

The Unity of the Spirit

by Alan Martin

The sermon emphasizes the necessity of the Holy Spirit in achieving unity among believers and warns against carnal behaviors that disrupt this oneness.

Scripture: John 17:20-23, Ephesians 4:11, Ephesians 4:13, Hebrews 12:2

Topics: "Unity"

Description

In this sermon, the speaker emphasizes the goal of believers being made one in unity. The Holy Spirit plays a crucial role in achieving this unity by guiding believers into all truth and glorifying Jesus. The speaker highlights the importance of having a singleness of devotion to Christ and focusing our eyes on Him. The transcript also mentions the opposition and difficulties that arise in achieving this goal, but emphasizes that the Spirit of God is the key to overcoming division and fostering true fellowship among believers.

Transcript

Father, we now look to You to impart unto us the life and truth in Your grace. We acknowledge that only by Your light can we see anything clearly. And we acknowledge that there are many things we have yet to see clearly.

But we come near You, we draw near You in full assurance of faith, knowing that You have made a new and living way open to us. You've given every person here access to You by Your Spirit. And we seek to enter a time of spiritual instruction, acknowledging that all of our carnal minds put together are ignorance.

The wisest, the person here with the highest IQ is a fool compared to You. The wisdom of man is foolishness in Your sight. Your ways are not our ways, Your thoughts are not our thoughts.

But we have confidence that if we ask anything in accordance to Your will, You would hear us. And when You hear us, and we don't have iniquity, we're not regarding iniquity in our heart, when You hear us, that whatever thing we have asked of You, You give. And we know that it's Your will that we be saved through the sanctifying work of Your Holy Spirit and through belief in the truth.

And now we ask, Father, we ask in accordance to Your will for the sanctifying work of Your Holy Spirit. Your son prayed, he said he prayed for his disciples, in a way he prayed for us, and we join him and thank You that he's interceding for us. We ask You to sanctify us by Your truth.

Your Word is truth, not our thoughts about it, not what we think Your Word is. Your Word is truth. And You alone and Your Spirit alone fully comprehend it.

And we grasp it and receive it by degrees, because You're merciful, because You long to be known. And I acknowledge, Father, not a single person here will be drawn to You apart from Your Spirit. Not a single person here will receive life apart from the ministry of Your Holy Spirit.

There will be no righteousness accomplished here apart from the ministry of Your Holy Spirit. So how can we presume to go on without asking for Your Spirit? That You fill us with the Spirit. Give us Your Spirit of wisdom and revelation in the knowledge of You.

Open Your Word. Enlighten us. Cause Your light to shine in our hearts.

And give us the knowledge of Your glory in the face of our Lord Jesus. Help us know You unto eternal life. We ask this in Jesus' name, Amen.

In John 17, Jesus was praying in the Garden of Gethsemane, and the Apostle John must have been awake part of the time. We know that in three of the Gospels it's recorded that they were sleeping, Peter, John, and James were sleeping, about a stone's throw away from Jesus. But for part of the time, John must have been awake because he records this prayer.

And in John 17, verse 20, we read, I do not pray for these alone, but also for those who will believe in Me through their word, that they all may be one as You, Father, are in Me, and I in You, that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me, I have given them, that they may be one just as We are one. I in them, and You in Me, that they may be made perfect in One, that the world may know that You have sent Me and have loved them as You have loved Me.

In this passage, there's a word five times. Five times. A purpose.

Jesus is praying for this. In these three verses, it's mentioned five times. What word is that? One.

Look with me again. In verse 21, that they all may be one as You, Father, are in Me, and I in You, that they also may be one in Us, that the world may believe that You sent Me. And the glory which You have given Me, I have given them.

What glory had the Father given Jesus that He may be one? To have God's glory is to be one with Him. It's to know Him as He is. It's to have communion with Him.

It's to be one with Him. That's the third time it's mentioned. Verse 23, I in them, and You in Me, I have given them just as they may be one, just as We are one.

I in them, and You in Me, and may they be made perfect and one. So, one, this oneness is the goal. The goal that Jesus would have for us is to become one in the same oneness that He had with the Father.

That's the goal. What's the means? How is God going to accomplish this goal? What's the means? How are we made one? Yes. Who said that? Yes, Carlos.

Turn to Ephesians. Paul tells us how this unity, this oneness is. I slipped and used the word unity.

Why did I use the word unity when we're talking about oneness? What does uno mean? Unity. It's the same word in the Greek. To be made one and to be unified is just to be made one.

It's the unity in Ephesians 4. I'll read verses 1-6. I therefore, the prisoner of the Lord, beseech you to walk worthy of the calling which you were called with all lowliness and gentleness and longsuffering forbearing with one another in love and endeavoring to keep the oneness of the Spirit in the bond of peace. The oneness of the Spirit in the bond of peace.

Just as there is one body, one Spirit, just as you were called in one hope of your calling, one God and Father of all who is above all and through all and in you all, one. So the goal is to be made perfect in this oneness. To be made one.

The means by which this oneness is brought about completely is the Spirit. Now, as in life, it would be nice if there were no difficulties in a goal being fulfilled. But in this life, there is opposition to this goal.

What root do you hear in the word opposition? Opposed or opposite? Opposite. There is something we have to deal with which is opposite of this goal. There is an opposite means at work.

God is at work by His Spirit to make us perfect in one. But there is something else that is opposed to Spirit. What is the opposite of Spirit? Flesh.

And I want us to understand this. Turn to Galatians 5. That's where Paul says this. Galatians 5. Start with verse 16.

I say then, walk by the Spirit, and you shall not fulfill the lust of the flesh, for the flesh lusts against the Spirit. And the Spirit against the flesh, they are contrary to one another. So that you do not do the things that you wish.

The Greek word that is translated at least in the New King James Version as contrary is antikaitai. And anti is where we get the word opposite, anti. And kaima is the Greek word to lay down.

So something that has been set in place. So the Spirit and the flesh have been set in place opposite one another. So that you don't do the things that you want.

That's where the opposition is that we're dealing with. You might say that what is natural You follow me? What is natural to the Spirit is unnatural to the flesh. They have opposite natures.

They are two different kinds. Like the distinction that God said when He made everything in the beginning, everything according to its kind. And when Adam saw all these other mammals that were similar in an area, he searched for something to him that would be suitable.

Suitable. The word suit came from the word fit. That's what suits were.

Suits were clothes that used to just be robes. Like this weren't made in the shape of a body. But when they began to make clothes that fit the body, they called them suits.

So in all the other mammals, God, Adam looked for something that was suit, that was of the same kind, of the same nature. And guess what did he find? None. There was none suitable as a help meat.

Nothing fit his need. Now, to communicate these two ideas of flesh and spirit, the Greeks used the term sarx and pneuma. But translators used the term flesh.

Now why do translators use the term flesh? Why not another word? What do you think of when you think of flesh? Meat, skin, just tissue. And when I think of flesh in that regard, the Latin way of thinking of flesh was carne. Spanish, the word for meat in Spanish is carne.

And from that Latin-Spanish idea, we get the idea of carnal. To be carnal is to be fleshly. And when I think of carnal, another word comes to my mind, a carnivore.

Is a what? One who eats flesh. So this is the idea when flesh is involved. And when I think of carnivore, I look in this... Thank you.

Carnival? Oh, when I think of carnival, I think of someone having a good time in their flesh. That's right. I hope you enjoy the carnivals.

There'll be a lot of them out there this year. Be careful. In your flesh.

But in this same passage in Galatians, if you're still here in chapter 5, look with me in verse 15. Okay? In Galatians 5 verse 15 it says, But if you bite and devour one another, beware lest you be consumed by one another. What nature do you think this biting and devouring would come from? Animals.

Because lots of animals are, not all of them. But animals bite and devour. Now, why do animals bite? There's two terms, bite and devour.

Why do they bite? What is their bite? Yeah, it's back off. Back off. Back off.

Is that what you do when someone, you hear something, they say something to you you don't like? You back them off? You put them in their place? You let them know they're getting a little bit too close? When they're afraid? When they feel threatened? Is that what you mothers do? Someone comes and wants to maybe help you a little bit and talk about maybe you could train your children a little better and you back them off right away? There's something wrong with my children? You think my children aren't perfect? You back them off. You make sure you... Are you protective? Are you protective against those brothers who might be a bad influence on your children? You back them off with your words? Back them off. Bite and devour, biting.

There's another reason that animals bite. And that's to establish a pecking order. Horses, chickens, roosters, dogs.

I mean, they want to dominate. They want to make sure that no one steps in their territory. And when someone comes in their territory and is afraid they're going to lose some of their influence, they are going to bite.

They're going to back you off and maintain their territory. That's animalistic. That's what that is.

It's carnal. And there's another thing. There's one other reason that animals bite.

Well, fear is part of that feeling threatened, but when they're rabid, when they're diseased, when they're sick. But in any case, the way to overcome this tendency, this nature to bite is to tame an animal. And even then, a tame animal, feeling threatened, feeling sick, feeling pressured, out of fear, will bite.

Be careful we don't bite and devour one another. That's biting. Why do animals devour? When we use the word devour, we use it, what do we usually mean? How do we say it? We describe someone eating, what do we say? Man, he just devoured that.

And he devoured his stuff. He devours. Our refrigerator has been devoured.

And in this regard, it is when other mammals, other people, others of similar kind are seen as substance for me. Food. You are potential satisfaction for me.

In other words, you exist to fill my belly. You exist to satisfy me. You're supposed to make me feel satiated and full, animalistic, carnal, base.

It's a nature opposite the Spirit. Do you see? Are you getting the idea? Paul knew that those Christians who were more carnal, more fleshly, more tuned to their physical being than to the Spirit of God would have a tendency to bite and devour each other in trying to relate to one another. And he warned against it.

Now, there is a human of a different kind. There is not a single animal that God breathed into the nostrils the breath of life. But we are similar to other mammals in various ways.

What do you think, what stage of life in human development are animals and humans the most common? Infancy. Is it any surprise that Paul then uses the term infancy and carnal together? Look at 1 Corinthians 3. 1 Corinthians 3. Verse 1, And I, brethren, could not speak to you as spiritual people, but as to carnal infants in Christ. I fed you with milk and not solid food, because until now you were not able to receive it and even now you're still not able.

For you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal, behaving like mere men? Now, I know that we think babies are cute, but they are the most self-centered stage of human development there is. They cry for themselves.

If they're wet, they cry. If they're hungry, they cry. If they want to be picked up, they cry.

If they're hot, they cry. If they're uncomfortable, they cry. And every single cry is about my comfort, my life, you exist totally for them.

You may look at them and they may smile at you and you may just think it's wonderful, but it's only if they're comfortable that you get that kind of reaction. They are the most self-centered, self-serving, self-existing ones of human development. And people that are babies in Christ think the church is here for them.

They think every message should make them feel good. They think the things the church do should make them feel. It's about satisfying them.

It's about how they feel. It's about what they want. It's about whether they're comfortable.

It's about how they feel. Babies, babies. I mean, you laugh, but it's ugly.

It's ugly. It's ugly in the Spirit. It's ugly to be... I mean, you wouldn't laugh.

Look, if you look back there and even now, and if you saw Nathaniel or you see one of these other ones with their thumb in their mouth, you wouldn't laugh, would you? Because it's natural at infancy to be a

baby, to do those things. But when you're supposed to be an adult and you have your thumb in your mouth, you know something's wrong. It's not natural.

It shouldn't be natural. Now, Paul says here, three things. Three things are an indicator of a carnal condition in a believer or in a fellowship.

Because this was actually describing a fellowship. Paul wasn't singling out an individual, was he? He was saying, you as a fellowship, you're a carnal fellowship. You're a carnal assembly.

And what three things did he use in verse 3 to indicate, what are the three indicators of a carnal assembly? Envy, strife, and divisions. And it's interesting enough, James uses the same indicators to describe the difference in nature. Turn to James 3 with me.

James 3. Start with me in verse 13. James 3, verse 13. Who is wise and understanding among you? Let him show by his good conduct that his works are done in the meekness of wisdom.

But if you have bitter envy and selfish ambition in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, and demonic. For where envy and self-seeking exist, confusion and every evil thing are there.

Now, I'm going to save this envy for last. But I want to describe two other terms that James uses here. One is either translated as strife, selfish ambition, or self-seeking.

Because the idea describes, the Greek word is an attempt to describe someone who is creating a group or a party to serve his or her own interest. It's partly ambition, and it's partly rivalry. And let me make sure that this party can be very small.

It might just be one or two other people, but you form your own party because it's the party of we don't agree with them. You got it? That's the party. That's the name of your party.

It has other names, but at the end of it is the party that's different from them. Well, Brother Allen believes this way, but you and I, we're another party. We believe this way.

Got you? Now, we think the hair is... We're this party. We think... See the party spirit? Are we a carnal assembly? Or a spiritual assembly? How many parties are there here? How many of us really know in our hearts that we secretly agree with this brother or this brother or this sister, and we tolerate these other ones? We see some good things in them, but they're them, and we're us. Carnal.

Infantile. Worldly. UnChristlike.

And disorder is the other term. They're in verse 15? No, no, no. Where is that? 16.

For where jealousy or this envy and strife exists there. Disorder. The Greek word is a compound word The negative a. The preposition kata, which means down.

And the word stasis, which means a basis or a standing. So what it produces is a not established condition. In other words, there's no settlement.

You can't live there. It doesn't produce a place where people can dwell together in unity. It can't happen.

As long as there's this strife, this party spirit, this carnal, worldly, non-spiritual groups tolerating one another, you will never have oneness. There will never be a spiritual kingdom settlement in that state. But what is this envy he's talking about? Now, notice in James here, he doesn't use the word envy by itself.

In verse 14, he uses another word to describe envy because the word envy itself just means zeal. And as many times, it can be used in a positive context. Wanting to make sure you understood what kind of envy he's talking about, he uses another term.

What is it? It uses the term bitter. In the Greek, it's the word picross. And you want to see where it's used in the same chapter.

Back up here in James chapter 3. Let's read verse 9, 10, 11, and 12 together. Okay? James chapter 3, 9, 10, 11, and 12. Talking about the mouth.

With it, we bless our God and Father. And with it, we curse men who've been made in the similitude of God. Now, out of the same mouth proceed blessing and cursing.

My brethren, these things ought not to be. Does a spring send forth fresh water and bitter? The Greek word for fresh is glukos. What's glukos? What's glukogen? Sugar.

Lots of us love sugar. It's interesting that the Bible says, let your conversation be sprinkled with salt, full of grace. I've confessed this before.

I don't mind confessing again. There was a long season in my own life when I was full of salt and sprinkled with grace. And it made people sour.

That's what happened. And I felt it was preserving a lot of people. Very necessary for preserving things.

But energy is not produced by salt. It's produced by sugar. See? So we don't want a Pete Cross zeal.

We don't want a bitter zeal that is unpalatable to people. That does not produce in them energy and life. Now, I think to fully understand the word bitter, you need to understand what its antonym would be.

And an antonym would be the opposite word. Because often times to fully comprehend something, you must be able to do so by comparison. So, I want us to look at a place where I believe the best word that is the opposite of this bitterness is used.

Okay? Let's turn to 1 Corinthians 13. Do you want to pull that up for me? I'm ready for it. Yep.

I'll just have it there for when I need it. 1 Corinthians 13. Look with me in verse 4. And it's actually the second word in verse 4 that I think is the best word for opposite here.

And I'll get to that. The best word for opposite would be the second word in verse 4 describing love. And what is that? No, the second word.

It just shows that our translations are not all the same, I think. It says, love is patient, love is kind. So, the second description of love.

The Greek word, and I'll get to this in just a little bit. But, this particular... Notice it says, envy is not necessarily a bad thing, but it must be the same kind of envy that James is describing as carnal that Paul is saying love is never. Love is never this bitter envy.

This is what love is. And I want to read a description, a quote about this. This love.

This opposite. Because this word, zeloi, properly means to be zealous for or against any person or thing. That's the connotation here.

That is, it's to be eager for or anxious for or against anyone. It's often used in a good sense. But it may be used in a bad sense.

To be zealous against a person. To be jealous of. To envy.

It's in this sense, evidently, that it's used here. As denoting zeal or ardent desire against someone. The sense here is that love does not envy others the happiness which they enjoy.

It delights in their welfare and their happiness. It's increased by their endowments, their rank, their reputation, their wealth, their health, their domestic comforts, their learning, etc. Those who are influenced by love rejoice in all of this.

They would not diminish it. They would not embarrass them in the possession. They would not detract from that happiness.

They would not complain or repine that they themselves are not so highly favored. To envy is to feel uneasiness, mortification, or discontent at the sight of superior happiness, excellence, or reputation enjoyed by another. To repine at another's prosperity.

To fret oneself on account of his real or fancy superiority. Of course, it may be excited by anything in which another excels. Or in which he is more favored than we are.

It may be excited by superior wealth, beauty, learning, accomplishment, reputation, success. It may extend to any employment or rank in life. A man may be envied because he's happy while we're miserable.

Well while we're sick. Caressed while we're neglected or overlooked. Successful while we meet with disappointment.

Handsome while we are ill-formed. Honored with office while we are overlooked. He may be envied because he has a better farm than we have.

Or is a more skillful mechanic. Or a more successful physician, lawyer, or clergyman. But notice this.

Envy commonly lies in the same line of business or occupation or rank. We do not usually envy a monarch, a conqueror, or a nobleman. Unless we ourselves are aspiring to the same rank.

The farmer doesn't usually envy the blacksmith. Just another farmer. The blacksmith does not usually envy the schoolmaster or the lawyer.

But another man in the same line of business with himself. Huh. Pause.

It's okay. I want us to think about these things. We're not in a hurry.

Peace. We can sit about this. Right here is the physician.

The physician. How's that? Yeah. The physician envies another physician.

More learned and more successful. The lawyer envies another lawyer. The clergyman is jealous of another clergyman.

The fashionable female who seeks admiration or flattery on account of accomplishment or beauty envies another who is more distinguished and more successful in those things. And so the poet envies a rival poet. The orator, a rival orator.

The statesman, a rival statesman. The correction of all these things. The correction of all these things is love.

Because love rejoices when everyone else does well. There's no envy in it. Love does not envy.

It's not uncomfortable. It does not pity itself. Because love thinketh not or seeketh not her own.

It doesn't seek its own. It can rejoice in the goodness that others experience. If we loved others, if we rejoiced in their happiness, we should never envy them.

They're not to blame for these superior endowments, are they? But if those endowments are the direct gift of God, we should be thankful that He has made others happy if they are the fruit of their own industry and virtue and skill and application. We should esteem them the more and value them the more highly. They've not injured us, have they? And we should not be unhappy or seek to injure them because God has blessed them or because they have been more industrious or virtuous or successful than we have.

It's no cause for us to be uncomfortable. It's no cause for us to envy that someone else is prospering, that they're doing well, that they're being blessed, that they're being enriched. No cause for envying love.

Nothing but rejoicing. Every person should have in his own level in society. And we should rejoice in the happiness of all.

Love will produce another effect. We should not envy them because He that is under the influence of Christian love is more happy than those in the world who are usually the objects of envy. I want to read that part again.

Okay? We should not envy them because He that is under the influence of Christian love is more happy than those in the world who are usually the objects of envy. There is often much wretchedness under a clothing of purple and fine linen. There is not always happiness in a splendid mansion, in the caress of the great, in a post of honor, in a palace or on a throne.

Alexander was a conqueror of the world and he sat on his throne weeping. He owned everything and he was empty, bankrupt inside. Happiness is in the heart.

And contentment and the love of God and the hope of heaven produce this happiness which rank, wealth and fashion and earthly honor cannot purchase. You see the different natures? The carnal nature can envy, but the Spirit of God cannot. You know why? God is ever living.

He is ever giving. He gives and gives and gives. And what does He say is more blessed? To give.

There is no envy in that. Love does not envy. Now, it is kind that is an extreme.

Because I said this, I would say that a good antonym for the Greek word Pekras would be the Greek word Christos. Now, follow this. This is the Greek word that we translate kindness.

By the way, by the way, if you are interested, Jesus said, my yoke is Christos. Okay? There is no bitterness in the yoke of Jesus. The Greek word for kindness is Christos.

The word means originally good, kindness, gentleness. It is used of old wine where the true reading instead of bitter is good. It is mellowed with age.

What does mellow mean? All that agitation, those gases, all the pungency has settled. And the true flavor of the grape is able to come out. It is pleasant.

It is smooth. It is not galling. Christ's yoke is Christos.

Having nothing harsh, nothing galling about it. The only nature genuinely and wholly Christos is love. And God is love.

God is the only one completely and totally Christos. Love is the only nature, natural, natural to the spirit. Love must be shed abroad in our hearts by the Holy Spirit.

And when it is, and when it is, I want you to note the similarity. When we have been anointed with the Spirit of God, I want you to notice the similarity between two Greek words. You are familiar with Christos.

What does Christos mean? Christ, the anointed one. But look at the similarity between Christos on the right and Christos on the left. There is one letter difference.

Now look at this. I found this. That in the theological lexicon of the New Testament, there is a fascinating historical note.

That in the second century, the spectacle of Christian love was so stunning for pagans, that they called the Christians, not Christiani, but Christiani. The mild ones, the mellow ones, the kind ones. Isn't that incredible? In the first century, they were first called Christians in Antioch.

That's Christians. But in the second century, after 100 AD, when the great persecutions broke out, and the Christians were drug off to the arenas, and families were broken up, and they were treated unfairly, unkindly, horribly, their demonstration of Christos, of kindness, mellowness, gentleness, stunned the pagan world. And they called them the kind ones.

That's incredible, isn't it? Is it any wonder that Jesus said, By this shall all men know, you're my disciples. By the love you have, one for another. You see? You see the difference? You see the difference in the nature? The nature of the flesh is self.

The nature of the spirit is completely different. Look in John 16, and you'll see this. John 16.

John 16, and verse 13. John 16, 13. However, when He, when the Spirit of Truth has come, He will guide you into all truth.

For He will not speak on His own authority. But whatever He hears, He will speak. And He will tell you things to come.

But there's one thing the Spirit does. And it's in this next verse. He will glorify Me.

Does the Spirit of God seek anything for Himself? Of Himself? No. The Spirit of God speaks only the things that glorify Jesus. And it says, He will guide you into all truth.

Now that should tell you something. What did I say the goal is? In the very beginning, what is the goal for us? That we be made one. And the Spirit, who has nothing of His own interest, can never have a party spirit, cannot envy, cannot boast, does not seek its own.

The Spirit is the love of God shed abroad in our hearts. And what does the Spirit want to do? He wants to guide us into all truth. Who is truth? Jesus is truth.

Though the Spirit guides us into all truth by glorifying Jesus. By making Jesus known to us. So that in Ephesians 4, what Paul hoped for and longed for would happen.

In Ephesians 4, the same chapter where he speaks of the unity of the Spirit, and he speaks of one body, one Spirit, one hope, one Lord, one faith, one baptism. In the same chapter it says in Ephesians 4, and He Himself gave some to be apostles, some prophets, some evangelists, some pastors and teachers, for the equipping of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all come into the oneness of the faith. Oneness of the faith.

And for any of us to have faith, there is only one place to look. There is only one who is both the author and the finisher of our faith. And if we look away and unto Him, we see one Jesus, one Lord.

And it's one faith. And we have one purpose when we're walking by one Spirit. And that one Spirit is for Jesus Christ to be glorified.

It's the only way possible for us to be one. It's the only source of oneness, because He is the Head. Until we reach the unity of the faith, it says, and the knowledge of the Son of God, unto a mature or perfect man.

The only way to come to perfection, the only way to come to maturity is by the love of God being shed abroad in our hearts by the Holy Spirit, because Paul says in Colossians, over all these things we are to put on, we are to put on love, which is what? The bond of perfection. Only the love of God, shed abroad in our hearts by the Spirit, can produce perfect oneness. We dwell without envy of one another.

We rejoice whenever the other is doing well. We do not bite and devour. We are not threats to one another.

We are one family. We serve one Lord. We have one faith.

And we are one body. And if anyone is strong in this, the spiritual ones, what do they do? They restore those overtaken and false. The strong ones, what do they do? Strong in love, what do they do? They bear with the failings of the weak.

And they don't please themselves. This is the only way to be made perfect. And what happens is, if you want to see the result of this perfection, you grow up into all things into Christ, and you become, as Jesus said, but you, you be perfect, as my Heavenly Father is perfect.

That's what He said. The only way to come to the place where we are perfect, as the Heavenly Father is perfect, is when we literally dwell in God. 1 John.

Look in 1 John. Chapter 4. 1 John 4. Start with verse 15. Whoever confesses that Jesus is the Son of God, God abides in him.

He abides in God. And we have known and believed the love that God has for us. God is love.

Can you see why the only place that this love can become ours is by the Spirit of God shedding it abroad in our hearts? God is love, and He who abides in love abides in God, and God in Him. And this is how love is perfected among us. I can assure you, that's why it's called the unity of the Spirit.

You and I will never be one in our carnal minds. We are never going to be one in our natural... Oh yeah, some of you, I have a few more things in common, you may have a few more things in common, but you know what commonality produces? Party spirit. Gathering together on mutual likes and agreements produces strife, division, faction.

Gathering together by the Spirit of God produces one. Life, righteousness. We can only be made one in the Spirit of God.

We must abide in it, and this is what happens, it goes on to say, love has been perfected among us in this, that we may have boldness in the day of judgment. And how can we have boldness in the day of judgment? Because in this world, we are as He is. Which world are we supposed to be like He is? In this world.

In this world, we are led by the Spirit of love, by the Spirit of God. In this world, we do not envy others. We have this mind that was in Christ Jesus, who by His poverty made many rich, who emptied Himself, who poured out His life, who gave Himself as a living sacrifice, who is able to deliver us from the constant bondage of the flesh, the insatiable appetite that never says enough.

Jesus said, He that drinks of the water that I give will never thirst again. What did He mean? Your flesh, no matter how much you pamper it, you know what it wants? More. Give it the best drugs, you know what it wants? More.

Give it the best women, you know what it wants? More. Give it the best money, it wants more. It can never be satisfied.

But He that drinks of the water that I give Him, that water that I give Him shall become in Him, what? A well. A well of life. It will spring up, completely living for others, completely doing for others, completely satisfied.

He who refreshes others will Himself, what? Be refreshed. The hose is full of water. It's the only way.

And the reason, the reason some of us do not relate well is because we are not relating by the Spirit. You know what division is? I've said this before. Di means... So what is it when you see division? You see two.

The Spirit of God does not see two. The Spirit of God says there's one body. If your eye be single, your whole body will be full of light.

And you know that same word single is used when Paul said, I fear for you, lest by the craftiness, the serpent as he beguiled Eve might lead you astray from the singleness of devotion to Christ. There is no way that believer's fellowship will ever be one apart from the Spirit of God filling our hearts, focusing our eyes on Jesus. That's it.

I don't care how different we are in every other way, but in that way is the way of life. That's our oneness right there. Let's pray.

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