

HWMR - CRYSTALLIZATION STUDY OF DEUTORONOMY, Week 7**Avoiding Division, Which Is versus the Oneness That We Keep, and Rejecting Apostasy, Which Is versus the Faith That We Contend For**

Scripture Reading: Deut. 12—13; Psa. 133; John 17:21-23; Eph. 4:3-6; Jude 1-3, 19-21

- Deuteronomy 12:1 These are the statutes and the ordinances that you shall be certain to do in the land which Jehovah, the God of your fathers, has given you to possess, all the days that you live on the earth.
- Deuteronomy 12:2 You shall completely destroy all the places where the nations whom you will dispossess have served their gods, on the high mountains and on the hills and under every flourishing tree.
- Deuteronomy 12:3 And you shall tear down their altars and crush their pillars; and their Asherahs you shall burn with fire, and the idols of their gods you shall cut down; and you shall destroy their name from that place.
- Deuteronomy 12:4 You shall not do so to Jehovah your God.
- Deuteronomy 12:5 **But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.**
- Deuteronomy 12:6 And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock;
- Deuteronomy 12:7 And there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.
- Deuteronomy 12:8 **You shall not do according to all that we do here today, each man doing all that is right in his own eyes;**
- Deuteronomy 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.
- Deuteronomy 12:10 But when you cross over the Jordan and dwell in the land which Jehovah your God is giving you as an inheritance, and when He gives you rest from all your enemies surrounding you so that you dwell securely;
- Deuteronomy 12:11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.
- Deuteronomy 12:12 And you shall rejoice before Jehovah your God, you and your sons and daughters, and your male servants and female servants, and the Levite who is within your gates, for he has no portion nor inheritance with you.
- Deuteronomy 12:13 Be careful that you do not offer up your burnt offerings in every place that you see;
- Deuteronomy 12:14 But in the place which Jehovah will choose in one of your tribes, there you shall offer up your burnt offerings, and there you shall do all that I am commanding you.
- Deuteronomy 12:15 Yet you may slaughter and eat meat within all your gates, in all that your soul desires, according to the blessing of Jehovah your God which He has given you; the unclean and the clean may eat it as the gazelle and the deer are eaten.
- Deuteronomy 12:16 However, you shall not eat the blood; you shall pour it out upon the earth like water.
- Deuteronomy 12:17 You may not eat within your gates the tithe of your grain or of your new wine or of your fresh oil, nor the firstborn of your herd or of your flock, or any of your vows which you vow or of your freewill offerings or of the heave offering of your hand;
- Deuteronomy 12:18 But you shall eat them before Jehovah your God in the place which Jehovah your God will choose, you and your son and daughter, and your male servant and female servant, and the Levite who is within your gates; and you shall rejoice before Jehovah your God in all your undertakings.
- Deuteronomy 12:19 Be careful that you do not forsake the Levite all your days upon the earth.
- Deuteronomy 12:20 When Jehovah your God enlarges your territory, as He has promised you, and you say, I will eat meat, because your soul desires to eat meat, you may eat meat according to all that your soul desires.
- Deuteronomy 12:21 If the place where Jehovah your God will choose to put His name is too far away from you, you may slaughter from your herd and from your flock, which Jehovah has given you, as I have commanded you; and you may eat within your gates according to all that your soul desires;
- Deuteronomy 12:22 Indeed, as the gazelle and the deer are eaten, so you may eat it; the unclean and the clean may eat it alike.
- Deuteronomy 12:23 But make sure that you do not eat the blood; for the blood is the life, and you shall not eat the life with the flesh.
- Deuteronomy 12:24 You shall not eat it; you shall pour it out upon the earth like water.
- Deuteronomy 12:25 You shall not eat it, so that it may go well with you and with your children after you, when you do what is right in the sight of Jehovah.
- Deuteronomy 12:26 But you shall take your holy things which you have and your vows, and go to the place which Jehovah will choose;
- Deuteronomy 12:27 And you shall offer your burnt offerings, the flesh and the blood, upon the altar of Jehovah your God; and the blood of your sacrifices shall be poured out upon the altar of Jehovah your God, and you shall eat the flesh.
- Deuteronomy 12:28 Keep and listen to all these words which I am commanding you so that it may go well with you and with your children after you forever, for you will be doing what is good and right in the sight of Jehovah your God.
- Deuteronomy 12:29 When Jehovah your God cuts off the nations before you, which you are entering to dispossess, and you dispossess them and dwell in their land,
- Deuteronomy 12:30 Be careful that you are not ensnared in following them, after they have been destroyed before you, and that you do not seek after their gods, saying, How did these nations serve their gods, so that I also may do likewise?
- Deuteronomy 12:31 You shall not do so for Jehovah your God, for every abomination to Jehovah, which He hates, they have done to their gods; for even their sons and their daughters they have burned with fire to their gods.
- Deuteronomy 12:32 The whole thing that I am commanding you, you shall be certain to do; you shall not add to it, nor shall you take away from it.
- Deuteronomy 13:1 If a prophet or a dreamer of dreams stands up in your midst and gives you a sign or wonder,

- Deuteronomy 13:2 And the sign or the wonder occurs, about which he spoke to you, saying, Let us go after other gods whom you have not known, and let us serve them;
- Deuteronomy 13:3 You shall not listen to the words of that prophet or to that dreamer of dreams; for Jehovah your God is testing you in order to know whether you love Jehovah your God with all your heart and with all your soul.
- Deuteronomy 13:4 You shall follow Jehovah your God; and you shall fear Him, keep His commandments, listen to His voice, serve Him, and hold fast to Him.
- Deuteronomy 13:5 **But that prophet or that dreamer of dreams shall be put to death, because he has advocated apostasy from Jehovah your God,** who brought you out of the land of Egypt and ransomed you from the slave house, in order to force you out of the way in which Jehovah your God has commanded you to walk. Thus you shall utterly remove the evil from your midst.
- Deuteronomy 13:6 If your brother, the son of your mother, or your son or daughter, or the wife of your bosom, or your friend who is like your own soul to you entice you secretly, saying, Let us go and serve other gods (which neither you nor your fathers have known,
- Deuteronomy 13:7 Of the gods of the peoples who are surrounding you, those who are near you or those who are far from you, from one end of the earth to the other);
- Deuteronomy 13:8 You shall **not yield** to him **nor listen** to him, **nor shall your eye pity him; neither shall you spare him nor conceal him;**
- Deuteronomy 13:9 But you must **slay him;** your hand shall be **first against him** to put him to death, and afterward the hand of all the people.
- Deuteronomy 13:10 And you shall **stone** him with stones so that he dies, **because he sought to force you away from Jehovah your God,** who brought you out of the land of Egypt, out of the slave house.
- Deuteronomy 13:11 And all Israel will hear and will fear and will never do anything like this evil thing in your midst again.
- Deuteronomy 13:12 If you hear in one of your cities, which Jehovah your God is giving you to dwell in, someone saying that
- Deuteronomy 13:13 Some worthless men have gone out from your midst and have forced the inhabitants of their city, saying, Let us go and serve other gods (which you have not known);
- Deuteronomy 13:14 Then you shall investigate and examine carefully and inquire thoroughly. And if indeed the thing is true and certain — this abomination has been done in your midst —
- Deuteronomy 13:15 You must slay the inhabitants of that city with the edge of the sword, utterly destroying it and all that is in it and its animals with the edge of the sword.
- Deuteronomy 13:16 And all its spoil you shall gather at the middle of its open square, and you shall burn the city and all its spoil with fire wholly to Jehovah your God. And it shall be a mound only forever; it shall not be built again.
- Deuteronomy 13:17 **And nothing of what has been cursed shall cling to your hand, in order that Jehovah may turn from His burning anger and show you tenderness and be compassionate to you and multiply you as He swore to your fathers,**
- Deuteronomy 13:18 **When you listen to the voice of Jehovah your God and keep all His commandments, which I am commanding you today, and do what is right in the sight of Jehovah your God.**
- Psalm 133:1 Behold, how good and how pleasant it is / For brothers to dwell in **unity!**
- Psalm 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;
- Psalm 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.
- John 17:21 **That they all may be one;** even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
- John 17:23 I in them, and You in Me, that they **may be perfected into one,** that the world may know that You have sent Me and have loved them even as You have loved Me.
- Ephesians 4:3 Being diligent to keep the oneness of the Spirit in the **uniting bond of peace:**
- Ephesians 4:4 **One Body and one Spirit,** even as also you were called in one hope of your calling;
- Ephesians 4:5 **One Lord, one faith, one baptism;**
- Ephesians 4:6 **One God and Father of all,** who is over all and through all and in all.
- Jude 1 Jude, a slave of Jesus Christ and a brother of James, to those who are called, beloved in God the Father, and kept by Jesus Christ:
- Jude 2 Mercy to you and peace and love be multiplied.
- Jude 3 Beloved, while using all diligence to write to you concerning our common salvation, I found it necessary to write to you and exhort you to earnestly contend for the faith once for all delivered to the saints.
- Jude 19 These are those who make divisions, soulish, having no spirit.
- Jude 20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,
- Jude 21 Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

TURNING AWAY FROM THE DIVISIVE ONES

Some saints may feel that instead of rejecting the divisive ones, we should receive them and love them. Being kindhearted, these saints may say, "Yes, this brother is wrong, and he is divisive. But why should we reject him? Should we not cover him with love?" However, the crucial matter here is that **we should not tolerate what the Lord does not tolerate**.

Concerning the divisive ones, we need to consider Paul's word in Romans 16:17. *"I beg you, brothers, keep a watchful eye on those who make divisions and causes of falling contrary to the teaching which you have learned, and turn away from them."* Romans 14 and 15 indicate that in the matter of receiving the believers Paul is generous, broad-minded, and all-embracing. But after greeting so many saints in chapter sixteen, he suddenly gives a word of warning about **divisive ones**, telling us **to keep a watchful eye on them and turn away from them**. **Paul does not tell us to love these ones or to sympathize with them**. Instead of sympathizing with those who make divisions and causes of falling, we are charged by Paul **to turn away from them**. The reason we must turn away from those who cause divisions is that division is extremely serious—it **destroys the Body of Christ**.

APOSTASY AND DIVISION DAMAGING GOD'S ECONOMY

If we get into the depth of the Word, we will understand why Moses speaks a word concerning apostasy immediately after he gives a charge concerning division. It is very significant that Moses deals with division in Deuteronomy 12 and with apostasy in Deuteronomy 13. These two matters—**division and apostasy**—go together. **Apostasy, or heresy, insults God Himself and damages the person of Christ, and division damages God's people as His corporate expression**. This means that apostasy and division damage the entire economy of God. Because the apostasy and division are so damaging, they must be dealt with.

We ourselves may not have anything to do with either division or apostasy, **but this does not mean there will not be any problem among the saints regarding these matters**. There may be a problem, especially with division. The ones who make divisions are very aggressive in contacting the saints. Furthermore, they may put on a "mask" and try to entice you by appearing to be nice, humble, and loving. Certain divisive ones have been practicing this among us. Suppose someone comes to you in a "humble" manner, saying, "I would like to have some fellowship with you. I have not seen you for a long time, and I miss you very much. How have you been doing?" If someone approaches you in this way, **you need to be careful**. The apparent kindness, love, and humility of such a person may actually be a **mask to hide his divisive intent**. We need to beware of the masks of the divisive ones.

(Life-Study of Deuteronomy, chapter 13, section 2)

Day 1**I. According to Moses' word in Deuteronomy 12 and 13, we must avoid division and reject apostasy:**

- A. We must keep the **unique oneness of God's people** and the **unique faith** in the person and redemptive work of Christ.
- B. **Apostasy** in the Old Testament denotes giving up God and turning away from God to idols; **in the New Testament apostasy is heresy**, denoting the denial of Christ's deity and not believing that Jesus Christ is God incarnated to be a man—John 1:1, 14; 1 John 2:18, 22; 4:2-3.
- C. **Apostasy, or heresy, insults and damages** the person of Christ, and **division destroys** the Body of Christ as Christ's corporate expression; thus, apostasy and division damage the entire economy of God.
- D. Because of this, the apostle Paul charges us to **turn away from the divisive ones** (Rom. 16:17), and the apostle John enjoins us to **reject the heretical ones** (2 John 9-11).
- E. Like Moses in Deuteronomy and the apostles in the New Testament, we must be very strict concerning division and apostasy; **we must keep the unique oneness of God's people and the unique faith in the person and redemptive work of Christ**—Eph. 4:3, 13.

Day 2**II. Division is all-inclusive; it includes all negative things, such as Satan, sin, worldliness, the flesh, the self, the old man, and evil temper—Rom. 16:17-18; Titus 3:10:**

- A. We should **not** think that **division stands by itself** and is **not related to the flesh, the self, and worldliness**—Gal. 5:19-21; Matt. 16:23-24; 1 John 2:15-16.
- B. If we are enlightened concerning the nature of division, we will see that **it is not only related to all negative things but includes all negative things**.
- C. **To be in division is to be in death**; Christianity is filled with death and darkness because the **genuine oneness in life is lacking**.
- D. **Divisions come out of different teachings**, teachings other than God's economy—1 Tim. 1:3-4:
 1. Whatever we teach should not be measured by whether it is wrong or right; **it must be measured by whether it is divisive or not**; only one kind of ministry builds up and never divides—this is the **unique ministry of God's economy**.
 2. **It kills people to teach differently**; to teach differently **tears down** God's building and **annuls** God's entire economy; we all must realize that **even a small amount of teaching in a different way destroys the recovery**.
 3. The only way that can preserve us in the recovery is the **unique ministry**; if we say that we are in the recovery, yet we teach something so lightly, even in a concealed way, that is different from God's economy, we sow the seed that will grow up in division; therefore, **the only way that we can be preserved in the eternal oneness is to teach the same thing in God's economy**.
 4. The different teachings of the dissenting ones are winds used by God's enemy to **distract His people and carry them away from His economy**—Eph. 4:14.
 5. The dividing teachings are organized and systematized by Satan to cause **serious error and thus damage the practical oneness of the Body life**—v. 14.
 6. The different teachings are the **major source** of the church's **decline, degradation, and deterioration**—1 Tim. 1:3-4, 6-7; 6:3-5, 20-21.

When some hear this word, they may say, "How can we tell who is divisive and who is not divisive? How can we discern who is wearing a mask and who is not wearing one? Besides, among the divisive ones are there not some who are innocent? Perhaps the one contacting us is innocent." The person contacting you may be innocent, but, even though he is not knowledgeable, he may nevertheless be carrying the "**germs**" of division. You may then be infected with these germs, which can multiply very quickly. **An innocent one may be full of germs, and, through his contact with you, these germs can be transferred to you and cause you to be infected unconsciously.**

How can you discern whether or not the person contacting you is transmitting to you the germs of division? You need to be very careful in your **listening**. If the one speaking with you is living and full of life, without any germs of death, the more you talk with him, the more living you will become. The divine life within you will rise higher and higher. However, if the one contacting you is spreading the germs of death, the more you talk with him, the more you will be deadened. The life within you will go down. **As long as your contact with this person causes you to be deadened, this is an indication that this one is spreading the germs of death. Such a brother or sister may speak to you in a nice, intimate, loving, and humble way, but as you listen, you inwardly sense that you are going down.** By this you can discern whether or not the one contacting you is spreading the germs of death and division.

Furthermore, if you continue to listen to the speaking of such a divisive one, you may find that questions are rising up within you. Questions are often Satan's way of tempting us. In tempting Eve the serpent said to her, "Hath God said?" (Gen. 3:1). As I pointed out in the Life-study of Genesis, a question mark is shaped like a serpent standing up and asking, "Hath God said?" **After talking with a divisive one, you may be filled with questions—questions about the church and about the Lord's recovery. These questions may cause you to become cold toward the church life.** First, you may stop coming to the meetings of the church. Eventually you may stop praying and reading the Word. Instead of being revived by the Lord each morning, you are killed.

One of the best ways for germs to spread is through eating things that are unclean. This indicates that in order to be kept away from the germs of death and division, **we need to have a proper spiritual diet.** Therefore, as we will see in the next message, in Deuteronomy 14 Moses turns from the matters of division and apostasy to the matter of the holy diet.

(Life-Study of Deuteronomy, chapter 13, section 3)

Day 3

- E. The apostles **taught the same thing to all the saints** in all the places and in all the churches—1 Cor. 4:17; 7:17; 11:16; 14:33b-34:
 1. **We also must teach the same thing in all the churches in every country throughout the earth**—Matt. 28:19-20.
 2. There is no thought in the New Testament that a teaching is good for one church but not for the other churches; rather, the New Testament reveals that **all the churches were the same in receiving the teachings**—Titus 1:9.

III. The **genuine oneness** is an all-inclusive, comprehensive oneness that includes all positive things—Psa. 23:6; 36:8-9; 43:3-4; 84:1-8, 10-12; 92:10; 133:1, 3b:

- A. The Lord has given us the glory that the Father has given Him so that we may be one in the Father and in the Son; this points to a oneness in the divine nature and the Divine Being; **oneness is actually the mingling of the processed and consummated Triune God with the believers**—John 17:21-23; Eph. 4:3-6.
- B. When the oneness is recovered, **all the spiritual riches** and all the **positive things** are recovered with it, because **they all exist in the oneness**—v. 3; 3:8:
 1. All the godly things and all the spiritual riches are ours on the **genuine ground of oneness**—Deut. 8:7-9; 12:12, 26-28.
 2. The **genuine oneness is not a partial oneness**; it is a great, complete, comprehensive oneness, a **oneness in entirety**.
- C. Psalm 133 is a psalm on the **oneness** that includes all positive attributes and virtues; if we see the vision of the oneness of entirety, **all the germs of division will be killed, and we will be delivered from every kind of division.**

Day 4

- D. For the **recovery and preservation of the genuine**, all-inclusive oneness, **we must destroy the high places**—1 Kings 11:7-8; 12:26-33; 13:33-34; 14:22-23; 15:14; 22:43; 2 Kings 12:2-3; 14:3-4; 15:3-4, 34-35:
 1. In His wisdom **God required His people to destroy all the places in which the nations served their gods**; to set up a high place is to have a division; hence, the significance of high places is division—Deut. 12:1-3.
 2. To **preserve the oneness of His people**, **God required that they come to the unique place of His choice**; the high places were a substitute and an alternative for this unique place—vv. 8, 11, 13-14, 18.
 3. A high place is an elevation, something lifted above the common level; in principle, **every high place, every division, involves the uplifting, the exaltation, of something other than Christ**—cf. Col. 1:18.
 4. The record of the building of the high places under Solomon and Jeroboam has a spiritual significance; it was written for our spiritual instruction—Rom. 15:4-6:
 - a. According to this record, **division is caused by lust and ambition**; Solomon is an example of the former, and Jeroboam is an example of the latter.
 - b. The high places built by Solomon and Jeroboam seriously damaged the ground of oneness—1 Kings 11:7-8; 12:26-33.
 - c. In the church life we should not have any high places; instead, **we should all be on one level to exalt Christ**—Col. 1:18; 3:10-11.
 - d. The **divisions** in Christianity are caused by **selfishness and ambition**—Phil. 2:21; 3 John 9-10; Rom. 16:17-18; 1 Kings 12:26-33.

5. Spiritually speaking, we must destroy every place other than the church and every name other than the name of Christ; this means that **we must destroy our culture, disposition, temperament, habits, natural characteristics, preferences, and religious background with its influence**—everything that damages the genuine oneness—Gal. 2:20; 5:24; 6:14.

Day 5

- E. In the Lord's recovery **we elevate Christ and Christ alone**—Col. 1:18:
1. We can testify that, in contrast to today's Christianity, **we have no high places**.
 2. **Having come to the church, we should have no "high places,"** elevations where something other than Christ is uplifted; we should have nothing other than the person of Christ and the unique way of the cross—1 Cor. 1:30; 2:4; Col. 1:20; 2:11; 3:11.
 3. **In the church** we enjoy Christ as the rich produce of the land; our enjoyment of Christ in the presence of God becomes our worship, our church life, and even our Christian living, and **we grow and mature on the ground of oneness**—Eph. 3:8; 4:3, 14-16.

IV. We must be **fully exercised to separate ourselves** from any heresy (apostasy) and heretics (apostates):

- A. **Heretics** do not confess that Jesus is God incarnate (not confessing that He has come in the flesh through the divine conception of the Holy Spirit); thus, they **deny the deity of Christ**—1 John 4:3; 2 John 7; cf. Luke 1:31-35; John 20:28-29; Rom. 9:5.
- B. The Spirit works in the believers to confess to them that Christ came in the flesh—1 John 4:1-2:
1. Anyone who **rejects** Christ's incarnation and thereby **rejects** His redemption also **denies** Christ's resurrection.
 2. If anyone **denies Christ's incarnation**, that one denies Christ's holy birth, humanity, human living, redemption through crucifixion, and resurrection; this utterly **annuls the enjoyment of the life-giving Spirit as the reality of the processed Triune God**—2:23.
- C. A heretic is one who denies the divine conception and deity of Christ, as **today's modernists do**; such a one **we must reject, not receiving him into our house nor greeting him**; thus, we will **not have any contact with him** or any share in his heresy, heresy that is blasphemous to God and contagious like leprosy—2 Pet. 2:1-3; 2 John 10.
- D. Just as bringing to others the divine truth of the wonderful Christ is an excellent deed (Rom. 10:15), so spreading the satanic heresy, which defiles the glorious deity of Christ, is an evil work; it is a blasphemy and abomination to God; it is also a damage and curse to men.
- E. **No one who is a believer in Christ and a child of God should have any share in this evil! Even to greet such an evil one is prohibited! A severe and clear separation from this evil should be maintained!**—2 John 8-11.

Day 6

V. Jude exhorts us to **earnestly contend for the faith**—Jude 1-3:

- A. **"The faith"** in Jude is not subjective faith as our believing but **objective faith as our belief, referring to the things we believe in**, the contents of the New Testament as our faith, in which we believe for our common salvation—Acts 6:7; 1 Tim. 1:19; 3:9; 4:1; 5:8; 6:10, 21; 2 Tim. 3:8; 4:7; Titus 1:13.
- B. Our **Christian faith** is composed of our belief concerning six basic items: the **Bible, God, Christ, the work of Christ, salvation, and the church**—Eph. 4:13:
1. The **Bible, word by word**, is divinely **inspired by God**, as the **breath of God**—2 Pet. 1:21; 2 Tim. 3:16.
 2. **God is uniquely one but triune**—the Father, the Son, and the Spirit—Matt. 3:16-17; 28:19; 2 Cor. 13:14; Eph. 2:18; 3:14-17; Rev. 1:4-5.
 3. **Christ was the very God in eternity** (John 1:1) and became a man in time (v. 14); His deity is complete, and His humanity is perfect; hence, He is both God and man (20:28; Rom. 9:5; John 19:5; 1 Tim. 2:5), **possessing both divinity and humanity**.
 4. Christ first became a man in **incarnation** (John 1:14) and died on the cross for our **redemption** (1 Pet. 2:24; Rev. 5:9); then He rose from the dead for our **regeneration** (1 Pet. 1:3), ascended to the heavens to be the **Lord of all** (Acts 2:33, 36; 10:36), and will come back as the **Bridegroom** to the church (John 3:29; Rev. 19:7) and the **King of kings to all the nations** (v. 16); these are the main aspects of the work of Christ.
 5. A sinner must **repent** to God (Acts 2:38; 26:20) and **believe** into Christ (John 3:16; Acts 16:31) for **forgiveness** of sins (10:43), for **redemption** (Rom. 3:24), for **justification** (Acts 13:39), and for **regeneration** (John 3:6) in order that he may have **eternal life** (v. 36) to become a **child of God** (1:12) and a **member of Christ** (1 Cor. 12:27); this is our **salvation through faith** (Eph. 2:4-9).
 6. The **church**, composed of all the genuine believers in Christ, as the Body of Christ (1:22-23; Col. 1:24), is **universally one** (Eph. 4:4), and a **local church** as the expression of the Body of Christ is **locally one—one city, one church** (Rev. 1:11):
 - a. This does not mean, however, that a real believer in Christ who does not agree with one city, one church is not saved; **he or she is saved, but there is something lacking, not for salvation but for the proper church life**.
 - b. By standing on the **proper ground of the church**, **we are choosing to love all the brothers**, not only those who are meeting with us.
- C. This faith, not any doctrine, **has been delivered once for all to the saints**; for this faith we should earnestly contend—1 Tim. 6:12.
- D. We build up ourselves upon the foundation of this most holy faith by **enjoying the entire Blessed Trinity so that we may become the New Jerusalem as the totality of the eternal life**—Jude 19-21; cf. John 4:14b.
- E. **The entire Blessed Trinity is employed and enjoyed by us as we exercise our spirit** by "praying in the Holy Spirit" to keep ourselves "in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life"—Jude 20-21:
1. Unto eternal life (v. 21), or into eternal life (John 4:14b), is a particular expression; unto, or into, speaks of destination and also means "to become."
 2. **By exercising our spirit to enjoy the Blessed Trinity and contend for the faith, we become the New Jerusalem as the totality of the eternal life**—Rev. 22:1-2a; 21:10-11.

GOD'S REQUIREMENT

The ground of oneness is not simply a matter of one city, one church. The ground of oneness is deeper, richer, higher, and fuller than this. **We all must learn that in this universe God has chosen only one place**, and that place is the **church**. **God requires us to go to this place He has chosen**. Spiritually speaking, we must destroy every place other than the church and every name other than the name of Christ. This means that we must destroy our culture and religious background. You were born in a particular region of this country. You need to destroy the influence of that place. Perhaps you had a religious background in a particular denomination. Now you must destroy that denominational place within you. The places that we must destroy include our disposition, temperament, and habits. **We must destroy everything that damages the oneness of the one new man**.

According to Colossians 3:11, in the new man *"there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all."* The church with Christ is the unique place of God's choice. In order to fulfill the word of Colossians 3:11, every other place must be utterly destroyed. **We must destroy everything that is not the church with Christ**. Then we will simply be in the church life enjoying Christ as the riches of the good land. As we enjoy Him with God, we will be planted in the house of the Lord, we will grow, and we will flourish. This is the proper way to have the Christian life and the church life. This is the ground of oneness.

On this ground it is not possible to have division, for the basis of division has been destroyed. Our temperament, disposition, natural characteristics, and preferences have all been eliminated. Our religion, culture, and particular ways have also been destroyed. Having destroyed all the pagan places, **we simply go to the place of God's choice**.

The church life has been weakened because of the **lack of willingness to destroy the heathen places**. Deuteronomy 12 has great spiritual significance for us today. In our human life and culture there are many places that remain to be destroyed. **We must destroy them all and then go to the unique place of God's choice, the church**. In the church there cannot be anything other than Christ. Christ must be all and in all. It is easy to say this, but it is not easy to practice it in a definite way. Nevertheless, we have no excuse for not practicing this principle.

In every place that is to be destroyed there is a dedicated pillar, a symbol, or an image. This means that even in our character or disposition there may be such pillars, symbols, or images. Therefore, we must **destroy** all the places with their pillars, symbols, and images. **Do not preserve** any place. Rather, **destroy** them and **go to the place of the Lord's choice**. As we have pointed out again and again, this place is the **church**. Having come to the church, we should have nothing other than the person of Christ and the unique way of the cross. Then we will enjoy Christ in the church as the top portion of the rich produce of the land. As we enjoy Him before God, this enjoyment will become our worship, our church life, and even our Christian daily living. Then we will grow and mature on the ground of oneness.

(The Genuine Ground of Oneness, chapter 5, section 10)