



## DECLARATION OF FAITH Followers of Jesus (1957)

EXPANDED VERSION

---

### What is a “Follower of Jesus”?

A follower of Jesus is a believer proclaiming God’s Son as Saviour and Lord of those who believe.

A follower of Jesus is a prayer warrior operating in the Kingdom of God, always ready to intercede for the body of Jesus in general, keeping the light of Gospel truth this way alive in the midst of all of God’s flock and so that there will be a harvest of souls at the ingathering and when the faithful who have loved Jesus and His message will receive their reward – when Jesus comes again and when the saints will share in His glorious return on the clouds of heaven (1 Thes. 4.12+; Rev. 20.11+; Acts 1).

A follower of Jesus only bows the knee to Jesus, bringing honour and glory to God the Father by acknowledging the Name of His Son (Phil. 2.10; Col. 3.17; 1 Jn 3.23).

All followers of Jesus were ordained by the Master to act as His witnesses and therefore demanding of such dedicated believers to follow in His footsteps by *doing* what He has prescribed to His Apostles and who have set an example of how to believe in Jesus as Lord and Messiah.

Active *participants* in the Kingdom of Jesus have then, throughout the ages, been the essential light-bearers of the Gospel, also to the far ends of the world, and such *followers of Jesus* have then been used by God, sometimes in the most challenging circumstances, as His faithful vessels bringing, through dedication and perseverance, the Good News eventually to all nations and tribes (Acts 1.8; Mr 16) whereas the general demographic *Christian* label, although also laying claim to faith in Jesus and therefore also siding with Him, may sound good and well, a nominal believer on the whole will remain a passive believer all his/her life and such a believer will then never be willing to openly stand up for Jesus as Lord, boldly supporting Gospel

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

truth especially when the going gets tough.

A follower of Jesus will never remain a passive onlooker all the time and therefore such conduct is indeed typical of a nominal Christian whose faith is an easy crutch to lean on, keeping him/her safely in a corner, a type of comfort zone many are quickly opting for when having to choose between self-denial and self-gain, speaking up and remaining silent.

Although *fanaticism* can indeed cloud our reason, it is true that the followers of Jesus have kept the gospel train, even through very difficult times, on track and they are still doing so, proving that nothing can separate a true believer from the love of God in Christ Jesus.

What distinguishes a true follower of Jesus from his nominal counter-part? With the aforesaid in mind, there is then a *traditionally acquired faith* shared by many sincere believers and which can indeed have a sound faith basis too yet the *experiential, living faith* is what distinguishes a true follower of Christ from a nominally trained Christian.

A personal encounter with Jesus – which might have been in diverse ways - is then what a follower of Jesus will project to those around him/her, whereas such a *personal* experience will, ten to one, be strange to especially carnal believers and who then have never had the proverbial “Damascus Road” experience. *Faith* in the Word of God and *enthusiasm* for Christ and Salvation in and through Jesus will then always be pursued by a true follower of Jesus.

A follower of Jesus is always eager to grow spiritually, ever willing to even be admonished, instructed and reprimanded, also tried and tested by God if and when it may be necessary, yet full knowing that all we may endure for the sake of Jesus, are working together “for the good of the saints, for those who are called *according to His purpose*” (Rom. 8.28), this way constantly promoting spirituality in the lives of believers in Jesus by the help and aid of the Spirit of God.

A follower of Jesus is not ashamed of the Gospel and the Name of Jesus and he/she will always be ready and prepared to promote the Kingdom of Jesus no matter the cost and regardless of the circumstances.

A follower of Jesus is committed to *keeping the light of the Gospel burning* and for all to see its rays, rather than keeping it strictly private and personal – a nominal Christian will keep the message and all its requirements *constantly* under a bushel not wanting to *declare* his/her commitment to Jesus and Gospel truth in word and in deed.

A follower of Jesus does not imply a specific Church membership but it is about being *wholeheartedly* committed to Jesus, the one and only Door to Life, always ready to grow spiritually and to inspire others to follow Jesus with sincerity of heart

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

and mind (1 Jn 5.12; Jn 10; Acts 4.12).

A follower of Jesus may, with the aforementioned in mind, also be found among the broader spectrum of nominal Christians yet he/she will always be actively following the Master, keeping faithful to Him and to His cause up until the end.

A follower of Jesus reaches out to all who believe in Jesus no matter their church liaisons, believing that Jesus will draw those whom He knows through His Spirit unto Himself for Jesus is Truth and He will therefore always draw His own to the path of Truth (Jn 14.6; Jn 4.24). Following Jesus is then about commitment in heart and in mind to the Lord rather than exercising an outward, exclusive Church/sectarian membership.

[Note : “Sect” meaning “school” and “sectarian” is being “biased” and “partial” to only one’s own group or church membership”, something that stunts spiritual growth, causing division and strife in the Body of Jesus. It seems then that, at this point in time, and considering the strong onslaught against Jesus and Christian values in general - a trend that is currently being experienced on the spiritual front - we will have to promote Christian love and understanding *as never before* for God alone knows His *invisible* Bride, the seeds of which are strewn across the *whole spectrum of Churches* and which Jesus will sanctify in accordance with His will – besides, every sincere *follower of Jesus* is on the threshing floor one or other time for it is God who is all-knowing and it is His purpose *to cleanse His Bride thoroughly* and so that His own will inherit eternal life along with those who have chosen the *narrow way* above all the benefits that are so freely offered to one and all on the broader path, yet, in the end, leading *to eternal perdition* (Math. 7.13). So, as followers of Jesus, let us strive to follow the flow of God’s direction *for this point in time*, namely to bring those who are still opting for Jesus *together in one unified body of true believers believing that He will direct those who trust Him in the way they should go* (Isa. 30.21; Isa. 35.8; Pro. 4.11; Pro. 9.6; Pro. 10.29).

A follower of Jesus is a calling rather than a mere membership: “You shall be My witnesses... to the ends of the earth” (Acts 1) - in our day and age pertaining to the broader body of Jesus yet done by those who are committed to Jesus and His path of righteousness and holiness (=separated unto the Lord and having a right standing in Him).

Follower of Jesus is the spiritual label applied to all who have a *personal* desire to be part of the *Kingdom of Jesus* and who then willingly and committedly belong to Him, sharing (1) a common objective with all who follow Jesus, and (2) always being geared and ready to preserve and to spread Gospel truth as and how the Spirit may lead them (Eph 6.10-20; Matt. 6.33).

A follower of Jesus is not argumentative but reaches out to his/her neighbour (fellows in Christ) in true brotherly love, always focused on *personally* receiving so much of Jesus that kindling the love of Jesus in the hearts of wavering souls will come naturally *through the leading of the Spirit of God* (1 Cor. 13).

A follower of Jesus is always focused on promoting Jesus and His cause, fostering spiritual growth in true Christian love, actively building bridges in and through Jesus, the Bible and a Biblical perspective always central to his/her life and lifestyle.

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

A follower of Jesus is bent on letting God have His way and so that His will can be revealed and accomplished within His *appointed* (appropriated) season.

A follower of Jesus will always see himself/herself as the Temple of God's Spirit, representing Jesus wherever he/she may go or be, always ready to grow in Christ and to project Jesus as the living, risen Saviour knowing that those who are led by the Spirit are the children of God Most High (1 Cor. 2.2; 1 Cor. 3).

A follower of Jesus is not self-gain but Jesus-gain!

A follower of Jesus wants to follow Jesus!

### **Our mission and vision**

We adopt on the whole, and for definite reasons, a non-traditionalist approach, caring for the Christian believers in general, building bridges and counteracting as far as possible fragmentation of the Body of Jesus by bringing the reality of Him as risen Saviour to one and all, a message reflected in the New Testament Gospels and the Apostolic Epistles, directing/supporting Christians on their road to healing, both physically and spiritually by instilling faith in the Son of God.

We cherish the Bible, Old and New Testaments, as absolute guide with regard to authentic worship and faith in a living God and His Plan of Salvation, confessing His Son as only Lord and Saviour of the believers as well as of the world which has to be evangelized up until Jesus' return. We also emphatically state that we obey Paul's directive (Heb. 12.14) : "Make an effort to live in peace with all men and to be holy...."

### **Our faith in God the Father and His Son**

We believe God the Father gave His Son all power in heaven and on earth after His resurrection (1 John 3.16; Col. 1.15; Math. 28.18; Phil. 2.6). Jesus therefore shares with His Father omniscience and omnipotence, and we for this very reason proclaim that He is all-powerful by virtue of His appointment by the Father and which unique, exalted position He now holds, namely as "only" Son of God, therefore sharing God's Throne and Majesty on High.

We believe that God and His Son are one in status but, as it was thrashed out in the past at many church councils and meetings (in diverse ways and pertaining to diverse church meetings and memberships), the *continual subjection* of Jesus Christ, Son of God, i.e. unto God the Father, is *apostolic* and therefore such declaration of Scripture is worth taking note of by even those believers who are reasoning strictly in

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

accordance with a trinitarian perspective (Phil. 2; Rom. 1.4; Rev. 1.8; Acts 7.55; Ps 110.1; John 17.5; Heb. 1.13; Acts 2.30; Acts 8.37; Rom. 1.7-8; Rom. 5.1; Rom. 6.11; Rom. 15.6; 1 Cor. 3.23; 1 Cor. 15.15; Eph. 1.17; Rom. 8.17; Eph. 6.23).

We believe that the Son's *unique* divinity was bestowed upon Him by His Father whereas God the Father is what we would paraphrase here, the uncaused God whom no one has brought forth. He is therefore the originator of all things, eternally having within Himself, as one and only LORD GOD Almighty, eternal divinity/Godhood, and whose Godhood is supreme over all pertaining to and having proceeded from Himself since "the days of eternity", namely at the beginning of everything, even before all creation and the existence of things "seen and unseen".

We believe that Satan rebelled against God Most High's *Son* whom God, His Father, had brought forth as "firstborn of ALL creation" and as essential spiritual Light of the world, the Son then being the first in everything as the Apostle Paul so very appropriately states in his letters (Col. 1.15; Gen. 1.3; 2 Cor. 4.6; Rev. 12; Rev. 22.13; 1 Cor. 8.6).

The Son of God proceeded then from God Most High, and in accordance with the Scriptures, He was brought forth by His Father as a heavenly Being, equipped with God the Father's glorious, heavenly nature (Math. 28.20; Acts 2.33; Jn 8.12 in relation to Gen. 1.3 and 2 Cor. 4.12; Jn 8.42). Jesus Himself declared that He was in the bosom (the most intimate Presence) of God (Jn 1.18).

The Son is then indeed portrayed in the Old Testament as "*Angel* (Heb. *Malach* or heavenly messenger) of the Face of God – *or may be better described as that very heavenly being who is facing God Most High; seen in and through Him (the Son) as God the Father's direct representative/projection/reflection and which is then indeed a unique, elect status He alone holds in the heavens as "First-born of all creation" (including then satan who was not the "first-born")*.

[Note : in Hebrew "Face" of God means "Presence" of God and God can then turn His face either to us or away from us depending on our standing with Him. God can then either accept or reject us *depending on our obedience or disobedience* (Isa. 63.9; Heb. 1; Col. 1.15; Ps 2; See Gen. 1.3 in comparison with 2 Cor. 4.6). Cain and Abel's history gives us a clear picture of how to please God (Genesis)].

## **Our faith in the pre-existent Christ and the Coming of Messiah**

We especially adhere to the first-century apostolic directives connecting the Old Testament text with the New Testament fulfillment of the Promises of God concerning the Messiah, namely the Anointed One who became flesh and who came to dwell among us as God's very own Son.

We believe that the heavenly Messenger, once so prominent in ancient Israel and especially interacting with the Prophets of old, is that very One who was phased out

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

by Jewish scholars, i.e. in worship, yet who must once again be welcomed back in their midst as He will eventually determine His People's fate, namely at the end of our current dispensation of faith and grace (1 Cor. 1.24 in comparison with Prov. 8.22+): "... Christ is the Wisdom and the Power of God" and Jesus is and was therefore the *exclusive* mediatorial bridge between God and man (=mediator) as the Apostle Paul states in 1 Tim. 2.5. (Gen. 1.1; 2 Cor. 4.6; John 17.5; Deut. 6.4; Col. 1.15; Prov.8.22+; Ex. 23.20+; Isa. 63.9; Prov. 8.22+; Dan. 12.1; Jn 1; Phil. 2).

In Old Testament times the Son appeared as God the Father's unique heavenly Messenger, also as Covenant Maker, to His elect, having been appointed by God, His Father, as that very necessary "visible" *connection* – that is in his *appearances* - between God and His People and whom no one shall ever see and live (Ex. 33.20).

We therefore proclaim that He is the selfsame One who wrestled with Jacob and when his posterity, Israel, was blessed, carrying the seed of Abraham in their lineage and so that the Light of the nations would, *in God's appointed time*, be revealed in Jesus, God's Son, our Saviour (Acts 13.23; Rom. 1.3; Rom. 4.13; Gal. 3.29; Heb. 2.16; Heb. 11.18; Gal. 3.16).

This divine Companion/Agent/Right Hand of God the Father, is remarkably portrayed as special partner and right hand of God Most High, i.e. in creation (Gen. 2.26): "Let Us make man according to our likeness" and again expressed in Prov. 8.30 "... I was an Artist at His side...".

Seeing God's representative is then like seeing God Himself for God Most High is always hidden/revealed/projected in and through His Son's appearances either in angelic or in human form [David, Moses, Abraham, Isaiah, Zechariah, Joshua, etcetera, all testifying of the appearances of the *El Sar* (the God Captain)].

### **Salvation in the Son of God**

We believe that the Son of God was made flesh in the New Testament era, putting on the form of God's Servant so that He could wrought, within His own body on the Cross, eternal Salvation for all mankind (Isa. 53; Joh. 3.16; Isa. 45; Isa. 50.4+; Phil. 2).

### **The Holy Spirit flowing out from God the Father and the Son to us**

We believe that the Holy Spirit as revealed in fullness in the New Testament, is God's very own Spirit giving life and spiritual sustenance to those who believe, and manifesting God's Presence in diverse ways. Jesus therefore sent His apostles and disciples to the Upper Room first and foremost for endowment with God's supernatural *dunamis* or *Power* from on High.

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

[Note : We can infer from the Scriptures, and especially from the New Testament message, that Jesus is *life* (1 Jn 5.12) and Holy Spirit is *life*. The Holy Spirit is therefore introduced as “life” in Greek/English translations.

Strong's 2222 translates life as *vitality*, in other words, it vitalizes (Gr *zoe* = life) – derived from 5594 (*psycho*, a primal verb) meaning to breathe voluntarily but gently differing then from 4154 (*pneo*) “to breathe hard” - also connecting with Strong's 5590 (*psyche*) but distinguished from 4151, and which pertains to the rational soul, and 5595, meaning “breath” and “spirit”.

Paul states in Rom. 8.6 : “.to be carnally minded is death but to be spiritually minded *is life..*” (compare this with 1 Cor. 2.12+ and Rom. 8.14) and in verse 10 he states that the Spirit is life (*zoe*) clearly then implying that the Greek “*zoe*” *in this context* expresses the Spirit of God as supernatural vitality (=life) while Strong's 982 (*biotikos*), a derivative of Strong's 980, relates to the present existence or things pertaining to this life (1 Cor. 6.4). Col. 3.4 : “When Christ, who is *our life*, is revealed...” (life here pertaining to Strong's 2222, and speaking then also of supernatural vitality....

We are then spiritually vitalized by Christ (see 2 Titus 1.10 and 1 Jn 3.14). Likewise, 1 Jn 5.11=12, “and this life is in the Son” pertaining to 2222, also Paul's directive (1 Cor. 3.17, “The Lord (Jesus) is that Spirit...” meaning that the Holy Spirit belongs to Jesus and is Jesus expressing then here implicitly His active Presence in the apostolic assemblies through the operation of the gifts of the Holy Spirit (1 Cor. 12), this thought then correlating neatly with Acts 2.33 for “Holy Spirit” is the Spirit of God, going *from the Holy One* out to us.

Rev. 11.11 again expresses *life* as connected to the Spirit *of life* (the supernatural Spirit of life of God, *pneuma zoes*, Strong's 2222). See also Rev. 21.6, and pertaining to Strong's 2222 just as Rev. 22.14 does, namely with Jesus as “tree of *life*” again correlating with 1 Cor. 3.17 (“the Lord (Jesus) is that Spirit....”). Vitalizing man then inwardly, yet invigorating man's whole existence *simultaneously*, therefore rightly speaking of being infused with Holy Spirit.

We therefore reject pagan influences personifying the Holy Spirit and ascribing either a male or a female identity to God's Spirit – this way denying Jesus Christ His continual involvement with His own and with His Church transferring then, in an apostate way, His *pre-emptive* position on an additional person in the Godhead in stead of following Paul's counsel, namely to see Jesus as operating in and through the Gifts of the Spirit - *continually* connected in and through the Spirit of God to the bloodwashed - He, Jesus, has given the Holy Spirit to us and He is also the Baptizer with the Holy Spirit (Acts 2.33; Luke 3.16). There is no other door to heaven, ensuring our membership and spiritual sustenance here below, than Jesus (Jn 10.9, Jn 14.6).

In this intercessory and mediatory role He (Jesus) is always present among His own, also *continually* acting as *only New Testament* mediator (1 Tim. 2.5) and intercessor on our behalf (Heb. 7.25; Rom. 8.27) – He also fulfils the role of mediating with God on our behalf having Himself been tested and tried while in the flesh and therefore He is our true Advocate and Helper (Supporter) assisting us to rise and keep standing. And He remains with His own up until the very end (Heb. 4; Matt. 28.20). Unlike the *modus operandi* of the apostate sects, we are then not transferring God the Father's Spirit, given to Jesus to pour it out upon His assemblies(!) (Acts 2.33), to a *Third Person*, defined as such at Catholic Councils (325, 381), a doctrine that was tenaciously propagated by the Church Fathers and who were one and all mother worshippers].

We therefore reject *praying* to the Holy Spirit as this is contradictory to Pauline directives for he, the apostle who was endowed with special knowledge, taught that Jesus/Yeshua is the only (sole) mediator between God and man and that He is now living for His own – whom He has never deserted - and interceding for them continually with God, His Father (1 Tim. 2.5; Heb. 7.25; Acts 2, Acts 10, Acts 19; 1 Jn 2.1).

**The Son of God as unique and exclusive spiritual Bridge between God and man**

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

We believe that as God is a consuming fire (Deut. 4.24; Heb. 12.29) He, the eternally invisible Most High God, brought forth His Son, clothing Him also with the semblance of an Angelic Being/heavenly Messenger and so that He, the awesome Eternal Most High God, could move out from the abstract into the common place, making invisibility visible to the eyes of human beings in and through His uniquely brought forth Son, i.e. with the purpose of establishing Himself as one and only God and who is eternally bound to true worship through the testimony of His Son (Jn 10.25).

Therefore implanting faith in the hearts of mankind through His powerful deeds and acts, firstly revealed as such to the Jewish nation – the posterity of Abraham, Isaac and Jacob - and then to the Gentiles (John 1; Rom. 1.16; Rom. 2.9; Gen. 18.21; Deut. 6.4).

As much reasoning on the Son's revelation in the flesh has taken place in the past, also full knowing that the incarnation was thoroughly thrashed out by theologians of diverse backgrounds, we vote in favor of Scriptural evidence, namely concerning especially the virgin birth, the Son of God's Holy Spirit conception, His crucifixion and His resurrection in bodily form, also the outpouring of the Holy Spirit, believing that Jesus' blood had to be *unlike* that of man whose blood is, by heredity, contaminated with sin, making Jesus' blood sacrifice then so very special for His *blood of atonement* was created by God in the fetus for the forgiveness and obliteration of sin – wrought by the Son of God on Calvary - and it was therefore God the Almighty who had brought a unique conception about through His Holy Spirit Power and for this very purpose.

God therefore prepared, in a supernatural way, *a body within the virgin* – who was not yet married to Joseph at the time of the angelic announcement – in order to enable an unblemished sacrifice and with the purpose of working complete atonement through His Son's sacrificial blood for the salvation of all mankind once and for all (Job 14.4; Isa. 53; Luke 1.35; Acts 4; Gal. 4.4; Rom. 1.4; Acts 2; Acts 10).

### **Why Jesus, the Son, had to pay the price for redemption of fallen man**

Jesus' sacrifice on a Roman Cross especially pertains to the Biblical, graphic portrayal of the "sacrifice" of Abraham's son, Isaac – when Abraham was commanded by God to sacrifice his own son - serving as a symbol and sign of a new and lasting sacrifice God, in His foreknowledge, had by then already planned to establish in the midst of His People, the Jewish nation, and so that, in His appointed time, ALL nations could conform to God's divine prerequisite, namely acquiring righteousness and holiness and which two salient attributes (the sumtotal of God's image) could only be attained through the shed blood of the Son of God working in redeemed man the renewal of his mind and his conscience (Heb. 9.14; Rom.12.2; Eph. 4.23-24).

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

Mankind was then in need of an unblemished blood sacrifice in order to gain access to God's Kingdom and only the Son, acting as the Lamb of God, could mitigate God's wrath and judgments passed on disobedience (rebellion) – reconciling man once again to God by destroying the gap of separation that was worked by Satan and when he had brought God's prized creation (with the Son as Partner of God, His Father) to a fall (Prov. 8.22+). Therefore, God always looks at man through the eyes of His Son, through "an eye of blood" as we say.

For this reason, Jesus, the Son of God, who was the "Beginning of God's Creation" had to put on flesh in order to work, in the likeness of man, a new spiritual beginning for fallen man and which He had done fully and completely in His role as "Lamb of God" - fulfilling this way the prophetic vision of Isaiah, the Messianic Prophet of God (53 (1 Pet. 3.18; 1 Tim. 1.15; Heb. 4.14+; Heb. 5.7; Ps 40.7; Heb. 10.5; Col. 1.15).

We therefore proclaim that only the Light of the world could restore the divine Holy Spirit Light within fallen man (Gen. 1.3; 2 Cor. 4.6; Jn 1). Jesus then first had to come as the "Suffering Servant", restoring man's spiritual bond with His Father, whereafter He will come back to restore the Kingdom of David in Jerusalem as City of God. Jesus will from there reign as God's chosen King and Messiah, and He will sit on the throne of His father, David, exercising His authority over the nations – Acts 1.23-36; Acts 3.21-23; Rev. 21.3).

### **Evangelizing the world**

We believe in the first-century Apostolic Mission given to us by Jesus (Yeshua) : "Go ye forth and preach the Gospel to ALL nations....." (Mark 16).

### **One immutable Mediator between God and man**

We preach Jesus as sole, unchangeable Mediator between God and man, equipping us with the Spirit of Holiness up until this day (1 Tim. 2.5; Math. 28.20; John 15.26; 1 John 2.27; 1 Cor. 13.10; Acts 2.33; Acts 2; Acts 10, Acts 19).

We believe and propagate the salient Scriptural Truth, namely that Jesus (Yeshua) is the same, yesterday, today and forevermore and that He will remain with His own until the very end of times (Mat. 28.20; Heb. 13.8).

### **We profess the foundational Biblical Truths**

We believe in all the foundational Biblical *Truths* and that, regardless of post-

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

apostolic's deviation from the declaration of these Scriptural Truths, God has textually preserved enough for us in the Bible and so that we can believe in the one and only Saviour He had appointed for the Salvation of all mankind, and especially pertaining to the following confessions (Math. 18.16):

### **The Virgin birth of Jesus (Yeshua) in Bethlehem, Judah**

We proclaim that Mary was merely used as a sanctified vessel of God, namely to bring forth His Son in a unique way, something He, as Creator of the world, was indeed capable of bringing about, therefore rejecting the stance that Mary remained a virgin throughout her life-time.

We also emphatically reject the stance that Joseph was the biological father of Jesus/Yeshua, holding fast to first-century apostolic doctrine, namely that the Son of God was made flesh (He put on flesh) and therefore sent by God the Father *in human form* to  dwell among man and so that man's eyes could be opened to know his Saviour who brought the necessary sacred, eternal blood sacrifice on Calvary for those who believe (Phil. 2; Heb. 9.11; Heb. 9.14; 1 John 4.1-3; Gal. 4.4; John 3.16; 1 John 5.12; John 14.6; John 1; Isa. 7.14).

We believe that the Hebrew translation of "young woman" (Ha alma) can in Hebrew syntax and translation be applied to both an unmarried and a married woman and that the Messianic prophet, Isaiah, had pointed to a unique phenomenon that was going to take place in time to come within the bosom of the Jewish nation, and which nation, along with the Gentile nations too, was in dire need of not only a militant deliverer but first-and-foremost of a Saviour that could lead all mankind back to true, authentic worship, therefore firmly believing that God had declared Abraham as "Father of many nations" (Gen.17.4).

We believe that the diaspora Jews (BCE), dispersed among the nations after the Assyrians' depopulation' of the Northern Kingdom, also the Babilonian Captivity in 586 BCE, carried the light of the Old Testament Scriptures, and especially the Torah, along with them, this way preparing the way of the Lord for the coming of His Son in the flesh and so that what was declared in the Old Testament "Scriptures" could, in God's appointed time, take root, namely when the apostles were sent by the Son of God to introduce the New and Better Covenant, based on the Old Testament foundation, namely the fulfilment of the Promises, to all nations (Rom. 10; Rom. 11).

We believe in blessing Israel (1) for the Scriptures that had sprung forth from their midst, and (2) for God's greatest Gift given to us, namely His Son coming from the tribe of Judah, having worked redemption and eternal Salvation for all mankind through His shed blood (Gal. 4; Gen. 12; Gen. 17; Gen. 12.3).

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

## **The Crucifixion**

We firmly believe the New Testament Gospel narratives on the crucifixion of Jesus/Yeshua on Golgotha as by the mouth of two and three witnesses every word shall stand (Deut. 19.15; Matt. 18.16; Isa. 53).

## **Death and resurrection of Jesus**

We believe in the substitutionary death of Jesus/Yeshua on the Cross, and His burial for three days and three nights according to Jesus's own words, i.e. with the Jonah analogy in mind, whereafter He was raised by God the Father from death in bodily form, however, glorified. We therefore believe in the resurrection of those believers who have persevered up until the end, the Son of God having been the first to rise from the dead (1 Cor. 15; Jon. 1.17; Matt. 12.40; Acts 2.24) Acts 2.31; Mark 16; Luk. 24; John 20; Rom. 1.4; Acts 10.40).

## **The Second Coming of Christ:**

We believe in the Second Coming of Jesus on the clouds of heaven and therefore in the same way He had left His apostles on the Mount of Olives and when He ascended on High to appear before God, His Father with the marks of the wounds in His hands (Acts 1.9; 1Thes. 4.13+; Acts 1.11; Acts 3.17-21; 1 Pet. 3.7; 2 Thes. 2.8; Heb. 9.24; John .118).

## **The resurrection of the faithful**

We believe in the resurrection of those believers who have persevered up until the end (1 Cor. 15). We do not believe that the dead already reigns on high looking down on their beloved here below, interceding for them and feeling their pain as this type of faith correlates well with the Ba'al worship and the sacrificed infants' souls interceding for their respective families. We believe that God receives our spirits at death just as Jesus had prayed on the Cross when He died (Luk 23.46; Ec. 3.21; 12.7).

We admit that we do not have all the detail at our disposal but where Paul states that he *longs to be with the Lord*, and where we (including himself) then will be *forever*, such envisaged state-of-affairs then refers *to the bliss of eternal life* that will be part of *the redeemed's* reward, i.e. those who are awaiting the first resurrection, unless we, through unbelief, nullify the resurrection and which would then imply that Jesus Himself was not resurrected – a lie which was propagated by the apostate sects for Christ was in accordance *with many first century witnesses*, indeed raised from the dead, the signs that He was indeed raised from the dead being the miracles the

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

apostles had performed in His Name, also the outpouring of the Holy Spirit that had taken place on Pentecost Day (Shavuot) relatively shortly after Passover (Pesach) and which was promised by Jesus to His disciples *and to those who are "afar off"* (1 Thes. 4.16; 1 Cor. 15.16-22; Acts 2; Jn 14 & 15).

God then guards *the spirits of the dead* (those who belonged to him and who have followed Jesus) up until the day of resurrection of the dead. We therefore, and once again, reject the Gnostic idea that resurrection had already taken place also the idea that the redeemed will only be resurrected in spirit as this is also an apostate, pagan idea relating to Hinduism. 1 Cor. 14.42 will then only materialize at the resurrection - at Jesus' Second Coming (1 Thes. 4.13+).

Up until the time then has come for us uniting with Jesus, i.e. at the resurrection and His Second Coming, we will then have to await our new divine status of glory and immortality (1 Cor. 15: 53: "For this corruptible must put on incorruption and this mortal must put on immortality." (Compare v.54 and note that Paul here speaks of things that are still pending). Likewise, we must always objectify especially *controversial* Biblical texts.

### **Probing the Scriptures objectively and doing our utmost to preserve its original meaning**

We believe that we must be alert not believing every wind of doctrine concerning the Biblical text but to remain objective, asking God's guidance on how to apply and interpret Scripture God's way. We therefore believe to cross-reference the Gospels with the apostolic letters, also with the Old Testament, believing, e.g. that Jesus was the first to rise from the dead and so that He can be the "first in everything" (1 Cor. 15.20), taking then note also of Jesus' words, namely that *by the mouth of two or three witnesses every word shall stand* (Math. 18.16; Deut 19.15).

We especially guard against some ideas that have been incorporated in the Bible and which are clearly not Scriptural – coming in other words as a result of interpolation and introducing apostate ideas in especially the Gospels. Paul, e.g., *emphatically proclaims concerning Jesus who is sitting at the right hand of God the Father*, that He "alone possesses immortality" (1 Tim. 6.16).

Where Paul then refers to *all Scripture is given by inspiration of God* he was referring to the *Septuagint* (=the *Scriptures*) that was widely read in the early Church and which was questioned by scribes from Jewish circles for the New Testament canon was not, at the time, compiled yet (2 Tim. 3.16).

Although most of the Pauline epistles were by then already written ( $\pm$  60-65 CE), also seemingly the *Gospels* with of course the exception of John's, as well as *1 Peter* and perhaps *2 Peter* too (should we go along with an earlier dating which is most

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

likely to be the case), the rest of the New Testament text was still pending and *compilation thereof* in one sacred book only took place in the first half of the second century BC, and *seemingly* first in Valentinian/Tatian circles. Complete finality of the New Testament *corpus* – and as we know it today - was only reached at the Council of Nicaea in 325 A.D.

[Note: Today, the Biblical text is compared to umpteenth extant fragments, manuscripts or portions thereof, also codices and new translations, in comparison with the original languages and especially with Aramaic, Hebrew and Greek in mind, are constantly made by textual scholars. However, the *autographs* (=the very first dictated or handwritten copies (!), therefore not copies of copies) are not at our disposal anymore and fragments of the New Testament original texts, also portions or even full manuscripts, i.e. *of the autographs*, would always be a rare and much prized find indeed. The codices (especially the Alexandrian, Sinaiticus and the Vaticanus) also seem to be copies of earlier copies. It is then always good to consult more than one translation, however, keeping an open mind and so that *apostolic truth* will not be sacrificed in the process.

It is then necessary to take the early development of the gospel of Jesus always into account, also the rival sects and their particular doctrinal viewpoints, as background to the New Testament text. It should therefore be a sound practice to apply cross-referencing should we want to objectify a text and its real textual meaning – using in other words, for the sake of clarity, more than one translation along with a parallel Greek/English version for e.g. Matt. 28.19, Luke 16.20, 1 Jn 5.17, as Jesus, for a very good purpose stated: “...by the mouth of two or three witnesses, *every word* shall stand” (Jesus, Matt. 18.16). However, and on the whole, what we still have at our disposal, can indeed serve as a sound spiritual source, helping us to believe in a Living God, and, comparisons with the Old Testament text must always be encouraged, keeping an open eye also when new discoveries are made concerning our current text, therefore acquainting ourselves also with the *modus operandi* of the apostate sects from the days of the Apostles of Jesus (Yeshua)].

### **Jesus appointed as Judge**

We believe that God the Father has appointed Jesus as Judge and that God's Day of Judgment will materialize after/coinciding with the Second Coming of Jesus/Yeshua on the clouds of heaven (Acts 10.42; Rev. 20.11+; 1 Cor. 4.5).

### **The Holy Spirit as active manifestation and indwelling us**

We believe in the outpouring of the Holy Spirit on Pentecost day, first in the Upper Room, thereafter in diverse ways and places, and when God's decision became a personal, spiritual reality, namely to equip the believers in Jesus Christ (Yeshua HaMashiach) with *Power from on High* and so that they and their posterity in Christ could expand the Kingdom of God using the nine Gifts of the Holy Spirit in accordance with God's Spirit endowment for the promotion of His Kingdom and for spiritual sustenance and strength.

We therefore believe in the active baptism in the Holy Spirit the Biblical way, applying apostolic directives and so that God's absolute will can be accomplished in the lives of His bloodwashed people to this day just as water baptism was also to be practised in the same spirit, and as commanded by the apostle Peter on Pentecost Day and when the Church of Jesus/Yeshua was established in the Name of the one and

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

only Saviour of the world, i.e. in Jerusalem, yet also pertaining in the apostle's Peter's own anointed words, to "those who are afar off", meaning inclusive of all Jesus' disciples up until His return on the clouds of heaven.

We believe that there are indeed manifestations and tongues of demonic spirits as found in Eastern cults, however, we believe the Bible and Biblical prescriptions, namely that those who remain in Jesus, adhering to Scriptural Truth and how to follow Him *in spirit and in truth*, can indeed to this day share in the wonderful, effectual heavenly Gift of baptism in the Holy Spirit to this day.

We therefore reject the alternative apostate tradition that had fallen in place, already in the days of the Apostles of Jesus and which had compelled the Apostle Paul to give his explicit directives on this very issue in his epistles, so that the Apostolic tradition could be preserved also for us, and at a time when false teachers had infiltrated the Apostolic assemblies with their false doctrines and lies, leaving a legacy of aversion to especially the precious Holy Spirit Gifts and which is to this day clearly still applied by those who opt for a non-Apostolic approach.

However, we believe that the Gifts of the Holy Spirit must be enacted in accordance with Biblical prescription and so that the Name of Jesus and the reality of a Living God shall be glorified in and through God's anointed vessels.

### **The Baptism in the Holy Spirit and especially concerning unknown tongues**

Concerning the baptism in the Holy Spirit speaking in tongues and how it must be applied: We reject the post-apostolic, unbiblical tradition of the laying on of hands after baptism, assuming that the spiritual leader performing this ritual, is then transferring the Holy Spirit to the baptismal candidate yet without any sign following, i.e. speaking in glossolalia (unknown tongues).

We maintain that the Pauline directive (1 Cor. 14.21) does not have a bearing on foreign languages known by the nations and people of the world, but that these Pauline tongues indeed pertain to "other tongues", namely heavenly, divine tongues sent from above by God to equip His bloodwashed people with Power from on High.

We maintain that not "all speak in tongues", meaning that not all receive the Gift of speaking in tongues on a continual basis, that is after their baptism, and which sign must then indeed have coincided with the spoken tongues, namely glossolalia, however, and once again, bound to an apostolic ruling (1 Cor. 12.28).

We therefore and for good reasons reject the modern stance that the Gift of speaking in tongues must be forced at all cost, i.e. to receive the Gift promptly, and especially by "assisting" the candidate to "say these words after me and then you will be baptized".

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

We believe and maintain that such a malpractice impacted on Pentecostals and Charismatics through satanic inspiration, and that it must therefore be rejected by those who want to be baptized with the "Spirit of Holiness and Truth". However, we strive to *instill a desire in hearts* to receive this divine, heavenly Gift as this is the sign of baptism with Holy Spirit (Acts 1.8; Acts 2; Acts 19; 1 Cor. 14.39).

We believe that an anointing can fall upon a vessel chosen by God even though such a person is not yet baptized with the outward sign, however, God still demands of His own to keep praying for the full endowment with Holy Spirit. There are indeed diverse ways, according to testimonies received, *how baptism with the Holy Spirit can take place and the sign of someone having been truly baptized with God's Spirit*, is dedication to God and bearing the fruits of the Holy Spirit (Gal. 5).

We believe that no one can claim the Power Gifts for himself without the endowment from on High *the Biblical way*, also that the anointing by the Holy Spirit always goes hand in hand with *rebirth!*

We believe that earnest prayers must then be stressed and continually said, even fastings done, by especially those followers of Jesus who desire the real baptism with the Holy Spirit, i.e. up until the desired heavenly encounter with Jesus Himself will be experienced.

### **Living a dedicated, moral life for Christ when practising the Gifts of the Holy Spirit**

We believe that those claiming to have received the Gift from above, or desiring it, must live a dedicated life, *sanctifying their lives continually through the act of confession of sin* they have lapsed into, however, never sinning on purpose for those who willfully take part in sin, *remaining continually in a sinful lifestyle*, indeed *become deliberate partakers of sin*, cutting themselves off from God and His Holy Spirit Presence by making room for satan who will be quick to steer such a disobedient believer all the more further away from God and His ways until complete backsliding has set in.

We believe in respecting the Gifts of the Spirit, i.e. that they are from God, and therefore operating through a sanctified, truly baptized, vessel. It is then not the vessel laying claim to Holy Spirit endowment that is important, although we do maintain that vessels of God must be respected as it is their anointing that dictates God's will to His bloodwashed *and not the vessel itself*.

We therefore believe that God baptizes vessels with His Spirit *for a definite purpose*, namely to glorify Him and His Son Jesus and those *laying claim to baptism in the Holy Spirit* must therefore know their function in the Body of Jesus and especially their *responsibility* to live for Jesus *in accordance with Biblical prescriptions*

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

(John 3.5-6; John 15.26; Acts. 2.38; Mark 16.17; Acts 10; Acts 8; Acts 19; 1 Cor. 14; 1 Cor. 14.39; 1 Thes. 5.19-20; Acts 1.8; 1 Cor. 13.10; 1 Cor. 14.2; John 4.24; 1 Cor. 12; 1 Thes. 5.19-20; 1 & 2 Tim. 4; Acts 20.17+; Acts 2.33; Tit. 1.8; Tit. 2.8; Ja 5.16).

### **The Water Baptism in the Name of Jesus over against Math. 28.19**

We apply Jesus' personal directive when it comes to a choice between Math. 28.19 (Math. 18.16) and Acts 2.38 as we firmly believe the first-century apostolic directive, namely that if we have the Son, then we also have the Father for the Father is in the Son (John 14.11) claiming simultaneously the Pauline and Johannine directives as faithful and trustworthy, namely concerning the Power that is vested in the Name of Jesus (Yeshua) (See Eph. 4.5; 1 Cor. 1.23; 2 Cor. 3.17; 1 Joh. 3.23; 1 Joh. 4.15).

We therefore reject the post-apostolic apostate stance, namely that if we are baptized according to Acts 2.38 our baptism *cannot be regarded as complete*. And we therefore also reject the so-called "well-defined baptismal formula" (Math. 28.19) rather pursuing in the path of the Acts of the Apostles, the first-century Church's historical record, as well as the apostolic letters, as by the mouth of two and three witnesses *every word shall stand*" (Math. 18.16; Deut. 19.15).

We regard the rejection of the Name of Jesus in baptism as rejection of the "holy command" (1 John 3.23+; John 6.29; 2 Pet. 2.21; Acts 2.38; 1 Tim. 3.16, although this Pauline reminder, with reference to a sacred *command* that had to be kept pure, could also have pointed to Deut. 6.4 – it seems apostate ideas on the Godhead had already by then, i.e. shortly before Paul's execution, reared its neck and that Paul was implicitly referring to the Essenes).

We maintain with a clear conscience that the New Testament water baptism in the Name of the Saviour of the world is the full expression of faith in Jesus as one and only Saviour of the world, and therefore of Salvation wrought for us in and through Jesus on the Cross, holding firmly to the Pauline directive that everything must be done in the Name of Jesus/Yeshua for in and through baptism we are clothed with Jesus Christ Himself (Rom. 6; Col. 3.17; Gal. 3.27; 1 John 3.13). We therefore reject the post-apostolic *Didache* (Essene) triune baptism.

### **Following Jesus with commitment of heart**

We believe in a motivated commitment to follow Jesus with dedication of heart and especially pertaining to the endorsement of Biblical moral/ethical values (Col. 3; Col. 2.20; Rom. 1.18+; Gal. 5.16+; 2 Thes. 2.13-14; Eph. 5).

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

### **Prayer is necessary**

We believe in and therefore encourage a dedicated prayer life (Col. 4.2; Eph. 6.9; 1 Thes. 5.25; 2 Thes. 3.1).

### **Those who preach and minister must conform to the Word of God**

We believe that those bringing the Word of God must comply with God's prescriptions so that their conduct, spiritually and morally, and especially pertaining to the apostolic New Testament directives, will rub off on others and so that every follower of Jesus will in return be motivated to follow Jesus with obedience of heart and mind.

(See 1 Tim. 3; Titus 1; Heb. 13.7; Heb. 13.5; Gal. 5.25-26; Gal. 5.16; Heb. 4; Gal. 5.1; 2 Tim. 2.16; 2 Tim. 4.5; 2 Tim. 2.1; 1 Tim. 6.6; 2 Tim. 1.6; 1 Tim. 3; 1 Tim. 2; 2 Thes. 2.15; 2 Thes. 5.25; 1 Thes. 4.3-4; Col. 3.20; Col. 3.16; Phil. 2.29; Phil. 2.4; Eph. 6.18; Eph. 5.25; Eph. 4.22-23; Eph. 4.26; Eph. 5.11; Eph. 5.9; Eph. 2.17; Eph. 2.8; Eph. 6.2; Gal. 3.28; Gal. 5.10; Gal. 3.24-25; Gal. 13.11; 2 Cor. 6.14; 2 Cor. 3.14; 2 Cor. 2.17; 1 Cor. 16.10-11; 1 Cor. 16.22; 1 Cor. 15.58; Col. 3.5; 2 Cor. 9.7; 1 Cor. 11.1). 1 Cor. 19-21).

### **Believers must attend Christian gatherings and Church meetings**

We encourage the regular attendance of Christian gatherings in the Name of our Lord so that believers' faith can be strengthened and be backed by a spiritual support group *following Jesus wholeheartedly*. As Churches all work for their own benefit, we encourage everyone who wants to be a follower of Jesus to promote the love of Christ, *not being partial*, also doing his/her utmost to break down barriers of enmity and jealousy, also slander and pettiness that are often brought into motion to ostracize those who do not share one's own dogmatic stances.

### **Jesus appointed as Judge (Acts 10.42)**

We believe that Jesus will be God the Father's Judge when He comes to reign and those who want to make the Bride will have to practise love, not fragmenting the body of Christ especially through slander and promoting sectarianism (1 Cor. 13). We are living at the Endtimes and every believer will, like Jesus' parable of the five wise and five foolish virgins, have to do all in his/ her power to acquire righteousness and holiness as only those who are pure in heart will, according to Jesus, see God.

[Note: Slander is perhaps the worst sin a so-called believer can bring in action against his/her fellow in Christ, for it is deadly and extremely destructive, not only to the Body of Christ *in general*, but it can totally destroy the lives of the innocent and especially the calling of those working for the Lord. It is then no wonder that God passes the severest of judgments against a slanderer, namely death (Torah) and a slanderer will definitely not inherit eternal

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

life (Heb. 12.14). Those laying claim to the Gifts of the Holy Spirit must then always examine themselves if they are still in Christ, living a holy life - a blameless life before the Lord, free from sinful practices that are condemned by the Bible, Old and New Testament. Liasing in this age too with Christians who are often spiritually very divided, especially dogmatically, should alert us to guard against strife and division and which is always the cause of slander, spurring us rather on to “brotherly love that must remain” (Paul). Only true holiness and righteousness can counteract slander once it has erupted and therefore the Body of Jesus must continually be cleansed through reprimands, reproof and admonishments (1 Tim. 5.20 1 Cor.13].

Only those who are practising holiness will be part of the revealed Kingdom of God, at the Second Coming of Jesus and His subsequential reign on the “Throne of His Father David”.

### **Home cells and the Holy Communion**

Such gatherings can also be home cells or what we also call, house-altar gatherings, and where family members can search/read the Scriptures, uphold Christian values, enjoy the love and support of their fellows in Christ whom they can also invite to such gatherings, and when the holy communion can be served (as often as you come together says Paul) in accordance with the Pauline directive, namely to have "communion with the blood of Christ" i.e. and in accordance with early Christian practice, also to do so regularly or continually – not to be negligent doing it once or twice and then forgetting about it (1 Cor. 10.16; 1 Cor. 11.23+).

A smaller group *is always more effective* than a huge mega church gathering when it comes to *participation in the Holy Communion* as it is more intimate and usually has more spiritual depth than bringing only a mere ritual to mind. Serving *the Holy Communion must always be served with the utmost of reverence* and it must never be done hurriedly. It is the very time for reflection on what Jesus has done for us on Calvary also calling for a new return to Jesus (repentance).

It's also a great time for introspection and confession one to another – opening up and sharing things that may bother us and cultivating then, this way and in the love of Jesus, spiritual growth among *Christians*. We can indeed plant faith, and true Christian love *on a deeper personal level this way* and we may even, as had happened in many cell gatherings in the past, rediscover the way the Apostle's of Jesus used to come together in an organized, yet informal manner, namely in houses.

A smaller gathering is then the answer when it comes to commemorate the death and resurrection of Jesus *servng the Holy Communion with reverence* and full committedness of heart.

Just as Israel of old was instructed to rear their children *in the fear of the Lord (with reverence)*, likewise followers of Jesus must instruct and raise their children in the fear of the Lord, yet always asking God for wisdom to draw them to Jesus Christ and His Gospel truth.

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

## **Singles and how to treat them as an integral part of the Body of Christ**

*The Bible propagates no dividing line between the married and the unmarried when it comes to the usual Christian (Church) weekly gatherings. Ruling that being part of Christianity or working for the Lord is the privilege of the married (or the remarried) is a new phenomena and it is often cruelly promoted by especially the carnally minded. Many sincere single believers do not know how to behave as the “family” tie is heavily stressed.*

It is indeed *a wrong perspective* and which is especially at this point in time, in a very evil way, *imposed on the Church of Jesus* so called and which is also very often promoted in church circles as if everybody *must* be the same, i.e. sharing then exactly the same lifestyle, yet not realising that those who are single, practising the celibate, are *devoting their lives in a very special way to the Lord* – those who know the New Testament will of course recognize the Apostle Paul’s stance on the single person and the married, the only difference of course being that for Paul a single follower of Jesus was *normal* whereas today, *with the decadent Christian culture* we are living in in mind, such stance would immediately be regarded by the majority as *abnormal*.

So let us *at least respect our Christian apostolic teachers*, trying to rather we, ourselves, come in line with the Word, knowing that a single worker of the Lord is just as acceptable in the eyes of the *Lord*, as any married man and woman who can, with this type of biased culture fostered in Church, so easily slot in *everywhere!* Besides, isn’t Jesus the One who is the Judge, therefore none other?

Some singles, however, are only temporarily single, as they do marry or remarry depending of course *on their own circumstances also their choices made*. Whatsoever may then be the case of many who either remain single or who want to marry or remarry, *the message as well as access to the body of Jesus should be to everybody’s benefit alike*. In fact, those who are meddlesome, should repent and therefore many churches are *failing to bring the Gospel as the Apostles* indeed had done it. Many are then failing to bring the Gospel, i.e. moving souls (not necessary “families”) back to Calvary and repentance!

Besides, Jeremiah was never married, likewise *Daniel and even the Prophet Ezekiel* is said to have been single at some stage in his life, (he could have been married once yet he seems to have never remarried) and the same seemingly went for Elijah and *Elisha* even. In the New Testament many of our stalwarts in Christ were also single. So no big issue was made because *they were spiritually inclined* and everything spiritual therefore revolved around Jesus as this was their main motivation: evangelizing for the promotion of the Kingdom and serving God, on a personal level, *wholeheartedly*.

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

We therefore encourage families who have raised home cells/house altar prayer groups to also invite single Christians (single Christian parents) to join this type of home fellowships *in the love of Christ*. Husbands and wives are advised to stand strongly together as a team in the Lord and to promote Christian principles so that Jesus can be glorified in their own as well as others' lives.

Likewise single persons must be supported and encouraged *to follow Jesus wholeheartedly, actively becoming helpers/workers in the Lord's labour field by practising what is preached*, this way setting an example of a *Christian* (Biblical) lifestyle to others as Paul indeed had instructed Timothy and who is the ultimate example of a young man who has followed Jesus *with commitment of heart*, and also having lived in wicked days (Tit. 2; 1 Tim. 6; Heb. 13.19; Heb. 13.7; Acts 2.46-47). *Imitating the early Christians*, and especially in the way they have conducted their spiritual gatherings, will keep such small group gatherings well on track! (Tit. 3.9; Tit. 3.8; Tit. 3.10; Tit 3.2; Tit. 2.7).

### **The Gospel must today be brought in the Power of the Holy Spirit!**

We believe bringing the Gospel of Jesus in the Power of the Spirit so that hearts and minds can be changed! (2 Tim. 4).

### **Jesus as Eternal High Priest**

We believe that Jesus is our eternal High Priest interceding for us with the Father (Heb. 7, 8, 9, 10).

### **Concerning Biblical based academic knowledge**

We uphold Church history, honor Biblically-based academic knowledge, adopting an objective approach to the post-apostolic doctrinal development, and especially highly regarding research on Christian Biblical issues, also the Apostolic doctrines as conveyed to us in the New Testament by the founders of the Christian Church, namely those specially appointed twelve Apostles of Jesus whose word we can trust, applying again the Pauline directive in this regard (2 Cor. 12.12).

Where the textual tradition is now all the more questioned by textual Biblical Scholars, we are indeed taking heed to new discoveries made, yet simultaneously doing our own research on early Christian history, i.e. of the basically two traditions, one ultra-Jewish, the other Hellenistic, and which two traditions had erupted since the beginning in the bosom of early Christianity (Acts 6.1).

We therefore advise every follower of Jesus to become involved with the Bible and to be trained in the history of early Christianity, also studying the Word in all its diverse

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

translations as best as is possible *so that the foundational Gospel Truth can be kept in place up until the return of Jesus*. Our Biblical Studies, articles and podcasts appearing on this web site will be of great help, although we are always making room for going deeper and wider, also taking note of those who can also make a constructive contribution, this way meeting the difficult challenges of our day and age.

We believe, and bravely facing the millenium onslaught against Jesus, that there is sufficient for us especially contained in the New Testament, i.e. *to confidently accept the New Testament Apostolic tradition*, accepting it as trustworthy, sustaining, truthful, uplifting, and giving us the assurance that Jesus is risen and that He is now excercising His authority, given to Him by God His Father in the heavenlies, as our Great High Priest and Advocate (Heb. 5.7; Heb. 7.25; Math. 28.18).

### **We revere the Old Testament**

We revere the Old Testament (Hebrew text) as also being inspired by God (Paul).

### **Faith and Grace**

*We encourage honesty and a transparent lifestyle among God's children* and we therefore uphold *the act of confession of sin through the blood of Jesus* (1 John 1.17; James 5.16; Heb. 12.4). However, what we do strongly propagate, is believing in Grace and Jesus who came to save sinners (1 Tim. 1.15) and because *He has given us an opportunity also to confess our failures* and our faults to one another according to the Apostle James' directive in his epistle (5.16), *we openly uphold the essence of rectification of one's life*, also restitution where necessary, so that responsibility for one's own conduct and walk with God in and through the sacrificial blood of Jesus, can this way be exercised.

We also stress this salient Christian morality, namely summarized in the Pauline directive that *everybody must personally guard* against falling away from Christ (Judev.24; 1 Cor.10.12).

### **Can I keep the Sabbath as a follower of Jesus?**

Concerning the keeping of the Sabbath, we maintain that Christ Jesus came to set us free indeed yet as this is an issue for many, we once again bide by the Pauline directive (Rom. 14.5). Keeping the day then must be in accordance with God's prescriptions, namely to worship the Lord and then meaning to bide fully by Old Testament (Torah) prescriptions concerning the commandments for such a physical "rest" so that God can be glorified and so that holiness and righteousness in the hearts of those who want to please God, can be established, yet fully realizing that such

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

spirituality could only have been attained in and through Jesus' sacrificial death on Calvary!

However, believers are urged to keep in mind that the apostle Paul who was a former servant of the Law, clearly leaves an option open for those believers in Christ and who then do not want to keep the day under the New Covenant (Rom. 14.5). The Epistles to the Hebrews (4) and Galatians clearly stand in sharp contrast to being shackled by Old Testament religious prescriptions and which Paul then rightly calls, "the dead works of the Law" (pertaining not to Torah but to all the umpteenth rabbinical laws).

It then seems that the two camps rooted in the Body of Jesus since its very beginning will never come to rest! A truly born-again believer in Jesus indeed enjoys a continual Sabbath rest in Jesus for we are called to holiness and a daily walk with God (Heb. 4.9-11)!

### **Promoting the love of Jesus and bearing with one another on dogmatic differences**

We promote reconciliation and the love of Jesus among God's people by counteracting petty argumentation on those decisions arrived at the post-apostolic Church Councils, also upholding Jesus Christ as Absolute Head of the global Christian community (Eph. 4.4; Eph. 4.15; Eph. 1.10).

### **God can still raise Prophets**

We reject a so-called proverbial "last prophet/ess" as we believe that the prophethood and the prophetic word, along with all the other Gifts of the Holy Spirit as proclaimed by the Apostle Paul, will remain until the return of the Perfect One (1 Cor. 13.10; 1 Thes. 5-19-20; 1 Cor. 12.28). The prophethood is then solely for those who are really anointed by the Spirit of God and everything brought by such an anointed must then correspond with the Word of God. Prophets cannot make their own rules, abusing the flock of God because of their greater authority. A prophet's works and actions can be tested by the congregation (1 Cor. 14).

### **Matrimony between Male and Female**

We honor God's institution of matrimony, i.e. between male and female (Gen.2.18, 21-24), maintaining that those who have repented and claiming the Lordship of Jesus over their lives, will strive with all their might to abide by the prescriptions of God's Word concerning their sexuality and their sexual relations, as Jesus died on the Cross to set us free from the bondage of sin and to enable us to perform His will (Gal. 5.1; Acts 10.38; 1 Cor. 7.2; Rom. 1.26-27; 1 Cor. 5.1; 1 Tim. 1.15).

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

The Apostle Paul clearly defines "marriage" as that bond of union existing between two "opposites" (a heterosexual couple), namely husband and wife (1 Cor. 7.27). A marriage is then between one male and one female and adultery is sinful and it is not approved. Where adultery has taken place, the innocent party is free to have the marriage dissolved and especially if the guilty party has had multiple affairs, not taking heed to God's instructions and reprimands (1 Cor. 7.15).

Paul advice on remarriage (1 Cor. 7.39-40) is how the early Church has approached this issue. Paul also gives direction in 1 Cor. 7.17, namely that everybody must be true to his or her own calling. Strict adherence to apostolic directives seems then to hinge on "calling". Those in a leadership position are then treated more strictly than those who are not leading the flock of God, although same-sex relationships were never approved (Rom. 1.26-27).

Because the Church in general has lost its primary purpose, namely to set the captives free, many go their own way, lapsing all the more stronger into disobedience to God, in stead of believing on the Lord Jesus so that He can break the shackles of bondage and of slavery and disobedience over those who come wholeheartedly to Him, setting the captives free! To sin in Hebrew (pronounced "chata") rightly means to miss one's purpose or one's goal in life!

We therefore believe that man has lost the image of God in the Garden of Eden but that Jesus Christ came to restore God's image, true holiness and righteousness, again in the hearts and lives of those who believe (Eph. 4.23-24; 1 John 3.16)!

### **Sharing a Portion of one's Income**

We promote generosity and hospitality the Biblical way.

We do not uphold the Old Testament tithing system as God loves a "cheerful giver" and tithing is then regarded as compulsory and is therefore a spiritual burden especially if given with a resentful spirit. A cheerful giver, especially giving for a good cause and as the Spirit of God may direct, will, however, be blessed according to the Word of God (Heb. 13.5; Heb. 13.16; Heb. 13.1; Col.3.5; 2 Cor.9.7).

There are excellent testimonies of workers of the Lord who have done great things for the Lord, *never asking money*, yet receiving enough in faith to have built the work of the Lord even in a very spectacular way.

### **Respect for those who bring the Word of God**

We believe in respecting those who work for the Lord (Heb. 13.17) and we also honor

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

the testimonies of those believers and stalwarts of our faith who have kept faithful to Jesus to the very end (Rev. 3.21; John 13.20).

### **Anointed Women and their Ministry**

We believe that an anointed woman who has a definite calling, can also work for the Lord as we have the Pauline directive at our disposal, namely that in Christ there is neither male nor female (Gal. 3.28). We therefore reject sexism in the work of the Lord, regarding a woman's calling and anointing the same as that of a man.

### **Leadership Roles and Biblical Requirements**

The necessary requirements to perform a leadership role in the Body of the Lord must be adhered to and all workers of the Lord must then conform to God's prescriptions for a sanctified lifestyle and conduct, which requirements are especially applicable during their time of office.

We encourage those *who believe in the Lord Jesus Christ to work for the Lord* so that the message of the Kingdom of God can be preserved, also actively applied up until the return of Jesus (Math. 28; Mark 16; Acts 1.8).

We firmly believe that those who want to work for the Lord must be *formally ordained by the laying on of hands for special leadership positions* and we also believe that young workers of the Lord must respect the leadership of their seniors in Jesus Christ as such ones have not only been appointed by the Lord but they have already gained the wisdom and knowledge to lead the flock of God.

Although younger workers in the Lord will then always be encouraged to work for the Lord, *exercising their anointing and calling in diverse ways* and as their particular callings may determine, they must simultaneously be able to subject themselves to the authority already in place, *always praying earnestly for God to equip themselves with wisdom and a heart for Biblical knowledge* so that their callings will blossom in God's appointed time!

God then indeed has *a time period for each and everyone's calling to grow*, also to bear the necessary fruit, and aspirant workers in the Lord must therefore always keep in mind to focus on their *goals and objectives in the Lord* until they have properly equipped themselves and so that, by the time they are called upon to lead, they will be able to *do so diligently*.

He, the always present God, indeed works in phases in His called ones' lives and those desirous to please God, must then *do so with full conviction of heart and mind*, proving their callings with motivation always praying for a teachable spirit whilst

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

helping those who are already able to take charge of their specific leadership positions.

The Old Testament prophets and the way they exercised their offices assisting others to follow their example, therefore still applies. We emphatically state that by ruling the aforementioned way, we are in no way excluding younger workers of the Lord from active participation in the work of the Lord.

## **SUPPLEMENTARY TO THE CONFSSION OF FAITH**

### **Concerning the Holy Spirit:**

We maintain that the Holy Spirit rests upon our Lord Jesus, Old and New Testaments (1 Cor. 3.16; 2 Cor. 3.17). We also uphold the Apostle Peter's directive, namely that Jesus *received the Holy Spirit from His Father* after His resurrection, so that He could pour this divine endowment out upon the believers in the Upper Room (Acts 2.33). We further *uphold the Apostle Paul's directive*, defining the Holy Spirit's endowment as operating in nine diverse Power Gifts *given to believers in accordance with God's will and especially His specific, pre-determined purpose* for their specific lives and callings and primarily *to build the Body of our Lord Jesus in diverse ways*.

We believe that God's Spirit also manifests in works of servitude, love, kindness, compassion, etcetera i.e. defined as the "fruits of the Spirit" (Gal. 5). We accept the Pauline directive, namely that we are the Body of Christ and that Jesus/Yeshua is the Head of His Body, the Church. *The manifestation of the Holy Spirit is therefore Jesus' Spirit acting in union with God His Father* and, in return, *going out to His blood-washed followers*, the Spirit having been sent under the New and Better Covenant to equip and empower believers and so that Jesus would be glorified, and the Kingdom of God be build, *according to Peter's testimony, on the Rock Jesus Christ*, the foundation and chief cornerstone of God's Building, the Church.

(See Acts 1.8; 1 Cor. 12.27; 2 Cor. 3.17 1 Cor. 3.23; Gal. 5; 1 Cor. 12.28; Acts 2.33; Acts 1.18; Rom. 8.10; Luk. 4.18; John 3.5.6-8; John 4.24; Luk 11.13; John 1.18; Rom. 8.11; 1 Cor. 14; 1 Cor. 12.7-11; 1 Cor. 3.9+; Mark 16; Math. 28; Math. 16.18).

**On Michael, the Prince of Israel (Dan. 12) :**

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

The following Scriptural Truth is a teaching we take to heart<sup>1</sup> : "Michael and Gabriel are the most prominent of all the angels. Michael is superior to Gabriel in rank and wherever he appears, the glory of the Shechinah is also bound to be found (Exod. R.11.5)". On "Michael" and with reference to Dan. 12, also according to the same source: *Michael is regarded as the guardian angel of Israel*. "Michael" means "He who is like unto God/to be like God".

The aforementioned then indeed applies to Jesus/Yeshua and it also is again in accordance with the Pauline directive recorded for us in Phil. 2 and Col. 1.15. It is then Scriptural that this "Prince of Israel" (*Michael*) *was indeed that very One who had received the prayers of the people of Israel under the Old Covenant*. This of course is fully in line with first-century Apostolic direction as the Apostle John indeed makes mention thereof in his *Book of Revelations* (Rev. 5.8; Rev. 8.3-4). This also then *confirms Jesus' pre-existence as Messenger of God* (the Angel of the Covenant) in ancient Israel (Ex. 23.20+).

He was then indeed that Holy heavenly Messenger *on whose shoulders had rested the sacred Name, also the Shekhinah Glory*. The Apostle Paul, equipped with God's divine knowledge and wisdom, therefore gave us a clear directive on the Holy Spirit, namely: "The Lord (Jesus) is that Spirit and where the Spirit of the Lord is, there is freedom!" (2 Cor. 3.17).

*This Angelic Messenger appeared to Moses in the bramble bush, revealing the sacred Name to God's prophet, and surely then also linked to the One in the bramble bush at whom Moses' question was directed* (Ex. 3.14).

### **On the Son of God :**

The Son was brought forth by the Father and in His unique being/existence He is indeed "*subordinate*" to His Father. This Biblical stance was, however, hotly debated in the post-apostolic era but read Acts 7.55, also Math. 28.18 objectively.

If we indeed *believe in the infallibility of the Word of God*, then we should also compare this text with Jesus' very own words (John 1.18 and John 4.24). The Apostle John who was responsible for his Synoptic Gospel, and who knew Jesus intimately having walked with Him and having been taught by Him, wrote something of great importance in his pastoral epistle, namely that nobody has ever seen God (1 John 4.12)!

He clearly meant God the Father and this therefore includes the apostolic faith expressed by Stephen, *the first martyr of the Church in Jerusalem*, and who had a glorious, personal *testimony of the risen Jesus* (Acts 7). We therefore see the Almighty God and Father of our Lord Jesus in and through the Son who became flesh

<sup>1</sup>From "Everyman's Talmud" by Rev. Dr A Cohen, 1961, p. 50.

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

(1 John 5.20).

The Father should then be honoured yet always in and through the Son who is the touchstone of our faith in a living *Almighty God whom nobody can see and live* according to God's answer to Moses. Therefore the Son is and He remains the sole mediator between God and man (1 Tim. 2.5; John 14.28): "*My Father is greater than I*", and this teaching, given by the Son of God to His apostles, clearly corresponds with John 20.17.

God the Father therefore did not put on flesh, nor did He took upon Himself the role of a servant, although we see the Father in and through Jesus, the Son revealed in the flesh (John 14.9; 1 John 4). Also consult the *Alexandrian Code* and the respective findings on this early manuscript (1 Tim. 3.16). Jesus made it clear that He was sent by the Father to testify of Him (Gospel of John).

The apostles of Jesus preached Him as Son of God and this very issue has been debated for centuries. Biblical Scholars worth taking note of, will then be quick to confirm this statement. In His Sonship then, *Jesus carries the image or mark of divinity* because this exalted status was *bestowed upon Him by His Father* after His resurrection (Math. 28.18 also compare Rom. 1.4).

Paul emphatically brought Jesus as "Son" of God and John confirmed this apostolic confession of faith (1 John 4. 15). "Son of God" must, however, not be confused with the proverbial "sons of God", i.e. in accordance with the Covenant entered into between God and Israel and meaning then "children of God" , and of course applying to both male and female participants. "Son of God" means "heir to God's Throne" and *this unique relationship between God the Father and His Son* is depicted for us in Ps. 2.

Jesus is therefore rightly called the *Messiah*, sent by God the Father, firstly to bring *spiritual deliverance to His People* (Isa. 53; Isa. 9.6; John 1) yet also Salvation to all after His crucifixion and resurrection.

Under the New and Better Covenant, outlined for us by the Apostle Paul in his *Letter to the Hebrews*, Jesus/Yeshua now fulfils the role of eternal High Priest as mankind needed a blood sacrifice for true redemption.

Jesus is also *now waiting in the heavenlies for His Father's command to return to His own on the clouds of heaven*, as God the Father alone knows this crucial date in mankind's history proving God the Father's absolute authority over His Son (Mar.13.32).

## **On the Trinity**

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

"Three Persons in the Godhead" is factually a legacy of the Catholic Councils yet ascribing this image to God, Most High, *was in sway even before the Council of Nicaea (325)* and such approach to Scripture, although *hotly debated in the early post-apostolic era*, is still not accepted by thousands of believers in a risen Jesus. We therefore must keep in mind that this particular dogmatic stance was worded by the early propagators of mainline Catholicism and which doctrine, especially considering the light that has since been shed on the history and development of the early Church, indeed *calls for a very objective approach*. The *Didache*, supporting a Trinitarian stance, clearly shows connections with the Essenes, i.e. according to (relatively) recent research.

Up until today, *strife and division within the Body of Jesus* is prevalent and this state of affairs *will seemingly remain up until the return of Jesus Christ* unless those who believe in Jesus, will make an effort to live in peace with one another (Paul). Yet why can it, regardless of this divine apostolic message, not be accomplished? Because a *philosophical approach to God and His existence* has had a bearing on this type of mainline, traditional doctrine, since its very beginning, and because "faithful" Christians are apt to rigidly stand on the verdicts of past Church Councils, siding of course with post-apostolic doctrinal development, *conflict is always ready to erupt* when this issue is at stake.

Therefore, let's consider the following: It indeed serves no real purpose to lay claim to the "infallibility" of the Bible, unless we are prepared to also accept the fallibility of those who have paved the way for mainstream doctrinal thought! Therefore, patience and Christian tolerance are essential if we indeed want to promote the love of Jesus Christ, our precious Lord and Saviour, in these End-Time days, i.e. among all of God's children.

Our plea is then indeed to *use the Word of God at our disposal, forgetting about intricate and complex doctrinal statements unless, of course, we are also willing to debate it anew and properly*, that is with today's research at the disposal of those who are willing to look deeper than merely accepting the word of those early Catholic spokespersons as absolute Gospel Truth!

If we should be willing to reflect on the history and development of Godhead (Christological) doctrinal issues, we will indeed quickly realize, i.e. if we at least *remain objective*, that the debate that was unleashed on the existence of God, the Son and Spirit, *will never be properly resolved* and concluded as both the *Trinitarians and the Oneness* leave loose threads dangling in the air, and which situation is of course the main reason why conflict is still in sway between these two mainline camps.

Therefore only a very rigid (shortsighted?) theologian will still stand rigidly on a one-sided approach to the Scriptures and especially when it comes to Godhead declarations as *there are indeed manifold issues involved*, and coming into play once

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

we are willing to assess the Scriptures properly and of course taking into account the doctrinal statements worded since the earliest days of Christianity.

What indeed impacted on the Body of Jesus at large, that is emanating from the lively debating on God's "real" existence in the past, was nothing but confusion and division, with the result that the division and conflict that was unleashed in former times, is still well in place among believers in Jesus as the very same rifts and theological stances still apply, and of course again proving the futility of standing rigidly on one "absolute" Scriptural Truth, be it the Trinity or the Oneness doctrine.

Fact is, without taking the philosophical reasoning *and its impact* on especially the ruling Trinitarian doctrine into account, we will merely keep bickering about statements that were made by those who were undoubtedly influenced by the trends of their own day and age. And especially emanating from a specific Jewish pagan tradition. To this day the Trinity is regarded as "such a deep mystery" that those who are making an effort to unravel it, or rather to declare it, are only misleading themselves! Nicky Gumbel<sup>2</sup> wrote a very popular book in the nineties.

However, this type of philosophical reasoning is clearly leaning heavily on God's "indescribable" image and existence, yet evidently implicitly fastening it once again in a trinity and sometimes *undoubtedly in a trias* which of course brings us again to the conclusion that *the Trinity can only be "declared" applying philosophical reasoning*. It then seems that the learned who laid the foundation of Catholic doctrine, had desired, at all cost, to project an abstract triune God to one and all and it is therefore not amazing that so much paperwork and effort still goes into attacks and counter-attacks concerning this mind-boggling issue.

Therefore, *as we are clearly now facing the imminent return of Jesus*, let's rather, as brothers and sisters in Christ, then *opt for brotherly love* for the debate on the diverse Godhead perspectives is not going to subside unless we make a concerted effort to get past hammering on "one absolute tradition".

Surely, it should be clear that bickering on Godhead issues was the very weapon satan had unleashed against the Body of Jesus and of course with the purpose to bring *everlasting division about among God's very own!*

It were indeed those who wanted to teach at all cost, and in the spirit of 1 & 2 Tim. 4, who went to great lengths *to intellectualize the simplistic first-century apostolic Gospel*, applying of course their own tradition. We therefore advise those standing rigidly on post-apostolic doctrinal "Truth" to again read Paul's prophetic words (Acts 20.17-38).

<sup>2</sup>Soeklig op die Geloof, Struik Christelike Boeke, Afrikaanse vertaling, 1997. Gumbel is of course himself a Trinitarian and my statement can be compared to his book (English or Afrikaans). Even modernday philosophers, like Jaspers, adopt the very same stance when it comes to Christological perspectives (Godhead issues), asking, "How can one be simultaneously three and three simultaneously be one?"

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

Therefore, and unless we want to remain objective, making a point of becoming acquainted with what had indeed happened to the first-century apostolic teachings, and when especially the Apostle Paul's adversaries (the false brothers) *were doing their utmost to overthrow the faith that was once delivered to the saints (Jud. v3)*, we will persevere in the path that was paved for us via the post-apostolic Church.

Constantly then hammering on the "infallibility" of this tradition will merely be an effort to hold the *status quo* in place and then not moving forward. Conflict in the Body of Jesus will in other words remain well in place.

Fact is, *those teachers who later applied their so-called clarifying "finishing touches"* to the Nicene theological faith, imprinted from generation to generation, were merely *bolstering the doctrinal viewpoints* that had already been declared a solid "infallible" tradition when Nicaea was convened (325)!

### **Rank acknowledgement**

We believe in walking in sincerity of heart *and humility before God* and we are therefore not unduly rank conscious, although we do respect knowledge gained through learning, also wisdom acquired through Holy Spirit endowment (1 Cor. 12.7-11). Besides, God knows us by name!

We honor the example Jesus set for us, also the commandments He had given us, namely to show respect where necessary and to serve one another in the love of Christ (John 14.21 & 24; John 13.16). We especially take heed to Jesus' statement, namely that He (alone) is Master and Lord (John 13.13).

We boldly state that we do not regard the Catholic Councils' decisions on Godhead issues as absolute Truth. We adopt the stance that many sincere believers in Christ cannot accept the application of a symbolic equilateral existence/being to the Godhead, endorsing the age-old doctrine that God, while being one in nature and in being, is three Persons (with absolute equality in origin, eternity and authority). We accept "That the development of these concepts and convictions was the work of the early centuries and the clear expression of the doctrine was the fruit of Greek thought"<sup>3</sup>

And because indoctrination has been the cause of constant enmity in the Body of Jesus to this day, we bring the Gospel of Jesus boldly to God's flock, yet simultaneously promoting tolerance in the love of Jesus with strong motivation. We therefore are prepared concerning this very issue, to "agree to disagree" in the love of Jesus and especially when our theological objectives on the Godhead and how to declare it, cannot find common ground.

<sup>3</sup>Everyman's Encyclopaedia, ed. E.F. Bozman, London : J.M. Dent & Sons Ltd).

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**

## **ON THE JEWS - OUR VIEWPOINTS**

WE REJECT THE SO-CALLED REPLACEMENT THEOLOGY, INSTEAD CLAIMING THAT THE JEWISH NATION IS GOD'S CHOSEN PEOPLE TO THIS DAY, BUT WHO WERE MADE SPIRITUALLY BLIND FOR THE SAKE OF THE GENTILES AND SO THAT THEY COULD ALSO COME IN (ROM. 11).

THOSE CHRISTIANS WHO HONOR THE APOSTOLIC DOCTRINE AS IT HAD GONE FORTH SINCE PENTECOST DAY AND THOROUGHLY PREACHED BY THE APOSTLES OF JESUS/YESHUA, ARE ALSO GOD'S PEOPLE AS THEY TOO HAVE FOUND GRACE AND FAVOUR IN GOD'S SIGHT IN AND THROUGH THE NEW AND BETTER COVENANT HINGING ON THE CROSS THAT WAS PLANTED FOR ONE AND ALL (ROM. 2.29; ROM. 11.12).

JESUS BROUGHT REDEMPTION THROUGH HIS SACRIFICIAL BLOOD FOR BOTH JEW AND GENTILE BUT GOD'S BLESSINGS AND GRACE WILL ALWAYS REST ON THOSE JEWS WHO, HAVING BEEN MADE SPIRITUALLY BLIND FOR THE SAKE OF THE GENTILES AND SO THAT THEY TOO COULD BE BROUGHT IN THROUGH CALVARY, WILL BE SAVED IF THEY SHOULD HOLD FIRMLY TO THE MOSAIC RELIGIOUS PRESCRIPTIONS (REV. 15.3).

HOWEVER, THOSE JEWS WHOSE EYES WERE ENLIGHTENED AND WHO HAVE DECIDED TO FOLLOW YESHUA WITH ALL THEIR HEART AND MIND WILL HAVE SURETY OF THEIR SALVATION IF THEY HOLD FIRMLY TO APOSTOLIC PRESCRIPTION, AND THEREFORE THE GOSPEL MUST BE PREACHED TO ALL NATIONS UP UNTIL THE RETURN OF YESHUA/JESUS.

THOSE WHO HAVE TURNED BACK, BE THEY GENTILE OR JEW, AND WHO HAVE THEN DECIDED TO REJECT THEIR TESTIMONY, NAMELY THAT THE BLOOD SACRIFICE OF YESHUA IS TO NO AVAIL, WILL NOT BE SAVED AS THEY THEMSELVES HAVE THEN CRUCIFIED HIM A SECOND TIME (HEB. 6)!

AS THE JEWS WERE SEVERELY PERSECUTED BY SO-CALLED "CHRISTIANS", GOD HAS SEEN THEIR PLIGHT AND OPPRESSION ESPECIALLY IN CRUCIAL TIMES IN HISTORY, AND ALL WE NOW CAN DO IS TO PRAY FOR THEM SO THAT THEIR GREAT WARRIOR FROM OF OLD, APPOINTED BY GOD MOST HIGH (Ex. 23.20+; Dan. 12; Prov. 8.22+) WILL KEEP THEM SAFELY, AND THAT HE WILL REVEAL HIMSELF MORE AND MORE TO THEM AS THAT VERY ONE WHO HAVE ALWAYS WATCHED OVER THEM, ALSO THAT THE FAITHFUL WILL ESPECIALLY REMEMBER THAT THE WORD OF GOD SPOKEN BY THE PROPHETS CONCERNING HIS CHOSEN PEOPLE, WILL REMAIN TILL THE END OF TIMES!

REVISED 2017-09-22

[www.housealtarnetwork.com](http://www.housealtarnetwork.com)

We can be reached via our "Contact" facility on our website.

**A New Commandment I give unto you, that you love one another  
as I have loved you! (John 13.34)**