

Foundational Beliefs of Camp Mashiach

It is the goal of the founders of Camp Mashiach to contribute toward righteous fellowship with like-minded believers and to strengthen relationships founded in Hebrew roots. We also strive to promote and encourage unity in the body of Messiah.

- We do not encourage doctrinal debates about the calendar, the proper name and usage of YHVH, the canon of scripture, questioning the divinity of Yeshua, contention about which of the 66 books are inspired by Yah, whether the earth is flat or not . . . etc. Yah is not the author of confusion. He is the author of peace. The way for us to have peace is to keep the Torah (the instructions of Yah) and fulfill it by learning how to love our neighbor as we love ourselves (Psalm 119:165-166; James 1:27; 2:8; Isaiah 1:13-18; Titus 3:9).

“Neighbor” in Hebrew (rea – ray ah) means your friend or someone living near you. However, Yeshua helped us to understand we must learn how to love *everyone* like we love our friends and people near us. Yeshua died for everyone not just for those who keep Torah.

“For Elohim so loved the world that He gave His only brought-forth Son, so that everyone who believes in Him should not perish but possess everlasting life. “For Elohim did not send His Son into the world to judge the world, but that the world through Him might be saved.” (John 3:16-17 *The Scriptures*)

“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” (1 John 2:2 KJV)

Yeshua commands us to let our lights (good works) shine.

"You are light for the world. A town built on a hill cannot be hidden. Likewise, when people light a lamp, they don't cover it with a bowl but put it on a lampstand, so that it shines for everyone in the house. In the same way, let your light shine before people, so that they may see the good things you do and praise your Father in heaven." (Matthew 5:14-16 CJB)

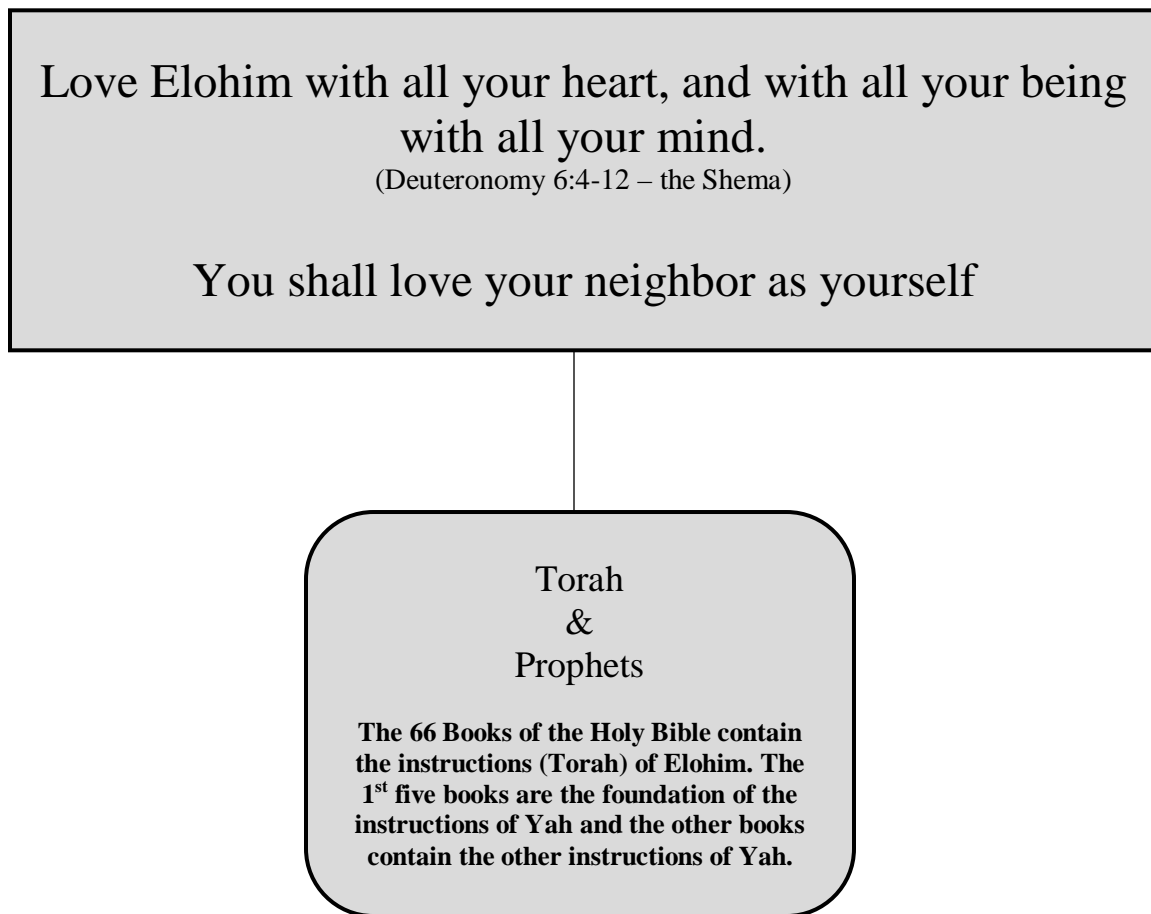
“You heard that it was said, ‘You shall love your neighbour and hate your enemy.’ But I say to you, love your enemies, bless those cursing you, do good to those hating you, and pray for those insulting you and persecuting you, so that you become sons of your Father in the heavens. Because He makes His sun rise on the wicked and on the good, and sends rain on the righteous and on the unrighteous. For if you love those loving you, what reward have you? Are the tax collectors not doing the same too? And if you greet your brothers only, what do you do more than others? Are the tax collectors not doing so too? Therefore, be perfect, as your Father in the heavens is perfect.” (Matthew 5:43-48 *The Scriptures*)

“Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” (Romans 12:20-21 KJV)

Yeshua, His disciples and other Jewish teachers taught the summation of the entire Torah is the command to love your neighbor as you love yourself.

“Therefore, whatever you wish men to do to you, do also to them, for this is the Torah and the Prophets.” (Matthew 7:12 *The Scriptures*)

“And יהושע said to him, “ ‘You shall love יהוה your Elohim with all your heart, and with all your being, and with all your mind.’ “This is the first and great command. “And the second is like it, ‘You shall love your neighbour as yourself.’ “On these two commands hang all the Torah and the Prophets.” (Matthew 22:37-40 *The Scriptures*)



“If, however, you are fulfilling the royal law according to the Scripture, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF,” you are doing well.” (James 2:8 NASB)

“Kingdom Torah is not a new Torah given by the Messiah (see Jas_1:25 and references there). It does not make the Mosaic Law obsolete, even though, as Gal_5:14 puts it

(compare Rom_13:8-10), "the whole of the Torah is summed up in this one sentence: Love your neighbor as yourself." Rather, Ya'akov means that Kingdom Torah is in essence nothing other than the Torah of Moses carried out, by the power of the Holy Spirit, in conformity with its own passage that says, "Love your neighbor as yourself." Yeshua was pointing in this direction when he said that this is one of the two mitzvot ("principles," Mat_22:36) on which all of the Torah and the Prophets depend (Mat_22:40). Here the principle says that the poor, including the "widows and orphans" of Jas_1:26, as well as the rich are counted as "neighbors" to be loved as oneself; Yeshua meant the same at Luk_10:25-37 in the parable of the man from Shomron." (*The Jewish New Testament Commentary* by David Stern)

"For the entire Torah is completed in one word, in this, "You shall love your neighbour as yourself." (Galatians 5:14 *The Scriptures*)

"The whole of the Torah is summed up in one sentence, Lev_19:18, which Sha'ul also used in this way at Rom_13:8-10; compare Jas_1:27. Judaism contains a number of epitomes of Torah; one of the best-known passages naming several of them is in the Talmud:

"Rabbi Simlai said, '613 commandments were given to Moses-365 negative mitzvot, same as the number of days in the year, and 248 positive mitzvot, same as the number of parts in a man's body. David came and reduced them to eleven (Psalm 15), Isaiah to six (Isa_33:15), Micah to three (Mic_6:8), and Isaiah again to two-"Observe justice and do righteousness" (Isa_56:1). Then Amos came and reduced them to one, "Seek me and live" (Amo_5:4)-as did Habakkuk, "The righteous one will live by his trusting" (Hab_2:4).' " (Makkot 23b-24a, abridged) (*The Jewish New Testament Commentary* by David Stern)

"A pagan came before Shammai and said to him, 'Make me a proselyte, but on condition that you teach me the entire Torah while I am standing on one foot!' Shammai drove him off with the builder's measuring rod which he had in his hand. When he appeared before Hillel, the latter told him, 'What is hateful to you, do not do to your neighbor. That is the whole Torah. The rest is commentary. Go and learn it!' " (Shabbat 31a)

When parents teach their children the Shema (Deuteronomy 6:4-9; 11:13-21; Numbers 15:37-41), they are teaching them to learn how to love their friends and fellow human beings. Ultimately, this will contribute toward mankind reconciling with Yah.

- It is the founders' desire to teach the children and their families the importance of loving our neighbors as we love ourselves-*the completion of Torah*. Since the founders and the people who attend camp keep Torah, then logically this is not a place for people who are against the instructions of Yah and doubt the accuracy and inspiration of the 66 books of the Bible.

The following are the basic foundational beliefs of the founders of Camp Mashiach.

- The Shema, God is ONE (echad) = Unity consists of the Father, Son, Holy Spirit. The Son and the Holy Spirit are a part of God and come from God. This is what makes the Son and the Holy Spirit Divine (Isaiah 44:6; 48:16-17; John 6:46; 7:29; 8:42; 16:27-28; 15:26; John 17). The Holy Spirit is also called the Spirit of Messiah (Romans 8:9-11; Galatians 4:6; Philippians 1:19; 1 Peter 1:11; John 14:26-27)
- Yeshua is the Word of Yah, the Son of Yah and He is Divine and the Messiah of Israel (Psalm 45:1-7; Psalm 110; Daniel 7:13-14; Isaiah 9:6-7; 11:1-4; 53; John 1:49; Mark 8:29-30; John 1:1-3, 14; Hebrews 1; 1 John 1:1-2)
- Salvation is by Grace through Faith. Faith or Trust must have works (Ephesians 2:8-10; James 2:14-26; Titus 2:11-12; Romans 6:1-2)
- The Torah is for ALL Israel native born and sojourner, natural and wild branch and for all of mankind (Numbers 15:15-16; Leviticus 24:22; Isaiah 66:23-24; Ecclesiastes 12:13-14).
- ALL 66 Books of the Bible are the Word of God (Psalm 12:6-7; 33:11; 100:5; 119:89-90; Isaiah 28:11; Isaiah 59:21; Deuteronomy 8:1-3; 18:18; Matthew 4:4; Matthew 17:5; John 3:34; 7:16; 8:26-28; 12:48-50; 14:10; 17:8; Isaiah 8:16; Matthew 28:18-20; Acts 9:11-15; 1 Thessalonians 2:13; 2 Peter 3:15-16; 1 Corinthians 4:17; Ephesians 2:19-21; Revelation 21:14).