

One Nation Under God

We have been in a freepaper meeting, and we're going to share about the things we're writing...

David Zerubbabel — The event we're writing for is in Nashville, Tennessee, on July 7, 2007 — 7-7-7. It is a very significant date to these Christians. Yônêq was driving up the street and saw on the sign of the Hiddenite Baptist Church, "We need to get back to *One Nation under God*." And the promoters of the Nashville event are saying that all Christians need to fast and pray for America to repent and return to being "One Nation Under God." The way they use the Scripture in their material shows that in their minds, America *IS* the holy nation and has just fallen away. They don't say, "We're Israel," but they quote, "*Lift up a trumpet in Zion; proclaim a fast,*" as if it is speaking to America.

America is a moral wasteland in every way; it has fallen apart. They say it is because America has drifted away from its Christian foundations. The *Jesus Movement*, they say, began in 1967, so 40 years have passed since its beginning until now. 40 years is also significant to them, as there are many references in the Bible to 40-year or 40-day periods. So these Christians plan to kindle a national revival that is going to start a greater "Jesus Movement." They are even using the same picture of the "Jesus Girl" that we used on the cover of our *Why She Didn't Fly* freepapers, so we want to hand out about 10,000 of those at this event.

We are also writing a paper called *One Nation Under God* for the sake of the sincere ones who are being led astray. We want to bring the objective truth that America *never was* His holy nation, and neither was it founded as a Christian nation. It *is* in our Father's heart that there would be "One nation under God, indivisible, with liberty and justice for all," as we all learned to say in the "Pledge of Allegiance." But that one nation isn't going to be a *political* nation; it is going to be a twelve-tribed *spiritual* nation. That means there must be a *restoration* back to the original pattern, not a *reformation* back to some fantasy of America as a holy nation.

Shoer — The whole purpose our Master Yahshua prayed what He did in Jn 17:21-23 was so that the world could *believe*. In order for the world to *believe*, they would have to *see* something, and that "something" would have to be visible to the common man.

To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours. (1 Cor 1:2)

Yônêq taught us that there are two related Greek words for the words *sanctified* and *saints*:

- 1) *hagiazō* (#37), a verb meaning “to separate from profane or common things and dedicate to God;”
- 2) *hagios* (#40), a noun meaning “a set-apart thing or person.”

To be *sanctified* is the process of getting *out of fellowship* with the world and *coming into* that set-apart place where the Body of Messiah is, and where the commandments can be obeyed. There, in that locality, where people call upon His name, one is actually made into a *holy one* (*saint*).

Ultimately, what we are trying to do is be a witness of our Master Yahshua, be His Body on the earth, so that the people of the world can actually see something so they *can* believe that our Father sent our Master Yahshua, and by seeing this witness they would be able to be saved *out of fellowship* with the world and brought into fellowship with our Master.

The oneness of Jn 17:21-23 is the manifestation of the Body of Messiah “*in every place*.” In our meeting, we read an article written by a Christian writer, speaking of the “unity” of Christianity. He was claiming that no matter how divided it is outwardly, Christianity is still one inwardly.

The glory that our Master Yahshua had, He gave to us so that we could be one. That glory is the *inner worth or condition* that demands the respect of our brothers and sisters. His glory causes us to be one. So what is on the inside is going to manifest itself on the outside. So the saying, “*We’re divided on the outside, but one on the inside*” is an impossibility. Therefore, we have to be that witness; there is no way that the people of the world are going to be able to believe by looking at Christianity.

Nun — The idea of America getting back to being “One Nation Under God” is preposterous. Christianity is in such a state of confusion with 39,000 denominations.

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. (1 Cor 1:10)

Then Paul went on in verses 11 and 12 to mention that, at that time, he heard rumors of contentions among them, and they were taking sides. You can see the beginnings of them being denominated. Yônêq taught us that based on our Master’s prayer in John 17, any *denomination* is actually the antithesis of His prayer that the very same glory the Father gave *Him*, would be upon *us*.

“I do not pray for these alone, but also for those who will believe in Me through their word...” (Jn 17:20)

All who believe through *our* word can likewise come into that same glory, which is the *inner worth* that demands the respect of others. The inner worth we have is based on revelation of His Word. Our Master received revelation of who He was, and that gave Him the inner worth that commanded others to respect Him and acknowledge that His authority was from God. They witnessed it and they recognized it.

His glory is really the basis for building the Body of Messiah, and even in the Breaking of Bread we recognize Yahshua in our midst, in every single member who carries that weight of glory, demonstrated by how they love and do those good works prepared beforehand for them to walk in (Eph 2:10; 4:12-15).

In 1 Cor 1:1-2 and 10-12, Paul wasn't just talking about the Corinthians building up the Body of Messiah in Corinth, but *“in every place”* (1 Cor 1:2), meaning throughout the whole world, wherever the Body of Messiah existed, that they should be *“of the same mind”* if they are *“the Church.”*

Church or *ecclesia* means *“called out ones”* — those who are *“called to be saints”* are called *out* of the world and brought *into* the Body, through baptism, immersion into Him. Coming into the Body in a particular place is the actual reality of *“being baptized into Him”* – in the place where He is manifested.

“If anyone serves Me, he must follow Me; and where I am, there will My servant be also. If anyone serves Me, the Father will honor him.” (Jn 12:26)

There — those who serve Him *there*, where He is, are His servants. We have to know where *“there”* is; we have to be *there*, where He is, in order to have *koinonia* with Him. All who serve Him *there* will be honored, for those who honor Him honor all the other servants, because they recognize Him in them. And that is why we don't have contentions among us, because we recognize our Master Yahshua is in each member (2 Cor 5:16).

Our Father's purpose is to make that home prophesied about in Rev 21:3. He wants us to be that home where He can dwell forever. But He is not, obviously, going to share a *“boarding house”* with any other spirit (Rev 18:2). He cannot dwell where people are denominated, or have any divisions. The only basis to not have any divisions is if we love one another as He loved us. We have His Spirit dwelling in us; His glory is in us, which commands the respect of each other. And with that glory and revelation we recognize those who belong to Him, and we love one another, not closing

or shutting off our heart to one another, because His love dwells in us (1 Jn 3:16-17).

Gamaliel — We heard today that anyone who has that glory, such as the Father gave the Son, will manifest that glory in outward, physical unity with their brothers and sisters. If they lack that glory, they will become divided. Our glory expresses our *revelation*, which is according to the estimate our Father has of a man. Our Master, in all respect to Him, could have gone off if our Father hadn't given Him *revelation*. You can see in Heb 5:7-9 that our Master *sought* that revelation. And that's what we have to do. And if we do that, we *will* have that inner worth *and* that revelation, which produces unity and causes the respect between us that makes us one.

“If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.” (Jn 12:26)

There, “in every place” where a people call upon His name, is where He dwells. *There* He honors them by giving them revelation.

Yônêq — What professors and theologians can't understand is that the world cannot see an inward unity that is not expressed outwardly. Christians think, “We're all one in the Spirit; we have inward unity.” But the world has to see the *outward* unity, which comes forth from the inward unity. The natural man just can't see it; and even Christians don't see it themselves.

Gamaliel — So, the “mystical Body” that every Christian believes in is actually the antithesis (exact opposite) of our Master's prayer for unity in John 17. Yônêq read from an amazing book written by a theologian 50 years ago, “*Even though we're outwardly divided, we're inwardly one.*” So, only God can see the unity of the Church, which is the exact opposite of what our Master prayed for — that natural man would see the unity of those who love one another as their Master loved them. That will be the greatest demonstration of our Father's love for the world: our love for one another. That will enable people to believe.

Nun — “By this [love] all men will know that you are My disciples” (Jn 13:35) All men — the whole world — will know, *IF* we have love for one another. Outward unity is what men will *see* as they “*observe our behavior*” over a period of time, and will acknowledge God (1 Pet 2:12). As we fill in all the gaps with clans and clusters everywhere, THEN the world is going to recognize something. They'll say, “What's happening? Who are these people? They have love for one another. Look how they care for each

other. And it's not just in this town, and it's in that town, and it's... it's just all over!!" THEN the world will know that, surely, God has sent His Son.

That is what has never happened, but that is the *witness* of His love, which He poured out within our hearts. It has got to spread throughout the whole world and be a great witness. But as Yônêq said, it first starts with being called out, sanctified, and made holy. To be sanctified, we have to be called out of the world and brought into the Body of Messiah.

The "*works prepared for us*" (Eph 2:10), laying down our lives for each other, our gifts being manifested through the way we love one another, is the only means that prepares us to meet our Master when He returns. That's why it's so preposterous, the Christians' concept of being "a light to the world" while working at IBM, totally disassociated from their so-called brothers, with no coordination whatsoever. That is not a "body."

But where His Body truly is, where He resides, all members are interconnected, and each part gives to the other, the Body "*building up itself in love, until we attain to the unity, and a perfect man, to the full stature of Messiah*" (Eph 4:16). Those are the works that prepare the Bride (Rev 19:7-8). There is no other place outside the Body of Messiah, outside of His Community, where one can be prepared, nor where there is a joint, corporate effort to build a dwelling place for our Father.

Gamaliel — Christians are praying for America to return to being a Christian nation. But our Master didn't pray that way:

"I pray for them. I do not pray for the world, but for those whom You have given Me, for they are Yours." (Jn 17:9)

He prayed for "them" — His disciples. He didn't pray for the world. There is something big there. Our Master is communicating who we are, who we're not, and even what we're to pray for — what we're to be concerned about.

Yônêq — The preacher said, "*We've got to get back to one nation under God.*" But it won't be a Christian nation; it is going to take someone else to do it. "One Nation Under God" is what Paul said: "*To this promise our Twelve Tribes, earnestly serving God night and day, hope to attain*" (Acts 26:7). That's one nation under God. This preacher wants "One Nation Under an American God." He's not considering France, or Germany, or Australia, but only America. What about the believers over there? They'll blow their heads off, as they've done before in the World Wars.

We're going to be one as the Father and the Son are one: inwardly and outwardly. Whatever is inward is revealed outwardly. "What's in the well comes up in the bucket."

We are also writing about the 5% of the Jews who came back to Jerusalem out of Babylon. Christians are there, in Babylon, now. We have to take identity, somehow, with our brothers in the first century, just as Daniel took identity with fallen Israel, even though he was not personally guilty of their sins when he was taken captive to Babylon. But he prayed and owned their sin that caused them to go to Babylon. He said, "We have sinned," not, "they have sinned." He took identity with *their* sin, and that's what we must do: take identity with our brothers in the first century, because we can do the same thing as they did — leave our first love. We're warned over and over and over again in the Scriptures. We don't want to think we're something and be proud — that's the worst thing that could happen to us.

I'm thankful that we can reach out to our brothers in Babylon, and call them out — those who are willing to do our Father's will. And of course, we're learning so much by ministering to Christians, also. Mostly, our freepapers are to teach us.

Shared the following morning:

Sehyah — The nature of the Christian Church is division. Even if there were only two or three divisions — if you had the Catholics, the Orthodox, and the Protestants, for instance — then you could say, "Clearly, this religion is divided! It's cracked!" But there are 39,000 denominations.

What kind of house would God live in — the One who made us all? Surely, it would be a good quality house. We wouldn't think of Him living in a house where between the living and dining room the foundation was cracking and splitting apart. Surely, we'd say, "*This is not a suitable dwelling, for the One who created us all.*"

Then we have what we're endeavoring to do. We're coming to the same sentiment on every issue. It's impossible for natural man to do that. When Peter asked, "*Who then can be saved?*" our Master responded, "*With men this is impossible, but with God all things are possible*" (Mt 19:25-26). So, here we are at this Conference Center, which is for the purpose of coming to the same sentiment. I appreciate the challenge and the miracle it

is to be “with our Father” and come into the same sentiment in every area of our lives. What we’re doing here is the most amazing thing on earth.

ha-êmeq — Our Master said that all men will know that the Father sent the Son by our unity (Jn 17:23). At first, before you know what that takes, it seems like, “*Oh, that’s not going to take that much! We just need to be saved. Just believe in Jesus!!*” For us, that kind of salvation is just like waving a “magic wand” or throwing a sprinkle of “magic dust” and “Poof! Changed in the twinkling of an eye.”

Some of us can remember back in high school, when you’d walk down those corridors, with all those lockers lining the walls, with these little combination locks on them. And you thought, “*Who can open all those lockers? They all have a different combination.*” But you just walk down that corridor, and there they all are, [locked lockers], but they all have just slightly different combinations. It’s just like human beings: they each have just a slightly different combination.

And so you could just walk through and say, “All you lockers: be in unity, now!” People say, “That’s impossible!” But we do it, and there really isn’t a “magic wand” involved. We have love — love is the key for all. Love is needed for every peculiarly individualized situation, to be able to open the locker of the next person, our “neighbor” — the one nearest to us — if you care enough to seek for what the combination is. Love will do that.

That is the “Litmus Test” for us. If the love in us is real, we are going to be in unity. We can’t be satisfied with anything less. You could say, “Yeah, we are *totally* in unity,” but then you can’t get along in the kitchen. Yesterday, I said, “Should I get the “Fatal Flaw” paper and bring it into the kitchen?” Because it’s not always that easy. I was going to pass it out in the kitchen, among the staff. We have to have our struggles.

I mean, it isn’t “magic” — there is no “magic wand” in that kitchen. Every time there is unity, it is because our Master Yahshua is being pre-eminent in every situation. It doesn’t just *magically* happen; and we can’t be so dishonest as to say, “WE are always in *perfect* unity.” But as Sehyah said, that is what this place is about. This is the place where we come and we surrender and let our Master be pre-eminent in every situation. But only love can do that — only His love. And only love could make a meal actually come out of that kitchen in unity. Because those ladies and children all have different “combinations.” Some of them have really complicated combinations, like 5 or 6 turns, double twist left, turn right 1½ times — you know how they started making them really complicated.

Some of them are! But that's alright. *Love will prevail.* Love will conquer the complications — that is why we're "Conquerors."

Our Master prayed we would be in unity. If I knew that you were praying for me about a certain situation, I would be really *encouraged*; but if I knew that our Master Yahshua was praying that we would come to unity, and that we would be one, *then* I would be absolutely *positive* that it would happen. And that is what is on His heart, that we could come to perfect unity. And then we could say to others, "Your lack of unity shows there is a lack of God, because God is love, and He is the only one who can make it happen, and we're not satisfied with anything less than unity."

Shoer — I remember those lockers. I also remember that there was one person in the school who could open any locker. He had every combination in the whole school: THE PRINCIPAL. At times, when someone might have done something wrong, then he'd open the locker. Our Father has the combinations to all the "lockers." Yônêq has taught us that if we have fellowship with our Father, then we'll have fellowship with each other. He's the one who has the combination to unlock each one of us. But if we're not in fellowship with Him, then there is no hope of trying to unlock your brother. You're just going to be frustrated.

I don't know if you ever experienced it, but when I was in school, sometimes I would even forget the combination to my own locker. I'd try to open the lock, shaking it real hard up and down, until sometimes I'd get so frustrated, I'd just hit the locker, but it still wouldn't open, no matter what I did! You need the combination. It is the same thing with our brothers. If you're not in fellowship, you can try to unlock them, you can try to pull, tug, and even get upset, but it's not going to open them; you're just going to make them more jammed up. You have to have the combination.

What We're Being Prepared For...

Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain... (Rev 21:3-4)

Elahav (Ithaca) — Everything we do has to be to build a habitation for God, because this earth desperately needs God to come and dwell here — amongst men. How could it go on for eternity throughout the universe without God first being here? It's not going to; that's what we're building now.

How do you wipe away the tears from someone of the nations? How do you wipe away those tears that well up from someone who has gone through deep, deep sufferings and struggles? How do you reach that? How do you gain the combination to reach into a human being's heart like that, and wipe them all away, so that "*former things have passed away; all things are new*"? (Rev 21:4; 2 Cor 5:17)

This is going to happen through us, through what we're learning and doing right now, through what we're building now — the habitation of God is being "*built up in love*" (Eph 4:2).

Somehow, if those Christians could just catch this vision, that this is how you build His house, so He can come and answer the deep groaning in man's heart, then people could come out, and they could be a part of this great building project. Everything we do has to build that house. Our materials are "*love, joy, peace, patience, longsuffering...*" (Gal 5:22-23). These are the materials we're given to work with.

Yônêq — I'm challenging you all to take the teaching, "The Confederation of the Twelve Tribes"¹ and write articles for a freepaper about the "One Nation Under God." See if you can put it together and understand it. Look up all the verses. We need to understand what this actually *means* for us, so that we can pass it on to our children, and put it into a freepaper for others.

This is all that we're trying to do. We're just trying to bring understanding to people about what "One Nation Under God" means. We hope to reach out to our future brothers and sisters. So, read this and try to write something — a polished arrow — on "One Nation Under God" to help Christians understand what it means. This teaching is about the fellowship of the Twelve Tribes.

¹ *The Confederation of Twelve Tribes* (2006.10.18-T01)