

Uniformity Masquerading as Unanimity

“Emptiness results when uniformity is allowed to masquerade as unanimity.”

These are old notes from the Vine House days. I said that to the New Covenant Apostolic Order. They said that when the split came between the East and the West, the East had the truth. So they started putting clerical collars on and recognizing bishops. I don't know what happened to them. I said, “You'll have to hold me down to get one of those things on *me!*” So they let me off the hook.

Unity of the Spirit

Being diligent to preserve the unity of the Spirit in the bond of peace. With all humility and gentleness with patience showing forbearance to one another in love (Eph 4:3,2).

That's the only *true unity*. There is no other unity. You can try to force it and you can make rules and regulations, but it *just doesn't work*. It has to be from love. To Paul, spiritual unity was so *spiritual* that it could not possibly be realized by a mere keeping of uniform practice.

Uniformity means uniform practice, enforced by compulsion or threat, intimidation or fear. Emptiness results — just an *empty husk* — when uniformity is allowed to masquerade as unanimity. Unanimity means that all are in agreement, as in 1 Cor 1:10. That's *unanimity*, having one mind. (*Animus* is the Greek word for *mind*.) Uniformity is often allowed to *masquerade* as unanimity.

Now I exhort you brethren by the name of our Sovereign Yahshua ha Mashiyach, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment (1 Cor 1:10).

Unanimity means complete accord or agreement. The adjective is *unanimous*, of one mind, in complete accord and agreement.

And the congregation of those who believed were of one heart and soul, and not one of them claimed that anything belonging to him was his own, but all things were common property to them (Acts 4:32).

Unity can't be realized by mere uniform practice, enforced by compulsion or threat, intimidation or fear. That just brings emptiness. It has to be of the Spirit. Spiritual unity is unity and it is expressed in unity. Now, what does *unity* mean? It means *peace*. Any outward separation is a sure sign that spiritual unity does not exist. Any outward separation is a *sure sign* that unity doesn't exist.

There is no such thing as spiritual unity expressed in outward separation. *Spiritual* unity is unity expressed outwardly *and* inwardly. *Outward* unity which does not express an *inward* unity is an empty husk. *Inward* unity which does not express *outward* unity negates unity. Spiritual unity does not exist unless it is expressed *outwardly*. I wrote this when there were five hundred different churches in Chattanooga. Now it's gone up to seven hundred and fifty. It has increased by two hundred and fifty different *separations* in the churches. Spiritual unity does not exist unless it is expressed *outwardly*.

Of course, unity is impossible without the Spirit *and* love. Unity means *unity*. Unity comes from the verb *to unite*, which means to join so as to form *one connected whole*, to combine or incorporate into *one*, to cause to be *one*.

There is only *one* kind of growth that is *from* our Father; that's Col 2:19 — connected by its ligaments and joints, which is *articulation*. Look up the word *articulation*. You might think it's a way of speaking, that we need to be articulate in the way we speak, but it also means *joined together*. What's the definition of *articulation*?

Shelem — The adjective *articulate* means clear and distinct, uttered in clearly distinct syllables; capable of speech. It also means having joints or articulations composed of segments; to unite by joints.

Holding fast to the Head from whom the whole body, nourished and knit together through its joints and ligaments, grows with the growth that is from God (Col 2:19).

It grows with the growth that is from God. The only way that it can grow with the growth that is from God is as a body! It actually IS a body. The human body is an example, or a type, of the Body of Messiah.

For even as the body is one, and yet has many members, and all members of the body, though they are many, are one body, so also is Messiah. For by one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, we were all made to drink of one Spirit. (1 Cor 12:12-13)

One Spirit leads us all, so there can't be any divisions *if* we're drinking from that one Spirit. Eph 4 tells us that it's impossible to be divided *if* we are the Body of Messiah.

Spiritual unity does not exist unless it is expressed *outwardly*. *Unity means unity*. What does *believe* mean? What do all who believe *do*? They form a *Body*, right? They *live together!* They live together and have all things in common. That is what *believe* means. Any other type of belief is not true belief. Acts 2:44 shows what Jn 3:16 *means*: "For God so loved the world that He sent His only begotten Son, that whoever *believes* in Him shall not perish but have eternal life." So then it says, "All who *believed* were together and had all things in common."

Unity means united, combined, in concert, as a joint force. Eph 4:16 is how we function *together*. There is no one person, no one part of the Body that doesn't function. Even if you were a paraplegic in a wheelchair, you would do *something*. I don't know exactly what you would do, but you would have something to do in the Body.

From whom the whole Body being fitted and held together by what every joint supplies according to the effective working of each individual part causes the growth of the Body for the building up of itself in love. (Eph 4:16)

That's the growth of the Body. Col 2:19 and Eph 4:16 go together.

Unity is with a common purpose, a common pot, a common scent, a common life, all things in common. Any deviation is a sure sign that unity does not exist. For there is *one Spirit, one Sovereign, one Lord*. There is one accord, one judgment.

There can be no true unity, no being subject to one another in love, without the clean fear of our Father. Ps 19 says, "The fear of Yahweh is clean and enduring forever." Clean fear is reverence, as in Eph 5:21, "Submit to one another out of fear of Messiah." Is that a bad fear? You are living for Him, so you don't ignore Him in your brothers.

We are just talking about the true sons of God. Whoever is led by the Spirit are the sons of God. We are led by the one Spirit, as Eph 4:4-5. If we are all led by that one Spirit, in one Body, how could there be division? Christians say they are led by the Spirit and are the sons of God. Rom 8:14 says, “Whoever is led by the Spirit are sons of God.” Therefore, are they led to divide and be denominated? Are they the sons of God then? Can they be? Is there only one spirit teaching them? If there is only one Spirit teaching us and we’re all in communion with that *one Spirit*, then how can there be deviations and divisions?

Do you know what *de-nom-inated* means? Where does it come from? What is the *root* of the word? What does it say in 1 Cor 1:13? Someone says, “I follow him,” and someone else says “I follow him,” and they denominate, right? So there are the *Lutherans*, the *Mennonites*, the *Hutterites*, and all the other denominations.

Are we denominated? We will have to face this sometime. “Oh, you’re from the Tribe of Yehudah, and you’re from the Tribe of Benjamin... You’re twelve denominations!” Some even call us the *Yahshuas*.

We have to have our Master leading and guiding us. He must be *in us*, not just *with us*. He must be *in us*, not just *with us*.

¹⁶ *And I will ask the Father, and He will give you another Helper, to be with you forever,* ¹⁷ *even the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him. You know Him, for He dwells with you and will be in you.* ¹⁸ *“I will not leave you as orphans; I will come to you.* ¹⁹ *Yet a little while and the world will see Me no more, but you will see Me. Because I live, you also will live.* ²⁰ *In that day you will know that I am in my Father, and you in Me, and I in you.* ²¹ *Whoever has My commandments and keeps them, he it is who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.* (John 14:16-21)

He is *with you*, and will be *in you*. The Spirit was *with* the disciples. “That He may be *with you forever*.” We are sealed *with* the Spirit. In Eph 1:13 we are sealed *with* the Spirit — not *by* the Spirit, but *with* the Spirit. That’s *personal*. “You know Him because

He abides *with* you, and will be *in* you.” Now, where is the Spirit when we cry out in baptism that we want to be saved? The Spirit is *with* you. But then, when you make that confession and you’re baptized, the Spirit enters *into* you. *With* you, then *in* you.

In the Old Testament the Spirit was *with* the people, but not *in* them. They were not sealed. The Spirit could actually leave them, but He’ll *never* leave or forsake us because we’re *sealed*. He’ll *always* be in our spirit. Whether He’s in our soul or not, He’s always in our spirit, and it just takes us realizing that He’s not in our soul, to confess our sin, and invite Him back into our soul. He might be outside knocking, but He’ll never leave or forsake us. We are *sealed* with the Holy Spirit until the day of redemption (Eph 1:13-14).

We will never participate in the second death where the *nations* go, but we can go into the second death where *believers* go that aren’t in communion with our Master and have a multitude of sins they aren’t confessing.

There’s a whole lot more to this, but at least we can help our future brothers and sisters whom we love, *who are Christians* as most of us used to be, and help them see these things. Is Eph 4:4-6 true, or should you rip that page out?

There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.

There are no divisions there. There is no separation. There is absolute unity. In every tribe there is *unity*. There is *perfect unity* between tribes. There might be a few errant people in them, but they can repent, or if they aren’t of us they’ll leave us.

Us

They went out from us, but they were really not of us. For if they had been of us, they would have remained with us. But they went out in order that it might be shown that they were not of us. (1 Jn 2:19)

How many times does it say “us”?

But you have an anointing from the Holy One and you all know the truth.

Are you part of the “us”? Who is the “us”? We’re the “us.” The Apostle John thought they were the only ones, right?

Shelem — When people ask how you came to the Community, you nearly always say, “I met us when...,” and then sometimes you catch yourself and try to say, “I met *them*,” but you can’t say *them* because we are part of the “us” now.

When you were talking about the root of the word *denominate*, I was thinking about a related word, *nominal*, which means “in name only.” The example in the dictionary said, “A *nominal* peace.” You call it peace, but it’s not really peace; it’s just a name you’re giving to it. *Nominal* believers are just *calling* themselves believers, but it’s not the real thing. They’re denominated, so they can’t be the real thing; they’re just *nominal* believers. Once you’re denominated, you’re a nominal believer.

That’s right. A denomination means you don’t actually believe alike. That’s why you denominate. You divide and start your own denomination so that your doctrine is permitted there. They’re all taught by the same spirit, and that spirit is a confusing spirit. It teaches that there are 37,000 different ways to interpret the Bible.

It usually starts with Tit 3:10-11. You can see how division begins with a person who is a *heretic*. Do you know what a heretic is?

David Derush — It is when you are part of a particular group that has a common belief and you *deviate* from whatever it is that that group that you *are part of* believes or practices. We are *not* heretics from Christianity, because we are not Christians. A *heretic* is one who deviates from the group he is a part of.

Exactly. So we are not in heresy. They may call you a heretic, but if you are not *part of* Christianity, you’re not a heretic. A heretic is one like Tit 3:10-11,

As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, knowing that such a person is warped and sinful; he is self-condemned.

Such a person has turned away from the truth. Then he goes out and starts his own denomination.

David Zerubbabel — 3 John has a little snapshot of a denomination that is starting. “I have written something to the church, but Diotrephes, who likes

to put himself first, does not acknowledge our authority. So if I come I will bring up what he is doing, talking wicked nonsense about us, and not content with that, he refuses to welcome the brothers, and also stops those who want to and puts them out of the church.”

Also, Paul talked about it in Acts 20:30. He was talking to the elders in Ephesus. They came from Ephesus to Miletus, and they were having an elders’ meeting there with Paul. And just as our Master said, “There is one of you that is going to betray Me,” Paul said, “Even from your own number, brothers, men will arise, seeking a following to themselves.” Men will arise within the eldership, within the church.

They’ll either start a denomination, or they’ll try to take over the community. It’s going to happen, obviously. It wouldn’t be recorded for us if it was not going to happen. It will happen in time. And then, of course, there will be those from the *outside* who are going to try to come in. “After my departure fierce wolves will come in among you, not sparing the flock.” Amazing, isn’t it? I guess that’s how they left their first love.

Gader Peretz — Because they didn’t heed verse 28, which says, “Be on guard for *yourselves*, and for all the flock.”

Yes! Be on guard for yourselves! That’s why in the government meetings, we first of all have to look after ourselves, find out what problems we have with each other, and address them. Then everything will be open, on the table.

Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. (Acts 20:28)

It’s talking to the elders, right? We’ve got to keep watch over *ourselves first*. Then it says in 1 Jn 2:27, “BE VERY CAREFUL WHAT YOU TAKE IN FROM THE OUTSIDE.” Be very careful. Don’t let anyone *teach you*, but we have an anointing from the Holy Spirit that teaches us all things. Be very careful. They come in with their study bibles. Many have done it, coming in and saying, “Well, that is not what my Bible says.” Eventually, they left.

Let’s pray that we can be protected from the evil one.