

## Re-kindling the Community of Israel

**Acts 17:27 — He created us to have an emptiness without Him and to have an intimacy with Him and with His people. With Him there can be no replacement, no other thing that can take His place and take the place of His people. Nothing of this world can substitute for His love and fellowship shared among His people. This is the community. Outside of this community, in the world, without God, there is no hope (Eph 2:12; Heb 11:1).**

This is what *community* means, and the witness it gives, the understanding the world must have — Incarnation (Jn 17:23; 14:23). Community is a body of people having common organization and interests and living in the same place under the same headship — a commonwealth or joint relationship and ownership, common possessions and participation in social intercourse.

Eph 2:12 is spiritual intercourse and interaction between each one in the community in all aspects of one's personality — one heart and soul (Acts 4:32). No one claimed private ownership or any possessions, but everything was held in common.

The so-called church as it is seen today is *not* a community living in the same place in fellowship as a commonwealth (Acts 2:44-45; 4:32-37). In Jer 30:20 the word *edah* in Hebrew (5712, 5713) is translated *community* in many translations of the Bible. This word means *exactly* what is described in the New Testament concerning the first community (Acts 4:32-37). Jer 30:17 – 31:4 speaks of the restoration of the first expression of this community, which will be the witness of the reign of God in human lives (Mt 21:43; 24:14), and this fruit must be once again expressed as the light of the world. This is what the *Edah* is supposed to be in order to fulfill its designated purpose. So the fire of Lk 12:49 must once more be kindled, which will be a *re-kindling* of what once turned the world upside down.

Jer 30:24 — “In the latter days you will understand this, and at that time... I will be God of all the communities of Israel, and they shall be My people.”

Christianity cannot be better described than in Jer 23:16-17, and the restoration of Jn 18:37 as Jer 23:18. Then Jer 23:19-20 *will* take place and Jer 23:21-22 will finally be understood. For most it will be too late, but for us who are chosen it will be glory forever more. Jer 23:22 is what we who claim to see must do. We must stand in His council. A council is a meeting, a gathering, a convocation of deliberation to seek agreement on some concerted action; it is an assembly of men summoned or convened for consultation on certain issues, in order to come to one mind and heart for the whole community, universally. In some cases it will be a school of prophets. The prophets must stand in His council so His words would be proclaimed to turn all from their evil ways (Jer 23:23-32).

For instance, whose council did Martin Luther King stand in? Jn 15:18 — Does the world hate or accept him as one who truly had a *dream*? What was he really dreaming of? Jer 23:25-26 — How long? How long? Read it for yourselves. Who gave him the authority to preach? Was he not a prophet of Baal? Was not God against him? (Jer 23:32). Did he profit the people at all? Did he kindle a fire from hell? Certainly it was not from heaven, was it? What will be the final result of this fire that he kindled? What has it caused today? It is a fire that will consume the descendents of Canaan and bring havoc to the world — venomous, vindictive, and cruel — to all who were poisoned by his dream, politically endorsed and motivated. This is outside of the commonwealth of Israel (Eph 2:12), outside of Messiah (Gal 3:28). It was a political maneuver, manipulating a convention so artfully as to accomplish “civil laws” forcing compliance and bringing the issue to full success, gaining pseudo-freedom at last. Martin Luther King stood in his *own* council and with other worldly-wise demagogues, but not in Messiah (Jn 8:31,32,36). He pandered to popular prejudice seeking to enflame reasonless passion in the advancement of personal agenda. Martin Luther King was a smooth operator, to say the least. He did enflame the minds of puny men to seek for political gain, to accomplish by the flesh what is despicable in the sight of God. All the while he was coming in the name of God, but outside of Messiah.

When Messiah comes He will set a fire as Lk 12:49-53, but Martin Luther King's flame only aroused people

who are still under the persuasion of the Evil One's anti-God doctrine, which instilled hate into them. They tried to do without God what can only be done with Him and in Him. It could not be done by the force of lawmen such as another demagogue named Johnson.

The last will be first, and the first will be last in any kingdom that God has anything to do with. So who is the enemy who perverts this? Who is working against the black man? Those who also are working against God to try to redeem the black man outside of God's grace, which only makes the black man into a beast, unredeemable and beyond redemption just as their proponents.

Lk 10:16 — Who then can be saved? Not the arrogant inspirers of animosity against God's word. His word is in effect until the end of the age and only in Messiah in this age can his curse be undone. Those today who are under (still under) a double curse must hear the gospel which unravels the second curse. The normal gospel should be enough to free the curse in Gen 2 and 3, but as for the descendents of Châm and Abraham and all Christians who claim to see, their guilt will remain if they cannot be saved from their double curse (Jn 9:41).

Jn 9:39-41 — Those who hold to their own claim to see are the ones our Master said He came to make blind. Those who do not see, He can make to see. The Pharisees of this world can't see that they are blind. But our Master said, "If you were blind you would have no sin, but now that you say, 'We see,' your sin remains" — throughout eternity (Rev 19:2-3).

The natural law of conscience and reason — common sense — protects a person from claiming to see when he is blind.