

Foundation Of Faith

Many of us have had the experience of having someone from outside of our faith ask, “What do you believe?” We usually give them pamphlets concerning Yahweh’s name, the Sabbath, holy days and the erroneous doctrines of Easter and Christmas, etc. But in reality, does it truly explain our position or faith as a Yahwist? This article was written to give an understanding of the foundation upon which we, of the Sacred Name assemblies, build our faith.

Jude clearly teaches the student of Scripture that we are to contend for the faith once rendered to the saints. And Paul says that faith comes by hearing and hearing by the word of Elohim. Yahweh’s law, which was given to the saints for instruction, says that man should live by every word that comes from the mouth of Yahweh (Jude 1:3; Romans 10:17 and Deuteronomy 8:3). Yahweh’s word, in its entirety, is centered around the restoration message. There are several key themes that bring the deliverance or salvation message to light.

The Name

The first subject, the core of Scripture, the bedrock upon which the foundation rests is “ha-shem” or the Name. What name makes up the whole of Scripture? According to Dr. Criswell, a Baptist minister: “The whole content of Biblical history is a commentary on the meaning of this name, Yahweh,” (*Criswell Study Bible*, pg. 75). It is man who has replaced Yahweh’s name in Scripture with titles that mean deity or idol—“the Lord God” meaning baal troop (Master deity). These terms find their origins in the Babylonian culture, which is found in Scripture to be the antithesis of Yahweh and His teachings (Revelation 18; Isaiah 13; Exodus 3:15). Yahweh tells us that His name is a memorial or remembrance, something that was to be remembered “throughout all generations.”

Yahweh reveals to His prophet Malachi, “A book of remembrance was written before Him, for those who fear Yahweh and meditate on His name. ‘They shall be Mine,’ says Yahweh of Host, on the day that I make up My jewels, I will spare them as a man spares his own son, who serves him.” Yahweh is a living Mighty One, He who should not be associated with the deity of “good fortune” or the Lord God (Jeremiah 51:15-19). Some scholars teach that the pronunciation of the name has been lost, and therefore it cannot be used. Those of Judaism teach that the name is too holy to even utter. They hid the name under the guise of “Adonai,” a substitution never sanctioned by Almighty Yahweh, but administered by the Sopherim (scribes). These were men of the great assembly, or the Sanhedrin. They formed a fence around Yahweh’s name and His law in order to “protect” them. But in doing so, they deleted the sacred name and substituted a title--Adonai, meaning my sovereign, having power or authority. This title does not explain who Yahweh is—the Self-Existing One. The English-speaking people then took the vowel sounds of Adonai, and merged them with the Tetragrammaton, producing the hybrid “Jehovah.” Yahweh’s word puts emphasis on His being, which is embodied in His name, “I am” (Exodus 3:14).

Yahweh’s only begotten Son “hallowed” His Father’s name in Matthew 6. In Hebrews 2,

Yahshua sang praises to Yahweh before the congregation. In His prayer to Yahweh in John 17, twice He says that He kept them in His Father's name and twice He made known or declared the name to His disciples. In verse 20, Yahshua says, "I do not pray for these alone, but also for those who believe in Me through their word."

"What is His name, and what is His Son's name, if you know?" (Proverbs 30:4-6) Having the knowledge of these names is a prerequisite to dwelling in the holy Jerusalem which is to come (Acts 4:12; Revelation 22:1-5). Paul says: "There are gods many and lords many, but there is only one El Shaddai"--Yahweh (1 Corinthians 8:5).

Israel

Another building block that constructs the foundation of our faith is our understanding of who makes up Israel. "Israel is My son, My firstborn." It is upon these people that Ha-shem has been placed (Exodus 4:22; Numbers 6:23-27). Yahweh reveals in His word that "You only, Israel, have I known of all the families of the earth" (Amos 3:2). Through His Son, Yahshua, we are brought into the household of Israel, coming under the "commonwealth" or body politic (Ephesians 2:19). Who makes up this household? The saints of Yahweh, those with whom He is working, make up this household—the holy, sanctified called-out ones (Ephesians 1; 1 Peter 2:9-10). It is to these people the promise was foretold, and to whom it was given (Galatians 3:29). Yahshua sought out these people. They were the reason for His coming (Matthew 10:6, 15:24). He came not only for these, but those of the great multitude that would attach themselves to Him and Israel through faith and baptism (Matthew 15:22-28; John 3:16-17; Acts 2:38, 10:34-35; 1 Corinthians 1:30-31).

Circumcision

There is a third topic that is totally misunderstood, yet it is an essential part of the foundation of the true faith—circumcision. Yahweh has always had a covenant or an agreement with His people, Israel. This covenant was expected to be ratified by those participating in the covenant. Under the auspices of the Old Covenant, the Israelite would administer physical circumcision. This would therefore entitle the saints or sanctified people to become a "peculiar treasure" to Yahweh (1 Peter 2:9; Exodus 19:5; Deuteronomy 14:2, 26:18; Psalm 135:4; Titus 2:14).

Under the directions found in the New Covenant, those of the household of Israel are instructed to be circumcised "with the circumcision made without hands, buried with Yahshua in baptism" (Colossians 2:10-13). Moving from the physical act to one of the spirit, ratification came with the circumcision of the heart (Romans 2:25-29; Deuteronomy 10:16, 30:6). For without circumcision, there can be no agreement with Father Yahweh and therefore no promise of the Passover, the passing over of spiritual Israel during the time of the great tribulation (Exodus 12:44-48; 1 Corinthians 5:7-8; Jeremiah 4:4, 9:25-26; Revelation 3:10).

The purpose of baptism is for the cleansing of the saints that they not stand before Yahweh unclean. Baptism also prepares them for the royal priesthood (Matthew 3:11; John 3:5; Num-

bers 8:21; Revelation 7:14; Isaiah 61:10). It is through the cleansing of the Word by the Spirit of Yahweh that we can be truly cleansed (Ephesians 5:25-26; Psalm 119:9-16). John writes that the word which became flesh and dwelt among us is “faithful and just” in forgiving us of our sins if we confess them to Him. Then we would be cleansed from all unrighteousness,” (John 1; 1 John 1:7-10).

Sacrifice

The next building block we use to lay the foundation of our faith is the sacrifice for sins. Hebrews 9:22 states: “According to law, almost all things are purified with blood and without the shedding of blood there is no remission of sin.” In Leviticus 17:1-11, Yahweh reveals to us that the “...life of the flesh is in the blood given upon the altar for atonement for your souls.”

In Hebrews, we find that there is a new offering for sacrifice for those who sin and fall short of the glory of Yahweh. This is not a sacrifice made with the blood of bulls and goats. Only through the blood of Yahshua the Messiah is there remission of sins (Romans 3:23; Hebrews 9:11-12). There is no other name under heaven by which a man can be saved from his transgressions but through the name of Yahshua (Acts 4:12). It is Yahshua’s blood that delivers us out of the bondage of sin and brings us into the bond of the covenant (Matthew 26:26-29; Hebrews 8 and 10). Sin is transgression of the law (John 3:4). Sin is what separates us from Yahweh or makes us covenant breakers (John 9:31; Jeremiah 17).

Law

Another stone that is part of the foundation upon which the house of Yahweh rests is the law. “How do I know what sin is but by the law,” Paul says. He goes on to say that we do not make void the law as a result of faith, but we are to uphold it. Paul clearly teaches that we must be doers and not just hearers of Yahweh’s law (Nehemiah 9:13-14; Romans 2:13, 3:20, 31).

The law of Yahweh has and always will be a stumbling block for man. Those of a particular faith instruct that salvation comes in keeping the physical law, and another teaches that salvation has nothing to do with the law--that the law was “done away with.” How can we come into an understanding of the restoration, salvation, or deliverance message, or understand ha-shem (the Name), who Israel is or where the Kingdom of Yahweh will be, if not by the law? Yahweh commands His people to keep this law (Exodus 16:28; Psalm 105:44-45). Favor or grace is then shown to those who keep Yahweh’s law (Exodus 20:6).

The keeping of the law was a condition for inheriting the promises (Genesis 26:1-5; Luke 18:18-20; Exodus 24; Galatians 3:29). It is the law that converts the soul (Psalm 19:7). The law is sealed amongst the disciples of Yahshua (Isaiah 8:14-18). He Himself came, not to destroy, but to fulfill the law, and said that anyone who breaks the least of the commandments and teaches men to do so would be called the least in the Kingdom (Matthew 5). No other nation has received such statutes and righteous judgments as are in these laws, which were set before Israel (Deuteronomy 4:8). The law and the Messiah are both the living Word—the truth. They are the two things that light the narrow path that leads us to the narrow gate and on into eternity

(Psalm 119:105, 119:142; John 14:6; John 1:1-12; Psalm 119:1).

Sabbath

The world's religions confess that the Sabbath was established at different times of the week. Only one of these religions address the Sabbath of Yahweh found in holy Scripture. Yet another one of the major religions argue that the Sabbath is the first day of the week, stating their anointed one arose on that day from the dead.

Sunday worship was instituted during the Council of Nicea in 325 C.E. in honor of the sun deity. The Romanish Greek church accepted this, and protesters argued it to be scriptural from one or two Scriptures in Yahweh's word (Acts 20:7; Matthew 20:1). The translators either had no understanding of Yahweh's feast days which are a "shadow of things to come," or they slanted the Scriptures to comply with the decision made at the Council of Nicea. The Romanish Greek church will contend that the Sabbath is the 7th day rest.

Yahshua did not die on Friday and then rise on Sunday. In Yahweh's word, the prophet writes that the anointed of Yahweh would be cut off in midweek (Daniel 9:22-27). Yahshua Himself said that He would be in the ground for three days and three nights, as was Jonah in the belly of the fish (Matthew 12:39-40). Messiah never said it would be parts of a day. He left the tomb at the end of the 7th day Sabbath at evening (Genesis 1; Judges 19:9) prior to the beginning of the first day of the week. He was the barley sheaf waved before Yahweh the day after Sabbath, the firstfruit among men (1 Corinthians 15:20-28; Leviticus 23:10-11). Barley was the first grain to grow in Palestine. Then came the wheat harvest. Scripturally, wheat represents the saints which the High Priest, Yahshua, will present to Yahweh (Leviticus 23:15-16; Matthew 13; Revelation 14:4; 1 Thessalonians 4:16-17; Ephesians 5:25-27).

The very Scriptures that are used to support Sunday as Sabbath are really Scriptures that speak of the first of the weeks, or the countdown to Pentecost (Leviticus 23:15-16; Acts 2:1, 20:7; Matthew 28:1; Mark 16:2). The Scriptural Sabbath has never changed. It was instituted in Genesis 2:2, and became a day of rest for Israel (Exodus 16:22-26). In Yahweh's ten commandments, Israel is told to keep it holy or separated, Yahweh blessed this day, and commanded Israel to observe it (Exodus 20:8, 11 and 16). In Leviticus 23, we read where Yahweh called His holy days, or feast days, Sabbaths. The Messiah of Yahweh teaches that Sabbath was made for man and that He was Master of it (Mark 2:27-28; Colossians 2:16). The seventh-day Sabbath was the day the Apostles reasoned with the people (Acts 13:14, 42, 15:21, 18:4). In Exodus 31:12-18, Yahweh tells His people that His Sabbaths were a sign between Him and Israel to be kept throughout their generations.

The Name Of The Messiah

Yahshua means "Yahweh is salvation," He came in His Father's name. He would be the means by which Yahweh the Savior (Isaiah 43:3-11) would deliver His people Israel from bondage. The anointed of Yahweh said He came but for the lost sheep of Israel (Matthew 10:5-

6). Fulfilling the prophecy of Genesis 49:10, Yahshua came to gather those wandering amongst the nations (Hosea 9:17). He said that upon this rock (Matthew 16:18), He would assemble the house of Israel. (The word “church” was put there by the English translators.) He came to do His Father’s will and it was Yahweh’s will that His peculiar people be brought out once again from the furnace of fire and brought down into the furnace of affliction to be cleansed so that they could be brought back into a covenant with Yahweh (Deuteronomy 4:20; Isaiah 48:9-14).

Yahweh had divorced Himself from Israel, yet Judah and Benjamin returned, but “halfheartedly” to Him (Jeremiah 3:1-8). Israel had wandered far from her Mighty One, but Yahweh had predetermined to send His only begotten Son (1 John 4:9) to bring Ephraim home (Hosea 11, 1:10; Romans 9:25-29). Not only these, but those of the great multitude who would be baptized in Yahshua’s name (Acts 2:38) have their robes washed in the blood of the Lamb (John 1; Revelation 7:9-14; Romans 11). “Go into the highways and byways” and call everyone to the marriage supper of the Lamb (Matthew 22:1-14; Revelation 19:9; Isaiah 42:6). Yahshua not only fulfilled the requirements of the law concerning sacrifice; His death also met the requirements of the law concerning divorce (Deuteronomy 24; Romans 7; Hebrews 9; Hosea 2). There had to be a physical death of the testator in order that a new testament could be instituted.

Becoming our Passover Lamb, Yahshua also met the requirements of the law (Exodus 12, 1 Corinthians 5:7). Yahshua teaches us that He came to do all that the law required of Him. He did not come to destroy it (Matthew 5:17).

In His life, He offered the bread, the true manna from heaven (John 6), in the offering of His blood, He offered the sacrificial blood of the covenant (Matthew 26:26-29). Through His baptism—the washing—He became the High Priest after the order of Melchisedek, a King and Priest that would cleanse and be the One who would rule over the house of Israel (Luke 1:33; Psalm 110; Hebrews 7; Numbers 4:3; Exodus 40:32, 25:30; John 18:37).

From a physical death to an eternal life in and through the Spirit, Yahshua fulfilled His Father’s will. He came to proclaim the good news (John 6:35). “Repent,” He tells those of Israel and the great multitude, “for the Kingdom of heaven is at hand” (Matthew 4:17). “It is My Father’s good pleasure to give this Kingdom to you” (Luke 12:32). We will come and make our abode with you (John 14:23). “Yet, where I go, you cannot come” (John 3:13, 14:2). “But in My Father’s house there are many mansions and I have gone to prepare a place for you. If it were not so, I would have told you.”

The firstborn of all creation (Colossians 1:15) came to reunite the two sticks—Israel and Judah (Ezekiel 37; Ephesians 2:14-22; Romans 9; Hosea 2) calling the royal priesthood home (1 Peter 2:9). Many would be called, but only a few would be chosen (Matthew 2:16). Yahshua says the gate is narrow that leads to life and very few enter into it.

There are many mansions throughout the vastness of the universe, but the firstborn Son, the firstfruit among men (1 Corinthians 15) is coming to gather those who have accepted Yahweh and His Son and have decided to dwell with them for all eternity upon the earth (Ezekiel 37; Revelation 21 and 22).

This precious cornerstone (1 Peter 2:6) measures the whole foundation (Romans 10:4, 13). It

is through Him, by Him and for Yahshua that the whole of creation is reunited to HA-SHEM (1 Corinthians 15; Philemon 2; Ephesians 3). He sent the Comforter to assist the called-out ones so that Israel can be presented to Father Yahweh without spot or blemish (Ephesians 5:26-27). Yahshua is the alpha and omega (Revelation 22:7-21), the beginning and the end of all things.

In Him is the fullness of the only Mighty One (Colossians 2:9). “If you have seen Me, you have seen the Father” (John 14:9).

Love

What is the cement that holds the foundation together? Love! We must love Yahweh with our total being and our neighbor as ourselves, for “Yahweh so loved the world that He gave His only begotten Son....”

Yahweh is love. If you say that you love Him but hate your brother, the truth is not in you. The law and the prophets hinge on how we incorporate this teaching toward others. It is the greatest of the fruit of the Spirit. “...against such, there is no law.” It binds the whole of the foundation of faith. It is the very heart of the restoration message. With Yahshua’s death, the wandering harlot was set free. But because He lives, He can offer the sanctified woman eternity.

Yahshua looked over “Jerusalem and wept” because “no greater love has a man than this, than to lay down his life for his friends” (Mark 12:30-31; John 3:16; 1 John 4; Matthew 7; Galatians 5; 1 Corinthians 13; Matthew 15; Jeremiah 3; Acts 1:6, 13:16-41; Luke 19:41-44).

Yahweh’s Assembly in Messiah

HalleluYah!