

What We Believe is Truth

Mt 11:25-27 — We believe this. The one who has His commandments and obeys them is the one who loves Him (Jn 14:21).

God's Word cannot be understood by Bible college teachers or students, or by mere intellectual study. It is understood only by the Spirit of truth. His Word is open only to babes or childlike people, not to the wise or to the learned, and how much less to scholars. It's only to the ones to whom the Son chooses to reveal Himself.

Only the ones who have His commandments and obey them love Him. These are the only ones to whom He chooses to reveal Himself. Those who do not obey Him are in the dark. He has hidden these things from the intellectuals and the high-minded. Only the humble can understand (Dan 12:10). They are the truly wise (Dan 12:2-3).

Bible scholars today cannot seem to understand that the church can be no other way than how it started out. Nowhere is there a direct command to live communally. It is understood that every letter to the church was to a *community*. The more the church drifted from Acts 2:42-47 and 4:32-35, the more corrective letters had to be written by the apostles (Mt 28:19-20).

We also believe that the truth is 2 Tim 3:16-17. But the early communities did not obey them as scripture, or God-breathed, even Paul's corrective letters (2 Pet 3:14-16). Paul's letters were documented as scripture by Peter. So, if we see correctly through the scriptures (mainly the letters), we can see how the church did not trust these letters of Paul and of others as God-breathed. So they all fell away from 2 Tim 3:17, because they did not accept the teachings, the rebuke and correction, and training in right living.

God can only reveal His secrets to those who fear Him (Ps 25:14); He makes His covenant known to them. Rev 3:4 — Most, as in Rev 3:14-19, were not hearing His voice right (Rev 3:20-22; Mk 4:12,24-25; Mt 13:13,17). Faith comes by hearing (Rom 10:17),

and that is from a sent one (Rom 10:14-17; Jn 13:20; Lk 10:16). “Whoever hears you hears Me.”

The Bible records and teaches the teachable that God is one. Elohim is one God, although there are three persons in this one God. *Elohim* is plural (Gen 1:26-27) in Hebrew, as indicated by the pronouns *Us* and *Our*. Elohim created man in His own image, meaning God is one God.

In Mt 3:16-17 we see three distinct persons:

The Father (the voice from heaven);

The Son Yahshua (the incarnation of the Word);

The Holy Spirit (in the form of a dove).

All three are present as in Mt 28:19 — the three-fold name or reality: Father, Son (Acts 2:38), and Holy Spirit.¹

Yahshua the Man

We baptize into the reality of all three persons — the Body (1 Cor 12:13) — in the name of Yahshua, the Messiah. The scriptures teach us, as we understand it being the truth, that the Word existed as God and equal with God from all eternity, and that He did exactly what Phil 2:6-7 says He did (Jn 1:1).

Since God cannot be tempted by evil (Jms 1:13), and we know that the man Yahshua was tempted (Mt 4:1-10), it is of the truth we believe that the Word gave up the privileges and prerogatives of God when He came to earth to inhabit the body prepared for Him (Heb 10:5; Jn 1:14). Heb 2:17 says that His humanity was made like His brethren in all things. He was not made like the children of Adam, with a fallen nature, with an “old man” like the rest of humanity.

Yahshua was born by the agency of the *HOLY* Spirit without an earthly father, but born of a human seed, but unfallen, and was set apart from conception (Lk 1:35), and

¹ See also *Father, Son, and Holy Spirit* (2005.03.31-T02).

called the Son of God. Yahshua's spiritual family are those who do His Father's will (Mk 3:33-35; Mt 12:48-50; 10:37-39). This is the will of God, which is the only way one can be worthy, comparable, deserving of Him. There is no other way one can have the Son as his Savior and Brother, and be a part of His eternal family. All who obey the good news are born of the spirit (Jn 3:5); they are those who have done as Eph 4:22,24 says in baptism (Rom 6:2-6).

But we, His brothers (Heb 2:10-13), have flesh with the lust of our own self-will in it. Yahshua had the potential to give in to the flesh, the same as Adam (Rom 1:3-4). Heb 2:17 says that Yahshua was made like us *in all things*. He had to be made like us, His brethren, in all things, so that He could be a merciful and faithful High Priest in things pertaining to God. The Word took on human flesh (Jn 1:14). The Word *became* flesh (*became* indicates *transition* and *pre-existence*). This means that the Word was made to indwell human flesh or to be incarnate, as we know that the Word did not literally *become* or *turn into* flesh and blood, since He was and is pre-existent (a divine being of the Godhead, Jn 1:1).

But the Son was born and came into existence as the body prepared for the Word to indwell (Heb 10:5), which is *incarnation*. It is not a *transition* in the sense that divinity turned into humanity, but in the sense that divinity (the pre-existing Word, the second person of the Godhead) took on a body — the man (body, soul and spirit) Yahshua — to dwell in, and to be expressed through eternally (Eph 1:22-23).

Yahshua had to deny His own flesh and His own will to do the Father's will (Jn 6:38). This implies that He could have done His own will in His own flesh; the potential was there to do His own will. This proved His manhood, not His Godhood (Mt 26:39; Jn 10:17-18). He did not want to do anything of His own will, not even die on the cross except it be the time the Father chose.

So His flesh had the same potential as Adam's, but He did not sin or operate in His own human will. He was tempted just as all humans are tempted (Heb 2:18; 4:16;

Jms 1:14). We are tempted through the desires of our own flesh. Mt 4:1-10 proves that He was tempted in the same way — thirst, hunger, power and glory for Himself, to be foolish to put God to a foolish test. He was tempted to act without God’s approval, in His own wisdom and understanding, without the constant referral to the Word of God within Him. He never consented in His mind to any of those temptations. He never sinned (Jms 1:15) as did Adam, and all his offspring. He overcame not as God, but as *man* (Jn 1:14; Phil 2:6-8). He overcame as a man with the grace of God upon Him (Lk 2:40; Heb 4:15-16; 5:7), as we also must overcome — the only way. Rev 3:4 — “For they are worthy” (Col 1:10).

This is why He is qualified to be our Savior and Leader. He is our forerunner, who calls us to take up our cross to follow Him (1 Jn 2:6; Lk 9:23). Every desire in men’s flesh was overcome by Yahshua during His earthly life, so God condemned all sin in the flesh of Yahshua (Rom 8:3), and a new and living way was opened through His flesh (Heb 10:20).

We make two confessions concerning Yahshua the Messiah (1 Cor 12:3; 1 Jn 4:2-3; Rom 10:9); both confessions are essential for our salvation (2 Jn 7).

1 Tim 2:5 — There is one God and one Mediator, the *man* (Rom 8:29), first-born among many brethren. Jn 20:17 — His Father is our Father. Heb 2:11 — He is our Brother.

Three Kinds of Salvation

The New Covenant scriptures teach us that there are three kinds of salvation, or in three tenses:

- 1) Past — Eph 2:8;
- 2) Present — Phil 2:12;
- 3) Future — Rom 13:11.

In other words:

- 1) Justification (past) — Rom 3:23-24;
- 2) Sanctification (present) — 2 Ths 2:13;
- 3) Glorification (future) — Rom 8:17,18,30.

Justification is the forgiveness of our sins and our being declared righteous in God's eyes on the basis of Messiah's death, resurrection, and ascension. This is not on the basis of our works (Eph 2:8-9; Isa 64:6; Tit 3:5, but Tit 2:7; Col 1:10). Repentance and faith are the conditions for being justified (Acts 20:21; Mt 18:23-35; Lk 19:8-9). Baptism in the faith we received in Rom 10:17 is as Acts 22:15-16. We publicly testify to the burial of the old man (Rom 6:4,6); then we can receive the power of His Holy Spirit to work for Him in His Body (Acts 1:8, Eph 2:10; Col 1:10), to walk in a manner worthy of Him.

Sanctification means being set apart from sin and the world (1 Cor 1:2; 12:13 — in every place — 1 Tim 2:8; 2 Cor 6:17; 1 Ths 5:23-24), which is the work of the Spirit in our lives (2 Ths 2:13; Phil 2:12-13; Rom 8:13; 2 Cor 7:1). We must be sanctified, set apart in the Body, which is the community, in order to be purified or sanctified. He cannot work on us except in the place where there is an operating table. This is the place we must be baptized into. The two kinds of sanctification are both by the Spirit. If we are obedient to Him, His voice, and His Word, wholeheartedly in cooperation with the Spirit in His work, His work will progress rapidly in our life (Rom 8:4; Mt 5:17-48; Jn 14:15,21-24).

It is impossible to enter into this life on your own without Rom 10:17 or 1 Cor 12:13, without hearing the gospel and obeying Him (Acts 5:32). Lk 14:26-33 are the conditions for discipleship. If this cannot be done or obeyed in a practical way, then you have not heard the good news from a true minister, one sent (Jn 7:18). Unless there is a practical way, that is, just like Acts 2:44-45 and 4:32-35, then you have not been sanctified so as to be sanctified, and were not baptized into the Body by the Spirit of Truth. Yahshua laid down the conditions for discipleship, the terms of peace with Him,

in Lk 14:26-33. This is the narrow gate, entrance into the Body. Unless one has faith, there is no way one can enter into the kingdom (Jn 3:5). Lk 14:26-27,31-33 — This proves or tests the faith of Rom 10:17. The narrow gate is first, then, after baptism we are in the Body, which is the narrow way (Mt 7:14; Lk 13:24). So sanctification as 1 Ths 5:23 can only take place in us in a place where the Spirit makes His home (Jn 12:26). Both places mean sanctification or a set-apart place to do His set-apart work in us to make us complete.

To find the way of sanctification is through our own flesh. As our Master did, we must crucify our own flesh in the moment of temptation. The one who does not pursue sanctification will never see the Sovereign (Heb 12:14), even though he knows the doctrines of the new and living way.

It is impossible to be perfect in our mortal bodies here and now (1 Jn 2:1; Heb 7:19; 9:9,14); it is not possible to be sinlessly perfect until we have a glorified body when He returns (1 Jn 3:2). We can be like Him then in every way — sinless, perfect, without one errant thought or action, or what comes out of our mouth. But until then we are to walk as He walked (1 Jn 2:6). As long as we have a corruptible body, unconscious sin will be found in it, however much we may be sanctified (1 Jn 1:8). But to walk as He walked means to be perfect in our *conscience*. 1 Jn 1:7 is how we must walk to be perfect in our conscience — not 1 Jn 1:6, or 2:4 or 3:17. We can be free from conscious sin (Jn 8:31-32; 1 Jn 2:1). This we can achieve if we are wholehearted (1 Cor 4:4).

So we wait for His return (Lk 22:15-20; 1 Cor 11:26), for our *glorification* (Rom 8:17,18,23; Phil 3:21; Rom 8:29). We must proclaim our Master's death until He comes (1 Cor 11:24-34; Jn 13:34-35; 17:20-23; Col 1:22-23).

Jn 8:32 and Acts 4:32-35 is the only way the church can be and be the church.

All this, in a nutshell, is *what we believe is truth*.