

## Why We Live in Communities

*1 Pet 2:9 — But you are a chosen race, a royal priesthood, a holy (set apart, dedicated) nation, God's own purchased, special people, that you may set forth the wonderful deeds and display the virtues and perfections of Him who called you out of darkness and into His marvelous light (fulfillment of Ex 19:5-6).*

*True community is based upon the foundation and pattern of the first (church) community and is found only in the New Covenant scriptures — even though there were priestly cities (communities) in which the Levites lived together in the Old Covenant times. But very little, if anything, is explicit in how they lived together, as is described in the New Covenant Scriptures (recorded in Acts 2:42-47 and Acts 4:32-35). This gives us a brief, yet precise and clear picture of how the body of Messiah is expressed on the earth, the enactment of Ex 19:5-6 by a holy nation and a royal priesthood, 1 Pet 2:9; Mt 21:43, to refute all things that are false (Jn 3:15-21, 36).*

Mt 6:33 is contrasted with those outside of the Body of Messiah in Mt 6:31-32. Eph 2:12 puts everyone else outside of Mt 6:33 as *gentiles*, that is, the people who do not know and trust God, because they have never known the *love of Messiah and His glory and worthiness*. Once one comes to *know Him* and His love for them, then community life is the *response of living where He lives* on earth and serving Him (Jn 14:3, 16-18, 23).

Jn 12:25-26 — The Father draws all who are willing to do His will to His Son, to make up His Body on earth. Only there can He dispense His Spirit to them to make them a part of His Body. 1 Cor 12:13, which expresses the oneness of the Father and the Son to the world. Jn 6:44-45 — where they are taught by God about the things concerning the Kingdom of God.

There is no *true community* without the *true Holy Spirit*. The Holy Spirit is not given to anyone who is *not* willing to do the Father's will (Jn 7:17), regardless if they understand the facts about the gospel and even (Jn 3:36) believe it. Mt 7:21; Lk 6:46 — The Holy Spirit is only given to those who obey the Son (Acts 5:32).

The Body of Messiah is made up of all those, and only those, who obey the Son and receive His Spirit (Acts 5:32). This is what a *body* is. A body contains the *spirit* of the person it belongs to. 1 Cor 12:12 explains about a human body and Messiah's, which one is baptized into (verse 13), where *all* are in one accord who belong to Messiah (Gal 5:24; Rom 8:9; Gal 3:29).

Everyone who belongs to Messiah makes up His Body, and this is a community (Eph 2:12), a true community. The word *community* is taken from the word in Jer 30:20, *edah*, the very word Messiah spoke from His mouth in Mt 16:18. He called it *My community*, for it would be *His witness* (attest to His genuineness). His Body and all who belong to Him would be in His community, His witness on Earth, standing as *one man*, undivided and as Jn 17:11-12 and 20-23. This is the only way *His community can possibly be*. Everything else is *false*, not founded on the Messiah who established the only *true community*. When it is not that way, it ceases to be *His witness* (Rev 2:5), for He is the only *true one*. 1 Jn 5:20 — all else are false ones, that is, all who claim to know Him and love Him (Jn 9:41; 14:21), to see His value and worth, but do not lay down their lives for their brothers, are liars (1 Jn 2:4; 3:14,16,23). For this is the only way to prove that one is a true disciple of the true Savior — to live in true community (Jn 13:34-35; 15:8) and produce much fruit (Heb 3:6,13).

Mt 21:43 is a *holy nation*, that is, all who make up this nation are set apart only for the One who died for them (2 Cor 5:15; Mk 8:35). This nation *re-enacts* what God spoke about His holy nation in Ex 19:5-6, which is demonstrated to the whole world by *this* new nation in Mt 21:43 and 1 Pet 2:9-10. This is the nation made up of twelve tribes of Isaiah 49:6, fulfilled by *the witness* of the Edah, or Community (Jer 30:20; 31:1).

So, the word *edah* in Hebrew means (#5713) *witness*, as Isa 43:12 says, "You are my witnesses," that is, Jer 30:20 and Jer 31:1. All the communities which make up His corporate witness. Mal 1:11 — *in every place* (1 Tim 2:8 and 1 Cor 1:2,10). Only a Body or a community can be observed. Isolated and independent "disciples" cannot be observed as Jn 17:21-23 says. For there is no such thing as

isolated disciples independent of the body of Messiah, the community of the Redeemed of YHWH. And when, or if, Jn 13:35 ceases to be the case, as in Rev 2:4, the lampstand, or *His witness*, in that place (the *edah*, the Community, His Body, His Spirit) will be taken out of that place, that locality, where His name dwells (Dt 12:5,11-14). His witness, as Isa 43:12 says, the only witness to verify exactly *who is the Creator God, and what kind of God He is*. All man has instinctive knowledge of God (Rom 1:18 - 2:16; Acts 17:27; Ps 19), but what is *His Name*, specifically (Mal 1:11). Pr 30:4 — for His Name summed up His whole person. Each one bears His name (Phil 2:14-15).

But in the *communities* His Name dwells there in each one. He is exalted and glorified as the Light of the world (Mt 5:14). Isa 49:6 — as every person who makes up these different tribes, and the communities which make up the tribes serve YHWH, as it says, *night and day* (Acts 26:7), render sacred service according to each one's calling and gifting and grace and faith, doing the works they were saved to perform there to build up the Body (Eph 2:10; 4:12,16; Col 1:10; Titus 2:14; Rev 19:8). Isa 43:12, "that I am God" — YHWH is Elohim (Jn 5:43; 17:11-12), "His witness that I am God" (the One and Only God).

Mal 1:5 — YHWH will be magnified beyond the boundaries of Israel. Mal 1:11 — for from the rising of the sun, even unto its setting, My Name will be great among the nations. And in every place incense is offered to My Name as a pure offering, for great is My Name among the nations (Mal 3:18).

Mt 24:14; 28:20; 21:43 — Beginning from Jerusalem (Lk 24:47), from the community in Jerusalem *from* = 1 Thes 2:14; *from* = expressing point of departure, source, cause, origination).

The (church) community, *edah*, cannot be different from the *source*, from its *beginning pattern*. There is only one *foundation* and He never changes (1 Cor 3:10-11,17).

If people are not careful how they build, they will build something else that is not of the Messiah, Yahshua (not looking like it looked in Judea), and be destroyed in the process. The result is not Acts 4:32.

Lk 24:48 and the apostles are the witnesses (1 Cor 3:9) who make the Edah be the witness. Jn 15:1-8 — Every tribe will be on the foundation of Messiah, starting from Jerusalem (Acts 1:8), and to the ends of the earth (Isa 49:6). Mt 21:43; 24:14 — *Until this corporate community of Israel produces the fruit of the kingdom*, Messiah will be detained (Heb 10:13) in the heavens (Acts 3:21). So, this entails, necessitates, a restoration to the *original Source, which is Messiah Yahshua* (2 Cor 11:3-4) and the *original pattern and foundation that was expressed in Jerusalem* (Acts 4:32-35; Rev 19:7-8; Col 1:10). The deeds done in community are how one is prepared for Messiah when He comes. Eph 2:10; 4:12 — Builds up the Body and prepares everyone in it for Him.

In Pr 30:4, "surely you know" is irony. *Surely* — how could anyone know what the Father's name is unless the Son reveals it? Jn 5:43 — "I have come in My Father's name." Jn 17:3 — "Now this is eternal life: that they may know You, the only true God, and Yahshua ha Mashiyach, whom you have sent." Jn 17:6 — "I have revealed your name to those you have given me out of the world." Jn 2:23; 14:13; 1:18 — The Name summed up His whole person.

The Body of Messiah *in every place* is the only way the world has of seeing God (the Father) as He really is (Jn 14:7). And if all these places are not as 1 Tim 2:8, then the world cannot see God as He really is. [They will see a divided anti-god — DZ] (Jn 17:23; 13:35; 1 Cor 1:1,10; Phil 2:2-4, 14-16) Jn 17:6 — "I have revealed You (Your Name). He went back to heaven, but now the Body of Messiah *reveals God, the Father, as He really is* (Jn 17:23; 17:11,12,25,26).

If His love is in us (Rom 5:5), He is in us. This requires an incarnation — the personification of His Glory, the personification of His Spirit (Jn 17:22). this is the way by which the world will know the Father and the Son. By Him being "re-incarnated" in us, the rebirth of this holy nation (1 Pet 2:9) will fulfill Isa 49:6 and Dan 2:44. Then the world will be able to discern the truth from error (Jn 17:23) by the witness of those who worship or serve Him in Spirit and in Truth (Jn 4:23). And they are the ones whom He is seeking to find on earth today (Jn 13:35; Mal 3:18).

So, now you know why disciples only can live in *community* (Isa 43:12). God's people cannot do otherwise and be His witness (that is, His Edah, community; Rev 3:22). Christianity is not the *church*,

and cannot even hear His voice, for the Spirit speaks only to the communities (churches).

Mt 16:18 says (#5712, *swarm*) “My witness” or *Edah* (#5713, testimonies, witness, *ha edah*). Those who give testimony (Mt 24:14), to the kingdom, that YHWH is Elohim.

Isa 43:12 — The attestation to the true and only God.

*Congregation* (Jer 30:20) — NEV and NIV and Jerusalem Bible use *community* instead of the word *congregation*. The congregate witness, corporate witness, giving conclusive evidence to the truth, irrefutable, indisputable. Isa 52:15 — *Startle*, to establish the unequivocal facts displayed before the whole world (Isa 53:10 means His corporate offspring). He will not return under any other conditions (Acts 3:21; Heb 10:13). Can you imagine what this community will be like with all His enemies under His feet? (Rev 12:1; Jn 17:23; 13:35; Rev 19:7-8; Lk 1:17; Col 1:28). This cannot happen elsewhere than in His community, His witness on earth (Isa 49:6) in this age.

The militant community will some day become the victorious community (Rev 17:14).

Christianity claiming to be the church today is bearing *false witness*. It will be destroyed by *fire*, and the true *Edah* will be taken up (Rev 17:14; 19:11-20) for its final service in this age (Dan 2:44).

So, this is why we live in community. The Holy Spirit does not, *cannot*, dwell elsewhere — only with the spirits who are set apart for Him and He is set apart for us (1 Cor 6:17).

*We are holy*. 1 Pet 2:9-10 is His witness on earth, which for 1900 years has been absent from the earth. The world has only seen a false witness of a clergy-laity system, which God hates (Rev 2:15).

Eph 4:1-16 and Phil 2:2-4,14,15 speaks of a *community*, not Christianity.

Each one of us who make up *His witness* on earth must walk worthy of this calling (Col 1:10). To walk as He walked (1 Jn 2:6; 2 Cor 5:15), requires a corresponding sacrifice for Him on our part, daily (Lk 9:23; Mt 10:38).

Christianity only began when His Witness was taken from its places: Mal 1:11 — pure offering, not mixed with compromise or leaven (1 Cor 5:6). Christianity is the completely leavened lump, and the epitome of Paul’s metaphor, the antithesis of Acts 4:32-35, which if Christianity is the result of a natural developmental process, would make our calling to which we were called impossible — Eph 4:1-3 or Phil 2:2-4 or 1 Jn 3:16,17,23. This is the great rationalization.

Christianity is *the whole lump leavened*, as much as it can be. All because a *little leaven* was tolerated 1900 years ago. *Rev 2:3 proves the point*. Christianity illustrates, even embodies or personifies the metaphor (allegory, analogy). No one can disagree with this. Christianity is the result of leaven not being purged out from the first church. For 1900 years this loaf has risen to its maximum (Rev 18:2-8). Leaven is a transforming influence. The picture of Christianity in Rev 18:2. *She became*. The word *became* indicates prior existence before she was transformed into something else. This something else is what communities become if they tolerate *just a little leaven*. Paul again uses the illustration in 1 Cor 8:1. Rom 12:1-2 is as far as it can be from Christianity and so is 1 Tim 2:8 and 1 Cor 1:10 or Jn 17:23 and so on and on and on (like Jn 13:34 and 1 Jn 3:23). 1 Jn 2:15 proves that God’s love is not in her (1 Cor 8:1). Christianity has risen to the limit of her arrogance, being puffed up with only knowledge, the leaven of the Pharisees, modern gnosticism (Mt 16:6). The church today is form and ceremony. Community is restoration to Acts 4:32, before the leaven crept in.

Rom 11:5 — The twelve tribes is *remnant* (Rom 9:27). The *Edah*, a select few (Rom 11:7). But Rom 11:25 is the full strength of twelve tribes. This brings in the kingdom (Rom 11:26), fulfilling the promise to Abraham in Gen 15:18 — the Promised Land, the hope of Israel. Rom 11:27 — The *covenant* YHWH made with Abraham, Isaac, and Jacob, when He takes away their sins. The Covenant YHWH will grant (the land grant) to Abraham’s descendants (Rom 11:28). The Jews are enemies of God and have been down through history, the last 1900 years (Dt 28). But because of Abraham, His friend, they will become His friends again. Rom 11:29-32 as well as all mankind — prisoners when released are so thankful that they honor and serve the one who freed them for all eternity (Rom 11:7). God fulfilled His unconditional covenant to Abraham Himself, through His seed, Messiah who is the seed of Abraham (Gal 3:16,29). Knowing that the natural seed would not live a blameless life before YHWH (Gen 17:1)

. But Abraham's spiritual seed, who lived by the faith of Abraham (Jn 8:39). Only those who walk blamelessly are Abraham's spiritual seed (1 Jn 2:6). It is through them only that God can fulfill His promise — His covenant to give Abraham the land (Gen 18:19).

This *seed* lives as one man together in communities (Mal 1:11). They bring about what is promised Abraham (Gen 17:1; 18:19; 17:7). Only the spiritual seed's circumcision is of the Spirit — only they can walk blameless.

Christianity is *Edom*, not of Isaac (Rom 11:7-8). It can only be by God's grace that one can obey (Gen 17:1; 18:19).

So our purpose is Rom 11:11,12,25-27. This is why we live as the people of God, whom we are (Eph 2:12; 1 Pet 2:9-10).