



Statement of Faith

1. Foundational Orientation

Pinion Institute is grounded in biblical faith understood within the Hebraic world from which Scripture emerged.

The Institute approaches Scripture within the covenantal story of Israel, recognising the historical, linguistic, cultural and theological contexts through which the biblical witness was given and preserved.

In this Statement, **Hebraic** refers to the worldview arising from the Scriptures and the covenantal life of Israel. It is not used as a synonym for later Jewish religious identity, although Jewish history, tradition and scholarship remain important witnesses to the preservation and interpretation of the biblical inheritance.

Pinion Institute therefore seeks to understand the biblical story first within its Israelite and Hebraic foundations, while engaging respectfully with Jewish, Christian, Messianic and other scholarly traditions.

2. The God of Israel

We believe in the one God, the Creator of heaven and earth, the God of Abraham, Isaac and Jacob.

God is one. He is holy, righteous, merciful, faithful and just. He is the source of life, truth, wisdom and goodness, and all creation ultimately belongs to Him.

Within the biblical witness, the one God makes Himself known through His Word and His Spirit, and ultimately through Yeshua the Messiah, the Word made flesh.

Human knowledge is therefore not autonomous from God but exists within a created order for which humanity bears responsibility.

3. Scripture

We receive the Scriptures of the Tanakh and the Apostolic Writings as the authoritative biblical witness through which God has revealed His purposes, character and redemptive work.

Scripture is to be approached with reverence, careful study and attention to its historical, literary, linguistic and cultural dimensions.

Because Scripture emerged within a predominantly Hebraic and Israelite world, responsible interpretation requires attention to that world rather than treating the biblical text as though it arose independently of it.

Faithful interpretation also requires humility. Human understanding is limited, and interpretations should therefore remain open to examination, correction, revelation and greater understanding where warranted by Scripture, evidence and responsible scholarship.



4. Creation and Human Dignity

We believe that God created the heavens and the earth and that creation possesses meaning, order and value because it proceeds from Him.

Human beings are created in the image of God and therefore possess inherent dignity and worth.

This dignity is not dependent upon ethnicity, status, ability, achievement, wealth, education or social position.

Human beings are called to live responsibly in relationship with God, with one another, with themselves and with the created world.

We understand stewardship as a fundamental human responsibility arising from creation itself.

5. Covenant and Israel

We believe that the biblical story is covenantal and that the calling of Israel occupies a central place within that story.

God's covenantal dealings with Abraham, Isaac, Jacob and the people of Israel establish a continuing biblical framework through which themes of calling, faithfulness, justice, holiness, inheritance, exile, restoration and redemption are understood.

Israel is therefore not merely a background setting for later theology. The history, calling and covenantal identity of Israel belong intrinsically to the biblical narrative.

We affirm the continuing significance of God's covenantal purposes through Abraham, Isaac and Jacob and recognise the historical continuity of their physical descendants within the biblical story.

At the same time, Scripture teaches that physical descent alone does not constitute covenant faithfulness. The descendants of Abraham are repeatedly called to repentance, trust, obedience and faithful relationship with God.

Pinion Institute therefore seeks to approach questions concerning Israel, Jewish identity, Israelite identity and related historical communities with theological seriousness, historical care and respect for living peoples and traditions.

Recognition of the wider Israelite foundations of Scripture does not diminish the historical continuity or particular identity of the Jewish people.

6. The Olive Tree, the Children of Abraham and the One New Man

The Apostolic Writings teach that those from the nations who place their faith in the God of Israel through Yeshua the Messiah are brought near to the covenantal promises.

They are described as children of Abraham by faith and, in Paul's image, as wild olive branches grafted into the cultivated olive tree.

The olive tree is not replaced. Nor are the natural branches to be treated with contempt.

Some natural branches are described as having been broken off because of unbelief, while those from the nations who are grafted in are expressly warned against pride and reminded that they do not support the root; the root supports them.



The natural branches remain able to be grafted in again.

This imagery expresses both continuity and inclusion. The covenantal root remains, while people from the nations are joined to it through faith.

In Yeshua the Messiah, those who were formerly far off are brought near. Jew and Gentile are reconciled to God and to one another, and the dividing wall of hostility is broken down.

Paul describes this reconciled people as **one new man**.

We understand the One New Man not as the erasure of historical identity, but as reconciliation and unity in Messiah. Jewish, Israelite and Gentile identities are not rendered meaningless; rather, hostility and estrangement are overcome through shared belonging in Yeshua.

Pinion Institute therefore understands the people of God neither as a purely ethnic category nor as a replacement of Israel by another people.

Rather, Scripture presents a covenantal people rooted in God's promises to Israel, into which people from the nations may be joined through faith in Messiah.

7. Yeshua the Messiah

We confess Yeshua of Nazareth as the promised Messiah, the Son of God and the Word of God made flesh.

We affirm His divine nature and His unique participation in the identity and purposes of the one God of Israel.

Through Him, God has made Himself known and has acted decisively for the redemption and restoration of humanity and creation.

We affirm Yeshua's incarnation, life and teaching, His atoning death, His bodily resurrection and His continuing reign.

Yeshua is to be understood within the covenantal world of Israel in which He lived, taught and ministered.

His earthly life, teaching and mission are inseparable from the Scriptures, promises and covenantal history of Israel.

Through Yeshua, humanity is called to repentance, reconciliation, faithful obedience and restored relationship with God.

8. The Spirit of God

We believe that the Spirit of God is active in creation, revelation, conviction, transformation, wisdom and the life of God's people.

The Spirit enables faithful living, equips people for service and calls individuals and communities toward truth, righteousness and holiness.

The Spirit leads, teaches, comforts, convicts and empowers.



Spiritual discernment should not be separated from Scripture, wisdom, accountability or responsible judgement.

9. Torah, Wisdom and Faithful Living

We understand Torah in its broad biblical sense as divine instruction.

God's instruction reveals principles of justice, righteousness, holiness, mercy, responsibility, relationship and ordered life.

The Scriptures repeatedly join knowledge with action.

Wisdom is therefore not merely the possession of information, but the capacity to live rightly and faithfully in response to what is known.

For Pinion Institute, this means that scholarship and learning carry ethical responsibilities.

Knowledge should not simply be accumulated; it should be stewarded.

10. Sin, Brokenness and Redemption

We affirm the biblical witness that humanity experiences sin, brokenness, injustice and alienation from God, from one another, from self and from creation.

Human beings are capable of creativity, goodness and remarkable achievement, but human knowledge, institutions and cultures are also capable of distortion, exploitation and harm.

Redemption therefore includes both personal transformation and the restoration of relationships, communities and creation toward the purposes of God.

We understand reconciliation, justice, mercy, repentance and restoration as interconnected biblical themes.

11. The People of God

God calls people into faithful relationship with Him and into communities characterised by worship, justice, mercy, truth and mutual responsibility.

The people of God are called not merely to assent to beliefs, but to live faithfully in response to God's character and purposes.

Pinion Institute does not equate participation in the Institute with membership in any particular denomination, church movement or ethnic community.

Nor does participation require the adoption of Jewish identity or practice.

The Institute nevertheless asks participants to respect its biblical and Hebraic foundations and its confession of Yeshua as Messiah.

People may participate in scholarly inquiry while holding differing interpretations, provided that engagement occurs respectfully and in good faith.



12. The Kingdom of God

We affirm the biblical expectation of the reign of God and understand the teaching of Yeshua within that hope.

The Kingdom of God calls human beings toward faithfulness, justice, mercy, reconciliation, stewardship and service.

The Kingdom is not understood merely as an abstract spiritual idea, but as the expression of God's rule and purposes within human life and ultimately throughout creation.

The coming of the Kingdom calls God's people to live faithfully in the present while looking toward the fulfilment of His purposes.

13. Hope, Resurrection and Restoration

We affirm the biblical hope of resurrection, judgement, restoration and the ultimate fulfilment of God's purposes.

History is therefore neither meaningless nor without direction.

Biblical hope calls people neither to passive optimism nor despair, but to faithful participation in the present while trusting the final outcome to God.

This hope shapes the Institute's commitment to education, research, creativity and stewardship.

What human beings do with knowledge, influence, culture and opportunity matters.

14. Faith and Inquiry

Pinion Institute does not understand faith and rigorous inquiry as opposites.

Faithfulness does not require the avoidance of difficult questions, and scholarship does not require the suspension of theological conviction.

Responsible inquiry may involve questioning, testing, disagreement, uncertainty and revision.

We therefore seek to pursue truth with both conviction and humility.

In doing so, we seek to distinguish, where possible, between:

- the biblical text;
- theological interpretation;
- historical evidence;
- scholarly inference;
- community tradition; and
- personal conviction.

Where certainty is not warranted, the Institute seeks not to manufacture it.

Faithful inquiry requires a willingness to listen carefully, test ideas responsibly and revise interpretations where greater understanding becomes possible.



15. Stewardship of Knowledge and Creativity

We believe that knowledge, creativity, skill, influence and opportunity are gifts that carry responsibility.

Scholarship should therefore be conducted with integrity.

Creative work should respect authorship, culture and human dignity.

Education should develop understanding rather than merely transmit information.

Leadership should be exercised as stewardship rather than possession.

Institutional authority should remain accountable to the purposes for which it is entrusted.

Knowledge and creativity should be used in ways that contribute constructively to individuals, communities and the wider world.

16. Our Posture

Pinion Institute seeks to hold together faithfulness and openness, conviction and humility, tradition and inquiry.

We seek first to listen and understand before judging.

We recognise that no individual, institution or tradition possesses exhaustive human understanding.

We therefore remain committed to careful study, prayerful discernment, respectful dialogue and responsible correction when greater understanding becomes possible.

Our purpose is not to resolve every theological question, but to conduct our work faithfully within the biblical and Hebraic foundations from which the Institute proceeds.

We seek to honour the God of Abraham, Isaac and Jacob, to recognise Yeshua as Messiah and the Word made flesh, to walk faithfully by the Spirit, and to steward knowledge, creativity and responsibility in ways that contribute to truth, reconciliation, wisdom and shalom.