

Radical Claims of the Good News Encountered

Part 5 — One Faith

Israel was a name given to the Twelve Tribes collectively, as a completed whole — Israel, a name given to Jacob, the name in his loins (1 Kng 18:30-31). Rev 7:5,8 is the restored nation of Mk 9:11-12, from which the 144,000, the Male Child, will come, 12,000 from each tribe of the twelve (Rev 7:7-8). In Rev 12:1, the *woman* is Rev 21:9,12, with twelve stars on her head — the Messianic nation of twelve tribes, the Twelve Tribes of Israel, the eternal dwelling of the triune Elohim (Rev 21:3; Eph 2:21-22). 1 Jn 5:7, NKJ — These three are one: The Father, the Word, and the Holy Spirit.

The Son is the Husband of the Wife. The Son is human; the Word is divine, who dwells in *both* the Husband and Wife. The “Trinity” or Triune God is always Father, Word, and Holy Spirit, which are one Spirit with three personalities and ministries, as Eph 4:4-6 says. There is one Spirit, one God and Father of all, who is over all and through all and in all, i.e., the one Body, which is Rev 21:3, the eternal dwelling place of God, who is Father, Word, and Holy Spirit. This is the Body of the one God. In Jn 14:23, the Word is speaking (Jn 14:25,24; 8:51).

Eph 4:5 — One Lord, one Faith, one Baptism — the faith is one persuasion (not different persuasions in all), and led by one Spirit. There are no divisions in the one Body. The Body is not divided (Mt 12:25); the Body cannot be divided (1 Cor 1:10-13), for it is the Body of God in three persons who all agree and are in perfect unity and oneness (Jn 17:21-23; Col 1:18,24). Jn 17:23, as Acts 4:32, is how the Way was when it was the Way (Gen 18:19). Our Master is the only way to the way it was when it was the Way. The restoration of all things brings it back to the way it was originally (Acts 2:44-45; 4:33-35), the Judean Pattern (1 Ths 2:14).

The Kingdom of God, as ancient Israel was called by Yahshua (Mt 21:43), is a term which most, even of us, have little depth of understanding. The origins of the

concept of the Kingdom had little or no meaning to the holy people of God, since they were always on the road to apostasy soon after every repentance as a nation. They simply could not pass it down to their children, so it took Mt 27:25 to show them where they were at, spiritually speaking, concerning the Kingdom of God and the coming Messiah. They expected the Messiah to take dominion over the nation of Israel and wipe out the worldly nations, especially the Roman Dominance over them. As the leaders of the Jews were, the students became like their teachers in Jn 8:43. They were not able to hear Messiah's word, and why? Because of verses 44,45,47. The Messiah counted them out totally as His holy people, since they also were murderers as their father was (Acts 2:23,36; 3:15; 4:10; 5:30; 7:52; Jn 8:44,47).

Jn 18:37 and Jn 8:43,47 reveal the state of all of Christianity today, with their cultic leaders (3 Jn 1:9), a system which God hates (Rev 2:6,15). The Nicolaitan system is full blown within all of Protestantism and Catholicism — every single denomination of the 37,000 today. 1 Cor 14:24-25 — There is no greater witness against the so-called Christian congregations to convict them all of their deadly guilt than the system God hates so prevalent in today's denominations — all 37,000 of them (Jn 17:21,23; 1 Cor 1:10-13). And of course, due to the system of those who are as Diotrophes in 3 Jn 1:9, there cannot be unity between them, except to fabricate phrases to deceive the masses, such as “unity in diversity” and “agree to disagree.” Just as long as they agree on the doctrines they call “essential” to come to doctrinal unity, all is well, and all who disagree on these essential factors are heretics. If it were now as it was when the Church and State were together, they would burn heretics and think they were doing God a big favor (Jn 16:1-3), for down through history it always has been that those with a “right doctrine” persecute those with the “wrong doctrine.”

Gal 3:28 is true, that no distinctions are made between races or ethnic groups. Still all who believe live together in the same households of a cluster (several households close together in a secular neighborhood) or clan and share all things in common, as is

demanded by Jn 17:23 and 13:34-35 and demonstrated by Acts 2:44-45 and 4:32-35. 1 Cor 1:2, if understood, demands community (Acts 5:20), living together to be purified.

The origin of the Kingdom of God on earth was when God spoke to Abraham to begin the Kingdom of God. But also God spoke to Noah to start the earthly kingdom establishing government among the nations (Gen 9:1-7) and separating the races of man according to their own language, which God divided (Gen 10:5,20,31,32; 11:1-9). So in cases of both Noah and Abraham, as a result of God speaking to them, the course of history was changed as they responded to His voice. Noah's descendants are as Acts 17:26 and Gen 10:5,20,31,32, so that they could grope for God as Acts 17:27.

We all came from Adam, but Noah had three sons who were preserved after the flood and gave birth to the nations and its governments. But Abraham is the father of the holy people, as Rev 22:11 separates them: the Just who live by Gen 9:1-7, and those who don't are the Unjust and Filthy, but the Holy line from Abraham's faith began a holy (separate¹) nation who live by a higher standard than the righteous of the gentile nations. Noah was the father of the nations and of the just, Abraham the father of the holy nation and of the faithful. Noah fathered the nations, and Abraham the holy nation, if only their people had followed their father's leading as Gen 9:1-7 and Gen 26:5.

The call of our father Abraham is recorded in Gen 12:1-4, "Now Yahweh said to Abraham..." Just like that, Yahweh spoke and an ancient man left all that he knew to venture out in the unknown future, to obey and follow God. In the book of Hebrews we see a more radical drama of the nature of the call of Yahweh and the response of Abraham (Heb 11:8-10). Abraham responded to the upward call of God, the call on his life, seeking the Kingdom of God.

To understand the radical nature of God's call and the response of Abraham we must understand the culture of the time in which Abraham lived. He was called to leave

¹ Set apart from the world — insulated but not isolated.

his father's house and his father's country to go to a foreign land. In the patriarchal society of that day and time, a son did not ever leave his father's house. Instead the son stayed with the father and the family was bound or tied to the past tradition and culture through the eldest or firstborn son and primary heir. In whatever way God spoke to Abraham, breaking with family and country, culture, and tradition was not an easy decision for him. Yet he broke loose from the bond, tradition, and culture and followed God's leading, not knowing where he was going or when he was going to get there or how God's call and promise were to be fulfilled.

And since Sarah and Abraham were old and childless, the promise that their offspring would be as numerous as the stars in the universe must have been to him beyond comprehension and even absurd sounding. Gen 15:5 — How long this discourse lasted we don't know, but in the end Abraham heard and obeyed God, just as the gospel is heard and faith comes to give support for obedience (Acts 5:32). This is why all of the future sons of Abraham look on Abraham as the founding father of the faith in Israel. His faithful response and obedience is the key to the covenant relationship made between Abraham and Yahweh. Yahweh initiated the covenant, but Abraham's obedience was required to seal the covenant (Gen 17:1-11), and as Gen 18:19, all who came after Abraham must do what Abraham did in response and obedience to be his seed (Jn 8:37-47, especially verse 39). So what did Abraham do? He did Gen 18:19. But it was not just and righteous to do what the Jews were going to do in Jn 8:40, which is why the Master said verses 41-44.

We see in Abraham the foundation of the gospel, which requires obedience (Mk 10:17-22,28-30; Lk 14:26,33; Mt 10:37), leaving the bonds of family and possessions as Acts 4:32-37, which again was unreasonable and even absurd to most, who are not of the truth (Jn 18:37). Abraham was not only the founding father of the faith, but also one by whom we must learn. We learn what are the radical claims of the good news of salvation by how Abraham responded without a confrontation with God's unreasonable

calling. With Abraham there was no *encounter* with God's calling him out, against all tradition and cultural ties. Yahweh had taken the initiative to call Abraham, having known him and chosen him to be the father of His people. As Abraham did, so must we do in order for us to belong to Messiah (Gal 3:29), which the Jews in Jn 8:37-47 would not do and did not do.

So Abraham is known as the father of the faith, and faith is hearing, for faith comes by hearing the good news regardless of the cost, and responding is to come without any cause to hold you under the family ties or the bondage of possessions or your own security, doing as Abraham did (Jn 8:39). The rich young ruler proved not to be of the truth or of the God of Abraham (Jn 8:43); he was still under Satan's power and loved his own life and security (Lk 6:24). After 2,000 years, the rich young ruler is still in that place of torment (Lk 16:28), since he also had his comfort in full while in his short lifetime (Lk 6:24).

Through the covenant with Yahweh, Israel was not called to privilege but to obedience and servanthood (Gen 12:1-3), through which the purpose of God could be fulfilled — as now in the recently restored nation of Mt 21:43, which is Isa 49:3, "You are My servant Israel, in whom I will be glorified." But history tells that Dt 28:12 never happened, since there is an "IF" — a condition: "If you obey the voice of Yahweh, your Elohim" (verse 13). Our Master compared the Kingdom of God to the most valuable things imaginable in all life (Mt 13:44-46). The Kingdom is beyond price (Mk 10:17-30). Abraham had to deal with the serious cost involved with his probably great encounter with his earthly father's house and family, etc., as Lk 14:26,33; Mt 10:37; Mk 10:29-30; 3:31-35; Mt 10:34-35; Lk 12:49-53.

Radical Claims of the Gospel and the New Lifestyle it Demands

There are claims Yahshua makes on the lives of those who are worthy to have eternal life, to rule and reign with Him forever and ever (Jn 3:36). The radical gospel

demands a radical new lifestyle. This new lifestyle is not just being good at our same environment and job and school and church, but is what Rev 21:6-8 and 22:17 actually means. The gospel of the new lifestyle calls one out of the world (Ur) and into the Body (Canaan) (Gen 12:1-2,5), out of the world's affairs (whatever is of the world, 1 Jn 2:16) and into 1 Cor 1:2. 1 Cor 1:2 is a new lifestyle which only the gospel can demand and call one into, and as Acts 2:44-45, is evident of a new way of life altogether (Mt 6:31-33). In just the same way, He called the Jews to leave their secure lives in Babylon. No one has been forgiven or has received the Holy Spirit or has eternal life unless 1 Cor 1:2 happens. This is the call to separate oneself in order to become purified and holy.

So what is the Kingdom of God? A kingdom is a place where a king presides over his people. Jn 12:25-26 — The Kingdom of God is the place where He is and rules over the lives of those who serve Him — in the midst of the people who live in the secular neighborhoods (1 Pet 2:12 — *your* is plural). In every place (Mal 1:11) where there are those who honor Yahshua as King, and where He is, there is His Spirit in those who serve Him, and there is the Kingdom of God. “There My servant will be, and whoever serves Me there, My Father will honor. *There* means in or at that place, in every set-apart place (1 Cor 1:2; Mal 1:5,11) where His name dwells (Dt 12:5,14; 1 Tim 2:8; 1 Ths 1:8). Only *there*, in every place, township, locality where His name dwells, where He is, *there* and only *there* can we serve Him (Jn 12:26; Jn 14:3,18,20). But no one can get *there* where He is to follow Him except those who do Jn 12:25 *first*.

Rev 13:1 — Satan wears the diadem in assumption just as we do, but Satan would crown himself, while we wear the diadem in assumption of our Master crowning us as Paul in 2 Tim 4:8 — if we also *loved His appearing*.