

## Man — A Fatally Flawed Race

### *Part 1*

Man is a fatally flawed race — afflicted<sup>1</sup> with a fatal flaw. How can he be healed? (Rev 21:4; 22:2; 21:24). Men have a fatal influence on one another instead of life giving. Man is a fatally ruined race; given to fate. “Man o’ man!” Man, fallen as he is, is a fatally flawed race, afflicted with a fatal flaw. It is in no other way more starkly evident or manifested than in his inability to get along together in peace. The most devastating flaw is expressed in the disunity between each other.

Jn 13:34 — “Love one another...” To love one another is the very purpose of the church, to be the light of and for the world (Mt 5:14), to light the way to peace, to the Prince of Peace, to escape from the prince of darkness (Lk 1:78-79). It is the light of the stark evidence of the love of God poured out in the heart of His people on earth. Jn 17:23 is the evidence of Jn 13:34-35, even as Isa 52:15 — having a startling effect upon man, the very witness of the coming kingdom (Mt 24:14). We are a contrasting society. The contrast is startling where the whole course of human history is stained by man’s red blood.

How can mankind put an end to war and bloodshed before war puts an end to man? This is why when Messiah comes, He, with His army with Him, will put an end to both evils. This is why the prayer He prayed is so essential to the preservation of His saints who will draw all who take notice of the light, to be that coming army being raised up in this time (Jn 17:23), to be His soldiers (2 Tim 2:4) who are not entangled in the affairs of this world (Jn 12:25-26).

The true gospel puts an end to division, which is so prevalent among the supposed disciples, denominations, and denominationalism of the Christian religion — the

---

<sup>1</sup> Afflict — crush; strike down or against; distress physically or mentally (or spiritually, socially, emotionally, Eph 4:15; Mt 5:14)

antithesis of the unity among the believers in the One who commanded that we love one another (Jn 13:34-35). Jn 17:21-23 is the fruit of love between each and every member of Messiah, who know the Father through the Son, to be in unity as they are, and no less one than they actually are, or His prayer is not answered.

So the gospel is the only solution to the most devastating problem in human history, especially in our days. But unity is far, far away from a bitterly divided and terrified world, and unity is also our twelve tribes' most crucial necessity and yes, challenge, to keep our communion with Him, which can never be done (perfected in love) except by our prayer (with His in Jn 17:21-23) to be delivered from the “divider” (Mt 6:13; Jn 17:9,11,12,15,16).

The gospel addresses the great issue of peace (Eph 4:2-3, the bond of peace) and harmony among those who belong to Him (the One who prayed for them), those who pray as He prayed for this unity, this oneness as the Father and the Son. The infallible sign of His church, His Body (Col 1:18,24; Eph 1:22-23), is the unity that comes from that love and humility (1 Jn 3:14,16,23), and the lack of that unity is also the infallible sign of who or what is not His church (37,000 divisions).

Our Savior and Redeemer is the Prince of Peace (Isa 9:6-7), the corporate Immanuel (Mt 1:23), as it is made known to all that Elohim indwells Him and His wife or His many brothers as they give light to “those who sit in darkness” (Lk 1:79). Satan is the prince of darkness, building walls of strife and division.

Eph 6:15 — The gospel of peace is what we preach, producing the bond of peace (Eph 4:1-3), bonding one another together in peace. The gospel of peace must be proclaimed as a witness by a people who bear witness of the Kingdom (Mt 12:25; Jn 18:37). The kingdom must be preached by all who believe and live together and have all things in common (Acts 2:44), as the word *believe* (Jn 3:16) actually means and is demonstrated. There is no one who believed who did not (and does not) live together and have all things in common.

Jn 13:34-35 — This is what love is: 1 Jn 3:16,23. Jn 5:24 cannot be separated from 1 Jn 3:14. Those who live together in peace, as 1 Cor 1:10 commands, are a corporate ambassador of Messiah, preaching reconciliation with God. But it requires a community of people who are actually reconciled to one another. There can be no credibility to the gospel otherwise, but only by Heb 13:13.

This means that no one in Christianity can be a valid witness and ambassador reconciling men to God in one of their 37,000 denominations. So the thinking men or skeptics in the world will ask, “Why, if you are reconciled to God, are you so divided among yourselves?” Who said Mt 12:25 anyway? The love and unity of His people is the evidence of His sovereignty over them. Love is the infallible witness and sign of His *edah*, which means *witness*, the testimony of the truth (Jn 18:37).

No one can love as He commanded without His love in their heart and soul. So skeptics can't be blamed for asking, since they have not been bamboozled by Christian theologians who preach “unity in diversity.” Jn 13:35 is the infallible sign, and this love is what causes the oneness the Master prayed for. Love is His Spirit received by the one who is of the truth and is willing to do God's will (Jn 7:17; 18:36-37; 14:15,21). And all who hate their life in this world serve Him where He is, and are honored there by His Father (Jn 12:25-26).

But the world takes up the sword, as all Christians have, down through history, who are part of that fatally flawed race.

Jn 13:35; 17:23 — This evidence is for the world — for all men — to see. In our Master's intercessory prayer, He asks repeatedly for the unity of His people. Why? That the world may believe that the Father sent Him (Jn 17:21), and by this all men will know who His disciples are, and who are not His disciples.

The faith in Yahshua which the Father requires of men is not a blind faith (Acts 5:20; Mt 24:14; Jn 13:35; 17:23). He offers infallible proof, evidence by which men can know and *believe*. The unity of the Body of Messiah is that proof, and in these last days,

after the foundation is laid, it will be and must be the most compelling proof, the most potent argument of the truth of the gospel. But only after the nation is born and the Race is begun will there be the *exponential* growth (very rapid adding to our number), if I can use the word in its right way for us.

Christianity is divided and is in no way, except in the negative, the proof that Yahshua received what He prayed for. It is not what He meant for His Body to be like. Mt 12:25 is its condemnation. It is addressed to Christianity specifically. The Christian church is broken into thousands of competing fragments, and each fragment considers itself a church “in every place” as 1 Tim 2:8 and 1 Cor 1:2,10 — and verse 13 is denominationalism, which is condemned by God’s word.

1 Tim 2:8 — All the men in every place (town) are to raise hands without any kind of division (1 Cor 1:2,10). Yet each denomination looks at the others with varying degrees of suspicion and contempt, and sometimes downright hostility, and it is considered normal and unavoidable. Christianity, instead of coming together, has gone to pieces.

The true church will meet the requirements of our Master’s petition, and since it did happen in the world in Acts 2 and 4 in the first century (1 Ths 2:14), it can happen again, as our Master believed (Mk 9:11-12), and it must (Rev 19:7-8; Mt 24:14; Jn 13:35). Jn 17:21-23 — As He prayed, so it will be (1 Jn 3:22; 5:14-15).

The “church” first appears in Scripture in Acts 2 and 4, as all who *believed* (Jn 3:16) on the Master Yahshua the Messiah lived together and had all things in common. That is what 2 Cor 5:15 means: He died for *all*, and *all* who believed no longer lived for themselves but for Him — in one another, in Yahshua’s Body on earth, as the witness of who His disciples were (Jn 13:34-35), in order for all to know that the Father sent His Son for this very purpose (Jn 17:21-23). Only those who *believed* lived together. Only they had eternal life (1 Jn 3:14,15,23; 5:12-13). He died for *all* so that *all* who live should no longer live for themselves but for the One who died and rose on their behalf

(2 Cor 5:21; Isa 53:10-11; Acts 2:24,27,31) after His suffering (Acts 1:3) in death for three days on our behalf.

The pattern of the church has not changed. 1 Ths 2:14 — Paul, led by the same Spirit, established the churches he founded after the same pattern as in Act 2:44 and 4:32, and by the same Spirit (Eph 4:4-6), as the same Master prayed in Jn 17:23 and commanded in Jn 13:34-35 (Mt 28:18-20). All who believe and all who love Him and all who keep His commandments will also live together and have all things in common (Jn 3:16; Acts 2:44). It's only a common sense among the spiritual, but the natural man cannot understand the things of the Spirit, since they also can't keep His commandments or love as He commanded (1 Cor 16:22; Jn 14:15,21; 12:25-26; 14:3,18,20,21,23).

But the natural man (1 Cor 2:14; Jn 14:24; Mt 6:31-32) can't understand Acts 2:44-45, since also they have not comprehended or understood (Jn 7:18; 2 Cor 11:15) the gospel and its requirements (Jn 3:36; 1 Jn 2:4; Jn 9:41). Jn 12:48 — The rich young ruler was condemned by the word spoken to him (Mk 10:17-22,28-30).

The gospel entails Mt 28:20, which includes Mk 10:17-22,28-30; 3:31-35; Lk 14:26,33; Mt 10:37; Mk 8:34-38; Rom 6:2-5; etc., etc., etc. So who is teaching their converts all that He commanded His disciples? And what did He command them to do? What does the gospel say? What does the gospel mean? What does Rev 22:17 mean? When the whole nation of Mt 21:43 (1 Pet 2:9; Isa 49:6), the bride of Messiah, empowered by the Holy Spirit, say, "Come! Leave your old life behind, and follow Yahshua the Messiah" (Gen 12:2; Mk 8:34-36; Jn 12:25; 2 Tim 2:4), He is not kidding. He means what He says and is still saying by the Spirit and the Bride (Rev 22:17), and so we say, "Come!" Leave, without a cause to keep you from following Him (Mk 10:17-22,28-30), as the 3000 on the day of Pentecost who responded to the "many other words" (Acts 2:40-42,44,45; Jn 13:34-35; 17:10,11,21-23).

So how is Jn 13:35 the infallible witness or proof of who are and who aren't His disciples (Mal 3:18)? By this: Jn 13:34. And what is this love? How do you define what

His love is? 1 Jn 3:16, as the whole letter John wrote is the litmus test for the church (1 Jn 5:13, KJV).

The way the church was in Acts 2 and 4 is the only way the church can be — the way it was when it was called “the Way” (1 Cor 1:2). But the first church, like the first human beings, *fell away*. Adam and Eve were created righteous, but were led astray. Eve was deceived and Adam submitted to his wife. So who was the worst sinner? Eve, who was deceived, or Adam who submitted to his wife? And certainly his submission to his wife was a sin unto death (Gen 3:6). So after he fell into a sin unto death by his submission to his wife, God set in motion the natural law of Gen 3:16 to rule over her.

Did man have hope after that to have eternal life? Did anyone after the church fell away have hope of eternal life? Eph 5:22-32 makes it very clear in the New Covenant Body of Messiah. In the case of Adam and Eve, Gen 3:16-19 — did this give them hope, or anyone after them? Maybe Noah and his family, and all who lived according to Gen 3:16-19, until all others fell away except Noah. But after Noah was there any hope? Did Gen 9:1-7 give anyone any hope? Did everyone go to the lake of fire up until Abraham, and then only a few people on earth had any hope? Or was Gen 3:16-19 and 9:1-7 still in effect for all who never heard of Abraham or Israel?

So was everyone condemned to the lake of fire except Abraham’s descendents, and only then those who did as Abraham did (Jn 8:35)? So up until Messiah, did all go to the lake of fire? And after Messiah and the fall of the first church, did all go to the lake of fire? Or just Christians (Jn 9:41; 1 Jn 2:4)? Rev 21:8 says that all liars go there, and also, as Pr 17:4, whoever believes a lie without investigating the reason evil people believe the lie. For the people who believed the clergy in Chattanooga, it was a relief to them after they saw the witness, the testimony to the truth (Jn 18:37), to be told it was a lie.

So Mk 9:11-12 is prophecy, and the prophet is the Messiah, Yahshua. The first church was a community as Acts 2:44-45 and 4:32-35 describe, as the prophet Yahshua

prayed to His Father for in Jn 17:21-23. It was fulfilled in Acts 4:32, which describes what was the sign of its fulfillment (“one heart and soul”), signifying that His Father had heard His prayers, as each one of His disciples were part of that one living sacrifice (Rom 12:1-2), no longer conformed to the world (Jn 12:25), but were where He is (verse 26) in the Community of the Redeemed (Acts 2:44) and devoted to the Apostles’ teaching (Act 2:42; Mt 28:20).

If this were not how the church would be throughout history, it would be apostate, and Yahshua could never return as He promised He would. Rev 19:7-8 and Eph 2:10 and 4:16 can only be done in the context of the community, which is the Body of which Yahshua is the head (Eph 1:22-23; 2:21-22; Rev 21:3,9,12). It is characterized by unselfish sharing (1 Jn 3:14,16,17,23; 5:13, KJV).

The apostles’ teaching made it clear what love is, and only if Rom 5:5 was factual could 1 Jn 3:14,16,23 be the witness of it. So the Scriptures prove that this new life of Acts 5:20 was possible, having the gift of the Holy Spirit. But Christians believe it is impossible today, which it is without the Holy Spirit, without the love of God poured out into their hearts. And Jn 13:35 is impossible, as well as Jn 17:23, without this love and Spirit in them. This new life is real, practical, and possible when and only when Mk 9:11-12 is come to the earth again (Acts 4:32).

So, the question is still asked, “Is this kind of unity possible?” If this is the kind of oneness Yahshua prayed for, then He will never be pleased with anything less than what He actually meant as He poured out His heart to His Father, or He would have died and gone into death in vain (Acts 2:24,27,31). He said that death is a place of torment (Lk 16:28). He knew what was in store for Him after He suffered on the cross and died, and went into death where His suffering increased exponentially.

So that unity He prayed for by the love He commanded His disciples to have for one another must be inevitable. That love and unity that meets the requirements of our Master’s petition must be possible, since it has already happened in Acts 4:32-35, and

endured as long as the lampstand was in its place (Eph 6:24; Rev 2:4). Since this has already happened in the first century, in the real world, it is prophesied to happen again after 1900 years of darkness (Lk 1:78-79; Jn 9:4). Since it happened already in the first century, it must happen again in the last century (Mt 21:43; 24:14; Jn 13:35; 17:23; Isa 49:6,8; Mal 1:11).

Acts 26:7-8 — Dry bones will rise from the dead to fulfill the promise made by God to Abraham (Isa 49:6-8). (Rev 19:7-8 is not the Christian Church, but Rev 18:8-10 is, and Rev 17:3 is, and Rev 17:16-18 is.) The restoration of all things in this age must bring about Acts 3:21, the restoration in the next age to fulfill the promise to Abraham (Isa 49:8; Gen 15:18; 18:19; Acts 26:7; Mt 21:43; Mk 9:11-12; Mt 19:28; 17:10-11; Ecc'cus 48:10-11). 1 Kng 18:30-31 was prophetic of the restoration of the twelve tribes.

The church as it was in the first century is the only way it can be to be the way. It has to be the way it was when it was called “the Way” (Acts 19:9,23; 22:4; 24:14,22). This is where we began 2000 years ago, and now we must restore it — restore all things fallen in disrepair when the last disciple died who had the Holy Spirit. Never again was the Holy Spirit given to anyone in its apostasy, as the letter by James to the twelve tribes in the second century describes.

For 1900 years there has been a shift from community to doctrine. In the first century the pattern of the only way the church can be (1 Ths 2:14) shows us the time when its love and unity was not the result of ecclesiastical manipulation or theological compromise, but from the love of God in the hearts and souls of all who believed (Acts 2:44; 4:32). And Acts 2:42 was their obedience to the command He gave to His apostles just before he ascended to His Father in heaven (Mt 28:18-20).

The authority from Him is the only hope of restoration, which can only be given to those whom He can entrust it to, to bring about His commission which is “too great” for Christians, but it is only for disciples. He never commissioned them to go and make Christians, but to make *disciples* of all races in the world among the Gentile nations — to



make disciples out of them through the teaching of the apostles, to give themselves gladly in sacrificial love and discipleship.

The Christian churches, instead of coming together, have gone to pieces. Instead of the church in the second century getting back together, they have gone into 37,000 pieces, all claiming to be led by the one Spirit (Eph 4:4-6). Rom 8:14 — But whose sons are they all? (Jn 8:44)

Eph 5:25-27; Rev 21:9,12 — The bride must be prepared before His return (Rev 19:7-8). It is inconceivable that Christianity (all who believe in Jesus and are supposedly taught by the one Spirit) in its 37,000 denominations is that bride. Mt 13:24-30,36-43 — The 37,000 bundles of Mt 13:30 — Christianity is a tare field.

The restoration of all things is to rebuild the spiritual and corporeal temple of the church in Acts 2 and 4. But a lot of rubbish must be cleared away before the building can take place. Dan 9:4-19 — Just as Daniel, we must take identity with the fathers in the first century, identifying in their sins, blaming them, but taking them as our own sins, taking responsibility for the failures and sins of the past generations. Otherwise we will find ourselves repeating the same mistakes and committing the same sins. Pray “we,” not “they.”

In the last three or four generations this restoration will take place on earth, for there must be a period of development leading to it. This movement will climax in a spectacular demonstration of the love and power of our Master, in His authority, to whom all authority has been given (Mt 28:18). 1 Cor 15:24-28 — This is the “last day” of Jn 6:39,40,44,54 and Mt 13:24-30,36-43. This tells of the purification of His bride, and in verse 38 it says “the field is the world,” not the Body of Messiah. The evil one’s kingdom must be the world before He returns (Rev 11:15).

So it is now that these things are taking place, as great movements down through history — historical movements, collective movements, social movements. Great collective movements have risen and changed the whole course of history, such as

socialism, communism, Nazism, fascism, the women's movement, the civil rights movement, and now in great conglomerates and multinational groupings, including Christendom as Roman, Greek, Reformed, and Protestantism. Individual businesses gave way to collective conglomerates (Wal-mart, Home Depot, Lowes, etc.), making ready for the Mark of the Beast. The ecumenical movement is the most deceptive of all movements, including the Jesus movement of the 70s as it swept through every major college campus in the nation and drew many of the brightest young leaders, only to turn them back into the same stagnant ponds of the state's organized religions.

But our "Restoration of All Things" movement in its early stages is already attracting its potential leaders. The goal is the pure church reflecting the glory of our Master, like the sun in the kingdom of our Father, and united like grains of wheat at the time of harvest. It is the light of the world, which draws or condemns all (Jn 13:35; 3:18). God is love, the likes of which the world has never seen yet.

It will be when the ecumenical movement is mature that all religions outside its ranks will be called and treated as cults and eliminated, removed, "gotten rid of," excluded from consideration. All called cults will have to answer (the leaders) to the ecumenical council for judgment (Heb 13:13). The ecumenical movement will consider as enemies those who leave the Christian churches (who come out of her) to be part of anti-Christian communities (e.g., the Twelve Tribes). But the truth will always be found outside the camp of organized religion, just as Judaism in the first century did not recognize and receive the Messiah, but had Him crucified.

Our message is Rev 22:17; 18:4; Heb 13:13; and Jn 12:26. Heb 13:12-13 — Let us, then, be sanctified in no other place (1 Cor 1:2). No other place can we serve Him except where He is. He is outside the camp of Christianity, just as He was outside the camp of Judaism. But to be *there*, we must bear His reproach, His disgrace.

We are the voice from outside the camp. "Come and go to Him. Come out of her, My people, and go to the place I will show you" (Gen 12:1). Rev 22:17 — *Come* means

to move out of one place and into another place (1 Cor 1:2; Mal 1:5,11). Only in that particular set-apart place can worship be offered up in the morning and evening sacrifice (Rom 12:1), where we are as 1 Tim 2:8 in every place, as 1 Cor 1:2,10 in every place, that set-apart place within each town where they are called by the name of the town they live in as a community (Mal 1:11) — e.g., “the Community in Ephesus.” Acts 2:44-45 — It takes a community.

1 Cor 1:2 — To the edah of God which is at Corinth, to those who are set apart there in a community to become holy ones who are purified (1 Jn 3:1-3).