

The Rock of Israel Congregation  
STATEMENT OF FUNDAMENTAL TRUTHS

The Bible is our all-sufficient rule for faith and practice. This Statement of Fundamental Truths is intended simply as a basis of fellowship among us (i.e., that we all speak the same thing, 1 Corinthians 1:10; Acts 2:42). The phraseology employed in this statement is not inspired or contended for, but the truth set forth is held to be essential to a full-gospel ministry. No claim is made that it contains all biblical truth, only that it covers our need as to these fundamental doctrines.

**1. The Scriptures Inspired**

The Scriptures, both the Old and New Testaments, are verbally inspired of G-d and are the revelation of G-d to man, the infallible, authoritative rule of faith and conduct (2 Timothy 3:15-17; 1 Thessalonians 2:13; 2 Peter 1:21).

**2. The One True G-d**

The one true G-d has revealed himself as the eternally self-existent "I AM," the Creator of heaven and earth and the Redeemer of mankind. He has further revealed himself as embodying the principles of relationship and association as Father, Son, and Holy Spirit (Deuteronomy 6:4; Isaiah 43:10,11; Matthew 28:19; Luke 3:22).

**THE G-DHEAD**

**(a) Terms Defined**

The terms trinity and persons, as related to the G-dhead, while not found in the Scriptures, are words in harmony with Scripture, whereby we may convey to others our immediate understanding of the doctrine of Yeshua (Jesus) respecting the Being of G-d, as distinguished from "gods many and lords many." We therefore may speak with propriety of the L-rd our G-d, who is One L-rd, as a Trinity or as One Being of three persons, and still be absolutely scriptural (examples, Matthew 28:19; 2 Corinthians 13:14; John 14:16,17).

**(b) Distinction and Relationship in the G-dhead**

Yeshua (Jesus) taught a distinction of persons in the G-dhead which He expressed in specific terms of relationship, as Father, Son, and Holy Spirit, but that this distinction and relationship, as to its mode is inscrutable and incomprehensible, because unexplained (Luke 1:35; 1 Corinthians 1:24; Matthew 11:25-27; 28:19; 2 Corinthians 13:14; 1 John 1:3,4).

**(c) Unity of the One Being of Father, Son, and Holy Spirit**

Accordingly, therefore, there is that in the Father which constitutes Him the Father and not the Son; there is that in the Son which constitutes Him the Son and not the Father; and there is that in the Holy Spirit which constitutes Him the Holy Spirit and not either the Father or the Son. Wherefore, the Father is the Begetter; the Son is the Begotten; and the Holy Spirit is the One proceeding from the Father and the Son. Therefore, because these three persons in the G-dhead are in a state of unity, there is but one L-rd G-d Almighty and His name one (John 1:18; 15:26; 17:11,21; Zechariah 14:9).

**(d) Identity and Cooperation in the G-dhead**

The Father, the Son, and the Holy Spirit are never identical as to person; nor confused as to relation; nor divided in respect to the godhead; nor opposed as to cooperation. The Son is in the Father and the Father is in the Son as to relationship. The Son is with the Father and the Father is with the Son, as to fellowship. The Father is not from the Son, but the Son is from the Father, as to authority. The Holy Spirit is from the Father and the Son proceeding, as to nature, relationship, cooperation, and authority. Hence, no person in the godhead either exists or works separately or independently of the others (John 5:17-30,32,37; 8:17,18).

**(e) The Title, Lord Jesus Christ (Yeshua HaMashiach)**

The appellation Lord Jesus Christ (Yeshua HaMashiach), is a proper name. It is never applied in the New Testament either to the

Father or to the Holy Spirit. It therefore belongs exclusively to the Son of God (Romans 1:1-3,7; 2 John 3).

(f) The L-rd Jesus Christ, G-d With Us, Yeshua HaMashiach

The L-rd Jesus Christ, Yeshua HaMashiach, as to His divine and eternal nature, is the proper and only Begotten of the Father, but as to His human nature, He is the proper Son of Man. He is, therefore, acknowledged to be both G-d and man; who because He is G-d and man, is "Immanuel," G-d with us (Matthew 1:23; 1 John 4:2,10,14; Revelation 1:13,17).

(g) The Title, Son of G-d

Since the name Immanuel embraces both G-d and man, in the one person, our Lord Jesus Christ, Yeshua HaMashiach, it follows that the title Son of G-d describes His proper deity, and the title Son of Man, His proper humanity. Therefore, the title Son of G-d belongs to the order of eternity, and the title Son of Man to the order of time (Matthew 1:21-23; 2 John 3; 1 John 3:8; Hebrews 7:3; 1:1-13).

(h) Transgression of the Doctrine of Christ (Yeshua)

Wherefore, it is a transgression of the doctrine of Christ to say that Jesus Christ (Yeshuay) derived the title Son of G-d solely from the fact of the Incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father, and that the Son is a real and eternal Son, is a denial of the distinction and relationship in the Being of G-d; a denial of the Father and the Son; and a displacement of the truth that Jesus Christ (Yeshua) is come in the flesh (2 John 9; John 1:1,2,14,18,29,49; 1 John 2:22,23; 4:1-5; Hebrews 12:2).

(i) Exaltation of Jesus Christ as L-rd

The Son of God, Yeshua HaMashiach, our Lord Jesus Christ, having by himself purged our sins, sat down on the right hand of the Majesty on high, angels and principalities and powers having been made subject unto Him. And having been made both L-rd and Christ, He sent the Holy Spirit that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is L-rd to the glory of G-d the Father until the end, when the Son shall become subject to the Father that G-d may be all in all (Hebrews 1:3; 1 Peter 3:22; Acts 2:32-36; Romans 14:11; 1 Corinthians 15:24-28)

(j) Equal Honor to the Father and to the Son

Wherefore, since the Father has delivered all judgment unto the Son, it is not only the express duty of all in heaven and on earth to bow the knee, but it is an unspeakable joy in the Holy Spirit to ascribe unto the Son all the attributes of deity, and to give Him all the honor and the glory contained in all the names and titles of the godhead except those which express relationship (see paragraphs b, c, and d), and thus honor the Son even as we honor the Father (John 5:22,23; 1 Peter 1:8; Revelation 5:6-14; Philippians 2:8,9; Revelation 7:9,10; 4:8-11).

### **3. The Deity of the L-rd Jesus Christ, Yeshua HaMashiach**

The Lord Jesus Christ is the eternal Son of God. The Scriptures declare:

- a. His virgin birth (Matthew 1:23; Luke 1:31,35).
- b. His sinless life (Hebrews 7:26; 1 Peter 2:22).
- c. His miracles (Acts 2:22; 10:38).
- d. His substitutionary work on the cross (1 Corinthians 15:3; 2 Corinthians 5:21).
- e. His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; 1 Corinthians 15:4).
- f. His exaltation to the right hand of G-d (Acts 1:9,11; 2:33; Philippians 2:9-11; Hebrews 1:3).

#### **4. The Fall of Man**

Man was created good and upright; for G-d said, "Let us make man in our image, after our likeness." However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from G-d (Genesis 1:26,27; 2:17; 3:6; Romans 5:12-19).

#### **5. The Salvation of Man**

Man's only hope of redemption is through the shed blood of Yeshua HaMashiach (Jesus Christ) the Son of G-d.

##### **(a) Conditions to Salvation**

Salvation is received through repentance toward G-d and faith toward the L-rd Jesus Christ (Yeshua HaMashiach). By the washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes an heir of G-d according to the hope of eternal life (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8; Titus 2:11; 3:5-7).

##### **(b) The Evidences of Salvation**

The inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Ephesians 4:24; Titus 2:12).

#### **6. The Ordinances of the Church**

##### **(a) Baptism in Water**

The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Yeshua, Christ as Savior and L-rd are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life (Matthew 28:19; Mark 16:16; Acts 10:47,48; Romans 6:4).

##### **(b) Holy Communion**

The L-rd's Supper, consisting of the elements—bread and the fruit of the vine—is the symbol expressing our sharing the divine nature of our L-rd Yeshua HaMashiach (Jesus Christ) (2 Peter 1:4); a memorial of His suffering and death (1 Corinthians 11:26); and a prophecy of His second coming (1 Corinthians 11:26); and is enjoined on all believers "till He come!"

#### **7. The Baptism in the Holy Spirit**

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our L-rd Jesus Christ, Yeshua HaMashiach. This was the normal experience of all in the early Christian church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4,8; 1 Corinthians 12:1-31). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12-17; 10:44-46; 11:14-16; 15:7-9). With the baptism in the Holy Spirit come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for G-d (Acts 2:43; Hebrews 12:28), an intensified consecration to G-d and dedication to His work (Acts 2:42), and a more active love for Christ, for His Word, and for the lost (Mark 16:20).

#### **8. The Initial Physical Evidence of the Baptism in the Holy Spirit**

The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of G-d gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4-10,28), but different in purpose and use.

#### **9. Sanctification**

Sanctification is an act of separation from that which is evil, and of dedication unto G-d (Romans 12:1,2; 1 Thessalonians 5:23; Hebrews 13:12). Scriptures teach a life of "holiness without which no man shall see the L-rd" (Hebrews 12:14). By the power of the Holy Spirit we are able to obey the command: "Be ye

holy, for I am holy” (1 Peter 1:15,16).

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit (Romans 6:1-11,13; 8:1,2,13; Galatians 2:20; Philippians 2:12,13; 1 Peter 1:5).

### **10. The Church and Its Mission**

The Church is the body of Christ, the habitation of G-d through the Spirit, with divine appointments for the fulfillment of her Great Commission. Each believer, born of the Spirit, is an integral part of the general assembly and church of the firstborn, which are written in heaven (Ephesians 1:22,23; 2:22; Hebrews 12:23).

Since G-d’s purpose concerning man is to seek and to save that which is lost, to be worshiped by man, to build a body of believers in the image of His Son, and to demonstrate His love and compassion for all the world, the priority reason-for-being of The Rock of Israel Congregation as part of the Church is:

- a. To be an agency of G-d for evangelizing the world (Acts 1:8; Matthew 28:19,20; Mark 16:15,16).
- b. To be a corporate body in which man may worship G-d (1 Corinthians 12:13).
- c. To be a channel of G-d’s purpose to build a body of saints being perfected in the image of His Son (Ephesians 4:11-16; 1 Corinthians 12:28; 14:12).
- d. To be a people who demonstrate G-d’s love and compassion for all the world (Psalms 112:9; Galatians 2:10; 6:10; James 1:27).

The Rock of Israel Congregation exists expressly to give continuing emphasis to this reason-for-being in the New Testament apostolic pattern by teaching and encouraging believers to be baptized in the Holy Spirit. This experience:

- a. Enables them to evangelize in the power of the Spirit with accompanying supernatural signs (Mark 16:15-20; Acts 4:29-31; Hebrews 2:3,4).
- b. Adds a necessary dimension to a worshipful relationship with G-d (1 Corinthians 2:10-16; 1 Corinthians 12-14).
- c. Enables them to respond to the full working of the Holy Spirit in expression of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ and care for the poor and needy of the world (Galatians 5:22-26; Matthew 25:37-40; Galatians 6:10; 1 Corinthians 14:12; Ephesians 4:11,12; 1 Corinthians 12:28; Colossians 1:29; Galatians 5:22-26).

### **11. The Ministry**

A divinely called and scripturally ordained ministry has been provided by our L-rd for the fourfold purpose of leading the Church in: (1) evangelization of the world (Mark 16:15-20), (2) worship of G-d (John 4:23,24), (3) building a Body of saints being perfected in the image of His Son (Ephesians 4:11,16), and (4) Meeting human need with ministries of love and compassion (Psalms 112:9; Galatians 2:10; 6:10; James 1:27).

### **12. Divine Healing**

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the Atonement, and is the privilege of all believers (Isaiah 53:4,5; Matthew 8:16,17; James 5:14-16).

### **13. Torah Observance**

We exist to seek and save the lost among both the Jewish people and those who are not of Jewish descent as well. We are called to be a peculiar people and firmly believe we accomplish this by endeavoring to adhere to a Torah observant lifestyle. We teach and lead our congregation family to study the Bible and walk out our faith in Yeshua (Jesus) by mirroring the first century believers as much as we are able. We seek to encourage believers outside our fellowship to go deeper in their understanding of Scripture and to follow our Messiah more closely as we all walk out the process of Sanctification. We empower our brothers and sisters in Messiah to become bond servants to the King, Yeshua HaMashiach, ministering to the needs of the Body as well as the community in which we live.

### **14. Grafting in to The Body**

We believe Christianity is not and was never intended to be a new religion, but rather all who believe in Yeshua (Jesus) are grafted into the vine. In other words, we are adopted into the Jewish family. We will stand unwaveringly upon the Rock of Our Salvation, Yeshua (Jesus). We will study and apply the Word daily in our lives, no matter the cost. We will walk alongside our church family and support them in every way we possibly can. We will reach out to the lost. We will encourage other believers outside our congregation to live a more Torah observant lifestyle. We will support our congregation generously, taking ownership for its health, growth, and mission.

### **15. Observance of Appointed Feasts of ADONAI**

We will honor all of the appointed Feasts of Adonai outlined in Leviticus 23, including Shabbath (Saturday Sabbath). We will not fail because the Ruach Ha-Kodesh (Holy Spirit) will direct our paths and order our steps of the leadership of this congregational family.

### **16. Roots of Our Faith Point to the Truth**

We value integrity, transparency, loyalty, honesty, and unwavering determination. We dream big knowing when we reach the end of our ability this is when His perfect strength is made manifest in our weakness. We persevere and refuse to give up on our appointed mission. We hold fast to the cultural roots of our faith and refuse to go over the cliff of popular societal insanity. We hold fast to the truth of the Bible from Genesis to Revelation; this is the only truth.

### **17. The Blessed Hope**

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the Church (1 Thessalonians 4:16,17; Romans 8:23; Titus 2:13; 1 Corinthians 15:51,52).

### **18. The Millennial Reign of Christ (Yeshua HaMashiach)**

The second coming of Christ includes the rapture of the saints, which is our blessed hope, followed by the visible return of Christ with His saints to reign on the earth for one thousand years (Zechariah 14:5; Matthew 24:27,30; Revelation 1:7; 19:11-14; 20:1-6). This millennial reign will bring the salvation of national Israel (Ezekiel 37:21,22; Zephaniah 3:19,20; Romans 11:26,27) and the establishment of universal peace (Isaiah 11:6-9; Psalm 72:3-8; Micah 4:3,4).

### **19. The Final Judgment**

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death (Matthew 25:46; Mark 9:43-48; Revelation 19:20; 20:11-15; 21:8).

### **20. The New Heavens and the New Earth**

“We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Peter 3:13; Revelation 21,22).

*Statement of Fundamental Truths is the official delineation of The Rock of Israel Congregation 20 doctrines. These truths are non-negotiable beliefs that all The Rock Of Israel Congregation's members adhere to.*