

M e n o r a h ηρωνμ - Menorah Ministries -

Full Doctrinal Statement

For I am not ashamed of the Good News,
since it is God's powerful means of bringing salvation to everyone who keeps on trusting,
to the Jew especially, but equally to the Gentile. For in it is revealed how God makes
people righteous in His sight…. Romans 1:16-17a

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A. The Doctrine of Revelation and the Scriptures/ηρωτ (Bibliology)

We believe the entire Bible to be inspired by God (II Tim. 3:16) and that it was transmitted to man in a combination of dictation (Rev. 14:13), experiential communion with God (Gal. 1: 16), and via eye-witness accounts (I John 1:1-3).

Scripture did not originate because of human effort but rather solely originated from God (II Tim. 3:16). However, the human authors thereof were providentially selected, prepared and guided by the Holy Spirit to be God's spokesmen (Jere. 1:5). They were active (not passive) instruments in the transmission process (I Cor. 14:37) and participated in a joint action with God to produce the Scriptures. God, in the process, was the superintendent so as to insure that this joint effort would be error-free (II Pet. 1:21).

We believe the Bible to be the infallible word of God, and totally trustworthy. We agree with the historical Body of Messiah (church) in that not only is it trustworthy in matters of faith and practice, but in all that its parts affirm (John 10:35; II Tim. 3:16). The Bible in its entirety is not only God-breathed and inspired but is inerrant in its original manuscripts. Messiah Yeshua authenticated the Tanakh [OT] (Matt. 5:17, 18) and the Apostles also held this view (Acts 7; Heb. 11).

We believe the Bible consists solely of the sixty-six books considered to be in the Canon. We reject the Apocryphal Books because: (1) they were not included in the Jewish Canon, (2) they were not quoted and used by Messiah Yeshua, and (3) because they were written after the Tanakh [OT] prophets ceased to deliver God's breathed word to Israel. The Apocryphal Books also frequently contradict the doctrine of the Canonical Books. Therefore, the Canon consists of sixty-six books: thirty-nine Tanakh [OT] books and twenty-seven B'rit Hadashah [NT] books.

B. The Doctrine of God/ηωηψ (Theology Proper)

We believe the reality of God is revealed to man through His creation (Ps. 19:1) and the moral law He has written on man's heart (Rom. 2:14-15). God's self (or general) revelation is evidenced to all men universally (Ps. 19:1-4). His moral law is written on each man's heart in obvious ways: (1) through God's creation (Rom. 1:18-20) ; (2) kindness and general care for all mankind (Acts 14:17).

Through the General Revelation, God discloses characteristics about Himself. Man can thus discern God's sovereignty and wisdom (Ps. 104:24), His omnipotence (Ps. 29:4-10), His eternalability (Ps. 93:1-4), and His majesty and deity (Ps. 29:4; Rom. 1:20).

However, General Revelation does not cause nor produce the righteousness which God desires in man. Even with General Revelation, mankind suppresses God's truth and seeks his own way in a lifestyle of ungodliness (Rom. 1:18-23). This condition causes all men to be rejected (Rom. 1:21-24; 3:10-11,23). They all stand condemned before God as a result of General Revelation.

To overcome this inadequacy, God's redemptive plan provides man with more effectual self-revelation through Special Revelation; a word and deed communication between God and mankind. Through Special Revelation, God reveals that He is the one (Deut. 6:4; I Tim. 2:5), and only God (Isa. 43-46; I Cor. 8:4-6) manifested in three separate and distinct personalities —Theanthropic (Matt. 28:19-20; II Cor. 13:14). Man is shown that the Father is God (Rom. 1:7), the Son is God (John 1:1) and the Holy Spirit is God (Acts 5:3-4). As such, these three are the Godhead, co- equal, co-eternal and coexistent. They possess the same nature, attributes and authority but each plays a different role in the salvation of man.

Through Special Revelation, I believe God has/does communicate that He is a living person (Gen. 1:26-27; Isa. 42:2;

John 6:57), a Spirit (John 4:24), and dwells self-existent within Himself, not contingent upon any other being (Ex. 3:14). God's level of consciousness compared to man's is incomprehensible (Isa. 55:9) and is in purpose, redemptive towards mankind (Eph.1-11). Man can share some of God's attributes by being transformed into God's image: holiness (I Pet. 1:16), merciful (Matt. 5:7), just (Rom. 3:25-26), loving (John 3:16) and righteous (Rom. 3:21-22). We know through Special Revelation that God created the universe (Gen. 1:1-27) and man out of the dust of the earth (Gen. 2:7) and woman from man's rib (Gen. 2:21).

In Special Revelation, God has revealed His redemptive purposes to lost men through miraculous historical events (Ex.14:13,31; Deut.7:18-19; Acts 14:3), revealed assertions (I Sam. 3:21; Rom. 16:25), Messiah Yeshua's incarnation (Matt. 1:23), and through the Bible (Scripture) itself (Rom. 16:25-26).

C. The Doctrine of Messiah Yeshua/ישוע (Christology)

The person of Messiah Yeshua is the second person of the Godhead (Trinity) and exists eternally, even before the creation of the universe which was made by and through Him (Ps. 102:25-27; John 1:3; Col. 1:16; Heb. 1:2; 2:10; 13:8). He is co-equal, co-existent, and co-eternal with the Father and the Holy Spirit (John 1:1; Phil. 2:6). Messiah Yeshua is both God and man; Godman (Matt. 1:23; 16:16; 26:63-64; John 1:1; 3:13; 5:18; 8:58; 10:33,36; 20:28, 30-31; Rom. 9:5; Phil. 2:6-11; Tit. 2:13; Rev. 2:8; 21:6; 22:13) and as such is the only Savior of mankind (Acts 4:12; Rom. 10:9; John 3:15-19). He is able to forgive sins (Mark 2:5) and is equal with the Father (John 10:30).

Messiah Yeshua is fully God while being also fully human: (1) conceived by the Holy Spirit and born of a virgin as a human (Luke 1:34,35; 2;6,7) ; (2) chose to rely on His humanness in daily affairs (Phil. 2:7), and (3) experienced the same common temptations and feelings known to mankind (Heb. 4:15). However, Messiah Yeshua did not inherit sin from the lineage of fallen mankind (Heb. 4:15). Thus, Messiah Yeshua is fully deity, fully human; two distinct indivisible natures in one person, known as the hypostatic union.

We believe Messiah Yeshua's earthly mission was principally sixfold in purpose; (1) to offer Himself as Messiah / Savior to the lost world (Matt. 1:21; Luke 19:10; John 3:17; I Tim. 4:10); (2) to serve as an example of how man should live (John 13:15; I Pet. 2:21); (3) to speak as a prophet of God (Deut. 18:18; Matt. 13:57; John 14:24; Acts 3:22); (4) to act as a priest, or intermediary between men and God (Rom. 8:34; Heb. 3:1; 4:14; 7:15-28) ; (5) to serve as the King of the spiritual kingdom of God (Matt. 4:17; John 18:36-37; Rev. 19:16); (6) to establish His Messianic Body (the Church) [Matt. 16:18; I Cor.11:3]. Thus, Messiah Yeshua as Savior of the world fulfilled three Old Testament offices: prophet, priest (High Priest), and King (everlasting).

Messiah Yeshua's voluntary and sacrificial death fulfilled God's eternal plan of salvation (Matt. 16:21; John 10:14-18; I Pet. 1:19:20, Philippians 2:5-11). His sacrifice on the cross brought redemption, peace, and reconciliation with God (Rom. 3:21-25; 5:1) It legally satisfied (atoned) God's justice and wrath upon fallen mankind, defeating Satan's power and principality (Rom. 3:25-26; 5:9,18; Col. 2:13-15; Heb. 2:9-17).

The cross of Messiah Yeshua gives the Believer legal substance while the physical resurrection of Messiah Yeshua gives the Believer empirical, verified evidence for his own eventual resurrection to eternal life with Messiah Yeshua (Acts 17:31; Rom. 8:9-11; I Cor. 6:14; 15:4-6,12-19). We believe Messiah Yeshua's resurrection proves His Deity (Rom. 1:4). He experienced physical death (Luke 23:46), rose from the dead three days later (Luke 24), and He ascended forty days later bodily into heaven (Acts 1:11) After His ascension Messiah Yeshua was crowned with glory and honor (Heb. 2:9) and is now at the right hand of God as the only intercessor (advocate, intermediary) for all Believers (Acts 7:55-56; Rom. 8:34; Eph.1:20; Heb.7:25; I John 2:1). He is the head of His Body [church] (I Cor.11:3) and providentially sustains all things as their ultimate Lord (Eph. 4:15-16; Col. 1:17-20; 2:10; Heb. 1:3). Soon at an hour unknown except by the Father (Acts 1:7), Messiah Yeshua will return victoriously to claim and reign forever with His saints in His Kingdom (Matt. 24:44; 25:34; Acts 3:24; II Thess. 1:10; II Tim. 4:1; Titus 2:13; II Pet. 3:10-13; Rev. 19).

D. The Doctrine of the Holy Spirit/∃δθη—ξωρ (Pneumatology)

We believe the Holy Spirit is a person who was present and active during creation (Gen. 1:2; John 16:13). He is full deity, the Third Person of the Godhead, co-equal, co-eternal and co-existing with the Father and the Son (Gen. 1:2; Acts 5:3-4). He is omniscient (I Cor. 2:11,12), omnipresent (Ps. 139:7) and omnipotent (Job 33:4). The Holy Spirit was integral in the physical conception of Messiah Yeshua (Matt. 1:18,20).

The Holy Spirit was called "the Counselor, Helper, Intercessor "(John 15:26; 16:7) by Messiah Yeshua and was sent by Messiah Yeshua to us and by the Father (John 15:26), to sustain the Church during the time period between Messiah Yeshua's ascension and triumphal return (John 14:16-17, 26; 15:26; 16:7-15). As the Counselor (Comforter) of the Body of Messiah (church) the Holy Spirit: (1) baptizes all Believers into the Body of Messiah (church) (I Cor. 12:13; Matt. 3:11; Gal. 3:26-28); (2) indwells all Believers (Rom. 8:9; 1 Cor. 3:16; 6:19; Eph. 3:22); (3) regenerates all Believers (John 3:5-8); (4) seals and assures all Believers unto salvation (Rom. 8:11, 23; Eph. 1:13-14; 4:30; 1 John 2:20, 27); and (5) teaches and guides all Believers (John 14:26).

As the Body of Messiah's (church's) helper, the Holy Spirit/∃δθη–ξωρ guides via giving all Believers gifts, according to His will (I Cor. 12:11). We believe all Believers are given gifts (I Cor. 12:7-31) to be empowered to do the work of the Body of Messiah's (church's) ministry and to edify the Body of Messiah Yeshua (Acts 1:5, 8; I Cor. 12:4-7; 14:5,15-20). We further believe that the Believer receives the "baptism of the Holy Spirit" at the time of conversion (Matt. 3:11; Acts 1:5; I Cor. 12:13; Gal. 3:26-28). But, all Believers can and should repeatedly seek to be "filled" with the Spirit by dying to the old, fleshly self and yielding to Him (Rom. 6:11-14; 8:13; Gal. 3:2-3; Eph. 5:18). Such yielding is trustworthy because the Holy Spirit intercedes for us to God, especially when we are unable to best articulate our desires, needs, etc. (Rom. 8:26-27).

Representative lists of gifts of the Holy Spirit are found in I Cor. 12; Rom. 12 and Eph. 4. We believe the Holy Spirit/∃δθη–ξωρ can give any of these gifts to any Believer and that none of these gifts have ceased and won't cease until Messiah Yeshua "the perfect" returns (I Cor. 13:8-10). Believers are encouraged to seek after spiritual gifts, but are urged to desire the greater gifts such as prophecy and love (I Cor. 12:31; 13; 14:1). We believe the Holy Spirit/∃δθη–ξωρ gives these gifts as He deems best so as to keep the Body of Messiah Yeshua in balance, empowered and purposeful (Acts 1:5,8; Rom. 12:6; 1 Cor. 12:11-31). Even so, some gifts can be divisive, such as tongues, which must not be forbidden (I Cor. 14:39), but must be properly administered, used and regulated according to the principles found in I Corinthians 12 and 14.

While we believe spiritual gifts are vital to the effectual ministry of the Body of Messiah (church) and the individual Believers (Acts 1:5,8; Rom. 12:3-8; 1 Cor. 12:7, 18-28; Eph. 4:11-13), the character of the Believer into "Messiah Yeshua's-likeness" maturity is more importantly done through the fruit of the Spirit (Gal. 5:22-23; II Cor. 3:18). We believe all Believers need to regularly "self-examine" in order to see if such necessary maturation is being accomplished in himself.

During this Body of Messiah (church) Age, the Holy Spirit/∃δθη–ξωρ is also working and witnessing actively in the life of unbelievers, convicting them in regard to need for salvation, sin, unrighteousness and judgment (Jn 1:9; 6:44; 12:32; 15:26; 16:8-11).

E. The Doctrine of Angels/{ψκ)λμ (Angelology)

The Bible teaches the existence of angels in 34 books with the word angel/κ)λμ occurring 275 times. Messiah Yeshua knew of and taught their existence in Matthew 18:10 and 26:53. The creation thereof is shown clearly in Colossians 1:16 with God creating them in holiness sometime prior to the creation of the world (Job 38:4-7; Jude 6). We believe angels have individual personalities with each one having an intellect, emotion and a will (Luke 2:13; 1 Pet. 1:12; Jude 6). They are spirit beings (Heb. 1:14), have great power (II Pet. 2:11), are distinct from human beings (Psalms

8:4-5), do not lie nor die (Luke 1:19-20; 20:36), and do not marry nor cannot reproduce after theirkind (Mark 12:25). When God created them, He made an innumerable number; 1,000's of 1,000's (Heb. 12:22; Rev. 5:11), and are a "heavenly host" when large numbers of them gather together (Ps. 148:2; Luke 2:13).

Organizationally, the angels have: (1) names (Dan. 9:21; 10:13; Luke 1:19, 26; Jude 9); (2) rank or positions: archangel (Jude 9), chief princes (Dan. 10:13), ruling angels (Eph. 3:10), guardian ministering angels (Heb.1:14; Matt. 18:10), seraphim (Isa. 6:1-3), cherubim (Gen. 3:22-24), and some are elect angels (I Tim. 5:21). We believe all good (those not siding with Satan) angels are able to communicate with man and are used by God to minister to Believers by aiding, answering prayers, observing Messiah Yeshua's experience, encouraging, helping our evangelistic efforts, and caring for the righteous at death (Luke 15:10; Acts 8:26; 12:7; 27:23-24; I Cor. 4:9; I Tim. 5:21; Heb. 1:14; Jude 9). These good angels also minister to the nations and are God's agents in the execution of His providence (Dan. 10:21) and announce impending judgments (Gen. 14:13; Rev. 14:6-7), inflict punishment (Acts 12:23), and, are agents of God involved in the judgments of the Tribulation (Rev. 8, 9, 16) and the separation at the end of the age of Believers and unbelievers (Matt.13:39, 41).

Originally, we believe all angels were created good (Ezek. 28:15), wise, perfect and beautiful (Ezek. 28:12). The Devil (Satan) was an angel of the highest rank called Lucifer (Ezek. 28:12-15). However, Lucifer and one-third of the other remaining angels (apparently exercising their God-given "free will") rebelled against God; Lucifer lusting to be God (Rev. 12:4; Isa. 14) and the other rebelling angels choosing to support Lucifer. However, God won and threw these angels out of heaven to the earth (Luke 10:18; Jude 6; Rev. 12:4,9). God bound some in chains for judgment (Jude 6), others He gave the freedom to roam the earth and disrupt the affairs of men (Job 1:7). In this fall from heaven, Lucifer's name was changed to Satan (the Devil) (Luke 10:18; Rev. 12:9) and the other fallen angels became demons (Deut. 32:17; Matt. 25:41; Luke 4:33-37). These fallen angels and Satan, their leader (Matt. 25:41) seek:
(1) to facilitate man to sin (Gen. 3:7-19), (2) to subject man to the power of sin by blinding man to God's grace (II Cor. 4:4) ; (3) to foil the work of the good angels (Dan. 10); (4) to possess animals and human beings (Matt. 4:24; 8:28-32; Luke 8:2); (5) pervert and hinder the gospel (Matt. 13:19; Gal. 1:6-8; I Tim. 4:1), and (6) to destroy and deceive the Believer (I Pet. 5:8; Eph. 6:11-12).

In God's justice these fallen angels will be (are) judged to abide eternally in a state of punishment in the lake of fire (Rev. 20:10; II Pet. 2:4; Jude 6; Matt. 25:41). The angels who remained good will continue to worship God eternally as they always have (Rev. 5:11,12; Psalms 148:2) and will serve Him and His purposes in the New Heavens and Earth (Rev. 21:1; Luke 20:36).

F. The Doctrine of Man/{δ) (Anthropology)

We believe man was created originally to be pure, innocent, free from sin, made in the image (likeness) of God (Gen. 1:27) and to be eternal, living forever (Gen. 2:15-17). However, man (Adam) was deceived by Satan and chose to commit sin (Gen. 3) in that he disobeyed God. Thus, through the sin of one man, all mankind became lost, became sinners (Rom. 5:12-17). Since the Fall every man or woman was/is born into the sin of Adam with a sin nature and subject to the power of Satan (Ps. 51:5; Rom. 5:12-17). This sin nature causes mankind to be estranged from God and to seek out a lifestyle of ungodliness. Even with God's General and Special Revelation of Himself and His redemptive plan, man rejects such light and worships created things rather than God (Rom. 1:18-20,25; John 3.16-20).

We believe that every man rejects God, none seek God and no man is righteous (Rom. 1:18; 3:10,11). Therefore, all men deserve the wrath of God (Rom. 1:18) and stand condemned before God (Rom. 3:23). Man, regardless of all his efforts at procuring righteousness are doomed to failure and face eternal death (Rom. 6:23) unless they find God's path to righteousness through belief in Messiah Yeshua as Lord and Savior (John 3:15-16; Rom. 10:8-13).

God formed the first man, Adam, from the earth (dust), then breathed life into him which added a spirit (Gen. 2:7). Thus, we believe man is dichotomous in his nature; he has a spirit (or soul) & a body (Matt. 10:28; 26:41; 1 Cor. 7:34; II Cor.7:1). We believe the soul & spirit are different term for the same intangible "non-flesh" (immaterial) part of man which includes his intellect, will & personality. When man dies, his soul goes immediately to be with the

Lord (Phil. 1:23), while his flesh perishes until Messiah Yeshua returns; at which time man receives a resurrected, glorified body (I Cor. 15). The unbeliever passes not to the Lord's presence but at held in a neither place till the end of time then are a part of the second resurrection before the Great White Throne Judgment seat of Messiah Yeshua. 2 Thessalonians 1:5-10, Revelation 20:11-15

While woman was formed from Adam's rib (Gen. 2:21) as a helper for man (Gen. 2:20), We believe there is no ontological difference between man and woman (Gal. 3:28). However, man is the hierarchical head (I Tim. 2:11-12; Gen. 3:16).

G. The Doctrine of Salvation/ψτ(⍝∃ψ (Soteriology)

A Moderate Position
Total Depravity
Unconditional Election
Unlimited Atonement
Irresistible Grace—God Enabled—
Eternal Security—Perseverance of God—

Since all men stand condemned before God (Rom. 3:23), they need to be redeemed, but cannot redeem (save) themselves. God therefore has provided to man in His unmerited love and grace, according to His sovereignty through Messiah Yeshua, a singular means of salvation (John 3:16-19; Rom. 3:21-26).

When man (who-so-ever) by faith chooses to accept Messiah Yeshua as his Lord and Savior, he then gets out from under the condemnation (wrath) of God (Rom.1:18) & shall be saved (Rom.10:9-13). This salvation process & experience is not by man's works nor faith plus works, but is merely by faith alone, in man accepting God's free gift of eternal life with Him through Messiah Yeshua (Eph. 2:8,9). Messiah Yeshua earned this imputed righteousness for those who choose to believe in Him by becoming a propitiatory sacrifice for the sins of all mankind, to appease the righteous wrath of God (Rom. 3:25). It is the sacrifice of atonement which can & does redeem (save) man from damnation of sin & reestablishes him in the realm of God's grace (Rom. 3:24).

We believe the order of salvation processes in man's life ("ordo salutis") requires that God make the initiative toward man, then man responds (co-operates) with God (John 1:3-12; 3:8; 3:16-21; 6:44; 1 Cor. 2:4-5). We believe that God in His foreknowledge foresaw those who would respond to His universal offer (call) (II Pet. 3:9; John 3:15-16) of salvation and actively elected them to salvation (I Pet. 1:1-2; Rom. 8:29). God's message of the Gospel usually is the starting point in His saving vocation (call) to all men. God uses a variety of means: (1) through the Word of God (Rom. 10:13-16; I Thess. 2:13; II Thess. 2:14,15); (2) by His Spirit (John 16:8; Heb. 3:7; Gen. 6:3); (3) through His servants (Jere. 25:4; Matt. 22:2-4; Rom. 10:14); (4) by His providential dealings with men (Jere. 31:3; Rom. 2:4); and (5) by His judgments (Ps. 107:6,13; Isa. 26:9). After the external call man must be converted. He must change his mind (repent) and intellectually, emotionally and volitionally will to turn from sin in true repentance and belief in God in and through faith to God. A man's life is governed by what he believes and in what he has faith. Conversion involves both repentance and faith, which man must experience in order to be saved (Acts 2:38; 11:18; Rom. 3:22- 25; II Tim. 2:25). For it is clear that repentance and faith lead to justification, which leads to peace and life (Rom. 5:1,17).

Next follows that a believing man will legally be justified before God because of Messiah Yeshua and be graciously considered righteous despite not meriting it by themselves (Rom. 3:21-26; 5:1) On the sole basis of such justification a man can and will then be regenerated by God; reborn again spiritually into a nature of divine life within sinners that makes fellowship with God possible (John 3:3.5; 10:10; II Pet. 1:4; II Cor. 5:17; Eph. 2:10; 4:24). This new spiritual life affects the Believer's intellect (I Cor. 2:14; Eph. 1:18), will (Phil. 2:13; II Thess. 3:5), and emotions (Matt. 5:4; I Pet. 1:8). Regeneration is the work of God per His will (John 1:13; James 1:18), because of the death and resurrection of Messiah Yeshua (John 3:14-16; 1 Pet. 1:3), by the Word of God (James 1:18; I Pet.1:23; Eph. 5:26), through ministers of the Word (Rom. 10:14; I Cor. 4:15), and by the agency of the Holy Spirit (John 3:5; Titus 3:5; Acts 1:5; Phil. 2:13).

With such regeneration, the Believer is united with Messiah Yeshua (Rom. 6:5; I Cor. 6:17) and adopted positionally into the family of God as His sons (John 1:12; I John 3:1; Rom. 8:15,23; 9:4; Gal. 4:5; Eph. 1:5). Believers then have deliverance from the law (Gal. 4:3-5) and the possession of the Holy Spirit (Rom. 8:15; Gal. 4:6) who gives assurance of salvation (Rom. 8:16) and eventual future manifestation as a son of God (Rom. 8:19).

Because of such sonship, the Believers will be led by the Spirit, sanctified into greater and greater conformity to the image of God's Son, Messiah Yeshua. (Rom. 6:11-13; 8:1-17, 29). Sanctification is three-dimensional we believe. First, it is positional (I Cor. 1:2) as a result of Messiah Yeshua' atoning sacrifice (Heb. 13:12). Second, it is a growth process by which that which is an imputed positional reality through Messiah Yeshua is practically acquired (Phil. 2:13; Rom. 6:22; I Cor. 1:2). Third, there will come a time when the Believers become completely sanctified, not on earth, but at the time of the resurrection, when Messiah Yeshua returns at His Parousia (Rom. 8:23; I John 3:2; I Thess. 4:13-17). Subsequent to this final salvation stage of sanctification called "glorification" there is a period of perseverance for the Believer. During such time only a truly saved man will be able to continue to the end and receive his reward of enduring; that being eternal life. A true Believer can be secure in his salvation because of:
(1) God's purposes (Isa. 14:24; Rom. 8:35-38; 11:29; John 10:27-30); (2) the continued and effectual mediation of Messiah Yeshua (Rom. 1:4; 4:25; 5:8-10; 8:34; Heb. 7:25); (3) God's ability to keep the Believer secure (Phil. 1:6; II Tim. 1:12; I Pet. 1:5; Jude 24), and because of (4) the nature of the change in the true Believer (II Cor. 5:17; Rom. 6:6; John 3:14,16,36; 10:28). This seems to mean that a true Believer will never be able to totally fall away from the state of grace into which they have been brought, nor fail to return from their backsliding in the end. If a man however lives habitually and/or vacillates between such habitually in sin, we conclude that he never was saved and treat him as an unsaved person (Rom. 6:1-2; Gal. 5:19-24; II Tim. 2:19; II Pet. 1:10; I John 2:3,29; 3:14; 4:7-8; 5:4; I Cor. 5:1-13).

Loss of Salvation? The above complete Ordo Salutis we believe can occur over different time frames for some people. However, following the real conversion experience all the remaining sequences up to sanctification (positional level) take place at the same instant. However, if salvation is something that begins in the past, continues in the present, and finds its completion in the future, then the issue is not persevering by the saved person to truly receive it. The truly faithful do persevere because of the perseverance of God. It is God Who perseveres in keeping the believer saved, in spite of falling into sin, in spite of loss of faith. This is why a person can be eternally saved, never lost, based only upon God's ability to save and save forever and to keep us. God's enablement made available to all who believe. John 3:16, 5:24, 20:31 and Acts 10:43, 13:39.

H. The Doctrine of the Body of Messiah/ξψ#μη λ∃ ϖωγη (Ecclesiology)

Messiah Yeshua is the head of the church or body of Messiah Yeshua (Col. 1:18; Eph. 5:23,30) and His followers serve as the Body. The Body of Messiah (church) had its foundation established by the apostles and prophets (Eph. 2:20) and like a human body, the Believers (and/or various groups) serve under Messiah Yeshua in different functions and purposes to His glory (I Cor. 12). We believe this diversity of personality and functions allows for each local church to determine its own form of polity. The early Body of Messiah (church) was governed by a pastor (I Tim. 1:3,18), or by multiple elders (Acts 20:17), or, later on, by bishops in the sense of an episcopal form of government (church history). We personally favor the pastor being one of the elders and co-jointly making decisions with them (I Corinthians 3:1-7) and deacons and deaconess's (I Tim. 3:8-11, 12-13, Rom. 16:1-3;). However, we allow for a diversity in this area per I Corinthians 12:12-31 and because we see local church representatives, both elders and deacons elected (appointed) in B'rit Hadashah (NT) times for various purposes (Acts 6:3-5; 14:23; Phil. 1:1; I Tim. 3; Titus 1:5-9).

We believe Messiah Yeshua gave two sacred ordinances to the His Body/church: (1) water baptism (ηλψβ+) (Matt. 28:19) and (2) the Lord's Supper (Luke 22:19-20; I Cor. 11:20-26). Baptism is for true Believers only and should be done only once as a symbolic association of the Believer with Messiah Yeshua's death, burial and resurrection (Acts 2:41-43; Rom. 6:3,4; 1 Cor. 11:25-26; Col. 2:12). We prefer immersion where possible and desired. We believe the Lord's Supper should be taken frequently as it serves to remind the Believer of the work by which Messiah Yeshua redeemed Believers (I Cor. 10:17; 11:24-26). It also reminds the Believer of their need to continue to depend on Messiah Yeshua. Both ordinances we believe serve to unite the body of Believers together (Acts 2:41-42), especially the local Body of Messiah (church).

The primary functions of the Body of Messiah (church) are: (1) to glorify God (Rom. 15:6; 1 Pet. 4:11); (2) to evangelize the lost world (Matt. 28:18-20); (3) to edify the body of Messiah Yeshua (Eph. 4:11-16); (4) preach sound doctrine (Acts 28:31; I Cor. 2:2-5; II Tim. 4:2; Titus 2:1); and (5) to conduct public worship and prayer (Acts 1:13-14;

12:5,12; 13:1-3; Heb. 10:25). While we believe each local church is best left to be autonomous, communication and assistance among the recognized Messianic and other congregations must be perpetuated (John 17:22-23; 1 Cor. 12:12-28; Eph. 2:11-22; I John 3:16-18; 4:7-8,19-21).

I. The Doctrine of Last Things/{ψμψη τψρξ)β (Eschatology)

Clearly, Messiah Yeshua will at any time (Matt. 24:42) visibly and bodily return (Acts 1:9-11) in the clouds with glory and power to the earth (Matt. 24:30), When this will happen no man knows (Matt. 24:36,44). Revelation 19:11-20:15 and Psalms 2:3-12 show an order of events which demonstrate that the Lord comes to earth before the millennium in order to establish it. Such probable order of events is: (1) the Battle of Armageddon (Rev. 16-21), (2) the coming of Messiah Yeshua with His saints (Rev. 19:11-16), (3) the binding of Satan (Rev. 20:1-3), (4) the enthronement of the saints of the first resurrection (Rev. 20:4-6), (5) the loosing of Satan after the thousand years (Rev. 20:7-9), (6) the judgment of Satan (Rev. 20:10), and (7) the second resurrection, and the Great White Throne Judgment (Rev. 20:11-15). This normal succession clearly makes credible Messiah Yeshua's returning before the millennium.

We believe there is an interval between Messiah Yeshua's coming in the air prior to the Tribulation (the Rapture) and His coming down to the earth (Pre-Millennial return to rule). During this time, the judgment by Messiah Yeshua of Believers and the marriage supper of the Lamb takes place in heaven (II Cor. 5:10; John 5:22; Rom. 14:10; 1 Cor. 3:12-15; Luke 19:15; Rev. 19:7-9). Revelation 19:1-10 shows Messiah Yeshua with His saints, then coming down with them from heaven (19:11-16). Therefore, these two events clearly must take place before His return to earth, and such events require a reasonable measure of time, more than just a very short interval. Messiah Yeshua comes into the air for His Body (church) [the Rapture] without any single predictable event preceding such coming (Matt.24:42; 25:13; I Thess. 5:6; Rev. 3:3). His return is imminent and that is and has been the hope of the Body of Messiah (church) (Titus 2:13; Heb. 9:28). We believe the Lord returns here to remove His Body (church) from the earth (I Thess. 4:16; I Cor. 15:51) just immediately prior to the seven-year tribulation period (Rev. 3:10). God removes the Body of Messiah (church) to keep it from (out of and away from) His wrath (I Thess. 1;10; 5:9). This is the "blessed hope" (Titus 2:13; I Thess. 1:10; 4:18; 5:11; I John 2:28). It is of interest to note that there is no mention of the Body (church) in Revelation 4-19, but it is frequently mentioned in the first chapters of Revelation and later in Chapter 22:16.

The seven-year tribulation period sees its start due to the Body of Messiah's (church's) removal (I Thess. 4:16) and accordingly, also simultaneously, the restoring ministry of the Holy Spirit on earth against wickedness (II Thess. 2:3-7). Because the Holy Spirit is Omnipresent, the withdrawal of the Body of Messiah (church) which He formed and indwelt, will only end His Pentecost purpose, not remove Him from the earth. At this time, wickedness will develop rapidly and the lawless one will appear among men (II Thess. 2:7). This man of lawlessness (the beast) will become a powerful world leader (Rev. 13:5) and will facilitate the "abomination of desolation" (Dan. 9:24-27; II Thess. 2:1-4). This leader will demand of the world its complete loyalty and personal worship (Rev. 13:8-14). During this time on earth God will be preparing a company of redeemed to enter into the millennial kingdom, of the Jew and Gentile alike. It is these who refuse to pledge allegiance to the beast nor to take his mark. This results in many saints being persecuted and martyred (Rev. 13:15; 15:2; 17:6). However, God pours out His wrath upon the beast and His followers (Rev. 6:8; 8:7-21). Messiah Yeshua cuts short such time of persecution and God's wrath so the then earthly bound alive tribulation Believers (elect) and other lives will not be annihilated (Mark 13:20). These tribulation elects are gathered from the ends of the earth by His angels at the time of Messiah Yeshua' s return to earth to rule with Him and the raptured body of Messiah (church), and redeemed Israel during the millennium (Matt. 24, 31).

These very last events will follow the millennium events. At the Great White Throne Judgment, those individuals whose names are not found in the Book of Life will be thrown into the Lake of Fire (Rev. 20:11-15). Those who are Believers will find their names in the Book of Life, and will forever remain in the presence of God in the New Heaven and Earth which He will establish (Rev. 21:1-4). layers