in the Aaronic Benediction (B'midbar/Numbers 6: 24-26) because we read in B'midbar/Numbers 6:27: “In this way they are to put My Name on the people of Isra'el, so that I will bless them”, but strongly discourage any use of the Name that would make it common or profane. CTOMC in no way wishes to invade the sanctity of personal, private prayers and takes no position on the use of the Name YHVH in such prayers.

## 2. MESSIAH'S NAME

The name of our Messiah was and is Yeshua or Y'shua meaning both “salvation” and “Yah who is salvation” in Hebrew. The term “Yahshuah” is not correct Hebrew pronunciation. As a proper honor, He is to be referred to as “Messiah Yeshua,” “Yeshua the Messiah” or “Adoni Yeshua” rather than “Yeshua” alone.

## 3. NAME AS AUTHORITY

The idea of “name” in Hebrew is that of “authority” without referring to the sound of the syllables. Use of a name means use of the authority behind the name. Therefore, it is more important to know by what authority something is done, rather than the spoken syllables. When Messiah said He came in His Father's Name, He was referring to the Father's Authority, not the syllables of the Holy Name.

## 4. THE TORAH

The Torah may refer to either the Five Books of Moses, the entire Tanakh (Hebrew Scriptures) or the whole Bible, depending on usage. The Torah in our usage never refers to the Talmud but, while we do not consider the Talmud or any other commentary on the Scriptures as the Word of G-d, we believe that the writings of Oral Tradition, such as the Talmud, the Mishnah, and the Midrash Rabbah, also contain further insight into the character of G-d and His dealings with His people. We do not practice in the Diaspora those parts of Torah which require residence in the land, a theocratic civil government and/or a consecrated Temple on Mount Moriah.

## 5. LEADERSHIP & GENDER

We recognize that Scripture establishes the equality of men and women. Within that equality, Torah has likewise established the separate and distinct roles of men and women. With regards to women in leadership, CTOMC believes that such issues are best decided by individual congregations to meet their own needs and in keeping with their own views on this divisive issue.

## 6. THE TALLIT

According to Torah, B'midbar 15:37-41 and D'varim 22:12 we are commanded to wear the “tzitzit” with “techelet” (blue thread). This is to be done with proper respect and care. We are to wear them to remind us of HIS Torah. They should be worn at all times preferably attached to a tallit katan but tzitzit attached to belt loops is also acceptable since it shows a desire to follow this Torah command. At Shabbat services and on the moedim, the traditional Talit should be worn by men. Women may wear a Bat Mitzvah type pastel colored Talit that is not mistaken for a man's Talit.