



COMMONWEALTH
OF ISRAEL FOUNDATION

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www.commonwealthofisrael.com

"MAKE THEM ONE" -

By Doug Krieger
Chair, COI Foundation



Not only for the Jewish nation, but also for the scattered children of God, to bring them together and make them one." (John 11:52--NIV)

The creation of the Commonwealth of Israel Foundation (COIF or COI) has been 2,000 years in the making – actually, it's been much longer than that.

Most Christians and Jews--especially Jews living in the State of Israel--have virtually no idea that Israel has a commonwealth known as the COMMONWEALTH OF ISRAEL and that there are actual citizens who comprise this commonwealth!

It sounds something like this from the pen of Paul, the apostle to the nations:

"Therefore, remember that you, once Gentiles (ethnos or "nations") in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands--that at that time you were without Christ [i.e., the Messiah], being aliens from the COMMONWEALTH OF ISRAEL and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ . . . For He Himself is our peace, who has made both one, and has broken down the middle wall of separation . . . Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets . . . in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit" (Eph. 2:11-14, 19-22).

Over the past six years a band of followers of Jesus began to come to grips with these passages found in Paul's letter to the Ephesians--along with many other portions found in both Hebrew and Christian Scriptures which demonstrated to those of us from the "nations" (aka, Gentiles/Goyim) that not only were we members of the Body of Christ, but fellow citizens of the Commonwealth of Israel--the implications of this theological discovery rocked our very identity that we as followers of Jesus have with Judah (i.e., the Jewish people).

The more we researched the Scriptures, the more we found that we were inseparably linked to Judah and that we who "once were afar off" have been brought near to "God's Ancient People" whether or not the part of Israel known as the Jewish people (viz., Judah) recognize us. No longer are we "strangers from the covenants of promise, having no hope and without God in the world . . . But now in Christ Jesus [we] who once were far off have been brought near by the blood of Christ" (Eph. 12b-13).

In point of glaring biblical fact--we discovered that there are NOT two "new covenants" but one; there are not two Holy Cities, but one; not two future "Millenarian Kingdoms" but one; not one plan and purpose for the Jews and another for the Christians but an inexorable divine drive toward the New Creation in making us, both those of the "circumcision" (Jews) and those of the "Uncircumcision" (Gentiles) "One New Man" - His NEW CREATION, the very ISRAEL OF GOD (Eph.2:15; Gal. 6:15-16).

In today's "theological world" there are ostensibly three primary understandings between Jews and Christians as seen below:

These 3 "theological frameworks" have much in every way to do with how Jews and Christians view each other--and, of course, these views constitute one's weltanschauung regarding how one perceives the body politic and/or how one perceives what is known as "The Kingdom of God" along with all its concomitant socio-religious ramifications.

Therefore, the singularity of the use of this one Greek word used by Paul in Ephesians 2 for *commonwealth* (πολιτείας - *politeia*) has embedded within its meaning not only the concept of citizenship but, as well, "polity" or governmental jurisdiction as well as how society is organized.

The tragic socio-political consequences of disinheriting the Jewish people via what has been called "Replacement Theology" wherein Jews were "rejected" or "absorbed" by those from the nations who believed in Jesus wherein they lost their identity in toto having neither distinction, *ipso facto* nor separation; consequently, no prophetic destiny - leading, tragically, to the extremity of the theological undergirding for the Holocaust.

Whereas modern (1800s onward) Dispensationalism gave the Jews their "prophetic distinction" but likewise insisted on their separation--theologically ghettoizing them, i.e., God's plan for the Jews is not God's plan for the Christians.

As you will discover in this inaugural newsletter, COI theology has embarked on a "yes distinction" - "no separation" within the United Kingdom of God - yes, neither Reform or Dispensationalism . . . but a radical bringing together of Jews and Gentiles into the very Commonwealth of Israel, into what we and Scripture call the "Tabernacle of David"--Making us ONE!

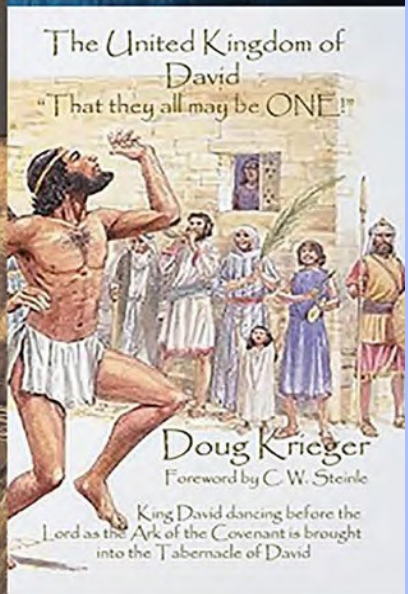
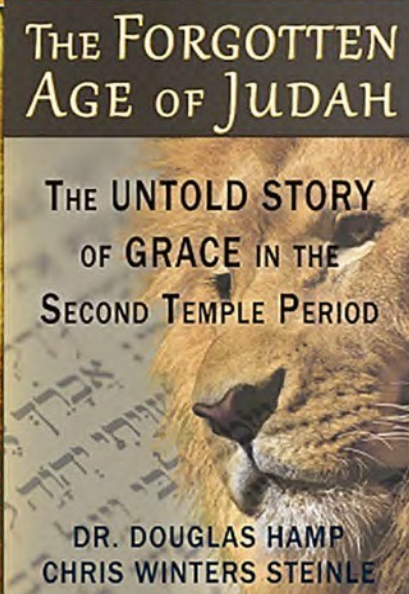
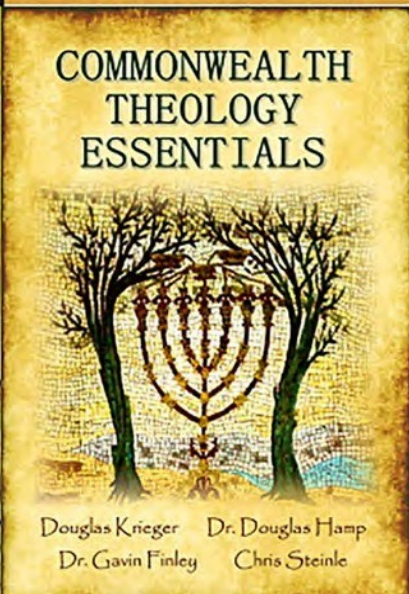
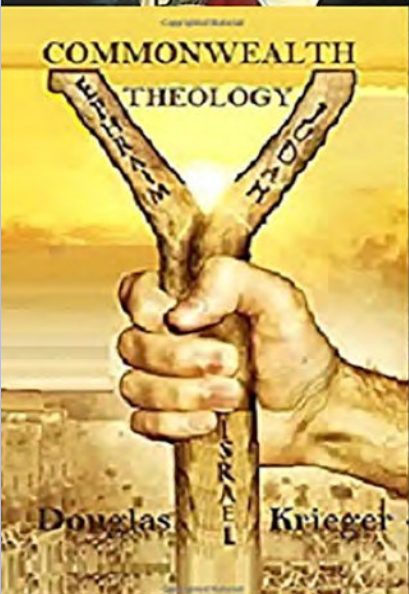
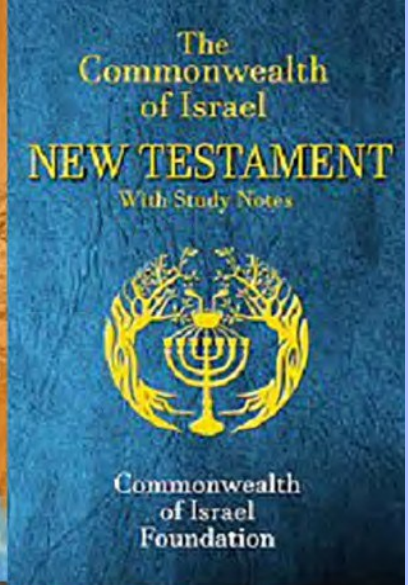
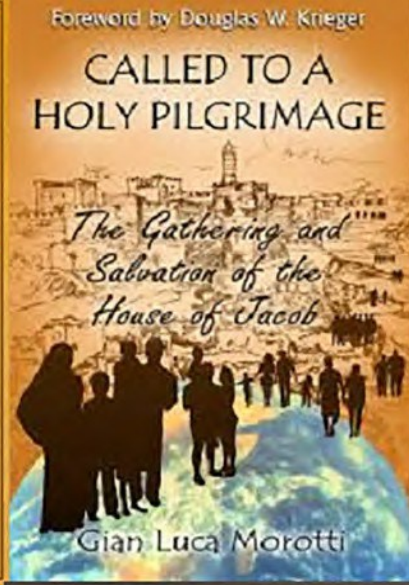
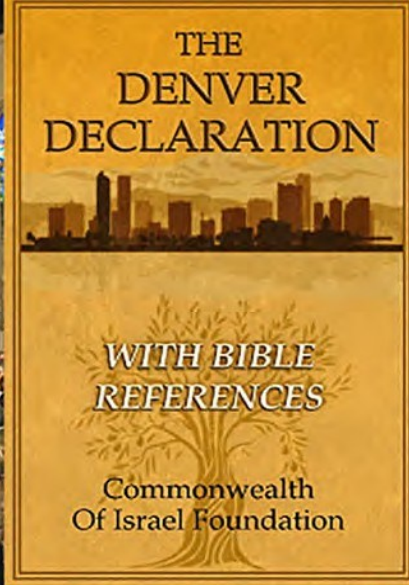
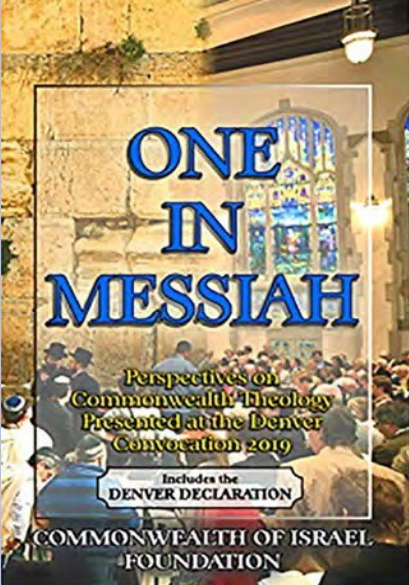
"... that all of them may be one, Father, just as you are in me and I am in you . . . that they may be brought to complete unity" - John 7:21-13



- Catholic/Reform Theology - NO Separation - NO Distinction
- Evangelical/Dispensationalism - YES Separation - YES Distinction
- Commonwealth Theology - NO Separation - YES Distinction

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Commonwealth of Israel Foundation Page 1



Commonwealth of Israel New Testament
By Chris Winters Steinle
Purpose for a COI NT Reference Bible



Observing the historical success of study Bibles, such as the Geneva Bible and the Scofield Reference Bible, in spreading the theologies of the Reformation and Dispensation Theology, respectively, it seemed appropriate for the Commonwealth of Israel (COI) Foundation to use this proven application. Presenting a new theology within the pages of Scriptures seems especially effective when previously held interpretations are being challenged.

The New Testament edition is released as a preliminary work with the expectation of the completion of a volume that includes all 66 books of the standard Bible. An understanding of the Old Testament covenants and promises is essential for a full understanding of God's dealings with the two houses of Israel (Judah and Israel [aka Ephraim]). The Old Testament refers extensively to the two "houses" of greater Israel. Yet the story of the separate paths of the House of Israel and the House of Judah is virtually ignored within the theologies of mainline Christian denominations.

A Better Translation

From the COI Foundation's creation, the Bible Committee has been impressed with the need for a more accurate translation of the Bible into English. You see, the ASV required many alterations to the King James Version in order to overcome the royal British crown's copyright of an English

Why the King James Version (KJV)?

Translation of the Bible from the original languages. Thus, the American Bible Society's need for multiple subsequent revisions. Then, each society and publishing house has had to make enough variations from existing Bibles in order for them, in turn, to be published. The result is today's sea of English Bibles that don't read anywhere close to one another. Our goal is to disregard this battlefield and go back to the original languages. Your support of the COI Foundation will help make this a reality. The English translation of the Greek source texts is based on the King James Version. The KJV was selected for three primary reasons:

1. The text is available in the public domain.
2. The KJV is relied upon by a large populous of English-speaking Christians for authority and Bible memorization.
3. The KJV was translated honoring the tradition of the Greek Septuagint—maintaining the Name, "LORD," throughout the Old and New Testaments, thus amplifying the declarations of the NT that "Jesus is 'Lord.'"

The Hebrew translators of the Septuagint translated the Name, "Jehovah" into the Greek as "Lord." So, when Elijah brought fire down on the altar (1 Kings 18:39) all the people shouted, *kurios estin o theos* ("the Lord is God"-LXX). A literal translation of the Hebrew would read, "Jehovah is the Elohim." Furthermore, the writers of the New Testament referred to Jesus as this same "Kurios." Now, if you confess, "Jesus is Lord" (Rom. 10:9)—if you believe that Jesus is the same Lord (Jehovah) of the Writings—"you will be saved." This was the simple theology that "turned the world upside down."

Apart from the King James versions and the New International Version, most other available English translations do not maintain the equivalence of "Lord" in both testaments, which lends itself to the gnostic notion that the God of the Old Testament differs somewhat from the God of the New Testament. This notion has exacerbated a tendency in Western Christendom to make Law and Grace so mutually exclusive that lawlessness has become the rule. Reversing this trend is a major goal of the COI Foundation.

The translation of the KJV presented in the COI New Testament has been updated to modern English; and, as is the case with contemporary English versions, the literal translation of many Greek words have been refined to agree with a consensus of post-KJV scholarship. In addition, the translation of key words in understanding Commonwealth Theology, such as "Ekklesia" and "Ethnos," have been given special attention.

We are honored you are taking the time to investigate, as a good Berean, to see "whether these 'interpretations' be so." Your patience is appreciated, as updates to modern English will be in progress for several more years. Your support of the Foundation through the purchase of our educational materials and direct donations will help to engage the scholarly talent necessary to achieve the most accurate and trustworthy English Bible text.

Inclusion of the Denver Declaration

The 19 sections of the Denver Declaration have been inserted in appropriate locations. These sections are not listed in their numerical order, but instead by their proximity to relevant passages. Also note: due to the synoptic nature of Matthew, Mark, and Luke, most of the commentary concerning these gospels has been placed in Matthew in order to establish CT's views in the mind of the reader as early as possible.

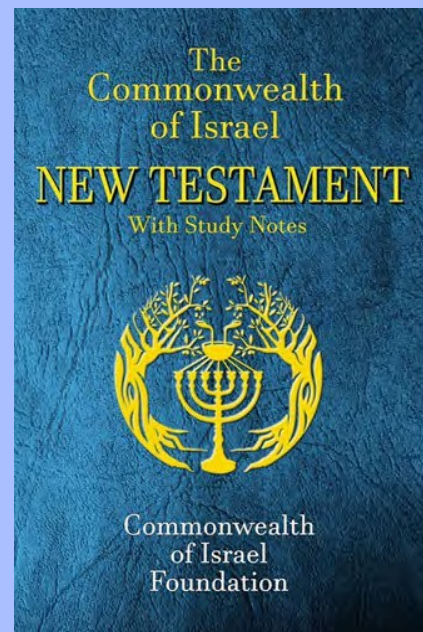
The reception and response to this Study Notes Bible will have a substantial impact on how the work of the Commonwealth of Israel Foundation proceeds. Therefore, we hope the reader will take the time to give feedback in a "book review" at your place of purchase, Goodreads, or blog.

Purchase the Kindle edition here: <https://www.amazon.com/Commonwealth-Israel-New-Testament-ebook/dp/B093X1XZT7>

Anyone may sign on to the Denver Declaration, which is a living declaration with ongoing signatories: Scroll to the bottom of this web page:

<https://www.commonwealthofisrael.org/p/denver.html>

Also, consider contributing to the ongoing work of the Commonwealth of Israel Foundation: <https://commonwealthofisrael.com/donate.html>



Commonwealth of Israel Theology The Law of Marriage



Dr. Doug Hamp

Dr. Hamp is Sr. Pastor, of the Way Congregation, Denver, CO & Biblical Linguist

She (ten tribes) assimilated into the pagan gentiles (nations) (Hosea 7:8, 8:8, 9:17; 2 Kings 17:23-24). Judah likewise deserved divorce but God would not because of his promise to David (Hosea 1:7; 1 Kings 11:32).

God then promised to betroth the House of Israel to Himself in righteousness (Hosea 2:19) and to restore the two kingdoms into one (two sticks per Ezekiel 37:16-23). That promise created a divine dilemma because God's instructions (law) did not permit a woman to come back to her first husband after she had been married to others (Deuteronomy 24:1-4) (that was the curse of the law) (Galatians 3:13).

This divine dilemma was resolved by Jesus' (the husband's) death which canceled the Old (Marriage) Covenant and canceled the curse of the law (due to her adultery) (Romans 7:1-4). Now those who were not His people (Romans 9:24-26) and who had not obtained mercy (1 Peter 2:10) could come into the Commonwealth of Israel as full members and citizens (Ephesians 2:11-19) which was also in fulfillment of Ephraim becoming the multitude of nations (Genesis 48:19; Romans 11:25).

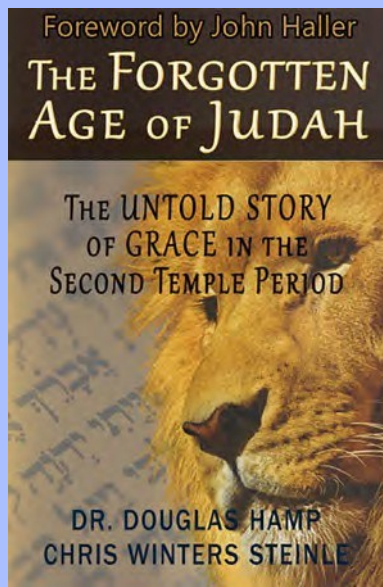
The Sinaitic Covenant of Relationship and Obedience

Discernment between the Law and God's relationship with Israel at Mt. Sinai is essential for understanding the Old and New Covenants.

Jeremiah acknowledged "the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a HUSBAND to them," says the Lord (Jer. 31:32). Witnesses to this marital relationship include: "She is not My wife, nor am I her Husband!" (Hos. 2:2a); and multiple references to adultery, "putting away," and divorcing the House of Israel. "Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Judah did not fear, but went and played the harlot also" (Jer. 3:8). As with traditional marriage vows, God expected faithfulness and obedience to His commandments: "If you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine" (Ex. 19:5).

God promised the relationship would be restored: "And it shall be, in that day," says the Lord, "That you will call Me 'My Husband'". . . "I will betroth you to Me forever". . . "Then I will say to those who were not My people, 'You are My people!' and they shall say, 'You are my God!'" (Hos. 2:16a; 19a; 23b).

However, God's own instructions for righteousness prohibited such a remarriage: "They say, 'If a man divorces his wife, and she goes from him and becomes another man's, may he return to her again?' Would not that land be greatly polluted?" (Jer. 3:1).



"Then her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is an abomination before the Lord" (Deut. 24:4a).

Death and resurrection was God's solution for cleansing the defiled relationship and rejoining Israel. "HUSBANDS, love your wives, just as Christ also loved the church and GAVE HIMSELF for her, that He might SANCTIFY AND cleanse HER". . . "the two shall become one flesh" (Eph. 5:25-32). Romans Ch. 7 further alludes to the death of the husband: "For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband . . . she is free from

the law, so that she is no adulteress" (Romans 7:2-3). "Therefore . . . you also have become dead to the law [of her husband cf. Romans 7:2] through the body of Christ, that you may be married to another--to Him who was raised from the dead . . . (Romans 7:4). Restoring the relationship by satisfying (fulfilling) the "law of the husband" did not diminish God's expectation of faithfulness and obedience from His bride.

"Therefore the law is holy, and the commandment holy and just and good" (Romans 7:12).

Yeshua's death on the cross annulled the divorce certificate with the House of Israel and also annulled Judah's marriage contract with Yahweh allowing both the House of Judah and the House of Israel to also

have a new covenant with Yahweh.

"Behold, the days are coming," says Yahweh, "when I will make a new covenant with the House of Israel and with the House of Judah" (Jeremiah 31:31). "Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God"

(Ephesians 2:14-19).

Summary of References

Hosea 2:1-23; Ephesians 5:25-32;
Romans 7:1-4; Ephesians 2:14-19



Commonwealth Theology: The Cure in Messiah for Racism and Antisemitism

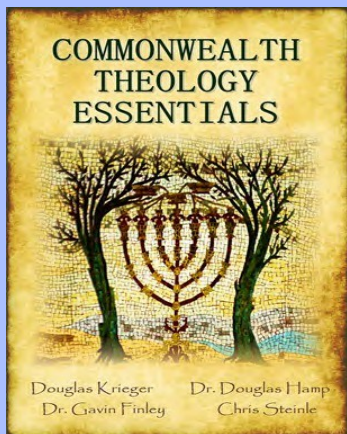
We as a people, in a region called Western Christendom, have a number of character flaws. Since the Council of Nicaea in 325 A.D. our national loyalties are split into politics and a religion, calling for a loyalty to "God and king," or "God and country." We might call this the "Constantinian Accord." But in our Western histories, we often see that our devotion is centered on our heartland, our princely political champion, or our racial identity. One of the most sinister and horrific manifestations of extreme nationalism involves recurring histories of vindictive racism, and with it, antisemitism.



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endtimepilgrim.org

If we serve a God who went to the cross and shed his blood to redeem all mankind, then why do we see this? Why is this happening, especially among people we suppose are Christians? Do we not have a global mandate in the Great Commission to share the Gospel of peace to all nations?

See Page 4 Below



Finley - Continued from Above

And as the West descends into lawlessness might we begin to appreciate the burden of the royal Jewish House of Judah, and the promise in Jeremiah 31:31 in the New Covenant of the law being written in our hearts? Where and when did this antisemitism start?

As we search out the root cause we could go back to the very beginning, even back to the Garden of Delights, and to the fall of man. As Adam walked and fellowshiped with God, in the garden, all of his soul was open to God.

When Adam sinned part of his soul went sub-conscious, and was no longer accessible to him.

Like an iceberg, much of what was in his heart was hidden from view.

So how was God now going to communicate with man, fatally flawed in both the thoughts and reasonings of his head and in the subconscious realms of his heart.

How was God going to communicate with his head, the center of his knowledge and reasonings, and also deal with the swirling emotions going on in the hidden places in his heart?

God intervened by calling out a covenant partner, Abraham. The Abrahamic Covenant is a blood covenant founded upon the faith of Abraham, an outworking of the Everlasting Covenant. The Abrahamic covenant is comprised of two parts. It is a promise to establish a nation, with a Holy Place here on earth for people of all nations to meet with God. It is also a promise to gather a huge congregation, or church, similarly out of many nations. Both Moses and the apostle Peter speak of a cross-linked "royal priesthood and a holy nation," a company as numerous as the stars of heaven.

Abraham went on to father the family of the promise, through Isaac, Jacob, his 12 sons, and then a nation-congregation gathered at Mount Sinai. This has been viewed as a racial company, -- and it was to a large degree. But as we saw right back at the beginning, the promise went beyond genetics, national identity, and DNA. The promise was for the family of Abraham to be not just a nation and its commonwealth, but also a called-out people of faith, a spiritual house, a congregation, engendered by a

process of spiritual adoption. They were destined to become that wider, "inclusive" spiritual house, even a

The promise would go on beyond the collective calling to

obedience to God's law in the Old Covenant at Mount Sinai to the very personal work of the indwelling Messiah in the New Covenant, ministering and writing His law deep within the hearts by His Holy Spirit. Antisemitism is a racist hatred of the Jewish people. This is a grievous matter, and it is not at all satisfactorily explained by historians. What is the real cause? Can we do a root cause analysis? Why do these outrageous pogroms and holocausts keep happening? Is this some sort of family feud going on here? And if so, then where did this all begin? And how can it be remedied?

Antisemitism is not an overly broad term--it is "Jewish centric!" Anti-Arabism is wholly different. These words are very specific and helpful. **Antisemitism is in fact a sinister well-hidden spiritual malady.** If we dissect down to the root cause of antisemitism we discover that it is actually a deep seated loathing of the Throne of David. It is a rebellion that is against the righteous rule of law to which our Messiah sets the standard. We saw this in evidence with the stone throwing attack on David by Shimei, and later David being attacked in warfare by his own son, Absalom. This deep-seated, cursed animosity against the throne of David continues to this day. It is a hatred focused upon the very throne upon which Jesus/Yeshua, the Lion of the tribe of Judah, will be seated in the Millennium to come. So, at its very root, antisemitism (so-called), is manifestly of the spirit of Antichrist.

Without help from above fallen men are unable to

reconcile Law and Grace. This is why politics and religion are kept separate in our histories. This became a wrenching political issue manifest at the break-up of united Israel at the Breach of Jeroboam. The rebellion of the ten tribes occurred after the death of Solomon in 932 B.C. Ever since that time, among unredeemed people of the West, we have this persistent, deep dissension over the issues of God's Law and His Grace. And so, in our prevailing carnal state we see repeated upwelling of bloody racist antisemitism directed against the royal Jewish house of David in Judah.

So, what lies at the heart of this persistent split between Jews and Christians? Why does the royal Jewish house of Judah focus on the righteous rule and law of God, and Christians focus on His grace and mercy in the Gospel? Both are true to the heart of God, vital and relevant to us, are they not? So why are we creating exclusive factions over the matter, a party spirit, and even a family feud over this? This is a grievous matter. A toxic wound still festers deep in the hearts of many, one that pleads for a remedy.

And the remedy? Quite clearly it necessitates a dual anointing from the indwelling Christ. He speaks to issues from the conscious mind, and also ministers in the sub-conscious realms within hearts. Messiah calls out and walks with His covenant people in both

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CALLED TO A HOLY PILGRIMAGE



Gian Luca Morotti

The famed American writer, Herman Melville, penned a poignant statement in his epic sonnet, *Clarel: A Poem and Pilgrimage in the Holy Land*:

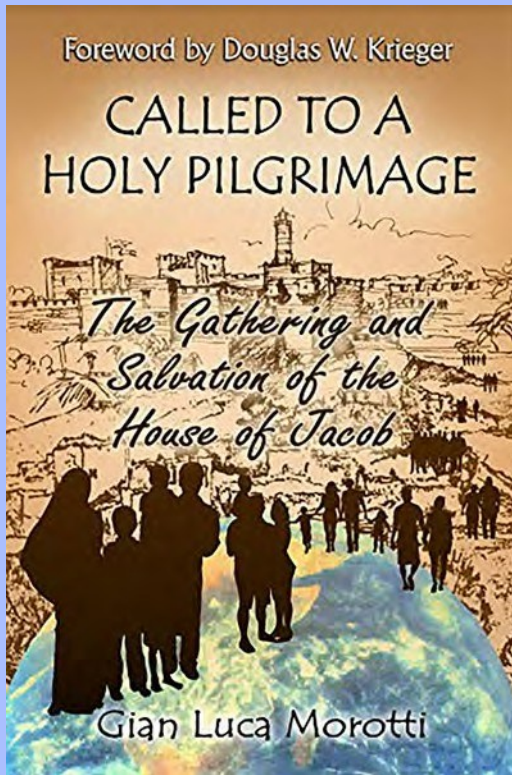
"The Hebrew seers announce in time the return of Judah to her prime; Some Christians deemed it then at hand here was an object. Up an On. With Seed and tillage help renew-Help reinstate the Holy Land."

The "Up and On" I affirm, is an amazing portrait of those "Called to a Holy Pilgrimage", where a searing vision of the gathering of the House of Jacob in accordance with the promises of the Hebrew prophets of the Bible who saw and proclaimed as certain the regathering of the Jews to the Land of promise in the end times, is discussed in a book which I have written with the Commonwealth of Israel Foundation to shed light on the intrinsic prophetic connection between the Jews and us, the saved and called out from the nations. The Hebrew prophets spoke of a global scattering of the Jews among the nations because of their disobedience and their plight in that journey, but with equal clarity and precision, they wrote of their return and of the glorious terminus awaiting the pilgrims on their return.

Likewise, we who "once were not a people but are now the people of God" (I Peter 2:10) were brought on the Pilgrimage too, whereby the exodus motive, that began with a call from God to the Hebrews to make Aliyah (to march from Egypt towards the land of promise and to a future generation to return to Jerusalem from their captivity in Babylon) continues to mark our deliverance and sets us on a path oriented toward a heavenly promise. But there is more to it than you can possibly imagine, as Jacob's final days are marked by a family reunion with their fellow brethren—the elect from among the nations (aka, the Gentiles). At long last, the longstanding rift between the two separate houses are about to come to an end!

"And in this way all Israel will be saved. As it is written: 'The deliverer will come from Zion; he will turn godliness away from Jacob. And this is my covenant with them when I take away their sins.' (Rom. 11:26-27)

*"The Hebrew seers announce in time the return of Judah to her prime;
Some Christians deemed it then at hand here was an object.
Up an On.
With Seed and tillage help renew-
Help reinstate the Holy Land."*



Gian Luca Morotti, based in Italy, serves on the Int'l Board of Ebenezer Emergency Fund International (EEFI), a ministry helping Jewish People making Aliyah and is Chairman of Ebenezer Operation Exodus Israel.

COMMONWEALTH THEOLOGY THE CURE IN MESSIAH FOR RACISM AND ANTISEMITISM

Finley - Continued from Page 4
offices as King of Shalom, and High Priest of God Most High.

So then should we not expect that this matter of antisemitism can be resolved in the new birth, in the New Covenant with the indwelling Messiah? This happens to individuals committed to Messiah. Why not nations?

The end-time Harvest comes with the Latter Rain Holy Spirit outpouring, and with it the dual witness, along with a wonderful reconciliation and reunion. In Revelation 7 that John saw the full company of the redeemed gathered around the throne.

All 12 tribes of Israel were present including the Jewish tribe of Judah, along with their companions.

These include men, women, and children from all nations. Do not the Holy Scriptures speak of an ultimate reconciliation, reunion, and full restoration of ALL Israel? Might this include both the Christian house of the Gospel increase in Joseph and the Jewish house of God's righteous rule and law in Judah? (See Ezek. 37).

We can be fully assured that this repairing of the breach will surely come (Isaiah 58). The remedy is "in Christ and by His blood. The atoning blood of the New Covenant brings the full

company of the redeemed as "one new man," into both a Congregation and a Commonwealth of Israel (Eph.2:11-15). The long-awaited peace is to be found in the Holy One of Israel. After all, is He not the Prince of Peace, the One who both Jews and Christians hold to be their God?

The blood of redemption atones for sin, breaks down the barrier of hostility, and thereby reconciles the rift between the Jews and Christians. This process will put away the awful specter of antisemitism forever. The remedy for racism is efficacious with all peoples of this planet. The reconciliation lies in the redemption

that is brought into hearts by the indwelling Messiah.

So, we can know this for a certainty. Whatever happened in the past to cause the split, the racism, and the antisemitism has a sure and certain remedy. There is a reconciliation and a reunion underway, soul by soul and silently, along with a harvest gathering involving people from every nation, race, and tribe. And the restoration of Israel, prophesied to happen in Holy Scripture? It will surely come, --even for all eternity.



Through my inscriptions you will come to appreciate your citizenship in the obscure but awesome reality of the Commonwealth of Israel, while being challenged to prophetically engage by defending the rights of the House of Jacob to their homeland and discovering what is your part in this great regathering at the end of days.

Sad to say, many who affirm Messiah's salvation, act as if this "middle wall of separation" engendering hate and animosity between the two (Jews and Gentiles) was never abolished by the work of the cross!

Only in His mercy can He open our eyes to the reality of what the Cross of Messiah has wrought for us all. How dare we claim inheritance in the Commonwealth of Israel—all the while denying membership of the Jews in their own Commonwealth! What contorted interpretation of Scripture have we here to deny the House of Judah full rights to their own Commonwealth? Sadly, this tortured theology afflicted wide swaths of the European Church during Europe's most horrid rise of Fascism and Hitler's reign of terror. We therefore declare that BOTH the Jew and the believer in Yeshua await the Deliverer (Messiah) who shall come OUT OF ZION and so ALL ISRAEL shall be delivered! (Romans 11:26-27).

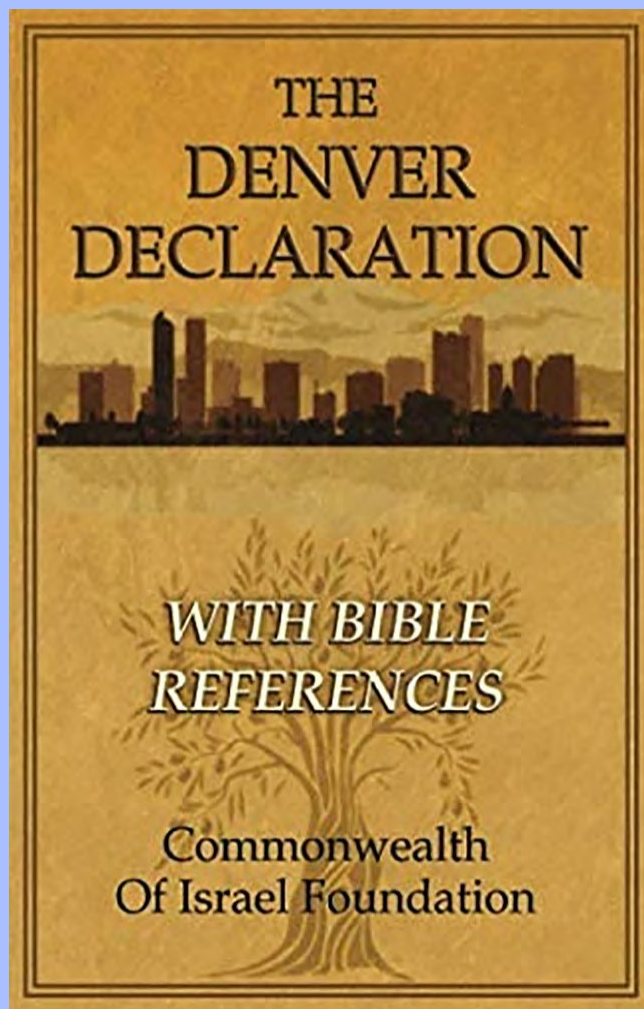
You will learn that the history of the Hebrew people in their plodding towards the goal of their ultimate salvation is one of constant tension in

the here and now; of the invisible expectation versus the completion of their calling in the visible reality of their future estate in the consummation of their encounter with their family brother, Joseph, a type of Messiah, at the time of His unveiling to them. What a sight! What a grand deliverance and provision!

In these days, the Lord has given us ample opportunity to be a living example of the collaborative witness of Gentiles and Jews operating together for a common goal, for example, in the restoration of the Land of Israel with the Aliyah; consequently, believers everywhere, by looking at this prophetic collaboration might be enfranchised with a sense of belonging to the Commonwealth of Israel with ownership of the vision in the restoration of Israel at the same time. Through any practical work it assuredly bespeaks of our full participation in the Commonwealth of Israel.

What we from among the Gentiles have done is to assert our "Greek" status above that of our "Hebrew" origins! The balanced view of Commonwealth Theology does a new thing, it looks at the future to the time when ALL ISRAEL will comprise both the multitude of nations as Ephraim—along with Edom, the "rest of mankind"—and unbelieving ethnic Jews who will experience salvation in Messiah. It sets the record straight, demonstrating that the Church has a responsibility to regard the unity of her components—with the increase in the knowledge of God's purposes over which we now bear special responsibilities. You will finally see "ISRAEL" formed as THE STICK OF JUDAH (the Jewish people, both believing and unbelieving) and THE STICK OF EPHRAIM (the elect from among the nations) (Ezekiel 37).

This clarifies the identity within "The Commonwealth of Israel" is comprised of both believing and unbelieving Jews and the called out from among the nations. In other words, we, as the Stick of Ephraim have a prophetic destiny with the Jewish people (the Stick of Judah) and both of us constitute the whole House of Israel. This paradigm enters the theological arena thereby amending the endless distortions and doctrinal inaccuracies, as well as theological misconceptions which have so long attempted to disinherit both Jews and Christians excluding one another from their common inheritance in the Commonwealth of Israel. The end result of this "mutuality" is that the tenets of Commonwealth Theology provide evidence whereupon the reconciliation of the two, the repairing of the breach, is *de facto* coming to its conclusion.





Scott Harwell, Esq.

Scott Harwell, Esq., along with Dr's. Douglas Hamp and Gavin Finley (MD), Doug Krieger, Chris Steinle & Ed Doss participated in the 2021 "Proclaim the Way" Webinar - *Discover Your True Identity in the Commonwealth of Israel.*

Please click on this [LINK](#) to view Scott Harwell unravel these names in finding our true identity in CT.

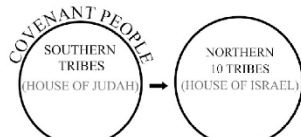
THE COMMONWEALTH OF ISRAEL IN 8 CHARTS



Before Divided Kingdom



Divided Kingdom



Unfaithful Israel Divorced - Jeremiah 3:8; Hosea 1:9; Some branches broken off through unbelief, unfaithfulness (Gr. *apistia*) :Romans 11:17-21



House of Israel Swallowed up; Scattered; Sowed among Nations



After Assyrian Deportation but Before Christ; Israel Divorced; Gentiles Strangers from the Covenants (Ephesians 2:12)

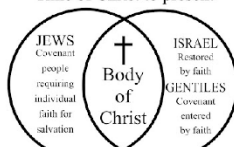


REQUIREMENTS IMPLEMENTED AT CHRIST'S FIRST COMING (THE NEW COVENANT)



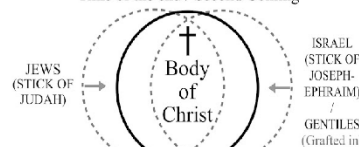
Whoever will not hear My words (Deut 18:19) If I had not come and spoken to them, they would have no sin (John 15:22) For if you do not believe that I am He, you will die in your sins (John 8: 21,24)

COMMONWEALTH OF ISRAEL Time of Christ to present



After the Cross: Divorce of Israel and Alienation of Gentiles Both Reconciled by the Cross. Colossians 1:20; Ephesians 2:12; 3:6

COMMONWEALTH OF ISRAEL Time of the end / Second Coming



ALL ISRAEL WILL BE SAVED And they will be one stick in My hand (Ezekiel 37:19) That they all may be one (John 17:21)

How Did This Happen?

As a student of the Bible, the uniformity of scripture and the consistent nature of God has always been of paramount importance to the stability of my faith and understanding. If God were not emotionally stable and resolutely consistent in His dealings with man throughout history, then how could I ever hope to comprehend His true nature in dealing with me?

In order for my faith to be personal, I needed to understand the divine reasoning behind the myriad of names, places, dates, cultures, and themes that narrate the history of God's interaction with man. To answer the questions of how humanity, as well as Christianity, arrived at their current place in time, and what that meant for me as an individual believer.

But I failed in this endeavor. Try as I might, I simply could not seem to completely harmonize my religion with what I read in the scriptures. It became normal for me to unify some things, such as evangelism, communion, loving my brother, and having some degree of devotion to my local church family, while at the same time accepting the reality that I would not be able to understand the other two-thirds of my Bible within the course of my lifetime. It felt like I was being forced to accept my faith and my perception of God through a very limited prism and believing that the prism itself was all that there was.

I say "two-thirds of my Bible" because I now realize that my faith, my religion, my Christianity was built solely on the New Testament, which is roughly one-third of the entire Bible. I was Old Testament illiterate.

As a pastor, I had a tendency to cherry-pick verses from the Old Testament that aligned with my existing beliefs, rather than using the entire text as a foundation for my understanding. I frequently misapplied Old Testament passages to fit my narrow, Western Gentile perspective of God. I realize now I had it backwards for most of my adult life. Consider this: As a Christian, are you able to provide a clear explanation for why Jesus' death was necessary to redeem humanity from sin, using only scriptural references in the Old Testament and avoiding cliched phrases such as "to save me from my sin" or "he took my place on the cross"? Can you provide a scriptural basis for this belief? Sadly, most cannot. I could not. I see this as a significant issue as it highlights how inadequately I, and many others, have understood and explained this central belief in Christianity.

It would be an understatement to say that many modern Christians are as unfamiliar with the Old Testament as I once was. **How did this happen?**

Replacement Theology or Supersessionism

Supersessionism is a belief in Christianity that the Christian Church has taken the place of the Jews and the nation of Israel as God's chosen people, through the New Covenant in Jesus Christ. This theology states that the Christian Church has replaced ancient Israel as God's true Israel and that Christians have replaced the ancient Israelites as the people of God.

I discovered this viewpoint is not

supported by scripture, and it also explains why many believers view the Old Testament as truly old, outdated, completed, and no longer relevant to New Testament believers. And if this was the case, why read it? Why try to understand it? Why obey it? Thus, my life as a believer was filled with gaps that I did not know how to fill.

Commonwealth Theology Filled The Gaps

Although CT is many things, for me it is very simple. The Bible in its entirety is all about the Father and His eternal relationship with the elect, the chosen, the sheep of Israel. And when I aligned myself with Christ as His disciple, I joined His Israel, His "Ekklesia."

Ephesians 2:11-13 "Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ."

Firstly, I am a follower in Christ and through my faith, I have been included as a member of the Commonwealth of Israel, as taught in Ephesians. Secondly, this realization has shown me the significance of my identity as a member of the Israel of God in the Bible. It demonstrates that God's choice of His bride, Israel, remains unchanged.

Through my faith in Christ, I have aligned myself with God's bride and have become a part of His household.

Ed's 30-year ministry has been as an Evangelist, Campus Missionary, Church Planter, and founder of the on-line Biblical teaching group: "Digging Deeper" in Dallas, TX.



Ed Doss



This means that God's messages to Israel also apply to me personally. It means that there is no such thing as a Gentile Believer. There is only Israel and the nations.

As a result, my life has been turned upside down. For the first time, I have focused my gaze on the ways of the Lord and returned to His ancient paths (Jeremiah 6:16). I have embraced His holy laws and they have become the foundation of my walk in Christ (John 14:15). And for the first time in my life, I can join in the Apostle Paul's declaration that I delight in the law of the Lord. (Romans 7:22)



WHERE DO WE GO FROM HERE?

...A Challenge to Join with the United Kingdom of David

Ours is a challenge to all who desire "for the scattered children of God, to bring them together and make them one" (John 11:52). Yes, it is a reaping on the theological and prophetic plains where end-time harvests are drawn from those souls who long to witness and participate in the United Kingdom of David. It is here that "David my servant will be their prince forever - where the Almighty shall . . . make a covenant of peace with them; it will be an everlasting covenant' - where 'I will establish them and increase their numbers, and I will put my sanctuary among them forever . . . My dwelling place will be with them . . . I will be their God, and they will be my people . . . Then the nations will know that I the LORD make Israel holy, when my sanctuary is among them forever.'" (Ezek. 37:25-28).

We at the Commonwealth of Israel Foundation did not arrive at these conclusions on our own. We compared Scripture with Scripture and through extensive research and fellowship, we affirmed



by the enlightenment of His Holy Spirit, we grew in understanding God's ultimate intention has always been to call out a people from all peoples to be the true Israel of God - His New Creation - His One New Man, so making peace. This is the Body of Christ, the Messiah, Who does not separate, but unites us with our diversity, distinctions, and the faith ascribed to Abraham wherein he "believed God and it was accounted to him for righteousness!"

Come, join us in this endeavor in proclaiming the "Good News of the United Kingdom of David" - for it is surely the very Kingdom of God where "righteousness, peace and joy in the Holy Spirit" prevails (Rom. 14:17).

He has and is returning to rebuild the Tabernacle of David--to restore it--so "that the rest of mankind may seek the Lord, even all the Nations who bear my name, says the Lord, who does these things, things known from long ago" (Acts 15:16-17; Amos 9:11-12).

The Law and the Prophets declared and foretold of these days where the Commonwealth of Israel would be the expression of the unity of His people--both the Jewish Nation and those called out from all the nations--where He would MAKE US ONE (John 11:51-52).

Yes, we are that people who believe in "Divine deliverance" wherein "All Israel shall be delivered" (Rom. 11:26).

No Longer Aliens from the Commonwealth of Israel - A final Word from our Associate Editor of the COIF Newsletter, Chris Winters Steinkle:

It is imperative, if we are to understand the fullness of the message undergirding Commonwealth Theology - simply but profoundly clarified we find the following to be its foundation truths (primarily from the NT book of Paul's Letter to the Ephesians):

1. We all must be adopted into the household and inheritance of God through faith in Jesus--this is true for the Jew as well as the Gentile as expressed by Jesus in John 8.
2. God planned before the foundations of the world to include the Nations--the rest of mankind--in His great salvation (Gen. 12:2; Amos 9:11-12; John 11:51-52; Acts 15:16-18).
3. This plan, which has now been revealed, remained shrouded in mystery until the work of Christ; and Paul was made administrator of this revelation (Eph. 3:6).
4. The Commonwealth of Israel includes those adopted from among the Nations and the "natural branches,"--the Jews, Paul's fellow countrymen, "to whom pertain the adoption..." (Rom. 9:4).
5. Even those of Judah (the Jewish people) who, until the present time, remain disobedient to the gospel, that in the future, they may become obedient: "Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable. For as you were once disobedient to God, yet have now obtained mercy through their disobedience, even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy" (Rom. 11:28-32).
6. Thus, the Commonwealth of Israel requires a distinction between:
 - a. The irrevocable gift of election, and
 - b. Unmerited Messianic salvation, which is freely given through faith (as in Abraham was justified by faith, not works) in the finished work of Christ.



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