

ADAT SHALOM

Our Ministry, Our Beliefs

ADAT SHALOM → OUR MISSION STATEMENT {WHO WE ARE}

Adat Shalom Congregation is a community of believers, both **Jews and Gentiles**, committed to **reaching out** to the **Jewish community** with the **good news** of the **Jewish Messiah**.

We **believe** the **Bible**, both **Old and New Testaments**, to be the **word of God** and is therefore, the **authority** and **basis** for all of our **beliefs and practices**.

Adat Shalom is a **loving community** that seeks to **glorify God** and provide a **place** where all who visit may **see a witness** of the **love of God**, and **hear** about the **hope of salvation** that **He** has **provided for us** through **Messiah's atoning sacrifice**.

As a **ministry** we are **committed** to **outreach**, and the **spiritual growth** of **believers**, by **meeting regularly** for **worship**, the **learning** of **God's word**, and for **mutual fellowship**, **exhortation**, and **encouragement**.

ADAT SHALOM → OUR MANDATE FOR MINISTRY

So when they had come together (**Messiah's disciples**), they were asking **Him**, saying, "**Lord**, is it at **this time** **You** are **restoring** the **kingdom to Israel**?"

He said to them,

"It is not for you to know the **times** or the **epochs** which **the Father** has fixed by **His own authority**;...but **you** will...

be My witnesses both in **Jerusalem**, and **Samaria**, and even to the **remotest part of the earth**."

(Acts 1:6-8) (see also Matthew 28:18-20)

ADAT SHALOM → OUR MODEL FOR MINISTRY

1) The **Founding** of the **Jerusalem Congregation**

(oh, by the way, it was **Jewish**)

(established approx. 30 AD, during the **Feast of Shavuot**)

But **Peter**, taking his stand with **the eleven**, raised his voice and declared to them:

"**Men of Judea** and all you who live in **Jerusalem**,.."

“This **Jesus God raised up again**, to which **we** are all witnesses...

Therefore let all the **house of Israel** know for certain
that **God** has made Him both Lord and Messiah—...”

“Repent, and each of you be baptized in the name of **Jesus the Messiah**
for the forgiveness of your sins;
and you will **receive** the gift of the Holy Spirit

So then those who had received his word were baptized;
and that day were **added** about **three thousand souls**.

They (the **new believers**) were continually **devoting** themselves
to the apostles’ teaching
and to fellowship, to the breaking of bread and to prayer.

Everyone kept feeling a **sense of awe**; many wonders and signs
were taking place *through* the **apostles**.

And all those who had **believed** were **together** and had all things
in **common**; and they *began* **selling** their property and possessions
and they were sharing them with all, as anyone might have **need**.

Day by day continuing with **one mind** in the **temple**,
and breaking bread from **house to house**, they were
taking their meals together with **gladness** and **sincerity of heart**,
praising God and having **favor** with all people.

And the **Lord** was adding to their number **day by day**
those who were being saved.
(Acts 2:14a, 32, 36a, 38, 41-47)

2) The Functions of the Jerusalem Congregation (Acts 2:41-47)

{Note} 2 PRIMARY FUNCTIONS → EVANGELISM AND DISCIPLESHIP

BASIC FUNCTIONS

1. As per the **instructions** from **Messiah**, they “witnessed” the **good news** of the Messiah to Israel, resulting in the **salvation** of **3,000 Jewish souls** (1:8, 2:22-36)
2. They were **devoted** to the word of God (**apostles’ teaching**) (2:42a)
3. They were continually **gathering** in fellowship with **one another** (2:42b, 46),
 - A. a **fellowship** characterized by *unity* (2:46a)
 - B. a **fellowship** characterized by *joy* (2:46b)
 - C. a **fellowship** characterized by *sincerity* (2:46c)

4. They were **devoted** to **prayer** (2:42d)
5. They were a “**community**” pulling **together** and *sharing* resources to **meet the needs** of **one another** (2:44-45)
6. They **obeyed** the **ordinances** set forth by **the Lord for believers** (2:41, 42c) {**Baptism** and the “**Breaking of Bread**”}
7. They had a sense of **God’s presence** among them (2:43)
8. They **praised God** together (**worshipped**) (2:47a)
9. They became a “**corporate witness**” to the **Jewish community** and grew in **numbers** according to **God’s blessing** (2:47)

ADAT SHALOM → OUR **MINISTRY FUNCTIONS** AND **DISTINCTIVES**

Using the **Bible** as our **authority**,
Adat Shalom follows the *model* of the **Jerusalem congregation**
 in establishing our basic **ministry functions**.

Because we are **called** to be an **outreach** to the *Jewish community*,
 our *forms* or *structures* used to **fulfill** our **ministry functions**,
 may be **patterned** after *Jewish traditions* and **culture**.
 This adds a **distinctly Jewish** “**flavor**” to our **ministry**, and declares
 to the **Jewish Community** that *we too*, **worship** the **God of Israel**.

FUNCTIONS AND DISTINCTIVES →

- A. We are a ministry, that has as its **central mission**, the sharing of the “**good news**” of the **Jewish Messiah** with the **Jewish community** and the **world**.
- B. We are **devoted** to the **teaching** of the **word of God** (the **apostles’ teaching**):
 - with *teaching* that is both **biblically sound** and **personally applicable**,
 - with *teaching* that has an emphasis on understanding the **Jewish roots** of our **faith**,
 - with *teaching* that has as its priority, the **spiritual growth, discipleship**, and “**equipping**” of every **believer** for the work of the **ministry**.
 (Eph. 4:11-13)
- C. We have weekly **Shabbat services** where we **gather** for **meaningful, uplifting praise and worship**, →

- **worship** that contains *traditional Hebrew praise and prayer*,
- **worship** that is open to a **wide variety** of **Messianic, contemporary praise**, and also **traditional hymns** for **worship**

D. We have **special times** of **praise and worship**, celebrating throughout the year the various **Jewish holidays** and **cultural events** that are embraced by the **Jewish community** at large.

E. We have **weekly times** of **fellowship** for the purposes of “**breaking bread together**” and the building of “**community**” among **believers**.

Our “**Oneg Shabbat**” is characterized by **love**, a sense of **joy**, and **good food**, which is indeed a **Jewish cultural distinctive**.

F. We are **devoted to prayer**, emphasizing its importance both **individually** and **corporately** within the congregation, →

- with structured times for **prayer before** and **during** our weekly **Shabbat service**

- with an on-going **web-site (prayer chain)** for **personal prayer requests**

G. We are committed as a **community** of believers to “**loving our neighbor**” and **meeting** the **needs** of **one another**.

H. We embrace and **obey** the **ordinances** (**baptism** and **communion**) set down by **our Lord**, with a commitment to communicating the **Jewish context** from which they **originated**, and the deep **spiritual significance** that they represent.

I. We have as a **priority** to be a “**witness**” to the **Jewish community**, trusting that **God** will use our **personal** and **corporate testimony** of the **Messiah** to “**add to our number day by day**” *those* whom **He** has called to **salvation**.

J. We have a **weekly Shabbat school** program for our **children and youth**:

1. with a staff of **capable caring teachers** who teach from **nursery age** to **youth**

2. with a **balanced educational program** that **teaches about God and His word**, along with teaching about **Jewish heritage** and **culture**

K. We have **additional times** of **ministry** and **fellowship**

1. periodic **Wednesday evening studies** and **classes** for adults

2. a monthly **men's "Bagels and Bibles"** breakfast for **study** and **fellowship**

3. a monthly **women's lunch** for **study** and **fellowship**