

Twelve Tribes

The Gospel

Rom 1:16 – Paul was eager to preach the gospel to Rome; it wasn't formed in them by revelation or by an apostle. The gospel is the power of God for salvation to all who believe. The Lord preached it, told men to obey it. It's the most powerful thing to come out of a person's mouth. How valuable are these teachings? Our place in the Kingdom of God depends on our receiving this. The righteousness of God is revealed in the gospel. It's taking us somewhere. It takes power to break down the individual's barrier. God's not interested in individuals but persons. Personalities are only complete in the Body, by interacting in the Community, receiving God's laws in our heart.

How much are we condemned if the petty differences and barriers between us aren't knocked down in the community? Or do we have a doctrine? Is it just individual salvation? The gospel is reconciliation to man and God, an actual life lived out with brothers. Reconciliation of differences, opinions, personalities, there being no longer a cause for division. There's got to be love, acceptance. The pure Spirit of the Word emancipates. Paul had only like-minded Timothy. Judaizers undid his work.

The gospel had to be taken from the Jews and given to the Gentiles, purged of Judaism, and then given back to the Jews. They will be made jealous. There was such antagonism between the Jews and Gentiles. The Gentiles were called dogs by the Jews. They expressed their contempt. No Jew would own one. But Hos 2:23, the Gentiles would be his people.

Paul needed to preach the gospel to Rome; she still needs it today. But we must know what it is. The power to bring two antagonistic people together is now concentrated in the Body to make us one like Yahshua and the Father — great intensity, great oneness. Paul wasn't ashamed, and that released its power. Preach it unashamedly, then we'll see its effect. Reconciliation is its effect. Men left their nets, without giving two weeks notice. They responded to the good news. We're not saved until we've received the gospel and we're reconciled.

Salvation is not an individual isolated in a vacuum. It unites people. The good news brings men together. Its affect is good; it puts to death what needs to die. It knocks down petty differences. It never succeeded in the first church because of legalism. It divided men. Denominations promote disunity. No other doctrine is necessary but the gospel. Mk 14:3 wasted herself. The gospel liberates, frees. The result of the gospel is peace. Peace between all who believe.

The gospel of God: Mk 1:14-20 — repent and obey the gospel. They left their nets, not considering anything. Our ministry is one of reconciliation. The gospel is the reconciling agency. There can be no reconciliation without the community. We have no other ministry but reconciliation for we who have believed. The outcome will be to fish for men. We have passion and we're compassionate. The gospel breaks down irreconcilable differences between hostile enemies. It gives us power to lay down our lives, power to reconcile Jews and gentiles. If we respond in a spirit of hate to someone who persecutes us — who is the worse devil?

Power is demonstrated in the gospel of God. We're doing the hardest thing on earth. Communism has no apostles. It will end up like the denominations.

Salvation is the gospel. No one who isn't reconciled to his brother has believed the good news, leaving all, following Messiah, God's deliverer.

The Judaizers in Paul's day rebuilt the barrier — "reconstructionists." God has left them for 2000 years. How did Paul's gospel of freedom break down barriers? By repentance and belief. Circumcision is not for justification or salvation's sake (Rom 14:17; 10:14). You can't preach the gospel unless you're sent. "Glad tidings of good things." We can't be sent unless we know it.

Jer 31:1 — God of the twelve tribes. Tribe: people with the same source or beginning, a family, who live in a geographical area, unless sent. A progenitor began it. Dan 9:24,8,17-25; Isa 49:1 — special significance of the name to fit the ministry we're called to. Verse 2 — a servant made fit and ready to preach. Verse 5 — servant to raise up Jacob again. Verse 6 — a light to the nations. A servant not only engaged in the

restoration of Israel, but preaching the gospel to all nations, a light to the world, a city on a hill. The church has never become it in history.

Lk 2:32; Mt 28:16-18 — Bring them into Messiah's body so that they'd be totally immersed in Salvation, so salvation will reach to the end of the world.

At the close of this age the gospel is being restored to its former power and glory. Love combats needful persecution, quiets the raging forces in man, prays for opportunities to serve your neighbor. People respond to the grace they receive and they say "no" to the evil impulses to hate the church. Lk 6:27-42; Lk 8:11 — The word of God is the seed, plant it in the heart of men. Lk 24:27 — The function of the church is to confront all men with this word. This word goes with much discredit, the gospel is constantly maligned, mutated. Inevitably it finally finds those who will hear and believe it: the harvest at the end of the age, who'll respond and act (Lk 8:21; 11:28; Rev 1:3; 14:1-5; Jn 16:8-11, *you plural*). There is no isolated witness. In the Body, in the assembly of our conscious, the Holy Spirit will prosecute the whole world. The Holy Spirit in the disciples will prove the world wrong about sin, righteousness and judgment. Sin — Jn 8:21; 15:22 — they don't believe 1 Jn 3:4-10. Righteousness (or justice) — He goes to the Father and brings justice to the whole world. Blessed is he who seeks this. Judgment — Jn 12:31-32 — the ruler is cast out. Righteousness and justice will prevail because Yahshua is with His Father in heaven (Heb 10:13; Jn 12:32; Heb 2:14). Satan is judged.

The world is wrong, convicted of three things by bringing a living demonstration through the church to the nations of the twelve tribes. Pray the Lord would open up places for his twelve tribes.

Jn 16:13 without vision we'll perish. Israel has almost perished.

Nations are persons of the world under governments with certain boundaries. Eph 4:17 — Don't live like them, not God's government. Mt 28:20 — Apostles teach the nations. The gospel is recorded in Matthew, Mark, Luke and John. Recorded for us, so we'll know what He commanded (Jn 14:18-21). Don't just teach a doctrine of the resurrection, but teach his very own words. Mt wrote an account of what He commanded. The power of the risen Messiah will ever sustain those whom He has commissioned to preach good news, whom He sent. Mk 16:15-20 — What's recorded in the four gospels is what we should teach the newly baptized out of the nations. Teach them *to obey*. What we say demands a response. Our children need to be taught. They need to hear the words of Yahshua. This required discipline (Pr 13:24).

Denominationalism: 2 Ths 2:3 — a sign of the end, when denominationalism takes over. Total absolute apostasy with confusion to the hilt. The exact unlikeness of the one God whom Yahshua is one with. No matter how doctrine (creed) is preserved, it couldn't be farther from the Father's heart. Yet natural Israel preserved the Bible. Maintain a form, deny godliness' power. Godliness and the Spirit create unity and maintain it.

The power of the Holy Spirit is Eph 4:3, not pointing the finger. Whatever divides (Heb 10:13) must be put under his feet. Power must rest on a people who can be unified. You can't have meekness without the power of the Holy Spirit. God's enemies militate against unity. Get rid of strife. Denominationalism demonstrated that God is unable to save. His word is a farce even though they have the letter. The building is in disarray, each man doing what's right in his own eyes. They don't have the salt to preserve anything. They express disunity, glorifying Satan. His victory is the apparent dividing of the Body of Messiah. It looks like Messiah is divided in the world's eyes. Satan's glory is his rule in the church of the uncalled-out ones, in the maintaining of strife and divisions, men unable to overcome, scattered, dispersed, no order or care or authority, government or love.

Tribe: Mt 16:18 — the church in the twelve tribes will be built. A large family comprised of many families, clans, generations in unity, without division or denominations. Denominate — give a name to, call by name, having a specific name which separates it from the whole. There were no denominations in Corinth according to Paul's letter (1Cor 1:9). It is styled. A general name for a class of like people. A given name to set apart from others, having differences to the point of being exclusive, sectarian. There will be no exclusive brothers in the 12,000 brothers in the tribe. They are one, in self-judgment, putting their enemies under their feet. We say we're one but God know our heart.

Tribe — a company of people in a habitation. The tribe is the only denomination in Israel. There is no denomination within the tribe. Each tribe in a given geographic location. There'll be order. Our unity will go

into others, our resoluteness, determinedness.

Twelve tribes is a united Israel under one head. One lampstand but two sons of oil. The light of all twelve will connect, will be the same light. Eph 4:2-3 all under the head, united in verses 11-16, not in an apostle's name, but in the name of the tribe, the sons of Israel. You can't tell the character of a tribe without seeing the clans. Acts 26:7 — serve God fervently.

Titus 2:13 — His glory within us before He comes while we're yet in the flesh. Glory in a people resurrected of the twelve tribes of Israel, the greatest thing He's ever done, the epitome of His glory. Eze 37 — Can these bones live again? It's all done by faith. Dan 2:44 — A people – His kingdom. Titus 3:5 — A baptism of regeneration – servants of God.

We're Israel only by being a tribal member in brotherly love with the others. We're Jacob until there are twelve tribes. Then we'll be Israel. Israel is Israel only as a completed whole. Israel is not Israel apart from the twelve sons in unity. Jacob's seed went into Leah six times, Rachael twice, etc. Israel is in the springtime of love with the head. Jacob is Israel only in the peace of the bond of peace. Each son is a peacemaker. All in each tribe who are sealed are peacemakers. Eph 4:4-6 — Way of salvation – reconciliation to the Father (Eph 2:20).

The reality of one Body is expressed outwardly in the twelve tribes' unity at the close of the age. The one body works functionally through the Messiah's gift – this is rule. Ps 68:18 is used in Eph 4 by Paul. Gifts *are* men, one Lord leads Israel to salvation in the united whole. The source of all gifts received men as gifts. His saints are precious. The riches of His glory in the saints (Eph 1:18,20). Ps 68:20 — Community of believers. verses 26,28; Eze 20:30-38 — passing under the rod means counting them one by one, inspecting each one. Purge out rebels, traitors, verses 40-44. Jer 23:7-8; Eze 17:22-24 —New Exodus Mal 3:3; Ps 51:15-19 — Sacrifice accepted. Eze 20:37 — Bring us into the New Covenant bond. Preserve Israel as His people. Isa 49 — Restore the survivors, these will be the light to the nations. Isa 49:6 — Too little to restore Israel. He'll spare us for a purpose. Mal 3:17 — For the witness. Rev 11:15 —Salvation to the whole earth. Mt 24:22 — For the sake of the elect, He'll save the earth. Jn 16:8-11 — Convict those who won't believe.

Isa 62 — The twelve tribes' unity hasn't bound Satan yet. Isa 40:9; 41:27; 52:7; 61:1 — The foundation of the gospel: proclaim God's favor and His vengeance. Lk4:18 — We're called to be heralds. The Lord comes with might and His arm rules. Heralds of good news. Proclaimer, preacher of good news declares to Zion, "Your God is King," and His arm is bared.

The gospel magnifies God's promise to heal the broken-hearted, set captives free, comfort the mourners. The gospel reaches these. The gospel in the New and the Old combines judgment and deliverance. Yahshua is the synopsis of all God's attributes. The gospel is never merely denouncing, not is it promise without judgment or demand. The bad news of man's sins is not the good news of Yahshua. The good news of Yahshua is proclaimed against the background of man's sins and hostility to God's law of love. They must be overcome by God's kingdom, which will end everything.

Jn 16:8 – no power will come through us if we're not a holy vessel. We teach others to obey the gospel. Obey it first to be baptized. Mk 1:1 — when we've got it, we'll proclaim it. Its found on every page, but the Holy Spirit must mix the word with us so it'll be real. The seed must germinate in our heart. Mk 1:3,14 — Repent and obey the gospel.

John presented the Coming One in Lk 3:17 who'll cleanse and he preached the gospel. Exhortation causes repentance. Yahshua preached it in Lk 4. Paul in Rom 1:16 – all men are found false in God's judgment. In the gospel a righteousness from God is revealed, wrath is revealed, those who suppress the truth. Revealed plainly in their conscience. All can be saved. Rom 1:18-3:20 those who hinder the truth.

1 Ths 2:2 — They summoned up boldness; not based on illusion, no fraud in it. Tested first, then approved to have the gospel. Suffered outrage at Phillippi.

Rev 14:6 — Fear God, give Him glory – the eternal gospel. The good news of future ages. Understand the gospel as the New sets it forth against the Old Testament background. The gospel is the good news, God came in the person of His anointed Messiah to establish His kingdom rule, judging and overcoming all hostility, providing deliverance to all who'll receive it.

Acts 20:20 — Met great opposition from the Jews (we'll meet it from the natural Jews today) Acts 20:24 — Perfect my earthly course and be faithful in my duty. The supreme importance of the gospel. Not responsible for anyone's ruin. He proclaimed God's whole truth, plan, council.

From the 2nd Red Book, pg. 31.

Mic 2:12; Isa 41:8,14 — Worm, spineless, without backbone, without law. The church is the people of God, the Body of Messiah, the fellowship of the Spirit, a flock, the Israel of God, an elect race, a royal priesthood, holy nation. We know what our Father's intention is: Titus 2:14; Mal 3:17.

The Bible is from first to last concerned about God's purpose to create for Himself a people. Man is God's first and greatest concern and man is a true person only in relationships. So the creation of a community of persons is God's purpose and plan of the ages (Eph 3:11-12). One new man. The Old Testament is mostly concerned about the fall of the first man and the calling of Abraham and the promise of his seed (Yahshua) for a purpose and plan. The Old Testament tells the story of the creation of Israel, the first man Adam, the second man Messiah. First Israel, then new Israel, old man then new man; the Old Testament and the New Testament; Old Covenant and New Covenant. There is no light or understanding except for both. We understand the new by the old, the old by the new. Both inseparable from one another, under the one God of all. Israel is a people to fulfill God's eternal purpose. God calls people and no person is called apart from the completed whole of the twelve tribes in love and unity. Persons who are called are called into Israel, the people of God who are by nature related to one another in love. God calls individuals to become persons related to one another in community. All Israel is not Israel; only if it fits this description. All else is fleshly Israel (natural Israel – Christianity) given over to the fallacy of self-sufficiency, as the old man Adam, missing their true destiny. Whenever this happens God turns to the creating of a true people for Himself. The call of Abraham was with a vein and purpose of creating a people for His own possession, and when national Israel proved to be flesh, seeking like Adam did, his own sufficiency, God turned to the creation of a remnant and through this remnant was the realization of the one man, Messiah – Yahshua: the true Son of Man, the true man. He came as an individual person to be a community; a common unity of people. In Him was created one new man, Eph 2:15, united Jews and gentiles. The true Israel of God. Gal 6:16; Rom 9:6 — The seed of Abraham (Gal 3:29), an elect race, a royal priesthood, holy nation (1 Pet 2:9). This purpose to create in Israel His people, traced through the Old Testament, is continued on in the New Testament. In Messiah God has come to call and create His people and His people is the community of persons – Israel. A body to be entered through baptism (Gal 3:27). Purged, purified, reconstituted and finally made into the new Jerusalem, the city of God. Apart from this fellowship of people no one may be permitted to enter this holy city. Rev 21:27 — Only those recorded in the Lamb's book of life. Abraham, Isaac, and Jacob will sit with Peter, John and James as well as the people from the east and west (Lk 13:28-29). The church in the New Testament is a new creation, yet it is a newly constituted Israel. Even as our old heart is new from stone to flesh, this true Israel is the assembly of those called, chosen and faithful, under the head to be the new Jerusalem. This ultimate purpose of God's city is the conclusive evidence of the validity of Messiah's work on earth. Unless in this age there is a fitting description in nature and character of this city described in Jn 17 and Rev 21:10-12 manifested in the twelve tribes of Israel, we're wasting our time and energy here in the church. We are simply not born of the Spirit of creation, creating a new man after God's own heart as David (Ps 89) the wife of the Lamb (Mt 19:27-29).

The Twelve

Yahshua chose twelve men, no more and no less, for a special purpose. Rev 21:14 — Not only for this age but for the Kingdom age. Mt 19:27 — Those twelve were the cornerstones for the newly reconstituted Israel, Messiah being the chief cornerstone. Eph 2:20 — They are the foundation of a new government of a whole body. They held the government of the whole body in their own hands, and they were invested with the load of its responsibility. The twelve were the nucleus of a new Israel along with the rest in the upper room (120). But the twelve were invested with Messiah's authority to make disciples (Mt 28), and a government. Jms 1:1 suggests that the church is the twelve tribed Israel. The twelve tribes of Israel and the twelve apostles are brought together in the description of the holy city. Even in the millennial kingdom they will sit on the thrones of the twelve tribes of Israel. There must be twelve tribes in this age to be

twelve tribes then. This cannot come about until we're spiritual enough to do it.

The number twelve is significant to the new Israel even as to the old Israel (12 patriarchs – 12 apostles). It is significant that Yahshua called twelve apostles in the New Testament age. He constituted twelve to be sent out. Yahshua was concerned with the foundation and formation of a community of a new Israel with twelve tribes which only develops and materializes in the end of the day, the end of the age. 1 Cor 10:11 — The church will finally be manifested as twelve distinct tribes on the face of the earth (Jn 6:70; Mk 3:14-19), in order that as Jn 17:3 to make us as a true man. The whole twelve tribes in unity forms a personality, a one true body.