

Revolutionary Understanding

Paul said that everything in the Old Covenant is written down for our instruction. We used some of those things that are written down in the Old Covenant in our paper “Stirring of the Heart,” because it is recorded exactly what happened after 70 years in Babylonian captivity. Some of the Jews there received the faith to go back to Jerusalem, although the temple was destroyed there, and the whole city a pile of debris with jackals living in it. It would be a hard life to rebuild and restore Jerusalem. It would be a great effort and suffering to go through the desert between Babylon and Jerusalem. It was at least a 700-mile walk.

A lot of the Jews were doing well in Babylon. They were quite comfortable. They had businesses and had accumulated wealth, as Josephus tells us. This is recorded history. Only a remnant left Babylon. The rest stayed behind. They did not want to leave their wives, husbands, and children behind, who didn’t want to go back to Jerusalem. They didn’t want to abandon their properties, businesses, wealth, and comfortable life in Babylon for the hardships of going back and rebuilding Jerusalem. It was the same thing with the rich young ruler. He didn’t want to forsake his riches and comfortable life for the sake of the gospel. He didn’t want to do whatever the gospel requires. So it was for those who stayed behind in Babylon.

I am thankful we can understand these things. This is probably one of the greatest revelations we’ve ever had regarding the gospel. If you’ve never read the “Stirring of the Heart” freepaper, you are probably not a disciple. It gives us understanding of how to speak to people. I’ll read a passage from it:

The stirring of the heart to go rebuild can be compared to the stirring of the heart to hear Christ’s message and follow Him — setting one’s face like flint to rebuild the Kingdom and not look back. Looking at the gospel of Christ, it is not difficult to see the parallel between His call to leave everything to follow Him and what God called the Jews in Babylon to do. Many of the Jews in Babylon thought it was unreasonable to expect them to leave everything behind, even unwilling family members, and many

people today think the same way about Christ's call to forsake everything, including unwilling family members, to follow Him.

It is very similar in America today to how it was in Babylon: people are quite comfortable in their living conditions, careers, schools, and social circles. They've accumulated property and possessions. Many are doing "quite well" in the world today. But what if the call came from God to abandon all that, follow Christ, and build His kingdom? Would their hearts be stirred to obey? Or would they rather stay and live out their days in Babylon?

To build up His kingdom and to build up the world are two entirely different things. In fact, Christ said, "My kingdom is not of this world (Jn 18:36)." The world is an entirely different kingdom and is ruled by a different king.

You can see what happened later. The Jews were very comfortable where they were at. They had lost their identity and were scattered all over the world. Some wouldn't give up their culture, and that's why they were treated so badly over the centuries. But all those who gave up their identity are doing quite well all over the world. They may not even know that they are Jews. All these things have already been prophesied in Dt 28 and Eze 36:20-27. They were dispersed among the nations, but some kept calling themselves God's holy people, but didn't obey Him. The same applies to Christians. That's what profaned our Father's name among the nations.

When Christians hear the requirements of the gospel, that you have to give up everything in order to restore what has been destroyed since the time of the second century, it is as unreasonable to them as it was to the Jews who heard the call to go back to a ruined Jerusalem after they had so successfully and comfortably established their lives in Babylon. But now is the call to restore. We have to call them out of the world, out of their comfortable lives, to rebuild. If their family doesn't want to come with them, they have to forsake them, just as Peter said that they had left all in order to follow our Master (Mk 10:28). Our Master told them that they would receive 100 times as much in this age, along with persecutions, and in the next age eternal life. If we are obedient to the gospel we will be persecuted. It has to be that way. He delivered us out of darkness into the kingdom of His beloved Son (Col 1:13).

The “Stirring of the Heart” is revolutionary. It explains why our Master said these “unreasonable” things. After 70 years of being in Babylon and growing comfortable, the Jews had to come back. The true church also was destroyed and torn down (1 Cor 3:13), but now there are 36,000 denominations in Christianity. But the call is not to *reform* but to *restore*. You can’t reform what’s dead. You can only restore it (Mk 9:11-12). Neither Old Covenant Israel nor the new Israel in the first century produced the fruit of the kingdom (Mt 21:43).

Anyone who calls himself one of God’s holy people, but does his own thing profanes our Father’s name in the sight of the nations. That was the problem with the Jews. Eze 36:17-27 — They became like the uncleanness of a woman, doing their own thing in the land our Father gave them. They shed innocent blood (Num 35:34). The new twelve tribes, as Paul said in Acts 26:7-8, will produce the fruit of the kingdom *for them*, in order to restore the land (enemy-free) to them (Eze 36:24).

Israel is dead, but they are not acting like it. Also the first church is dead. We are not against Jews, though some might label us as anti-semitic. You could also say we are anti-Christianic. We have to be those who restore our Father’s name.

Eventually, the descendants of the Jews that had come back into the land after the Babylonian captivity crucified our Master. Then Titus came in 70 AD and destroyed the temple and turned it into rubble. The Jews were scattered, but some held on to their traditions as if they came from Judea. My ancestors are from England, but I don’t call myself an Anglo-American, like some people call themselves Afro-Americans. I learned from the dictionary that *Jew* means from Judah. But they’re no longer in Judea, and when they hold on to their traditions in the nations where they’re scattered, it makes them odious.

Excellent Behavior

We have to set all things straight. The nation is forming. According to the prophetic utterance of our Master and the prophets we have to be a light to the world. We have to speak to our neighbors and not be odious. They can't look at our house and see it looking like a tornado hit it. We can be the same as some houses you see around here with beer cans and trash all over the place. In the seventies ha-êmeq and I visited all these communities. People claimed to be God's people while there was garbage and trash all around. Nobody took care of it. There was no authority.

We have to keep our places godly-looking. Otherwise people might think, "If God lives there, I don't want that God, because He is filthy and has filthy disciples." We have to have our grass mowed. There has to be authority to do this. If we don't do it, it means that there is no king in the land (Jdg 17:6; 21:25). That's what happened in those communities ha-êmeq and I visited. There was no authority because they thought that authority was bad. "Question authority!" was their attitude. They didn't understand authority, and so everyone did what was right in their own eyes. But wherever there is authority there is peace. Our Father has all authority. That's His name. If you have a problem with authority you have a problem with Him.

Our neighbors will observe our behavior, and this is how they will think about our God (1 Pet 2:12). If our deeds are excellent it will cause them to glorify Him.

My daddy always told me that you have to leave a place better than you find it. My daddy would always pick up trash in the neighborhood. He made sure the neighborhood was clean. We would go hiking with him, to parks and places, and he would always tell us to leave the place better than we found it. We did this in the year of wandering, with the little flock. Everywhere we went, wherever we camped, even on the beaches, we would pick up trash. People saw us and wondered. If someone throws trash

out of his car it means he is not worthy of the nations, because there will be a consistency of this carelessness in his character.

Ps 68:5-6 is one of our favorite verses. Our Father makes a home for the homeless and destitute. We were the destitute. Only the rebellious dwell in a dry and parched land, and pump in water artificially. "I will bring you home," it says in Zep 3:20. We want to go out and bring people home. I wrote in the sand long ago in California that He gives hope to the hopeless and makes a home for the homeless. This is a home and we want to bring the homeless in. We have hope for the hopeless. We got Derush off the streets. A lot of us came off the streets.