

Beth Sar Shalom Florida Messianic Congregation

Who Are We? ©

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Shalom and Welcome!

One of the first questions we are asked at Beth Sar Shalom is “What is a Messianic Congregation?” To answer this and many other common questions, we have put together this pamphlet of information about what we believe, how we worship, and how we live out our faith in the God of Israel. We trust that this booklet will be a good introduction to our community of faith, and will answer any questions that you may have.

Please keep in mind that our hearts and doors are always open. If you feel the need to discuss these matters further, you can easily contact our Senior Overseer, or one of our other Elders, by using the phone number or email address located in this booklet.

Thank you for taking the time to read this and our prayer is that the Lord may bless you and keep you as you continue your spiritual journey.

So...Who Are We?

Beth Sar Shalom (House of the Prince of Peace) is a congregation of ‘born-again’ believers (regardless of ethnic background) who have chosen to maintain a sanctified lifestyle in accordance with which the Bible teaches.

‘One-Torah’ living, and the way in which we worship, is the completion, or ‘full flowering,’ of the only lifestyle and worship which God has chosen for His children. God had chosen the Hebrew people to bring the knowledge of His standards, His grace, and His saving power, through the Messiah, to the world. True biblical living and worship is the completion, and the fulfillment, of the development of that faith.

A ‘One-Torah’ believer is one who believes that Yeshua of Nazareth (known in English as “Jesus”) is the long awaited Messiah – the permanent, eternal and divine Passover Lamb sacrifice of God who gave His life to remove the sins of those who believe in Him and make Him the Lord of their lives. Believers base their faith and practice on the lifestyle of Yeshua. Although other *halachah* (traditions) may develop, the Scriptures are the foundation for our beliefs. We believe that the entire Bible, which includes the *Tanach* (Old Testament) and the

Apostolic Scriptures (New Testament), is the complete and infallible Word of God in its original languages and manuscripts.

The Bible clearly tells us that in a vertical relationship with God, *“there is neither Jew nor Gentile, male nor female...”* (Gal. 3:28). However, there are differences between people, and even different parts of the Body of Messiah:

“For just as the body is one but has many parts; and all the parts of the body, though many, constitute one body; so it is with the Messiah. For it was by one Spirit that we were all immersed into one body, whether Jews or Gentiles, slaves or free; and we were all given the one Spirit to drink. For indeed the body is not one part but many. If the foot says, ‘I’m not a hand, so I’m not part of the body,’ that doesn’t make it stop being part of the body. And if the ear says, ‘I’m not an eye, so I’m not part of the body,’ that doesn’t make it stop being part of the body. If the whole body were any eye, how could it hear? If it were all hearing, how could it smell? But as it is, God arranged each of the parts in the body exactly as he wanted them. Now if they were all just one part, where would the body be? But as it is, there are indeed many parts, yet just one body.” (1 Corinthians 12:12-20)

Although all believers and groups of believers in Yeshua are unique parts of the same Body of Messiah, there are differences in practice and calling which are not requirements for one’s salvation. Believers may be found on an infinite number of points along that continuum. The Bible tells us that anyone who believes in their heart, and confesses with their mouth that Yeshua is Lord, and that God has raised Him from the dead, will be saved. (*Romans 10:9*)

Why Do We Use Different Terminology?

In ‘One-Torah’ fellowships, ministries, congregations, literature, and internet forums, you will notice the use of terminology that is different than what is used by the rest of the Body of Messiah. In most cases this terminology is historically and linguistically more accurate. Throughout this pamphlet, we will use many of these terms in place of their English counterparts. Please take a moment to look these over so that you are familiar with them as you read the rest of the booklet.

Yeshua: This is the Messiah’s original, Hebrew name, meaning “Lord’s Salvation.” It was the name his mother, Miriam (Mary in English), would have used when addressing Him. His name was transliterated into Greek as “*Iesous*” and later into English as “Jesus.”

God: Although this is not His name but rather His title, this usage reminds us of the tradition of neither pronouncing nor spelling in Hebrew the “Tetragrammaton” (YHVH) except on holy scrolls. Many religious authors will also use the term “**Lord.**”

Messiah: Although “Christ,” the Anglicized version of the Greek term “*Christos*,” is commonly used to describe Yeshua, the Hebrew “*Mashiach*” captures the original concept of “Anointed One” more accurately. The word “*Mashiach*” is then transliterated into English as “Messiah.” We are also very aware that the term “Christ” has been used for millennia in the persecution of the Jewish people; therefore, to avoid any conflict or misunderstanding, we have chosen to use the term “Messiah.” Because of the fact that Yeshua fulfills all of the requirements and prophecies of Messiah found throughout the Hebrew Scriptures, it is more appropriate to use this term.

Synagogue or Congregation: A “church” has traditionally been considered a gathering (Greek *ekklesia*) of predominantly non-Jewish believers in Jesus Christ. A “synagogue” has traditionally been considered to be a gathering (Greek *synagoge*) of predominantly unbelieving Jewish people for study or for worship. “Congregation,” which we believe to be a neutral, generic term, has therefore become the term which we have chosen to most accurately represent ‘who we are.’

Tanach: This is the most accurate name of the compiled books of the Bible commonly referred to as the “Old Testament.” *Tanach* is a Hebrew acronym made up from the first letters of the three parts: *Torah* (Teachings), *Nevi'im* (Prophets) and *Ketuvim* (Writings).

Apostolic Scriptures: This phrase refers to the compiled books of the Bible commonly referred to as the “New Testament.” The most accurate term for the canonical texts written after the *Tanach* is “Scriptures written during the times of the Apostles,” or simply, the “Apostolic Scriptures.”

Ruach HaKodesh: This is the Hebrew phrase used for the ‘Spirit of God.’ Literally, this means “the Holy Spirit.”

Body of Messiah: This is a designation of all born-again believers in Yeshua worldwide and throughout time. This collective term is also commonly referred to by many believers as “the Church.”

What is a ‘One-Torah’ Congregation?

One of the most straightforward statements made by Yeshua concerning the basis for the faith and practice of His followers is quoted in the Good News as reported by His disciple Matthew:

“Do not think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to fulfill [to fill full your understanding]. Yes indeed! I tell you that until heaven and earth pass away, not the smallest letter or stroke will pass from the Torah, not until everything that must happen has happened. So whoever

annuls the least of these mitzvot [commandments] and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.” (Matthew 5:17-19, parenthetical explanations added)

In this teaching, Yeshua is establishing a basis for the lifestyle of His followers. Not only are those to whom the commandments were given (all believers) warned not to disobey the commandments, and not teach others to disobey them, but also in the last verse Yeshua said very plainly that “*whoever obeys them and so teaches will be called great in the Kingdom of Heaven.*” Is this a statement about how to achieve salvation? No, not at all! In no way do these verses suggest that one will be prevented entry into the Kingdom of Heaven – only that those who disobey the commandments given to them will be “called the least,” and those who obey the Torah and the Prophets, will be “called great.”

Do Some ‘One-Torah’ Believers Keep Kosher? And if so, Why?

Yes, they do indeed. Many families keep ‘biblical kosher’ oftentimes differs from rabbinic or orthodox kosher guidelines. The basic reason for doing so is that we believe that the commands of God have never been withdrawn – in other words, our Lord never changed His mind (c.f. Malachi 3:6). Yeshua clearly states in Matthew 5:17-19 that all the commands of God are eternal. Yeshua adhered to the Torah perfectly and fulfilled predictions of the Prophets, but never came to abolish either. Matthew states that He came “*to make full*” (*plerosai*); the meaning of what the Torah and Prophets require. He came to “complete our understanding” of the Torah and the Prophets so that we can be more effective in our pursuit of obedience to God.

Yeshua taught that the Torah has not been abolished. All commands of God, including the dietary statutes given to all believers in Leviticus 11, still stand.

How do ‘One-Torah’ Believers Keep the Sabbath, and How is it Different Than Orthodox Judaism?

‘One-Torah’ believers keep the Sabbath (*Shabbat*) as a celebration of creation (Genesis 2) and the new creation (John 3). The Bible says to keep it holy, to not do ordinary work, and to hold a sacred assembly. Keeping the Sabbath Day holy means setting it apart (apart from the workweek) and apart from “the world.” We welcome the Sabbath on *Erev Shabbat* (Evening of the Sabbath) which takes place on Friday evening (a biblical day consisting of evening and morning). We have the blessing of celebrating *Erev Shabbat* with a number of traditions passed

down over the years, many dating back to biblical times. A number of believers begin with the lighting of Sabbath candles in addition to the special Sabbath dinner. This is a very unique family time that incorporates different elements such as prayers, special Sabbath songs, and blessings for every member of the family present. The purpose of the *Erev Shabbat* ceremony is to use these elements to help make the transition from the normal workweek into the holy Sabbath.

The Sabbath ends on Saturday evening and may be celebrated with the lighting of the *Havdalah* torch and reading of Scripture verses concerning God's provisions. This is the start of the workweek, so, after it is over, it is traditional to greet each other with the phrase "*Shavuah Tov*" which means, "Good Week." Many meet with other believers after *Havdalah* to discuss Scripture and break bread together, as the early believers did during the Apostolic period. (*Acts 20*)

'One-Torah' believers recognize the seventh day as being the Sabbath (Genesis 2:1-3; Exodus 20:8-11, 32:12-17). The Sabbath is even mentioned more in the Apostolic Scriptures than all the other days of the week combined! Contrary to popular opinion, there is no mention anywhere in the Scriptures of the Sabbath Day being changed to any other day of the week.

Although there are various levels of observance of *Shabbat* (Sabbath) among believers, the *Shabbat* is still the day of choice for celebrating our relationship with the Lord. It is also seen as the perpetual sign spoken of in Exodus 31:13-16, pointing back to the original state of the creation, and forward to the time spoken of by the author of the Book of Hebrews (4:3) when, "...we who have believed do enter into a Sabbath rest (*shabbaton*)."

Many believers may be defined as 'Torah-pursuant' or 'One-Torah.' In this, they are following the example of the first-century believers who were also "*zealous for Torah.*" (*Acts 15:19-21; 21:17-27*)

The sect of early first century believers in Yeshua were simply called "the Way" – not to be confused with the modern cult of the same name (*Acts 24:14, 22*). The early believers were also called Nazarenes – not to be confused with the modern Christian denomination of the same name.

In addition, 'One-Torah' believers follow, and have found great value, in the traditions passed down by the Jewish people. Theirs is a heritage rich and full, and this history is indeed the history of God's people. Yeshua did not condemn these traditions, but rather commanded that they not be exalted above the commandments of God (*Mark 7:6-8*). If that being the case, we are to be most careful in following what our Master commanded.

Lastly, it must be understood that we as believers are saved by grace through faith and in the blood atonement provided for us by Yeshua's redemptive work at Calvary. We are not declared righteous on the basis of our own perceived

righteousness or ‘good deeds,’ which as a means of atonement, falls far short of the mark. (*Isa. 64:5-6; Eccl. 7:20*)

Properly observed, biblical lifestyle and worship has no middle wall of partition (Ephesians 2:14) separating Jewish believers from non-Jewish believers. In fact, most congregations such as ours have a significant percentage of non-Jewish believers in attendance. These brothers and sisters love the Lord, Israel, and the Jewish people, and have been called of the Lord to a biblically authentic expression of their faith in Yeshua.

It is in true biblical living and worship that we find a most wonderful fulfillment of Scripture, in that all—*Jew and Gentile, male and female, bond and free*—are seen worshipping the Holy One of Israel in Spirit and in Truth. We welcome you to join us in this worshipful experience.

Our Mission

- To proclaim the Good News of Salvation through Yeshua the Messiah (Matthew 28:18-20), to the Jew first and also to the Gentile (Romans 1:16), and to develop fully mature believers in order to accomplish this task.
- To place the believer’s well-being, physical and spiritual walk, and professional development, as our highest responsibilities.
- To be concerned with and promote the welfare of the Body of Messiah, the Jewish community, and the Nation of Israel.

Our Government

Beth Sar Shalom Messianic Congregation is an Elder-led organization whose administration exists to support the work we have been called to do. We are recognized as a “Congregation” and “Ministry” both by the United States

government and the State of Florida. We operate based on a set of corporate bylaws and a constitution (both are available for you to read by seeing one of the Elders), which call for Elder leadership based on the following Scriptures:

So YHVH said to Moses: "Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you. (Numbers 11:16)

The reason I left you in Crete was so that you might attend to the matters still not in order and appoint congregation leaders in each city—those were my instructions. (Titus 1:5)

The Office of Elder (Overseer) and the Position of Rabbi (Senior Overseer)

According to the Apostolic Scriptures' concept of eldership, elders lead the congregation, teach and preach the Word of God, protect the assembly from false teachers, exhort and admonish fellow believers in sound doctrine, visit the sick and pray, and judge doctrinal issues. In biblical terminology, elders shepherd, oversee, lead, and care for the local congregation.

"Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Messiah, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock." (1 Peter 5: 1-3)

In Beth Sar Shalom, one of our Elders also serves as the 'Senior Overseer' of our congregation. This position may also be referred to by some as the 'Rabbi.'

A Rabbi is not a priest, neither in the Jewish sense, nor in the Christian sense of the term. In the Christian sense of the term, a priest is a person with special authority to perform certain rituals. In the Jewish sense of the term, a priest (*kohen*) is a descendant of Aaron, charged with performing various rites in the Temple (when there was a Temple) in connection with religious rituals and sacrifices. Although a *kohen* could be a Rabbi, a Rabbi is not required to be a *kohen*.

On the other hand, our Senior Overseer, or Rabbi, is a teacher, leader, and shepherd who is sufficiently educated in Scripture and in *halachah* (traditions), for the expressed purpose of instructing the community, answering questions, and resolving disputes regarding such.

When a man has completed the necessary course of study, he is given a written document known as a *semikhah* (ordination), which confirms his authority to make such decisions. This is essentially “a setting apart by others,” authorizing the man to answer questions, resolve disputes, and do the work of the ministry that he has been called to do. This ordination includes a ceremony of the ‘laying on of hands’ for the ‘passing of blessing and the ministry’ based on Genesis 48:15-16 as well as 2Timothy 4.

The Elders’ (Overseers’) Responsibilities to the Congregation:

- To proclaim the Gospel with the goal of reaching people for Yeshua the Messiah and fostering academic, emotional, social, and spiritual growth.
- To love, affirm, and show respect to individuals and their families within the fellowship without bias or prejudice.
- To serve as the administrator of congregational programs and ministries, and recommending appropriate ministries and programs to the appropriate persons.
- To give primary oversight and direct the congregational office, overseeing the congregational calendar, representing the congregation to visitors and other persons who might come in contact with the congregation, advising other congregation members of information they will need to carry out their duties as congregation officers, and serving in other reasonable activities relative to the congregational office.
- To give general supervision and leadership to all paid and volunteer staff.
- To conduct or be responsible for all worship services, Bible studies, and congregational gatherings.

- To be accountable to each other on the Elder Board in the performance of ministry.

The Congregation's Responsibilities to the Elders:

- To show sensitivity to the physical, spiritual, and the emotional needs of the Elders and their families.
- To pray for the Elders' ministry, affirm their efforts, and work with the Elders toward the end goal of accomplishing the will of God in the congregation and in the community.
- To allow the Elders full responsibility for the preaching and teaching of the congregation, and the calling on others for participation.
- To allow the Elders responsibility for administering the bylaws and doctrinal statements of the congregation without opposition.
- To acknowledge that we are all imperfect human beings seeking to serve a perfect God.
- To be willing to inform the Elders of misunderstandings or offenses as soon as possible, so that wrongs may be righted, and reconciliation accomplished.

The Shammashim (Deacons) –

Our English word “deacon” comes from the Greek “*diakonos*” (Hebrew: “*shammash*”) meaning “servant”, and specifically, “a table servant.” In the Apostolic Scriptures, it has a general use in which it refers to all manner of ministries (the vast majority of occurrences), and a technical or official use. When used in the official sense of someone appointed as a “deacon,” the concept of a servant is united with that of an office. The term “*shammash*” or “deacon” thus refers to an office which involves the basic duty of rendering service to others. A “deacon” is one who is placed in an official position for a ministry of service to benefit others in the local assembly. (*Acts 6: 1-6*)

Shammashim serve as assistants to the Elders under their leadership and direction while having the right and responsibility to evaluate the suggestions of the Elders and give input. The office of “*shammash*” or “deacon” is not gender exclusive as evidenced where “...our sister *Phoebe, who is a servant* [Greek: *diakonos*] of the assembly...” (*Rom. 16:1*) served in the same capacity as her fellow male *shammashim*, Tychicus and Epaphras (*Eph. 6:21*; *Col. 1:7, 4:7*). It is absolutely essential that deacons be holy in the areas of managing their households and children, as well as their marriages (*1Timothy 3:8-12*).

The Shammashim (Deacons’) Responsibilities to the Congregation –

- Supporting as well as relieving officers to the community.
- May be given some administrative responsibilities and oversight.
- Aid in visitation, evangelism, or other spiritual duties according to their gifts and burden.

Our Beliefs

Since God has made the Gospel message in its very nature a pre-eminently Hebraic message, and entrusted that message to the Jewish people (Romans 3:2)...

And since God has called us to communicate the Good News to both the Jewish and non-Jewish people in a bold, yet sensitive way...

And since God has called us to plant this congregation in order to evangelize, disciple, and unite Jewish and non-Jewish people...

And since God has called us to instruct our non-Jewish brethren in regard to the 'Jewishness' of the Gospel and the responsibility to love and share the Gospel with all people...

Therefore...we covenant together to fulfill our calling, while remaining true to the sound teaching of our faith as embodied in the following statement of faith.

Section 1 - The Scriptures

We believe that the Scriptures, both the *Tanach* and the Apostolic Scriptures, are fully inspired and God's complete and final revelation to mankind forever. The 66 books of the Bible, from Genesis to Revelation, are inerrant in their original autographs. They are authoritative in every category of knowledge to which they speak including faith, practice, science and history. (*Proverbs 30:5-6; Isaiah 40:7-8; Jeremiah 31:31; Matthew 5:18; John 10:35; 2 Timothy 3:16; 2 Peter 1:20, 21*)

Section 2 - The Creator

We believe in the unity of God as reflected in the *Shema* (Deut. 6). God is the Creator of all things. He is infinite and perfect – eternally existing as Creator, Redeemer and Comforter. (*Deuteronomy 6:4; Isaiah 48:16; Psalm 45:6-7; Matthew 28:19; John 6:27; Acts 5:3-4; 2 Corinthians 13:14; Hebrews 1:8*)

We believe God is Father over all creation – thus its Sovereign Ruler. God is Father of Israel whom He has chosen as His unique people; Father of Messiah Yeshua, whom He sent into the world to redeem mankind and creation; and Father of all who trust in His gracious provision. (*Exodus 4:22; Matthew 3:17; John 1:12; 3:16; Acts 17:2, 3; Galatians 3:26*)

Section 3 - The Redeemer

We believe that God the Son became flesh in the person of Yeshua of Nazareth, the promised Messiah of Israel, who was conceived by the Holy Spirit of God and was born of the Jewish virgin, Miriam (Mary). He is both fully God and fully man – united forever without division or confusion. (*Isaiah 7:14; 9:6-7; Jeremiah 23:5-6; Micah 5:2*)

We believe that Messiah Yeshua died as a substitutionary sacrifice for mankind's sin, and that all who personally accept, by faith, His sacrifice, are declared righteous on the basis of His shed blood. The Messiah's substitutionary death was the purchase price for our redemption and was foreshadowed in the *Tanach* by the slaying of the Passover Lamb, the sin and trespass offerings, and the sin offerings on Yom Kippur. (*Leviticus 16:15-16, 17:11; Psalm 22:16; Isaiah 53:4-6, 10-12; Daniel 9:26; Zechariah 12:10; Mark 10:45; Romans 3:24-26, 5:8-9; 2Corinthians 5:14, 21; 1Peter 3:18*)

We believe that Messiah Yeshua arose from the dead in bodily form, ascended into heaven, and is seated at the right hand of God the Father. Presently, He serves as our *Kohen Gadol* (High Priest) according to the priesthood of Melchizedek. As such, He is now our Intercessor and Advocate before the Father on behalf of all believers. (*Genesis 14:17-20; Psalm 16:10-11, 110:4; Zechariah 6:12-13; Acts 1:9-11; 1Corinthians 15:4-8; Hebrews 7:1-25, 8:1; 1John 2:1*)

Section 4 - The Comforter

We believe that the Holy Spirit (*Ruach HaKodesh*) possesses all the distinct attributes of deity, and hence, He is God. He does not call attention to Himself and is ever-present to glorify and testify of Messiah Yeshua. (*Genesis 1:2; Nehemiah 9:20; Psalm 139:7; John 15:26-27; John 16:12, 13; 1Corinthians 2:10-11, 12:11; 2Corinthians 13:14; Ephesians 4:30*)

We believe that during the Creation, the Holy Spirit was active in forming the world. We believe that the Spirit has always permanently indwelt God's chosen while granting gifts, empowering, as well as, filling individuals for specific services to God. (*Genesis 1:2; Exodus 31:3; Numbers 27:18; Judges 6:34*)

We believe the Spirit is active today convicting the world of sin, of attaining righteousness, and of judgment. He regenerates, seals, and sets the believer apart for a holy life. At the moment of salvation, each believer is immersed by the Holy Spirit into Messiah (Romans 6:3) and is permanently indwelt by that same Spirit. Therefore, all believers are complete in Messiah and possess every spiritual blessing. It is the privilege and responsibility of all believers to be constantly filled (controlled) by the Spirit, thereby manifesting the fruit of the Spirit

in their lives. (*John 14:16, 16:7-15; Romans 8:9; 1Corinthians 12:13, 28-30; Ephesians 1:13; 5:18; Colossians 2:10; 2Thessalonians 2:13*)

We believe that at salvation the Holy Spirit sovereignly imparts at least one spiritual gift to every believer for the purpose of edifying and equipping the Body of Messiah. (*1Corinthians 12:11; Ephesians 1:13; 1Thessalonians 1:4-5; 2Timothy 3:1-12; Titus 1:5-9; 1Peter 4:10*)

We believe that promoting the gift of tongues gives undue prominence to a gift that had limited use even in the times of the Apostolic Scriptures. It tends to place more emphasis on 'tongue-speaking' as an external manifestation of the Holy Spirit rather than on the work of the Spirit within the believer, which produces godly character and behavior (the fruit of the Spirit). Therefore, believers in their local congregations should seek the more excellent way of life and be zealous about perfecting and utilizing the more useful and edifying gifts. (*Romans 8:13; 1Corinthians 12:28-31, 13:1-3, 13; 1Corinthians 14:12, 19, 23, 27, 28; Galatians 5:22-23*)

We believe that tongue speaking in the Apostolic Scriptures was the gift of speaking in human languages previously unlearned by the speaker and that, what is commonly practiced today, is not the biblical gift. Although we believe that the Holy Spirit is active today in illuminating, leading, and guiding the individual believer, He will not grant any kind of new revelation until the eschatological "day of the Lord." (*Psalms 119:105; Joel 2:28-32; Acts 2:6-11, 10:45-46; Hebrews 1:1-2, 2:4*)

We believe that God has promised to heal according to His will. This may occur miraculously, medically, or naturally. Supernatural healing may occur in response to prayer and in accordance with God's sovereign will. However, healing cannot be claimed unconditionally based upon one's salvation. (*Exodus 4:11-2, Corinthians 12:7; Galatians 4:13; 1Timothy 5:23; 2Timothy 4:20; James 5:14-15; 1John 5:14-15*)

Section 5 - Angels, Satan, and Demons

We believe there is a great company of angels who are holy and are before the throne of God praising, worshipping, adoring, and glorifying Him. They are sent forth as special agents to bring about God's intended plans and purposes and to minister to all believers. (*Daniel 9:10-23, 10:10-21; Luke 15:10; Hebrews 1:14; Revelation 7:11-12*)

We believe in the reality and personality of Satan, who had the highest rank of the created spiritual beings. Satan sinned through pride and coerced a great company of angels (who are now known as demons) in this rebellious fall. (*Isaiah 14:12-17; Ezekiel 28:11-19; 1Timothy 3:6; 2Peter 2:4*)

We believe that Satan is the originator of moral evil. Satan and these demonic agents are active in blinding mankind to spiritual truth, inciting anti-Semitism and hostility toward Israel, and attempting to defeat believers. We as saints can, and should, resist Satan by applying Scriptural truth. (*Genesis 3:1-19; Luke 10:18; 2Corinthians 4:4; Ephesians 6:10-19; James 4:7-8; 1Peter 5:8-9; 1John 4:1-3; Revelation 12:13*)

We believe Satan, as god of this world (c.f. 2Corinthians 4:4), now rules the world system (c.f. John 12:31). Satan was defeated (though not eliminated) by the Messiah Yeshua's death, burial, and resurrection. Satan will suffer eternal punishment by being cast into the lake of fire after the Messiah's one thousand-year reign. (*2Corinthians 4:4; Ephesians 2:1-3; Colossians 2:15; Revelation 20:10*)

Section 6 – Mankind

We believe that mankind was created in the image of God. Adam sinned and consequently experienced not only physical death but also spiritual death – which is separation from God. The consequences of this sin affected the entire human race. All human beings are born with a sin nature – and with this nature, sinful in thought, word and deed. (*Genesis 1:26-27, 2:17, 3:6; Isaiah 53:6; Jeremiah 17:9; Mark 7:20-23; John 2:24-25; Romans 5:12-19; Ephesians 2:1-3*)

Section 7 - Salvation

We believe that anyone, who by faith trusts Messiah Yeshua as Savior and Redeemer, is immediately forgiven of sin and becomes a child of God. This salvation from spiritual death and eternal separation from God is not the result of any human effort or merit. Salvation is entirely dependent on the undeserved favor of God. Furthermore, there is no other way of salvation apart from faith in the Messiah Yeshua for any person, whether that person be Jewish or Gentile. (*Genesis 15:6; Habakkuk 2:4; John 1:12, 14:6; Acts 4:11-12; Romans 3:28; Ephesians 1:7; 1Timothy 2:5; Titus 3:5*)

We believe that all believers are kept eternally secure by the power of God through the 'new birth,' the indwelling and sealing of the Holy Spirit, and the intercession of Yeshua our High Priest. (*Zechariah 6:12-13; John 10:28-30, 14:16-17; Romans 8:38-39; Ephesians 4:30; 1John 2:1; 1Peter 1:23*)

We believe that all believers, though forgiven, still have a sinful capacity in this life. In spite of this, God has made full provision for believers to live in obedience to Him through identification with Messiah Yeshua, reliance upon the Spirit's

power, and the knowledge of His inerrant Scriptures. (*John 17:17; Romans 6:1-11, 7:15-21, 8:11-13; 1John 1:8-2:2*)

Section 8 - The Body of Messiah

We believe that all believers in Messiah Yeshua, since the beginning of time, are members of the universal Body and Bride of the Messiah. The membership of the Body of the Messiah is not based on any earthly organizational affiliation or works but is based on faith alone in Messiah Yeshua. This Body is distinct from National Israel and composed of both Hebrews and non-Hebrews made one by faith in the Son of God. These members are under the solemn duty to keep the unity of the Holy Spirit and the bond of love with a pure heart. (*Romans 10:12-13; 1Corinthians 12:13; Ephesians 2:11-15; Ephesians 5:23-27; Colossians 1:18, 3:14-15*)

We believe that water immersion is an external testimony of our internal faith in Messiah Yeshua as it has been for all believers since the beginning of time. Therefore, all believers should express their testimony by a physical water immersion. We believe in the annual celebration of the Passover as the memorial of the Messiah's death, burial, and resurrection until he returns. (*Exodus 12:12-13; Matthew 28:19; Romans 6:1-4; 1Corinthians 11:24-26*)

The local believing congregation is organized to glorify God through worship, instruction, accountability, discipline, fellowship, and outreach. Its Eldership is open to men who fulfill the qualifications for Elder. (*Colossians 2:16-17; Titus 2:3; 1Timothy 3:1-7*)

Section 9 - Israel

We believe that 'physical Israel' (the ethnic seed of Jacob) is distinct from the 'children of Israel' (all those 'born-again' and spiritually adopted into the family of God). We believe Israel is God's special people, chosen by Him to be a holy nation and kingdom of priests. God's choice of Israel is irrevocable, despite her national rejection of Yeshua who is the Messiah. God will purge Israel of unbelief during the Great Tribulation ("the time of Jacob's trouble") ultimately resulting in her national acceptance of Yeshua as her Messiah and King. (*Deut. 7:6-8; Daniel 9:24-25; Romans 11:26*)

Jewish believers in Yeshua have a unique twofold identity: first, as a spiritual remnant within physical Israel and, second, as part of the Body of Messiah. (*Exodus 19:6, Amos 3:2, 9:8; Romans 10:1, 11:2, 5, 28-29; Ephesians 2:14-16*)

We believe the Abrahamic Covenant is an unconditional, irrevocable covenant given to 'physical Israel.' This covenant provides the title of the land of Israel to the people of Israel, promises a descendant (the Messiah) who would come to redeem Israel, and provides blessing for the entire world through this Messiah. God will ultimately fulfill every aspect of the covenant in the Messianic kingdom, both physical and spiritual. At that time, Israel will know God personally through Messiah Yeshua and will possess the entire land of Israel according to its biblical boundaries. (*Genesis 12:1-3; 15:17-18; Jeremiah 31:31-34; Romans 11:25-28*)

We believe that since the Gospel has been pre-eminently entrusted to the Jewish people ("to the Jew first"), it is the believer's duty and privilege to communicate the Good News to them in a bold, yet sensitive way. It is also the believer's duty to support and love the State of Israel while opposing anti-Semitism according to the provisions of the Abrahamic Covenant. (*Genesis 12:3; Numbers 24:9; Jeremiah 31:35-37; Matthew 28:18-20; John 4:22; Acts 13:46; Romans 1:16*)

Section 10 - Torah, Grace, and Faith

We believe that the Torah is relevant in the life of the believer, whether ethnically Hebrew or not. Commonly referred to as "the Law," the Hebrew word *Torah* is more accurately translated as "teaching" or "instruction." These teachings and instructions are God's revealed will for mankind – from Genesis to Revelation. It is through our understanding of Torah that we learn what our Father desires of us (both Hebrew and non-Hebrew), and how to walk with Him. The complete teachings of God include, but are not excluded to, the honoring of the Sabbath for instance, the various biblical Feasts, and the eating of only biblically kosher food in accordance to Leviticus 11. We believe that at the heart of every commandment is the love of God as well as the love of our neighbor.

This 'One-Torah' lifestyle of abiding in Messiah while on this earth builds the sanctified relationship with Him that we are to enjoy for all eternity. The observance of these commandments is not now, nor ever was, a means of salvation. The Torah was originally given to a redeemed people, and was meant for the benefit, growth, and maturity of the follower of God. Salvation has always been by grace through faith. From that point on, our faith grows and matures as we strive to walk obediently to our God and His Torah (teachings). (*Ecclesiastes 12:13-14; Acts 21:24-26; Romans 6:14, 8:2, 10:4; 1Corinthians 9:20; 2Corinthians 3:1-11; Galatians 3:3, 11, 6:2; Ephesians 2:14*)

Section 11- Last Things

We believe that upon physical death, believers enter into the joyous presence of God, whereas unbelievers enter into conscious suffering apart from God. *(Luke 16:19-31; 1Corinthians 5:6-8)*

We believe in the personal return of the Lord Yeshua, our Messiah. All members of the family of God, whether living or dead, will at that time be gathered to the Lord forever. Subsequently, the Tribulation will begin. The Tribulation, also known as Daniel's 70th week, is a seven-year period of God's wrath upon the earth. God will purge Israel during this time so that the entire nation surviving the tribulation will become believers in Messiah Yeshua. *(Ezekiel 20:33-40; Daniel 9:24-27; Romans 11:25-27; 1Corinthians 15:51-53; 1Thessalonians 1:10, 4:13-18, 5:1-11; 2Thessalonians 2:1-3; Titus 2:13; Revelation 3:10)*

We believe in the personal, bodily, visible, and pre-millennial return of the Lord Yeshua. At that time, He will lift the corruption which now rests upon the whole creation, totally restore Israel to her own land, give her the realization of God's covenanted promises, and bring the whole world into the knowledge of God. *(Deuteronomy 30:1-10; Isaiah 9:6-7, 11:2-5; Ezekiel 37:21-28; Matthew 24:30; Acts 1:11; Romans 8:19-23, 11:25-27; 1Thessalonians 5:1-11)*

We believe in the bodily resurrection of all mankind. We believe everyone found in the 'Lamb's Book of Life' shall be resurrected to enjoy eternal life with God the Father following his or her appearance at the Judgment Seat of Messiah. Those not found in the 'Lamb's Book of Life' shall be resurrected to experience judgment and then eternal suffering apart from God. *(Job 19:25; Psalm 49:13-20; Daniel 12:2; John 5:28-29; 1Corinthians 15:35-54; 1Thessalonians 4:14-17; Revelation 20:4-6, 12-15, 21:1-8)*

Section 12 - The Grace of Giving

We believe that the Holy Spirit impresses on the heart of each believer to prayerfully and financially support the local congregation of believers.

We believe that we have a spiritual obligation to support ministries around the world. *(Matthew 28:2; Acts 1:8; 1Corinthians 16:1)*

BETH SAR SHALOM MEMBERSHIP –

Should You Want to Become an Active Part of our Community:

At Beth Sar Shalom, we are not so much interested in having your name on the roll as we are in your becoming actively involved in the life of our community. We want to be your “spiritual home” – a place where you feel loved and accepted. A home where you can find and develop a vital and vibrant relationship with Yeshua the Messiah, and where you can put your gifts to work in the ministry. Therefore, we welcome you to participate in our programs, benefit from our ministries, receive spiritual care, and be an active part of our family.

At Beth Sar Shalom, becoming a member of our community means that you become a “contributor” in addition to being a “consumer.” It is like buying stock in a company—you receive certain dividends, but you also bear responsibility for the company’s success.

Please know that belonging and committing is important to your spiritual growth. By becoming a member of Beth Sar Shalom, in addition to being a part of the family, you will commit to:

- Pray for the congregation (its leaders, ministries, and fellow congregants) on a regular basis.

- Attend our services on a regular basis.

- Support the congregation financially through proportional giving.

- Find a place to serve in the congregation’s various ministries.

- Do whatever else it takes, within your abilities, to further the ministry of the congregation.

How to Become a Member:

1. Attend Beth Sar Shalom regularly for at least six months. As you worship and learn our core doctrines, beliefs, and *halachah*, search the Lord's face in prayer concerning membership with us. Allow the Lord to give you assurance that this is the congregation for you.
2. Following your six months of fellowshiping with us, and your assurance that God has placed you in Beth Sar Shalom for His purpose, you may take part in our membership class which is a brief overview of our core beliefs and values.
3. Take part in all of our services and teachings which are designed to help you grow as a 'One-Torah' believer with an understanding of the Scriptures and to help you find your place of service within our community.

Why Choose to Become a Member of Beth Sar Shalom Messianic Congregation?

A Biblical Reason: Messiah is committed to the congregation. "*Messiah loved the congregation, and he gave his life for it.*" *Ephesians 5: 25*

A Cultural Reason: It is an antidote to our society. We live in a generation where very few want to be committed to anything: a job...a marriage...our country. 'Belonging' swims against the current of America's "consumer religion" – it is an unselfish decision. In addition, commitment always builds character.

A Practical Reason: It defines who can be counted on. Every team has a roster. Every school must have an enrollment. Every army has an enlistment. Belonging identifies the players on our team.

A Personal Reason: It produces spiritual growth. The Scriptures place a major emphasis on the need for believers to be accountable to each other for spiritual growth. You cannot be held accountable when you are not committed to any specific congregation.

We Hope This Has Helped!

In closing, we would like to thank you for taking the time to read through this booklet. We hope that this has answered some of the questions that you may have had about our congregation. Please remember, our doors are always open and we invite you to join us in this lifestyle of worship to the God of Israel.

“May YHVH bless you and keep you; May YHVH make His face shine upon you and be gracious to you; May YHVH lift up His countenance upon you and give you His peace!” (Numbers 6:24-26)

Beth Sar Shalom Florida Messianic Congregation

5780 W. Atlantic Ave. (Atlantic Ave. & Via Flora)

Delray Beach, FL 33484

Shabbat Morning Prayer: 9:30 AM

Shabbat Talk: 10:00 AM

Shabbat Morning Service: 10:45 AM

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