

His People

When a people return to their God, a people extracted from among the nations (gentile practices and customs), who have (or don't have) the very life of Jacob, their father, in them (including all races who also respond to the message that was designed to reach, to the heart, all whose names are recorded in the book of life, who are destined for eternal life) ... this message is called *good news* to all who are being saved, but bitter (grievous) news to those who are perishing or going to destruction. To these, the God of Heaven says, "I will set My eyes upon for good, and I will build them up and now overthrow. I will plant and not pluck up." He also says that He will give them a heart to know Him — to know YHWH, their Father, and to know YAHSHUA, His Son. He says, "They shall be MY PEOPLE, Israel, and I will be their God — for they will return to Me with their whole heart" (Jer 24:6-7).

These people — whom He describes as His very own possession *My people* (Titus 2:14; Mal 3:17-19; Eph 1:4), to these His precious jewels of His very own possession He says that He knows the plans that He has for them, plans for welfare and not for calamity, to give them a future and a hope.

He is saying today that when His people hear the voice of the prophet bearing the good news of their deliverance and salvation, they will come out of the perverse society (even as Judah would; Jer 29:7,11-14), seeking no longer for the welfare of the worldly city but for the heavenly one.

Mt 6:33 — In seeking the welfare of the Kingdom of heaven, they would find welfare — as they were instructed while in captivity. Today we have been set free and seek the welfare of the commonwealth of Israel (Eph 2:12), yet do not seek to destroy and abuse the welfare of the earthly city (1 Pet 2:13; 1 Tim 2:1-2). Today, we are to *seek first* for the Kingdom of God and His way of life within that kingdom ("lifestyle" — Phil 3:17-19; Eph 4:1). Since we are now *a people* (1 Pet 2:10; for once we were not *a people*), we are a holy nation and no longer a defunct nation of temporary governments, revolutions, and wars.

Today, we have come out of this perverse generation and into Messiah's Body here on earth (1 Cor 12:12-13; Gal 1:4). From this present evil age we have been delivered, which is in accord with the will of our God and Father.

Jer 29:14 — "I will be found by you ... and will bring you back, gather you together from all the nations (plural nations) and from all the places where I have driven you" (Dt 30:1-10). There are no prophets which *the Lord* has raised up in Babylon (verse 15). Today, these *prophets* of Babylon prophesy falsely in Messiah's Name (Mt 7:23). For they have not *been sent* (Jer 29:9; Jer 23).

To seek the welfare of the city of Babylon is the message of the many who have come in His Name (Mt 24:5). See to it that no one deceives you!

When these who are called *My people* come out of the nations — out of every denomination, every ministry, serving God in the way of Cain, by-passing the burnt offering, offering the gifts of their own flesh, the fruits which are an abomination to YHWH, cultivating the cursed ground to offer sacrifices from an unregenerate heart (Pr 15:8-9) — then they will be called YHWH's own possession.

The prophet who prophesies of peace, and when it comes true, then that prophet will be known as one whom *the Lord* has truly sent (Jer 28:9). There is no peace in *Babylon*. Dan 2:44-45 is the kingdom which will not be left to another people. This is the undivided kingdom (Mt 12:25,28). "Peace, peace, when there is no peace," is the utterance of the prophets who prophesy falsely in His Name. Peace means peace without divisions (1 Cor 1:10).

The peace offering is an offering that procures peace — once and for all (Mt 16:18; Lk 22:18-20). The offering of His Body and Blood made peace. Eph 2:15-17 — so then verses 19-22; Eph 4:3-6.

Peace — freedom from internal war; harmony; state of reconciliation between warring parties. "Blessed are the peacemakers." They shall be called the children of God, for they are the only children (or sons) He has — those who are at peace, not dead, but at peace, with no civil war going on, or internal commotion (Jer 28:9; 29:12-13). Only when this people who are called by His Name, seek for Him — they will not find Him except by searching for Him with all their heart, morning by morning.

Today's prophets advise the people to live in Babylon — as Jeremiah advised Judah to live in Babylon (Jer 29:4-

7). But Jer 29:17 says that His people must seek for Him.

The word *seek* is from the root *sak* — *for-sak* — *saken* means to strive, contend for. To follow after, in pursuit of, is to seek Him (Mt 16:24; Lk 9:23), to go after, to press search after, to *for-sake* everything else in order to have. *Sake* is to seek in Swedish, *forsake* is to renounce every or any thing or cause of hindrance.

Seek means to go in search of, quest of; to search for by going from place to place; to go in search of; to endeavor to find or gain by any means — as the young lions roar after their prey and seek their meat from God (Ps 104:21; Heb 12:17). To seek out or after; to seek God, His joy, His Name (Ps 63:83).

YHWH seeks men when He fixes His love upon them and reclaims them, recovers them from their miserable condition as sinners (Eze 34; Ps 69). We are to *pursue* love, peace, etc.

We, the holy nation of the royal priesthood, knowing the order of the sacrifices, do not offer, out of sequence, the fruit of our hands without the burnt offering of our bodies upon the altar, and without first of all putting our hands upon and giving our consent to the sacrifice of the Lamb. Only the royal priesthood can walk the narrow road. Christianity today walks the broad road, not knowing the order and sequence of the sacrifices, trying to make the world a better place, seeking first the welfare of the earthly city in which they dwell, not building up the City to come with all their gifts and talents.

The exhortation in 1 Pet 2:12 is to the communities — not individuals who are living among gentiles, separated from the *commonwealth* of Israel (Eph 2:12). Here the *your* and the *you* are plural. The epistles were *never* written for isolated, rebellious individuals who were never baptized into the Body by the Spirit (1 Cor 12:13; Jer 29:7). 1 Pet 2:12 is meant for the church — those who are scattered and reside as aliens, who are chosen (1 Pet 1:1,22), who love one another from the heart. *Aliens* does not mean that they give themselves to the city they dwell in as the command of Jer 29:7. There is a distinct difference. The difference is only known by those who are on the narrow road (Mt 7:12-14).

1 Pet 2:5 speaks of those who are a holy priesthood, a community of priests who do royal service, offering up spiritual, not carnal sacrifices which are acceptable to YHWH through the High Priest who is over the House (Heb 10:21). They are not isolated individuals who live separately, but live in the protection of one another — out of the abnormal gentile society. They do not send their children to the gentile schools, nor do they get involved in their politics or fight their wars, because they are a chosen race (1 Pet 2:9) who proclaim the excellencies of YHWH. How excellent is His Name (Ps 8:1). This race of men has been called out of darkness into His marvelous light. Paul agrees with Peter and Peter agrees with Paul (Gal 1:4; 2 Pet 3:16-17).

How can any Babylonian prophet today in any denomination (Roman Catholic, Greek, Protestant, Anglican, Lutheran, Evangelical) speak of what they are a part of as being anywhere near what is described in 1 Pet 2:5,9, 10? How can they, in the context of this letter, written to this holy Nation, say, “Keep your behavior excellent among the Gentiles” when they are the Gentiles themselves?

The definition of a *Gentile* (Eph 4:17, Gentiles) is one who is a part of the nations, not Israel (Eph 2:12, 19). For instance, look at the ancient nation of Israel and you can see clearly what YHWH considered Israel and what He considered Gentile. The uncircumcised Gentiles send their children to their own schools. They bring their children up in the culture of their own nation. They fight in their wars, and they pledge their allegiance to the flag of their nation. They eat whatever is on the menu. They work in government, religious institutions of the state, state industry, and promote the common good for all within the spectrum of the city in which they dwell. It is a city-state existence where all must be devoted to the common good by participating in everything under that government. Otherwise, they are looked upon as a threat and menace to the society and held in contempt and condemned by all, and killed.

Peter is, by the Holy Spirit, teaching the Holy Nation Israel, which is scattered in many nations (Jms 1:1), how to live and submit to the local authorities, but not compromise with them. The Holy Spirit is not so naive as to give more clearly written descriptions which the whole world would be able to read in our times, and would be also understood by all, even Christians who would well understand the Bible. But the Holy Spirit writes so only

those who are a part of Israel can understand (Eph 2:12,22; 1 Cor 2:8,10-11).

Individual Israelites, separated from the whole collective Body, are Gentiles. A Gentile is a worshipper of false gods, one who is not of the seed of Abraham by faith — all are Gentiles — every descendant of Jacob today, on the face of the earth, in every nation, who is not conscious of being part of the chosen race, the Holy Nation, Holy and royal priesthood, uniquely distinct from all others by their baptism into the Body of Messiah and the Commonwealth of Israel (Eph 2:12,19,20-22). Even as ancient Israel was separated from Egypt and all other nations (Dt 26:5) though the covenant at Sinai (Ex 19:6) — even from Abraham (Gen 12,15,17; 22:17; Lk 1:72-75) — from then on, this dedication ruled all Israel's relationships with other nations and Gentiles (Ex 34:10; Lev 18:24-25; Dt 15:6).

When His people were taken captive to Babylon as a discipline from YHWH for their unfaithfulness, they turned their discipline into a way of life. They changed from being a people with a land, a temple, and sacrifices, to being those with a religion of law-keeping, centered in synagogues, being comfortably obedient to Jeremiah's words about seeking the welfare of the city in which they dwelt. This was the beginning of Judaism as a religion — no longer a holy nation, set apart. The same apostasy has come to Christianity, changing what was intended to be a way of life into a religion centered in buildings studying the Bible.

Israel was constantly tempted with compromise. The only hope for them was that they would be a people who would seek His face continually (1 Kng 14:24; 2 Kng 17:7-8,15-16,18; Eze 5:5). But when they returned from the Babylonian captivity, this struggle against contamination from the Gentiles was so great, it led them to an exclusive attitude, and by the time of Messiah, it was so extreme that for a Jew to associate with a Gentile was called contamination. They referred to the Gentiles with scorn, calling them *dogs*, equal to tax collectors (Mt 18:17).

Only in the New Covenant made up of true Israelites — both Judah and Israel (Heb 8:10), natural descendants of Jacob — can the truth be revealed so as to have the right mind and attitude, so as to understand all things.

Gentile means people of the same nature (Eph 4:17-19), a nation of people who do not belong to YHWH. Singular is *gentile*; plural is *nations* — people other than Israel (Eph 2:11-12).

Is there any benefit to the remnant that did return from Babylon?

Yes! The early church started through them, and of course, YAHSHUA came forth from Judah.

What about in the last days? They will believe. We will make the Jews jealous, the Jews who were scattered in 70 AD by Titus of Rome, who have not lost their identity, because they have returned to Palestine. The other Jews who stayed in Babylon and did not return after the allotted seventy years were also scattered to the nations. But they have long since lost their identity; plus the ten tribes who were taken to Assyria were scattered to the nations of Europe also, and have lost their identity. They will return into the church, the twelve-tribed Israel.