

George Jeuck - Unity

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Yike. Pilgrim. Brother George Yaik, who's going to speak to us on the topic of unity? Brother Yaich thank you, Brother.

Good morning, everyone.

It is quite needless for me to say that it gives me a great deal of delight to be with you dear folks in convention, to fellowship with you, to worship with you, and to talk about the priceless truth, unity.

There is a lot involved in the thought of unity.

Now, the kind of unity that I am going to discuss is different from the general conception of unity. The unity we are discussing at this time is a scriptural unity of the Lord's people.

Unity is a potential, a mighty potential for victory, whereas disunity is a mighty potential for defeat.

Indeed. Indeed, disunity begets destruction, whereas unity, I.e. scriptural unity, begets construction.

Therefore, let us read what the prophet David has to say about unity in the 133rd Psalm.

Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion. For there the Lord commanded the blessing, even life forevermore.

Now, shortly before his crucifixion, Jesus prayed to his Heavenly Father for a united oneness of the Gospel church, the burden of his prayer being a true and complete oneness of his brethren. His body members that in spirit and that in truth they might always have the same unity that he had always had with His Heavenly Father, the same common cause of unity in his relationship with His Heavenly Father? Ye a unity of an unreserved dedication to the doing of His Father's will.

In this regard Jesus could always say, I delight to do thy will, O my God. Thy law is within my heart. Can each one of us say that the unity of Jesus with His Heavenly Father was the essence of obedience in the doing of the Father's will? And it is exactly upon the same basis which subscribes and which fixes and which stabilizes our unity of the Spirit. Thus unity, oneness with our Heavenly Father, our God, unity and oneness with our Master.

Yea, a unity, a oneness that can only be a reality to the extent we have unity with our consecrated brethren.

Hence Paul elaborates on the matter of Christian unity. For instance, in Ephesians 4:1:3, he says, I exhort you, therefore, I, a prisoner, for the Lord, to walk worthily of the calling with which you were called. With all humility and gentleness with patience, sustaining each other in love, using diligence to preserve the unity of the Spirit by the uniting bond of peace.

Whether true Christian unity. There has to be peace. There can't be anything else. The uniting bond of peace. The Spirit of God is manifest in the operation of his omnipotent power.

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We think of this operating power or this operating Spirit as constituting an unlimited scope of the divine mind and the action of such reaching us by the agency of his word of truth. Thus saith the sanctify them through thy truth. Thy word is truth, our Master stated, and thus God's every precept is an expression of his Holy Spirit. In hence the holy prophets of olden times spoke and wrote as they were moved by God's Holy Spirit.

By virtue of the action of the Spirit of God, the teachings of Jesus sets forth a most instructive, constructive hope, inspiring revelation of truth.

This began shortly after his baptism at Jordan. At Jordan the heavens were opened unto him and still more truth was poured out of Pentecost. Later more life enhancing truth unfolded during the ministry of the apostles, and lo, in our time a most resplendent perspective of divine truth comes into the experience of our sanctified life, and what a wonderful experience it is.

If we are unfaithful to it, we will never have another opportunity.

The most careful or the more carefully attentive we are in rightly dividing the word of truth, the greater will be our success in conforming ourselves to all of the principles of unity, true Christian unity, and as a consequence we become more fully in tune with our Heavenly Father. In other words, become stabilized in at one with him and thus at one with our Redeemer, and if we are at one with our Redeemer, we are going to be at one with our brethren.

So after all, my dear brothers and sisters, the formula for complete unity, true Christian unity of the Lord's people is quite simple. It is not a complicated complex matter at all.

All consecrated believers have been and continue to be shackled more or less by human imperfections. Human imperfections which in varying degrees and ways consolidates a strong force such as serves to hinder an all out molding in Christian sanctity.

This situation, however, can be progressively controlled. Oh yes it can. It can be progressively controlled according to whatever degree we are brought together in a harmonious common cause, of compatible fellowship, of compatible worship, of compatible service in the world. Similarities of taste, of race and of nationality, of background, of education, of experience, constitutes a common ground in bringing people congenially together, whereas with the true church the principle doesn't operate this way.

We have an example in the case of the apostles, it is noted that they had entirely different backgrounds socially as well as otherwise. Now, Matthew the tax collector, we can be sure, would not have chosen Peter to be a partner in the fishing business. He had probably gotten himself tangled up in the nets and fallen overboard.

Neither can we imagine Matthew selecting Peter to assist him in the tax collecting office. He had probably gotten the books so badly muddled up it would be almost impossible to demuddle them.

Although the background status of each one of the apostles was very different, they nevertheless, in spite of their differences, were fused together in a working unit by the Holy Spirit.

And this being made possible by their all out dedication to the doing of God's will within the outworking of God's plan and purpose was a united cause, cooperative.

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They could rejoice in the experiences of dwelling together in unity in the house of the Lord. Yes, yes. One thing did they desire that they dwell in the house of the Lord all the days of their life to behold the beauty of the Lord and to inquire into his temple. My dear brothers and sisters, that is one of the major reasons that we are here at this convention, is in order that we can more fully behold the beauty of the Lord and inquire into his temple.

A very severe test of unity was experienced in the early church when the time arrived for believing Gentiles to be recognized as heirs of the promises.

By nature, the two groups, Jews and Gentiles, had little in common really. They didn't have anything in common. Entertaining so many prejudices against each other, it was very difficult to bring them together, and it was only by means of the true gospel of Christ that this could be successfully accomplished, and this unity only being achieved by those individuals who had ears to hear, who had eyes to see the things needful to bring them together and to keep them in a state of unity.

In Galatians, the third chapter, verses 26 to 27, Paul speaks right to the point with reference to Christian unity. We've had this scripture quoted here before. At this convention you are all the children of God by faith in Christ Jesus. For as many as you as were baptized into Christ have put on Christ, there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for all are one in Christ. That suggests oneness, unity.

And it is a record that in spite of the scriptural concept, which is the correct concept of unity, the scriptural concept of unity Many difficulties, or at least some difficulties, needed to be ironed up from time to time in the early church.

But in the final analysis, in the final outcome, those who were wholly dedicated to the will of God eventually successfully resolved the problem and thus entered into a delightful unity of compatible fellowship, of compatible worship, of compatible service beyond gainsay. The Scripture elucidates the principle that it matters not who or what the believer may have been when his or her heart was touched by the word of divine truth. Being new creatures in Christ Jesus, they unite in appreciation that they have the same Father as all the rest of the household of faith. No difference whatsoever.

The doing of God's will is their daily delight. They are grateful in having the privilege of following in the footsteps of their master, with whom they have been brought into fellowship. They are the ones who have learned to look to the Lord and His holy Word as the only 100% infallible leadership on the battlefield of Christian sanctity.

In the category of the faithful, we think of personalities such as Cornelius Philemon and his slave Onesimus, also Lydia, who sold purple, and other personalities of strikingly different characteristics. Then there was a noble young man named Timothy. Yes, there are many personalities worthy of mention. It is quite unlikely that any one of these would have sought out the fellowship and the companionship of any one of the others. Different in human traits and temperament, background, education and experience, the difference did not prevent them from becoming unified brethren as living stones in God's spiritual temple.

In the early church, certain ambitious leaders assumed an attitude of disunity.

And such a disgraceful situation existed for a time, at least in the church at Corinth and at Ephesus, and it is of record how Paul warned the elders of these congregations that some of them were

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being transformed into grievous wolves.

The causes of disunity in the congregation of the Lord's people very often is more or less complex. That is true. Several factors being involved. Not always. Usually so.

Sometimes a dominant factor is an inordinate desire of the flesh to be dictatorial, a desire to be a leader, a desire to have a following, whether that following is 5 or 500 or more, to be looked up to as an authority. I have the last word. A disposition of this kind is evidence of failure to recognize and appreciate the basic principle of unity.

Some folks are not satisfied. They're not happy, they're not contented unless they can lead others. That's a trait of their flesh, probably born that way. They're not pleased at all unless they can lead someone else. Direct and supervise other people, tell them what to do and what not to do, tell them what to believe and not to believe.

So if perchance a person having such a disposition is attracted by the truth, later fails to keep their selfish, dominating trait of character under control, sooner or later become perverse, either in doctrine, or, if not in doctrine, become perverse in spirit, in conduct, in attitude, the result being that the situation progresses until tempers begin to flare, feelings are hurt, and if the flame of discord is not quenched, the product is contemptuous shame in the congregation.

Intolerance, backbiting, insinuations, disputings, dissensions, wranglings, and such things destroy the unity of the Spirit in Christ.

The Gospel Age History of the Church reflects a sad state of immaturity in our day. Even as in Paul's day, there is sometimes a tendency, an inclination to be imbued with a sort of sectarianism. In the days of Paul there arose a dissension, some declaring themselves to be Paulites, he was their leader and no one else.

Some declared themselves to be Cephasites, some Apollosites, and so on and so on, and so on, and so on and so on, all the way down through the Gospel age.

My dear brothers and sisters, this spirit of veiled idolatry is very, very insidious, exceedingly insidious, very, very subtle, because human leadership seems closer and thus more tangible than the Lord.

Ability to discern the true position of the Lord's chosen servants in a congregation of consecrated believers is an evidence of substantial growth in grace and proper honor and proper respect is in order within the divinely instituted restrictions which God has laid down in His Holy Scriptures.

One's appreciation of the one head, Christ, Christ Jesus, intensifies in being aware of the fact that the holy prophets and the apostles and our Lord Jesus are without exception the only 100% sent infallible guides of the Church. There are under guides, yes, there are under guides, but these under guides are not 100% infallible. As I look out over this audience, I do not see two heads exactly alike. That is a great variation, and the processes of reasoning in these heads vary somewhat.

Such being the case, it is impossible to see eye to eye, to have an eye to eye unity concerning theories, concerning speculations, concerning controversial thesis, concerning debatable interpretations, concerning complicated calculations, concerning questionable deductions, concerning hypothetical viewpoints, concerning conjectural conclusions, maybes and perhapses. It

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is impossible just have an eye to eye agreement on these things. But it is possible? Yes, my dear Brothers and sisters, it is possible to have an eye to eye agreement respecting fundamental doctrines of the great Divine plan for the salvation of mankind, the call of the Church, its development, its eventual glorification, particularly, and as a consequence thereof, by virtue of this, ultimately, in God's own due time and way, the salvation of all mankind.

And it is only on the basis of a thus saith the Lord that we can have a unified eye to eye concept, as to recognition, as to appreciation, as to application, as to objective. Thus, having in common the same unified ideology, the opposing things Jesus was subjected to served to teach him firsthand the true value of faithfulness, of loyalty, of unity, of oneness with his Heavenly Father, with his God, in an unfriendly and evil environment.

Likewise, we as dedicated new creatures in the school of experience are taught the true value of faithfulness, of loyalty, of unity, of oneness in the Body of Christ.

So it is by means of divinely appointed experiences that our fortitude is more permanently secured in a relentless resistance to the powerful influences of the adversary and of the flesh and of the world, and because of this it is most highly needful for us to acquire a degree of spiritual integrity, such as to qualify us to eventually be joint heirs of the King of Kings and of the Lord of Lords.

Thus unity percy can be operative. Indeed it can. Unity in the congregation of the Lord's people enhances the magnitude of the scope and the greatness of God's love, His mercy, yea, his condescending grace, all of which constitutes a mighty power that is most effective in creating a determination to keep up a good fight of faith on the battlefield of Christian endeavor.

Yes, indeed, success in the holy venture being assured to the extent God's love is in our heart, like as a consuming fire of balanced, saintly enthusiasm and endeavor application, yea, an impulse such as diligently actuates us in a full carrying out of our part in a maintenance of unity. All in all, my dear brothers and sisters, all, a grand finale of unity.

To have unity, the love of God must be in our heart. There are some things that are impossible if the love of God is not in our heart. It's impossible to have unity.

Conditions in the Lord's house today are not so greatly different than they were in the early church. Of course we are not troubled with a Jew versus Gentile problem as a hindrance to unity. We do, though, have brethren of different racial origin, experience, background, and so forth. We have brethren from former religious ideologies of many opposing faiths and practices of worship. However, regardless of these differences, the sanctifying power of the truth serves to bring sincere, honest, unselfish, humble seekers of truth into a cooperative state of of unity in the bonds of peace.

Where there is neither Jew nor Gentile, there is neither Italian nor Irish, there is neither French nor German, there is neither British nor American, there's neither black nor white, or what have you. For all are one in the Body of Christ.

Some of the faithful in the unity of the truth were foreign Catholics, some were affiliated with some branch of Protestantism, some were agnostics, some were infidels, some were atheists, some young in physical age, in the collective aggregate, thus made up of a diversity of temperament and background, such as would tend to separate rather than draw together into a fraternal state of unity. It is, of course, the power of God's Holy Spirit that offsets these differences of individualities.

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So the Holy Spirit does indeed activate a blending of the hearts of true, of faithful, of meek, of humble, consecrated people into a good and pleasant unity of the Spirit.

Spirit filled new creatures, regardless of their former racial origin or religious background and experience training, have something to contribute toward the spiritual upbuilding of fellow brethren.

They all have at least one talent, every one of them. As to physical age. Paul wrote to a young man by the name of Timothy, let no man despise your youth. Be an example of the believers in word, in speech, in love, in spirit, in faith, in purity. 1st Timothy 4:12 and as members of the body of Christ, we only have the commitment of one objective, thus one purpose, one work.

We are called to a very special service of showing forth the praises of him who has called us out of darkness into the marvelous light of the truth. We are only dedicated in one aim in life, now and forever to serve our God of grace, truth, and life. Being called out people, we have received a begetting of the Holy Spirit, and this by reason of having been baptized by the Spirit into, or immersed into the body of Christ, inducted into the body of Christ, and by virtue of this we are constituted as shares in the gospel age sacrifice of the Christ. Paul makes that very clear, particularly in the 12th chapter of 1 Corinthians. Paul reminds in the 12th chapter of 1 Corinthians as well as otherwise, that one member of the body cannot rightly, justly, fairly, scripturally say to another member, I have no need of you.

You don't interpret some things the way I do. You don't make some calculations just in the same way I do.

You don't accept my viewpoint you'll go your way and I'll go mine. I can get along without you. Is that the tenure of the Scriptures? No, indeed.

Just to the opposite. Directly. So God sets each member in the body as it pleases him, not as it pleases someone over here or someone over there, but. But as it pleases him.

With reference to this matter, I want to quote an item from the pen of our beloved Brother Russell, whom I regard very highly for his work's sake. It was through his ministries that I came into the truth, and I am very, very grateful to my Heavenly Father that that such is the case. Brother Russell goes on to say, we should be very sympathetic with each other. There is no division in the human body.

There is a work for every part of the body to do. The hand and foot are connected through the head, not through some human being, but through the head. Our Lord Jesus. We are not all doing the same thing. God has a variety of things to be done.

He gives one a work to do in this department. He gives another a work to do in another department.

These are words of wisdom from Brother Russell. Now, in the 17th chapter of John's Gospel, Jesus speaks relevant to himself as being glorified in his brethren. Yes, he is glorified in us. To the extent that we are united in sympathy, to the extent we are united in tolerance, to the extent that we are united in forbearing one another, in. In true Christian love.

And so how vital it is for all of God's consecrated people to heed Paul's admonition, lay aside all malice and all guile and all hypocrisies and all envies and all evil speaking, and I would say also all jealousies, all rivalries.

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True Christian love cannot be a reality. When the spirit of tolerance is absent. That is an impossibility.

Intolerance creates an atmosphere of hurt feelings, personal grudges, animosities. In a situation of this kind, if not curbed sooner or later, usually sooner culminates in serious disaster results.

The Master of the harvest has been given full charge of being the advisor to the Church, its guide and advocate, and consequently, by venerating him and following his leadership, the infusion of his Spirit will be retained in the heart. By virtue of this essential, a high degree of oneness will be evident in the congregation of the consecrated. The Cross of Christ is the only foundation upon which it is possible to stand approved before the Eternal One. I am that I am.

And having a correct concept of this matter, no reliance on any expediency will be exercised. Other than on Christ and Him crucified and on the basis of the Church's unity, ultimately Christ will open up the way for mankind to have an opportunity to be brought into a permanent state of unity of oneness with the Almighty and eternal God, the God who is the fountain of all grace, truth and life, and all of this by virtue of the unity of the Body of Christ, having achieved a glorious victory, a victory of being led into the bridegroom's divine palace and enthroned with him in prayer to his Heavenly Father for the oneness of his brethren, Jesus said, o righteous Father, the world has not known you, but I have known you, and these have known that you have sent me. Yes, indeed, he has made known unto us his holy name. He has made known unto us his immaculate character.

He has made known unto us his sacrificial love. He has made known unto us his generous benefactions, and he will continue to make himself known unto us concerning Himself and the paramount part he has in the great plan of salvation and the part that his consecrated brethren have in this arrangement, to the extent we are able to gratefully, appreciatively, rejoicingly receive it and properly use it. Finally, brethren, what a glorious oneness can be ours. Yes, indeed, indeed, what a glorious oneness can be ours. What a saintly unity of worship and of fellowship and of service is ours to have and to maintain.

Who or what can take away its wondrous beauty? So then, my dear brothers and sisters, let us be fully persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature will be able to separate us from the love of God which is in Christ Jesus our Lord, and so, my dear brothers and sisters, in the first and last analysis, in proportion to our drawing close together in Christian unity, our joy in the Lord increases. For then we are enabled to more profoundly appreciate our privilege of having the blessing of a unified relationship with our brethren in an active confession of the greatness of heaven's grace, and so our commitment constitutes a major responsibility for each one of us to exercise a genuine, sincere unity with one another in Christian endeavor.

Yea, brethren, a unity of heart, a unity of confidence, a unity of spirit, a unity of purpose, a unity of objectives, and thus a unity of sanctified realism in Christ.

Thank you, brother Yeik our hearts in praise, whose hearts and wolves are one, whose kind besides serve and please.

O may this new children our glorious hope revives our courage every day while each index from the dead. Way more simplicity. 198 hymn number 198.

Perfection free. A heart conforms unto thy word and sa.