

The Apostles' Teachings Acts 2:42

Mt 28:20 —*All that Messiah had commanded ...* this was to be the apostles' teachings. In order to be saved one had to be devoted to their gospel and their teachings as 1 Cor 15:2 says, unless their confession of faith in the resurrection of Messiah was in vain (Rom 10:9), or they did not *believe in their heart* what the apostles preached (Rom 10:9-17) so as to receive faith to be saved (Acts 2:42). Through the apostles' gospel one is saved, and through the apostles' teaching one is *being saved*— coming to the knowledge of the truth (1 Tim 2:4) by *being saved*. 1 Jn 2:28 comes by 1 Jn 2:27, the anointing of the Spirit of truth (2 Ths 3:14; Jn 8:31-32). The truth that you believe, the truth you have faith in, by and from the Spirit of truth, prepares you for Messiah (Rev 19:7-8). 2 Ths 2:1 is the continuing theme from chapter 1:5 - 3:15.

This preparation is carried out by the apostles' teachings, taught by the teachers *in every place* where His Spirit resides (1 Tim 2:8; 1 Cor 1:2). The apostles' Lord is the same Lord as the teachers' Lord, who teach in fellowship with the apostles' Spirit, since they could not believe every spirit (1 Jn 4:1-6; 2 Cor 11:4,13-15).

In Acts 2:42 the apostles' teaching was also how to be devoted in a practical way to the common life of the community. The word *fellowship* is *koinonia* — common life together, and common ownership, which is the expression of community or *Edah* —the witness of His resurrection and His life in their midst, which gives witness of the truth of His resurrection (Mt 1:23).

Koinonia —this word means the common life of the community, as expressed by all who were saved and are being saved, which means all were devoted to and engaged in: Participation, Contribution, and Distribution.

PARTICIPATION in every social event;

CONTRIBUTION of their part in its success;

DISTRIBUTION and communication of all their resources, or their personality — this includes material and financial resources. Whenever the need arose this assured that no one went in need if all were doing their part, being devoted to this *koinonia*.

No one belonged to themselves, but all belonged to Messiah. Of course all their possessions were in common (Acts 2:44-45). No one could do less than their Master Yahshua did for them and be saved; nor could they not *continue* to do so in order to be *being saved*, as Acts 5:1-11 illustrates. For Ananias and Sapphira, this was the end of their being saved, since this process stopped when Satan filled their hearts, instead of the Holy Spirit continuing to fill them. As Acts 4:34 says, no one had need when all were filled with the Spirit and abundant grace was upon them all. But as soon as just one was not filled with the Spirit, they made themselves vulnerable to do Satan's will (2 Tim 2:26). Then there came to be many needs unfulfilled among them all.

Eph 2:10; Titus 2:14; 3:4-7 as Eph 2:8-9 — We are saved by faith, and are being saved by the works we do.

Since we are saved for these good works, we are then, of course, zealous to do them in the Spirit's power, who works in us and upon us. Being saved is as Titus 2:14 — being delivered from lawless deeds, so that we can do the good deeds by which we are purified in the process (Rev 19:7-8) and made ready for our King. So the word of God as presented by the apostles is what one must be devoted to in order to be in that process of being saved, or prepare for Messiah's coming (1 Jn 2:27-28).

They continued steadfastly in the Master's teachings, with constant attention, devoting themselves to these four things. This is the first-mentioned works in the New Covenant witness (Edah). If these four things pass away, so does the witness of the New Covenant, and the Breaking of Bread becomes a ritual. The last mentioned thing was:

Breaking of Bread,

then Prayer,

then Koinonia,

then the Apostles' Teachings.

If the last-mentioned then is a ritual, it is because the first is no longer done, which is persevering in the apostles' teachings. If the first wanes, all the rest wane with it, and all die out. Declension sets in hard and fast, as it is today (Mt 24:12). The word is *wax cold*.

Restoration begins with the Spirit of truth in accordance with the apostles' teachings, as Mt 28:20. It begins here since He will be with the apostles until the end of the age. All apostles will teach according to all Messiah commanded, so that the fruit will be obvious (Mt 7:20) of the three other things mentioned in Acts 2:42.

We must judge ourselves here, whether you are the product of a false witness or not (Mt 7:16-18; 1 Cor 15:15-16). The fruit is the witness, true or false. So the witness is to the resurrection. Does the Spirit of the resurrected Messiah reign in our midst, so that we are His witnesses (plural and singular) that Yah is Elohim (Elijah)? If so, then we are the restoration of the witness that Elohim is Yah (Isa 43:12) alive from the dead. Restoration means this, and if not, we turn out to be a lying witness, and you have believed in vain from a lying witness (a false witness).

In the first century the world was turned upside down by the witness. Restoration will witness this once more. But Mt 24:14 says Heb 10:13 will bring about the end of the age, and the resurrected Messiah will reign upon the whole earth by His personal return and presence (Rev 11:15). Heb 10:13 — Heaven detains His return until this happens. Then He will come and restore Israel, and fulfill the promise to Abraham (Gen 15:18) by the work of the Edah, His witness of Gen 18:19, the true seed of Abraham (Gen 17:7-10). Acts 3:21 is the restoration of Isa 49:8, but first Isa 49:6 brings this about for Messiah and His promise to Abraham.

So, Acts 3:23 is the apostles' teaching, as Mt 28:20. They were commanded to teach to all the nations, making disciples of them. Lk 14:33 says *who* or *which*. Acts 2:42 — The word *koinonia* (fellowship) means giving up all of one's own possessions, all he has to rely upon, in trust and obedience, in faith in the Son of God, Yahshua ha Mashiyach, to the glory of God the Father, Amen!!! Hallelu Yah, and *today*, Father!!! (1 Pet 4:11).

1 Pet 4:7 — Peter wrote that *the end of all things is upon us* (1 Pet 3:8-12).

To be devoted to the apostles' teachings is to be devoted to koinonia, and if we are all devoted to koinonia, we are devoted to the oneness our Master prayed for in Jn 17:20-23. This is through the apostles' gospel and teaching, verse 20; Mt 28:20. Jn 13:34-35 — Verse 35 is the witness before all, which causes the unity and oneness, demonstration (Eph 4:1-7, 11-16). This is the apostles' teaching, which, if obeyed, makes the koinonia which we must be devoted to until the end (Mt 24:13), which causes the witness of the kingdom to all the earth, verse 14. Isa 52:15 — This is the true witness which will bring about the end of the age. Nothing else will.

Rom 1:16 — The word *salvation* here is vast (4991 Greek, from 4982 as in Mt 1:21) — Deliver, save from protect, keep, heal, preserve, save, make whole, restore to health; the process of saving, or being saved.

So we see that man can get the wrong picture in regards to works, grace, etc., which has been going on since the apostles. Paul used the term *unto salvation to everyone who believes* (*pisteuo*, 4100). The meaning eliminates a Gnostic belief, or a Christian belief, to have nowhere to work out this salvation — no Body no community. So salvation cannot be bestowed to anyone except where salvation, a person's belief, can be worked out, Phil 2:12-13, a place where God works in the person experiencing the salvation (*your own salvation*) to bring about His own purpose. Phil 2:12 means the *place* the apostle has established by his gospel and his teaching, even after he leaves, as 2 Ths 2:13-15.

The word *believe* (*pisteuo*) means to have faith which comes from hearing as Paul said in Rom 10:14-17, so as to *confess* (verses 9-10, so that verse 13), calling on the right savior, instead of a different one (2 Cor 11:4), by the Spirit's persuasion and conviction (Jn 6:44) with assurance within the heart, which is the miracle of believing.

In Rom 1:16 the Hebrew and Greek words for salvation imply deliverance (Num 13:8,16) — Joshua *Hoshua* means save or salvation. But now Moses adds who saves: Yah saves, Yah is Salvation, Yahweh's Salvation (Mt 1:21). 1 Cor 15:1-2 — Bringing you salvation, or to full salvation, or being saved (2 Pet 3:9). 1 Cor 15:12-34 — Believing the gospel means believing in the resurrection. 1 Cor 11:30 — These died without gaining full salvation and will not be prepared (Rev 19:7-8). They had expected to

live until Messiah returned (1 Cor 11:26,30; 15:51; 1 Ths 4:16) to experience complete salvation (Col 1:23,28; 1 Ths 5:23).

Koinonia begins when we see and understand that God gave His Son. Will He not, then, give us who believe all ... the universe? So why should we not give up our lives and possessions? (Rom 8:32-33; Lk 14:33). Will He fail to lavish on us all He has? All He has to give He gives to us, since He gave His own Son. What do we have to give comparable to this? (Mt 10:37-38).

1 Cor 1:9 — This *fellowship* is the same *koinonia* as Acts 2:42, where there is participation in, contribution to, and distribution of all of one's own possessions, of the personality in following worthily the Messiah in serving Him (Jn 12:26; Col 1:10; Eph 2:10; 4:12,16; etc.; Rev 14:4). There is no other way that 1 Cor 1:10 can come about except through *fellowship* as God's Son manifested in His Body on earth. All who are saved, and are being saved, are being saved through this *koinonia* which is 1 Cor 1:10 — walking worthily of Him, in joint participation, and contribution, and distribution of all one's own ability, gifts, and talents (Mt 25:14-30).

When we are saved by faith to obey, we are called into the *koinonia* of His Son Yahshua Ha Mashiyach, our Savior. When we made our good confession in Rom 10:9 we gave up our own life and possessions, confessing He is sovereign (Lk 14:33). So, as 2 Cor 5:15, we give all we've got in all aspects of our personality. This is trusting Him with all our being, and using all we are in Him, and in His Body, to be in fellowship (Acts 2:42). Otherwise we are not in fellowship with Him if fellowship is not *koinonia* and all it means, and 1 Cor 1:10 cannot come about.

Being devoted to the *koinonia* is our calling (Eph 4:1-3) in order to manifest verses 4-7, which is 1 Cor 1:10. 1 Jn 1:6-7 — This *koinonia* — unbroken fellowship — is to continue to be a part of the Body as a foundation pact, or members abiding in the vine, receiving from the Head, doing the will of the Head. And if we are abiding, we will be in fellowship or *koinonia* — that is to be a contributing member of the Body, participating in everything, in every social event. The sin unto death is such as Heb 10:25.

Without the essential parts of the Body present and functioning, the gatherings will not prosper. This is why every person is needed to be in the fellowship of the Son, participating and contributing so that distribution is possible to every part of the Body (Eph 4:15,16,12,13).

Koinonia is the practicing of the truth. Jn 4:23 — worship in Spirit and in truth. Truth is to worship God by serving Him with all of one's own personality, with zeal. 1 Jn 1:6 — If we say we are in *koinonia* and walk in darkness we lie and do not practice the truth. 1 Jn 1:5,7 — Light and fellowship. Fellowship is *koinonia* (2842), partnership. If we are in partnership with Him, we are doing what He does to build up the Body, not just having "sweet fellowship" with Him and the Body goes to hell because you are not making your contribution by participating in the Body.

If we are truly in fellowship, we are, then, by nature of the word, sharing in the Body, communicating, distributing, partaking, having social intercourse, benefaction. By being a part of the benefaction (2842), giving and receiving, giving to others and receiving from others, we all grow up (Col 2:19). We are all benefactors by the grace we have (Rom 12:3-12; Mt 25:14-30; 1 Pet 4:11); we promote the welfare.

Being baptized into Messiah's Body means that one's whole being is now a part of the Body of Messiah, which we must discern to be blessed and not cursed (1 Cor 11:27-31). That is, each is a functioning member, not just a *believer*, but a *disciple* of His, who crucifies his own flesh daily to be able to function according to His Spirit, listening, obeying, following, and being led by the Spirit, as all sons of God in Messiah are.

Acts 2:40 — They heard the whole message of *koinonia* as in Acts 4:4. By hearing, faith came to them from God to draw them to Yahshua (Jn 6:44; 12:26), into fellowship with Him (1 Cor 12:12-13).

The significance of Acts 3:24 is beyond our comprehension without the prophets bringing the prophetic significance to us who are Isa 53:10, the offspring who praise Yahshua (Ps 102:18). Acts 3:24 — All the prophets from Samuel onwards have announced *these days*, verse 25. You are the sons of these prophets, and heirs of the covenant which God made with your father Abraham (Gen 15:18). And these days will bring about all the promises Yahweh made to Abraham (Gen 22:18) when heaven releases the seed (Acts 3:21; Gal 3:16). Acts 3:21 — The holy prophets have spoken of this restoration of the land

to Israel (Gen 15:18; 17:8; 18:19). Abraham's descendants in the Seed, Messiah, will accomplish this (Gal 3:16,29; 17:18; Acts 7:5; Gen 12:7; 15:18; 17:8). The promise is kept by Yahweh, through His Son and His offspring (Isa 53:10). Gen 13:15-16 — This will happen only after God's servant causes natural Israel (who will, in the coming age, enter into the New Covenant) to inherit the desolate heritage, Isa 49:8. This is the year of jubilee for natural Israel, who have never brought about a jubilee as a united nation which bore the fruit of the kingdom (Mt 21:34-44).

Isa 49:8; 61:2 — But it is Isa 49:6, the spiritual nation that keeps the covenant and bears the fruit of the kingdom. But natural Israel reaps the fruit of the spiritual nation's labor. Isa 49:8 is the promise fulfilled in Gen 15:18 for 22:18. The land is first, then the descendants must fill it up from border to border (Gen 15:18).

Isa 61:2-3 is the day of vengeance (Rev 19:14), to comfort all who mourn (Zec 12:10-14; 13:8-9). In Lk 4:18 he did not mention the day of vengeance. Rev 16:16; 17:14; 19:12-21 — This is the day of vengeance. Lk 4:18 — This comes first: to build up, or raise, restore the holy nation of Mt 21:43 as it was and greater (Acts 26:7).

Isa 61:1 is Isa 49:6. Isa 49:8 is Isa 61:1 — to accomplish the bearing of the fruit of the Kingdom. Isa 49:6 is the means by which Heb 10:13 is accomplished to bring about the fruit, and the fruit is the Kingdom. The Kingdom is *produced* (Isa 49:8) produced by the nation of verse 6. This is what the prophets have foretold (Acts 3:21,24; Isa 49:21).

In Lk 4:19 — to preach the acceptable year of Yah(shua), Yahweh's Salvation. Yahshua stopped at the acceptable year of Yahweh's favor, the year of Jubilee. Rev 11:15 will be a year of Jubilee for natural, unbelieving Israel, carried out by Isa 53:10, the offspring whose life was prolonged to do Isa 52:15, the good pleasure of Him.

So the day will come. The year of His favor will be brought about by Isa 61:1. The count off in Lev 25:8 — for 49 years the gospel will be preached, Lk 4:18, to bear the fruit of the kingdom in the year of Yahweh's favor to the descendants of Abraham (Gen 18:18; etc.)

Two messages: Lk 4:18,19 — to preach the message of salvation by the forgiveness of sins, and then the year of jubilee must be preached, proclaimed — the acceptable year of Yahweh.

Then the third message which Messiah left out was the year of vengeance. Three messages in all: Salvation — the gospel;

The year of jubilee for Israel by our running the race for them — the Edah, a special people to be those who bear the fruit for Israel, who is blind now.

The day of vengeance, the tribulation, and Yahshua's return to earth (2 Ths 1:86).

The first message that is preached gathers together His lost sheep (Jn 10:16; 11:52) to form that nation in 1 Pet 2:9, which is Isa 49:6; Mt 1:5,11. Then Mt 24:14 — the witness of this kingdom that is coming, which is preached as a witness. The acceptable year, or the end of the age (Acts 1:11; Dt 30:3-5; Isa 49:8). Then the last message of God's wrath which is coming (Obad 15).

Dt 30:5-6 is the restoration in Acts 3:21 of the land in the next age. Dt 30:6 is now witnessed in advance of this year of jubilee, which was the foretaste of the kingdom age (Heb 6:4). Dt 30:6 is for the next age for natural Israel, but Gen 17:8-10 was done by the spiritual nation, on the natural Israel's behalf, who tasted of the power of the age to come. Isa 49:6 was its demonstration and witness (Mt 24:14), of the fruit of this kingdom (Mt 21:43).

. Dt 30:8 — You will again obey Yahweh and follow His commandments I am giving you this day (Dt 29:29). This revelation must be passed on to our next generation, producing its fruit (Mt 21:43). The fruit of the Kingdom — Isa 49:8; 61:2.

Isa 61:2 — Acceptable year of Yahweh. The Messianic Age inaugurated by the year of jubilee, Rev 11:15, and the day of vengeance, Obad 15. The acceptable year, the year of His favor (Isa 49:8), the year of Jubilee, Rev 11:15; Heb 10:13. Lev 25:10 — Year of liberty to the inhabitants — it shall be a jubilee for you. Each of you is to return to his family property, and each to his own clan. The 50th year shall be a jubilee for you (Isa 61:2, to proclaim the year) of Yahweh's favor, salvation, and restoration to the promised land (Gen 15:18).

In His day this year of jubilee was fulfilled when He (preached) proclaimed it by reading from the Scriptures, to be fulfilled by His offspring (Mt 5:17-19; Isa 53:10). His was the Body to be entered by baptism (Gal 3:27), to carry out His will.

Acceptable Isa 61:2 (7522) delight, favor, desire. Lk 4:19 (1184) help, relief, deliver.