

Extra Dimensional Reality

“Extra Dimensional Reality” is the realm in which the Creator in actuality operates, which is beyond what depraved man can imagine. He functions in more than just the dimension of heaven and hell, “saved” and “unsaved”, but in dimensions that those who justify Him dwell (Lk 7:29). The Three Eternal Destinies of Man is beyond depraved man’s realm of reason, but solves the age-old controversies within Christianity or Christendom.

Extra — Beyond what is usual or usually understood (additional to or further than imagined by Christian thought or reason).

Dimensional — Scope or realm (to any measurable extent or scope that the Creator would expect fallen man to live in according to his conscience {Gen 3:22; 3:16-19; 9:1-7}, and thereby grant a second life to those who do).

Reality — State of being real or actual. It is beyond the perception of natural man, an extra dimension that is unbelievable by those who are in an evil religion (i.e., Christianity). It is beyond them to suppose that God would be so out of “reality” as to grant eternal life to anyone but a Christian. But in fact, or in reality, God is just. He is just as just as Abraham’s God is just (Gen 18:25) — in actuality, realistically. It is beyond that which the world has learned, being seduced by those who hate God, such as Augustine, Calvin, and the sort who have such depraved minds.

The Good News to Man — Whoever and Wherever they Are

God, the Creator, operates in extra-dimensional reality (besides the law of Moses and the gospel of Messiah, but also in the natural law of the nations, Rom 2:12-16). Since very few, a minute few people, have ever encountered a sent one, or the Body of Messiah on earth (1 Tim 2:8; Mal 1:11), or the nation of God’s holy people before Messiah or after, and because the Creator is a loving and compassionate and all-wise God, He operates in other ways to rescue mankind from the wages of sin, which is the First Death or the Second Death sentences. Rom 3:23 and 6:23 are facts. Adam sinned and he was sentenced to the first death, but God provided a way for him and his offspring to escape the Second Death as Heb 9:27 and Rev 20:12-15 and 21:8 teach the Holy Ones.

Only the Holy are or can be saved from all death if they obey the Savior’s words in all things (Jn 8:51; Rev 2:11). All who sin without being forgiven of their sins must go to death, which includes both the Holy and the ones who never heard the true gospel of Messiah. Those who have heard the true gospel of Messiah from a sent one can be saved from all death as Jn 3:15-19 says, or be judged already worthy of the second death if they reject or disobey this good news (Jn 3:36). But the ones who trust their lives totally to Messiah as Mk 10:29-30 says (as Peter said in verse 28), and as our Master taught at another time in Lk 14:26-33 — all who hear these words and trust their lives to Him will be saved. They are the ones who have received the revelation of the specific means by which the Creator rescues the sinner through His only Son whom He caused to be born to a virgin.

The Word of God is entrusted to be the Rescuer of all who believe in Him. If we trust our lives totally to the Rescuer, we will be saved. We must hear the gospel or good news in order to receive the faith to be saved — by obeying the gospel, by obeying Him who speaks to us in the gospel (Acts 5:32; Rom 10:16-17).

The Many Other Words

If we will not obey His word which He has spoken, including the many other words expressed in the first message of His apostles in Acts 2:37-45, then we will not be saved. The apostles were faithful to obey the Master’s last words before He was taken up in Mt 28:19-20 — to make *disciples* by teaching them to obey everything the Master had commanded them. These are the things one must hear before he can be immersed into the Body of Messiah. After they hear these *many other words* and trust in Him, and in their hearts believe unto salvation (Rom 10:9-10,13), calling upon Him to be saved, then God will entrust to them this same Spirit that dwelt in our Master Yahshua (1 Cor 6:17). This same Spirit that was entrusted to this second man, Yahshua, can be entrusted also to all who trust Him enough to obey Him (Jn 2:23-25; 3:18,36; Acts 5:32; Heb 5:9; Rom 10:16).

So if a person hears the gospel of salvation by a **righteous** sent one, one without deception or falsehood (Jn 7:17-18; 13:20; Mt 10:41; 2 Cor 4:2), if he hears the words of salvation, which are the many other words he must hear concerning what one must do to be saved or rescued from this evil world system, then if he resolves in his heart to do what he hears, as to obey, he can call upon the One who originally spoke these words he hears (Rom 10:14-17). The apostles were given commandment to speak to all who would believe in Him and obey (Jn 12:25; Acts 2:40). Obviously, although the multitude in Acts 2:37 were cut to the heart, they had not yet heard the gospel, the good news of salvation, since they asked the question, "What shall we do?" So Peter told them exactly what they must do, which were *all the words of this life* (Acts 5:20). These words were what they themselves were commanded to do, as Mt 28:20 says, and to teach all who would become disciples to *observe*. Mt 28:20 — *Observe* is to obey, to hold fast, to keep as commandments (1 Jn 2:4), to observe as an *observant*, obediently attentive, "careful to do all I have commanded," watchful to do all, as to *observe* the Sabbath is to obey the commandment. Acts 2:39-42,44,45 — They *observed* as observants who *kept* H is word, gave respectful attention to the commandments, proving to be disciples (Jn 15:5-8). The gospel is not able to save a person who does not hear these co-factors, i.e., Mk 10:17,21,28-30; Lk 14:26-27,31-33; etc., etc., etc., so as to obey them.

So Peter went on and on, explaining what they must now do and observe to be saved, just as Paul also did in Acts 16:30-34. The jailer could not possibly have been saved by verse 31 without hearing *before* immersion the many other words he must observe and give respectful attention to *after* immersion, otherwise God would not entrust His precious Holy Spirit to him, as Jn 2:23-25. The words of Messiah as preached by a sent one, who is a disciple of Messiah, reveal the specific means (commandments in the gospels, Acts 5:32) by which a person can be saved and rescued from the power of the evil prince of this world (1 Jn 5:19; 3:14,16,23; Jn 5:24; 12:25).

God sent His very own Word — the "Word of God" — to this earth to dwell in **the Man**, the second Adam, who was born without sin. Heb 10:5; Lk 1:35 — A human *body, soul, and spirit* was prepared for Him — a human body, soul, and spirit for the Word of God to dwell in, to become organically one with this whole human being, the *man* Messiah Yahshua (1 Tim 2:5-6). This man lived a perfectly sinless life and died on behalf of all mankind to save all who would believe and obey Him and His word (recorded in the gospels). He took upon Himself the full penalty for their sins against God, died and rose from the dead so that He could grant forgiveness to any who trusted Him enough to obey His word (Acts 5:30-32). They would show this trust by giving Him full authority over their lives (Rom 10:9-10), and only then would they be granted eternal life (Mk 10:17,28-30 as Acts 2:37-41, resulting in Acts 2:42,44,45 and 4:32-35). Ben Nabiy *knew* what he must do as a result of hearing the full gospel in all its co-factors (the many other words). He absorbed the full gospel into his heart and soul so as to obey it (Acts 4:32-37).

God's Righteous Judgment

God's righteous judgment will take into consideration the light one had, not the light he did not have. As Rev 21:6-8 says, the cowardly and unbelieving are condemned since they *could* have gained righteousness in Messiah (Jn 3:18-19), since they had the opportunity (just as Jn 4:10-14; 7:37-39), but chose not to believe — they *became* unbelieving. The Jews who crucified Messiah, who did not honor the Torah or the law (Rom 2:12-13), will be judged based upon the law they never kept. They treated it as a charm rather than honoring it by their obedience; rather than seeing their need for the Redeemer, they crucified Him instead. If the Gentiles who never rejected Messiah lived according to the light they had (i.e., their conscience, Gen 3:22), you can rest assured that God will reward them at the judgment (Rom 2:14-16). He will judge according to the secret things (Rom 2:16; Ecc 12:14), according to their *intentions* — how they helped or hurt others, and lived according to the Everlasting Covenant (Isa 24:5; Gen 3:16-19; 9:1-9).

Paul considered that the Gentiles might do *by nature* the things of the law — the law that the Jews had, but did not observe (Rom 2:1-7). Verse 7 shows that in the righteous judgment of God, He will take

into account all the good conduct of any Gentiles whose lives might warrant a second life and not a second death, even though they were not under a specific code of law like the Jews (verse 12), but were under the natural law (Acts 10:34-35; 2:7-16). The natural law is what nature teaches — human nature and common sense, as Gen 9:1-7 or Gen 3:16-19 and Isa 24:5.

Greater Accountability for Jews and Christians

It is the same for both Jew and Gentile: if they obeyed the law they had, then the righteous Judge would reward them on the Day of Judgment (Rom 2:13-16), since He knows the inner thoughts of man. Gentiles have the natural law of conscience and Jews have the Law of Moshe. Either may treat it with respectful observance — the Jew, the law of Moshe, and the Gentile, the natural law (Num 15:27-30; Isa 24:5-6). But the Jews, having the Law written specifically down, are judged by a higher standard of judgment (Rom 2:1-3) than the Gentiles, who have only the natural law. Gal 3:19 — They received the written code because of their transgressions of the natural law of conscience. The Jews have *both* the natural law of conscience as well as the Law of Moshe (Gal 3:19) due to the transgression of the natural law. Abraham kept this law and all of God's laws (Gen 26:5), but after Abraham they did not keep His laws (Gen 18:19).

It was His kind intention to save His people as they saw specifically and clearly their wrongdoings. But the Jews despised the goodness of God in giving them the Law to see specifically their sins (Rom 2:4), which could lead them to repentance and to offer a sacrifice for them. Rom 2:5 is for the Jews who treated the Law as a *talism an*. Rom 2:6-10 — God will render to each one, both Jew and Gentile, according to his deeds, for there is no partiality with Him (Rom 2:11-16).

Christians now, 2000 years later, come under the same judgment as the Jews who have the Law, the Word, or the Bible. They incur greater condemnation than the Gentiles, and will be judged by a higher standard than the Gentiles who may never have heard of the Bible, or the Law of Moshe, or the Son of God, as most or many people down through history.

Rom 2:16 and Ecc 12:14 is the judgment in Rev 20:12-15. The secrets of men include their inner thoughts and motives and all actions and deeds concealed or hidden from others that they do not want to be known. This is the final judgment of mankind outside of Messiah. The judgment of Rom 2:1-16 is for both Jew (or Christian) and Gentile (or pagan), but not for members of Messiah's Body on earth. Rom 2:10 includes those who are not the members of Messiah's Body, but will be judged according to their deeds (Rev 20:12), which will determine their eternal destiny.

Complying with the Terms of Peace

2 Ths 1:7-8 — The afflicted ones who receive relief are the Holy Ones who have been saved into Messiah's Body, who have obeyed the gospel of Messiah. Salvation is a free gift, but to whom is it given? Salvation then is *conditional*. In Acts 2:37-41, they had to heed the *many other words* in verse 40, not just the call to repent in verse 38. Verse 38 really meant nothing to those who were cut to the heart until they heard the other pre-conditions they must give respect to in order to comply with the terms of peace, as our Master taught His disciples in Lk 14:26-27,31-33, which they *did observe* after baptism. So, in Acts 2:38-41, they heard about the co-factors, as Peter remembered the last words of the Master in Mt 28:18-20 (as did the rest as the apostles).

Acts 2:40 actually says "save yourselves" — no amount of obeying the Law here would save them, no amount of doing good (going back home and reforming their behavior). The message they were hearing was to initiate them into the Body of Messiah, to be the dwelling place of God in the Spirit throughout eternity, to reign over all things (Rev 21:3; 22:5; Eph 2:21-22). Salvation here was a free gift of the Almighty God, but it was *conditional*. All that the Master taught his apostles, everything He commanded them they must preach and teach all men, beginning in Jerusalem (Lk 24:47; Mt 28:20). This defines the pre-conditions of what they must do (Acts 2:37), what commands they must make a covenant to obey, for the gospel must be *obeyed*, as Acts 2:44-45 *after baptism* (2 Ths 1:8). Acts 5:32 — Eternal life is given to those who *obey* Him (Heb 5:9; Jn 3:18,36; 2 Ths 1:8-9). *Obey* means continually observe as an *observant* (Mt 28:20). These pre-conditions in Acts 2:40 had to be obeyed by those cut to the heart, who felt the guilt of their sins,

in order to comply with the terms upon which the free gift of salvation is given. They were the ones whose hearts the Father knew and so entered into a covenant with (Rom 10:9,10,13; Jn 2:24-25). What if Peter and the apostles had stopped at Acts 2:38 and ritualistically baptized the multitude without their having first surrendered to the terms of peace? (Lk 14:33). Would Acts 2:44-45 have resulted? Of course not! It was the outcome of obedience to the teaching and the fellowship that the apostles *commanded* (Mt 28:20; Acts 2:42). Here is a good illustration of the *obedience of faith* that Paul said was the purpose of *apostleship* in Rom 1:5 and Rom 10:17. Faith had to “come to” the 3000 on the day of Pentecost, and only 3000 were baptized after the multitude heard the many other words — only 3000 met the terms of peace. How many walked away and went back to their own lands and houses, etc. (Mk 10:22,28-30)? Lk 14:31-33; Mk 10:17,21,28-30 — To follow Him required the rich young ruler to meet the terms for eternal life, since the rich young ruler asked the question, “What shall I do that I may inherit eternal life?” Verse 21,28-30 is eternal life.

Lk 14:32-33 speaks of the terms of peace, which means Jn 12:25, but is made specific in the many other words of Acts 2:40. These were the same terms or conditions that His disciples had to meet (Mt 28:20; 1 Pet 4:17; 2 Ths 1:8; Heb 5:9; Acts 5:32; Jn 3:36). We were saved by faith when we heard and obeyed the gospel and made a covenant to obey the many other words (Jn 5:24), and we know it because of 1 Jn 3:14,16,23-24 and Jn 14:15, 21,23-24.

Baptism is Immersion into Messiah’s Body

Baptism is our entry into Messiah (1 Cor 12:13; Gal 3:27; Rom 6:2-5; Acts 2:40-41; Mk 16:16) and Acts 2:42 is universal to all who have surrendered to the greater King. Being forgiven and entering into Messiah’s Body are inseparable (Acts 22:16; 1 Pet 3:21; Rom 6:3-4) — they are the same event. It is the response of faith (Rom 10:17) that the confession is made (Rom 10:9-10) at baptism that saves. 1 Pet 3:21 — In baptism we are saved and forgiven of our sins — they are washed away. Baptism is the work of faith — the faith that came to them in Acts 2:40-41. So, if someone refuses to be baptized (immersed) into Acts 2:42 and 4:32-37, but then supposes he can be saved without baptism, he is not saved at all (1 Jn 2:4), and his sin and guilt remains (Jn 9:41; Rev 19:2-3).

If one is not baptized into Messiah, as Gal 3:27 says, then he has not put on the garment of salvation. Jn 5:24 is just as valid as 1 Jn 3:14,16-24. A person must be baptized into the Body where only one who has received grace of the Holy Spirit can love as He loved in the only place he can daily lay down his life for “one another”. Unless Rom 10:17 has actually happened there can be no true confessions of Rom 10:9-10, and no salvation, and 1 Cor 15:13-15 might as well be the case. If one has not or was not baptized into the reality of the Body of Messiah, his baptism was in vain. He may have heard the preacher preach a vain message about a false Jesus (2 Cor 11:4) or a different one than Paul knew and preached — the One who died and rose from the dead — and the preacher just passed on a dead faith to them, not the faith of Rom 6:2-7. Rom 10:17 must grant the faith to make the good confession in Rom 10:9-10,13.

A Righteous Sent One (Acts 1:8)

Rom 10:14-16; Jn 13:20; Lk 10:16; Mt 10:41.

Jn 7:17-18 — Verse 17 is dependent upon a sent one who can communicate true faith as verse 18, as Paul said in Rom 10:17, and as our Master said in Jn 5:24. It is according to what you hear and whom you hear it from that makes all the difference in the world (2 Cor 11:2-4,13-15). The one you hear it from, even if he is from the true Body of Messiah, must have no falsehood or deceit in him at the time. They are sent out to evangelize. That is why pure selection is essential. Mt 10:41 says he or she must be just or righteous, having no ulterior motives for wanting to go, or for wanting to be “sent out”, except for the sake of Messiah and the gospel (Mk 10:29; 8:35,38). An ulterior motive is that a person goes beyond what is openly said or shown, or what is proper (which is a form of guile), or beyond what is expressed or implied — a motive which is undisclosed. Ecc 12:14 — An ulterior motive is one lying beneath what is coming forth or evident. This is what our Master meant in Jn 7:18, speaking of the one who is sent out from the Body on an evangelistic event just for the adventure, music, social event, wanting to be with the “gang” mentally, but not for our Master Yahshua’s sake, and for the sake of the good news. Whatever is done

beyond that is an ulterior motive. The “dove” does not rest or find peace upon him or her.

When the Male Child is sent out, it will be for our Master’s sake and the gospel’s sake. There will be no falsehood or deceit in them, no unrighteousness (Rev 14:5). In their mouth (Mt 12:37) was found no guile. Rev 14:1-5 — They are harmonious, of one mind, coordinated (Jn 17:21-23). Guile is deceit, cleverness, craftiness, having an ulterior motive in doing what you do. It could be for different motives beyond what you are sent out for, or what is entrusted to you, for you to accomplish in your being sent out. Jn 7:17 — Only through one who is without guile can a person know whether you are speaking from an ulterior motive or not, and then only if he is willing to do our Father’s will. There must be no guile. Jn 7:39-47 — Satan is the father, the source of all those who practice guile (study the word — duplicity, cunning, stratagem; Rev 14:5).

These things were recorded, written down — but for whom? Now all these things happened to them as examples, and they were recorded or written down for our instruction or admonition — for us, for whom or upon whom the prophecies of Mt 21:43 and Dan 2:44 and Isa 49:6 and Mk 9:11-12 and Mt 24:14 have come to bear (1 Cor 10:5,6,11). 1 Cor 10:10 — So take heed to these things that they did and what happened to them (1 Cor 10:1-12). What did our Master come for? Lk 12:49. What then are we here for? Isa 53:10-11.

Paul’s instruction in 1 Tim 2:8 was to a church living in a dimension that Christians cannot understand. It assumed the morning and evening sacrifices where *all* the saints met together to continue 1 Chr 23:30 in the new and living way. This is how the first Edah met in Acts 2:46, bearing the fruit of the kingdom (Mt 21:43) as the holy priesthood of 1 Pet 2:5-10, offering up the spiritual sacrifices of Heb 13:13-15; Rom 12:1-2; 1 Tim 2:1-8; Mal 1:11; Mk 11:25; 1 Cor 1:10. There could not be any divisions, factions, or dissension between any members of Messiah, for they called on the *same Lord* (1 Cor 1:2) in every *place* or township (1 Tim 2:8; Mal 1:11).

The Extra Dimensional Reality of community living, expressive of *the only way the church can be*, is *assumed* and not *taught* in the New Testament scriptures. Acts 4:32-37 is the Way and the only Way the church can be, which is the Judean Pattern after which Paul modeled all the churches he founded (1 Ths 2:14). This foundation, which is (the embodiment of) Messiah, is the pattern according to which all of the other expressions of the church are based. Do not think that Messiah did not *teach* these things to His apostles before He ascended to heaven (Acts 1:3; Mt 28:20; Acts 2:40). So Acts 2:44-45 was no surprise to the new disciples. Lk 14:33 was taught as He commanded them, as well as Mk 10:28-30, the only way one could have Eternal Life (Mk 10:17,21,28).

To live as the first church is tantamount to eternal life, as the rich young ruler asked in Mk 10:17, even as our Master taught in the gospels (Lk 14:31-33). When this stops being the foundation the pattern also stops and so does love (Rev 2:4), and so does the church (Rev 2:5). The Lampstand is removed (Mt 5:14-16; 1 Jn 2:4-6).