

Documentation — Acts 5:4

Documentary evidence concerning: attaching properties belonging to an individual.

First of all, concerning a suit, in giving properties, etc., our Father expects us to give what we can give, not what we can't give (2 Cor 8:12-15). About your meeting on the subject, do not presume that any clan or household or tribe must give anything, not unless you have a representative from each tribe and clan and household, and especially do not even mention another tribe's properties unless they themselves are present and voluntarily participate.

I wrote this about the ownership of properties, but it seems you all have the very same mind, except maybe that it is good to know that it is documented in the word of God concerning communal properties or community of goods. Acts 5:4 is worth quoting in full, "While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God." And as 1 Tim 6:18 says, communicate is actually to be "ready to distribute, willing to communicate."

Ready is the state of willingness, and *readiness* is not to delay when needed; it is prompt willingness; it is being dressed in readiness.

The actual communication of properties, etc., is conferred or distributed to the need in the community, but held in the individual member's ownership. Further, it is held in the control of the individual spiritual member until he himself (in love), because he loves (1 Jn 3:11) sees the need (1 Jn 3:17). But the court cannot exact (or transfer) this conferring of the spiritual realm into a legal conferring. Neither can the elders or apostles exact it. Peter certainly didn't.

The only way anyone can sue the church, or a member of the church, to get the rest of the individual member's properties is if the owners gave it of their own free will as Acts 5:4 clearly states concerning both the spiritual and physical aspects of giving. Acts 5:4 describes something no different than what Barnabas did in Acts 4:36-37. It was his land and under his control, not the control of the church. It was his will alone to give his land up and lay it at the apostle's feet, whenever it was sold. But as long as it was unsold it was his and his alone and under his control. Even after it was sold, the money was at his disposal. So it is with each person in the First Baptist Church.

Acts 4:32 — No one considered possessions belonging to him were his own, but they shared (Strong's 2840-2843 everything they had (verse 34). A church is a mystery.

So, it is possible to sue an *order*, but not a church — a church is a mystery. A church is not a legal entity. When we say, "all things in common," it is a spiritual thing and it is worked out according to the physical needs of the spiritual people (1 Jn 3:17; Acts 2:44-45; 4:33-34). It is not an automatic entitlement and should be no different than the Roman Catholic church. Only those who have passed out of death and into life can live and build up the community (Mt 12:30) with Him (Jn 13:34-35). If one was a member, the state or court cannot take control of each person's house or property or possessions or industry, which is in each person's personal possession or name, upon the suit of another member.

All things in common is our spiritual status and this is worked out in a practical, but loving, application. We do not physically (entitle or) sign all property over to the church when we are baptized, do we? Then it is still as Acts 5:4. The State (court) has no right to presume and be presumptuous. All things in common is not an automatic, legal document or a dispossession of all control or possessions so that it cannot be a FREEWILL offering to the need of the moment.

Acts 4:32-34 — This was a spiritual concept, which was demonstrated as there was need, as that need was interpreted by the individual owner, the possessor. Verse 32 — "Anything belonging to him," means he owned it. Not ONE claimed, considered, anything belonging to him was his own BUT all things were common property to them. This is still in the spiritual realm. Verses 34 and 35 tell how and what they would do because abundant grace was upon them all. So there was no need to make a legal vow of poverty or entitlement to the church by signature in a legal dispossession of all property. A PERSONAL account of Barnabas giving his own property

was not a legal document (verses 36-37). And then Acts 5:1 says, “BUT a certain couple... sold property and kept back...” This is deliberate sin (Num 15:30-35). So, the whole account is a spiritual thing, as verses 2-3 says. And verse 4 speaks of the *spiritual* aspects of the property in the control and ownership of the disciple (Luke 12:32-34 & 14:33; Mk 10:29-30).

If a People Love...

Rom 12:9-13 — If a people LOVE, they want to share all they have with one another and keep nothing for themselves (2 Cor 5:15). So no one would have need. This is a SPIRITUAL WORSHIP (Jn 4:24; Rom 12:1-2). All giving is in accord with 2 Cor 8. This is not forced giving (Rom 13:10).

Surely love (1 Jn 3:14,16,17,23; Rom 5:5; Jn 13:34) demands selling your property when a NEED is apparent, to meet the need, when the house or property is not being used for or lived in by the Edah already, if grace is upon ALL and all who had anything would sell it and give (put) the proceeds at the apostle’s feet to be distributed as any had need. This is normal procedure for spiritual beings (Sons of God).

There were no needy ones for abundant grace was upon them all until Acts 5:1. Then there was a need that was not met because they held back some of the proceeds of the sale. And after releasing the money it would have been no longer their personal possession but for the good of all (a meal offering). But only if after they had given it out of their own free will, out of love for their Master, for His precious saints who dwell in expectation and hope of His mercy and kindness, who seek first His kingdom and His justice, after they would have let go of it, it would be no longer their property.

Lk 12:32-34 — We all gave up our own personal security to know His and we must continue to give up our own security (our greedy desire to have security and possessions), to continue to have His security (Mt 6:33). Barnabas in Acts 4:36 sold a field that BELONGED TO HIM, a field that he owned which could have been security for him. If anyone holds back what he has, someone is going to be in need. (This is a body principle.)

If we go to the sacrifice (Ex 29:42) and no one speaks out what he has been given, then we can assume He did not meet with us there because He did not speak to us there. So why should we give our burnt offering? Who do we give it to? Without our daily bread we all become *wizened*, dried up and blown away as dross, shriveled and wrinkled. We must expose our withered condition before all to be healed, or we will be gnarled, shrunk, dried up and worn out by Satan who waits for the time he can wear out the saints (Mt 6:9-11).

Acts 4:32 — All were “of” one heart and soul, the only way the church can be, so no one claimed any of his possessions for himself but they had all things in common. One heart and soul is a SPIRITUAL state of enjoyment, although the properties were legally owned by the individual until they would voluntarily sell them and then voluntarily give the money that belonged to them from the proceeds of the sale to the apostles for distribution.

Acts 2:42-45 — They were devoted to the Apostles teaching and to the distribution. This is SPIRITUAL DEVOTION, worship to God (Acts 26:7). So they are suing the church, breaching the spiritual body of Messiah (Jer 30:20). They should have only sued the individual person. They did a great sin out of greed, not of justice (Pr 28:5). But it is for our betterment as Rom 8:28 says, not our bitterment or bitterness but a better understanding maybe.

Koinonia

Community — communicate (1 Tim 6:18) — communion. KOINONIA describes the INWARD SPIRITUAL BOND (Acts 4:32), which joined each one together in Messiah (1 Cor 6:17) to form a COMMUNITY, Edah in Hebrew (5713, Jer 30:20), the BROTHERHOOD which expressed itself in the OUTWARD acts of distribution of material resources in the time of NEED.

Acts 4:34 — The reason no one was poor and in need of anything is that all the needs were met because of the spiritual bond of oneness they shared (verse 32) — one heart and one soul together in a common life.

This unity was broken in Acts 5:1, when someone was holding onto something he DID NOT NEED.

Acts 2:42 — This was a result of having received eternal life, or as a result of having repented and having

their sins forgiven, being baptized into the Body of Messiah and receiving the Holy Spirit, having forsaken the present evil age, the perverted generation, and they were now devoted to the things in Acts 2:42. One thing that is mentioned here is fellowship or koinonia, the participation and distribution of all they had in obedience to their Master's words and commands (Lk 14:33; Mk 10:29-30; Mt 28:19-20; Lk 12:31). Fellowship — there is no fellowship with the Father without oneness of heart and soul as Acts 4:32 says, which compels Acts 4:34 — abundant grace was upon them all (1 Jn 1:7).

See Daniel Webster 1828 English Dictionary on the word *community, communication*. 1 Tim 6:17-19 — Fellowship — together with, participation in. Fellowship means common sharing of what you HAVE, a participation in one body, not merely an association with others. This distinguishes those who serve God from those who serve themselves (Mal 3:18). Communion (Rev 3:20-21).

Joint Participation

Paul's own actual sufferings were a real participation in Messiah's suffering, suffered by virtue of his communion with Messiah, and so is the BODY LIFE (1 Cor 12:23-27). This is joint participation, fellowship by virtue of distribution of all things to the saints.

Acts 2:44-45 — *Common* means belonging equally to more than one or to all in the community. This *belonging* is spiritual as Acts 5:4 points out. COMMON means belonging to all who have all things in common, in joint participation, in ALL, in EVERYONE — this is security. Mt 6:33 is what distinguishes us from the world (Mt 6:31-32; Mal 3:18). COMMON — to have a joint right with others in common ground. But is a SPIRITUAL right, not a forced or legal right accompanied by a document legally dispossessing one of all property. It has to be spiritual or not at all, but FAITH ALONE (Heb 11:6).

A commonwealth is a SPIRITUAL BODY POLITIC (Eph 2:12).

1 Tim 6:18 says ready to distribute, willing to communicate. Willing to communicate as Barnabas in Acts 4:36, at any time a need comes up, or even in anticipation of a need. Communicate means to confer for joint possession, to bestow, to impart, reciprocally or mutually, to have or enjoy a share of, or to impart knowledge share your heart. See Adams Emphasized Bible, which says, "ready for fellowship." Otherwise translated, ready to communicate or distribute (as in the KJV). Modern translation say *share*.

Community means property, common possession or enjoyment, as a community of goods, all living under the SAME GRACE, and by the same spirit. They are one in the Spirit (1 Cor 6:17; 1 Tim 2:8), ready to impart, bestow, distribute, communicate all as Lk 14:33 says (the meal offering).

(Ben David from Manasseh coming to you is alright with me, but not as a representative of the tribe, but only to help in this matter.)