

The First Sefer of Common Tefillah

Definition of the Union of Elohut and Teva HaAdamah in Moshiach Ben Dovid the Person

Council of Chalcedon, 451 A.D., Act V

Therefore, following leaders of our faith, we all with one accord teach all to acknowledge one and the same Zoon foon der Oybershter, Adoneinu Yeshua Ben Dovid HaMoshiach, at once complete in Essential Elohut and complete in teva haadamah, consisting also of a reasonable soul or mind and a body; of Essence (ὁμοούσιον, meaning same in essence) with Elokim HaAv as regards his Essential Elohut, and at the same time of one Essence with us as regards his teva haadamah; like us in all respects, apart from sin; as regards his Essential Elohut, begotten of Elokim HaAv before the ages, but yet as regards his teva haadamah, begotten, for us and for our Redemption, of Miriam Bat Dovid the almah-betulah; one and the same Moshiach, Zoon foon der Oybershter, Adoneinu, Only-begotten, recognized in teva'im two, without confusion, without change, without division, without separation; the distinction of teva'im being in no way annulled by the achdus, but rather the characteristic of each teva being preserved and coming together to form one personal distinction and essence, not as parted or separated into two, but one and the same Zoon foon der Oybershter and Only-begotten Elokim the Maamar Memre, Adoneinu Ben Dovid Yeshua HaMoshiach;

even as the nevi'im from earliest times spoke of him, and Adoneinu Yeshua HaMoshiach himself taught us, and the stated emunah of the leaders of our faith has handed down to us.

"Whosoever wishes"

Whosoever will be redeemed, before all things it is necessary that he hold the Universal Biblical Faith.

Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Universal Biblical Faith is this: That we worship Adonai echad in Kedusha Meshuleshet, and Kedusha Meshuleshet in Achdus,

neither confounding the Personal distinctions, nor dividing the Essence.

For there is the Personal distinction of Elokim HaAv, there is the Personal distinction of the Zoon foon der Oybershter, and there is the Personal distinction of the Ruach Hakodesh.

But the Essential Elohut of Elokim HaAv, of the Zoon foon der Oybershter, and of the Ruach Hakodesh, is all echad, of the same kavod, of the same eternal "Adir Hu" Majesty.

Such as the Elokim HaAv is, such is the Zoon foon der Oybershter, and such is the Ruach Hakodesh.

The Elokim HaAv uncreated, the Zoon foon der Oybershter uncreated, and the Ruach Hakodesh uncreated.

The Elokim HaAv incomprehensible, the Zoon foon der Oybershter incomprehensible, and the Ruach Hakodesh incomprehensible.

The Elokim HaAv eternal, the Zoon foon der Oybershter eternal, and the Ruach Hakodesh eternal.

And yet they are not three, but **one** eternal.

As also there are not three, but **one** uncreated, and **one** incomprehensible.

So likewise the Elokim HaAv is Almighty, the Zoon foon der Oybershter Almighty, and the Ruach Hakodesh Almighty. And yet they are not three but **one** Almighty.

So the Elokim HaAv is Elokim, the Zoon foon der Oybershter is Elokim, and the Ruach Hakodesh is Elokim.

And yet, as far as to deity, they are not three, but Adonoi echad.

So likewise the Elokim HaAv is Adon, the Zoon foon der Oybershter Adon, and the Ruach Hakodesh Adon.

And yet as to Adon, not three, but **one** Adoneinu.

For like as we are compelled by verity in Moshiach to acknowledge every Personal distinction by himself to be both Elokim and Adon,

So are we forbidden by the Universal Biblical Faith, to say, There be three Elokim, or three Adonim.

The Elokim HaAv is made of none, neither created, nor begotten.

The Zoon foon der Oybershter is of the Elokim HaAv alone, not made, nor created, but begotten.

The Ruach Hakodesh is of the Elokim HaAv and of the Zoon foon der Oybershter, neither made, nor created, nor begotten but proceeding.

So there is **one** Elokim HaAv, not three Fathers; **one** Zoon foon der Oybershter, not three Sons; **one** Ruach Hakodesh, not three.

And in this Kedusha Meshuleshet none is earlier, or after another; none is greater, or less than another;

But the whole three Personal distinctions are co-eternal together and co-equal.

So that in all things, as is said before, the Achdus in Kedusha Meshuleshet and the Kedusha Meshuleshet in Achdus is to be worshiped.

He therefore that will be redeemed must thus think of the Kedusha Meshuleshet.

Furthermore, it is necessary to everlasting redemption that he also believe rightly the Hitgashmut of Adoneinu Ben Dovid Yeshua HaMoshiach.

For the right Faith is, that we believe and confess, that Adoneinu Yeshua HaMoshiach, the Zoon foonder Oybershter of

Elokim, is Elokim and Human man;
Elokim, of the Essence of the Elokim HaAv, begotten before all worlds; and Man, of the Essence

of his human female parent, born in the world;
Perfect Elokim and perfect Adam or Man, of a reasonable soul or mind and human body subsisting;
Equal to the Elokim HaAv, as touching his Essential Elohut; and inferior to the Elokim HaAv, as touching his
Humanity.

Who although he be Elokim and Adam or Man, yet he is not two, but **one** Moshiach;

One, not by conversion of the Essential Elohut into humanhood, but by taking of the Humanity into Elohut;

One altogether; not by confusion of Essence, but by achdus of Person.

For as the reasonable soul or mind and body is one man, so Elokim and Man is **one** Moshiach;

Who suffered for our redemption, descended into the realm of the dead, rose again the third day from the dead.

He ascended into heaven, he sits on the right hand of the Elokim HaAv, Elokim Almighty, from

whence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies and shall give account for their own works.

And they that have done good shall go into chayeit olam; and they that have done evil into eish olam.

This is the Universal Biblical Faith, which except a man believe faithfully, he cannot be redeemed.

Preface

The First Sefer of Common Tefillah

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the common tefillos in the Kehilah Kedosha, commonly called Avodas kodesh: the first original and ground whereof, if a man would search out by the ancient leaders of our faith, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of yires-hakoved: For they so ordered the matter, that all the whole Kitvei Hakodesh (or the greatest part thereof) should be read over once in the year, intending thereby, that the Mashgiach Ruchani, and especially such as were Ministers of the kehilah, should (by often reading, and meditation of Elokim's word) be stirred up to yires-hakoved themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people (by daily hearing of the Kitvei Hakodesh read in the Kehilah Kedosha) should continually profit more and more in the knowledge of Elokim, and be the more inflamed with the love of his true Faith.

But these many years passed, this godly and decent order of the ancient leaders of our faith, this order hath been so altered, broken, and neglected, by planting in lengthy bubbe-meises , that commonly when any book of the Kitvei Hakodesh was begun, before three or four chapters were read out, all

the rest were unread. And in this sort the book of Isaiah was begun in one season, and the book of Genesis in

another season; but they were only begun, and never read through. After a like sort were other books of Kitvei Hakodesh used. And moreover, whereas Rav Shaul would have such language spoken to the people in the Kehilah Kedosha, as they might understand, and have profit by hearing the same, the Service in the Kehilah Kedosha hath been read in a tongue unknown to the people, which they understood not; so that they have heard with their ears only; and their hearts, spirit, and mind, have not been edified thereby.

Articles of Faith

I. Of Emunah in the Kedusha Meshuleshet.

There is but one living and true Elokim, everlasting, of infinite power, wisdom, and goodness; the Bashefer, and Preserver of all things both visible and invisible. And in achdus of this Essential Elohut there be three Personal distinctions, of one Essence, power, and eternity; the Elokim HaAv, the Zoon foon der Oybershter, and the Ruach Hakodesh.

II. Of the Word or Zoon foon der Oybershter of Elokim, which was made very Man.

The Zoon foon der Oybershter, which is the Maamar Memre of the Elokim HaAv, begotten from everlasting of the Elokim HaAv, the very and eternal Elokim, and of one Essence with the Elokim HaAv, took Man's nature in the womb of the Almah-Betulah, of the nature of the virgin female parent: so that two whole and perfect Natures, that is to say, the Essential divine nature and the nature of Humanity, were joined together in one Personal distinction, never to be divided, whereof is one Moshiach, very Elokim, and very Man; who truly suffered, was pierced hanging on the Tree, dead, and buried, to reconcile his Elokim HaAv to us, and to be a sacrifice, not only for original chet kadmon guilt, but also for actual sins of men.

III. Of the going down of Moshiach into the realm of the dead.

As Moshiach died for us, and was buried; so also is it to be believed, that he went down into the realm of the dead, even Hades.

IV. Of the Resurrection of Moshiach.

Moshiach did truly rise again from death, and took again his body, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. Of the Ruach Hakodesh.

The Ruach Hakodesh proceeding from the Elokim HaAv and the Zoon foon der Oybershter, is of one Essence, majesty, and kavod, with

the Elokim HaAv and the Zoon foon der Oybershter, very and eternal Elokim.

VI. Of the Sufficiency of the Kitvei Hakodesh for Redemption.

Kitvei Hakodesh containeth all things necessary to redemption: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to redemption. We do understand those Kitvei Hakodesh Books of the Tanakh and the Brit Hadashah, of whose authority was never any doubt in the Kehilah Kedosha, the 39 Books of the Tanakh and the 27 Books of the Brit Hadashah.

VII. Of the Hebrew Bible.

The Tanakh is not contrary to the New Covenant: for in both chayei olam or everlasting life is offered to Mankind by Moshiach, who is the only Mediator between Elokim and Humanity, being both Elokim and Human. Wherefore they are not to be heard, which feign that the old leaders of our faith did look only for transitory promises. Although Acts 21:20 says that the Jerususalem Messianic Jews were zealous for the Torah, it does not say that they were zealous to put anyone under the Torah as requisite for redemption; if presumably they were zealous to seek Moshiach in every jot and tittle of the Torah of which they were observant, in this no one non-Jewish or non-observant would disagree (Luke 24:27; John 5:39).

VIII. Of the Creeds.

The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Kitvei Hakodesh.

IX. Of Original or Birth-Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and of his own nature is inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every lost offspring of Adam born into this world looms the specter of Elokim's wrath and damnation. And this infection of nature and the struggle is real even in those who are regenerated; whereby the lust of the flesh phronema sarkos (Romans 8:6), is not subject to the the Torah of Elokim apart from the law written on the heart of the New Covenant of Jeremiah 31:31-34 and regeneration and Ruach Hakodesh mortification and kedusha sanctification (Romans 8:13).

X. Of Free-Will.

The condition
of Man after the fall of Adam
is such,
that he cannot
turn and prepare
himself, by his own
natural strength and
good works, to emunah, to faith
and to calling upon the Lord. In
ourselves we have no power
to do good
works pleasant and acceptable to Hashem,
without the divine "drawing"
grace (John 6:44) going
before us,
and also working with us, when by faith we
have
that good
will.

XI. Of the Justification of Man.

We are accounted righteous before Hashem, only for the merit of Adoneinu and Goeleinu our Redeemer Yeshua Moshiach by Faith, and not for the merit of our own works or deservings.

XII. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of Hashem's judgment; yet are they pleasing and acceptable to Elokim in Moshiach, and do spring out necessarily of a true and living Faith; insomuch that by them a living Faith may be as evidently known as a tree discerned by the fruit.

XIII. Of Works before Justification.

Works done before the grace of Moshiach, and the inspiration of his Spirit, are not pleasant to Hashem, forasmuch as they spring not of faith in Yeshua HaMoshiach; and such works do not bring grace, and, not commanded of Elokim, have the nature of sin.

XIV. Of Works of Supererogation (more than required of bounden duty).

Such works cannot be taught without arrogancy and impiety; whereas Moshiach saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. Of Moshiach alone without Sin.

Moshiach in the truth of our nature was made like unto us in all things

yet without sin, from which he was clearly void, both in his body, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin was not in him. But all we the rest, although born again in Moshiach and obedient in the mikveh, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of Sin after the Mikveh.

Not every deadly sin willingly committed after the mikveh is sin against the Ruach Hakodesh, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after the mikveh. After we have received the Ruach Hakodesh, we may depart from grace given, and fall into sin, and by the grace of Hashem we may yet arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. Of Predestination and Election.

Predestination to life is the everlasting purpose of Hashem, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, to deliver from curse and damnation those whom he hath chosen in Moshiach out of mankind, and to bring them by Moshiach to everlasting redemption, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of Hashem, be called according to Elokim's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of Hashem by adoption: they be made like the image of his only-begotten Zoon foon der Oybershter Ben Dovid Yeshua HaMoshiach: they walk rightly in good works, and at length, by Hashem's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Moshiach, is full of sweet, pleasant, and unspeakable comfort to the godly, and such as feel in themselves the working of the Spirit of Moshiach, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Redemption to be enjoyed through Moshiach, as because it doth fervently kindle their love towards Hashem: so, for the curious and carnal lost, lacking the Spirit of Moshiach, to have continually before their eyes the sentence of Hashem's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation. Here there is for the lost

the counter-balancing Scripture that Hashem is not willing that any should perish but that all should come to salvation, and therefore He withholds His Coming, an act of merciful delay that

scoffers misinterpret (2 Kefa 3:9)

Furthermore, we must receive Hashem's promises in such wise, as they be generally set forth to us in Kitvei Hakodesh: and, in our doings, that Will of Hashem is to be followed, which we have expressly declared unto us in His Word.

XVIII. Of obtaining eternal Redemption only by the Name of Moshiach.

They also are to be had accursed that presume to say, That every man shall be redeemed by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For the Kitvei Hakodesh doth set out unto us only the Name of Yeshua HaMoshiach, whereby men must be redeemed.

XIX. Of the Kehilah Kedosha.

The visible Kehilah Kedosha of Moshiach is a kehilah of the faithful, in which the pure Word of Hashem is preached, and the Teshuva-Mikveh and Moshiach's Tish are duly ministered according to Moshiach's command, in all those things that of necessity are requisite to the same.

XX. Of the Authority of the Kehilah Kedosha.

It is not lawful for the Kehilah Kedosha to ordain any thing that is contrary to Hashem's Word written, neither may it so expound one place of Scripture, that it be repugnant to

another, or go beyond what is written.

XXI. Of the Authority of Councils.

Wherefore things ordained by them as necessary to redemption have neither strength nor authority, unless it may be declared that they be taken out of Kitvei Hakodesh.

XXII. Of What has no warrant in the Kitvei Hakodesh

All grounded upon no warranty of Scripture, but rather repugnant to the Word of Hashem should be avoided.

XXIII. Of Ministering in the Kehilah.

It is not lawful for any man to take upon himself the office of public preaching, or ministering the Teshuva-Mikveh and Moshiach's Tish in the Kehilah, before he be called, and sent to

execute the same. And those we ought to judge called and sent,

which be chosen and called to this work by men who have public authority given unto them in the Kehilah, to call and send Ministers into the vineyard of Adoneinu.

XXIV. Of Speaking in the Kehilah in such a Tongue as the people understandeth.

It is a thing plainly repugnant to the Word of Hashem, and the custom of the Primitive Kehilah Kedosha, to have public Prayer in the Kehilah Kedosha, or to minister the Teshuva-Mikveh and Moshiach's Tish, in a tongue not understood of the people.

XXV. Of the Teshuva-Mikveh and Moshiach's Tish.

The Teshuva-Mikveh and Moshiach's Tish ordained of Moshiach are certain sure witnesses, and effectual signs of grace, and Hashem's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

The Teshuva-Mikveh and Moshiach's Tish is ordained of Moshiach Adoneinu in the Besuras HaGeulah.

The Teshuva-Mikveh and Moshiach's Tish were not ordained of Moshiach to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves divine judgment.

XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Teshuva-Mikveh and Moshiach's Tish.

Although in the visible Kehilah Kedosha the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and the Teshuva-Mikveh and Moshiach's Tish, yet forasmuch as they do not the same in their own name, but in Moshiach's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of Hashem, and in receiving the Teshuva-Mikveh and Moshiach's Tish. Neither is the effect of Moshiach's ordinance taken away by their wickedness, nor the grace of Hashem's gifts diminished from such as by faith, and rightly, do receive the Teshuva-Mikveh and Moshiach's Tish ministered unto them; which be effectual, because of Moshiach's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Kehilah Kedosha, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

XXVII. Of the Teshuva-Mikveh

The Teshuva-Mikveh is not only a sign of Ani Ma'amin eidus tovah profession, and a mark of difference, whereby we are

discerned from others, it is also a sign of being grafted

into Israel's Kingdom Natural Olive Tree

in right standing in

the Kehilah Kedosha; and the promises of the forgiveness of sin, of our adoption to be the sons of Hashem by the Ruach Hakodesh, visibly signed and sealed; Faith is confirmed, and chesed increased by virtue of prayer unto Hashem.

XXVIII. Of the Moshiach's Tish.

The Moshiach's Tish is not only a sign of the love that believers ought to have among themselves one to another; but rather it speaks of our Redemption by Moshiach's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Pesach matzah which we break is a partaking of the Lamb of God, the Body of Moshiach; and likewise the Cup of Blessing is a partaking of the Lamb's liberating blood of Passover Redemption.

XXIX. Of the Unregenerate, which eat not the Moshiach's Tish.

The Wicked are in no wise partakers of Moshiach's Tish: but rather, to their condemnation, do eat and drink judgment on themselves.

XXX. Of both Kinds.

The Tish is for they of the teshuva-mikveh; the Cup and the Matzah of Moshiach's Tish, ought to be ministered to them.

XXXI. Of the one Oblation of Moshiach finished upon the Tree.

The Asham Offering (Isaiah 53:10 OJB) of Moshiach once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone.

XXXII. Of the Marriage of Ministers.

Ministers are not commanded by Hashem's Torah, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all others, to marry in the Lord, as they shall judge the same to serve better to yires-hakoved.

XXXIII. Of excommunicate persons, how they are to be avoided.

That person which by open denunciation of the Kehilah Kedosha is rightly cut off from the achdus of the Kehilah Kedosha, and excommunicated, ought to be taken of the whole multitude of the faithful, as a Heathen and Publican, until he be openly reconciled by teshuva, and received into the Kehilah Kedosha by one that hath authority thereunto.

XXXIV. Of the Traditions of the Kehilah Kedosha.

It is not necessary that services be in all places one, or utterly alike; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against Hashem's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the customs of the Kehilah Kedosha, which be not repugnant to the Word of Hashem, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Kehilah Kedosha, and woundeth the consciences of the weak brethren.

Every particular or national Kehilah Kedosha hath authority to ordain, change, and abolish what is only by man's authority, so that all things be done to edifying.