



A Question of Doctrine

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A great opportunity arises whenever we hear this question: *You're Messianic--so what do you believe?* The first answer that comes to mind is that I believe in the whole Word of God, that it is all relevant today and that we should honor it all to the best of our understanding. Most people will answer something along the lines of, "Yes, I do, too!"

We may begin to compare notes and confirm our agreement that the God of Israel is the One Who created the heavens and the earth, and that He provided His Word and teachings to us through the Bible which we accept as His inspired Word. We have mutual understanding that the first human beings fell to sin in the garden, separating us from our Creator in many ways. We find we agree that He sent His son, our Messiah, through the line of Judah of the tribes of Israel by a virgin birth to redeem those who honor and accept Him through His obedient, sinless life, His atoning death and resurrection after three days. We declare our joy that we anticipate He is coming again to put all things right.

Yet there is quite a difference in the way we walk out our understanding. In America, and around the world, there are hundreds of variations on living out the Word of God in our lives.

A more formal word to describe what anyone believes is "doctrine." It is defined this way:

1. A principle or body of principles presented for acceptance or belief, as by a religious, political, scientific, or philosophic group; dogma.
2. A rule or principle of law, especially when established by precedent.
3. A statement of official government policy, especially in foreign affairs and military strategy.
4. *Archaic* Something taught; a teaching. [Middle English, from Old French, from Latin *doctrīna*, from *doctor*, *teacher*; see **doctor**.]

Synonyms: doctrine, dogma, tenet

These nouns denote a principle taught, advanced, or accepted, as by a group of philosophers: *the*

*legal doctrine of due process; church dogma; experimentation, one of the tenets of the physical sciences.*¹

Though the word “doctrine” refers specifically to teaching it isn’t always understood as such. This word is found in the Scriptures as a translation for six words in Hebrew and Greek, as will be listed later. As is indicated in this dictionary definition, many think of doctrine as being a “church” related or a legal word, and something they may vaguely recognize as being part of the foundation of their particular church body in addition to the Word. Those who are more academically minded may have searched out the basic doctrines and tenets² of their faith, as defined by their denomination. For those who are looking for a more detailed explanation of what we believe, it is often this kind of comparison they are seeking.

There is no singular body that exists that can provide a definitive “Messianic doctrine” comparable to something like Luther’s Book of Concord, the Presbyterian Book of Order or “The Westminster Confession,” or Roman Catholic Doctrine that accords equal authority to the church and the Word. We can only say that we honor the Whole Word of God. For us, defining what we believe—and do-- does literally mean that we go back to the Word and allow Scripture to define Scripture, and then walk that out to the best of our understanding and opportunity to do so. The Scriptures themselves ARE our doctrine. The *halachah*, the way we walk it out, is very similar all around, but particular interpretations are subject to local leadership.

The word “doctrine” is used in the Scriptures. “Doctrine” is the English word that is most often used to translate 3 Hebrew and 3 Greek words.

Strong's #	Hb/Gk Word	Pronunciation	English Equivalent
Old Testament (Hebrew) for "<u>doctrine</u>"			
H3948	<i>leqach</i>	leh'·kakh	doctrine , learning, fair speech
H4148	<i>muwcar</i>	mü·sä'r'	instruction, correction, chasten, chastisement, check, bond, discipline, doctrine , rebuker

¹ The American Heritage® Dictionary of the English Language, Fourth Edition copyright ©2000 by Houghton Mifflin Company. Updated in 2009. Published by Houghton Mifflin Company. <http://www.thefreedictionary.com/doctrine> May 29 2012

² Tenet” is closely related to “doctrine.” An opinion, doctrine, or principle held as being true by a person or especially by an organization. ...(Probably from Medieval Latin, from Latin, third person sing. Present indicative of *tenere*, to hold; see *ten* – In Indo-European roots.) Also from The American Heritage Dictionary as above.

H8052	<i>shēmūw`ah</i>	seh·m·ü·ä'	rumour, tidings, report, fame, bruit, doctrine , mentioned, news <i>[bruit: to tell or spread news of, to tell or spread rumors - BLK]</i>
New Testament (Greek) for "doctrine"			
G1319	<i>didaskalia</i>	dē-dā-skā-lē'-ä	doctrine , teaching, learning
G1322	<i>didachē</i>	dē-dā-khā'	doctrine , has been taught
G2085	<i>heterodidaskaleō</i>	he-te-ro-dē-dä-skā-le'-ō	teach other doctrine , teach otherwise

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Of the three Hebrew words most often translated as “doctrine” the first is used only 9 times. (I find it interesting that it is from the root word #3947 transliterated as “*leqach*” meaning “to take” which is most often used as in “the taking of a wife.” What a close relationship there is to honoring His teaching and belonging to Him as a Bride!) The second Hebrew word is used 50 times and the third one 27 times.

In the Greek text, the first Greek word is used 51 times, the second Greek word is used 30 times, and the third Greek word is only used twice. Both times it is found in 1 Timothy when concerns are expressed about those who teach other than what the Word directs.

In all six cases, it seems pretty self-evident that the words used refer to what has been “taught,” “instruction” or “discipline.”

A good study principle is to check the first usage of a word. It is found in Deuteronomy 32:2, in the King James Version, though it is translated as “teaching” in the NKJV.

*My doctrine shall drop as the rain, my speech shall distil as the dew,
as the small rain upon the tender herb, and as the showers upon the grass: KJV*

*Let my teaching drop as the rain, My speech distill as the dew,
As raindrops on the tender herb, And as showers on the grass. NKJV*

This first use of the word “doctrine” is for the Hebrew word transliterated “*leqach*.” It comes in the context of Moses speaking to the Levites and all Israel of what he has just finished writing in The Book, The Torah. He gave these words, **this doctrine**, to them as in a song, a good teaching method both then and now. Indeed, Moses refers

³ Blue Letter Bible. "Dictionary and Word Search for "*doctrine*" in the NKJV". Blue Letter Bible. 1996-2012. 3 Jun 2012. < <http://www.blueletterbible.org/search/translationResults.cfm?criteria=doctrine&page=1&t=NKJV> >

to the later days even so near the beginning of the whole story. Again, confirming that our God is one Who knows and declares the end out of the beginning as Isaiah has told us. Here is what Moses had to say.

"Take this Book of the Law, and put it beside the ark of the covenant of the LORD your God, that it may be there as a witness against you;

"for I know your rebellion and your stiff neck. [If] today, while I am yet alive with you, you have been rebellious against the LORD, then how much more after my death?"

"Gather to me all the elders of your tribes, and your officers, that I may speak these words in their hearing and call heaven and earth to witness against them.

"For I know that after my death you will become utterly corrupt, and turn aside from the way which I have commanded you. And evil will befall you in the latter days, because you will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands."

*Then Moses spoke in the hearing of all the assembly of Israel the words of this song until they were ended:
Deuteronomy 31: 26-30 KJV*

The word is next used in the Book of Job, though the actual chronology of Job's time period remains in question. Some view it as an ancient book, predating much of the Torah, while others view it as contemporaneous. Job's friends/tormentors use it to chastise him, though later, they are shown to be the ones who are outside of our God's favor.

The next use comes from the Book of Proverbs, and is believed to be among the proverbs written by King Solomon, the wisest man ever to have lived.

*Hear my children, the instruction of a father, and give attention to know understanding.
For I give you good **doctrine**: Do not forsake my law.*

Proverbs 4:1-2

The word "law" used here is from Strong's # 8451, transliterated as "Torah" or our God's Law and His Word. So we see here that good doctrine and His Law are equated.

The next question that occurs to most is whether or not what Messiah Yeshua/Jesus taught is the same or different from what the Father wrote and taught in His Word, what we've called the Old Testament.

When asked that very question, His response was recorded for us by John, the disciple that He loved:

*Jesus answered them and said, "My **doctrine** is not Mine, but His who sent Me.
"If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or [whether] I speak on My own [authority].
"He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him.*

John 7: 16-18

Mark also recorded observations on the use of His authority and doctrine.

*Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught.
And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes*

Now there was a man in their synagogue with an unclean spirit. And he cried out, saying, "Let [us] alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are--the Holy One of God!"

But Jesus rebuked him, saying, "Be quiet, and come out of him!"
And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him.

Then they were all amazed, so that they questioned among themselves, saying, "What is this? What **new doctrine** [is] this? For with **authority** He commands even the unclean spirits, and they obey Him."

Mark 1: 21-27 KJV

Here we find it interesting to check out the meaning of "new": transliterated as "kainos" from the Greek word *καίνος* which is Strong's # 2537:

- a) as respects form 1) recently made, fresh, recent, unused, unworn b) as respects substance
- b) 1) of a new kind, unprecedented, novel, uncommon, unheard of.⁴

It isn't so much that it is a new doctrine or teaching, meaning different from what went before, as it is that they were taken aback by the uncommon authority with which our Messiah spoke and the results! These same disciples later declared what they had observed as they spoke in His authority, in agreement with His doctrine.

"Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

Now when they heard [this], they were cut to the heart, and said to Peter and the rest of the apostles, "Men [and] brethren, what shall we do?"

Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

"For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."

And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation."

Then those who gladly received his word were baptized; and that day about three thousand souls were added [to them].

And they **continued steadfastly in the apostles' doctrine** and fellowship, in the breaking of bread, and in prayers.

Acts 2: 36-42 KJV

What "doctrine" did the apostles continue in? They confirmed it in many ways throughout the New Testament. Perhaps the most widely recognized are these words:

All **Scripture** [is] given by inspiration of **God**, and [is] profitable **for doctrine**, for reproof, for correction, for instruction in righteousness,

2 Timothy 3:16

At the time of this writing, the existing Scripture was the Torah, the Prophets and the Writings. It was these very words that made it possible for them to recognize, identify and testify to Jesus of Nazareth, Yeshua, as being THE Messiah sent from the God of Abraham, Isaac and Jacob. It is profitable for doctrine. It needs nothing else. They speak of this recognition many times throughout the Word and repeatedly identify what

⁴ Blue Letter Bible. "Dictionary and Word Search for *kainos* (Strong's 2537)". Blue Letter Bible. 1996-2012. 4 Jun 2012. <<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G2537&t=KJV>>

they have learned in the presence of Messiah Yeshua as being the same Word written on their hearts that was originally written on tablets of stone.

At this time, the church at Rome or Constantinople had not yet been developed. Few of whom we have called “the church fathers” were present. Much of what we are familiar with in church doctrine today did not yet exist. Yet, they were *continuing in* His doctrines. Polycarp, later the Bishop of Smyrna, is notable as a disciple of John. When you read his writings, it becomes evident that he, too, was clear on the continuing doctrine he taught and practiced as being from the beginning.

I wonder, too, how many will notice the similarity of this language being for them, their children and “to all who are afar off” with this:

*But now in Christ Jesus ye who sometimes were **far off** are made nigh by the blood of Christ.*

Ephesians 2:13

These doctrines are for them, their children and for all who are made nigh by Messiah’s work on our behalf.

When he was speaking in Athens, Paul made it abundantly clear that the doctrine he taught was the same as that of the God of all Creation. This is a rather lengthy quote but it seems important to establish the entire situation.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babler say? Other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection.

*And they took him, and brought him unto Areopagus, saying, May we know what this **new doctrine**, whereof thou speakest, “[is]”? For thou bringest certain strange things to our ears: we would know therefore what these things mean.*

(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) Then Paul stood in the midst of Mars’ hill, and said, [Ye] men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription:

TO the Unknown GOD, Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring, Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men] in that he hath raised him from the dead.

Acts 17: 116-31

Thus, Paul declared that the “new” things they were hearing from him were, in fact, not new, but were declared by the Creator of the entire world and of all mankind. He further declared that This God has appointed a day of judgment for all and that He has provided assurance for all in the person of Messiah Yeshua Whom He raised from the dead. Surely that Day of Judgment is yet to be seen and so the doctrine he taught would remain the same.

Do we think it possible that our God, the Creator of the Universe Who is outside of space and time and Who knows all things, declaring them from the beginning, would have somehow changed His mind that what He said was His Word and His direction would change? His Word says that He doesn't change: that His Word doesn't change.

*The grass withers, the flower fades, But the **word** of our God **stands forever.***

Isaiah 40:8

*"For I [am] the LORD, I **do not change**;*

Malachi 3:6a

*My son, fear the LORD and the king; **Do not** associate with those given to **change**;*

Proverbs 24: 21

It is the same word used for “change” in both places, Strong's #8138, “*shanah*”. Our Abba, the God Who established all things does not change and He does not encourage others to make changes where He doesn't!

Let it be known that our doctrine comes from the Word of our God which remains the same as it was given, as far as we understand and can practice it. Since He doesn't change and His instruction and doctrine doesn't change we see no reason that ours would change. Yet we know that there are many who argue otherwise. They say that things changed after the cross and that is the way it should be.

If that were so, surely Paul would have known? Surely Messiah would have made it plain to all the disciples that things would be changing. Somewhere in all that was recorded of His words and deeds surely someone would have remembered to include a statement that the law and the practices He taught would change after His resurrection? No such statement is in the Scriptures.

In fact what He said was that they should teach others all they had been taught.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you:
and, lo, I am with you always, [even] unto the end of the world. Amen.⁵

Mathew 28: 19-20

He was also well aware that there were those who paid only ‘lip service’ to Him and His Word and spoke of this concern plainly.

This people draweth nigh unto me with their mouth and honoureth me with [their]lips but their heart is far from me.

But in vain they do worship me, teaching [for]doctrines the commandments of men

Matthew 15: 8-9

Even while He was yet with us, this concern existed. How like Moses when he prophesied that the people had struggled while he was alive, and would surely fall again after his death. Paul spoke of this to Timothy as well.

*For the time will come when they will not endure sound **doctrine**, but according to their own desires, [because] they have itching ears, they will heap up for themselves teachers;*

2 Timothy 4:3

How would we know if we are “heaping up” teachers for ourselves? There are surely many learned people who have studied the Word more than the average person and surely they know what is the correct doctrine!

Sadly, this is not the case. The prophets, notably Ezekiel, also warn that there will be false shepherds and prophets as we near the time of Messiah’s return too.

*Son of man, prophesy against the shepherds of Israel,
prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds;
Woe [be] to the shepherds of Israel that do feed themselves!
should not the shepherds feed the flocks?*

Ezekiel 34: 2 (Chapters 32-35 for context)

Paul wrote often of the need to stay with the Truth, the Law, affirming that what went before is for the benefit of those in the later days. Here is but one example.

*For whatsoever things were written **aforetime** were written for our learning, that we through patience and comfort of the scriptures might have hope*

Romans 15:4

⁵ There is some controversy as to these words in the closing of Mark being original or later additions.

Aforetime is from “*porgrapho*” Strong’s #4270, meaning “written before”, as in the Old Testament Scriptures.

So who is to be trusted as a teacher?

*If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good **doctrine** which you have carefully followed.*

1 Timothy 4:6

*holding fast the faithful word as he has been taught, that he may be able, by **sound doctrine**, both to exhort and convict those who contradict.*

Titus 1:9

*in all things showing yourself [to be] a pattern of good works; **in doctrine** [showing] integrity, reverence, incorruptibility,*

Titus 2:7

*Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the **doctrine** of Christ has both the Father and the Son.*

2 John 1:9

And what is the doctrine of Christ?

Jesus answered them and said, "My **doctrine** is not Mine, but His who sent Me.

"If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or [whether] I speak on My own [authority].

"He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him.

John 7: 16-18

*If anyone comes to you and does not bring **this doctrine**, do not receive him into your house nor greet him;*

2 John 1:10

Now, there is a verse in Hebrews that refers to doctrine and may be a stumbling block if it is not fully understood or taken out of its context.

*Therefore **leaving** the principles of the **doctrine** of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God.*

Hebrew 6: 1

Strong’s #863 ἀφίημι, transliterated in English as “*aphiemi*” and translated here as

“leaving.”

1) to send away

a) to bid going away or depart

- 1) of a husband divorcing his wife
- b) to send forth, yield up, to expire
- c) to let go, let alone, let be
- 1) to disregard
- 2) to leave, not to discuss now, (a topic)
- a) of teachers, writers and speakers
- 3) to omit, neglect
- d) to let go, give up a debt, forgive, to remit
- e) to give up, keep no longer
- 2) to permit, allow, not to hinder, to give up a thing to a person
- 3) to leave, go way from one
- a) in order to go to another place
- b) to depart from any one
- c) to depart from one and leave him to himself so that all mutual claims are abandoned
- d) to desert wrongfully
- e) to go away leaving something behind
- f) to leave one by not taking him as a companion
- g) to leave on dying, leave behind one
- h) to leave so that what is left may remain, leave remaining
- i) abandon, leave destitute⁶

Strong's #746 transliterated in English as "arche" is translated here as "principles"

- 1) beginning, origin
- 2) the person or thing that commences, the first person or thing in a series, the leader
- 3) that by which anything begins to be, the origin, the active cause
- 4) the extremity of a thing
- a) of the corners of a sail
- 5) the first place, principality, rule, magistracy
- a) of angels and demons⁷

Here is a departure from what we have seen earlier. In this verse, the word "doctrine" does not come from the normal 3 Greek words listed earlier, but from the Greek Word, transliterated as "logos" Strong's #3056.

- 1) of speech
- a) a word, uttered by a living voice, embodies a conception or idea
- b) what someone has said
- 1) a word
- 2) the sayings of God
- 3) decree, mandate or order
- 4) of the moral precepts given by God
- 5) Old Testament prophecy given by the prophets
- 6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim
- c) discourse
- 1) the act of speaking, speech
- 2) the faculty of speech, skill and practice in speaking
- 3) a kind or style of speaking
- 4) a continuous speaking discourse - instruction

⁶ Blue Letter Bible. "Dictionary and Word Search for *aphiēmi* (Strong's 863)". Blue Letter Bible. 1996-2012. 4 Jun 2012. < <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strong=G863> >

⁷ Blue Letter Bible. "Dictionary and Word Search for *archē* (Strong's 746)". Blue Letter Bible. 1996-2012. 4 Jun 2012. < <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strong=G746> >

- d) doctrine, teaching
- e) anything reported in speech; a narration, narrative
- f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law
- g) the thing spoken of or talked about; event, deed
- 2) its use as respect to the MIND alone
 - a) reason, the mental faculty of thinking, meditating, reasoning, calculating
 - b) account, i.e. regard, consideration
 - c) account, i.e. reckoning, score
 - d) account, i.e. answer or explanation in reference to judgment
 - e) relation, i.e. with whom as judge we stand in relation
- 1) reason would
- f) reason, cause, ground

3) In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds.

Note: A Greek philosopher named Heraclitus first used the term Logos around 600 B.C. to designate the divine reason or plan which coordinates a changing universe.⁸

Strong's #5547, transliterated in English as "christos" is here rendered "Christ" meaning "anointed."

- 1) Christ was the Messiah, the Son of God
- 2) anointed⁹

At first glance, it may appear to be saying that we are to leave behind the teachings of our Messiah, which wouldn't make much sense as it stands. Upon further examination, we see that the word "doctrine" refers to the Old Testament, and some would be comfortable to stop there and feel confident that this is a confirmation of the change Messiah made. Yet, then, we see the title "Christ" which again confirms for some that this IS His "New Testament" teaching. So just what doctrine is it that is to be left behind?

Consider this portion of the preceding chapter of Hebrews:

*though He was a Son, [yet] He learned obedience by the things which He suffered.
And having been perfected, He became the author of eternal salvation to all who obey Him,
called by God as High Priest "according to the order of Melchizedek,"
of whom we have much to say, and hard to explain, since you have become dull of hearing.
For though by this time you ought to be teachers, you need [someone] to teach you again the first principles of
the oracles of God; and you have come to need milk and not solid food.
For everyone who partakes [only] of milk [is] unskilled in the word of righteousness, for he is a babe.
But solid food belongs to those who are of full age, [that is], those who by reason of use have their senses
exercised to discern both good and evil.
Hebrews 5: 8-14*

⁸ Blue Letter Bible. "Dictionary and Word Search for *logos* (Strong's 3056)". Blue Letter Bible. 1996-2012. 4 Jun 2012. < <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=G3056> >

⁹ Blue Letter Bible. "Dictionary and Word Search for *Christos* (Strong's 5547)". Blue Letter Bible. 1996-2012. 4 Jun 2012. < <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=G5547> >

Going back to get greater context for this verse, we learn a great deal. The author of Hebrews was dealing with a larger subject matter. The topic has to do with the obedience of the Son and the comparison with His eternal work to that of Melchizedek. The author states that there is much to say about this but that it basically cannot be said because the hearers have become dull and could not be expected to comprehend an explanation. For those with even a basic familiarity with Hebrew, they may now recognize that the English transliteration “Melchizedek” is rendered from two Hebrew words, Melech-meaning King and Tedeck-meaning Righteous. Whether “Melchizedek” was a pre-incarnate Yeshua or not, we can recognize the picture of the King of Righteousness here! So, these teachings or doctrine have been available since the time of this King of Righteousness and still, the people have grown dull.

The verse that may be a stumbling block makes much more sense in its context. Having now observed that Messiah learned obedience and was perfected through His suffering to become the author of eternal salvation, the point is made that the people have not continued to learn and grow along the way. Though they should have been well versed in matters of teaching and righteousness by this day, he says they really still need a review of all the basics of the faith; of the Word of our God, the Torah. Those basic principles taught are referred to as milk, and they are a necessary foundation in order to go on to become skilled in righteousness and to mature in the faith, to be perfected.

The language of perfection is considered in another of our teachings entitled “Be Perfect” for those who are interested. This is “Bride language” and refers to that sanctification process that all endure on the way to being made without spot or blemish.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Ephesians 5: 25-27

*Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without **spot**, and blameless.*

2 Peter 3:14

*If any man teach otherwise, and consent not to wholesome words, [even] the words of our Lord Jesus Christ, and to **the doctrine** which is according to godliness;*

...

That thou keep [this] commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

1 Timothy 6: 3, 14

If one does not have a degree of comprehension or even mastery of the basic doctrine, they will not be equipped to understand the finer points and to teach others. The basic doctrine IS the Written Word of God, His Torah, AND Messiah Yeshua is the Living Word.

His Word is NOT telling us to leave behind the very thing that He has said is forever, but rather encouraging us that we aspire to maturity, growing into perfection without spot or blemish, that we do not have to continually revisit the basic things; “leaving behind” only in the sense that we do not need to keep repeating what should already be established.

It is those people who are mature in the Word-- the Whole Word--who have discernment through the training to discern good and evil who will stand firm on the doctrine that our Messiah said He taught. He said His doctrine is only from the Father. If anyone teaches doctrine that is NOT like the rain falling on the tender herbs and the grass as Moses said, consider carefully how to respond.

*If any man teach otherwise, and consent not to wholesome words, [even] the words of our Lord Jesus Christ, and to **the doctrine** which is according to godliness;*

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

1 Timothy 6: 3-5

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Abba Father, we do need to continue to lean into You as we learn and consider just what the correct teachings or doctrine are that You would have us honor and obey. There has been much confusion in the world and in the church over this! As we get closer to the time of Messiah's return we know that things will be only more confusing. Your Word tells us that there will be many claiming to be Messiah, let alone the existence of false teachers and prophets as well. Please increase our discernment and understanding in all seven aspects of the fullness of Your Holy Spirit so that we can rightly divide the Word of Truth and walk in confidence after our Messiah Yeshua. May it be so!