

Supra Culture

“Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints.” (Jude 1:3)

What is *the Faith*?

What is faith for? It is not doctrine. The faith of Jude 1:3 is to live so as to love one another. Acts 2 & 4 is the once-for-all faith, delivered to the faithful disciples who obey the many other words in the first message to those who were being saved (Acts 2:36-47; 4:32-37). Rom 10:17 explains how that faith was delivered and received. Acts 5:1-11 is a good proverbial lesson for us of how that faith is *not* received.

“The faith” was not doctrinal decree, nor was it the Hebrews 11 faith, but it is the “obedience of faith” in Rom 1:5. Jn 14:15,21 is the only way to continue to receive revelation from the Father, to be delivered from “the gates of hell” which have overtaken today’s Christian Church and all other religions without revelation from the God of Abraham, Isaac, and Jacob. He is the God of the twelve-tribed nation (1 Pet 2:9; Eph 2:12; Acts 26:7; Gal 6:16).

Faith (#4102) is the credence and conviction to obey the gospel and the commandments of Messiah. For no one has eternal life who does not love Him, and no one loves Him who does not obey Him.

Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. (Rev 22:14)

Salvation comes through a sent one (Jn 13:20; Mt 28:19-20; Acts 2:40-41). *Faith* (#4102) is fidelity to Messiah and His word (Jn 13:34; 17:23), which takes a Community, a Royal Priesthood, who in every locality (Mal 1:11; 1 Tim 2:8) give the evidence of the faith (1 Pet 2:12).

The Holy Spirit abiding in each disciple who has obeyed the gospel, all of whom are persuaded by Him to live together according to the faith (Acts 2:44-45), is the only

way the Church can be. *Faith* (#4102) is faithfulness to the one who persuaded them to surrender to the greater King (Lk 14:26-33; Mk 10:17,21,28-30).

The faith clearly demonstrated in Acts 2 & 4 is the true doctrinal statement. It would be sin to live any other way (Rom 14:23). Jude 1:3 is understood by all who live in sin to be a system of doctrine, rather than a relationship with the Holy Spirit in one another as we live together in community.

Christian culture explains away the most essential factors for the maintaining and continuing of community. Headcovering, which a woman wears while praying or prophesying, is explained away. But there is no other way to look at it than what Paul said in 1 Cor 11.

Jude 1:3 is the original faith, or faithfulness, which those who received the Apostles put into practice — to love as their Savior commanded. Acts 2:44-45 and 4:34 explain the once-and-for-all-delivered faith. This is to be lived as a demonstration, which is only possible when all are obedient to this original faith (Jn 8:37-47).

Through Him we have received grace and apostleship for obedience to the faith among all nations for His name. (Rom 1:5)

Rom 1:5 cannot be mistaken or explained away by cultural factors — apostleship (#651) for obedience (#5219) to the faith (#4102) for His name in every place. *Apostles* (#651) are *sent*; they are *ambassadors*. If they are received, a community will begin.

Obedience (#5219) is to *hearken and obey* — it is the manifestation of the faith as revealed in the humble acceptance of the good news, and the continual subjection to this same original faith to love as Messiah commanded His disciples (Acts 6:7; Rom 6:17; 10:16; 2 Ths 1:8; 3:14; Heb 5:9; 11:8; Acts 5:32; Jn 3:36; 8:51). His true disciples prove their obedience to the faith by the fruit of their lives (Jn 15:8; 13:35; Phil 2:12).

Faith is not doctrine, but the power to obey the Word, under the instruction of the apostles — from the Vine to the branch, to the twigs, then to the grapes or clusters, which is the Community.

Hermeneutics

Hermeneutics is the study, or the methodological principals of interpretation.

Hermeneutics has to do with how they see it from their own understanding or perspective — their capacity to view things in their true relations, if it is possible from a natural man's view point (1 Cor 2:14-16). This has to do with a dialogue between scripture and a contemporary culture. Its purpose is to transpose the Biblical message from its original context into a particular 20th-century situation. Its basic assumption is that God, who spoke in the past and whose word is recorded in the Bible, continues to speak through the scriptures today.

The hermeneutical process involves a dynamic interaction or dialog between the scriptures and an interpreter who is deeply enmeshed in his or her own culture and worldly view (including theological biases).

Enmeshed

No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. (2 Tim 2:4)

Meshed — engaged, interlocked in the fabric of a net, a woven, knit or knotted material, web, snare.

Mesh — to be in or come into mesh, as born into this world, grown up in this world and educated by this world (sports, Hollywood, pornography), enmeshed in the affairs of this world (Eph 2:1; 2 Tim 2:4; Jn 18:37).

These interpreters cannot understand 1 Tim 2:8 — “in every place,” as from Mal 1:11 — as it was originally intended because they are locked up in a prison of their own understanding, due to the cultural development and changes from the first century to the 21st century. But what does Mk 9:12 mean in this day and age?

As one moves from specific cultural applications of *supra-cultural* truth (as the command about headcovering), one must be able to separate the natural from the spiritual aspect of the word (1 Cor 2:14-16). *Spiritual* means what *natural* can't do,

which is to commune with the Divine Spirit in an intimate way in order to have the mind of Messiah. It means to *spiritually* view, instead of *mentally* view (1 Jn 2:27,19).

The original cultural context has nothing to do with the essence of the commandment. But in today's Church system, the common life is to them a matter of cultural lifestyle 2,000 years ago, which cannot apply to the way of the Church today (1 Cor 14:24-25), where only one person talks anyway. They reason that because the culture and geographic location have changed, the scriptural meaning or application has changed. They reason away 1 Cor 11:3 — the headship of God, Messiah, man — doing away with the meaning of everything else. Disorder begins in the Church (home) — Babylon.

Supra Culture

Supra means beyond normal, or earlier, or above, transcending the culture of worldly society today (Ex 31:13). *Supra* is expressed in our traditions, the way of life of those who represent the very God who is restoring us back to His likeness.

...having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation (1 Pet 2:12)

Our *behavior*, or *conduct* (#390, #391) is how we live our life, busy ourselves, our conversations, how we behave ourselves, which must be honorable among the Gentiles.

Honorable (#2570) — honest, good, balanced, expressing beauty in harmonious completeness, worthy (Jms 2:7). These *good* (#2570) works, which are to be observed, will cause those who see them to glorify God.

The way one interprets or translates the Bible is also tested in those areas where scripture uses cultural descriptions, which are different than today's, in one's own nation. God's *supra culture* is not bound by any other culture. This is the one brand new culture of the Twelve Tribes — a nation not bound by any other local culture in their tribal

areas. But this brand new culture is expressed among all other cultures, as a witness of the culture of God — a light to the Gentiles (Lk 1:78-79).

The Dawning of the New Age

This will be the dawning of the New Age where peace reigns. God's *supra culture* is expressed within a normal mundane culture, which has been developed over time in the world (1 Jn 5:19). This brand new culture is also developing to become a city on a hill (Mt 5:16). It transcends all other cultures as a *supra culture*, a light (Isa 49:6) to show the world its darkness. It exposes the darkness where the evil spirits (fallen angels) work and Satan rules.

The darkness is exposed in relation to the Creator — the Father of all good, and peace, and love — who is manifest in the love and unity of the Holy Nation (Jn 13:35; 17:23). This will be the demise of the evil one (Rev 20:1-3; 12:9), brought about by this contrasting society.

The Contrasting Society

Our Master is *supra-cultural*. His Body on Earth is standing outside of the culture of this world in:

1. Home schooling vs. Public schools
2. Home births vs. Hospital delivery of babies
3. Mt 6:33 vs. Mt 6:31-32
4. Jn 13:34 and 17:23 vs. Racial wars, hatred, and crime
5. Acts 2:44 vs. 1 Tim 6:9 and Lk 6:24-26
6. Our own toothpaste, organic foods, etc.
7. Modest dress (1 Tim 2:9)
8. Last but not least: Sabbath Keepers (Ex 31:13), which is the sign of our separation from all other nations

The *supra culture* is made up of those who were called out of darkness (Lk 1:78-79) and into His marvelous light (1 Pet 2:9). Jn 18:37 makes a nation of people who show forth His marvelous light.

The *supra culture* expresses God Himself (Divinity in man), His nature, attributes, character, and the moral principals that come from who He is. It reveals His plan and ultimate purpose for man (Lk 1:79).

Supra-cultural truth is to show our Creator's revelation of Himself, His Savior, His forgiveness and unselfishness (contrasting 1 Tim 6:9). The contrasting society will have a galvanizing effect upon planet Earth:

...so shall He startle many nations; kings shall shut their mouths because of Him; for that which has not been told them they shall see, and that which they have not heard they shall understand. (Isa 52:15)

The light of the *supra culture* will startle the world, causing kings to shut their mouths, waking up those who sit in darkness and the shadow of death in the fallen culture (Lk 1:78-79; 19:12-27). This is the manifestation of Jn 16:13 in a Holy Nation, which is totally set apart for the Creator (Jn 12:26) in every place (Mal 1:11; 1 Tim 2:8; Jn 17:23; 13:35; 1 Cor 1:10).

Jn 8:51 — A New Man

The new man lives in today's society as a witness (Edah). This is our only purpose for being alive. If you have any other reason to be alive then you are not of this *supra culture* (Jn 10:10; 1 Jn 2:19).

Supra culture is beyond and transcends any other known culture of this world order (which Satan rules — 1 Jn 5:19). But as we live in this world, next door to our neighbors, as a light, we must not forget the words of Paul: *Be all things to all people in order to win them* to this new life in Messiah (1 Cor 9:19-23), not compromising one bit, but having mercy on others as we were shown mercy ourselves, as we too lived in the wicked and perverted generation (Lk 1:78-79).

Anthropology is the science of human beings (man), and his development in relation to origin, class, culture, physical characteristics, environmental conditions and social relations — what makes up the culture.

Our interests are in our eternal destiny as God's representatives on Earth. This cannot be in any other expression than the corporate witness (Acts 2 & 4). *Express* is to be real. So it necessitates and requires a corporeal witness — corporeality — corporeal existence — a tangible, physical, material body demonstrating the oneness of Jn 17:21-23, in every place (1 Cor 1:10-13).

It can be no other way, or else Christ is a false, divided Christ. Messiah is a Body on Earth to be entered into by baptism (Gal 3:27; 1 Cor 12:12-13). This will take all our every moment in Messiah — in fellowship with Him and our brothers and sisters, to be all He is and wants us to be with Him — His wife — His eternal wife.