

## Foundation and Communication

Dear Eddie, Elders, Deacons, & Shepherds,

I am writing this letter to you that you will be better equipped to stand in the truth.

Ecc 2:5 — As gold is tried in fire so are men (chosen or elect) tried in the furnace of humility or surrender (humiliation).

“Not hard the Word of God would be if from self interest men were free.” In Dt 15:4 as fulfilled in Acts 4:34; Mt 22:37-40; emphasis on verse 39 the words *as yourself*.

“Walking the narrow path requires much inner self-conquest.”

“Communal living would not be so hard, if there were not such self-regard.”

“He who will have one, must let the other go.” Num 18:20; Dt 10:9; 12:12; 14:27,29; 18:1-2; Eze 44:28; Josh 13:33.

1 Pet 2:5-9 — We are the priesthood (Royal). The Lord is our possession, we are to give up ours when we become part of the royal priesthood, or we can't be priests. Our conscience won't allow it - we are then disallowed or reprobate if we don't make common all our possessions. Many have become disallowed (reprobate; 2 Cor 13:5).

Jesus said, “Follow me!” (Do as I do.) They forsook their nets, their boat and their father. The Lord calls His own away from individual ownership (Dt 20). Wife, job, house — no one can go two ways at once. God or Mammon . . . “One must take leave of the one if one would serve the other.” No one can set his foot on more than one place. “For where your treasure is there will your heart will be also” (Mt 6:24).

With their mouth only they pretend to be ardent, but with their heart they seek their own profit and greed (idolators). The Lord taught us to pray for *our* daily bread, not *my*. God refuses to dwell in a scattered people, but He commands them to “come together.” Isa 49:18 — “Gather together” my standard. Verse 22 (fulfilled in Acts 2 & 4).

Where there is no community of saints, there is no church (Holy Apostolic Catholic church). All who say community is not absolutely necessary, and has no basis of doctrine, lie, for it is an article of the faith, an institution of Christ and of the Holy Spirit and His teaching. Just as it is necessary for us to hold to the doctrine of the Apostles, to prayer and to the breaking of bread, even so it is necessary for us to hold to “having all things in common” (Communicate).

Community is no light matter as though the Apostles did something “off the wall” or whimsical — this is the *foundation* taught by Jesus Christ for 3½ years and 40 days (Acts 1:2-3). Peter with many words told them of these things (Mt 28:20), and only 3,000 were left to be baptized out of the maybe several thousand who were pierced to the heart that day. Many are pierced to the heart, but few count the cost (many called, few chosen). \*It's quite easy to give your mind to the Lord, but quite hard to give your body. (This would make a good blurb for an article.) It's the same with the messenger and the message, which is the composite of the Word of God (Jn 1:1; 3:36; 1 Jn 2:3-6). How did He walk? (vs. 6) The Apostles were in dead earnest, not whimsically speaking on the day of Pentecost. That is the Foundation we had better be on and watching how we build after we are on it (Mt 28:19-20).

The Jerusalem foundation and the foundation of Jesus Christ and the Apostles and Prophets are *all* the same foundation. You can't discover it except by total surrender of yourself and all you possess. This is the Strait Gate, few find it. To the carnal man it is the “eye of the needle”. That is the cause for so much stumbling. “It is a furnace of surrender in which men are tried like gold in the fire.” Ask them what the Strait Gate means to them and they will go through much mental gymnastics, but nothing real and physical. Every time they read about the narrow way, they presume they have already entered and go their merry way to destruction. They can't hear! (Jms 2:14).

(Rev 6:9 — The word of God and of the testimony they *maintained*. Verse 10 — They cried out for justice.)

Lk 14:15 — Blessed is everyone who shall eat bread in the Kingdom of God (Lk 14:20). “I have married a wife; for that reason I can't come” (verses 26-35).

“Sell all that you have and give it to the poor.” He is absolutely unworthy of Christ and His glory and will not

taste of His supper because he loved his own possessions more than Christ. This is so basic and elementary sounding, but the vast majority fall here. These are hard sayings, but not as hard as the hearts of those who hear these things and *still* cling to their possessions. They have offered up the Lord in pretense of prayer. To love one's neighbor as oneself is not a part, not half, but having and enjoying *all* things in common, for the use of all, without this it is but Pharisaic, heathen and pretended love and not Christian love. How else can we love the Lord with all our mind, soul, and strength, and eat His flesh and drink His blood. Try it sometime without the proper foundation of true community (community of the table) and you learn to be a pretender (mental gymnastics).

Lk 16:14 — The Pharisees who were greedy heard all these things and were scoffing at Him as if to say, "What a fool I would be to give away all that I have." "What a pity if one cannot be blessed except through such a life," so are those in the *world* today and all *Pharisees*. When someone teaches true community, they laugh and mock at it in subtle ways. But Jesus said, "You are those who justify yourself in the sight of men, but God knows your hearts." . . . the hearts of those who say they are good stewards of their property and it really belongs to God and they don't really possess it, but will gladly give it up if *God* told them to . . . *but God knows their hearts*. "Whoever has this world's goods and sees his brother in need and closes his heart to him, *how* can the love of God dwell in him?" They have eyes, but do not see, or they would undoubtedly see the need (1 Jn 3:16-17).

The Lord desires that all who believe in Him would be one as the Father is in Him and He in the Father — "all that is mine is Thine and what is Thine is mine" (Jn 17:11,23).

When Jesus Christ came to earth, He set up community with His disciples so that they had one common purse of which Judas was the steward (carried the purse and what was given). When covetousness, the treachery of Satan, took possession of him, he betrayed Christ and hanged himself. It is still a betrayal of Christ to reject and revile the footsteps and example of Christ (1 Jn 4:6; 2-4) and the one, true foundation He labored to establish in the church (Isa 58:10).

He who forsakes the apostles foundation of the community of the Holy Spirit (Acts 2:44-45 & Acts 4:32-35), reviles and forsakes the footsteps of the apostolic faith and Church (2 Cor 8:9-10). If we have put on Christ and put off the old man we will become poor for the sake of others and so love one another as Christ has loved us (verse 15) is "Community of goods" (Acts 4:34; Dt 15:4).

Eph 5:29-32 — The husband and wife are one body and have all things in common — so is the church. Unity and true "community" should be observed and proved in the church. 1 Cor 12 is how a local body should function (verse 13).

1 Tim 6:17-19 — The literal translation (not the evangelical translation) of verse 18 reads, "that they do good, that they be rich in good deeds, ready to distribute, willing to communicate." That is where *ready and willing* came from . . . (Dt 15:4; Acts 4:34) distribute (verse 35).

*Communicate* — making common to all what one presently possesses. KJV says *communicate*, the root meaning coming from *koinonia* — commonness of being, participate, partake, social or ready to dispose or unite into one body, fellowship or communicate our soul and being. A *communicant* is one who communes at the Lord's table, one who is entitled to partake or participate in the Celebration of the Lord's Supper — to communicate is to have all things in common — joint possession. Community means common possessions, as community of goods, common wealth. Common means belonging equally to more than one, this stands in contrast to one's *own*.

Community is not novel or a fad, but the Body of Christ functioning according to the word of God (Jn 1:1-5,11-13). *Right* means power and authority. Receiving Him was to receive His message (verse 14). The Word became flesh and dwelt among us and is still the same today in the Body. Not a separated people, but "together and having all things in common".

Some people (Christians) according to the Word and the word of 1 John are still dwelling in darkness even though they say they are in the light (we should have mercy). 1 Jn 4:6 has not yet been a reality for them, if we are of God.

1 Tim 6:19 — Laying up for them a good foundation against the time to come (Heb 12:25-29; Mt 7:22,24) on that

day (Mt 5-7; 2 Pet 1:5-8; 2:1-3).

1 Jn 1:3 — What we have seen and heard . . . that you may have *fellowship* with us. God is light and in Him there is no darkness. If we don't practice the truth we are still in darkness. If we don't have *fellowship* or *koinonia* with one another we are still walking in darkness and we still don't *communicate* or *fellowship*. We still don't share a common life in deed and truth, but only in word and tongue. Word and tongue is different from deed and truth — kingdoms different (1 Jn 3:18,21; 4:17) — Off the drawing board.

Therefore, at night when no light is present, wood, lead, iron, silver, gold, precious stones, and all other things are alike to us and *we see no difference*. They cannot understand that they are deceived until they are freed from their blindness and awaken from the night and their dream (Mal 3:18).

1 Jn 2:8-11 — He that loves his brother as himself, as Christ loved us and has commanded us to love (1 Jn 3:23; Jn 13:34; 15:12) abides in the light, and there is no cause for stumbling in Him. In this, the children of God and the children of the devil are obvious, the one who does not love his brother and the one who does (1 Jn 3:10,16, 18). Consider what *deed* is and what *truth* is. Are we going to share (meaning to partake or enjoy with others; to seize and possess jointly or in common)? This is quite different from the way most men today think of the word *share*. It is used in NAS in 1 Tim 6:18 — all things with each other in heaven. Job said, "What is the hope of the hypocrite that he is so greedy? Will God hear his cry when fear comes upon him?" (Isa 57:13; Amos 5:18-24).

God is love, and the one who abides in love abides in God and God abides in him. By this, love is perfected with us, what we may have confidence on the day of judgment; because as He is so also are we in this world (1 Jn 4:16).

If Jesus Christ in person still lived on earth in His (personal) Body would we still keep our own possessions when He tells you that you must give them up and have all things in common? (Lk 14:33). Would you gladly give them to Him? If you say you would give them over in this case, you are not discerning the Body of Christ and are unworthy and not a communicant (Isa 66:2; Mt 25:40-46; 10:40-42; 1 Cor 11:27-30).

Abraham, the father of the faith, (and all believers called by God) obeyed and went out from their homes (Heb 11).

Jms 2 — The Royal Law according to the scripture is "love thy neighbor as thyself" — mark "thyself" and mark "the Royal Law!" Since it is the "Royal Law" that each should love the other as himself, it should be especially observed with all *earnestness* as a supreme command. Now they that love one another *as such* in deed and truth will most certainly also give all temporal things to be used in common.

The royal Law is for the royal priesthood of all believers. How many believers have passed over the Jordan? The Royal priesthood who observe whatsoever thing He commanded them (Mt 28:20) — the *Royal law* (Jms 2:14-17). Therefore though a man confess and say he believes in one Holy Catholic Church and the communion (community) of the Saints, while in his "church" there is no communion, and he himself is not for communion in deed and truth. Thus his faith is a dead faith and he himself is a liar (1 Jn 2:3-6). He has the deceitfulness of Belial. *Belial* means unprofitableness, wickedness, worthless. The Adversary, our enemy, has pulled the wool over our eyes, being deceived and deceiving others (2 Cor 4:4).

Many people use the Corinthian church to disprove community by the life style they were living (1 Cor 3:1 is the answer). Though Paul throughout the first and second letter instructs the cognitive ones (as anyone can see who *is* cognitive) to come away from their half-hearted community and cold love to the complete, perfect community of the Saints. As in 1 Cor 12:25 he instructed them to have the "same care for one another." Paul said that he was seeking to prove the sincerity of their love (2 Cor 8:9,15).

Paul preached to the Corinthians and every church no other gospel than John and Peter preached to the three thousand and five thousand at Jerusalem, who remained constant in community (Mt 28:20), even long after the first dispersion (Acts 7 & 8). For, fourteen years later Paul visited the Jerusalem community (Gal 1:8; 2:1) and it was still going on. Many people say *God* scattered them after Stephen's death, but it was actually the *Devil* who sent persecution upon the community to scatter them. It is obvious that they were not all

scattered, for in 2 Cor 8 & 9 Paul was taking collection for the saints in Jerusalem who were still living in community. If Peter, Paul, or an angel from heaven should teach a different gospel, or different gospel of community, as false brothers teach, they would be laying a wrong foundation — which thing is a curse?

The early church outside of Jerusalem lived as best they could, under favorable and unfavorable conditions, wherever they could and any way they could. We will also experience this in different places we go. It will not always be the perfect outward form as in Chattanooga. This we see here in Island Pond. But we work toward that pattern and sometimes it may take years. This is why I want David Taylor to start in this way and not to oppose community.

If I were writing a yet carnal church, I would probably address it in the same wisdom Paul used. If they were not yet spiritual, I would not, because of how they still lived, fail to get a collection from each person and then praise them where praise was due (2 Cor 11:3-33; 13:3,9,10). Paul wanted them to be made complete, in complete love (1 Cor 16:2). What is best and complete is not always expressed by the Corinthians. Paul was laboring with them on many issues. Paul could not address *elders*, but merely a group of believers, and carnal at that. There were no *wise men* among them as he says in 1 Cor 6:5. He said that to their shame, this owing to their deplorable condition.

“Brothers share alike with one another” — They that desire not to share alike, but look out for their own interests and privileges and treasure, and who behave unfaithfully toward one another, that is, not brotherly though they call themselves brothers, are false brethren.

It then is in accordance with the truth, in the brotherhood of Christ that they alone are called brothers that prove they are in *deed*. Therefore, if our brother is our fellow heir in the kingdom of heaven, we should also make him our fellow-heir *here* and now, if we are headed toward the kingdom.

Should not believers be able to share their temporal goods in common with one another? If not, it would not be “Christian”. For we are to love one another as ourselves. We are to *have* with our brother, *want* with him, *suffer* with him, *endure* hardships with him. That is no community (commune - ity), no unity, no membership one of another or equal benefits, when each has his own possessions, his own house, his own field and goods, his own kitchen, his own cellar, and his own TV, his own table. Let them say what they will!

“By divine right everything should be common and no man should take to himself what is God’s, any more than he can divide the air, rain, sun, or water, the moon, the elements or the snow.” St. Augustine Clement in 92 AD wrote to James, “A common life is necessary for all, especially for such as fight, blameless, for God, and desire to follow the life of the apostles and by all men, but through acquired wickedness one says, ‘That is mine,’ and another, ‘That is mine,’ and another, ‘That is mine,’ and thus hath a division taken place among men, but not out of the counsel of God.” He quoted Ps 133:1 and spoke of the first church, that everything had been given for common use.

Jesus said, “Follow Me!” But he who will follow Him must forsake all things, for He Himself was free of all things. Therefore He said, “He that does not forsake all that he has and does not take up the cross upon him, is not worthy of Me. He is not My disciple and does not follow Me.”

Each presiding household head should know all we have said in introducing the Lord’s Supper and the following also. Speak on this before partaking of Communion.

“As love springs from faith so works spring from love.” Community is symbolized in the Lord’s Supper as follows: Grapes have to be pressed for the wine. Each grape of the clusters gives all its strength and all its juice unto the one wine. In it no grape can stay as it is. This is the only way wine can be made. Can you drink of this cup?

In the first church the Lord’s Supper was given as a uniting and participating in the one loaf and one body. The grain had to die for the sake of the unity of the loaf. Only by dying was it able to take root and grow and withstand the storms (Mk 8:35). Only in this way could it bear fruit. In the same way each individual must give himself up — must die if he wants to follow Christ on His way. Then in turn the harvested grain had to be crushed and milled if it was to become bread. Our own will undergoes the same for the sake of community. It

must be broken if we are to belong to the “Community of the Supper” and serve in communal work. The grain had to be brought together into flour and one loaf. Not one grain could preserve itself as it was or keep what it had. No kernel could remain isolated. Every grain had given itself and its whole strength into the *bread*. In the same way the grapes have to be pressed for the wine. Every grape must give everything it has, strength, juice for the vine.

Grapes or kernels that remain whole are only fit for the pigs or manure pile. They are far from being bread and wine. In keeping their own life, they lose everything. This is the picture of community. This is how Jesus presented it to those who were with Him at the “Last Supper”.

Judas was the example of the uncrushed grape and grain that left the narrow way for something he wanted more. As He loved us, so love reigns among us in community — the love that brings all truth to reality and fulfillment. By this witness His flock will be known (Jn 13:34-35; 17:21-22; Mt 24:13-14).

This is the only way we can hold the Lord’s Supper and *Community of the Table*. Everything we were or have or had, strength, energy, possessions, property, were given for common use. Like the loaf and the wine, we have become one. Whoever wants to be a brother, whoever has a longing to share in the breaking of the bread and in prayer cannot reject community. We never ask for ‘my’ bread in the Lord’s prayer, but ‘our’ bread, our daily bread (1 Cor 13:3).

Our love for our brothers must be so great that it compels us to share all our possessions with them, or we don’t love as Christ commanded us to love (as ourselves) (Mt 22:37-40). Anyone who does not have that love for his neighbor should not think that the blood of Christ frees him from sin.

When we are baptized into the Church, it seems to correspond with crossing the Jordan for the New Covenant, not crossing the Red Sea, which would correspond with the Old Covenant. When we cross the Jordan - the battle, the good fight, taking the kingdom by force, beating your body, being diligent and striving to enter by the gate, begins all the way to the end. Persevering to the end, to our last breathe, then we are overcomers and not until then, lest we fall (1 Cor 10:12). We are no longer in the wilderness, but in the land taking possession of it step by step, standing in victory and the promise of God. Josh 1 — Battling — we are looking forward to another Sabbath rest — kingdom.