

We, the teaching ministry of VictoriaSarvadi.com and the Nathaniel Fellowship are committed to clarifying the teachings of *Yeshua* from a first-century perspective based on four pillars:

- 1. Kingdom Centric**
- 2. Jesus (*Yeshua*) Centric**
- 3. Culture Centric**
- 4. Language Centric**

We affirm the divine inspiration and full authority of the Holy Bible as it was written by Moses, the prophets, and the Apostles to be the faithful Word of God. These inspired writings are the Hebrew Scriptures (commonly called the Tanakh or the First/Old Testament) and the Apostolic Scriptures (commonly called the Second or New Testament).

We affirm that, in order to interpret the Holy Scriptures rightly; we must do so with the utmost integrity and respect and with both scholarly and spiritually guided awareness, considering the linguistic and grammatical context of the text itself and the history and cultures of the biblical peoples.

We affirm that ethical monotheism is the cornerstone of all biblical faith: that the God of Abraham, Isaac, and Jacob, the God of the prophets, and the God of the apostles is the one true God.

We affirm that God has used different “forms” to manifest Himself to His creation; i.e. the burning bush to Moses, the rock that followed the Israelites in the desert, the fire by day, the cloud by night, the smoke that descended around Mt. Sinai, and the Tabernacle and Temple (to name a few.) Daniel prophesied that “what looks like a Son of a Man” would be standing before the Ancient of Days. That is—God would use a son of mankind, one that He would bring into being by His Word. Just as He spoke creation into being, He would enable a human woman to conceive a son without the seed of a man. This son would be His Son, His *mishcan* (tabernacle) of His own glory. *Yeshua* was the *mishchan* of God, the Son of Man (mankind) and the manifestation of God Himself. He will now remain in Heaven until the time to restore all things has come.

***Daniel 7:13-14 (CJB)***

***13*** “I kept watching the night visions, when I saw, coming with the clouds of heaven, someone like a son of man. He approached the Ancient One and was led into his presence. ***14*** To him was given rulership, glory and a kingdom, so that all peoples, nations and languages should serve him. His rulership is an eternal rulership that will not pass away; and his kingdom is one that will never be destroyed.

***Acts 3:20-22 Complete Jewish Bible (CJB)***

*20 so that times of refreshing may come from the Lord's presence; and he may send the Messiah appointed in advance for you, that is, Yeshua. 21 He has to remain in heaven until the time comes for restoring everything, as God said long ago, when he spoke through the holy prophets.*

We affirm that man was created in the image of God, which means man is not only a physical being but also a spirit that lives after the body dies. All men have sinned and have fallen short of the glory of God, but when redeemed unto God through repentance and confession of sin, he is now able to hold within himself the God breathed Holy Spirit. Man can also reject God, and because he holds within himself the capacity for spirit, he can walk in a spirit of unholiness as well. Man has a choice to choose or reject the Spirit of God.

We affirm that all persons are sinful and are unable to obtain salvation in their own merit. When one trusts in God's Passover Lamb (*Yeshua*), entering into covenant with Him, his sins are atoned for as the Lamb paid the penalty which was death as proscribed by the Torah. Now God places supernatural grace by His mercy in the hearts of the believers who trust in His Covenant. This power transforms their hearts, creating a new creation that desires to walk in obedience to God's ways as the Spirit leads them.

We affirm that grace is a priceless and free gift of God. Grace does not give a believer a free pass to sin or disobey God's laws, but is a guide or conscience that affirms the believer when he is walking in truth and obedience, and at the same time convicts him of sin and unrighteousness. Grace calls man to continual contrition and correction to God's ways.

***Romans 2:15-16 (CJB)***

*15 For their lives show that the conduct the Torah dictates is **written in their hearts**. Their consciences also bear witness to this, for their conflicting thoughts sometimes accuse them and sometimes defend them;*

***Romans 5: 21 (CJB)***

*21 All this happened so that just as sin ruled by means of death, so also grace might rule through causing people to be considered righteous, so that they might have eternal life, through Yeshua the Messiah, our Lord*

***Romans 1:4-6 (KJV)***

*4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 By whom we have received grace and apostleship, for obedience to the faith...*

We affirm that justification by faith is confirmed by and is demonstrated through a living faithfulness expressed in deeds of love, justice, and mercy, by which believers manifest their love for God and for their fellow man.

We affirm the kingdom of God as a present manifestation of His mercy in salvation, healing, and justice by a great commission to all that receive Him, and it is advancing toward a future culmination.

We affirm that God's continuing commitment to the Jewish people (the physical descendants of Abraham, Isaac, and Jacob, who are scripturally called Israel,) is a testimony to His divine constancy and covenant faithfulness, and will be evident as He pours out His Spirit of grace and supplication when the time to favor Zion has come.

***Zechariah 12:9-10 (CJB)***

*“When that day comes, I will seek to destroy all nations attacking Yerushalayim; **10** and I will pour out on the house of David and on those living in Yerushalayim a spirit of grace and prayer; and they will look to me, whom they pierced.”*

We affirm the expectation of the Messiah's return and the advent of the Messianic Age in the world to come. (The Tkkun Olam).

We affirm the resurrection of the dead and final judgment.



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