

3 April 1993, Shabbat, Morning Sacrifice Londrina, Brazil  
Martin Luther  
(also, the Sabbath)

I think it is necessary for us to understand what Martin Luther did. He lived in the 1500's in the Catholic Church and didn't agree with 95 things they did. So he set out to reform the Catholic Church. He is called a **reformer**. He reformed the Roman Catholic Church, the fruit of which we see 500 years later (today) in Protestantism. Martin Luther did not restore the church. **Restore** means to bring it back to its original condition, to how it was in the beginning. Thus Martin Luther did not restore the church nor did he claim to. If he had, in the 1500's (sixteenth century), you would have seen something that resembled how the church was in the first century.

However, this did not happen.

One of the ways you can see how the first church was expressed in the first century is in Acts 26:7 when Paul was talking to King Agrippa, at which time he said, "*...our twelve tribes ... as they fervently serve God, worship God, day and night.*" This implies a present worshipping. "*Our twelve tribes*" was not the Jews who were persecuting (Acts 24,25) Paul, for they couldn't worship God because they didn't have His Spirit. The whole nation rejected Messiah. The Jews weren't twelve tribes, they were only Judah. They had not been twelve tribes since 700 years before when ten tribes were taken to Assyria and then 150 or so years later the other two tribes were taken to Babylon. So Paul is not talking about the twelve tribes of old Israel, but the twelve tribes of the new Israel.

Another place where we see that Martin Luther did not restore the church is in Acts 4:32,33,34. Here it depicts the first church — there was no rich and poor, no one had need (v.34) — no one had more than they need; no one had less. (Matt 6:32-33) They would share with one another. Their wealth was in common. In the Greek it even says that the first church was expressed as a 'commonwealth', which is a community, a joint participation, a joint sharing. In the dictionary it says that 'community' is a place where everything is shared equally, a joint participation; a

distribution. In Acts 4:32 it shows how the original church was expressed. So, did Martin Luther restore the church? No.

We know that in Rom 11:16,17 if he would have restored the church, it would have gone back to being known as Israel, back to the roots, grafted back into the olive tree — to where the oil comes from, to the source of everything. So therefore everything would be grafted in to that Israel. So, the church would necessarily have to resemble its original character. Therefore we know and we conclude that Martin Luther did not restore the Holy Spirit to the church. That is very important. Neither the church today that came from Martin Luther's reforms, nor the church that he tried to reform, have the Holy Spirit. They still don't. If they had the Holy Spirit they would be one. Since they are divided, it is obvious that they don't have the Holy Spirit. Since they don't resemble the first church, they don't have the Holy Spirit. You cannot worship in division. There has to be unity — as our Master prayed in Jn 17:21. There were twelve apostles and there were established twelve tribes, and they would be one.

So if Martin Luther had restored the church, it would have been restored to its original condition to worship night and day in unity in each geographical location; they would be in perfect unity and thus would be able to worship. You cannot worship under any other conditions. You cannot worship the one God in division. The church was the nation that took the place of the nation called natural Israel. In Mt 21:43 it speaks about a nation, not just a people, but a nation. In the Greek it says 'nation' there. Our Master said, '...I'm going to take the kingdom away from you (speaking to natural Israel, old Israel, the Jews) and give it to a 'nation' in agreement with 1 Pet 2:9 (a holy nation).' The church was to be constituted as a nation of twelve tribes that took the place of the nation that was no longer twelve tribes, which didn't produce the fruit. In order to produce the fruit, that nation, that tree, had to have twelve branches and each branch would have to be connected to the trunk of the tree, the vine, producing the fruit of the vine they were connected to — the fruit of the kingdom. Israel wasn't producing the fruit — they were divided, they were scattered, they were hypocritical, pharisaic, they were worshipping in vain. In this state they could not produce the fruit of the kingdom. So it was given to another nation.

In 1 Pet 2:9, Peter called it a holy nation, a royal priesthood — that is the fruit of the kingdom of Israel — each branch produces its luscious fruit from being connected to the tree, receiving its nourishment as Jn 15 says. In Jn 15 our Master is talking to His twelve apostles. Each one would constitute a branch of that tree and each branch must stay in the vine. It is just like a vine which has branches: as each branch stays in the vine, then it naturally produces fruit of that vine. Therefore the twelve tribes will be united, one, and each will stay in perfect unity in the vine. Each little limb will also be united staying in the branch; and each branch in the vine, and all will produce the fruit of unity and the fruit of love. That is how the twelve tribes will maintain unity within the anointing of the Holy Spirit, producing the fruit of the vine. Jn 15:1-8 You cannot do anything if you are on your own because you are disconnected from the source. But (v. 8) if we stay in Him we will produce the fruit of the kingdom, much fruit. So our Master was talking to the twelve apostles here (Jn 15).

After Martin Luther died, the result of his ministry was merely a reformed church; but it had nothing to do with restoration. Reformation and restoration are two different words. Since the Roman church took the liberty of doing away with the Sabbath and officially changed the Sabbath from the seventh day to the first day, it even took away the sign that it had been the people of God. The Sabbath was the sign of the people who have God. Ex 31:12-17 — this is the sign of the covenant, (Dt. 4:13; Ex 34:28), of who has the covenant, and that covenant now is in our heart. So those who keep the Sabbath in the Spirit, have the covenant in their heart now, not just on tablets of stone. Ex 31:18. — But now, 2 Cor 3:3,6 says that by the ministry of the apostles the covenant, that was written on tablets of stone, we now have them written in the human heart and spirit. So it is by the ministry of those who are sent with the message from God, not something they learned somewhere, but from the Spirit (v.6) — the Spirit of the new covenant. But the Catholic Church officially separated themselves from God; they annulled the law of God, especially the fourth commandment, taking away the sign that they were separate from all (Ex 20:8-11) the other people who worshipped other gods. Exodus 20:8-11 — the sign that they worshipped the Creator God. And the covenant is the ten commandments (Dt 4:13; Ex

34:28). And the sign of the covenant is keeping the fourth. (Rom 8:4,7; Rom 6:14; Gal 5:18)

Those under the oppression of the Law cannot keep it. (2 Cor 3:3,6,17)

And now in the new covenant (Jer 31:31), He made a new covenant with a nation. It was here where He replaced old Israel. On the night He broke bread with His disciples (Lk 22:18), He gave them a new covenant. The message of the new covenant was that now you are going to have the law in your heart, it's not going to be on tablets of stone anymore, but in your heart so you can obey them. And the sign of it is still the same — the Sabbath. (Ex 31:16,17; Dt 4:13; Ex 34:28 — The law is in our hearts. 2 Cor 3:3,6,8) Jer 31:33 — The Spirit of God Himself is our inward power to keep the Law. (Rom 3:31; Mat 5:17-19; Heb 8:6-13). Heb 8:13 The New Covenant of grace allows us to be able to keep the Law. (Rom 8:4; Ex 31:18) The old way is no longer valid — it has served its purpose. (Rom 7:7; Rom 7:6; Gal 3:13,14, 20-25.)

So when the Catholic Church took that sign (the Sabbath) away, they officially disassociated themselves from and rejected the true God and took on a different god, a false god, a demonic god. Thus someone who pretended to be God (but wasn't) started reigning over the Catholic Church. (2 Cor 11:14,15) It was Satan's servants masquerading as true and holy spirits. Satan's servants masqueraded as servants of righteousness and took away the sign that the Creator God was reigning over the church. And so therefore another God took his place. (2 Cor 11:4) — Another spirit came in through another gospel (2 Cor 4:2,3). If someone comes and preaches another gospel than the one we've preached to you, then you'll receive another spirit from them — another Messiah, a false Messiah. Rev 18:2 says that that church became a dwelling place of other spirits — evil spirits. Since the Roman church took the liberty to change the Sabbath, it officially cut the church off from the Creator and the covenant.

So Luther did not restore the Sabbath to the church. If he would have been a restorer, he would have restored the Sabbath back to the church. It was taken away officially in the third century and there it was twelve centuries later and he didn't restore it. So the 'church' went on in the same state. Today Protestantism is not bearing the fruit of the kingdom. Luther did not even restore the first thing about the church. He did come up with, "The just will live by faith." He found that in

the bible. But he didn't restore true faith in the Son of God. He came up with a doctrine but he didn't restore the true Savior. He still had the same Jesus as the Catholic Church. They had faith in that Jesus, as Paul was saying in 2 Cor 11:4 — another Jesus. (The Roman church was warned in Rom 11:22 that it would be cut off from the covenant if they didn't repent — cut off from the covenants and His kindness.)

So Martin Luther kept the same old Jesus. It is just reformed. He came up with, "The just will live by faith." — but faith in who?

Now. The first step in **restoration** is what? The true YAHSHUA has to reveal himself so that we can receive Him. And He is a different One that the ones that Christians have or claim to have. It is obvious because the fruit is different. If we are that nation in Matt 21:43, then we will bear the fruit of the kingdom.

The savior that they called Jesus could not deliver them from the sin that divides people and bring about oneness and unity. It couldn't bring about the oneness, the unity, the love that the true Savior said would distinguish them from all others (Jn 13:34,35). That is the love that would distinguish His disciples from all others who claim to know Him — from Christianity. He said it was the same love, the same kind of love that he has for us.

Last night I was talking to a Christian fellow. I asked him, "How do you know you have eternal life?" "Well," he said, " because I quit smoking and drinking." They think they have eternal life since they quit doing bad things, but what about unity? What about love? 1 Jn 3:14 — "*By this we know we have eternal life: because we love the brethren.*" (Not because you quit smoking and drinking.) Unless Jn 17:23 results, we do not have the right YAHSHUA — somehow we have lost Him. But if He is restored, you can see the fruit of having Him, of having the message that creates the unity in Jn 17:21,23. But as you see now, 500 years later, the result of Martin Luther's reformation — it is not the fruit of the kingdom; it is not the fruit of Mt 21:43. And you can tell a tree by its fruit (Mt 7:19). You can. A tree is known by its fruit. Christians cannot see it.

OK. So only restoration of all things can produce that fruit that Messiah is looking for today. Is He looking for it? Acts 3:21 says that only when it is restored can He come back. Heb 10:13 says that not until all His enemies are put under His feet can He return — because heaven holds him — He can't return. He couldn't return now even if He wanted to because in doing so He would violate His righteousness, His holiness, His word. Christians say he can come any minute because they don't know the right One, the true One. 1 Jn 5:20

Restoration brings one anointing, the anointing flow of one spirit and that is the rebuilding of that one temple (Mal 3:1) under one head without division, twelve tribes (Jn 17:20) — twelve apostles, twelve tribes, perfect unity between each tribe.

If Martin Luther had been the restorer, you would have seen Rev 7:5 come about then. But not until the restoration comes will you see the beginning of Rev 7:5. That's the prophetic word written in the prophetic scriptures (Revelations) listing the twelve tribes that will be restored in the last days. First century — Acts 26:7 — twelve tribes. The last century — Rev 7:5 — twelve tribes. Outside of that there is no salvation, (Eph 2:12) and you are without salvation, without YAHSHUA, *"excluded from citizenship in Israel and foreigners to the covenants of promise, in the world without hope and without God."*

Emet — 2 Cor 11:5 — The end of these false churches will be according to their works. It's something you see happening already — their false works.

It says, *"Fallen, fallen is Babylon the great."* So now you know what we are building, what you are doing — bringing back our Master YAHSHUA to this earth. Who is He coming for? Those who are eagerly awaiting Him, wanting Him, desire Him, need Him, waiting for Him, who pray, "we want you to come back, You've been in heaven long enough." This is the Messiah we are inviting people to know. We're going to bring Him back to this earth, His people, by putting His enemies under His feet. What are His enemies?

History tells that Martin Luther wrote an edict telling Hitler how to annihilate the Jews. Hitler just went by it. Martin Luther hated the Jews. He had venomous hate for them. That is history. David Derush — If you reform you won't make something better, it will maintain the same structure. But with restoration, you go back to the beginning. In reform, you can do it with your

own strength, making changes. But to restore, you can't do it with your own strength. Restorers suffer because they cannot do it in their own strength. Yahshua cried for Jerusalem, but it didn't happen. Nehemiah suffered so much because he saw the ruins but he knew it couldn't be done in his own strength. Restorers cannot go in their own strength because they weren't there in the beginning. It can only be done by the one who created it. The reform can make it look better but to go back to the first glory in the beginning, you need the creator.

That's why John the Baptist had to go outside of Israel and call the people out of that nation.

That's why we have to go outside the camp and call people out of it.

Jer 51:8,9 says that if she could have been restored we would have restored her, but she cannot be. There is a movement trying to reform the charismatic church, but being made out of the same spirits in Rev 18:2,4,5, it is going to be the same thing. You have to come out of that into the fresh, new, Holy Spirit, the true Messiah.

Nahaliel — That's why John the Baptist said that the axe is already at the root of the tree — you have to cut down the tree.

Manoah — Where master builders come to restore they dig and dig to find the stones that were buried, things not effected by what has happened in this age. And this is what is allowing us to build on the age old foundation. I'm thankful for the foundation that is being revealed to us.

Martha — Prov 30:5,6 — They abolished the Sabbath and associated themselves with a satanic god. They left room for all the commandments to be broken. Maybe that commandment seems like it doesn't have much importance, but it sets a precedent to take away all the rest of the commandments. That is what happened because they took away from the word of God. [Rev 22:18,19]

Nahaliel — People persist to ignore that the tree is known by its fruit and they don't even know what the fruit is anymore.