

BEGINNING PRINCIPLES OF MESSIAH

If you're going to follow the Faith then you need to know certain fundamentals. Neglecting or mistreating these basic tenets—as is done by most of today's religious circles—will leave you just as stuck and divided as they are. This is shown in that today's leaders, in claiming to be descended from the Apostles, condemn themselves as failures concerning the charge given by Messiah¹.

“And He Himself gave [leaders]...for the perfecting of the Saints...until we all come to the unity of the Faith...so that we should no longer be children, tossed and born about by every wind of teaching...” (Ephesians 4:11-14).

There is no more “unity of the Faith” today than ever before. The words the Apostle Sha'ul (“Paul”) wrote to another Assembly therefore apply just as much today as they did back then.

“I, brothers, was not able to speak to you as to spiritual ones, but as to carnal, as to children in Messiah. I fed you with milk and not with solid food...Since there is envy, and strife, and divisions among you, are you not carnal and walking according to man?...What I mean is this, that each of you says, ‘I am of Sha'ul,’ or ‘I am of Apollos,’ or ‘I am of Kepha²,’ or ‘I am of Messiah.’ Has Messiah been divided? Or was Sha'ul put to death for you?” (I Corinthians 1:12-13; 3:1-4).

We see this today, where one misinterprets, contending against some verse or another, saying, “But Paul said...” (2 Peter 3:14-18). Another one claims “Peter gave us the authority...” and look at all of the groups names after and “walking according to a man.”

¹ Usually portrayed as “Christ” (Greek for “Anointed”). By those closest to Him He was called “Messiah” (Hebrew, Moshiah) (John 1:41).

² Usually portrayed as “Peter” (Greek for “Rock”). His actual name was Kepha (Hebrew, Stone”) as he was called by the Messiah (John 1:42). See also Alexander Hislop, *The Two Babylons*, appx. 6

These are all signs of immaturity, as we just read.

“For indeed, although by this time you ought to be teachers, you need someone to teach you again the first elements of the Words of Elohim³. And you have become such as need milk and not solid food. For everyone partaking of milk is inexperienced in the word of righteousness, for he is a child” (Hebrews 5:12-14).

The Scripture goes on to say that this is because the Beginning Principles of Messiah need to be understood (Hebrews 5:15-6:1). Since we are still surrounded by spiritual children, divining and contending over the basics, let’s go over these principles.

REPENTANCE FROM DEAD WORKS (HEBREWS 6:1)

The first message Messiah brought, even before His first sermon, was of repentance (Matthew 4:17). Elohim desires all to come to repentance (2 Peter 3:9). Without repentance all will perish (Luke 13:3-5). Repentance precedes salvation (2 Corinthians 7:10). But, what is repentance?

Our Master gave us one example, saying, “the men of Nineveh...repented at the preaching of Yonah” (Matthew 12:41). That’s when they turned from their evil ways” (Jonah 3:10). Scriptural repentance is not just regret, though it may be caused by it (2 Corinthians 7:10), but a turning away from sin (Ezekiel 18:21-28). He calls only sinners to repentance (Luke 5:32). And to sin is to violate the Torah (“Law”) (1 John 3:4).

The Good News that we’re to proclaim must include repentance (Luke 24:45-49). Sadly many have proclaimed another message which emphasized belief without true repentance. They do this because they’ve misunderstood Sha’ul’s writings (2 Peter 3:14-18). Being not “under the law” is not an excuse to sin (Romans 6:15). To willfully sin (violate the Torah) will bring destruction (Hebrews 10:26-39). True repentance from dead works will lead one to serve Elohim (Hebrew 9:14). Who determines how to please Him, us? Pastors? Priests? Rabbis?

Faith toward Elohim (Hebrew 6:12).

The Scripture answers that question, for “without faith it is impossible to please Him” (Hebrews 11:6). And “the just shall live by his faith” (Hebrews 2:4). That is the main Scripture on faith (Romans 1:17; Galatians 3:11; Hebrews 10:38). The Hebrew word is *emunah*, and actually means “faithfulness.” Most hold to an idea of faith as simply believer, but that sort is useless (James 2:14-16). Seeing faith as just belief is an incomplete picture, whereas a full picture, the fullness of faith, is faithfulness. That is the only acceptable faith.

In “The Hall of Faith” (Hebrews 11) we see that faith isn’t how people believe things,

³ Usually portrayed as “God” (Teutonic for idol or deity). Our Master referred to the Most High as “Eli” (Hebrew, “My Elohim”) (Matthew 27:46). For more see, *God Stole The Glory*.

it's how we do things (Hebrews 11:4-11, 17-34). Notice that almost all the examples are from the Torah. Although the Torah is not "of faith" (Galatians 3:12), faith is a more important matter "of the torah) (Matthew 23:23). True faith "establishes" the Torah (Romans 3:31). The word refers to "fidelity and stability" (*Vine's* "Establish", "Abide"). That's what *emunah* means (*Strong's* Hebrew #530). That's why The Scriptures define *emunah* ("faith") (Hebrews 2:4) as the commandments (Psalms 119:86).

"Many," our Master says, will not make it into the Kingdom even though they're fully convinced they've done right (Matthew 7:21-22). They "believe" but they've followed false prophets (Matthew 23:11-12), so they still practice lawlessness (Matthew 7:23).

True "Saints" hold not only to faith in Messiah, but also the Faith of Messiah (Revelations 14:12). His Faith submitted completely to Elohim's will (Matthew 26:39). That will is written in the Torah (Psalms 40:8; Romans 2:18-19). It's only through the faith (fullness) of Messiah that we're declared righteous (Galatians 2:16). And this should inspire obedience to the works ordained beforehand (Ephesians 2:8-10). Favor ("grace") is given for us to serve (Hebrews 12:28). Since the Torah foreshadows things to come (Colossians 2:16-17), our faith (-fullness) is the "substance" and "evidence" of those things we hope for as of right now (Hebrews 11:1).

The Teachings of Immersions (Hebrews 6:2)

Our Master commissioned His Disciples, saying, "go and make Disciples of all Nations, immersing them in the Name..." (Matthew 28:19). Following repentance one should be immersed ("baptized"), as "Kepha said to them, 'Repent, and let each one of you be immersed in the Name of Yahushua⁴ the Messiah for the forgiveness of sine'" (Acts 2:38; 8:37-38; 16:31-33; etc.).

Commonly called "baptism" (from the Greek) the word means "immersion" or to be "overwhelmed" (I Corinthians 10:2; Luke 3:16-17; Romans 6; etc.). In the first Greek translation of The Scriptures it's translated from Hebrew words meaning "to dip" (2 Kings 5:14) and "overwhelm" (Isaiah 21:4). That's why there's always plenty of water nearby (Mark 1:9-10; John 3:23; Acts 8:38-39; etc.). Yohanan ("John") didn't invent immersion. He was a son of Levi (Luke 1:5-13). These priests were commanded concerning various "washings" (Leviticus 8:16), which meant immersions (*baptismos*) (Hebrews 9:10).

Our Master had Yohanan immerse Him to "fulfill all righteousness" (Matthew 3:13-15). He is our example (I John 2:6). Immersion is "the answer of a good conscience toward Elohim" (I Peter 3:21) and identifies us with the body of Messiah (Romans 6; Galatians 3:27).

⁴ Our Master's Name is explained as in The Anchor Bible, "the first element, Yahu (=Yahweh) means 'the LORD,' while the second comes from shua' to help, save'" (Vol. 26, p. 2) (cf Acts 4:12). For more see, The Only Name Under Heaven and another Jesus.

The body is composed of Israel and those of the Nations who are called by the Name of the Most High (Acts 15:17; 2 Chronicles 7:14). That Name is Yahweh (mistranslated ‘the LORD’) as in *halleluYah* (Praise Yahweh’). There is only “One Body” (Romans 12:5). It is called the Assembly of Yahweh (mistranslated “Congregation of the LORD,” Deuteronomy 23, and “Churches of God,” I Thessalonians 2:14).

Laying On of Hand (Hebrews 6:2)

Along with immersion into the Body of Messiah, disciples are imparted gifts to function as members (Romans 12:4-8; I Corinthians 12:1-13). These gifts are imparted through the Elders’ laying on of hands (Acts 19:5-6; I Timothy 4:14; 2 Timothy 1:6). It can be for spiritual anointing (Acts 6:3-8; 8:13-17; Deuteronomy 34:9) or also healing (Mark 16:18; Acts 28:8).

Resurrection Of The Dead (Hebrews 6:2)

It is written, “those who sleep in the dust of the earth shall awake” (Daniel 12:2). Despite the popular teaching that the Righteous re in heaven, when Yahushua returns they will arise from the earth to welcome Him (I Thessalonians 4:16). They are in their graves (John 5:28). Case in point, King David (Acts 2:29-34).

After death, the next thing anyone will know will be judgment (Hebrews 9:26), either at Yahushua’s return (I Timothy 4:1; Matthew 25:31-46) or a thousand years later (Revelation 20:11-15). If we have truly repented we should not be fearful of judgment (Hebrews 10:23-29; I Thessalonians 1:3-2:12).

As of now Messiah alone possesses immortality, dwelling in unapproachable light (I Timothy 6:16; Hebrews 11:13-16). Immortality will be given to the Righteous at He return (I Corinthians 15:50-54). They will then reign with Him for a thousand years until the Second resurrection, which is for everyone else who has ever died (Revelation 20:4-6, 11-13).

Everlasting Judgment (Hebrews 6:2)

The *KJV* calls this “a resurrection unto ‘damnation’” (John 5:28-29). But what about all the people who have never even had a chance? The word actually “denotes ‘the process of investigation, the act of distinguishing and separating’” (*Vine’s* “Damnation”). Compare the description of when our Master separates the sheep from the goats (Matthew 25:31-46).

Yahweh does not desire for anyone to perish 2 Peter 3:9). His judgment is just (Psalms 96:10-13; Acts 17:31). And He shows no partiality, for Nations who never had His Torah are a law unto themselves, their consciences bearing witness (Romans 2:11-16). Yet still, if anyone is not found written in the Scroll of Life, he will be thrown into the lake of fire (Revelation 20:15; cf. Exodus 32:32; Revelations 3:5). As they lack immortality they will be burned up (Malachi 4:1-3; Psalms 21:8-9; 37:20; 97:3; etc.).

Yahweh called the heavens and the earth as witnesses (Deuteronomy 30:19; 29:13-14). They are still being detained in custody to testify (2 Peter 3:7-14; Deuteronomy 19:15). No one is exempt, “for we must all appear before the judgment seat of Messiah” (2 Corinthians 5:10; Romans 14:10). So, “let us hear the conclusion of the entire matter: Revere Elohim and guard His Commandments, this *applies* to all mankind! For Elohim shall bring every work into judgment, including all that is hidden, whether good or evil” (Ecclesiastics 12:13-14).

Continue in these Beginning Principles and you will do well. Always bear them in mind and you will avoid most of the traps the many fall into.

- 1) Repentance will lead one to stop violating the Torah, and is necessary for salvation.
- 2) Faith is not just a belief, but faithfulness.
- 3) Immersion is in the Name of Yahushua into His Body, the Assembly of Yahweh.
- 4) Following immersion Elders of the Assembly lay on hands to anoint and impart the gifts.
- 5) At Messiah’s return the dead will rise from the earth, not the heavens. The Righteous will then receive immortality.
- 6) The entire world will be judged, either by the Torah, or if they’ve never hear it, by their conscience.

It’s a sad fact that today’s religious circles are so degenerate that most won’t even be able to receive these. But if you have, then be glad that you have been given eyes to see and ear to hear.

May Yahweh bless you and keep you, and make His face shine upon you. And may these words be confirmed by many witnesses for who seek.

Researched and Written by Elder S. Killian SBCF AOY (2012)
Typed and Formatted by Elder R. Elston SBCF AOY (2012)