

## What Abraham Did

*(James 2:22; Jeremiah 11:3-5; John 8:39)*

What did Abraham do which we must also do in order to be the seed of Abraham? “Works” (Jn 8:39; Eph 2:10; #2041). What is the difference between the works in Eph 2:9 and 10? The works in verse 9 are works which are not from the faith of verse 8. They are from mustered-up energy called “faith” that is of yourself, since true faith is not from oneself, but is from God. This is given to a person who, being like Abraham, would do the will of God (Gen 18:19). In order for Abraham to do this he had to obey God as in Gen 12:1-3 (Ex 33:1) to be all God called and chose him to be. These works in Gen 18:19, as in Eph 2:10, are what he and all like him must spend their lives in doing, walking in them. It’s not good enough to just start out doing, but you must be doing them to the end (Mt 24:13) to bring about their purpose (Heb 10:13; Acts 3:21; Rev 20:1-3, 7-10).

Paul said in Eph 2:10 that we, the chosen ones, were chosen for this purpose, “created” as a new creation (2 Cor 5:17). We are His workmanship created in Messiah Yahshua unto good works which God has fore-ordained as Eph 1:4,11 that we should walk in them (Eph 4:12,16; 1:18-23; 2:12,19-22). Everything we do is organically related with Eph 2:10 and 4:16 and Dan 2:44 and Isa 49:6 and Mt 21:43 and Mt 24:14 and Jn 13:35 and Jn 17:23. Everything must be coordinated bodily movement with no independent movement or action (Eph 4:16). We were chosen to be faithful in doing this (Rev 17:14; 19:11-21). But first we must do Jn 8:39 to be included in Gal 3:29. We must do what Abraham did, what he was foreknown and chosen for. The gospel is Gen 12:1-3 and Gen 15:18 and Gen 18:19, and it requires obedience (Jn 8:51; Ex 32:25-29).

The gospel of Messiah calls us, His special people (agents, servants), for a special task, to form a special nation as He did with Abraham (Mt 21:33-45), since Abraham’s natural seed did not persist in doing what they were chosen for. This was his legacy. He

deserves more than what his natural seed attained, which we must do for him and his God and ours. If this is an unconditional promise, why hasn't He given it to them yet? What is He waiting for? (Mt 21:43; Gen 18:19). The promise was unconditional just as our obedience is unconditional (surrender, Lk 14:31-33), given to a people who obey unconditionally.

When our Father called Abraham He said to him, "Abram, leave your country!" And Abram moved out in obedience from Ur to Haran and finally to Canaan. (This is the gospel.) Our Father promised to bless Abram and to make him a great nation, to bless him and to make his name great. But in order for all this to happen, Abraham had to do what God wanted him to do. This was the condition that the unconditional promise was based upon. This meant leaving his home and friends and moving to a new land where God promised to build a great nation out of him and his seed. Abram obeyed, walking away from his native land for the promise of something greater which could not even be compared to what he left behind. (This is the gospel.) God made a covenant with Abram that he would "found"<sup>1</sup> a great nation. This nation would be blessed and all the peoples on earth will be blessed through his seed.

This covenant in Gen 15:10,17, promised the everlasting possession of an enemy-free land upon which the nation was to be built. The whole nation was blessed or cursed as to whether the descendants of Abraham did what Abraham did. If their nation did follow in his footsteps all who blessed the people of this nation would also be blessed, but if anyone cursed this holy, obedient nation they would also be cursed. As long as this nation that Abraham founded was doing what Abraham did they would be invincible. As long as Abraham's descendants kept the covenant of Gen 18:19 inviolable<sup>2</sup> they would be

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<sup>1</sup> *Found*, as in *foundation*. The first step in building is to lay a foundation, to set or ground something solid, as a base, and then raise up the building. It is the act of founding a basis, as a tenet, principle, or axiom, upon which something stands and is supported, as the substructure of a building. An *axiom* is a worthy base, rule, or principle. *Foundation stones* are agents with intrinsic merit, as Abraham (Gen 17:1).

<sup>2</sup> *Inviolable*: that cannot be transgressed or dishonored; able to withstand attack; kept sacred; not capable

invincible.<sup>3</sup> As soon as they were not inviolably keeping this contract, the promise would be invalidated. No longer would Gen 12:3 be applied to the rebellious nation but the nation or people would be carried off to serve other nations as a discipline. If they continued to violate this covenant, the nation would be given to *another people* — a nation that would produce the fruit of the kingdom (Mt 21:43), who would do “for them” what they never continued to do in order to have the land forever (Acts 26:6-8; Isa 49:6-8; Gen 12:1-3; Gen 18:19; Gen 17:1,8).

As Paul said in Rom 11:15,25 the “full number” is included in Isa 49:6, and then and only then would Mt 19:28 come about. This will happen when His special agents (His holy task force) do Heb 10:13, which brings about Acts 3:21, and the covenant is restored to Abraham’s natural seed in the Promised Land (Gen 15:18) by the service of a nation that served night and day (Acts 26:6-8; Mal 1:5,11). Rom 11:29 is revalidated by 1 Pet 2:9-10. This nation is that of Mt 21:43, the fulfillment of Isa 49:6 who accomplish Heb 10:13 and therefore bring about Acts 3:21.

The remaining people of Israel called “Jews” were not doing what the Father of Abraham told Abraham to do (Jn 8:37-47). They are now under the influence of the evil prince that all the other nations are under. They are no better than them, in fact worse in that they all with one voice said Mt 27:25. That curse came upon them and has been upon them and their seed till this day. Gen 12:2-3 no longer applies to “the Jews”, nor did it even in the days of Messiah, since they were no longer a nation of twelve tribes since 700 BC (Israel is Israel only as twelve tribes, 1 Kng 18:31). Nor does Gen 12:3 apply to any Jew today who is still under the influence of their father (Mt 27:25; Jn 8:44) and especially the Talmud. The Talmud is the most gross and grotesque writing ever to be published, and the most gross and grotesque people absorb its slop. “A pupil is

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of being violated or infringed.

<sup>3</sup> *Invincible*: incapable of being overcome or subdued.

*not above his teacher, but everyone who is perfectly trained will be like his teacher*" (Lk 6:40). The Jews who wrote the Talmud are the children of those who said, *"His blood be on us and on our children"* (Mt 27:25). The whole emphasis of the Talmud is hatred for the Gentiles, so called, which means anyone except them — "Anti-gentile-ism" (Mt 10:24-25; Jn 15:18-25).

God planned to make a nation whom He could call His very own special people. This would be a holy nation, set apart from all others for the light and revelation to the nations. So He called Abraham from the world (1 Jn 5:19), from a city called Ur. But all other nations would still be under the power of the evil one except this holy nation, to be called Israel — the prince of Elohim, God's future rulers of the universe. This nation would be made up of twelve tribes to be a holy priesthood, a kingdom of priests and a holy nation. Out of all the other nations they would be His treasured possession (Ex 19:5-6). But Mt 21:33-45 (especially verse 43) took it all away from these unfaithful people who still claim to be "God's holy people" and still lay claim to Gen 12:3, even though they all are cursed who lay claim as Jn 9:41 and 1 Jn 2:4 (Rom 2:17-24; Jer 11:3-5).

The true holy nation is as Ex 19:5 and 1 Pet 2:9-10 and Rev 1:6 and Rev 5:9-10. It speaks of this new nation in Mt 21:43, in the last days of this age after the restoration of all things in Mk 9:11-12. That is a restored twelve-tribed nation from the fall of the first holy nation in 1 Pet 2:9-10. Mt 21:43 is the restoration in a new covenant from the failure of the Old Covenant nation, but Mk 9:11-12 speaks even of restoration from the fall of the first edah, the first application of Mt 21:43. Mt 19:28 is the restoration of the natural descendants of Abraham in the next age.

Anyone can see that Christianity could not possibly be that nation of 1 Pet 2:9-10, any more than Messiah can be divided (1 Cor 1:10-13). *Divided* is to be separated into classes, categories, or so-called denominations, which are disagreeing parties (in contempt of Eph 4:4-7 and 1 Tim 2:8). Denominationalism is the assigning of differing

names according to disagreement in doctrine, or different apostolic authority; to give name to a division, rather than rejecting it (Tit 3:10).

As one can see from its content, the letter of James was written in the declining years of this new great nation of Mt 21:43, soon to be dissolved in dissolution<sup>4</sup> and desolation and ruin. What was dissolved was not Messiah but a deserted body, a barren wasteland, as old Israel was physically and spiritually (Acts 26:7; Gal 6:16; Eph 2:12; Jms 1:1; Rev 1:6; 5:9). It was one in dissidence until the bishopric system took over the dissolved waste and called it the universal or “catholic” church, as if Messiah could live in such squalor, degradation, and degraded wretchedness (Rev 3:17; 18:2), becoming of *the world* (1 Jn 5:19) as styles such as certain clothing, hair, music, customs, and cultures came in. They were unprotected, for the only nation that was *not* under the power of the evil one, to lead it astray (Rev 12:9; 1 Jn 5:19), was Israel — if they fully obeyed Yahweh (Ex 19:5; 1 Kng 9:1-9).

The whole world lies under the power of the evil one, except the children of God, who are the Israel of God (Gal 6:16), the Commonwealth of Israel (Eph 2:12), our twelve tribes (Acts 26:7), the Twelve Tribes of Israel (Jms 1:1; Rev 7:5-8). We know who we are and that we are the children of God (1 Pet 2:10). We are God’s very own people, His precious possession. Ex 19:5-6 applies to the new Israel (Mt 21:43; Mk 9:11-12), in twelve tribes as a nation (Jn 13:35; 17:23). The whole world *except* the children of God, the people of the Son of God, the true one, is under the control of the evil one (1 Jn 5:19).

The true Israel of God is the witness, the edah, the light to the nations, the salt of the earth. Where salvation shines out in Lk 1:17,76-79 is where sent ones are sent from (1 Jn 4:2-3). Have you ever felt excluded or separated from the true Body of Messiah

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<sup>4</sup> *Dissolution*: termination by breaking down, disrupting, or dispersing, as in the dissolution of the republic, separation or division of one heart and mind (Acts 4:32); to dissolve, disintegrate, to bring to an end, dispense and disappear into another form. (In Rev 18:2, the word “became” indicates a transition.)

(Eph 2:12)? Excluded, hopeless? So is everyone who is not in or being drawn into the Commonwealth of Israel — citizenship in Israel.

Those who are excluded from the twelve-tribed nation of Israel (Rev 7:5-8), from Rev 1:6 and Rev 5:9, are foreigners to the covenants of promise, without hope and without God in the world. If one is in the *world* (1 Jn 5:19), he is not protected from Satan (Jn 17:15-19). This protection is only in the holy nation of Israel, in Messiah's Body on earth (Jn 12:26; 17:24). Jn 17:20 — Only through their message can one come out of the world into the Body, the holy nation (Jn 13:20; Lk 10:16; Mt 10:41; Rom 10:14-15). Faith comes from their message, which is the words of Messiah through His holy ones who seek His glory (Jn 7:18). Those who serve Him where He is (Jn 12:26), who are honored, are the only ones who can communicate His Spirit to others.

Rom 11:4 — The seed of the 7000 will be saved into the Commonwealth (#4174) of Israel (Eph 2:12), the holy nation (#1484) of 1 Pet 2:9 and Mt 21:43. This commonwealth is a *community* of those who have citizenship within the *Edah* (#5712, Jer 30:20), which means *community*. *Nation* (#1484) is a nation of people together under one head or authority. 1 Pet 2:9-10 speaks of a nation which is holy and set apart from all others who are under Satan's authority. One must come out of his dominion (Col 1:13) and be immersed into a new, separate, set-apart nation under the protection and shield of the Sovereign God of Abraham. Mt 21:43 is a *nation* as 1 Pet 2:9-10 sets it apart from all other nations of the world, which is what the word *holy* means. It is a holy nation, a special people, a special task force made up of special agents, all serving a principal,<sup>5</sup> the Messiah, who is the head of His Body.

1 Pet 2:10 — A *people* (*laos*, #2992) is a number of men joined together by common bonds of society. The Jews are a *people*, not a *nation* (more Jews are not from Judea than are). The Gypsies are a people, as in Rev 5:9. *Nation* is #1484, *ethnos* —

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<sup>5</sup> *Principal*: someone who is in charge or most highly ranked.

from all nations. The commonwealth of Israel is a community of people joined together by one spirit (1 Cor 6:17; Eph 4:3-7), all having national characteristics, national character, nationality, involving allegiance to its flag. A flag is to be flaunted, flown high, ostentatiously displayed. 1 Pet 2:9 is a nation set apart under one flag, under the protection of its King and His messengers, or angels, all of its people having membership in its one Body. The nation of 1 Pet 2:9-10 is a twelve-tribed entity, having its own territorial divisions, containing a body of people from every other nation, people, and language (kindred, race, or tribe).

The tribes in Isa 49:6 are one nation or nationality of saints composed of those called from every other nation (Rev 5:9), established in twelve different geographical areas on earth. This is a federation of tribes under one head, Messiah, but self-governing according to whom the Head selects as their individual tribal leaders. But they all function under their head in the hub, with all the other tribal leaders of the one nation.

Kindred, or tribe, or race is a group of related individuals of similar nations, cultures, and character (Rev 5:9), of the same ancestry from Noah and his three sons. Everyone is from one of the three, like it or not. In Messiah there is no inequality. In the world there is, and it is supposed to be this way in this present fallen age.

Isa 49:6 is a founding of a nation, restoring the witness of the unity of the one Spirit on earth, separated from all other nations to be their source of enlightenment of the one true God of Abraham. In this nation all three sons are made one. This nation is the crowning beauty and glory of the One who came to make for Himself an eternal abode (Jn 14:23; Rev 21:3; Eph 2:22; 3:21; Jn 14:20). Jn 14:23 defines the quality of this abode, and verse 24 describes those who are not worthy of this privilege — those who will not obey the Master Rabbi's teaching, who teaches the Word which belongs to His Father who sent Him. Jn 14:23-24 distinguishes those who have heard and those who still hear His words. Verse 24 is speaking of the ones who are always hearing but not obeying (Dan 12:10; Mt 13:11-17).