

It Takes a Community, Part 2

Finding the Meaning of Community

What is a community? What does community mean? What does the word mean?¹ What did it used to mean?² What does it mean today? Has the word *community* experienced an etymological change? If we were to trace it back to its original meaning and its original expression, where would it lead us to?

The word community has changed in form and meaning. What is the history of the word community? How can we trace it back to its earliest known form to show its change in form and meaning?³

The Witness of Community

The prophet Jeremiah in Jer 30:20 prophesied about the restoration of the community (#5712, *edah*) as a witness to how only the redeemed people of God can possibly live on earth in this present age as a foretaste of the age to come, as the Messiah prophesied in His day in Mt 24:14. This means *witness*, i.e., a witness of the age to come – living in peace without selfishness, independence, factions, strife, division, evil intent,

¹ A modern dictionary defines *community* as follows:

1. A group of people living in a particular local area;
2. A group of people having ethnic or cultural or religious characteristics in common;
3. Common ownership;
4. A group of nations having common interests.

And it gives the following list of synonyms for community: community of interests, profession, public, residential area or district.

² The *Webster's 1828 Dictionary* defines *community* as:

1. Properly, common possession or enjoyment; as a community of goods.
It is a confirmation of the original community of all things.
2. A society of people, having common rights and privileges, or common interests, civil, political or ecclesiastical; or living under the same laws and regulations. This word may signify a commonwealth or state, a body politic, or a particular society or order of men within a state, as a community of monks; and it is often used for the public or people in general, without very definite limits.
3. Commonness; frequency.

³ The etymology of community is “unity together,” with the original Latin meaning of “fellowship.”

etc. Instead, the people of that witness will live together with all things in common (like Webster's first definition of community), which is impossible in this present age except by the witness of the redeemed people of God. This common life, this community of goods, is a witness of their redemption. They are called the redeemed of Yahweh (Isa 51:11 and 62:12).

Jer 30:20 is not *dis*-unity, but *co*-unity which is communion as Jn 17:21, as expressed in the FIRST witness of His Body on earth in Jerusalem around 30 AD (Acts 2:40-47 and 4:32-37). Of course there will always be people as there were in Acts 5:1-11 (Ananias and Sapphira) to tear down and destroy this co-unity in com-union. After them such people no longer died on the spot physically. They remained in the community until such people destroyed it and "Christianity" took over. This was the result of elders not ruling over the flock. When the fear subsided, the community became as described in Rev 18:2, to an ever-increasing measure. No longer was Acts 4:32 the foundation and pattern for the APOSTATE church, called the universal church, i.e., *Christianity*.

Jer 30:20 – *Their community shall be restored before me, and I will punish all who oppress them.* This is just as Rom 12:19-21 says. It is the same "I" who is speaking. It is God who says that He will punish, not "you" or "they" shall punish, since the witness of the truth never takes up the sword for any cause. Any who do are not His witness or His Community, since they protect themselves by punishing whomever they hate or regard as *their enemy*. This utterly condemns all who take up the sword, and distinguishes those who are "of the truth" and "of God" from those who are not (1 Jn 4:6; Jn 18:37).

All who hear His voice obey Him through the apostles. By this we know the spirit of truth and the spirit of error. For instance, who pays property tax and who doesn't? Rom 2:24 applies to the false witness. The true witness (Jn 17:20) can only be established by true apostles, whose fruit is evident. Jn 17:20-23; 13:34-35 – This is the witness, the Edah (Jer 30:20), which must be restored according to Messiah's prophecy in Mt 17:11 (Mk 9:11). This will be a community which is necessary to bring Heb 10:13

to fruition, and Mt 21:43 and Mt 24:14. This is the fruit of the testimony of the truth that is witnessed in every place (town, Mal 1:11), as Paul took it in 1 Tim 2:8 (Jn 18:37).

Community is an Attack upon Selfishness

Dis-unity stands against *co*-unity. The *dis*-cordant are not *con*-cordant. That is, they are not in one accord. Christianity is *dis*-united, divided into factions, but *com*-unity means together, as those in *com*-union or *com*-unity. Community is *com*-unity, now written as community. *Community* is an attack upon selfishness – or selfish ambition. This is the sin of the whole world, which one must be saved from, the selfishness that divides people and nations into warring groups.

The secular community is called a *place*, as in the phrase *in every place* in the Bible in Mal 1:11 and 1 Tim 2:8 (and other references in the Old and New Testaments). In every place where the redeemed community will be located is their only witness to the truth (Jn 18:37).

By natural law, men have tried to live as close to one another as their righteousness allowed, for their mutual protection. They (the righteous) are civil people with civil law established in every place or locality. Townships are established with law and order (Gen 9:5-6). And in every place that God causes His name to dwell, there will be the witness to the truth so mankind will not be hopelessly lost (1 Pet 2:12-15). Isa 43:10,12 (Jn 13:35) – Therefore, mankind will not be without these witnesses of His. This takes a community in every place, without any division or dissension between any clan (community) in any given place. Selfishness is an attack upon community. Due to lost love, community dies. Selfishness is the primary enemy of community and of God (Heb 10:13).

Community is not an end in itself, but the only means by which Heb 10:13 can be done. Mt 6:9-11 – The “us” in the prayer is a corporate witness as a nation who bears the

fruit of the kingdom (Mt 24:14; 21:43) as each of the people individually offers his own personal body as part of the one (corporate) living sacrifice (Rom 12:1-2).

The History and Destruction of Community

In the nations the original term for *community* is no longer in existence in modern culture, as you can see from such phrases as “Busing destroys community,” “Automobiles destroy community,” “Walmart destroys community.”

Very seldom does one meet anyone he knows while shopping for necessities. Large shopping malls draw people out of their local community neighborhood to the big malls. A person can drive 50 miles to work, and go to church in a different community or across town, all outside of his own district and local government. How is 1 Tim 2:8 to be obeyed or Mal 1:11 fulfilled by participants in such a society? And how could there possibly be the witness of Mt 21:43 and 24:14 by people who live like this, i.e., Christians? Ultimately, how can Heb 10:13 be fulfilled in such a “non-community” setting? These things cannot come about unless there is the restoration of all things, as was prophesied would happen in the last days.

Since the earliest times human beings have bonded together in groups for companionship, help, and protection in a secular community. The first communities consisted of small groups of people who inhabited a specific territory. Most of the communities were isolated and self-sufficient. Members of these secular communities identified themselves with the values and attitude of the group. Membership in the community tended to be stable and many people lived in the same group throughout their lifetime. Such traditional communities still exist today, but few are left.

The history of society includes the sad decline in the natural understanding of the necessity of rural communities. Large numbers of other institutions have taken over, occupying their territories. These institutions such as “public schools,” corporations,

regional and national government who pass laws against segregation and free will and speech.

The Modern “Community” – An Etymological Change

The community has not disappeared, but is defined in another way. This is called an etymological change in definition of the word *community*. We now have “the modern community.” In the modern community, as in the modern church, members do not have to live in the same places as others in their church or community. 1 Tim 2:8 no longer applies to the Christian church and the secular place or community or township or village. Of course, every Christian is one in the same spirit and all are one, thereby fulfilling Jn 17:23.⁴ However, this no longer applies as the first century expressed it in Acts 4:32 in Jerusalem, and as that pattern was imitated wherever the Twelve Tribes spread (1 Ths 2:14). Something entirely different has taken its place.

1 Cor 1:10 was a community in a particular place as 1 Cor 1:2 speaks of. It was one of the “every places” where there was unity without dissension or diversity (1 Tim 2:8). That is, unless 1 Cor 1:13 is true instead, for just as no kingdom divided against itself can stand, neither can a clan or community (Mt 12:25). So instead, a people living in the same place in the secular world is defined as a “community” in a particular place. People now from different areas form a “community” based on status, race, religious doctrine, politics, occupations, etc., and visit each other from time to time or have meetings together in a central spot (or electronic meetings on the Internet). All can easily drive great distances in the time it used to take to walk to see one’s friends in the same “place,” as in 1 Tim 2:8. The spiritual community no longer exists. It must be restored and raised up as the Twelve Tribes of Israel (Isa 49:6) for its designated, foreordained purpose in every place. “In every place” means every place within a tribal area, and as many Way-Out Houses as possible in each tribe’s region of light.

⁴ Yoneq trusts that those who teach this will see that this a satire of the condition of Christianity.

The term *community* has a different meaning in biology, as in nature or what nature teaches. Biologists know that *community* means what is necessary and nothing else. Biologists define *community* (according to biological nature, according to the natural laws of physics) as a group of plants and animals living together in the same place and depending upon one another. Living outside of this *community* invites natural disaster (Isa 24:5-6).

The Corporeal⁵ Witness of Community

But in its perfect way, the community of Acts 4:32 is to be a witness to the watching world. This is the ministry of the Body of Messiah – in each place or village – according to the mercy and compassion of our God and Savior (Jn 3:16; 17:23; 13:35). The “Body” is a corporeal entity in every place He has caused His name to dwell. It is made up of all those gathered unto His name. He who scattered Israel now gathers them (together). Jer 31:10 – This is a message to the nations to be proclaimed in distant coasts. Now the Israel of God will be a gathered-together community (Gal 6:16), for it can be no other way to be *the Way*.

Hear the word of the LORD, O nations, and declare it in the coastlands afar off; say, “He who scattered Israel will gather him, and will keep him as a shepherd keeps his flock.” (Jer 31:10, RSV)

Gather is #6908, meaning to gather together, to be gathered together, to collect, and to assemble. He will gather Israel as a shepherd keeps his flock together. This means: jointly, to assemble together, collectively, united, to bring concurrently, contemporaneously, at once, and to bring together into one (Jer 31:1).

Community is a *corporeal* entity. Community can be described as an active body with many members all functioning together in harmony doing their daily tasks prepared

⁵ *Corporeal* means: 1) Having material or physical form or substance; 2) Affecting or characteristic of the body as opposed to the mind or spirit. Similar words for *corporeal* are the following: bodily, corporate, embodied, and incarnate.

for each one by their Creator to do. It is a living corporeal entity. An entity is anything having existence, in this case, a definite existence as pertaining to a community.

Christianity has no body. It has no corporeal existence. It is only a religion without a body or bodily movements, not as in Eph 4:16, where each member is doing its work for which they were saved – or brought out into a new existence – to perform (Eph 2:8-10; 4:12). Through this each member is prepared as a Bride or wife for her Bridegroom (Rev 19:7-8), her Husband (Rev 21:9,12).

The corporeal corporate entity or witness of the truth (Jn 18:37) is of a King over his domain. His domain is a corporeal entity, the Community of the Redeemed of Yahweh. This community has an independent, separate, self-contained existence apart from the world. It is a separate and distinct existence and objective with a conceptual reality. That is what Holy means: set apart from the world to bear witness to the truth (Jn 17:17; 17:9-26).

The community has a corporeal existence apart from the world, so the world can see the witness to the truth as an entity of itself attaining to its purpose (Jn 18:37; 1 Pet 4:10-11). The community is corporeal, meaning having or consisting of a physical material body which is observed (1 Pet 2:12; Jn 17:21-23; 13:34-35). *Corporeal* means the physical aspects – what can be seen and observed of its spiritual nature – fleshed out in front of the watching world. Corporeal is not immaterial or intangible. Corporeal means having a corporeal existence, not a mystical one behind doors in a meeting in a building called a church, but a community in all its bodily movements, performing its works prepared for each member of this corporeal body of disciples of Yahshua their Savior and Sovereign King.

Jn 18:37 – He was born as a human being to house the divine Spirit of the Word who came into the world to live in His human body, to be born of a virgin, to die and go into death as a human being and be raised after three days to bring into existence *His* existence in a corporeal body of set-apart humans, and to be served by them. Those who

serve Him where He is are honored by His Father (Jn 12:26) in order to do what He was born for as a human being, and what He, and His divine Spirit, came into the world for. That is to create the second corporate man through His many-membered Body, which is the Edah, who bear witness to the truth so that everyone who is of the truth will hear His voice through them and follow Him and serve Him where He is, which is in the community of His Body. This is His corporate and corporeal existence on earth (Eph 2:12,19-22; Jn 10:16,27).

Jn 10:14,16 – These verses speak of one flock (Isa 49:6; Jn 10:27-29). They will be gathered into one community (nation), one commonwealth (Jn 11:52), not only for the natural Jews, but for all of natural Israel who are of the truth (Jn 18:37; 10:14,16,27-29). It is all Israel, both the physical seed who are of the truth and also the Gentiles who are of the truth, who have been baptized into Messiah, having clothed themselves with Him (Gal 3:26-29). They are the other sheep in Jn 10:16 who hear His voice because they are of the truth, and as He said, “I know them” (Jn 10:14,27), even as He knew Abraham (Gen 18:19). His sheep are chosen to do the works set apart for Abraham and His seed to do (Jn 8:39). They are to be the witness upon the earth of the truth. Abraham’s seed after him in Gal 3:29 is made up of both the natural seed and the Gentiles (the people of the nations) of all races and people (Rev 5:9-10).