

Yahweh's Philadelphia Truth Congregation
Presents our

Declaration of Beliefs



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Yahweh's Philadelphia Truth Congregation

Sanctify them in the truth. Your word is truth. - John 17:17

Introduction

We, the membership of Yahweh's Philadelphia Truth Congregation, base our faith on the inspired sacred Scriptures known as the Holy Bible. We recognize love as the basis of our faith. It is the commitment of the dedicated members of this organization to fulfill the two great commandments as stated by our Savior in Matthew 22:37-40. *"Yahshua replied: 'Love Yahweh your Elohim with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."* Yahshua's teaching comes directly from Torah. The first and greatest commandment is declared in Deuteronomy 6:4-9 and the second greatest commandment is stated in Leviticus 19:18. Love is the basic foundation in both of these commandments. These two great commandments are at the root of all the other commandments in Yahweh's Covenant Law. The love described here reflects the spirit of the entire Law of Yahweh. Yahweh has expressed His love for mankind through the gift of His Son (John 3:16-21). Yahweh is love (1 John 4:7-8, 16). Love is all important to our faith as true believers in Yahweh and Yahshua (1 Corinthians 13).

As New Covenant believers, it is our determination to fulfill these two great commandments by having the Law of Yahweh written in our minds and hearts (Jeremiah 31:31-33; Hebrews 8:8-11; Hebrews 10:16-18). This can only be accomplished as we become spiritual Jews and Israelites who have been circumcised in heart and mind to walk by the rule of Yahweh's Covenant Law (Romans 2:28-29; Galatians 6:15-16). We believe that those who possess the true love of Yahweh will willingly keep Yahweh's commandments as an expression of that love (1 John 5:1-3). Those who know Yahshua keep His commandments and walk as He walked (1 John 2:3-6). Yahshua identified His true disciples as having Philadelphia love one for another (John 13:34-35). He further stated that we must love one another as He loved us (John 15:12-13) and that those who love as Yahshua loved will willingly lay down their lives for their friends.

With the knowledge of what the true love of Yahweh is, it is our determination to bring forth the attributes attached to the Philadelphia Congregation as given in Revelation 3:7-13. They kept Yahshua's word (i.e. the commandments of Yahweh—John 14:21-24) and did not deny His Name. For their dedication, they will be given protection during the great tribulation at the end of the age (Rev. 3:10). Prophetically speaking, end-time true worshipers are described as keeping the commandments of Yahweh and having the testimony and faith of Yahshua the Messiah (Revelation 12:17 & 14:12). It is therefore our commitment to obey Yahweh's Covenant Law through love. Having Philadelphia love means having love for the brethren and by extension for all people. Yahshua has told us to love our neighbor and to even love our enemies (Matthew 5:42-44). In keeping with that, it is our determination to love all people regardless of gender, race, creed, color, religion, or nationality. The spiritual house of Yahweh's people shall be called a house of prayer for all people (Isaiah 56:6-8).

We understand that in these last days, Almighty Yahweh is causing His people to return to Him through the keeping of His Law. By means of the same prophetic message proclaimed by the Old Testament prophet EliYah (i.e. teaching the people that Yahweh is the true Elohim), He is turning His people back to the true faith (Malachi 4:4-6). His Son, Yahshua the Messiah, is the Word made flesh (John 1:14) and as such He is the physical manifestation of Yahweh's perfect Law, the law of liberty, which is able to save our souls (James 1:21-25). We, therefore, understand our responsibility to prove our love for Yahweh, Yahshua, and our fellow man by keeping Yahweh's Torah (1 John 5:3; John 14:15). By doing this from the heart, we prove our faith to Yahweh so that we might be reckoned as righteous in Yahweh's sight (James 2:14-26).

As people of faith, we are responsible to exercise our faith through our works (i.e. the keeping of Yahweh's commandments). The good works of the Law which we bring forth are the proof of our faith. We understand that we are saved by grace and not by our works (Ephesians 2:8-10).

Salvation is a free gift from Yahweh which cannot be earned. It is given to those who make a covenant with Almighty Yahweh through the shed blood of our Savior (Romans 3:21-26) while remaining faithful to the end (Matthew 24:13).

We have determined that Yahweh's Word (i.e. His Covenant Law) is the Truth (John 17:17) and that the Truth sanctifies Yahweh's people and sets them free from the bondage of sin (John 8:31-36) and its destructive ways (Romans 6:23). Sin is the transgression (i.e. breaking) of the Law (1 John 3:4). It can only be recognized through knowledge of Yahweh's Law (Romans 7:7). Without that knowledge it is impossible to know what sin is, and therefore it is impossible to repent (turn back to Yahweh).

Those who worship Yahweh must do so in spirit and in truth (John 4:23-24). It is our commitment to possess and maintain Yahweh's Holy Spirit in our lives and within the body of believers by obeying the truth of Yahweh's Covenant Law (Acts 5:32). We seek to be a spiritual people in Yahweh's sight by being born anew through water (water baptism into the name of Yahshua) and through spirit (Yahweh's Holy Spirit) and thereby gain entrance into the Kingdom of Yahweh. This is a part of the conversion process which begins when a person recognizes the need to repent and to make changes from within, and then undergoes baptism. That process will culminate in a physical transformation into a spirit being upon Yahshua's return (John 3:3-7; 1 Corinthians 15:35-54).

As members of Yahweh's Philadelphia Truth Congregation we have joined together to do the will of Almighty Yahweh by living our lives in subjection to Him as our personal witness, and by collectively proclaiming the truth of Yahweh's Word until our Savior returns. With this determination and knowledge we therefore put forth this "Declaration of Beliefs" as a testimony of our faith as brethren in the Messiah Yahshua and to define the major foundational tenets of our beliefs in regard to the plan of salvation.



Our Core Beliefs

We, the members of Yahweh's Philadelphia Truth Congregation, embrace the following core beliefs as written and commanded in the Word of Yahweh as we have been given understanding by His grace through the Holy Spirit.

1 We declare that Almighty Yahweh is the Great Creator of all things and that He alone is to be worshiped as the true Elohim of the universe (Genesis 1 & Exodus 20:2-6). He has revealed Himself to His people through His Name Yahweh (Exodus 20:2 & 7; Genesis 12:8; 26:25; Exodus 3:13-15). The Name Yahweh means "the self existing one." His Name is derived from the Hebrew verb of existence. He alone can give life and He alone can take life away (Job 1:21). The Name of Yahweh is of great significance to His people. They know His Name and are called by it (John 17:6, 11-12, 26; 2 Chronicles 7:14; Isaiah 52:6). The 144,000 of the book of Revelation have the Name of the Son and the Father written in their foreheads (Revelation 14:1). Yahweh is a Spirit and those who worship Him must do so in Spirit and in Truth (John 4:23-24). In order to please Yahweh we must have faith in Him and believe that He will reward those who diligently seek Him (Hebrews 11:6). Ultimately, Yahweh's people will be joined with Him in the period of the new heaven and new earth (Revelation 21:1-8). Yahweh shall descend to the earth and shall establish the glorious city of New Jerusalem (Revelation 21:9-27). He shall give of the water of life and the tree of life, to those who have His name written on their foreheads (Revelation 22:1-4). Yahweh will supply the light for His people as they shall reign forever with Him in eternity (Revelation 21:23 & 22:5).

2 We declare that Yahshua the Messiah is the Son of Yahweh (Matthew 3:16-17; Mark 1:9-11; Luke 3:21-22). He came in the flesh having been born of a virgin (Isaiah 7:14; Matthew 1:23). Being the Savior of the world, He is the manifestation of Yahweh's love for mankind (John 3:16-21). His name means "the Salvation of Yahweh" (Matthew 1:21). Prior to coming in the flesh, Yahshua was a spirit being created in eternity (Revelation 3:14; Colossians 1:15; John 17:5; Proverbs 8:22-31). He was the one who carried out the words of Yahweh and brought all things into being (Colossians 1:16-17; Hebrews 1:1-2; John 1:1-3, 10; Genesis 1). He is a separate being who, in purpose, is one with Yahweh (John 10:30) just as a husband and wife are two individuals who are one in purpose in their relationship (Genesis 2:24). Through the unity of the spirit in the bond of peace (Ephesians 4:1-7), He wills that His people be one (in unity) with Him, one (in unity) with Yahweh, and one (in unity) with each other just as He is one (in unity) with His Father (John 17:21-22; Deuteronomy 6:4). Along with Yahweh, Yahshua is Elohim (John 1:1). He lived a life without sin (1 Peter 2:22). As the Lamb of Yahweh, He died for the sins of all mankind (Genesis 3:15; Isaiah 53:4-6; John 1:29, 35; Romans 3:24-26; Galatians 1:3-5; Ephesians 1:7; 5:1-2; Colossians 1:20-22; Hebrews 9:12, 15; Revelation 5:9-10). After three days and three nights, He was resurrected from the dead (Matthew 12:38-40; Matthew 28:1-2). Presently, He is in the heavens at the right hand of Almighty Yahweh (Matthew 22:44; Mark 16:19; Hebrews 1:3, 13; 12:2). He is the mediator of the new covenant between Yahweh and His people (1 Timothy 2:3-7; Hebrews 9:15; 12:24). Yahshua is the head of His body of believers (Ephesians 4:15; Colossians 1:18). At the end of the age of man, He will return to this earth gathering His people at the first resurrection to establish the Kingdom of Yahweh upon the earth (Matthew 24:29-31; 1 Thessalonians 4:16-17; Revelation 19:11-16). He shall reign for a thousand years and shall then judge all others in the second resurrection at the great white throne judgment (Revelation 20; John 5:22-29). After this, He shall present all things to the Father, and Yahweh will be joined to His people in the time of the new heavens and new earth (1 Corinthians 15:24-28; Revelation 21 & 22).

3 We declare that the Holy Spirit is the power from on high (Acts 1:8). It is not a being. It is a spirit force that proceeds from Almighty Yahweh. The Hebrew word for spirit is “ruach,” which means breath or wind. In Greek it is called “pneuma,” which is defined as a current of air, a breeze, or breath (Acts 2:1-4). The Holy Spirit is the very breath or spirit that goes forth from Almighty Yahweh to accomplish His will. Yahshua promised to send the Holy Spirit power to His disciples so that they might witness the Truth of salvation throughout the earth (Acts 1:8). The Father sent the Holy Spirit in Yahshua’s Name as the Comforter, to bring all things to remembrance (John 14:25-26). Those who have the Holy Spirit within them remember Yahweh’s commandments and spiritually fulfill the law concerning fringes (Numbers 15:37-41; Deuteronomy 22:12). The Holy Spirit is the spirit of Truth (John 14:16-17; 15:26-27; 1 John 5:7) and it is given only to those who obey the covenant of Almighty Yahweh through Yahshua the Messiah (Acts 5:32). Those who are immersed into the Name of Yahshua receive the gift of the Holy Spirit through the laying on of hands by the elders (Acts 2:38; 8:15-17; 19:6) and are sealed with the earnest of Holy Spirit (Ephesians 1:13-14). It is then their responsibility to nurture that Holy Spirit presence in their life by developing the fruit of the Spirit (Galatians 5:22-26) and the gifts of the Spirit (1 Corinthians 12:1-11). It is the spirit of life, by which we must walk (Galatians 5:16, 25). It dwells within those who qualify as “sons (and daughters) of Elohim” (Romans 8:1-17). We declare that the concept of the “mystery of the Trinity” is foreign to the scriptures and is of pagan origin.

4 We declare that there is an obligation for those who have a faith in Yahweh and Yahshua to prove their faith by obeying Yahweh’s Covenant Law from the heart (Hebrews 11). With the exception of animal sacrifices, which were in place until the Messiah became our offering for sin (Genesis 3:15, 21; Psalm 51:16-17), the Law of Yahweh is still in effect (Matthew 5:17-20). The Messiah taught that, if we are to enter into life, we must keep the commandments (Matthew 19:17). By choosing Yahshua as the Word made flesh and obeying Yahweh’s covenant Law through active love, we choose life (Deuteronomy 30:15-20; John 1:12-14). By obedience and praise, we offer spiritual sacrifices to Yahweh through Yahshua the Messiah (Hosea 14:2; Philippians 4:18; Romans 12:1; Psalm 107:22; Psalm 116:17; 1 Peter 2:5). We find that even those perceived to be the least of Yahweh’s commandments are to be obeyed (Matthew 5:17-20).

5 We declare that sin is the transgression (breaking) of the Law of Yahweh (1 John 3:4). It is sin that separates us from Almighty Yahweh (Isaiah 59:1-8). Through His sacrifice, Yahshua removed the wall of separation between Yahweh and His people, making us acceptable in His sight through the offering and shed blood of His Son (Ephesians 2; Isaiah 53). We overcome sin, through acceptance of Yahshua the Messiah as our Savior and Redeemer, by walking in His ways through obedience to His commands (Micah 6:6-8; 1 John 1:5-10 & 2:1-6). Willful sin brings the penalty of death (Hebrews 10:26-31).

6 We declare that the wages of sin is death (Romans 6:23). The first death is that of the flesh and lasts until the resurrection while the second death is total destruction in the lake of fire (Gehenna) and is reserved for those who, because of their wicked works, do not have their names written in the book of life (Revelation 20:11-15; 21:8). We find the doctrine of the “never dying immortal soul” to be foreign to the Scriptures (Ezekiel 18:4, 20; Revelation 20:14-15; Revelation 21:8). This was the first lie, told by Satan to Eve in the Garden of Eden (Genesis 3:3). When a person dies physically they lose the breath of life (Hebrew—*Neshamah*) and remain in a state of unconscious rest (sleep) until they are resurrected (Genesis 2:7; Daniel 12:2; 1 Thessalonians 4:13-17; Ecclesiastes 9:5). Yahshua is the only one who has ascended into heaven (John 3:13; Acts 2:34).

All who do not have a place in the first resurrection shall stand before the judgment seat of Yahshua the Messiah at the end of the 1,000 year reign and be judged according to their works and their knowledge of the truth (Romans 2:12-16; Revelation 20:12-13). The lake of fire is a consuming fire that brings instantaneous death, just as it did to Sodom and Gomorrah and it is not an eternal fire of suffering (Jude 7; Isaiah 66:24; Malachi 4:1-3). Satan the Devil is a literal being who is the father (originator) of sin and lies, and he opposes the Truth (John 8:44; Genesis 3:1-5; Job 1:6; 2:1). He is the great dragon, the deceiver of the whole world, and the accuser of the brethren (Revelation 12:7-10). He seeks to destroy all of Yahweh's creation and makes war with those who keep the commandments of Yahweh (Revelation 12:17). During the 1,000 year reign of Yahshua, Satan will be bound (Revelation 20:2-3). At the end of the millennium he will be released and will again deceive the nations. Ultimately, he will be destroyed in the lake of fire (Revelation 20:7-10).

7 We declare that repentance of past sins, followed by baptism into Yahshua's Name, is the required action to make a covenant of life with Yahweh (Acts 2:38; Romans 6). That baptism is full immersion done backward, one time, into Yahshua's Name. It is a sacred act that symbolizes the burial of carnality and the flesh, and the resurrection of the spiritually cleansed person through Yahshua's death and resurrection (Romans 6:4-11). This outward action indicates an inward change by which the individual brings forth evidence of having been changed from being carnally minded and motivated by the flesh, to being a spiritually minded person who is motivated by Yahweh's Holy Spirit (Colossians 3:1-17). A person must have reached the age of accountability, approximately 20 years of age, (taking spiritual maturity into account) in order to be considered for immersion (Numbers 1:2-3; 14:29 & 32:11). Those who are baptized into Yahshua's Name and remain faithful to the covenant will be in the first resurrection and will meet Yahshua in the air upon His return to establish the Kingdom of Yahweh on the earth (Matthew 24:29-31; 1 Thessalonians 4:13-17; 1 Corinthians 15:50-58). These faithful believers shall reign with Yahshua in His Kingdom upon this earth (Revelation 1:6; 5:10; 20:4-6).

8 We declare that the Kingdom of Yahweh will be established upon the earth at Yahshua the Messiah's second coming (Matthew 6:10; Revelation 11:15). This will follow the 3 ½ year period known as the Great Tribulation (Matthew 24:29-31). The government of that kingdom is Yahweh's Torah (Law) (Matthew 6:33; Isaiah 2:1-4; Micah 4:1-5). The message of this coming Kingdom government was preached by Yahshua throughout His ministry (Mark 1:14-15; Acts 1:6-8). In the first stage of that kingdom the saints shall rule with Yahshua for a thousand years (Revelation 20:6 & 5:10). During that time the people who survive the tribulation will be ruled over by Yahshua and the saints (Daniel 7:27). The prince of peace will rule over the whole earth and the nature of the animals will be changed so much that even the wolf and lamb will lie down together (Isaiah 11 & 65:24-25). Jerusalem shall be the capitol of the whole earth and temple worship will be reestablished (Isaiah 2:1-4; Ezekiel 40-44). Following this will be the time of the new heaven and the new earth (Isaiah 66:22). At that time the New Jerusalem shall come down to earth and Yahweh Himself shall be with His people (Revelation 21 & 22).

9 We declare that the holy days of Leviticus 23 and Numbers 28 and 29 are to be observed as holy convocations. Evidence throughout the New Testament shows that Yahshua and the members of the Apostolic congregation observed these holy days (Luke 4:16; Acts 17:2; Luke 22:13-15; John 7:2, 10, 14, 37; Acts 2:1; Acts 20:5-7; 1 Corinthians 5:8). These holy days are prophesied as being observed in the Kingdom of Yahweh (Zechariah 14:16; Isaiah 66:22-24; Ezekiel 46:1). They prophetically foreshadow things that are to come (Colossians 2:16-17).

10 We declare that the weekly Sabbath (Friday sundown to Saturday sundown) is to be observed as a holy day by all true worshipers (Exodus 20:8-11; Deuteronomy 5:12-15; Mark 2:27-28; Hebrews 4:8-11). The Sabbath is a special sign between Yahweh and His people (Exodus 31:12-17). The sanctity of the Sabbath is not to be violated (Nehemiah 13:15-22; Isaiah 56:1-8 & 58:13-14). Along with the weekly Sabbath we declare that the Sabbatical year and the Jubilee year are to be observed (Exodus 23:10-12; Leviticus 25; Deuteronomy 15). There are also prophetic implications in the commanded observance of the Sabbatical and Jubilee years. Yahshua will ultimately fulfill them by bringing liberty and release to His people when He returns to this earth (Luke 4:14-21; Isaiah 61:1-3).

11 We declare that the visible new moons are to be observed at the beginning of each scriptural month (Numbers 10:10; Psalm 81:3). After the lunar conjunction, the first appearance of the new crescent of light marks the beginning of the new scriptural month. Scriptural days begin and end at sundown (Genesis 1:5, 8, 13, 19, 23, 31; Leviticus 23:32). In order to be sanctified, the new moon must be sighted with the naked eye by at least two reputable witnesses. The visible new moons regulate the dates of the annual holy days of the sacred calendar. The first month begins with the sighting of the new moon when the barley is in the green ear (Abib) stage in Israel (Exodus 9:31 & 12:2; Deuteronomy 16:1, 16). The new moons will also be observed in the Kingdom of Yahweh (Isaiah 66:23).

12 We declare that the Passover observance commemorates the death of our Savior, Yahshua the Messiah, as the Lamb of Yahweh that takes away our sins (John 1:29, 36). As instituted by our Savior, the foot washing service occurs prior to the memorial service (John 13). The Passover Memorial communion service is held once each year in the evening of the beginning of the 14th day of the month of Abib, soon after sundown (Numbers 28:16; 1 Corinthians 5:7-8 & 11:23; Deuteronomy 16:6). This is at the same time that the original Passover service was instituted by Yahweh for the Israelites in Egypt (Exodus 12:3-14). The emblem of Yahshua's body is unleavened bread (*matzah*; 1 Corinthians 5:7). The emblem of Yahshua's blood is unfermented juice of the grape (Hebrew—*tirosh* or *'asis*; Deuteronomy 32:14; Isaiah 65:8-9; Matthew 26:27-29). By partaking of the unleavened bread and the grape juice, we renew our covenant relationship with Almighty Yahweh through the commemoration of the death of His Son. The Memorial emblems are to be eaten only by those who are spiritually circumcised in heart who have made a covenant with Yahweh through baptism into Yahshua's Name (Exodus 12:43-48; Colossians 2:11-14). Passover day is the time of preparation for the Feast of Unleavened Bread which begins with a high holy day (Mark 15:42; Luke 23:54; John 19:14, 31, 42). It is the day on which all leaven is to be removed from our dwellings (Exodus 12:15; Deuteronomy 16:4). No leavened bread is to be eaten on Passover day (Deuteronomy 16:2-3). Passover day of itself is not a high holy day. In the event that a person is ceremonially unclean or away on a long journey on this day, Yahweh provided a second day on the 14th day of the second month on which they may observe the Passover (Numbers 9:1-14).

13 We declare that the Feast of Unleavened Bread follows the Passover and is observed from the 15th to the 21st of Abib, inclusive (Leviticus 23:5-8; Numbers 28:17-18, 25). Unleavened bread is to be eaten throughout the feast and no leaven products or leavening agents are to be found in our homes during the feast (Exodus 13:6-7; Leviticus 23:6; Deuteronomy 16:3-4). Leaven represents malice and wickedness, while unleavened bread represents sincerity and truth (1 Corinthians 5:8). Spiritually speaking, we are to remove all things that corrupt, such as false teaching, sin and hypocrisy (1 Corinthians 5:6-8; Matthew 16:6, 12; Mark 8:15; Luke 12:1-3). The first and seventh days of this feast are observed as high Sabbath days on which are held holy convocations of worship (Exodus 12:15-20; Numbers 28:17-25).

On the evening of the day following the weekly Sabbath that occurs during the feast, we remember Yahshua as our spiritual wave sheaf offering (Leviticus 23:9-11). Yahshua the Messiah is our first fruits offering (1 Corinthians 15:20-22; Revelation 1:5). He was resurrected on the weekly Sabbath during the Feast of Unleavened Bread as our spiritual wave sheaf to Yahweh and presented Himself to the Father on the first day of the week (Matthew 28:1-2; John 20:15-17). This is the first of three commanded pilgrim feasts (Exodus 23:14-17; Deuteronomy 16:16).

14 We declare that the Feast of Weeks (Pentecost) is to be observed fifty days after the weekly Sabbath which occurs during the Days of Unleavened Bread. Our spiritual wave sheaf was cut when Yahshua was resurrected from the dead at the end of the weekly Sabbath (Matthew 28:1-2). He represents our first fruits wave sheaf (omer) offering (John 20:15-17). The wave sheaf was waved by the priest on the day after the weekly Sabbath (Saturday sundown to Sunday sundown) which occurs during the Days of Unleavened Bread (Leviticus 23:10-11, 15-16). The count to the Feast of Weeks is seven weekly Sabbaths plus one day, or fifty days. Pentecost is always observed on the first day of the week (Saturday sundown to Sunday sundown). When Passover occurs on the weekly Sabbath the omer would be waved by the priest the day after (the first High Sabbath of the Days of Unleavened Bread) and this would begin the count to Pentecost (Joshua 5:10-12). Traditionally, this day is recognized as the time that Israel ratified the covenant with Almighty Yahweh at Mt. Sinai (Exodus 24:1-8). The Feast of Weeks (Pentecost) was the day when Yahweh's Holy Spirit was poured out upon the Apostolic believers who gathered in the upper room according to the command of our Savior (Acts 1:1-11; Acts 2). This is the second of the three commanded pilgrim feasts (Exodus 23:14-17; Deuteronomy 16:16).

15 We declare that the Feast of Trumpets is to be observed on the first day of the seventh scriptural month (Leviticus 23:23-25). This is a high Sabbath day on which there is to be a holy convocation along with the blowing of trumpets (Leviticus 23:24; Numbers 29:1). The blowing of trumpets is significant of signaling the people and sounding an alarm (Numbers 10:1-10; Isaiah 58:1). Prophetically, this feast points toward the second coming of Yahshua the Messiah (Matthew 24:31; 1 Corinthians 15:51-57; 1 Thessalonians 4:16-17; Revelation 11:15-18).

16 We declare that the Day of Atonement (Yom Kippur) is to be observed on the tenth day of the seventh scriptural month as a strict day of fasting (Leviticus 23:26-32; Psalm 35:13; Isaiah 58:3-5). On this most holy day we remember the great sacrifice of our Savior (Leviticus 16; Numbers 29:7-11). We fast on this day, now, in anticipation of the prophetic wedding supper of the Lamb when we shall rejoice with our Savior when He returns (Matthew 26:29; Revelation 19:6-9).

17 We declare that the Feast of Tabernacles is to be observed from the 15th to the 21st day of the seventh scriptural month (Leviticus 23:33-34, 39-41). The first day of the feast is a high Sabbath day on which is held a holy convocation (Leviticus 23:35; Numbers 29:12). This feast commemorates Israel dwelling in booths (temporary dwellings) while they wandered in the wilderness (Leviticus 23:42-43). It is a prophetic type of the soon coming Kingdom of Yahweh (Zechariah 14:16-21), and is to be celebrated with love, joy and gladness for Yahweh and His people. On the 8th day of the feast is the Last Great Day (John 7:37-39; Leviticus 23:36). This is a high Sabbath day on which is held a holy convocation (Leviticus 23:37-38; Numbers 29:35-38). Prophetically, this day points toward the period of the new heaven and the new earth when Yahweh's tabernacle will be with men and the fullness of the living water of the Holy Spirit will be given to those who thirst (Revelation 21:1-7; Revelation 22:1-22; John 7:37-39). The Feast of Tabernacles is the third commanded pilgrim feast (Exodus 23:14-17; Deuteronomy 16:16).

18 We declare that the dietary laws pertaining to clean and unclean meats are still in effect (Leviticus 11: Deuteronomy 14). Only those meats which are approved of Yahweh, through His Word, are to be eaten (1 Timothy 4:1-4; Acts 10:14; Acts 11:7-8). We must not misapply the dietary laws and use them to discriminate against anyone (Acts 10:28; Acts 10:34-35; Acts 11:12, 17-18). The laws pertaining to being ceremonially clean are to be taught and followed so as to make a distinction between that which is holy and that which is common (Ezekiel 22:26; Ezekiel 44:23; Leviticus 11-15). These laws teach us to be holy and sanctified to Yahweh (Leviticus 11:43-47; Deuteronomy 14:2; Matthew 5:48). Yahweh expects us to apply these things spiritually and be a separate people who refrain from inappropriate associations which are considered unclean (2 Corinthians 6:14-18).

19 We declare that tithing is an important commandment necessary to feed the flock of Yahweh's people and to promote the message of truth to others (John 21:15-17; Matthew 28:19-20; 2 Corinthians 11:7-9). The tithe is 10% of a persons increase (gross income) and it is holy to Yahweh (Leviticus 27:30-33). Tithes are paid on all things that are considered increase or income (2 Chronicles 31:2-12; Matthew 23:23). Tithes are to be paid to the organizational treasury (storehouse) and from there the expenses of the ministry will be covered (Malachi 3:7-12). Everyone is also commanded to keep a second tithe (tenth) of his/her income to cover all offerings and personal expenses incurred in attending Yahweh's feast days (Deuteronomy 14:22-27). Once every three years, in the third and sixth year of a sabbatical cycle, a third tithe is also to be kept and used by each person to financially help those who are in need (Deuteronomy 14:28-29; Deuteronomy 26:12-15).

20 We declare that Yahweh has placed spiritual gifts within the congregation of believers for the benefit of the body as a whole (1 Corinthians 12:1-11). Among these is the gift of healings (1 Corinthians 12:9). Those who are in need of healing are told to be anointed with oil in Yahweh's name and prayed for by the elders of the congregation (James 5:13-16). In cases where they are unable to have personal contact with the elders, a cloth that has been anointed and prayed over by them can be sent to the afflicted person (Acts 19:11-12).

21 We declare that the Law of Moses (Torah), the prophets, and the Psalms (wisdom literature) are the three parts of the Old Testament Scriptures (Luke 24:44-45). These are the foundational texts with which the New Testament Scriptures are to be interpreted (James 1:21-25; 2 Timothy 3:14-15; Matthew 4:4; John 5:39). From Genesis to Revelation, the books of the Bible were all given by the inspiration of Yahweh and are in agreement (2 Timothy 3:16-17; John 10:35). The prophecies of Yahweh's Word have declared the events of the end-time from the beginning (Genesis 3:15; Genesis 49:10; Isaiah 46:9-11; Revelation 19:10-16; Revelation 1:7).

Government

We declare that Almighty Yahweh has established a rule of government within His spiritual body of believers. That government has Yahshua as its head. He has established various ordained positions of authority that, through sound teaching, bring stability and strength to the congregation (Ephesians 4:11-16). This form of government is based upon the system of judges as established in the Torah (Deuteronomy 1:13-18; Exodus 18:13-26; Deuteronomy 16:18-20). It is the responsibility of the ordained elders to make proper judgment within the congregation so as to maintain obedience to Yahweh's covenant (1 Corinthians 5:1-5; Deuteronomy 17:2-13). This document supplies the doctrinal framework for regulating Yahweh's covenant among His people.

Those ordained to the position of elders are required to meet specific qualifications (1 Timothy 3:1-13; Titus 1:5-9). They are to lead the flock of Yahweh's people by being good examples, not ruling over the people in a harsh dictatorial way, but rather leading in a humble, loving way (1 Peter 5:1-5). Yahweh's ministers show their love and devotion to Yahweh and Yahshua by feeding the flock through the preaching of Yahweh's Truth (John 21:15-17). They are responsible for protecting the congregation from attack by sinful people (1 Corinthians 5:9-13; Titus 1:7-11). They are accountable to Yahweh to do as the Apostle Paul did and declare the whole counsel of Yahweh to His people (Acts 20:26-28). They have been charged with preaching the Word of Yahweh so as to teach, reprove, rebuke and exhort all the brethren in the sound doctrines (2 Timothy 4:1-4; Titus 2:1). Should an elder fail to meet the scriptural requirements of his office, he would be removed from his position. Otherwise, the office of elder would be for life.

The central organizational government is based upon a board of ordained elders which functions as a council (Acts 15:2, 4, 6). Organizational business and doctrinal questions are brought before this council where, after sufficient deliberation and discussion, decisions are reached by consensus (Acts 15; Acts 16:4). All decisions must be in agreement with the Word of Yahweh as indicated by the Holy Spirit (Acts 13:1-5; John 14:15-17, 25-26; John 15:26; 1 John 5:7). Local congregations of sufficient size shall have their own council of elders who function under the auspices of the central organization (Titus 1:5). Ordinations shall take place as needs arise and the Holy Spirit moves on the elders to make those decisions (Acts 6:1-6; 1 Timothy 4:14). The elders are charged with closely examining those they ordain (1 Timothy 5:22). Financial matters shall fall under the direction of the council of elders. To fulfill the legal obligations of the duly registered organization, "Yahweh's Philadelphia Truth Congregation," the offices of president, vice president, secretary, and treasurer shall be filled. These positions will be appointed from year to year at the annual organizational meeting held during the Feast of Tabernacles.

The leadership of the congregation shall conduct themselves in a manner that reflects love and respect for all of the brethren (1 Timothy 5:1-2; 1 Peter 5:1-4). The brethren are expected to similarly show love and respect for those who are in responsible positions (1 Timothy 5:17-20). With all humility we are expected to be in subjection to Yahweh's ordained leaders as they lovingly rule the people (Hebrews 13:7-17; 17; 1 Peter 5:5-6). Yahshua is the good shepherd who cares for His sheep (John 10:1-18; Ecclesiastes 12:11). The ministers must have the same love, and concern for the flock as Yahshua did. They must have a deep abiding love for Yahweh's flock which motivates them to seek out those sheep that have strayed from the flock (Luke 15:3-7).

Expressing mutual love and respect for each other within Yahweh's Congregation will cause a close family relationship to develop among the brethren. That family relationship is the key to uniting Yahweh's people together with our Heavenly Father and His Son, Yahshua.

Thereby, Yahweh's love can be made manifest through the lives of His people. *"My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me. Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world."* (John 17:20-24, NIV)

Membership in Yahweh's Philadelphia Truth Congregation

In order to be considered a member of Yahweh's Philadelphia Truth Congregation a person must meet the following standards:

First, he/she must be leading a converted life whereby he/she has repented of past sins and is keeping the Covenant of Almighty Yahweh (Acts 2:37 & 3:19). Second, he/she has been immersed into the Name of Yahshua the Messiah (Acts 2:38). Third, he/she has received the gift of the Holy Spirit through the laying on of hands of the elders (Acts 8:17 & 19:5-6). Finally, he/she shall faithfully support this ministry (2 Corinthians 9:6-15 & 11:8-9; Matthew 6:19-21) in its efforts to feed the flock (John 21:15-17), proclaim the message of the coming Kingdom of Yahweh (Matthew 28:19-20 & Acts 1:6-8), and in the fulfillment of the two great commandments given by our Savior Yahshua the Messiah (Matthew 22:36-40).

Those meeting these standards shall be considered members in good standing.

It is the responsibility of the individual to take the message of salvation to heart and live a life that is consistent with Yahweh's Covenant Law. "Therefore, my dear friends, as you have always obeyed— not only in my presence, but now much more in my absence— continue to work out your salvation with fear and trembling, for it is Yahweh who works in you to will and to act according to his good purpose." (Philippians 2:12-13, NIV)

For more Bible Truth Literature you can contact us on the Web at:

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*All Bible quotes are from the New International Version unless noted otherwise.
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