

The Book of Acts: “A Man Accredited by Elohim”

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Notes on Editing

The main function of my editing process is to honour the Set-apart Name. In keeping with an established practice, I use the Tetragrammaton YHWH for the Name of the Father, or use Elohim which means “Mighty One.” The formal name for the Messiah is Yahushua (yah oo shoo ah), but I also use the more familiar form, Yeshua (yeh shoo ah). I believe both are correct. As for the actual pronunciation of the the Tetragrammaton, I believe that the Father’s Name should be pronounced as Yahuah (yah oo ah). I encourage my readers to actually pronounce the Father’s Name in their reading.

A secondary editing function is avoid the many words that have crept into the language of worship, but are false or misleading.

In most cases, actual quotes are left accurate and may include the traditional words for the Father and Son.

The Book of Acts: “A Man Accredited by Elohim”

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The book of Acts forms the link between Yeshua Messiah’s coming to fulfill the ancient promises to Israel and his beginning to assemble the “Body of the Messiah” on the Day of Pentecost. It presents a clear and unified witness of how the disciples viewed Yeshua Messiah, and what they taught as doctrine. They viewed him as the Son of Elohim, a man sent by YHWH to be the promised Messiah, first to the Jews, and then to the Gentiles. They were convinced of his Messiahship by his resurrection, which they boldly preached as they fanned out throughout the Mediterranean countries and beyond. Nowhere in Acts is there any suggestion that Yeshua was “Elohim” in any sense, and this omission is remarkable if this doctrine were in fact a part of the disciples creed.

The book of Acts begins with a brief recap of the 40-day period that the Messiah spent in his resurrected body among the believers. He had ordered them to stay in Jerusalem until they were empowered by the gift of Set-apart Spirit. This filling, or “baptism,” with the Spirit would equip them to be his “witnesses.” Having thus given them their marching orders for the next few days, and for their lifetimes, they watched as he ascended into heaven.

One can only try to imagine the shock and wonder that filled the hearts of his disciples when he ascended into heaven before their very eyes. They were transfixed by the sight, pondering its significance. They were still trying to figure out when he would restore the kingdom to Israel, and they were very unclear about what his ascension meant. Almost immediately, an angel disrupted their reverie and reassured them that the Messiah would be returning to earth in the same way he left them. With this promise ringing in their ears, they headed back to Jerusalem to begin their new job as the Master’s empowered witnesses.

Though the meaning of the ascension understandably befuddled them, as time went on Elohim revealed more and more about what it meant. The pinnacle of this revelation about the ascension is found in Ephesians:

Ephesians 4:7-13

(7) But to each one of us favor has been given as the Messiah apportioned it.

(8) This is why it says: “When he ascended on high, he led captives in his train and gave gifts to men.”

(9) (What does “he ascended” mean except that he also descended to the lower, earthly regions?)

(10) He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.)

- (11) It was he who gave some to be emissaries, some to be prophets, some to be evangelists, and some to be pastors and teachers,
- (12) to prepare Elohim's people for works of service, so that the Body of the Messiah may be built up
- (13) until we all reach unity in the faith and in the knowledge of the Son of Elohim and become mature, attaining to the whole measure of the fullness of Messiah.

After the ascension, the book of Acts then describes the growth and development of the early believers as the Messiah gave and guided these ministries to act in his stead, causing spiritual growth in the lives of all those who followed him. But the Messiah was not just working with these "gift ministries," as they are sometimes called. He worked directly with his brethren, like Ananias, "a certain disciple" (Acts 9:10 - KJV), or indirectly with them through those to whom he had specifically entrusted with the ministry of emissary, prophet, etc. What was clear to the first-century believers was that the Messiah was no longer physically present to do his work, so they were supposed to be doing it. But they were to do it by the power of the Set-apart Spirit that he had given them, and in conjunction with his continued leading of them. This they were to continue to do until "the end of the age" (Matt. 28:20).

Acts 2 records the events on the Feast Day of Pentecost that year when the "Assembly" or the Body of the Messiah began. The initial outpouring of the Set-apart Spirit upon the disciples of Yeshua Messiah, and their speaking in tongues in the Temple, caused no small stir. Kepha then stood up and addressed the huge crowd assembled there. We will now focus on fifteen verses of his discourse that contain a magnificent exposition of a prophetic passage that Kepha quotes and then explains. It is this teaching that pricked the hearts of about 3,000 people who were added to the Assembly that day (Acts 2:41). The key points in Kepha's speech that led to their new birth were later capsulated in one classic verse in the Messianic Scriptures. Here it is:

Romans 10:9

That if you confess with your mouth that Yeshua is Master and believe in your heart that Elohim raised him from the dead, you will be saved.

We will see that what Kepha said in Acts 2 focuses on the two basic components in the above verse: the resurrection of Yeshua Messiah from the dead and his Mastership. It is significant that Kepha did not portray Yeshua as Elohim nor further state that believing this was a requirement for salvation. In contrast, Kepha referred to Yeshua as "a MAN accredited by Elohim." If Kepha held the traditional Trinitarian concept of the Messiah, his omission is astounding. If Kepha believed that those listening to him that day needed to believe that Yeshua was Elohim in order to be saved, as is often taught by Trinitarians today, he certainly did not say so. The fact that the Scripture states that about 3,000 people were saved that day, without hearing anything about the Trinity or the Messiah being Elohim, is proof that this belief is not a requirement for salvation. Had this been an oral exam to graduate from most seminaries today, Kepha would have flunked, yet by YHWH's standards, his sermon is right on:

Acts 2:22

Men of Israel, listen to this: Yeshua of Nazareth was a man accredited by Elohim to you by miracles, wonders and signs, which Elohim did among you through him, as you yourselves know.

We see in this verse that Kepha was being very specific to identify the particular Yeshua of whom he is speaking - "Yeshua of Nazareth." When Kepha said Yeshua was "a man accredited by Elohim," he meant that Elohim supported and energized Yeshua. Kepha continued:

Acts 2:23

This man was handed over to you by Elohim's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the stake.

Remember that Yeshua came specifically to the nation of Israel as their Messiah. And what did they do to him? They killed him, as he prophesied they would. He also prophesied that Elohim would raise him from the dead, and Kepha confirmed this in the next verse, when he declared the resurrection of the Messiah:

Acts 2:24

But Elohim raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.

The first reason it was not possible for death to hold Yeshua is because the Almighty, the Creator of the heavens and the earth, who cannot lie, had promised through the Prophets that He would raise His Son from the dead. That is why "the gates of Hades" (Matt. 16:18) will not be strong enough to retain its captives. It was also not possible because Yeshua Messiah was a righteous man without sin, who did not deserve the penalty, or "wages," of sin, which is death. Therefore, Elohim could legally and ethically raise him from the dead. Again we see the absolute urgency of his obedience to Elohim, for a single sin would have made it possible for the grave to hold him in its clutches.

Remember that Kepha was talking to the Jewish people. Who was one of the chief heroes of the Jews? David, and it was David who had prophesied about the future resurrection of the Messiah. By quoting David, Kepha really got the attention of his Jewish listeners.

Acts 2:25-27

(25) David said about him: "I saw the YHWH always before me. Because he is at my right hand, I will not be shaken.

(26) Therefore my heart is glad and my tongue rejoices; my body also will live in hope,
(27) because you will not abandon me to the grave, nor will you let your Set-apart One see decay."

How did David know that he would be raised from the dead? Because he believed in

the resurrection of the “Anointed One” (Messiah) who would one day raise him to everlasting life.

Acts 2:28

You have made known to me the paths of life; you will fill me with joy in your presence.

Kepha made it clear that David knew he would see his Redeemer face to face. Then he launched into an exposition of the verses he had just quoted.

Acts 2:29-31

(29) Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day.

(30) But he was a prophet and knew that Elohim had promised him on oath that he would place one of his descendants on his throne.

(31) Seeing what was ahead, he spoke of the resurrection of the Messiah, that he was not abandoned to the grave, nor did his body see decay.

Kepha told the Jews that David had prophesied about the resurrection of the man they had just murdered. Then he boldly stated that the resurrection had been accomplished.

Acts 2:32 and 33

(32) Elohim has raised this Yeshua to life, and we are all witnesses of the fact.

(33) Exalted to the right hand of Elohim, he has received from the Father the promised the Set-apart Spirit and has poured out what you now see and hear.

Kepha was saying that not only did Elohim raise His Son from the dead, but also that He highly exalted him and gave him the Set-apart Spirit, which Yeshua had in turn given to those who believed in him as Master. In the next verses, Kepha made it plain that David is not in heaven. Then he spoke of Yeshua exalted at the right hand of Elohim, another truth prophesied in the Prophets from which he quoted:

Acts 2:34 and 35

(34) For David did not ascend to heaven, and yet he said, “YHWH said to my Master: ‘Sit at my right hand

(35) until I make your enemies a footstool for your feet.’”

Kepha finished this amazing presentation with a resounding crescendo:

Acts 2:36

Therefore let all Israel be assured of this: Elohim has made this Yeshua, whom you crucified, both Master and Messiah.

The idea that “Yeshua is Master” is clearly explained within Scriptures. Acts 2, beginning in verse 22, sets forth the scriptural understanding of this concept. On the Day of Pentecost, Kepha boldly set forth the truth that Yeshua was “a MAN accredited

by Elohim... by miracles, wonders and signs which Elohim did among you by him.” He then went on to say that this “man” was handed over to the Jewish leaders, impaled and killed by them. Then Elohim raised him (this man) from the dead and “exalted” him (this man) to His (Elohim’s) right hand where he (this man) received from the Father and then poured out to people the promised Set-apart Spirit.

What was Kepha saying? He was making the claim that Yeshua was the Messiah prophesied in the Scriptures. After this, Kepha concluded by quoting the Messianic prophecy of Psalm 110:

Acts 2:34b-36

(34) The Master [in the Septuagint, *kurios*; but Hebrew text, YHWH] said to my Master [Septuagint, *kurios*; Hebrew text, *Adoni*]: “Sit at my right hand

(35) until I make your enemies a footstool for your feet”

(36) Therefore let all Israel be assured of this: ELOHIM has MADE this YESHUA, whom you crucified, both MASTER and MESSIAH.

Was Kepha identifying Yeshua as the YHWH of the Hebrew Scriptures? Hardly. He was instead proving from Scripture that Yeshua was the Messiah, that is, YHWH’s Anointed One. According to Scripture, the Messiah had to suffer and rise again. In addition, as the Messiah of prophecy, Yeshua had been exalted to the right hand of Elohim and installed by YHWH as Master over all. In short, he had entered into his esteem (Luke 24:26 and 46).

Psalm 110:1

The Master [YHWH] says to my master [*adon*]: “Sit at my right hand until I make your enemies a footstool for your feet.”

As we saw in Chapter 5, the Jews regarded Psalm 110 as a Messianic prophecy concerning the coming Anointed One. Psalm 110 also speaks of the coronation of a king, in this case, a king from the line of David. In its original context, it may have been speaking of Solomon, but in its larger context, it was either a foreshadowing or direct foretelling of the future Davidic king, that is, the Messiah or Yeshua.

Remember that to Kepha’s audience on the Day of Pentecost, the Hebrew understanding of the text would have been clear. The Messiah (or King) who is being installed in Psalm 110 is referred to as *Adon*, not as YHWH. YHWH (pronounced “yah oo ah”) was the personal (proper) Name of Elohim in the Hebrew Scriptures. On the other hand, *Adon* was a descriptive name meaning “Master.” It was used to describe both men and Elohim. Unfortunately, both of these terms were translated from Hebrew into the Septuagint (the Hebrew Scriptures in Greek) as *kurios* and then later into English as “Master.” In our English translation of the Hebrew Scriptures, the two terms are distinguished only by various means of capitalization.

No “Elohim is One” Jew living at that time would have taken Kepha’s statements recorded in Acts 2 to mean that the Messiah was YHWH, that is, Elohim. This would

have been ludicrous to them, and had Kepha proclaimed this, no one would have given him the time of day. Instead, Kepha clearly set forth that it was, in fact, Elohim Himself, YHWH of the Hebrew Scriptures, the Elohim of their fathers, who had raised Yeshua from the dead and highly exalted him to the heavenly position of Master in fulfillment of the prophecies concerning the Messiah. As Philippians 2 states, Elohim elevated the man He had named “Yeshua” or “Yahushua” (meaning “Yah our Savior”) to the most highly exalted position possible. Thus, his name is above every name.

The Greek term *kurios* (Master) was used in a variety of ways in Messiah’s time, as well as in the Messianic Scriptures. Its basic meaning is “Master,” “master” or “owner,” always indicating one who has authority. But it does not of itself imply or indicate Elohim, even though Elohim was called “Master” and the pagan gods of the East were called “masters.” Masters of slaves, property owners, kings, emperors and great teachers could also be called “masters” (*kurios*). In its vocative use (marking the one addressed), the term was often equivalent to “sir” as a respectful way of addressing an honorable person (see Matt. 21:30; John 12:21; 20:15; Acts 16:30). But no matter what language was spoken by the various believers of those times, the understanding of “Yeshua is Master” would have been governed by their understanding of the Messianic fulfillment of Psalm 110. It was only later that this understanding was corrupted.

The point is simply that in Psalm 110, Elohim was not talking to Himself or with the “second person of the Trinity.” Instead, YHWH is pictured as talking with the Messiah, David’s “Master.” David foresaw that Elohim would raise the His Anointed One from the dead and install him as Messiah and Master at His right hand in heaven. David recognized him as his superior, as his Master. As a result, David himself had the hope of a future resurrection.

Since Kepha told his audience that Yeshua is Master and that Elohim raised him from the dead, and we know from that and other similar scriptures in Acts and the Epistles that salvation is dependent upon the confession that “Yeshua is Master,” it certainly seems logical that we should desire to know exactly what this statement means. In its note on Romans 10:9, the *NIV Study Bible* offers a view that is all too often held and promoted in evangelical Christian circles. Under the heading, “Yeshua is Master” (page 1721), we read:

The earliest Christian confession of faith (cf. 1 Corinthians 12:3), probably used at baptisms. In view of the fact that “Lord” (Greek *kurios*) is used over 6,000 times in the Septuagint (the Greek translation of the O.T.) to translate the name of Israel’s God (Yahweh), it is clear that Paul, when using this word of Jesus, is ascribing DEITY to him [emphasis ours].

Can “deity,” that is, that Yeshua is “Elohim,” really be ascribed to him on this basis? No. “Master” is simply the most appropriate title for Yeshua, especially now that he sits at Elohim’s right hand. This is one of the many places where the NIV translators have endeavored to imprint their own Trinitarian belief either onto the text itself (via

their translation) or onto the understanding of the text (via their study notes). Some examples of other places include: John 1:1 and 18; Romans 9:5; 1 John 5:20. This list could go on and on. In pointing out these examples, we do not mean to denigrate what we consider to be an excellent translation. They are simply indicative of the extent to which the Trinitarian interpretation has colored the understanding of most translators and scholars of the Scriptures. So ingrained is it in most Christians' minds that seldom do any of their thoughts about its illogic lead them to seriously seek any alternative.

Another consequence of not seeing the difference between "Master" and "Elohim" is the fallacious idea that one is not saved unless he believes that Yeshua is Elohim. This is in spite of the clarity of Romans 10:9, which says that salvation is dependent upon confessing that Yeshua is Master. There is no verse that says to be saved one must believe that Yeshua is "Elohim" or equal to Elohim. Furthermore, in all the records in Acts, there is no presentation of the Trinity. For example, as we have seen, about 3,000 Jews were saved on the Day of Pentecost without Kepha mentioning the Trinity or that the Messiah was somehow Elohim. The Roman soldier Cornelius and his household were saved in spite of the fact Kepha never mentioned the Trinity. The jailer in Philippi was saved, and Shaul's words were short and to the point: "Believe in the Master Yeshua, and you will be saved" (Acts 16:31).

Are we to believe that Shaul did not really communicate the whole message of salvation to the jailer, and somehow missed saying that this simple jailer really needed to believe that Yeshua had two natures incorporated into one body and was a "coequal and co-eternal being," actually "Elohim in human flesh"? We hardly think so. Surely the fact that Acts portrays thousands of people being saved, yet not once records anyone teaching the doctrine of the Trinity, should be conclusive proof that the Trinity was not a part of the early believer's doctrine. How many precious Christian saints have been made to doubt their salvation and thus suffer emotional trauma at the hands of those promoting this false doctrine? It is also a lever of intimidation used to tyrannize thinking people by labeling them "cultists" and ostracizing them from fellowship with the Body of the Messiah.

Acts states clearly that Elohim has exalted Yeshua Messiah (Yahushua haMashiach in Hebrew) to His own right hand and installed him as Master, and the rest of the Messianic Scriptures agree. All authority in heaven and on earth has been given to him. Angels, powers and principalities have been made subject to him. He is the Head over all the "*Ecclesia*" or Assembly, the Body of the Messiah. Elohim has placed all things under his feet, with one exception - Himself. Thus, Yeshua is now "Master," installed and coronated by Elohim in fulfillment of the great prophecy of Psalm 110. To confess "Yeshua is Messiah" is to bring esteem and honor to Elohim (Phil. 2:11). It is to acknowledge the accomplishments of Elohim Himself in bringing about victory over sin, death and Satan. In the life, death and resurrection of Yahushua haMashiach and his exaltation as Master, YHWH's wisdom and power are revealed.

We also want to point out that in Acts 2:36 Kepha says that Elohim "has made this

same Yeshua both Master and Messiah.” The context of this statement is his resurrection, therefore the question arises, when did Elohim make Yeshua the Messiah? Had He not made him the Messiah before his resurrection? The answer is found later in the book of Acts, when Kepha addresses a Gentile audience for the first time:

Acts 10:38

How Elohim anointed [*chrio*] Yeshua of Nazareth with the Set-apart Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because Elohim was with him.

Elohim anointed Yeshua at his baptism, empowering him to be the Messiah which means “Anointed One.” But as we recognized in Chapter 7, Yeshua was veiled about his Messianic claims, knowing that only resurrection would authenticate his Messiahship. Therefore Kepha appropriately speaks of Elohim having “made” (i.e., proven) Yeshua the Messiah through his resurrection. This further explains why the the Good News preached by his disciples in Acts revolves around the truth that Yeshua is the Messiah, as verified by his resurrection (see Acts 9:22; 13:34; 17:3 and 31; 18:28).

The Active Messiah

When Kepha boldly addressed the house of Israel in Acts 2:36, he confronted them with the irony that it was they who had impaled Yeshua. In essence, he said to all Israel, not just the Jews: “All of your lives you were looking for the Messiah, but when he came face to face with you, you killed him, just like the Prophets said you would. Elohim, however, has raised him from the dead and exalted him as Master and the Anointed One.”

Why did Israel fail to recognize Yeshua as the Messiah? Chiefly because they failed to believe in the sufferings of the Messiah that had to precede his exaltation and esteem. They were looking for a political deliverer, not a man whose blood had to be shed for their redemption. They should have seen in Exodus 12 the suffering of the Redeemer in the types of the Passover Lamb and the other sacrifices. They should have seen his death in Genesis 22, Psalm 22 and Isaiah 53. Graciously, Elohim gave them another chance by way of the message of Kepha, and about 3,000 responded affirmatively. Based upon what happened in the days that followed, it appears that most of the religious leaders, however, slunk off in anger and prepared to persecute the disciples just as they had their Master. The true believers, however, had been cut to the heart by Kepha’s words, and prepared to follow in the disciples’ doctrine.

Acts 2:37-41

(37) When the people heard this, they were cut to the heart and said to Kepha and the other emissaries, “Brothers, what shall we do?”

(38) Kepha replied, “Repent and be baptized, every one of you, in the name of Yeshua Messiah for the forgiveness of your sins. And you will receive the gift of Set-apart Spirit.

(39) The promise is for you and your children and for all who are far off - for all whom

YHWH our Elohim will call.”

(40) With many other words he warned them; and he pleaded with them, “Save yourselves from this corrupt generation.”

(41) Those who accepted his message were baptized, and about three thousand were added to their number that day.

The book of Acts shows that Yeshua had not lied when he told Kepha “I will build my Assembly.” We see Yeshua Messiah actively and powerfully working to build and support the Assembly, which is his Body. He pours out the gift of Set-apart Spirit to all who believe. He adds to the Body those who call on his name. He heals people. He is supporting the outreach of his followers in many ways: by signs and miracles and by specific guidance and revelation. Records like the vision he gave to Kepha on the rooftop show him preparing the hearts of Israel for ever greater works of service. That he personally appeared to Shaul on the road to Damascus shows him building his Body and lightening the persecution of the Assembly at the same time.

He is calling out ministries to provide leadership, sending angels to do his work, defending his causes against the Adversary’s forces, and encouraging those who stand for him. On two occasions in Acts, he appeared to the Emissary Shaul to encourage him (18:9; 23:11). Thus, the book of Acts is indeed a book of “acts.” Yeshua is acting powerfully on our behalf, the ascended Messiah working hard for his earthbound Assembly. It is also a book of inspiration and hope for the believer. Although the book of Acts also shows the hard work and suffering involved in the believer’s life, it is easy to see how much Messiah loves and supports those who give their lives to him.

The book of Acts also records the history of the early Assembly as believers reached out with the Word, first to the Jews, and then later to the Gentiles. In the early part of the book of Acts, despite Yeshua’s admonition to his followers to “go unto all nations,” the message of salvation by favor through faith in the Messiah was preached only to Jews. Acts faithfully sets forth the growth of the Assembly. First the Jews, then the Samaritans (Acts 8), then the Gentiles (Acts 10). It sets forth the actions of the Assembly as the Messiah began to reveal that the message of salvation by faith in him as the Master Yeshua was to be primarily sent to the house of Israel. Philip is sent to the eunuch from Kush, Kepha is sent to the house of Cornelius, and Shaul to preach in Asia Minor. At the end of the book of Acts, the transition is complete with Shaul’s formal declaration to the house of Judah, “Let it be known to you that the deliverance of Elohim has been sent to the gentiles, and they shall hear” (Acts 28:28). Henceforth, the Good News was to be preached and believed in only by the house of Israel scattered among the nations. The truth of the “Secret” (often mistranslated as the “Mystery”) that is set forth in the Epistles was unfolded gradually throughout the period covered in the book of Acts. As we shall see, Yeshua Messiah has been faithful to confirm all of Elohim’s promises to Israel (Rom. 15:8-9). He will give deliverance to all who call upon his name in every nation.

The relationship between Elohim and Yeshua Messiah is clearly portrayed in Acts. As

we have already seen in the record of Kepha's sermon in Acts 2, the Messiah is shown as distinct from Elohim. He is the man approved by Elohim. Nowhere in Acts is there any hint of a "Trinity," and nowhere in Acts is anyone told to believe in the Trinity, or that Yeshua is Elohim. All through the book of Acts, people are saved when they accept the Messiah as the Man whom Elohim raised from the dead and made Master. The disciples call him the servant of Elohim (4:27) and "a man" (17:31). As Stephen was being stoned to death by the Jews, he saw a vision of both Elohim and His Son.

Acts 7:55 and 56

(55) But Stephen, full of the Set-apart Spirit, looked up to heaven and saw the esteem of Elohim, and Yeshua standing at the right hand of Elohim.

(56) "Look," he said, "I see heaven open and the Son of Man standing at the right hand of Elohim."

Stephen did not look up into heaven and see a Triune Elohim, he saw Elohim on His throne, just as the elders of Israel and prophets had seen. And at the right hand of Elohim stood the resurrected Messiah. Stephen was so blessed and amazed at the vision that he shouted out what he saw, even though no one else could see it.

Conclusion

As the Head of the Body that began on the Feast Day of Pentecost, it was the Master Yeshua Messiah who spearheaded the outreach of YHWH's Word as recorded in the book of Acts. He is the Master who spoke to Ananias about going to see Shaul, who spoke to Philip about going to see the Eunuch from Kush, who spoke to Kepha on the rooftop about going to see Cornelius, and who spoke to Shaul about going to the Gentiles. He is the Master whose power energized the many signs, miracles and wonders done by those who believed in him and who went forth in the authority of his name.

The "Emissaries" doctrine concerning Yeshua Messiah is clear. They believed him to be "a man accredited by Elohim," the Messiah, the Son of the Living Elohim. Since the early believers lived in closer proximity to the Master Yeshua and presumably derived their doctrinal understanding "at his feet," why should later believers want to try to "improve" upon the Emissaries witness? Would it not be wiser to attempt to cleave to their same language and understanding? Would it not be wiser to once again declare Yeshua as the Messiah, the man accredited by Elohim, the one who was raised from the dead, and who now sits at the Father's right hand? The Good News of yesterday, the message of deliverance and the saving knowledge of knowing the Messiah, is still the Good News for today - and forever.

Having a scripturally accurate view of the Messiah should help us hold to his "Headship" and look to him for the direction of his "Body." Yeshua Messiah is the same Master today, and we need to expect and believe that "this same Yeshua" is working powerfully in his Assembly today, just as he did in Acts. As fellow laborers with him, it is incumbent upon us to work with him by acting upon the guidance he gives us, because only with his guidance can we accomplish his mission of

proclaiming the true Good News to Israel. When we obey him and walk with him, we can see the same kind of deliverance in people's lives as there was nearly 2,000 years ago.

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**Surely this great nation is a wise and understanding people!
Deut. 4:6**