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The Test of Faith is Possessions

In Acts 2:42 the word translated *fellowship* is the Greek word *Koinonia* (2842 in the Strong's Concordance) and is better rendered *distribute*. Anyone can say, "I give my life," but the test of faith is possessions. It is impossible to meet with the terms of peace without faith. (Luke 14:32,33; Mark 10:17; 1 Tim 6:17) Those who do are ready to distribute, Acts 4:35. (Distribute in this verse is 1239 in Greek — to give throughout a crowd, to deal out, to deliver over, make distribution, divide, give) 1 Tim 6:18 (KJV) — Distribute here is 2130 and means good at imparting, liberal, ready to distribute. They are willing to communicate (2843 in the Greek).

Eternal life in the Greek is 166 and 2222. 166 is eternal — forever and ever. 2222 is life. They are used in Mark 10:17 — eternal life. So the men of 1 Tim 6:17,18,19 and the rich young ruler were both outside of eternal life and in the world.

Acts 4:38-47 and 4:32-36 — The word *fellowship* in Acts 2:42 is number 2842-43 is the Greek word *koinonia*, which means participation, distribution, and pecuniary benefaction. Pecuniary (Websters — consisting of money; exacted or given in money) means the requirement to be a disciple (Luke 14:33) is to make the payment, to pay the cost of total surrender of possessions and property. 2842 — Communicative ones are in communion with one another concerning the distribution of possessions. There is no need among them, Deut 15:4, because it is the only way it can be in the Edah — because Matt 21:43 assures the fulfillment of Deut 15:4.

Acts 4:34,35 and Deut 15:4 — they are all in communion. So Acts 2:42 and 1 Tim 6:18 speaks of *koinonia* (2839, 2842, 2843). Acts 4:34 — Distributed to any who had need — there was no needy among them, nothing necessary for social intercourse (2842) was lacking. To be in communion is to give all, Luke 14:33. {In Websters, communion is the act of sharing, community of goods, participation; intercourse between persons; esp., intimate or spiritual intercourse; interchange of thoughts, purposes, etc. }

To give up, to release hold on (in Luke 14:33) to all one has concerns the word pecuniarily — part of the meaning of 2843. It means the king's position to release hold on all his

possessions and property, his kingdom (all our own agenda, 2 Cor 5:15) in order to participate in the greater King's kingdom. To do so the lesser king had to be a communicative one.

First he had to be willing to communicate all his own possessions and his own life; he had to capitulate. It is a matter of headship, Col 1:18. The word *fellowship* in Acts 2:42 means to be a fellow companion of all who meet the terms of peace. It means to be a partner with them. There will be no beggars and needy poor men among them because of 1 John 3:17. Deut 15:4 is fulfilled in Matt 21:43.

1 Tim 6:18 — says to distribute — they are "ready to distribute, (2130) willing to communicate (2843)" (KJV). Deut 15:11 says the needs are to be continually met in our midst (1 John 3:17 and Acts 4:34,35) without reluctance (2130), imparting all your homes and belongings at the apostle's feet. The fulfillment of Mark 10:21 is found in Acts 4:34. This is how it is applied in the Edah to the poor. Acts 2:42 uses the word distribution of wealth in common (the commonwealth) without doing this — distributing — without obeying this command, one cannot be a disciple.

Mark 10:21 — is the command to take up the cross and follow Messiah. Acts 2:42 says all things were held in common (2839 in the Greek, the word *all* is 537). To distribute in Acts 4:35 is (1239) to deliver over to a successor, to the King in Luke 14:32,33. All (537), absolutely all they had was given up. Everyone and all the things which everyone owned, the whole lot, was distributed — divided up, given, bestowed.

James 2:14 — is speaking of the salvation and the doubts one has when one has not been saved — because the process has stopped and they have gone off course. Their course was secured if no one had anything so that Matt 6:33 could be the common position of all — everyone who is part of the all of 2 Cor 5:15. They no longer live like the Gentiles do — Matt 6:31,32.

They were sharers together in Messiah — partners — 1 Cor 12:27 — fellow citizens on an equal plane, so that all could co-habit in the house, Heb 3:6, and hear the Master speak so there would be order and peace and care and joy and love. Faith comes by hearing — Heb 3:7.

James 5:1-12 — is an apparent picture of the transition taking place between the first community as Acts 4:32-35 and Christianity as it has become today. James 4:1-17 gives an explicit account of this transition as verse 1 is the picture of Christianity today (like James 2:14).

The Greek New Testament in Acts 2:43 says what Luke 14:33 and 16:9 say — the man who would not come to the terms of peace would not (2843 — pecuniarily generous) give his money up in order to make friends and have homes. This is speaking of the community and eternal life (eternal homes). A friend is one who you share all your possessions with. Mammon means deceitful riches — money, possessions, property, etc.

There is no eternal life apart from Luke 16:9, 1 Tim 6:18,19, Luke 14:33, and Acts 2:42, apart from being devoted to this participation in distribution. Who can participate in the fellowship and communion when he is without the love of God in him? (1 Tim 3:17) If he has money he is responsible and held accountable to give every time there is a need (Acts 4:34), or he can give it all up to the Master for His distribution. For as many as had houses and lands — all — not one hung onto anything, Luke 14:33. They were disciples.

But in Acts 5:1 they hung onto what was theirs and sacrificed their lives for their possessions, Matt 16:26. Even were a man to gain the whole world of monetary goods, wealth, and materialism, he would come out the loser, having forfeited his own soul. Every man will be judged for what he has done (with his possessions), Matt 16:27. (1 Tim 6:7-19; Luke 16:9; Acts 4:34; Deut 15:4; Luke 14:33; Luke 12:33; Luke 12:29-34)

Communicative ones are inclined to share everything they have with friends. The commonwealth is made of up of those who are willing to communicate — 2843. No one else (2 Cor 5:15) is in Messiah — Eph 2:12. The rest are in the world without hope and without God. The rich man in 1 Tim 6:17 was in the world. But Paul told Timothy to appeal to him, to charge him to get out of the world, and to get out of what held him to the world, his money, houses, lands, possessions in order to be entitled to receive communion and to communicate.

Community in Jer 30:20 (NIV) is 5712 in the Hebrew, *Edah*, and in English, *community*. This means common possessions or participation, and to confer for joint-possession. Community

property is properly owned jointly by husband and wife, but not officially on a deed, but in the heart, like the houses of the original families in Island Pond. Communicate is to impart, to give to another or a partaker; to confer for joint possessions; to bestow. To bestow is to impart reciprocally and mutually, to have or enjoy a share of. Something that has been communicated has been imparted from one to another.

Community — common possessions or enjoyment. It is a society of people having common rights and privileges or common interests and goods. It is people living under the same Spirit of YHWH's anointing as a commonwealth.

Who we are — Matt 12:10,13 — This man had to obey the gospel to be healed. This was good news of how to be healed of his withered condition. He had to stretch out his hand and expose his withered hand and arm.