

The Rebirth of the Nation

The rebirth of the nation of Mt 21:43 and 1 Pet 2:9, the commonwealth of Eph 2:12, the twelve tribes of Acts 26:7 and Jms 1:1, and the Israel of God in Gal 6:16 is the holy nation of Isa 49:6 and Acts 13:47. Unless the nation of Mt 21:43 is restored as our Master prophesied in Mk 9:11-12, Mt 24:14 will never be achieved by Mt 28:18-20 — the witness of the kingdom in Mt 21:43, which was taken away from old Israel and given to the apostles as it began in Acts 2:36-47 (1 Ths 2:14).

So Eze 37:11-14 is Mt 19:28 in the millennial Kingdom age, but Gen 15:17-18 is the promise of an enemy-free land, which can only happen if a nation is attaining to Gen 18:19 to bring about the year of Jubilee, which never happened in bygone years of old Israel, nor in the first church. So since it has never been done (Acts 26:7-8 was never completed), Rom 11:15 is still in abeyance. Therefore Mt 21:43 must be reapplied to the restoration of Mk 9:11-12 so that the twelve tribes of Isa 49:6 can be raised up to bear the fruit of the Kingdom. That fruit will be expressed in Mt 24:14 by Jn 13:34-35 and 17:21-23, which is the fruit a nation — a holy nation — must bear “for them” to bring about what was spoken to Abraham (Gen 15:17-18; 18:19).

This requires the rebirth of the nation which no longer exists from the first century church. 1 Pet 2:9-10 can no longer be applied to the religion called Christianity — Roman, Greek, Reformed, or any Protestant religion. The rebirth of the church, which is 1 Pet 2:9 and Acts 26:7 and Isa 49:6, must take place if ever Eze 37:11-14 and Mt 19:28 are to be fulfilled. Reborn — not *re-formed*, but *re-born* — restored as in Acts 2 and 4, to a pure state, representing the Messiah. Mt 21:43 must have a second birth to “stand in” for the old, apostate nation of Israel (Eze 36:16-23), for as old Israel became, so did the first church/nation.

Eze 37:14 all depends on the restoration of all things in this present age and time before Acts 3:21, the restoration of all things in the next age. In this age, Isa 49:6 is the

restoration of Acts 26:7, and Isa 49:8 is the Promised Land, the covenant made with Abraham in Gen 15:17-18, and Gen 18:19 is the restoration of a people and a nation (Gal 3:26-29) at the time in Dan 2:44 and 7:24.

Dan 12:4,9 — Those who are wise have understanding of the times.

Dan 12:2,3,10 — Those who are wise will understand, *at that time* (verse 1).

Jer 30:24 – 31:1 — *In the latter days* you will understand or consider (Eze 37:21,22,25-28).

So if we see Paul's heart and the vision of the twelve tribes (Acts 26:7) in every place, in each geographical area on earth (Mal 1:5,11), we will understand that Paul knew it would take a people who serve/worship as Mal 1:5, outside the borders of old Israel's land, in the nations, who would be as verse 11 *for them* (Acts 26:7, Williams), for the hope of the promise in Acts 26:6 (Gen 15:18; 18:19).

And now it is for the hope of the promise made by God to our forefathers that I stand here on trial, which promise our twelve tribes, by devotedly worshiping day and night, hope to see fulfilled for them... (Acts 26:6-7, Williams)

So Acts 26:8 will take a re-birth, likened to raising the dead (Rom 11:12-15; Acts 26:8; Isa 49:8).

Mk 9:11-12 and Eze 36:11-16,21,22 is a parallel. Isa 49:6 is to raise the dead church of the first century as a rebirth — born again, reborn, restored to the original pattern of the first century — as Mt 19:28 is the rebirth of old Israel as the twelve tribes in the next age. The remnant of Eze 36 are the one third in Zec 12:10 and 13:8-9.

For Mt 21:43 to be fulfilled, Mk 9:11-12 restores Acts 26:7 as the holy nation of 1 Pet 2:9 — restored, given rebirth to do what no one else can do — Heb 10:13, to bring to fruition Acts 3:21 for the next age. But Mk 9:11-12 comes first in this present age, in the very end days, to do Mt 24:14, to bring this present age to a close. Heb 10:13 brings Messiah back. Heaven can't release Him until the restoration of Mk 9:11-12 is completed, producing the fruit of the Kingdom (Mt 21:43; 24:14; Jn 13:34-35; 17:23).

“All these things” in Mt 24:33-34 are seen by “that” generation — the generation that will not pass away until “all these things” take place.

Acts 1:6-7; Dan 2:44; 12:4,9,10; Jer 30:24; 31:1 — “At that time I will be the God of all the tribes and clans of Israel, and they shall be My people.” Jer 30:20 — “Their offspring will be re-birthed and restored, and their witness/*edah*/community shall be established as *before*, and I will punish all who oppress them.” They will be called the merry-makers on tour (Jer 30:19; 31:4-14).

Eze 17:22-24; Rev 5:9 — “From every nation” — this is a prophecy which is a figure of a sprig of cedar planted by Yahweh Himself on a lofty mountain and becomes a lofty cedar providing fruit and nesting for birds of every feather — Châm, Shem, and Yapheth — from every nation, Jew and Gentile alike. This prophecy tells of what has never been done before. No difference between Jew and Gentile, or Châm, Shem, and Yapheth, living in peace without distinction of race or color. What Martin Luther King tried to do in the flesh, politically, by state and federal governmental powers, he could not do, of course. What fool would even think it could be coerced? Only God can do it in His people. Of course, Martin Luther King was not one of His people, nor is any Christian counted among God’s holy people.

Eze 36:26 must be restored as our Master prophesied in Mk 9:11-12 in order for Mt 21:43 to produce Acts 4:32.

So the nation is Mt 21:43, the nation that Paul spoke of in Acts 26:7, and Peter spoke of in 1 Pet 2:9, and the prophet Isaiah spoke of in Isa 49:6, as Paul referred to in Acts 13:47. The nation that took the old kingdom’s place in Mt 21:33-45 was the church as started in Acts 2 and 4. All who *believed* (Jn 3:16) in Messiah were a community of believers (Acts 2:44-45) who were of one heart and soul (Acts 4:32), as He prayed in Jn 17:21-23 and as He commanded in Jn 13:34-35.

But when you see what is known as the “church” today, you can’t see this phenomenon, but rather the antithesis of it. So Mark quotes Yahshua in Mk 9:11-12 as

prophesying a *new* birth of the nation that would bear the fruit of the kingdom (Mt 21:43), which would be Mt 24:14 (Jn 13:35; 17:23).

So Eze 37 is accomplished by this new birth of the nation, bearing the fruit of it. Otherwise it will not be done in the next age, nor will there even be a next age apart from Mal 4:6 fulfilling Gen 18:19 to bring about Gen 15:18. In Acts 26:6-8, Paul speaks of the same restoration and resurrection he wrote of in Rom 11:12-15 — a rebirth of the old Israel only after Gen 18:19 is fulfilled by the nation of Mt 21:43. This is the restoration of all things fallen in this age (Mk 9:11-12), since the first church/nation of Mt 21:43 fell and has become the dead harlot system in Rev 18:1-5.

We must produce the fruit of the Kingdom, which old Israel did not do. They did not render to God the appropriate fruit — a nation made up of Jew and Gentile alike (Gal 3:26-29), since the Jewish nation did not receive the King, but killed Him. Therefore it was given to another people, the nation of Isa 49:6 to produce its fruit (Mt 24:14).

The Stone Kingdom — Mt 21:42,44; Mk 12:10-11; Ps 118:22-23; Lk 20:17; Acts 4:11; Eph 2:20; 1 Pet 2:5-10.

The fruit is the witness of the foretaste of the Kingdom, the advanced view or the preview of the upcoming play to be shown, as the narrator's proclamation of its reality, the explanation of what they are watching or observing (1 Pet 2:12; 3:15; Acts 5:20). The narration of the witness enables the hearing of what one is seeing, making it all too clear. It is not explaining what is going on in heaven, but what is going on before their very eyes in every place on earth. It is what they are hearing about what is going on in their town, subsiding the rumors with the actual explanation of the truth (Jn 18:37). The narrative is the full, comprehensive representation of the true story going on in the community — what one sees and hears.

Ps 102:18-22; Lk 1:78-79; Rom 15:4; 1 Cor 10:11; Jn 18:37 — To bear witness of the truth, the universal and eternal play must be narrated, to tell (as a story) in detail, to provide spoken commentary for the great universal show or play.

The narrative of Ps 102:25-28 is a foretaste of future glory, but the community in every place is a narrative itself of the coming Kingdom, which makes the proclamation of the Kingdom a narrative of the witness before their very eyes — to anticipate what they will see, to hear what they do see, to see what they do hear, confirming it.