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## Love As Old As Time Purim Celebration

**SONG:** Blessed Is He Who Comes - Paul Wilbur

**SONG:** As a Thousand Years – Paul Wilbur

**SONG:** Spirit and the Bride - Joshua Aaron

**Jeri:** Welcome, Mishpacha, our family, our household of faith. Today, we are not simply attending a Purim celebration—we are stepping into a living picture of heaven’s greatest mystery.

Before the world was formed, a love story was already written.

A Bride was chosen—not for her beauty, but to be made beautiful.

A Groom prepared—not with gold or silver, but with His own life as the dowry.

We come here today in the echo of eternity, witnessing the promise whispered through the prophets, sung by angels, and sealed with the blood of the everlasting covenant.

This is the vort—the betrothal—between the Messiah and you, His Body of Believers.

It is a covenant older than time, a love that will never be broken, and a joy that will never fade.

So today, let us rejoice with all our hearts, honor this sacred union, and lift our eyes toward the wedding feast to come, when the Bride and the Bridegroom will be together forever.

**SONG:** The Bride - A Song of Longing for Yeshua

### **Call to Worship**

**Rabbi:** In the month of Adar we remember Purim and the story of Esther, and the deliverance and hidden work of God. Today we gather as the Bride, longing for the coming of our Bridegroom, Yeshua the Messiah. We celebrate deliverance, covenant, and the promise of union.

**Congregation:** We lift our voices in joy. We remember the hidden courage of Esther and the hidden love of God. We await the revealing of our Bridegroom.

## **Psalm and Song of Worship**

**Congregation:** Psalm 100:1-5 - *Shout for joy to ADONAI, all the earth! Serve ADONAI with gladness. Enter his presence with joyful songs. Be aware that ADONAI is God; it is he who made us; and we are his, his people, the flock in his pasture. Enter his gates with thanksgiving, enter his courtyards with praise; give thanks to him, and bless his name. For ADONAI is good, his grace continues forever, and his faithfulness lasts through all generations.*

**SONG:** Bo Yeshua, Bo (Come, Yeshua, Come)

**Rabbi:** The concept of betrothal in Biblical times holds profound significance, not only as a historical practice but also as a spiritual metaphor for the relationship between Messiah and His Messianic Believers. This ancient custom provides deep insights into both the sacramental nature of marriage and the divine covenant between God and His people.

During the betrothal period, the groom would prepare a place for his bride, as seen in the cultural practices of building a home or adding a room to his father's house. This mirrors the spiritual analogy of Messiah preparing a place for us, His Bride, in John 14:2-3.

**Congregation:** John 14:2-3 - *In my Father's house are many places to live. If there weren't, I would have told you; because I am going there to prepare a place for you. Since I am going and preparing a place for you, I will return to take you with me; so that where I am, you may be also.*

**Rabbi:** The betrothal period served as a time of preparation for the couple, with absolute fidelity and exclusivity being paramount. The expectation of future fulfillment was characterized by anticipation and the hope of the ultimate union with Messiah, as we, His Body of Believers, awaits the marriage supper of the Lamb as seen in Revelation 19:7-9.

**Congregation:** Revelation 19:7-9 *“Let us rejoice and be glad! Let us give him the glory! For the time has come for the wedding of the Lamb, and his Bride has prepared herself—fine linen, bright and clean has been given her to wear.” (“Fine linen” means the righteous deeds of God's people.) The angel said to me, “Write: ‘How blessed are those who have been invited to the wedding feast of the Lamb!’” Then he added, “These are God's very words.”*

## Scripture Reading

**Rabbi:** The attributes of betrothal in biblical times reflect a deep commitment and a covenantal understanding of relationships, serving as a profound metaphor for the divine-human relationship throughout Scripture.

**Reader 1** - Esther 2:5-11 - *There was in Shushan the capital a man who was a Jew, whose name was Mordekhai the son of Ya'ir, the son of Shim'i, the son of Kish, a Binyamini. He had been exiled from Yerushalayim with the captives exiled with Y'khanyah king of Y'hudah, whom N'vukhadnetzar king of Bavel had carried off. He had raised Hadassah, that is, Ester, his uncle's daughter; because she had neither father nor mother. The girl was shapely and good-looking; after her father's and mother's death, Mordekhai had adopted her as his own daughter. When the king's order and decree were proclaimed, and many girls assembled in Shushan the capital under the care of Hegai, Ester too was taken into the king's house and put under the care of Hegai, who was in charge of the women. The girl pleased him and won his favor, so that he lost no time in giving her her cosmetics, her portions [of special food] and seven girls from the king's palace to attend her; he also promoted her and the girls attending her to the best place in the harem's quarters. Ester did not disclose her people or family ties, because Mordekhai had instructed her not to tell anyone. Every day Mordekhai would walk around in front of the courtyard of the harem's house in order to know how Ester was doing and what was happening to her.*

**Reader 2** - Esther 2:12-14 - *Each girl had her turn to appear before King Achashverosh after she had undergone the full twelve-month preparation period prescribed for the women, consisting of a six-month treatment with oil of myrrh and six months with perfumes and other cosmetics for women. Then, when the girl went to see the king, whatever she wanted would be given to her as she went from the harem's house to the king's palace. She would go in the evening, and on the following day she would return to another part of the harem's house and be under the care of Sha'ashgaz the king's officer in charge of the concubines. She would not go to the king again unless he was especially pleased with her and had her summoned by name.*

**Reader 3** - Esther 2:15-17 - *When the turn came for Ester the daughter of Avichayil, whom Mordekhai had adopted as his own daughter, to appear before the king, she didn't ask for anything other than what Hegai the king's officer in charge of the harem advised. Yet Ester was admired by all who saw her. She was brought to King Achashverosh in his royal palace in the tenth month, Tevet, during the seventh year of his reign. The king liked Ester more than any of his wives; none of the other virgins obtained such favor and approval from him. So he put the royal crown on her head and made her queen in place of Vashti.*

**Reader 4** - Ephesians 5:25-27 - *As for husbands, love your wives, just as the Messiah loved the Messianic Community, indeed, gave himself up on its behalf, in order to set it apart for God, making it clean through immersion in the mikveh, so to speak, in order to present the Messianic Community to himself as a bride to be proud of, without a spot, wrinkle or any such thing, but holy and without defect.*

**Reader 5** - 2 Corinthians 11:2-3 - *For I am jealous for you with God's kind of jealousy; since I promised to present you as a pure virgin in marriage to your one husband, the Messiah; and I fear that somehow your minds may be seduced away from simple and pure devotion to the Messiah, just as Havah was deceived by the serpent and his craftiness.*

**Rabbi:** How does this fit together for us today, those awaiting our bridegroom Messiah. Esther's story models selection and public enthronement: she is prepared in the palace, wins favor, and is crowned queen. Shaul's or Paul's teaching in Ephesians describes the sanctifying work of Messiah—His self-giving love cleanses and readies the Messianic Community to be presented without blemish. 2 Corinthians adds the scriptural urgency: the bride must remain faithful and undefiled, and guarded against false teaching.

Esther required nothing but what the chamberlain gave her. Yet she found favor. Readiness often requires trusting God's shaping process rather than insisting on our own agenda.

Esther's example shows submission to God's appointed means: she accepted the chamberlain's provisions and the process, and God's providence brought her favor and exaltation. Favor with God is not earned by human striving or extra-spiritual tricks; it is received by faith, humility, and obedience to the means God uses to form His people. This reflects the gospel where Messiah gives Himself for the Messianic Community and the Messianic Community is made ready by His work, not by human self-promotion.

Esther concealed her identity until the appointed hour. Through hidden courage she interceded and the people were spared. The reversal came when the hidden plan of God was revealed.

Messiah's love is the means of cleansing; spiritual formation is both relational (love) and doctrinal (the washing with the Word).

Betrothal implies exclusivity; the Messianic Community must resist rival "suitors" (false gospels and false gods) that would corrupt devotion.

The verses just read together form a road map: God chooses and favors a people; Messiah purifies them by love and the Word, and leaders and believers must keep the bride faithful and undefiled. Preparing for the Messiah's return and the Marriage Supper of the Lamb therefore means receiving God's shaping and forming, submitting to God's sanctifying love, and guarding the Messianic Community's exclusive devotion until the day of presentation.

Just as Esther interceded for her people, so Messiah Yeshua intercedes for the Bride. Purim's transformation points forward to the final transformation when the Bridegroom returns and all things are made new.

**Congregation:** Adonai, open our eyes to hidden grace. Come quickly, Bridegroom Yeshua.

### **KIDDISH** (*Pass out juice and bread*)

**Rabbi:** In Jewish thought, certain utterances do more than describe reality; they perform a change. Reciting Kiddush is a performative speech act: by pronouncing the blessing and invoking God's sanctification, the community acknowledges and thereby enacts the day's separation from ordinary time.

Therefore, Kiddush sanctifies time—it designates a span (Shabbat or festival) as different, inviting different behavior, rest, and reflection.

By reciting Kiddush together, we affirm shared values and history; the ritual reinforces belonging and continuity across generations. The act signals a shift in priorities: work and ordinary concerns are suspended so attention can turn to rest, family, prayer, study, and ethical reflection.

So let us raise our glasses to perform the act from generations before which elevated this day and set it apart as holy.

### **BLESSING OVER THE CUP**

**Rabbi:** Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri hagafen. Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

**Congregation:** We bless this cup in remembrance of the Bridegroom who poured out His life for the Bride. We drink in hope and longing for His return.

**Rabbi:** As the juice proclaims the day holy, so this bread brings that holiness into our hands and mouths. The challah we break is the daily gift that makes sacred time tangible — nourishment for body, memory for the soul, and a sign of hope for the world to be fully healed.

May this bread remind us of the promise of restoration — that one day all hunger will end and peace will be complete. May we live to see the coming of the righteous one, our bridegroom, who will gather us and make all days holy.

As the juice sanctifies the hour, this bread makes the sanctity of the day into our meal and our congregational home.

### **BLESSING OVER THE BREAD**

**Rabbi:** Baruch atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz. Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth.

**Congregation:** We bless this bread in remembrance of the Bread of Life who gave Himself for the Bride. We eat in hope and longing for His return.

### **MEAL**

**Rabbi:** As this meal fills our hunger today, we pause to remember a greater promise. Just as this food sustains our bodies, so the Messiah will one day come to claim His bride and fulfill every longing of our hearts. May this table remind us of the feast to come — the great banquet prepared for all who belong to Him. We eat in gratitude for what He has done, and in hope for what He will complete. May our hunger today point us toward the day when every hunger is satisfied, every tear wiped away, and every promise fulfilled in His presence.

*Continue service after meal*

## PREPARING FOR VORT SERVICE

**Reader 6** - Matthew 25:1-13 - *“The Kingdom of Heaven at that time will be like ten bridesmaids who took their lamps and went out to meet the groom. Five of them were foolish and five were sensible. The foolish ones took lamps with them but no oil, whereas the others took flasks of oil with their lamps. Now the bridegroom was late, so they all went to sleep. It was the middle of the night when the cry rang out, ‘The bridegroom is here! Go out to meet him!’ The girls all woke up and prepared their lamps for lighting. The foolish ones said to the sensible ones, ‘Give us some of your oil, because our lamps are going out.’ ‘No,’ they replied, ‘there may not be enough for both you and us. Go to the oil dealers and buy some for yourselves.’ But as they were going off to buy, the bridegroom came. Those who were ready went with him to the wedding feast, and the door was shut. Later, the other bridesmaids came. ‘Sir! Sir!’ they cried, ‘Let us in!’ But he answered, ‘Indeed! I tell you, I don’t know you!’ So stay alert, because you know neither the day nor the hour.*

**Reader 7** - Revelation 19:6-9 - *Then I heard what sounded like the roar of a huge crowd, like the sound of rushing waters, like loud peals of thunder, saying, “Halleluyah! ADONAI, God of heaven’s armies, has begun his reign! “Let us rejoice and be glad! Let us give him the glory! For the time has come for the wedding of the Lamb, and his Bride has prepared herself—fine linen, bright and clean has been given her to wear.” (“Fine linen” means the righteous deeds of God’s people.) The angel said to me, “Write: ‘How blessed are those who have been invited to the wedding feast of the Lamb!’” Then he added, “These are God’s very words.” I fell at his feet to worship him; but he said, “Don’t do that! I’m only a fellow-servant with you and your brothers who have the testimony of Yeshua. Worship God! For the testimony of Yeshua is the Spirit of prophecy.”*

**SONG:** Arise and Shine – Kol Simcha

**Jeri:** We gather at the threshold of two great images that Scripture gives us to hold together: a wedding feast and ten lamps waiting in the dark. One image is the promise of consummation—the Marriage Supper of the Lamb—and the other is the ethic of waiting—the Parable of the Ten Virgins.

These texts are two moments of one story: God’s covenantal love that calls us into intimacy, and the way that love shapes how we live now.

The Bible loves weddings. It borrows the most intimate human language—betrothal, longing, feasting—to speak of God’s relation to His people. When Scripture calls the

community the Bride and Yeshua the Bridegroom, it is not merely a poetic flourish. It is a spiritual claim about identity: we belong to God in a way that is personal, covenantal, and future-oriented.

Matthew's ten bridesmaids stand in the courtyard of that claim. They are not outsiders trying to crash the party; they are part of the bridal company. The parable's drama is not about entrance but about readiness within belonging. Five have extra oil; five do not. Midnight comes. The cry rings out. The unprepared are shut out. The story lands like a question: what does it mean to be a people who already belong and yet must be ready?

Revelation gives us the answer. The Marriage Supper of the Lamb is the feast toward which the whole biblical story moves. It is the picture of God's people gathered, arrayed, and welcomed into the joy of union. The Lamb's bride is presented; the invitation is sounded; the feast is real. Where Matthew gives the ethic of waiting, Revelation gives the hope of arrival. Together they form a single picture: wait with practices that form you, because a feast is coming that makes the waiting meaningful.

Now consider the oil. Oil in the ancient world lights lamps; it is also a symbol of presence, of anointing, of life. In the parable the oil is the sustaining reality that keeps lamps burning through the night. It is not a private commodity to be hoarded as proof of merit. It is the means by which one remains watchful. Read spiritually, the oil names the Spirit's presence, the habits of prayer and repentance, the steady disciplines that shape desire toward the Bridegroom. The five who had extra oil practiced ongoing care; the others relied on proximity and were surprised by the hour.

This is where grace and responsibility meet. The feast is a gift; the invitation is not earned by oil as if oil were a currency. Yet the gift calls for a response. The Spirit's presence is given, and we are invited to cooperate with that gift through faithful practices. The parable's warning is not punitive: it wakes us from complacency. The Revelation feast is not merely prophetic: it grounds our hope and gives shape to our longing.

There is also a communal dimension. The command to "watch" is not an individualistic call to anxious vigilance. It is a summons to a people who watch together. Lamps are kept burning in community: we encourage one another, we confess to one another, we serve one another so that oil circulates rather than stagnates. The Bride is not a solitary figure; she is a gathered body. The feast is communal. Our readiness is therefore social: accountability, worship, communion, and service are the ways we tend one another's lamps.

Finally, the tension of delay matters. The bridegroom's delay is real; the feast does not arrive on our timetable. This delay is not a test of God's faithfulness but a space in which our faith is formed.

Waiting becomes a school. In that school we learn patience, perseverance, and the discipline of desire. We learn to long rightly, not for the comforts of the present but for the presence of the Bridegroom.

### **LIGHTING OF THE LAMPS**

**Jeri:** Light your lamps to symbolize that you will keep your lamp burning with the oil of your spirit. Teach your heart to say, "I am loved; therefore I will watch." Avoiding both complacency and despair.

**Congregation:** Yeshua, Bridegroom of our souls, you have called us into covenant and promised a feast. We will keep our lamps burning with the oil of your Spirit. Teach us to wait with hope, to love one another into readiness, and to live as a people who belong to you. Come quickly, Adonai, and until that day, make us faithful watchers and joyful guests at the table you prepare. Amen.

**SONG: For Such a Time as This – Wayne Watson**

### **VORT SERVICE**

**Rabbi:** On this day in the month of Adar, the gathered Bride pledges before God and one another to remain faithful, to bear witness, and to prepare the way for the coming of the Bridegroom, Yeshua the Messiah.

Remembering the deliverance of Esther and the reversal of sorrow into joy, we enter into this covenant of mutual devotion. The Bride promises to love the Bridegroom by loving the least, by pursuing justice, and by keeping watch in prayer.

**Congregation:** We commit to:

Faithfulness: to hold fast to the teachings of Messiah and to one another.

Hospitality: to welcome the stranger and to feed the hungry.

Intercession: to pray for the nations and for the coming of God's kingdom.

Repentance and Renewal: to confess sin and to seek reconciliation.

**FILL GLASS WITH JUICE**

**Rabbi:** This covenant is sealed with the cup, with song and witness, and with the pledge of the congregation.

Baruch Adonai she-kidd'shanu b'ahavato v'natan lanu tikvah. Blessed is the Lord who has set us apart in His love and given us hope.

Do you, the Bride, pledge to remain faithful, to watch, to love one another, and to long for the coming of the Bridegroom?

**Congregation:** We do. We pledge faithfulness, watchfulness, and love.

**Rabbi:** Behold, Bride of Messiah, with this cup we consecrate ourselves to the covenant of the Bridegroom. We commit to purity of heart, steadfast love, and readiness for His appearing.

Hineh at k'doshah li b'ahavah u'emet. Behold, you are set apart to me in love and truth.

**Congregation:** Yeshua, Bridegroom of our souls, receive this vow of Your Bride. Keep us in Your love until the day of revelation.

**Rabbi:** You may now drink.

**SONG:** **Born for This** - *Mandisa*

**WORD FROM THE RABBI:** Hidden Love, Revealed Bridegroom

**Rabbi:** Purim reminds us that God works in hidden places. The Bride's waiting is not passive. It is active watchfulness. We prepare by loving, by serving, and by proclaiming the good news. When the Bridegroom comes, the hidden will be revealed and the covenant will be consummated in glory.

In the book of Esther, the Name of God is never written — yet His fingerprints are everywhere. He hides Himself... but He is not absent. He conceals His face... but He never stops guiding His people.

Hidden, yet moving, silent, yet sovereign, unseen yet unstoppable.

And in that hiddenness, we see a prophetic picture of the Messiah's love for His Bride.

Esther is taken into a foreign palace, surrounded by a culture not her own. She carries a secret identity — Hadassah, a daughter of Israel — hidden beneath royal garments.

She is being prepared, perfumed, refined, and positioned. She doesn't yet know the fullness of her calling, but heaven does.

Before she ever stood before the king, she was chosen. Before she ever spoke, she was appointed. Before she ever risked her life, she was loved.

This is the story of the Bride of Messiah.

We all know how the story progresses until it is time for Esther to approach the king, she risks death. But the king extends the golden scepter — a symbol of favor, acceptance, and covenant mercy.

In the same way, Yeshua, our heavenly Bridegroom, extends His scepter toward us. Not because we are worthy, but because His love is stronger than judgment.

Esther's boldness foreshadows the access we have through Messiah:

Scripture tells us in Hebrews 4:16 - *Therefore, let us confidently approach the throne from which God gives grace, so that we may receive mercy and find grace in our time of need.* You see the Bride does not cower — she approaches.

But what of Mordecai? Have you ever thought of him as a picture of the Ruach HaKodesh? Mordecai stands in the shadows, guiding Esther with wisdom. He speaks identity into her. He calls her to courage. He positions her for destiny.

This is the work of the Ruach in the Bride today.

The Ruach whispers: "You were born for such a time as this." "You are not forgotten." "You are chosen." "You are being prepared for the King."

There comes a moment when Esther can no longer remain hidden. She must reveal who she truly is. She must stand before the king and before the nations.

Likewise, the Bride of Messiah is moving from hiddenness to revelation. The days of

silent faith are ending. The Bride is awakening, rising, shining. What was concealed will be revealed. What was quiet will become a proclamation. What was oppressed will become victorious.

Just as Esther risked everything to save her people, Yeshua gave everything to redeem His Bride.

But the story doesn't end with redemption — it ends with union.

Esther's story climaxes with the deliverance of her people and the exaltation of her identity.

Symbolized by the parable of the 10 virgins in Matthew 25:1-13 - The Bride's story will climax with the return of Yeshua: The hidden Bridegroom will be revealed. The One who came in humility will return in glory. The One who was rejected will come as King. And He will gather His Bride — purified, prepared, and passionately in love with Him.

Purim celebrates deliverance, reversal, and joy. It is a feast of victory after a season of hiddenness.

This points forward to the marriage supper of the Lamb, when the Bridegroom and Bride will celebrate the final victory together.

Purim is the shadow. The Marriage Supper is the substance. Esther is the picture. Yeshua is the fulfillment.

Just as Esther was prepared, so the Bride is being prepared. Just as Esther was hidden, so the Bride has been hidden. Just as Esther was revealed, so the Bride will be revealed. And just as the king extended the scepter, so Yeshua extends His scepter of grace to His beloved.

The Bridegroom is coming. The Bride is awakening. And the hidden love of God is about to be revealed in glory.

**SONG:** I Choose You – Ryan Darling

### **PRESENTATION OF GIFTS AND COVENANTS** (Symbolic)

*Congregation presents gift and covenant or vow to Bridegroom, as a sign of the Bride's readiness.*

**Congregation:** With this token gift and vow we pledge our hearts and our witness until You come. May our covenant be sealed in hope. May hidden faith be revealed in glory. Come, Messiah Yeshua, Bridegroom of our souls.

## **BENEDICTION AND BLESSINGS**

**Rabbi:** Matthew 24:36 - *But when that day and hour will come, no one knows — not the angels in heaven, not the Son, only the Father.* This statement—repeated in parallel passages—teaches that the exact timing of the Messiah’s return is hidden and calls for us, the Messianic Congregation, to watchful readiness.

When a king in a palace sends a summons, the whole court stirs. Preparations begin, servants hurry, and those called must answer with readiness. In the Book of Esther a royal command reshapes lives and destiny. The Brit Hadashah or New Testament gives us a far greater summons: the Father’s purpose and the Son’s promise that the Bride will be gathered, sanctified, and presented.

Baruch Atah Adonai Eloheinu Melech ha-olam, shehecheyanu v’kiy’manu v’higiyanu la-zman hazeh. - **Congregation:** Blessed are You, Lord our God, who has kept us alive, sustained us, and enabled us to reach this season.

**Rabbi:** Do not let the mystery of the hour become an excuse for spiritual laziness or fearful speculation. Let it be the engine of faithful living. Keep your lamps trimmed, your hearts tender, and your hands busy in love. When the Bridegroom comes—at an hour no one expects—may He find you awake, radiant, and ready.

Go now with the promise in your heart: the Bridegroom is coming.

**Congregation:** Amen. Come Messiah Yeshua.

## **DESSERT SERVED**

# TENA'IM

**A Covenant Agreement** between God the Father, Son, and Ruach HaKodesh (Holy Spirit) and His Body of Believers: (Jeremiah 31:31 – 34 and Ezekiel 36:24 - 28)

## **Preamble**

**Whereas** God, who is Love and the Faithful One, has revealed Himself in creation, in Scripture, and supremely in Messiah Yeshua; and (Psalm 19:1; Romans 1:21)

**Whereas** the people called by His name desire to live under His rule and receive His mercy; this Tena'im (covenantal terms) is established as a solemn, communal pledge of promise and response, to be remembered, proclaimed, and enacted in the life of the Body of Believers called by His Ruach to be one with Him in a united Kingdom of Heaven. (Isaiah 43:1)

## **Parties**

**Covenanting Party A: God** — Father, Son (Messiah Yeshua), and Ruach HaKodesh (Holy Spirit). (Matthew 28:19)

**Covenanting Party B: Body of Believers** — a person who confesses Yeshua HaMachiach as Lord and Savior and whose life follows the teaching of God's Holy Word, the Bible, and the belief in the echad God revealed as Father, Son, and Ruach HaKodesh (Holy Spirit) and seek to live by the Gospel. (Romans 10:9; Deuteronomy 6:4)

## **Article I — Purpose and Intent**

**1.1 Purpose** — To bind God's steadfast promises to the faithful response of His people, ordering worship, life, and witness so that God's name is glorified and neighborly love is practiced. (Deuteronomy 7:9; Psalm 89:1 - 2)

**1.2 Intent** — This Tena'im is not a contract of equal exchange but a covenant of grace: God initiates and sustains; the people respond in faith, obedience, and love.

## **Article II — Promises of God**

**2.1 Presence** — God promises to be with His people by the Ruach HaKodesh (Holy Spirit), to dwell among them, to guide, comfort, and sanctify. (John 14:26)

**2.2 Redemption** — God promises forgiveness of sins through the atoning work of Messiah Yeshua and the gift of reconciliation. (Hebrews 9:22)

**2.3 Provision** — God promises to supply spiritual needs: faith, hope, love, and the means of grace (Word, Ceremonies, prayer). (1 Corinthians 13:13)

**2.4 Protection and Perseverance** — God promises to preserve His people, to call them to repentance, and to bring those who are His to final restoration. (Psalm 121:7 – 8; John 10:28 – 29; 2 Timothy 4:18)

**2.5 Mission** — God promises to send His people into the world as witnesses of the Gospel, empowering them for service and witness. (Matthew 28:18 - 20)

### **Article III — Obligations of the People**

**3.1 Faith and Confession** — The people shall confess Yeshua HaMashiach as Lord, trust in God's promises, and hold Scripture as the rule of faith and life. (Romans 10:9 - 11)

**3.2 Worship** — The people shall gather for public worship, observe the Feasts of God and Baptism as signs and seals of the covenant, and honor the Sabbath. (Leviticus 23)

**3.3 Holiness and Repentance** — The people shall pursue holiness, practice regular repentance, and seek transformation by the Ruach (Spirit). (Hebrews 12:14)

**3.4 Love and Justice** — The people shall love God and neighbor, care for the poor and vulnerable, pursue justice, and work for reconciliation in society. (Deuteronomy 6:4 - 5; Leviticus 19:18)

**3.5 Witness and Discipleship** — The people shall make disciples, teach the faith to children and new believers, and bear witness to Messiah in word and deed. (Matthew 28:19 - 20)

**3.6 Mutual Accountability** — The people shall form communities of mutual care, discipline, and restoration, submitting to spiritual oversight for the sake of faithfulness. (1 Peter 2:11 - 12)

### **Article IV — Repentance, and Restoration**

**4.1 Acknowledgment of Failure** — The covenant recognizes human failure and the reality of sin within the people. (Romans 3:21 - 23)

**4.2 Path of Repentance** — When breaches occur, the people shall confess, seek forgiveness, make restitution where possible, and receive spiritual guidance. (Numbers 5:5 - 7)

**4.3 Means of Restoration** — The Messianic Community shall provide processes of reconciliation: confession, counsel, restoration rites, and, when necessary, corrective discipline aimed at healing and reintegration. (Psalm 51:7 - 12)

**4.4 Mercy over Condemnation** — Remedies prioritize restoration and mercy, reflecting God's grace while upholding covenantal holiness. (Psalm 136:1; 2 Timothy 1:9; Ephesians 2:8 - 9)

### **Article V — Ritual Purification and Return to Torah Practice**

**5.1 Repentance and Turning (teshuvah)** — A conscious turning away from former ways and a commitment to follow Yeshua as Messiah within a Jewish framework. (Proverbs 28:13)

**5.2 Baptism** — Baptism (immersion in water, often called a *mikveh*) is understood as a Jewish ritual of cleansing that signals reentry into covenantal life and ritual purity. Immersion represents dying to an old life and rising to new life in Messiah, echoing New Testament language but read through Jewish first-century practices. (Exodus 30:17 - 21)

**5.3 Prayer and Scripture** — Regular reading of Scripture and corporate and private prayer are covenant practices that sustain the relationship. (Galatians 3:14 - 17)

#### **Article VI — Duration, Renewal, and Succession**

**6.1 Duration** — This covenant endures across generations; God’s promises are irrevocable for those in Messiah. (Genesis 15:13 – 16; Romans 11:25 - 29)

**6.2 Renewal** — The covenant shall be publicly renewed at key communal moments: baptisms, confirmations, feasts and festivals, and annual liturgical observances.

**6.3 Succession** — Parents, teachers, and leaders shall instruct succeeding generations in the terms of this covenant so that memory and practice continue. (Deuteronomy 6:6 - 7)

#### **Article VII — Witnesses and Record**

**7.1 Witnesses** — Heaven and earth, angels, the faithful departed, and the gathered Messianic Community witness to this covenant. (Deuteronomy 4:26:31)

**7.2 Record** — The terms shall be read aloud in worship, inscribed in teaching materials, and preserved in communal memory through liturgy and song.

#### **Article VIII — Covenantal Refrain**

I will be your God; you will be my people. I will forgive; you will forgive. I will send; you will go. (Jeremiah 31:32 - 33)

#### **Closing Clause**

**Sealed in Grace** — By the authority given Yeshua and the power of the Ruach HaKodesh (Holy Spirit), these terms are proclaimed as a living covenant: God’s steadfast promises and the people’s faithful response. (Matthew 28:18)

May this Tena’im shape worship, form character, and send the Messianic Community into the world as a sign of God’s reconciling love.

**Signed and Witnessed** — The echad God; the Messianic Community gathered in faith; and the generations yet to come. (Philippians 1:3 - 8)

