



NAZARENE REMNANTS MINISTRY · THE SCATTERED DOERS

THE NAZARENE PROFESSION OF FAITH

*The Congregational Recension
for corporate recitation and profession at reception*

*“But I confess this to you: I worship the God of our fathers according to the Way
which they call a sect, believing everything that is laid down by the Law and
written in the Prophets.”*

ACTS 24:14

*“Here is the perseverance of the saints who keep the commandments of God and
hold fast to the faith of Yeshua.”*

REVELATION 14:12

THE LAW · THE PROPHETS · THE MESSIAH

HATORAH · HANEVI'IM · HAMASHIACH

THE PATTERN OF CONFESSION

This Profession is made after the pattern Paul gave under Roman interrogation, standing trial and refusing to soften a single article:

But I confess this to you: I worship the God of our fathers according to the Way which they call a sect, believing everything that is laid down by the Law and written in the Prophets.

ACTS 24:14

That confession has three parts and no more: the God of the fathers, the Way, and everything written in the Law and the Prophets. Hegesippus found the same threefold rule still standing in every succession and in every city he visited a century later — the Law, the Prophets, and the Master. What Paul confessed under oath and Hegesippus found on the ground is what we confess here.

NAZARENE WITNESS · Hegesippus, preserved in Eusebius, *Historia Ecclesiastica* 4.22.3 — that in every succession and in every city, what the Law and the Prophets and the Master proclaim is what is held.

I. THE ONE GOD AND THE FAMILY NAME

We confess that YHWH our God, YHWH is One (Deuteronomy 6:4). We confess that the One God is the Father, the Son, and the Holy Spirit, and that YHWH is the Name shared among them — the Name in the Messenger (Exodus 23:21), the Name the Father gave the Son and in which the Son kept His own (John 17:11), the Name above every name at which every knee bows (Philippians 2:9–11), the one singular Name into which we are immersed (Matthew 28:19).

We confess that the Father alone is the unbegotten Source — the Origin from whom the Son is eternally begotten and from whom the Spirit eternally proceeds — and that this monarchy of the Father takes nothing from the Son or the Spirit, who are of the Father's own substance and bear His Name.

HOSTILE WITNESS · Epiphanius concedes of the Nazarenes that they acknowledge the resurrection of the dead and that all things were created by God, and that they declare God to be one and His Son to be Yeshua the Messiah (*Panarion* 29.7.3).

II. THE SON — YHWH WHO GAVE THE TORAH

We confess Yeshua the Messiah, the only-begotten Son, begotten of the Father before all ages, through whom all things were made (John 1:3).

We confess that the Son is the YHWH who walked with Abraham at Mamre, who spoke from the burning bush, who descended upon Sinai in fire, and who put the Ten Words into the hands of Moses. No man has ever seen the Father (John 6:46); the One seen was the Son. Therefore **the commandments of YHWH in the Tanakh are the Master's own commandments**, and no wedge may be driven between the God of Sinai and the Master of the Sermon on the Mount.

If you believed Moses, you would believe Me, for he wrote about Me.

JOHN 5:46

III. THE INCARNATION AND THE NAME NETZER

We confess that the Son was conceived by the Holy Spirit and born of the virgin Mary in Bethlehem, truly God and truly man; that He was raised in Nazareth and called *Nazōraios* — the Branch, *netzer*, of the stump of Jesse (Isaiah 11:1; Matthew 2:23) — so that the place, the title, and the prophecy are one claim; and that from this Name His disciples were called Nazarenes: the name Paul wore before Felix, and the name we confess without shame.

IV. THE HOLY SPIRIT

We confess the Holy Spirit, proceeding from the Father (John 15:26), fully God and not a lesser power — for to lie to the Spirit is to lie to God (Acts 5:3–4), and where the Spirit of the Master is, there is liberty (2 Corinthians 3:17).

We confess the Spirit as a person and not a force: who speaks (Acts 13:2), who teaches and brings to remembrance (John 14:26), who bears witness (John 15:26), who is grieved (Ephesians 4:30), and who searches the deep things of God (1 Corinthians 2:10–11).

We confess that the Spirit bears the family Name of YHWH together with the Father and the Son, into whose one Name we are immersed (Matthew 28:19); and that by the Spirit the Torah is written upon the heart of flesh, so that the sons of the covenant walk in His statutes and do them (Ezekiel 36:26–27).

V. THE SCRIPTURES — THE THREEFOLD RULE

We confess the Law, the Prophets, and the Writings, together with the writings of the apostles and evangelists, as the words of God.

We hold the rule Hegesippus found intact in every succession and in every city: **HaTorah · HaNevi'im · HaMashiach** — the Law, the Prophets, and the Messiah. We refuse to drop the Torah, we refuse to reduce the Prophets to shadow, and we refuse to read the words of the Master as the abolition of either.

NAZARENE WITNESS · Hegesippus, in Eusebius, *HE* 4.22.3.

VI. THE TORAH — THE PRONOMIAN CONFESSION

We confess with Paul that we believe **everything** written in the Law and the Prophets (Acts 24:14), and with the Master that not one *yod*, not one stroke, passes from the Torah while heaven and earth stand.

Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish them, but to fill them full ... whoever breaks one of the least of these commandments and teaches others to do likewise will be called least in the kingdom of heaven.

MATTHEW 5:17–19

We confess the Written Torah as eternal, good, and binding — the Master's own yoke, which is easy, and His burden, which is light (Matthew 11:28–30). We are not *Torah-observant* as a defensive residue; we are **Pronomian** — *for the Law of YHWH*, because it is His and it is good.

NAZARENE WITNESS · The Nazarene fathers, preserved in Jerome's commentary on Isaiah 8:20 — "Elohim has given us the Torah and the testimonies of the Scriptures. If you are not willing to follow them you will not have light, and the darkness will always oppress you."

VII. THE TWO YOKES

We confess that there are two yokes, and that they are not the same yoke.

The first yoke — the Written Torah of YHWH — we take upon ourselves gladly and forever.

The second yoke we reject: the oral traditions of the scribes and the Pharisees, which the Master called the commandments of men, by which the word of God is nullified (Matthew 15:3–9); the proselyte system, by which the nations were told they must become Jews to be counted (Acts 15); and the Levitical-sacrificial mechanism, which has done its appointed work and is closed in the once-for-all offering of the Messiah.

When Paul denies justification by *erga nomou* — the *ma'asei ha-Torah* of 4QMMT — he denies that sectarian halakhah and the sacrificial mechanism justify. He does not deny the Torah of YHWH, which he upheld (Romans 3:31), which he kept, and which he confessed under oath. **Paul is read through the Master, never the Master through Paul.**

VIII. SIN AND THE ATONEMENT

We confess that sin is transgression of the Torah (1 John 3:4), that all have sinned, and that no man atones for himself.

We confess that Yeshua the Messiah, sinless, was crucified under Pontius Pilate; that He bore in His own body the penalty the Torah pronounces against the transgressor, standing in our place as the offering we could not bring; and that in the same act He disarmed the powers, broke the authority of death, and led captivity captive.

Substitution and victory are not rivals — the ransom is paid upon the Torah's own terms, and the enemy is defeated because the price was paid.

We confess that He was buried, and that on the third day He rose bodily from the dead; that He ascended, and that He sits at the right hand of the Father.

IX. REPENTANCE, IMMERSION, AND THE INDWELLING SPIRIT

We confess repentance from lawlessness, immersion in water into the Name, and the gift of the Holy Spirit, by whom the Torah is written on the heart, so that we walk in His statutes and keep His judgments (Ezekiel 36:26–27; Jeremiah 31:31–33).

We confess that we are saved by grace, through faithfulness, unto obedience — never by obedience, and never into lawlessness. The one who says *I know Him* and does not keep His commandments is a liar (1 John 2:4).

| *If you love Me, you will keep My commandments.*

| JOHN 14:15

X. THE ASSEMBLY

We confess one Assembly, apostolic and Nazarene, built upon the foundation of the apostles and prophets, the Messiah Himself the cornerstone.

We confess that this Assembly was, in the days of the apostles, a virgin, pure and uncorrupted; that it was governed at Jerusalem by James the Just, the brother of the Master, and after him by fifteen bishops of the circumcision; that the Desposyni — the family of the Master — led the assemblies into the second century; and that when this Assembly was declared heresy by councils and emperors, it did not cease. The remnant scattered, and the Doers remained.

NAZARENE WITNESS · Hegesippus, in Eusebius, *HE* 3.32.7 (the Assembly a virgin, pure and uncorrupted); *HE* 4.5.1–4 (the fifteen bishops of the circumcision); *HE* 3.20 (the Desposyni); *HE* 2.23 (James the Just).

XI. THE APPOINTED TIMES

We confess the seventh-day Sabbath as YHWH gave it and as the Master kept it; the feasts of YHWH in Leviticus 23 as His appointed times, and not the Jews' alone; the food He calls clean as food, and what He does not, as not food.

We confess the reckoning of these times by His own lights — the moon at conjunction, the vernal equinox as the seasonal floor of the year, Firstfruits upon the day after the Sabbath, and Shavuot upon the fiftieth day, a Sunday, counted from it.

XII. THE RESURRECTION, THE JUDGMENT, AND THE PERSEVERANCE OF THE SAINTS

We confess the return of the Messiah in glory, the resurrection of the dead, the judgment of the living and the dead, the restoration of Israel, and the world to come without end.

And we confess that the mark by which His own are known at the end is the mark by which they were known at the beginning:

Here is the perseverance of the saints who keep the commandments of God and hold fast to the faith of Yeshua.

REVELATION 14:12

A M E N

H A T O R A H · H A N E V I ' I M · H A M A S H I A C H

THE SEALING OF THE CONFESSION

Having heard this Profession read in full, and confessing it without reservation before YHWH and before the witnesses of this assembly, I set my hand to it and take upon myself the yoke of the Written Torah and the faith of Yeshua the Messiah.

NAME OF THE ONE PROFESSING

DATE · SACRED RECKONING

SIGNATURE

DATE · CIVIL RECKONING

RECEIVED BY · ELDER OR TEACHER

WITNESS

INQUIRER → TALMID → NATZRAYA → DESPOSYNOS

But I confess this to you: I worship the God of our fathers according to the Way which they call a sect, believing everything that is laid down by the Law and written in the Prophets.

ACTS 24:14

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