



**New Covenant
Congregation of Israel
Tabernacle Elohim**

Introduction Guide

Welcome

Welcome to the New Covenant Congregation of Israel. We are a Sinaitic Hebraic assembly focused on obtaining salvation by embracing the will of Yah, the God of Abraham, Isaac, Jacob, and Moses, learning how to love Him, and demonstrating that love through righteous works in the faith of Yahoshua the Anointed (Jesus Christ). To make your experience more enjoyable and your transition into our assembly easier, we have written a small guide for your edification. Please review this guide as it will assist you in understanding our worship and service protocols as well as acclimate you to our cultural vernacular.

Our Theology & Objectives

Theology

- We practice the teachings of both the Old and New Testaments of the Holy Bible with the exceptions of the laws that the Messiah (Jesus Christ) has fulfilled (Matt. 5:17-20).
- We call the father by His Holy Hebraic Name, YAH; the Son (Jesus Christ) by his Hebraic name, Yahoshua “elided *Yahshua*” (Rev 1:4-5).
- We affirm scripturally that through obedience of Yah’s (God’s) commands, and the testimony of Yahoshua, the Messiah, that all mankind can receive salvation (Rom. 2:10-13; 28-29; Rev. 14:12; Rev. 20:12-15).
- We affirm scripturally that Yahoshua, the Messiah, (known as Jesus Christ) died on a stake to redeem Yah’s people. He is the son of God and the Savior of humanity by the grace of Yah (Matt. 3:16-21; Rom. 11:26, 15:8).
- We affirm scripturally that Yahoshua taught and practiced the culture of his forefathers; Abraham, Isaac, Jacob, Moses, David, and the prophets. The Messiah walked perfectly in the Law among men, and in the grace of God, to show mankind how they must walk to procure salvation through works and faith (2 Cor. 5:21, Heb. 7:24-27, James 2:14-26 & Rev. 20:11-15).
- We affirm that Yahoshua did not nullify the laws of Yah as is taught throughout neo-Christendom and its affiliates. Yahoshua merely fulfilled the Temple laws, Levitical laws, and Sacrificial laws, which were for the atonement of sins, and perfected what the law expected, “perfection and purity,” thus, Yahoshua reached the aim or goal of the law (Rom. 10:4). Therefore, we affirm that all humanity is still bound by the Laws of Yah, which are designed to show one how to live righteously in the faith of Yahoshua the Anointed in a sanctified manner (Matt. 5:17-20, 7:21-23, 13:41, Rev. 14:12-13 & 22:14).
- We affirm scripturally that Yahoshua will return to earth to recompense wickedness and redeem the righteous. Secondly, he will reign as King of Kings on the earth from his capital city, Jerusalem, forever (I Kin 9:7-9; Is. 60:1-22; Micah 4:1-5; Amos 9:11-15; Jer. 14:1-21; Rev: 19:11-16).

Objectives

- To teach others the plan of salvation according to the law, the Prophets, and the Messiah (Is. 8:20; Matt. 5:19-20);
- To provide righteous expectations of how to serve our Creator (Matt. 19:17);
- To answer all questions through the Law, Prophets, and gospels without private interpretation (Is. 8:20; Mal. 2:7; 2 Tim. 3:16-17);
- To assist believers in transitioning from a carnal disposition to a spiritual one by expositing the word of God to those who are seeking spiritual transformation (Rom. 8:4) and;
- To undergird the efforts of brothers and sisters who are seeking an opportunity to further evangelize the apostle's doctrine, locally or remotely.

Maxim, Mission, Vision, and Values

NCCI's Morei Maxim

Our congregants have a maxim that is used to remind us of who and whose we are;

“For the lips of a priest should keep knowledge, and people should seek the law from his mouth; For he is the messenger of the LORD of hosts” (Mal. 2:7, KJV).

Our maxim precludes us from asserting our personal opinions, unbiblical suppositions, and relative ideologies. Yah requires us to answer questions, rebuke, and instruct according to His word (Is. 8:20; 2 Tim. 3:14-17). When asked how one should live their life in the light of God, we should always answer according to the Torah and the gospels. As apologists, servants, evangelists, and teachers, we recall this maxim on a daily basis for assurance in relaying Yah's word to those who inquire about Yah's righteousness and His redemptive plan of salvation.

Mission Statement

“To enlighten the minds of those who are seeking God, by expositing the Bible in the historical, salvific, and textual context it was conveyed.”

Vision Statement

“To evangelize the doctrine of Messianic Sinaiticism, to ensure that the Creator may be revealed through the Torah gospel in the faith of Yahoshua the Messiah, as He conveyed it to the prophets.”

Values

Service – To become a servant of Yah by becoming a servant to the people, enriching lives through the Torah gospel (Luke 22:26);

Integrity – To live the Torah gospel in all aspects of one's life (Lev. 18:5);

Neutralize – To impede the progress of sin through the application of the Torah gospel (Matt. 19:17);

Application – To internalize the word of Yah in order to incite spiritual reform and transformation (Eph. 4:22-24) and;

Initiative – To initiate biblical discussions with the intent to edify, uplift, and build alliances in the faith of Yah, in the service of Yah (Matt. 9:37).

Messianic Sinaiticism

We would like to introduce you to the doctrine we teach, practice, live, and propagate. This doctrine is called Messianic Sinaiticism. “Religion” can be construed as a man-made, idealistic, and philosophical culture that varies upon region, ideology, and personal suppositions. New Covenant Congregation of Israel (NCCI) practices a culture, not a man-made religion. It is a culture predicated upon the fundamental tenets of the Old and New Testaments, which are, and were, mediated by Moses and Yahoshua under the direction of Yah, the Sovereign power of Abraham, Isaac, and Jacob; the creator of the Heavens and the Earth.

We affirm that the Bible does not teach Christianity *as it is taught today*, which many refer to as modern Christianity or neo-Christianity. Neither does the Bible teach a so-call Hebrew Israelite doctrine (Hebrew Israelism) or Judaism, as many may suppose. The Bible teaches and reinforces the tenets that originated from Mount Sinai that is applicable to all men. Those tenets are abstractly given as the 10 commandments, which is Sinaiticism, the way of Sinai. This is the form of Judaism (the way of the Jews) that Yahoshua came to restore.

Father Yah commanded us to walk in His ways to become a Holy people. What are His ways? When and where were they given? These are the questions one should ask. Hence, we affirm that Yah revealed Himself to a nation of people through Moses and many of the Elders in the Sinai Peninsula. The commandments that emanated from Mount Sinai represent Yah’s code of ethics and affirm His righteousness, sanctification, and Holiness, which He has commanded us to practice to illuminate His righteousness. The Almighty first introduced His name (Yah) at Mount Sinai and later introduced His code of ethics at the same place (Mount Sinai). The Bible tells us that those who practice Yah’s commandments will be blessed (Revelation 22:14, Gr. Trinitarian Bible Society, 1976). Revelation 14:12 tells us that the righteous are those who keep Yah’s commandments and have faith and hope in Yahoshua, the Anointed, the Mediator of the New Covenant. We affirm to our friends and associates that this is part of the redemptive plan of salvation.

Sinaiticism is the foundation of the Bible and is the culture Yah has directed all believers to practice in the faith of Messiah. Moses, and all the Prophets, practiced Sinaiticism as did Yahoshua, who consistently enforced its precepts during his 3-year ministry (Matt. 5:17-20). It is the culture the apostles evangelized and was adhered to by the disciples of the apostles until the 4th century when it was displaced by Catholicism, and later, the Protestants in the 16th century.

We assert that the mind and will of Yah is revealed in the Law, the Prophets, and the Writings, which comprise the Old Testament, ranging from the books of Genesis through

Malachi. Written over a 1,200-year period, these books represent the foundation of the Sinaitic culture. When Paul and Peter referred to the Scriptures (2 Tim. 3:14-17 and 2 Pet. 1:20-21), they were never talking about what we consider today as the New Testament. Yahoshua, the Messiah, said, “Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me” (John 5:39).

The New Testament, “Matthew through Jude,” was written some 30 to 90 years after the death and ascension of Yahoshua, the Messiah. These books are not classified as inspired Scriptures, “with the exceptions of Yahoshua’s statements” (John 7:16; 8:26, 28; 12:49-50; 14:10,24; 17:8). Thus, we view the gospel commentary and epistles as letters written to the assemblies, and individuals, with “how-to” instructions on obtaining salvation as Yahoshua revealed to them. The only book of the New Testament that we regard as wholly inspired is the book of Revelation, because it is said to have come from God Himself, hence its scriptural nature is divinely inspired as the OT prophets are, and the words of Yahoshua.

Sinaiticism is an organic theocratic doctrine, nothing can or should be added to it (1 Cor. 4:6). The doctrine Yah gave to us at Mount Sinai is pure and clean, unadulterated from personal interpretations, traditions, academic amendments, hypothetic, and philosophic ideals (Col. 2:8). Sinaiticism provides the believer with one faith, God, doctrine, and culture (Eph. 4:5-6), in contradistinction to neo-Christianity that has more than 2,000 doctrines and Judaism with at least 6 varying doctrines within its theology. Sinaiticism is unimpaired and uninhibited with traditions, interpretations etc., leaving us with absolute means of achieving peace, wellness, and salvation. Sinaiticism teaches us that there is one God (El), one faith, one culture, one mediator, and one way to serve the Almighty El (God) whose name is Yah.

Tabernacle Elohim Terms

As a Hebraic assembly practicing Messianic Sinaiticism, we use Hebraic terms because they usually express the meaning of a word better than what is written in English. For example, we use the title *Elohim* instead of God. *Elohim* means one of power, one of might, or mighty ones. *God* means super human and it was a title applied to men who transcended to the position of a super being in wealth, authority, and deity. Because Yah is not human, the title of god is inappropriate and cannot adequately describe our creator and Father who is eternal, without beginning or end. When we do use the title God, it is for universal affect, and as a transitional title for those who are newly transitioning from neo-Christendom (where the title is prominent) into this community.

Yah (God): We use the name Yah as opposed to Yahweh or Jehovah. Moses asked Elohim (God), when I come to the children of Yisrael to release them from their bondage they are going to ask me what is Elohim's name. Moses asked Elohim, what do you want me to tell them? Elohim replied, you will tell them Ehyeh asher Ehyeh. This phrase means *the one who is, the one who is life, or the one who exists*, YAH (Ex. 3:13- 15). Other names that have been ascribed to Yah are creations of the Catholic clergy, as early as the 14th century, such as Jehovah, Yahweh, and several others. Therefore, we do not recognize any other name other than what the Father gave to Moses at Mount Sinai, which David recognizes as Yah. (Ps. 68:4)

Yahshua, Yahoshua (Jesus): We use the name Yahshua or Yahoshua because the Messiah was never called Jesus in his life time. His friends knew him as Yehoshua or Yahoshua. His parents gave him this name by commandment of the angel Gabriel (Luke 1:26, 31). Yahoshua's name means *Yah saves*. It is the name that was given so that all men would call upon the Father through him and call upon the Father in his righteousness. Yahoshua says, "In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you" (John 16:23). The world calls Yahoshua a Hebrew Israelite, born to a Hebrew family in a Hebrew city amongst a Hebraic consortium, Jesus, a Latin – Greek name. The name "Jesus" derives from the 2nd century BC Ptolemaic dynasty and is ascribed to the Messiah Yahoshua as a transliteration. Therefore, we prefer not to refer to the Messiah as Jesus. When it is used, it is typically done for effect.

Tabernacle: We fellowship in what is called a Tabernacle (meeting place). The biblical term is "Moado" (Lam. 2:6, Ps. 74:8), assembly, or ecclesia (Matt. 16:18), but never church.

Attire: We respectfully ask that women and men attend our New Moon, Saturday, and Holyday convocations dressed in moderate attire; as is normally worn in a business casual environment. In addition, no clothes that are revealing.

Head Covering: Women wear head covering because it is a cultural practice in the east amongst Hebrews, Arabs, and the first era Christians. A head covering serves as a symbol to acknowledge that woman was created in a submissive role to man, Yahoshua and Yah. However, it is not a law, therefore it is not required. Head wrap scarves, not baseball caps or beanies, are requested as proper head coverings if you are going to adhere to this cultural practice while at the Tabernacle.

Holy Days, Days of the Week and the Hebrew Calendar

Holy Days: We memorialize Yah's Holydays according to Leviticus 23:1-44 and abstain from pagan holidays. The Holydays we commemorate are: Matsah (Passover), Shavuot (Pentecost), Shofarim (Trumpets), Yom Kippur (Day of Atonement), Succoth (Tabernacles), and the New Moon, which were assigned by Yah. We observe these days to show our obedience to Yah and to memorialize His love, grace, mercy, compassion, and sanctification.

Sabbath Convocation: The 7th day of the week, the Sabbath (Saturday) known as Shabbat in the Hebrew language meaning to cease, was given to man as a day of rest. Man (Adam) was created to work the land and was given this day to cease from his laborious tasks and duties (Gen. 2:2-3, 5). This day was sanctified for man as a time to meet for holy convocation and give praises to Yah (Lev. 23:1-3). The Sabbath is a sign of the covenant between Yah and his people (Ex. 31:12-17). Therefore, we honor and respect Yah on the day of the week that he commanded us, which is the seventh day, not first day (Sunday).

Passover (Pesach)/ Unleavened Bread Day 1 and Day 7 (*Matsah*): This holyday is observed starting on the 14th day at twilight into the 15th day of the month Abib, March-April and commemorates the Exodus from Egypt and the inauguration of the New Covenant (Ex. 12:2-51; Lev. 23:5-6; Mark 14:22-24; Luke 22:15-20). We observe this day by ceasing from labor and holding a convocation. Food items that contain leaven are not to be consumed during the seven days of Matsah (Unleavened Bread). Any food products with leaven or yeast should be removed from our homes before Passover begins.

The Feast of Weeks, Pentecost (*Shavout*): This holyday was established to show thanksgiving of the harvest. It is observed 50 days after the 1st Sunday that occurs during Passover, Pesach/Matsah Day 1 (Lev. 23:9-16). It was called Pentecost in the New Testament (Acts 2:1, 16). We observe this day by ceasing from labor and holding a convocation.

Feast of Trumpets (*Shofarim*): This holyday is a memorial for the blowing of trumpets on the first day of the seventh month, Tishri (Lev. 23:23-24). We observe this day by ceasing from labor and holding a convocation. We do not blow trumpets on this day as this edict was given to the priests (Num. 10:8).

Day of Atonement (*Yom Kippur*): On the 10th day of the seventh month, keepers of Yah's covenant *may* be reconciled with Yah for the sins committed throughout the year. We observe this day by ceasing from labor and holding a convocation. We do not work,

eat, drink, or engage in any activities of pleasure on Day of Atonement. These activities would entail listening to radio, watching television, playing games (manual or electronic), or sexual intercourse. This is the holiest day of the year and requires one's full attention unto Yah in the form of prayer, study, meditation, or congregating (Lev. 23:26-28).

The Feast of Tabernacles Day 1 and Day 8 (*Sucloth*): These holydays are observed on the 15th and 22nd days of the seventh month to show thanksgiving for the ingathering of the harvest at the end of the year (Lev. 23:33-39). We observe this day by ceasing from occupational labor and holding a convocation. We do not build booths, shelters, or tents, because this edict within the holyday framework is only applicable to those who were brought up in the land of Israel and reside in the land of Israel when this day commences.

New Moon (*Rosh Khodesh*): The first day of each month is called New Moon, represented by the conjunction moon (Num. 10:10). *Rosh* means head or beginning. *Khodesh* means new moon, month, monthly. This day was established to receive peace offerings and worship as a theocratic edict imposed by Yah (Is. 66:23; Ez. 46:1). The New Moon we observe is the covered (dark) moon (Ps. 81:4). All of our Holydays will be predicated upon the black moon, not the traditional sliver or crescent moon as most assemblies use in Judaism and Hebrew Israelism.

Days of the week: Yah commanded us not to mention the names of other gods (Ex. 23:13). Sadly, because of the system we live in, we break this commandment almost daily by saying the name of pagan deities in the days of the week. Sunday is the day of the Sun, which venerates the god Apollo or Sol. Monday venerates the Moon or Diana and Tuesday venerates Tiwaz. Wednesday venerates Wooden and Thursday venerates Thor. Friday venerates Frig and Saturday venerates Saturnalia or Kronos. These are all pagan gods and goddesses, which were worshiped by the Germans, Greek, and Romans. Because the European common wealth is interlocked, they all share the same deity with different names. These gods and their names are well established in the English vernacular, which sadly causes us to transgress Yah's commandment unintentionally and without malice. Praise Yah for His mercy and grace.

We commonly use Hebrew names for the days of the week to make every attempt to follow our Creator's expectation. Below is an illustration:

Hebrew Days of the Week

Sunday	Yom Reeshone	First Day
Monday	Yom Shaynee	Second Day
Tuesday	Yom Shlee' shee	Third Day
Wednesday	Yom Revee'ee	Fourth Day
Thursday	Yom Khah'mee'shee	Fifth Day
Friday	Yom Shee'shee	Sixth Day
Saturday	Shabbat	Rest

Hebrew Calendar

Abib	March/April
Iyyar	April/May
Sivan	May/June
Tammuz	June/July
Ab	July/August
Elul	August/September
Tishri	September/October
Cheshvan	October/November
Chislev	November/December
Tebet	December/January
Shebat	January/February
Adar	February/March

Our Diet

The Dietary Code: Yah created a diet for His children to adhere to. He is the author of all creation and therefore the ultimate guide to determine the proper foods to consume. Leviticus 11 addresses a clear outline of the animal products that can or cannot be consumed. Our diet sanctifies us and reflects our holiness unto Yah. Consumption of these unclean foods defiles us.

Tithing

Freewill Offerings versus Tithes: Since the 6th century, ecclesiastical bodies have inducted their own standards for tithing, hence paying 10% of their income to the church. However, according to the scriptures of the Old and New Testament, tithing was given in the form of food for the support of the Levites and the Priests. Tithing was never given in the form of money.

The Levitical and Aaronic Priesthoods were commissioned to the service of the Tabernacle and Temple to repel wrath from the children of Israel (Num. 18:1-5, 20-24). Their form of

compensation was 10%, or the 10th of the best of the children of Israel's herds, flocks, vineyards, trees, and fields during harvest time. This was the Priests and Levites first form of compensation, given to them by the commandment of Yah to be offered at the Temple in Jerusalem Yisrael.

Since there isn't a temple, Levitical Priesthood to support, and we are not in Jerusalem, and Yahoshua has fulfilled the role of the Temple and Priesthood, it is impossible to enact a tithe. We practice the New Testament policy of charitable giving in the form of free will offerings, pledges, and donations to support the maintenance of the tabernacle.

Commonly Used Phrases

From time to time you will hear certain phrases that are germane to the Hebraic or Sinaitic culture, local and abroad. Sometimes you will hear the following:

Jake – Jacob named Israel (Gen. 32:28), nick name Jake: Hebrew Israelites aka African American people and those who enjoin themselves to the covenant of Israel;

Yapheth – Or Japheth, Father of the Indo Asiatic Anglo races that many refer to as Caucasians, Indians, Asians, and many Arabs (Gen. 10:1-5).

Hamites – Africans (Gen. 10:6-20).

Gentiles – Genesis 10:2-5 (Mexicans, Caucasians, Asians etc.).

Patrisian – The church fathers, referred to as patristic(s) from the second to the fifth centuries, are the sole architect of neo-Christianity (modern Christianity). Therefore, we refer to modern Christians as patrisians after the creators of the current neo-Christian faith.

Patristianity – The patristics created what today is referred to as modern Christianity. A careful examination of the Christian faith allows one to conclude that it is a version of biblical Christianity, infused with patristical philosophy, and paganism introduced into Christianity by the patristics. Thus, one can hardly refer to modern Christianity as the doctrine and faith of Christ, and the apostles of the first century. Therefore, we refer to modern Christianity by their founders, the patristics.

Neo-Christendom – The nation of all Christian denominations, Mormons, Jehovah Witnesses, Baptist, etc.

Jewish – Those who practice Judaism and or converts to Jewish identity.

OJ – A nick name for Old Covenant Jewish people who do not accept Yahoshua as our King, Propitiator, Mediator, and Intercessor.

Eve – A term that is applied to women, as Eve is the mother of all humanity but especially the mother of all women.

Helel – The Hebrew name for Satan or Devil, Latin Lucifer. Neither represents his actual name, as it is unknown, but this is a designation ascribed to him and the kings he governs (Is. 14:12).

Sinaitic – This term represents a behavior or culture that originated from Mount Sinai.

Sinaiticism – The name applied to the culture that NCCI and affiliates practice. It represents values, ideology, and behavior centered upon the commandments that originated at Mount Sinai. We affirm that the doctrine of the Bible, both Old and New Testament, is Sinaitic in nature.

Hebraic – A term applied to anyone who acknowledges and practices the Israelite culture and customs, although varied and diverse in theology.

Theocratic – A Greek term from *Theo* – *God* and *Cratic* – *Rule or Power*, therefore God's Rule. Sinaiticism is a theocratic doctrine that explicitly means following Yah's rules and submitting to them alone.

Ecclesiastical – Policies, ideologies, edicts, dictates, cultures and/or customs derived by the assembly (Tabernacle or Church) or head of the assembly (Overseer). These rules are not mandated by Yah and may not have any biblical precedent; however, they are done to achieve certain subjective objectives. For example, reading of the Tabernacles Oracles is something that the congregational Overseer wants to do or use as a spring board to usher in the Sabbath classes. This is not a commandment of Yah, but a process by the Overseer, therefore it is Ecclesiastical.

Mikvah – A Hebraic term which means collection of water. It is a term that was used in antiquity to signify a washing of pure water to cleanse one of impurities, uncleanness and transgressions. The modern term is Baptism.

Dogma – A word that defines a belief or set of beliefs that a political, philosophical, or moral group holds to be true.

Suggested Study Tips

The Bible is always our first point of reference. Secular material may be used for additional confirmation of the Bible; however, the Bible supersedes all ecclesiastical creeds and doctrines due to the philosophical and subjectivity among religious bodies. Read and study Scripture, never add or take away from Scriptures. The laws of the Most High are theocratic; therefore all commandments are final and absolute. Taking notes during convocations is very helpful. Diligent study of the law equates to a greater level of knowledge and understanding. These components enable you to apply the law into your everyday life. Knowledge of Hebrew, the language of Canaan, is also very helpful.

Familiarization of ecclesiastical and philosophical terminology of various cultures is helpful when conducting research. A functional vocabulary is imperative to expanding your knowledge and edification. A single word can determine the validity of a sentence or topic and change the entire perspective of an individual.

Alternative Books and Suggested Publications

Alternative Books – Apocrypha, Pseudepigrapha, Kabala, Talmud, and others: We do not recognize these or any books outside of the Bible as inspired writings. They are secular writings written by Historians, Fabulist, and Religious Secularists who are bound by Metaphysics and Esotericism. We will sometimes refer to some of the books in the Apocrypha to extract a historical narrative, such as the book of 1st and 2nd Maccabeus, which documents the history of Israel in the 2nd century BC. There are a few others, but the objective is to ascertain historical events that were not written in the Bible. The following is a list of suggested publications to use in conjunction with studying Scriptures and subject matters discussed:

1. Bibles/Texts
 - a. King James Version
 - b. English Standard Version
 - c. The Scriptures (ISR)
 - d. Tanakh
 - e. Septuagint
 - f. Jewish New Testament
2. Bible Dictionaries
 - a. Zondervan's Bible Dictionary
 - b. Smith's Bible Dictionary
3. Bible Concordances
 - a. Strong's Concordance
4. NCCI Online Library
 - a. Biblical and Academic Resources