

## **Jesus heart's desire that Christians are one worldwide.**

## **Part 2**

*NKJV (John 17: 20-23) 20 "I do not pray for these alone, but also for those who will believe in Me through their word; 21 that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. 22 And the glory which You gave Me I have given them, that they may be one just as We are one; 23 I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.*

---

In the previous article we talked about the beginning of the Christian communities and how those exciting and spectacular days of joy and enthusiasm were experienced by the first Christians. As we saw, about 3,000 people were baptized on a single day. (Acts 2:41) The warm love and joy of brothers and sisters among themselves, everything they had was in common.

The community in Jerusalem definitely represented a foreshadowing of the New Jerusalem on the New Earth, where the saints will be direct supporters of Jesus. (Rev. 20: 4.6)

In the later communities we do not see back this collective sharing, but we do see the support of poor Christians.

Encouragement for the community in Jerusalem increased, when the Samaritans and ultimately the heathens, such as the Ethiopian eunuch and Cornelius and his family were baptized and the latter were even sanctified.

After Pentecost, after the first sanctification, the saints preached in Jerusalem against Jews from all parts of the world in their own language, and the good news was thereby spread to all parts of the world. (Acts 2: 4-11)

As we will see in this article, the good news was also brought by Paul and Barnabas (the first missionary journey) to the inhabitants of Cyprus and to cities that are in present-day Turkey.

Anyone who now complacent thinks, that everything is in order for him or her will be shaken up awake.

This article contains vehement recommendations and we believe that these are badly needed.

The Christian way of life has to be experienced in a completely different way, preferably away from the institutes.

To the home group as with the first Christians, as independent groups.

Christians need to learn to think for themselves about how Scripture is meant.

We will come back to this in detail and how separate Christian communities can visit and encourage each other.

**The theme of this article is the organization of the first communities, the problems that arose and how they experienced and strengthened the faith as a community.**

- **The persecution of the community in Jerusalem and the death of the apostle James**

After the stoning of Stephen followed a persecution of the Christians in Jerusalem: (Acts 8: 1)

*NKJV (Acts 11:19) 19 Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only.*

Christians fled to the coastal region of Phoenicia, to Antioch in the north and to Cyprus.



Map: Wikidata

A prophet from Jerusalem, who lived in Antioch, indicated that there would be a great famine:

*NKJV (Acts 11: 27-29) 27 And in these days prophets came from Jerusalem to Antioch. 28 Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar. 29 Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea.*

King Herod persecuted the community in Jerusalem and killed the apostle James:

*NKJV (Acts 12: 1-2) 1 Now about that time Herod the king stretched out his hand to harass some from the church. 2 Then he killed James the brother of John with the sword.*

Both Edom and Samaria were annexed by the Jewish Maccabees as Jewish territory. Roman troops led by Pompey had made Judea (and Edom and Samaria) as a vassal state. The Herodian dynasty began with Herod the Great as the first king of the Jews. He was not a Jew himself. He was a son of Antipas, who was governor of Idumea (Edom), which was then reckoned to Judea by the Romans at that time.

Edom consisted of the descendants of Esau, the twin brother of Jacob (Gen. 36: 1) and was situated south of the Dead Sea.

Herod saw that it pleased the Jews to prosecute Christians and also allowed Peter to be arrested:

*NKJV (Acts 12: 3,5) 3 And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was during the Days of Unleavened Bread....5 Peter was therefore kept in prison, but constant prayer was offered to God for him by the church.*

An angel came to deliver Peter from prison:

NKJV (Acts 12: 7) 7 Now behold, an angel of the Lord stood by him, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off his hands.

Later again Herod gave a speech to the inhabitants of Tyre and Sidon in Phoenicia, which is now Lebanon:



NKJV (Acts 12: 22-24) 22 And the people kept shouting, "The voice of a god and not of a man!" 23 Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died. 24 But the word of God grew and multiplied.

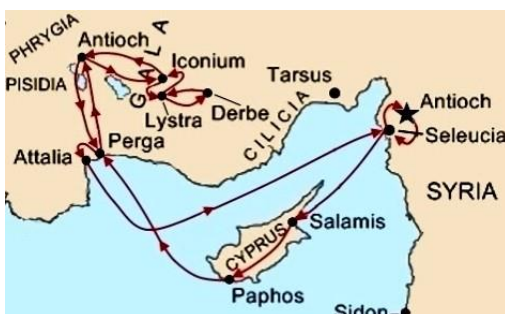
- **The first missionary journey of Paul and Barnabas, a journey with trials**

In Antioch, Barnabas and Saul were called by the Holy Spirit for missionary work:

NKJV (Acts 13: 2) 2 As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."

The journey went from Antioch via the coastal city of Seleucia to Cyprus, from Cyprus to Attalia (Antalya, now Turkey) and from Attalia to the (current ruin) city of Perga close by:

NKJV (Acts 13:13) 13 Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem.



Saul gave a discourse in the synagogue of Antioch in Pisidia (see right map) about the promised Messiah who had come and quoted a Scripture from the book of Habakkuk:

*NKJV (Acts 13:41) 41 "Behold, you despisers, Marvel and perish! For I work a work in your days, A work which you will by no means believe, Though one were to declare it to you.' "*  
*NKJV (Habakkuk 1: 5) 5 "Look among the nations and watch-- Be utterly astounded! For I will work a work in your days Which you would not believe, though it were told you.*

Almost the entire city of Antioch in Pisidia was interested in Saul's words about the good news and they flocked together to hear Saul speaking about this:

*NKJV (Acts 13: 43-45) 43 Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God. 44 On the next Sabbath almost the whole city came together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.*

The Jews, however, were filled with envy and contradicted what was told by P(S)aul. The population was stoked and Paul and Barnabas then traveled on to Iconium:

*NKJV (Acts 13: 49-51) 49 And the word of the Lord was being spread throughout all the region. 50 But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region. 51 But they shook off the dust from their feet against them, and came to Iconium.*

Also the Jewish inhabitants of Iconium, children of disobedience, raised anger among the local residents against Paul and Barnabas:

*NKJV (Acts 14: 1-2, 5-6) 1 Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren....5 And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them, 6 they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region.*

The journey continued to Lystra, where Paul healed a paralyzed man who believed in what Paul preached:

*NKJV (Acts 14: 8-10) 8 And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. 9 This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed, 10 said with a loud voice, "Stand up straight on your feet!" And he leaped and walked.*

After this healing, the residents of Lystra thought, that the gods had come to them:

*NKJV (Acts 14: 11-13) 11 Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, "The gods have come down to us in the likeness of men!" 12 And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. 13 Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes.*

Paul and Barnabas explained to them, that they were ordinary people and that all the wondrous signs are coming from God:

*NKJV (Acts 14: 14-15) 14 But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out 15 and saying, "Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them,*

Then Jews come from Antioch (in Pisidia) and Iconium, who speak ill of Paul against the people in Lystra and they are believed. Paul is stoned and left for dead:

*NKJV (Acts 14: 19-22) 19 Then Jews from Antioch (in Pisidia) and Iconium came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead. 20 However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe. 21 And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, 22 strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, "We must through many tribulations enter the kingdom of God."*

In every place that Paul and Barnabas had visited, communities were established:

*NKJV (Acts 14:23) 23 So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.*

Paul and Barnabas returned to the community where the missionary journey began, the community of Antioch in Syria and reported to the Christians who were staying there of their work:

*NKJV (Acts 14: 26-27) 26 From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed. 27 Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles.*

- **Characteristics of the first local communities**

In the days when the first churches were established, Christians did not meet in special buildings, but came together as small house communities, and as house communities they met the other communities in the Jewish temple. (Acts 2:46)

Each had a share in these house communities:

*NKJV (1 Corinthians 14:26) 26 How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.*

The first Christian communities persevered in the apostles' teaching based on the gospel and the fulfillment of God's Word, in caring for the community, eating in fellowship with one another - breaking the bread - and the joint prayer. (Acts 2:42, Acts 4:32)

Jesus once described how the Jews had to correct their Jewish brothers, but that also applies to disturbances within the Christian communities:

*NKJV (Matthew 18: 15-17) 15 "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. 16 But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.' 17 And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.*

Also the apostle Paul warned for disturbances:

*NKJV (Romans 16:17) 17 Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.*

*NKJV (2 Timothy 3: 5) 5 having a form of godliness but denying its power. And from such people turn away!*

With the remarkable growth of the Christian communities also came the heavy persecution. Particularly under Emperor Nero (64-68), Christians were massively persecuted in Rome.



'The last prayer', by Jean Leon Gerome. Wikimedia Commons

Emperor Constantine I gave Christianity a legal status via the Edict of Milan in 313 AD. The First Council of Nicaea (in Bithynia, current Iznik in Turkey) was convened by Constantine in 325. With this first council, the pure early Christian period came to an end. It was in those days that the Christian communities of small-scale communities rose to large numbers, in large institutions such as the Catholic Church (the universal community). Christianity has never been meant as collective, but has always been based on the person. If there are obligations to a human organization, such as accountability for Christian work or commitment, then know this is objectionable.

It is something just like the questionable 'confession'.

With the major institutions, also idolatry, deception and positions of power became influential.

Later on, Christianity was abused for un-Christian atrocities such as the Inquisition, the burning of witches, wars in the name of religion and the conversion by violence.

Does Scripture describe a hierarchy or power positions?

Consider the following situation;

There was a severe discussion because some Pharisees, who had become believing Christians, clung to the circumcision:

*NKJV (Acts 15: 1-2) 1 And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2 Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.*

Were the apostles and elders in Jerusalem an overarching institution?

The apostles had been the direct disciples of Jesus for years.

Also the elders in the community of Jerusalem (the community that had all things in common) and Jesus (half-) brother James will have supported the work where possible in those days.

The Gospels had not even been written yet. The (oldest) gospel according to Marcus appeared about 65 AD. It was therefore logical that in the beginning one would consult the direct disciples or apostles if there were questions about the correct interpretation.

With the death of the apostles and the publication of the complete Bible, that was no longer necessary.

The only hierarchy in the communities is the Christ as Head of the communities:

*NKJV (Ephesians 4:15) 15 but, speaking the truth in love, may grow up in all things into Him who is the head --Christ--*

Why does Scripture then speak of elders and overseers in the communities?

Acts 11:30, 14:23	elders	presbyterous	πρεσβυτέρους
Acts 20:28	overseers	Episkopous	ἐπισκόπους

*NKJV (Acts 20: 17, 28) 17 From Miletus he (Paul) sent to Ephesus and called for the elders of the church..... 28 Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.*

An overseer is a Christian appointed by the Holy Spirit, to carefully monitor the community, to provide personal care and protection.

It is clear from the Scriptures above that elders are also overseers, it is the same task. There is certainly no hierarchy intended like the sometimes used term 'bishop'.

People may not judge, because only Jesus may judge in righteousness. (John 5:30)

Every Christian will personally be accountable and will be personally judged.

The work of Christians means to tell friends, acquaintances and colleagues about the important news that Jesus taught us and about the times in which we live now.

We can invite them to an evening visit or a meal and talk about the gospel.

Or invite them to continue studying together, always remember that the threshold must remain low.

- **Child baptism**

Many Christians have been told that infant baptism is enough to be baptized as a Christian.

Children who have been sprinkled with some water over their heads, it is nothing more than a

human ritual.

It is important to speak patiently to people who have learned it this way in their youth:

*NKJV (2 Timothy 2:25) 25 in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth,*

To explain them with respect; Small children are not able to make any choice yet.

Basic knowledge is necessary to be baptized as in the case of the Ethiopian eunuch (Acts 8: 26-38). Jesus was completely immersed by John the Baptist during His baptism in the Jordan River:



*NKJV (Matthew 3:16) 16 When He had been baptized, Jesus came up immediately from the water...*

Baptism means that a disciple is immersed in water and rises up out of the water.

That is why Jesus was baptized in a place where there was a lot of water in the Jordan:

*NKJV (John 3:23) 23 Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized.*

Baptism remains a choice that every person must make for himself if someone believes Jesus' words and wants to follow Jesus.

The personal (conscious) choice for a baptism to confirm a new Christian way of life however, is not without obligation. (Matthew 28:19)

Besides, small children are protected by the faith of their parent(s). (1 Corinthians 7:14)

Do not be tempted to be baptized while during the baptism itself a relation is made with 'being linked' with an organization or church community.

Baptism is not linked to anything else than the Father, the Son, and the Holy Spirit:

*NKJV (Matthew 28:19-20) 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you....*

Everything else that is added is unscriptural and is not meant to be so.

If you know a baptized Christian, you do not have to wait for a special occasion or day, but you can be baptized right away as we have seen with the Ethiopian eunuch.

Keep the baptism low-threshold and in a suitable way as intended.



When you are ready, why do you hesitate? Arise and be baptized, and wash away your sins, calling on the name of the Lord. (Acts 22:16)

- **The new communities with their Scriptural basis**

Some, who call themselves Christians, really only want to socialize together, participate. Remember that many people simply take over the thoughts and beliefs of their immediate environment in order to connect with that group, to remain loyal to the group in particular. It is more important for some to belong to the group as speaking the truth.

But to be a Christian is only possible, through your personal relationship with God and with the Christ and with the fruits that go with that.

Christianity is also not an exclusion of dissenters.

There are many people who have love for others, love for nature and animals, but who are not Christians.

Invite those people with a different conviction for a meal, in a low-threshold manner without exaggerated piety or clothing. As far as Jesus is concerned, clean clothes were sufficient.

How can we rehabilitate the unity?

By leaving traditions, wrongly learned knowledge:

*NKJV (Matthew 15: 6) 6 ....Thus you have made the commandment of God of no effect by your tradition.*

*NKJV (Mark 7:13) 13 making the word of God of no effect through your tradition which you have handed down. And many such things you do."*

Everyone has to decide for himself, whether setting up their own house community appeals to him.

The Christian experience must - for growth among young people - be led into a completely different direction, away from the human institutions, to the small-scale communities.

No human obligations or dogmas, but only a Divine teaching or dogma.

At institutes, societies and overarching organizations, the human dogmas immediately reappear.

Ultimately, it is the power over people, nicely masked, but that yoke should Christians not want anymore. No organization offers protection, that's not how it works.

An organization cannot protect, doing what an organization says cannot protect.

Only God's word, which means following the truth, can protect and interpreting the word of God can be done by every Christian himself or can be done in his community.

If there is an overarching organization that involves real estate, possessions, or capital, then know that it is certainly not intended.

It is the poverty of the Christ that we want to follow, and being poor makes us so rich now:

*NKJV (2 Corinthians 8: 9) 9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.*

Paul was proud to work for his own sustenance:

*NKJV (Acts 20: 34) 34 Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.*

*NKJV (1 Thessalonians 2: 9) 9 For you remember, brethren, our labor and toil; for laboring*

*night and day, that we might not be a burden to any of you, we preached to you the gospel of God.*

Many Christians sometimes unconsciously put their hopes on politicians, like US presidents. Like President Obama at the time, who was welcomed as a kind of messiah. Christians, however, must look at one's fruits, such as the fruits of wars in both Libya and Syria. (1 John 2:15)

Often, people who have a good nature, have been disappointed by the injustice in this world. They see the injustice and desire for justice and clarity and have seen that society is not what it seems and they cannot explain.

Christians, on the other hand, never seek the confrontation, in imitation of Jesus.

Jesus had at least six brothers and sisters, including the (half-) brothers James, Josés, Simon and Judas and at least two (half-) sisters:

*NKJV (Matthew 13: 55-56) 55 Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Josés, Simon, and Judas? 56 And His sisters, are they not all with us?*

Jesus immediate family could not understand what was going on and thought that Jesus had lost his mind:

*NKJV (Mark 3: 20-21) 20 Then the multitude came together again, so that they could not so much as eat bread. 21 But when His own people heard about this, they went out to lay hold of Him, for they said, "He is out of His mind."*

Jesus himself was pressured by his (half) brothers concerning the Feast of Tabernacles. Jesus did not seek the confrontation but rather avoided the confrontation:

*NKJV (John 7: 2-5) 2 Now the Jews' Feast of Tabernacles was at hand. 3 His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing. 4 For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world." 5 For even His brothers did not believe in Him.*

And how was it with Jesus direct relatives later on?

Jesus' immediate family, His mother and brothers, later appeared to belong to the faithful sanctified disciples during the Feast of Pentecost. (Acts 1: 13-14, Acts 2: 1-2)

Jesus (half) brothers James and Judas were also privileged.

It is generally assumed that the inspired letters of Judas and James are written by the (half) brothers of Jesus.

- **Participate in the edification of the community**

In the letter to the community in Corinth, Paul gives advice on the edification of the communities:

*NKJV (1 Corinthians 14: 4-5) 4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church. 5 I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.*

*NKJV (1 Corinthians 14:12) 12 Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.*

And if someone in the community brings a different teaching than what the gospel describes:

*NKJV (1 Timothy 6: 3-5) 3 If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, 4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, 5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.*

Jesus speaks in Revelation about the synagogue of Satan, those who pretend to be Christians but are not true Christians. Who always have criticism and never really love.

The letter to Smyrna:

*NKJV (Revelation 2: 9-10) 9 I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan. 10 Do not fear any of those things which you are about to suffer....*

The letter to Philadelphia:

*NKJV (Revelation 3: 9) 9 Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie--indeed I will make them come and worship before your feet, and to know that I have loved you.*

Paul also writes about false apostles in the communities, people who behave like perfect:

*NKJV (2 Corinthians 11: 13-15) 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.*

Some Christians might be deceived by religious leaders, who twist true worship to promote their own interests:

*NKJV (Matthew 7: 15-16) 15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. 16 You will know them by their fruits. Do men gather grapes from thorn bushes or figs from thistles?"*

- **rehabilitating the unity**

Can you break with theological differences?

Can you break with traditions?

Can you break with the unequal yoke with unbelievers? (2 Corinthians 6:14)

All denominations cannot all follow Jesus faithfully:

*NKJV (1 John 2: 6) 6 He who says he abides in Him ought himself also to walk just as He walked.*

*NKJV (Ephesians 4: 1-6) 1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, 2 with all lowliness and gentleness, with longsuffering, bearing with one another in love, 3 endeavoring to keep the unity of the Spirit in the bond of peace. 4 There is one body and one Spirit, just as you were called in one hope of your calling; 5 one Lord, one faith, one baptism; 6 one God and Father of all, who is above all, and through all, and in you all.*

Christians must be an example to others:

*NKJV (Ephesians 4: 29-32) 29 Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. 30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. 31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. 32 And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you.*

- **Making the choice for a Christian community**

The true Christian community teaches that God (YHWH) is love. (2 Cor. 13:11, 1 John 4: 7) And every Christian must love God out of all his heart and love his neighbors. (Matthew 22: 37-39)

The Christian community started as a unity, but is now unfortunately fragmented. Many Christians no longer fully obey God's Word:

*NKJV (Titus 1: 9) 9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.*

However, know this, that true Christians cannot bear it if fellow Christians have lack:

*NKJV (1 John 3:17) 17 But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?*

*NKJV (1 John 4:12) 12 No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.*

Every Christian must make an effort to tell family, neighbors, acquaintances and colleagues about pure Christianity. But we have to watch out that we never confront our neighbors with the gospel, so that they do not want to hear about it anymore.

**Finally:**

The new Christian house communities, as Paul describes them:

*NKJV (1 Corinthians 1:10) 10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.*

The world is becoming imbalanced and people see everything collapse, they have trusted on.

Firstly, however, the unity must be rehabilitated in the Christian small-scale house communities.

The worldwide preaching work must then be prepared with the help of these communities, before soon the two witnesses' prophecy will be fulfilled. (Rev. 11: 1-14)

Now, in these days, we have arrived at the exciting and foretold worldwide preaching work (Matthew 24:14), it is about to begin now!

*NKJV (John 4:35) 35 Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!.*

**In the next article we will discuss the organization of the house communities and the preaching work, the points of attention that exist and the two witnesses' prophecy.**

P.S. On the site [Disciples of Jesus Christ](#) there are more substantive Christian articles.