

Even a Child Can Understand Unity

In every place (city, town, village) that a community is identified, such as the church in Ephesus, it is expected that 1 Cor 1:10 would be the case, as a witness of Jn 13:35 and 17:23. Only then can Mt 24:14 be the answer to the question in verse 3. He expects them to do what they ask Him. Jn 13:35 is expected. Jn 17:23 is expected to follow from verse 22. Isa 53:10-11 — We are expected to be the fruit or result of the suffering of His soul in death. 2 Cor 5:15 — He expects no less than what it will take to fulfill all that the prophets have spoken. Isa 49:6 is perfect unity. Our youth, as Isa 49:17, are expected to make up for those who betray their parents and our Master (Mt 12:30), to make haste so as to compensate for their deception (1 Cor 3:16-17).

Expect — to require as appropriate or rightfully due, as Isa 53:11, the fruit of the suffering of His soul to forgive them and give them eternal life. He *expects* Jn 17:23 from His offspring in Isa 53:10-11, to bring about His purpose, which He expects. That they may be made *perfect* [#5048] in oneness — reaching fullness, completeness, the goal expected. *Expect* implies the confidence that it will happen, due to what He did for all (2 Cor 5:14-15,21). He anticipates Jn 13:35 and 17:23 as He prayed for it (1 Jn 3:22; 5:14-15), and all who are praying as He did will rule together when it happens (Mt 6:9-13).

The simplest thing in the entire New Testament, which even a child can understand,¹ is the unity or the oneness that our Master prayed for before He was

¹ Even a child takes in and formulates in his consciousness more than we think, more than we can psychologically grasp, forming his basis for later mental development in his psyche. Children are marked by sensitivity, perception, and understanding — good or bad. Even a child at two or three can tell whether his abba and imma are in unity (have one mind concerning him). This is the very age at which he can become adept at manipulating his parents to get his own way, if he senses that there is no unity between them concerning him. Jn 17:23 — Just as natural people in the world have the ability to see unity, so also a child can see oneness between his parents. This is the age of a child when rebellion starts to develop in them (“terrible twos”) by Satan enticing them through their own desires (Jms 1:14).

The moral and spiritual development of a child’s psyche begins early. Very young children are sensitive to non-physical or supernatural influences, even sexual perversions or other aberrant ways of thinking. They are susceptible to not believing the sincerity of even their parents, brother or sister, or teacher, and thus may fail to develop sincere friendships, but be susceptible to peer pressure. They may be given to mental or emotional disorders. Susceptibility is a lack of ability or character to resist certain feelings, or

crucified. This unity in Jn 17:23 could only be a corporeal unity in order for the world to be able to believe that the Father sent His Son, and that the world can know that He loved them even as He loved His Son. When the world sees oneness in Messiah's Body, they will believe and repent. This manifestation of oneness can only happen if all His disciples are made known to them by their love for one another (Jn 13:35).

Paul wrote to the church in Corinth (1 Cor 1:2,10), expressing how this would be possible in every place or township (Mal 1:11). 1 Cor 1:10 is the only way that this unity that our Master prayed for can ever happen universally, if in every place it would be as 1 Cor 1:10. Then in all other places if they were one (which is the only way the Body can be), then Jn 17:23 would come to fruition: "I in them and You in Me, that they may be perfectly one, so that the world may know that You sent Me and loved them even as You loved Me."

In Jn 17:20, He made it clear that He was praying for us, "those who will believe in Me through their word, that they may be one — that they all, in every place, would be one just as You Father are in Me, and I in You, that they may also be in Us."

If in every place all the disciples are one as the Father and the Son are one, then there will be one nation without any division between the tribes, and they can fulfill their mission in Isa 49:6. The whole nation of 1 Pet 2:9-10 will be the witness of Mt 24:14, bearing the fruit of Mt 21:43 to all the world as its light (Mt 5:14-16), as in every place 1 Tim 2:8 is a reality. In every place where He dwells it is as 1 Cor 1:10, therefore all the places will never divide due to any strife between the clans or tribes, but will be the fulfillment of our Master's earnest prayer, so that His death would not be in vain.

It would certainly be in vain if all He got was Christianity today, or Christianity down through history, with all its wars, strife, divisions, and its 37,000 different opinions

sensitivities due to learned temperaments, to be unable to resist some extraneous agent coming from the outside, as one in the Body may be unable to resist worldly influences.

Miriam and Yoceph were selected from all others in Israel to parent the Son of God, to be one together to form in Yahshua the sensitivity to the Father to do His will.

— the very antithesis of 1 Cor 1:10 and Jn 13:35 and 17:23. In every place in Christianity there are great divisions and denominations, and nowhere is it as 1 Cor 1:10 — not in any place from the rising of the sun to its setting (Mal 1:11).

In 1 Cor 1:10 Paul said, “But I urge and entrust you brethren, in the name of our Sovereign Yahshua ha Mashiyach, that all of you be in perfect harmony, in full agreement in what you say, and that there be no dissensions or factions or divisions among you, but that you be perfectly united in the same mind and opinions, and same judgment.” (Acts 4:32; 1 Ths 2:14)

1 Cor 1:11 — Since there were contentions, wrangling, and factions among them, how could they be one with the other clans in their own tribe? Our Master prayed in Jn 17:24 that which He taught His disciples in Jn 12:24-26. Verse 26 could only be possible if each one was baptized into Messiah to form His Body, and no one could be truly a member of Him unless he was fully qualified to be a member of His Body, as Jn 12:25 — one must hate his life in this world. Otherwise, he will hang on to it and cause divisions, strife, and wrangling within His Body. One must die daily in order to be honored by the Father for his service within the Body, each one serving Yahshua in the works prepared for him to do (Eph 2:10; 4:16).

So in every place, in every town, the Body is expressed in unity and oneness. All the leaders are one, in fellowship while dealing with the necessities, and as they meet together as Mt 18:20 to make judgments concerning the church in that town, in its many clusters. 1 Tim 2:8 — “I desire, therefore [since verses 1-7], that in every place, men should pray without any dissensions, resentment, or doubt,” as 1 Jn 3:22; 5:14-15 — to lift up holy hands without anything that would take away their confidence that our Father would hear their cry. This is the only way the church can be in every place. If it is not this way, it is not the Body of Messiah (Rev 2:5).

Also, the women in every place should adorn themselves modestly and appropriately and sensibly, in seemly apparel, not with elaborate hair designs or gold or

pearls or expensive clothing. 1 Cor 11:5 — As long as she is covered in submission, she can speak, as her husband is her covering and judge, and the elders are the husband's judge, if he is allowing his wife to overstep the boundaries of submission (1 Tim 2:9-12).

What Paul is saying here is that unsubmitive women or wives are not allowed to speak in the assembly. Her manner should be as 1 Tim 2:11 — *entire submissiveness*. As 1 Cor 11:5 says, they can speak, prophesy, or pray if they are submissive to their husband's headship.

1 Tim 2:11-12 can be taken wrong, just as 1 Cor 14:33. But the woman whose source is the Father through the Son to the husband (1 Cor 11:3) can speak as 1 Cor 11:5. But otherwise 1 Cor 14:34 applies to them, that is the bareheaded woman. And if any woman is wearing a headcovering in vain or in vanity, there must be a judgment whether the husband has been emasculated by her. But if she is trusted by her husband, and her husband is trusted by the elders, then she can be trusted to speak (not bring a teaching, but prophesy and pray), because the heart of her husband trusts in her (Pr 31:10-12). (There is, of course, motherly love and care, but not dominion over orphan-type men by women of motherly types or with motherly gifts.)

Paul was probably addressing some of the things he was hearing about the situation in Corinth. 1 Cor 1:1-2 — He addresses the church in Corinth as those who are set apart in a community, no longer conforming to the world around them, but called to be all they were meant to be (1 Jn 3:1-3), with all those in every place who call upon our Master, who is both Paul's and their Master (since there are others, 2 Cor 11:4).