

## **The Body and Mind of Christ (Part 2)**

Happy Sabbath to everyone.

This week, we are continuing our discussion of the topic, “The Body and Mind of Christ.” The text on which I have based the subject is this one: “So we, being many, are one Body in Christ, and every one members one of another.” (Rom 12:5)

While laying the foundation for this subject last week, I have pointed out three ideas vital for our understanding of our Father’s will, both for us as a Church, and for us as individual people, which I will underscore in our conclusion of this second part.

The two ideas examined so far are that:

1) We are “one Body” in Yahshua.

We know that Yah has called us to unity, but few are sensitive to just how close that unity should be. The unity of the Father and Son is such that although the Father will never share His glory with “another,” (Isa 42:8) He nevertheless shares it with Yahshua. Yahshua, in turn, then shares it with us. (John 17:5, 22)

What this tells us is that, in Yahshua, we are not considered to be “other” than the Father and Son. This is an honor beyond measure, and a love that seals us into praise, thanksgiving, and obedience, for all eternity. It also inspires in us great love one for another, seeing that our brethren are also recipients of this tremendous blessing. We are not “other” from our fellow covenant-members, our fellow Church members. This is what it means to be “Brethren.”

2) Although we are one Body, we are also “many.”

We are one, but we are also individuals, and our Father’s love is not merely some blanket emotion that He spreads over the Church... it is also a personal interest. Yahweh has a unique will for each human being ever created, for He has given to each a unique name that will be revealed to the redeemed through their white stone upon Yahshua’s return. (Rev 2:17)

Names represent person-hood, individuality, and will. The Father and Son have names, each human being has a name, and each Church that Yah has ever truly called has been given a uniquely identifying banner. As Creation Seventh Day Adventists, we manifest this individuality in our acceptance of that God-spoken title for our movement. We acknowledge that we have been called for a purpose as a group – to fulfill the latter-day ministry of Elijah and prepare the Way for Yahshua’s return. Each Christian has been called to fulfill a unique role within the Church of Yahshua, this Body, and will resist (as a matter of soul and conscience) any attempts to lead us away from what Yah has revealed as His will for us.

Thus, this idea of “individuality” can be applied both to human beings, and to movements that are legitimately following the Gospel angels.

So, last week we went over these two ideas, and along the way we also addressed two verses that have been seen as “troubling” to some: the one in which Yahshua says “all” who came before Him were robbers and thieves, (John 10:8) and the one in which He indicates that none have ascended into Heaven aside from Him. (John 3:13)

In both these cases, the answer is that legitimate teachers, truly Heaven-inspired messengers, are not considered “another” from Yahshua. (John 17) They speak His words, with His authority, and in the case of the translated Enoch and Elijah, Heaven was receiving back the Person of the Son in the individual persons of the Patriarch and the Prophet.

Yahshua’s language is inclusive in some places (calling us “one” with Him and the Father) and exclusive in some places (“He that is not with me is against me, and he that gathereth not with me scattereth.” – Luke 11:23). The key to understanding these passages in the Gospel is to be aware of the audience, context, and intent of the Savior’s words. As the Church, as His Church, our language at times is similarly inclusive (the grace of Yah has appeared to all, so we labor on behalf of everyone) and at times exclusive (with regard to communion, and those who are true recipients of the blessings of the Covenant).

I want to talk a little bit more about the idea of inclusivity vs. exclusivity as it is applied to the brethren next week, but for tonight, we are continuing this subject by looking at the third point identified in Romans 12:5. It is this:

3) We are “members one of another.”

It is this specific point that inspired the name for this pair of studies, “The Body and Mind of Christ.” So far, we have been looking at the Body, that One composed of we many. But there is an important difference between the physical body of man, patterned after the image of Yahweh, and the spiritual Body of Christ; it involves the “mind.”

We read, “For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.” (1 Cor 2:16) We have looked at this verse a few times before, in studies about other topics; but it is most relevant here, because it points out a very significant difference between a physical body and a spiritual one.

Recall, from last week, that the Scripture refers to Yahweh as having a body; it discusses His eyes, His hand, His Back, and so on. Yah describes Himself in ways that are familiar to us, for with the eyes we perceive, and with the hands we act (for example). Thus, Yah says to us by this language, “I am not some mere power, or impersonal force. I perceive, I act, I respond to my people.”

How can we be commanded to love, or to draw near to, someone or something to which we cannot relate? But we can fulfill the first and chief commandment, because Yah first draws near to us, and shows us that we are created after His image, according to the pattern of His most

Holy Person. These are mysteries that we cannot begin to comprehend fully, but those who are wise consider them with wonder, that we in our weak, limited bodies are like our Omnipotent Father in Heaven.

But while our bodies are weak, composed of members made of flesh, the Body of Yahshua is powerful, strong to resist all the fallen angels, all the elements of the earth, and a time of trouble such as the righteous have never yet endured. And are we this people? Are we preparing, body, mind, and spirit, for such trials? Let this be the meditation and prayer of the brethren, with open eyes and ears.

The Body of Christ is composed of members, who are members – obviously – of that Body; but as Paul says, we are also members one of another. This is such an inspiring statement, for those who love Yahshua and His people. And it is possible because, while a physical body has one mind, and one brain, the spiritual Body is a little more complex.

It is true, certainly, that the Church of Yahshua has only one “Head.” It is true that all members have the “mind” of Christ, but in a physical body there is no such thing as individuality of members. My hand does not have preferences, or an opinion. My elbow cannot cast a vote as to which direction I will move.

In the Church of Yahshua, individuality is cherished. While we have the same worldview, because, after all, we share One Holy Spirit, Yahweh has caused us to be individual people, and He takes pleasure in the complexity and interactions of our personalities. What this means is that the members, unlike in a physical body, can choose to love the Head, and their fellow members. The members can appreciate their calling, and rejoice that they are an eye, an ear, or a hand. The members can appreciate their fellows, because the ear can say, “I rejoice that the Body has an eye, or else we would not be able to see.”

It is this kind of pride-free rejoicing in one another, all to the praise and glory of the Father, that shows the world where the Kingdom of Heaven truly is. Of course, other groups may have love for one another; they may not even be religious groups. Social groups, clubs and societies, may develop fraternal (brotherly) love, and put forth an impressive display of affection and unity... but the Body of Yahshua loves first Righteousness, and in the context of living the life of Yahshua Himself upon the earth, a life free of sin and in harmony with the Father’s will, this is where our love takes on everlasting significance.

We are members one of another. I pray, as Yah gives me these words, that the brethren who hear this come to understand, and rejoice in, just how powerful a bond it is to which we are truly called. Over the recent Feast, we began to consider the question, “What does it mean to have love for the brethren?” This is, I believe, a question we would all be greatly blessed to pursue. What does it mean to love the Church of Yahshua? What does it mean that I am a “member” of Brother Luke, or Sister Guerline?

We must affirm what it means to truly be brethren, with our testimonies and with our actions, for while we are called to salvation as an individual experience, as we have noted before, we are sealed as Tribes, and saved as a unified Nation. Do we believe this thing that the Scriptures teach? That we are saved as a Nation with one Spirit and one spiritual mind? If we do, then how can we permit anything to divide us? How can we not love the fellowship, the discussion, the communion of faith? We cannot be absent this affection, this drive to unity, and still claim to be Brethren, and Brethren in Christ Yahshua. We would be liars in the sight of a Holy God, and the on-looking universe.

And let it not be thought that I am speaking merely of “feelings” here. Of course, we should be happy to unite in praise, study, and fellowship. We feel joy when we are together, and we feel it keenly when even one who is just studying with us for a time decides to draw back. How much more, then, would it cause a sense of loss to see a brother withdraw?

But beyond feelings alone, there is a spiritual closeness that surpasses understanding, and that unites the Brethren. We all have the mind of Christ, which is a great spiritual mystery, but we accept it by faith. Similarly, even if I do not understand (in its entirety) what it means to be a member of my Church and also the individual brethren, I accept it by faith, and begin to receive the spiritual blessings of that covenant relationship.

Nobody is yet spiritually perceptive enough to know ALL the blessings that the Father gives them every day. I give thanks, when I pray, for the blessings I can see, and also the blessings that I will not know I have received until I look back on my life during the Heavenly Millennium. I will, then, see how the ministry of angels has protected me from the attacks of the enemy, from unrealized sorrows, from unperceived dangers. I will understand, in that day, just how much I have loved, and been loved, by the Body of Yahshua that is even now on the earth. I will rejoice, my brothers and sisters, that I have believed the words of inspiration, and considered myself a member of each and every one of you, because it is only through the blessings that I receive from the Word – but through you, my Father’s people, that my character is refined, and fitted for service above.

“So we, being many, are one Body in Christ, and every one members one of another.” (Rom 12:5)

Let us consider this verse in wonder, in faith, in love... and rejoice that it is so. Even if you have not thought about it before, or considered it to be true... accept it, and know that it is. So then, when we meet in the manifest Kingdom, let us rejoice that we have cultivated this fellowship, despite differences in age, in location, in years of Christian experience, in preferences, in personality. Regardless of all these things, we are many, but we are also One.

All have minds. All have the glory of the Father, shared with us through the Son. All have the perfect Guide of the Holy Spirit, and the Life of Yahshua as our own. Each of us is responsible for this Church, for we are our Brothers' keepers, every one. Though some seem to be "leaders," all have input to give, correction to share, encouragement to provide. All have thoughts that will direct the future of this movement, as we make continuing plans to spread the Gospel to the sick and spiritually dying. Let us be in prayer always one for another, for the Bride and Body of Christ, and eager to reveal what the Father says to us with His still, small voice. This is how He speaks to Elijah. This is how He speaks to the Creation Seventh Day Adventists, those called to fulfill the prophet's last-day ministry, "perfecting of the saints."

With this glory, then, with this love, let us say with the Body and Mind of Christ to one another, "The grace of the Lord Yahshua the Messiah, and the love of Yahweh, and the communion of the Holy Spirit, be with you all. Amen." (2Cor 13:14)

Next week, I would like us to continue the discussion we had begun at the last Feast, that of brotherly love, and the nature of the brethren.

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