

G.od our Father and our King¹, You spoke and the world came into being². With the Shem'a Israel we proclaim that You are the One and Only G.od³.

It is You who called our father Avraham to bless all the families of the earth and You promised for his descendants the land of Canaan⁴.

Through Moses your servant you freed us from the slavery of Egypt with a strong hand and with an outstretched arm⁵.

You made a covenant with us and gave us the Torah. You made Israel a kingdom of priests, a holy nation to bring all nations to confess your Name⁶.

Through Joshua, You made us inherit the land promised to our fathers. Then You chose a king after your own heart⁷, David, pride of Israel, who sang psalms.

In your mercy You brought back the captivity of Zion from exile in Babylon, and our mouth was filled with cries of joy.⁸

When the time was fulfilled, You sent Yeshua your Beloved, Him, the Son of Man who was with You before the world came into being⁹. He is the radiance of your glory, the imprint of your person¹⁰, in his body resides all the fullness of the divinity¹¹. It is He who brings your kingship to Israel and over all the earth¹². Crushed for our iniquities¹³, O G.od You raised him up and seated us with him in heavenly places¹⁴.

Through him, You pour the Spirit of Holiness, and the Spirit makes us sons and daughters of G.od, participants of the divine nature, jubilant with praise.¹⁵

Faithful to your covenant¹⁶, Holy Father, You are bringing your people Israel back to the land that You have given us as an inheritance and, with the Great Assembly of the faithful from the nations¹⁷, we await the return of Yeshua who is Lord and who will restore Israel and the whole creation.

¹ Dt 14, 1; Zechariah 14:9; Mt 6,9. Tefillah: אֱבִינּוּ מֶלְכֵנוּ.

² Introduction to the recitation of Psalms of the Morning prayer (Shacharit): שְׁאֵמַר וְהָיָה הָעוֹלָם בְּרִיךְ; see Ps 33,6-9. Faith in the Creator is the doctrinal basis for any believing Jew.

³ Shem'a Israel (Deut 6:4) is the confession of faith of all Israel and the basis of the Jewish prayer. Certainly, we confess the divinity of Yeshua before the creation of the world. His fully divine quality is suggested in Dan 7,13 and affirmed in Jn 1,1 (θεός). However, the name which designates G.od as such (ὁ Θεός) is reserved for the Father. Yeshua himself always speaks of the Father when he speaks of G.od.

⁴ Gn 12,7; 13,14-17; 15, 7.18.

⁵ Dt 4,34; 5,15, 26,8.

⁶ Ex 19,5-6: listening to the voice of G.od being the fundamental condition of this universal priesthood.

⁷ 1 Sam 13:14.

⁸ Isa 45:1; Ps 126.

⁹ Dan 7,13-14; John 17:5; 3:13 In the Gospel "Son of Man" means his divine origin and authority, while "Son of G.od" refers to his Messianic unction; see Mc 1,1 note 4 on this site.

¹⁰ Hebr 5:1-5; Col 1:15-16.

¹¹ Col 2:9.

¹² Zech 14:9, recited at the end of every Jewish service (עֲלֵינוּ לְשִׁבְחָהּ).

¹³ Is 53:5

¹⁴ Ephes 2:6.

¹⁵ Rom 8:14-17; Jo 1:12; 2 Pet 1:4.

¹⁶ Gn 17; Ro 11:29.

¹⁷ The great assembly, *QaHaL* in Hebrew, *ecclesia* in Greek, is the expansion of the mystery of Israel to all those who believe in the one G.od through Yeshua the King Messiah, our Saviour.

remarks. 1. This text above is meant to replace for us, Jewish believers in Yeshoua, the diverse Creeds or statements of faith produced by the Christian tradition. We give it in the hope of freeing our Jewishness from the burden of the philosophical and theological Christian tradition. It is written as a Todah, is a confession of faith in the form of thanksgiving as well as an acknowledgement of the gracious deeds of G.od. Which is the way of the Bible for confessing God.

2. The Bible is not placed at the head as an isolated *object* in itself, but is inserted in the history of Israel, with the gift of the Torah (מתן תורה) at Mount Sinai, all of the Holy Scripture being the unfolding of Torah in the very life of the Jewish people.

3. The Apostolic Witness (Brit ha-Hadasha or so called "New Testament") is considered to be our Oral Torah, with superior authority over the rest of the Jewish oral Torah, as it unveils in Yeshua the luminous heart of the written Torah, the prophets and the writings of the Tanakh. It does not exclude the rest of the Oral Torah and all the writings of Hassidut that accompanied the history of the Jewish people with G.od for the last two millennia.

4. The mention of the land of Israel takes in earnest the work of G.od in the history of his people and the fulfilment of his promises to our fathers. It also gives realism to the expression of our faith and, like the rest of this text, seeks to set us free from what has rightly been called by Kendall SOULEN the historical Gnosticism of the main canonical narrative of Christianity (*The God of Israel and Christian Theology*).

5. The Trinity is shunned *as a theological concept* foreign to the Jewish faith as expressed daily in the Shem'a Israel, to give way, through the spirit of Todah, to the reality of G.od who fully shares who He is in the Son of Man and communicates it to us in the Spirit of Holiness.

6. The kingship of G.od, alongside His Fatherhood, is at the heart of Israel's sensitivity: as found for example in the 5th and 6th blessings of the Tefillah and in the famous prayer of repentance *avinou malkenu*, recited between Rosh ha-Shana and Kippur, as well as on the days of fasting among the Ashkenazim. This is why the Royalty of G.od is mentioned with His Paternity in the first sentence and again when we say that Yeshua brings G.od's kingship into the community of Israel.

7. Yeshua brings to Israel the kingship that comes from the heart of G.od to the heart of the human being. This is why the Jewish tradition names the Messiah: מלך המשיח *the King Messiah*.

8. By the "Great Assembly of the faithful from the nations", we designate all the believers among the nations who confess Yeshua as Lord and thus unite with the Assembly of Israel through the priestly grace given to the Jewish people (Exod 19,6-7).