

The Fruit of the Spirit Book of Order

Contents

Context Of Trinitarian Fellowship.....	1
1- The authority of the Community of Jesus Christ is ministerial not magisterial.....	2
2- A community of unique separate persons joined together in a way that makes us more unique and more united reflecting God's Trinity	3
The Scriptures of Trinitarian Fellowship	3
3- Begin with All 50 "One another" or ἀλλήλων passages. ...	4
Love	4
Humility Service Submission	6
Truthfulness Accountability and Confession	6
Greeting and Fellowship.....	6
4- Qualities of the Spirit-Filled Life, the character, virtues, dispositions produced by the Holy Spirit in the believer.	6
The Fruit of the Spirit	6
Life in the Spirit	7
The Spirit Renews and Transforms — Celestiforming the Earth	7
The Spirit's Work in Unity and Peace	8
5- The Bare Minimum of Being In Christ.	8
6- John 6, the Lord's Supper	9
7- The Weapons of our Warfare	11
8- Outgrowing the need for Executive office.	12
9- Celestaforming the Earth —	13
10- The budget.	14
11- Handling Dissension, Division, Doctrine and Sin.	14
Concluding Thoughts	16

Context Of Trinitarian Fellowship

God set before us nothing less than the glory of Celestaforming the earth. He taught us to pray that *"earth be made as it is in heaven."* In His last prayer, He went on to define the unity that should govern both our fellowship with Him and with each other. John 17: 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."* ²² *And the glory which You gave Me I have given them, that they*

The Fruit of the Spirit Book of Order

may be one just as We are one: ²³ I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.”

But How? How do we become a people who can unite in a unity that does not absorb everything into it, and a uniqueness of separate people who do not fragment or shatter our unity?

The world since the fall has never seen a way to organize accept leaders with sufficient executive power to force that organization on others whether sacramentally or politically.

We are Trinitarian. The Trinity is the Cosmology of Creation. That means we do not propose a unity that absorbs the uniqueness of each member (Buddhism), or forces each member to conform to it (Executive government). We do not elevate the uniqueness of each member so as to fragment our unity with Individualism.

There is a movement today of Church fellowships to free themselves from institutional offices of authority. This is only half the issue and it won't work.

When they free themselves from an authoritarian government their new start works as far as the euphoria of freedom takes them. Then they fall apart when they reach the problem of “how we handle differences and come to agreement without someone to force us to comply.” Where this is not worked out everyone veers toward the disillusioned at the outcome of the anarchy of individualism, or the unworkable absurdity of egalitarianism, or the new pope who tries to take over once the other institutional popes are removed.

Historically the focus has been on training. Make them better leaders, better executives, teachers and wise men and great ones in how they lead.

Scripture seems to have a different focus which has been missed because it is so obvious. Leadership training in the Bible is focused on maturing (Discipling) the people of God, not on the training more effective executives. “Who is the greatest?” meaning “who is the most fit to be the executive?” Was rejected by Jesus every time as a reasonable answer. We miss this because the following passages of Scripture are put into the “how to win friends and influence people box” of how to get along. We have not seen them as the leadership training of each member, “Insofar as it is within you live at peace with one another.” Leadership for peace and unity begin with each member. These are not “Can't we all get along?” passages. They are what makes for a people that does not need to be forced into meeting each other's needs.

Our argument here is that these are in fact the rules and bylaws of how to rule in God's Church, and they are given directly to its rulers, each Christian, the same way the law of Moses was given directly to each person in the Hebrew Community, bypassing the institutional heads. Yes the leaders were to follow it too, but not in any way different from how each Israelite was to follow God's law. So too the following Passages are not, “How to win friends and influence People” but rather how people growing up in Christ are to walk in the household of God. They are the rules and bylaws for the rulers of the Church — the Matthew 18 Ekklesia and Ephesians 4 mature.

1- The authority of the Community of Jesus Christ is ministerial not magisterial

The Fruit of the Spirit Book of Order

This is true of each person as well as the group as a whole. We lead by example from the least of us to the greatest. Though the those who lead are usually the mature and gifted, needing no clothing, haircuts or titles or rank to set them apart, even so, those considered the least among us can find themselves leading when their insight or character compel us to follow them in a matter because they are most clearly following Christ.

How do we work this out functionally? We are intentionally Trinitarian.

2- A community of unique separate persons joined together in a way that makes us more unique and more united reflecting God's Trinity

- a. Joined together by sharing God's Trinitarian Image and likeness with all humanity.
- b. Joined together in Christ by Baptism.
- c. Joined by breaking bread together and sharing the body and blood of our Lord. (These are John 6 and Last Supper statements not the sectarian possession of exclusive groups.)
- d. Joined together by Love and Faith/Trust and the Hope they produce.
- e. Joined together by character formation around that table, sharing our gifts and the words of life as the center of our gathering, not a peripheral side show.
- f. Joined by meeting each other's needs physically and spiritually.
- g. Joined by leading through example of Goodness — the Cross,
- h. Joined by our reliance on the Holy Spirit speaking through His Word.
- i. Joined by taking whatever time is necessary to discuss agreement and disagreement in ministry to each other and the world openly and in line with the following Scriptures so as to be united in mind and heart,
- j. Joined by eating together.

The Scriptures of Trinitarian Fellowship

The following scriptures are the character we disciple that join us ethically without legalism or need of executive force. They are the foundation of the order we seek to outline and follow. These are our "Canons" and "Books of Church Order." Any further "Order" written or unwritten, (such as these introductory comments and a few more throughout,) are nothing more than a non-binding commentary on them needing correction.

The purpose of this order is to guide our heart attitude and behavior toward each other especially where the argument gets intense and the road seems to narrow to where only one faction or the other can go forward. When, like Balaam, our ass is telling us there's an angel in the way we start beating her. It is there that these Scriptures if made our character open up a generational way we can unite to take dominion of the earth, not of each other, and meet the needs of those around us by receiving them and seeing Christ in them even in the midst of disputes. The goal is not revolution but growing up. These Scriptures are the fruit of God's atonement and are the incarnation and cross of God's word in us.

Matthew 16:24 — If anyone would be my disciple let him take up his cross and follow me.

John 1:14 — The word became flesh and dwelt among us full of grace and truth.

The Fruit of the Spirit Book of Order

Discipleship is leading the world to flesh out God's Word.

The following passages are the order, the fleshing out, of "Christ in us the hope of glory," that Cross which disciplines the nations and a people in whom God's word dwells richly, incarnated in their lives together.

3- Begin with All 50 "One another" or ἀλλήλων passages.

Love

John 13:34 — A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

John 13:35 — By this shall all men know that ye are my disciples, if ye have love one to another.

John 15:12 — This is my commandment, That ye love one another, as I have loved you.

John 15:17 — These things I command you, that ye love one another.

Romans 12:10 — Be kindly affectioned one to another with brotherly love; in honor preferring one another.

Romans 13:8 — Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

1 Thessalonians 3:12 — And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.

1 Thessalonians 4:9 — But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

1 Peter 1:22 — Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

1 John 3:11 — For this is the message that ye heard from the beginning, that we should love one another.

1 John 3:23 — And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

1 John 4:7 — Beloved, let us love one another: for love is of God; and every one that loves is born of God, and knows God.

1 John 4:11 — Beloved, if God so loved us, we ought also to love one another.

1 John 4:12 — No man has seen God at any time. If we love one another, God dwells in us, and his love is perfected in us.

2 John 1:5-6 — ...I wrote a new commandment to you, but that which we have had from the beginning: that we love one another. ⁶ This is love, that we walk according to His commandments. This is the commandment, that as you have heard from the beginning, you should walk in it.

The Fruit of the Spirit Book of Order

Unity Peace and Mutual Edification

Romans 14:13 — Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.

Romans 15:7 — Wherefore receive ye one another, as Christ also received us to the glory of God.

Romans 15:14 — ...ye also are full of goodness, filled with all knowledge, able also to admonish one another.

1 Corinthians 12:25 — That there should be no schism in the body; but that the members should have the same care one for another.

Galatians 5:15 — But if ye bite and devour one another, take heed that ye be not consumed one of another.

Galatians 5:26 — Let us not be desirous of vain glory, provoking one another, envying one another.

Ephesians 4:2 — With all lowliness and meekness, with longsuffering, forbearing one another in love.

Ephesians 4:25 — Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

Ephesians 4:32 — And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ephesians 5:19 — Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

Colossians 3:13 — Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Colossians 3:16 — Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs...

1 Thessalonians 4:18 — Wherefore comfort one another with these words.

1 Thessalonians 5:11 — Wherefore comfort yourselves together, and edify one another, even as also ye do.

1 Thessalonians 5:13 — ...and be at peace among yourselves.

1 Thessalonians 5:15 — See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Hebrews 3:13 — But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Hebrews 10:24 — And let us consider one another to provoke unto love and to good works:

The Fruit of the Spirit Book of Order

Hebrews 10:25 — Not forsaking the assembling of ourselves together... but exhorting one another: and so much the more, as ye see the day approaching.

1 Peter 3:8 — Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.

1 Peter 4:9 — Use hospitality one to another without grudging.

Humility Service Submission

Galatians 5:13 — ...by love serve one another.

Philippians 2:3 — Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

1 Peter 5: — Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility...

Truthfulness Accountability and Confession

Colossians 3:9 — Lie not one to another, seeing that ye have put off the old man with his deeds.

James 4:11 — Speak not evil one of another, brethren...

James 5:9 — Grudge not one against another, brethren, lest ye be condemned...

James 5:16 — Confess your faults one to another, and pray one for another, that ye may be healed...

Greeting and Fellowship

Romans 16:16 — Salute one another with an holy kiss. The churches of Christ salute you.

1 Corinthians 11:33 — Wherefore, my brethren, when ye come together to eat, tarry one for another.

2 Corinthians 13:12 — Greet one another with an holy kiss.

4- Qualities of the Spirit-Filled Life, the character, virtues, dispositions produced by the Holy Spirit in the believer.

The Fruit of the Spirit

Galatians 5:22–23 —¹⁶ I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. ¹⁷ For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. ¹⁸ But if you are led by the Spirit, you are not under the law.

¹⁹ Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, ²⁰ idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, ²¹ envy, [f]murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

The Fruit of the Spirit Book of Order

²² But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³ gentleness, self-control. Against such there is no law. ²⁴ And those who are Christ's have crucified the flesh with its passions and desires. ²⁵ If we live in the Spirit, let us also walk in the Spirit. ²⁶ Let us not become conceited, provoking one another, envying one another.

Life in the Spirit

Romans 8:5 — For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Romans 8:6 — For to be carnally minded is death; but to be spiritually minded is life and peace.

Romans 8:13 — For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Romans 8:14 — For as many as are led by the Spirit of God, they are the sons of God.

The Spirit's Work in Character Formation

Ephesians 5:9 — (For the fruit of the Spirit is in all goodness and righteousness and truth;)

Ephesians 5:18 — and be not drunk with wine, wherein is excess; but be filled with the Spirit;

Ephesians 5:19–21 — Speaking to yourselves in psalms and hymns and spiritual songs... Giving thanks always... Submitting yourselves one to another in the fear of God.

The Spirit Renews and Transforms — Celestiforming the Earth

Titus 3:5 — Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

2 Corinthians 3:18 — But we all... are changed into the same image from glory to glory, even as by the Spirit of the Lord.

The Spirit's Work in Love, Hope, and Assurance

Romans 5:5 — And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Romans 15:13 — Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Romans 15:30 — Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me...

The Spirit's Work in Speech and Wisdom

1 Corinthians 2:13 — Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth...

Ephesians 6:18 — Praying always with all prayer and supplication in the Spirit...

The Fruit of the Spirit Book of Order

The Spirit's Work in Unity and Peace

Ephesians 4:3 — Endeavouring to keep the unity of the Spirit in the bond of peace.

The Spirit's Work in Power and Boldness

2 Timothy 1:7 — For God hath not given us the spirit of fear; but of power, and of love, and self-control.

5- The Bare Minimum of Being In Christ.

Philippians 2:1 — ² Therefore if there is *any* consolation in Christ, if *any* comfort of love, if *any* fellowship of the Spirit, if *any* affection and mercy, ² fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. ³ Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. ⁴ Let each of you look out not only for his own interests, but also for the interests of others.

⁵ Let this mind be in you which was also in Christ Jesus, ⁶ who, being in the form of God, did not consider it robbery to be equal with God, ⁷ but [c]made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. ⁸ And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. ⁹ Therefore God also has highly exalted Him and given Him the name which is above every name, ¹⁰ that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, ¹¹ and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

¹² Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; ¹³ for it is God who works in you both to will and to do for His good pleasure. ¹⁴ ***Do all things without complaining and disputing,*** ¹⁵ *that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world,* ¹⁶ ***holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.***

John 17 — Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, ² as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. ³ And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. ⁴ I have glorified You on the earth. I have finished the work which You have given Me to do. ⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

⁶ “I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. ⁷ Now they have known that all things which You have given Me are from You. ⁸ For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me.

The Fruit of the Spirit Book of Order

⁹ “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. ¹⁰ And all Mine are Yours, and Yours are Mine, and I am glorified in them. ¹¹ Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. ¹² While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. ¹³ But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. ¹⁴ I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. ¹⁵ I do not pray that You should take them out of the world, but that You should keep them from the evil one. ¹⁶ They are not of the world, just as I am not of the world. ¹⁷ Sanctify them by Your truth. Your word is truth. ¹⁸ As You sent Me into the world, I also have sent them into the world. ¹⁹ And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

²⁰ “I do not pray for these alone, but also for those who will believe in Me through their word; 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. ²² And the glory which You gave Me I have given them, that they may be one just as We are one: ²³ I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

²⁴ “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. ²⁵ O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. ²⁶ And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them.”

Matthew 6:8-10 — ⁹ In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. ¹⁰ Your kingdom come. Your will be done On earth as it is in heaven.

6- John 6, the Lord's Supper

Much of the chapter is included because the issue is not a protestant vs catholic issue, a literal vs figurative issue, or a corporeal vs spiritual issue. You can come down on any side and miss completely what Jesus is saying, you can come down on any side and grasp what Jesus is saying. The issue is, Christ made a part of you as intimately life changing as food itself being integrated in each cell that makes you up. This is why the Lord's table is the center of our unity, fellowship, worship and transformation in the earth.

John 6 — ²⁵ And when they found Him on the other side of the sea, they said to Him, “Rabbi, when did You come here?”

²⁶ Jesus answered them and said, “Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. ²⁷ Do not labor for the food which perishes, but for the food which endures to

The Fruit of the Spirit Book of Order

everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”

²⁸ Then they said to Him, “What shall we do, that we may work the works of God?”

²⁹ Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.”

³⁰ Therefore they said to Him, “What sign will You perform then, that we may see it and believe You? What work will You do? ³¹ Our fathers ate the manna in the desert; as it is written, ‘He gave them bread from heaven to eat.’ ”

³² Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.

³³ For the bread of God is He who comes down from heaven and gives life to the world.”

³⁴ Then they said to Him, “Lord, give us this bread always.”

³⁵ And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. ³⁶ But I said to you that you have seen Me and yet do not believe. ³⁷ All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

³⁸ For I have come down from heaven, not to do My own will, but the will of Him who sent Me. ³⁹ This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. ⁴⁰ And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

⁴¹ The Jews then complained about Him, because He said, “I am the bread which came down from heaven.” ⁴² And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven’?”

⁴³ Jesus therefore answered and said to them, “Do not murmur among yourselves. ⁴⁴ No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. ⁴⁵ It is written in the prophets, ‘And they shall all be taught by God.’ Therefore everyone who has heard and learned from the Father comes to Me. ⁴⁶ Not that anyone has seen the Father, except He who is from God; He has seen the Father. ⁴⁷ Most assuredly, I say to you, he who believes in Me has everlasting life. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness, and are dead. ⁵⁰ This is the bread which comes down from heaven, that one may eat of it and not die. ⁵¹ I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

⁵² The Jews therefore quarreled among themselves, saying, “How can this Man give us His flesh to eat?”

⁵³ Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. ⁵⁴Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the

The Fruit of the Spirit Book of Order

last day. ⁵⁵ For My flesh is food indeed, and My blood is drink indeed. ⁵⁶ He who eats My flesh and drinks My blood abides in Me, and I in him. ⁵⁷ As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. ⁵⁸ This is the bread which came down from heaven — not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”

⁵⁹ These things He said in the synagogue as He taught in Capernaum.

⁶⁰ Therefore many of His disciples, when they heard this, said, “This is a hard saying; who can understand it?”

⁶¹ When Jesus knew in Himself that His disciples complained about this, He said to them, “Does this offend you? ⁶² What then if you should see the Son of Man ascend where He was before? ⁶³ It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life. ⁶⁴ But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who would betray Him. ⁶⁵ And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

⁶⁶ From that time many of His disciples went back and walked with Him no more. ⁶⁷ Then Jesus said to the twelve, “Do you also want to go away?”

⁶⁸ But Simon Peter answered Him, “***Lord, to whom shall we go? You have the words of eternal life.*** ⁶⁹ Also we have come to believe and know that You are the Christ, the Son of the living God.”

⁷⁰ Jesus answered them, “Did I not choose you, the twelve, and one of you is a devil?” ⁷¹ He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve.

The words of Life are what Build God’s People.

7- The Weapons of our Warfare

2 Corinthians 10:3-5 — ³ For though we walk in the flesh, we do not war after the flesh: ⁴ (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) ⁵ Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Ephesians 6:10-18 — ¹⁰ Finally, my brethren, be strong in the Lord and in the power of His might. ¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil. ¹² For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. ¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

¹⁴ Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparation of the gospel of peace; ¹⁶ above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. ¹⁷ And take the helmet of

The Fruit of the Spirit Book of Order

salvation, and the sword of the Spirit, which is the word of God; ¹⁸ praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints —

8- Outgrowing the need for Executive office.

The executive office is only useful where the John 17 order of Creation is lost because people do not keep God's standard of Good and Evil therefore become a threat to themselves and others. This is the case with the young, the aged, the mentally incompetent, the negligent and the criminal. In each case God authorizes appropriate wisdom to care for them and where necessary appropriately enforce justice or restraint. Adam and Eve subjected Humanity to the need for an executive when they sinned and dominion which was first extended from the physical creation to being one human over another. The threat of sin is to form a unity that absorbs the unique goodness of each separate person, as well as to turn the unique separateness of each person into something that fragments the unity they create together. Both Moses and Jesus envisioned the sort of world that would in time need no human executive office. This summary of His order shows where He is taking His people.

Jeremiah 30 — ³¹ “Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah— ³² not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord. ³³ But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. ³⁴ No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the Lord,’ for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more.”

Hebrews 8 — ³³ I will put My law in their minds, and write it on their [hearts; and I will be their God, and they shall be My people. ³⁴ No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the Lord,’ for they all shall know Me, from the least of them to the greatest of them, says the Lord

Matthew 20:25 — ²⁵ But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. ²⁶ Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. ²⁷ And whoever desires to be first among you, let him be your slave— ²⁸ just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Mark 10:42 — ³⁷ They said to Him, “Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory.” . . . ⁴¹ And when the ten heard it, they began to be greatly displeased with James and John. ⁴² But Jesus called them to Himself and said to them, “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. ⁴³ Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. ⁴⁴ And whoever of you

The Fruit of the Spirit Book of Order

desires to be first shall be slave of all. ⁴⁵ For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Luke 22 — ²⁴ Now there was also a dispute among them, as to which of them should be considered the greatest. ²⁵ And He said to them, “The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called ‘benefactors.’ ²⁶ But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. ²⁷ For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves.

I Peter 5:3 — The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: ² Shepherd the flock of God which is among you, serving as overseers, not by compulsion but [a]willingly, not for dishonest gain but eagerly; ³ nor as being lords over those entrusted to you, but being examples to the flock; ⁴ and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

Deuteronomy 17:18-20 — ¹⁸ “Also it shall be, when he sits on the throne of his kingdom, that he shall write for himself a copy of this law in a book, from the one before the priests, the Levites. ¹⁹ And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the Lord his God and be careful to observe all the words of this law and these statutes, ²⁰ that his heart may not be lifted above his brethren, that he may not turn aside from the commandment to the right hand or to the left, and that he may prolong his days in his kingdom, he and his children in the midst of Israel.

1 Samuel 8 — ⁴ Then all the elders of Israel gathered together and came to Samuel at Ramah, ⁵ and said to him, “Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations.”

⁶ But the thing displeased Samuel when they said, “Give us a king to judge us.” So Samuel prayed to the Lord. ⁷ And the Lord said to Samuel, “Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them. ⁸ According to all the works which they have done since the day that I brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods—so they are doing to you also. ⁹ Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign over them.”

9- Celestaforming the Earth —

“On Earth as it is in heaven.”

The formation of character, “Christ in us the hope of glory” is always unto Celestaformation of all things

Matthew 24 — ³¹ “When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. ³² All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. ³³ And He will set the sheep on His right hand, but the goats on the left. ³⁴ Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for

The Fruit of the Spirit Book of Order

you from the foundation of the world: ³⁵ for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; ³⁶ I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

³⁷ "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink?' ³⁸ When did we see You a stranger and take You in, or naked and clothe You?' ³⁹ Or when did we see You sick, or in prison, and come to You?' ⁴⁰ And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'

⁴¹ "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: ⁴² for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; ⁴³ I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'

⁴⁴ "Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' ⁴⁵ Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.' ⁴⁶ And these will go away into everlasting punishment, but the righteous into eternal life."

10- The budget.

Jesus entrusted the budget of His ministry to a thief and a traitor. Can we do worse than maintain a budget and list of common assets that because they fit into a bag are equally insignificant to our ministry?

John 12:6 — This he said, not that he cared for the poor; but because he was a thief, and had the bag, and carried what was put into it.

John 13:29 — For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

11- Handling Dissension, Division, Doctrine and Sin.

Division because of growth should be normal friendly cell division.

When we get over speculating on what "prophecy" and "Tongues" mean in I **Corinthians 12-14** we realize that the issue for Paul is clear: communication that lays the heart bare and a love that covers our nakedness with grace. This is the only window into the actual meetings of the First Generation Church. Paul discusses details but always with one issue central, communication, every sort of healing and truth are central in a meeting where all were actively involved and knew what was happening.

Order was expected to emanate from each person not from an authority figure. They ate together. Around the food they talked and dealt with life issues.

They listened to teachers teach around food.

They worshipped together around food.

Paul opens a window on when *the words of life* characterize a people.

If *"an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed; and so,*

The Fruit of the Spirit Book of Order

falling down on his face, he will worship God and report that God is truly among you.”

Size should be:

- Sufficient so members of the body can handle the physical details without hiring administrative professionals necessary for institutionalization.
- Sufficient so that everyone knows at least one half of the fellowship intimately and the rest by name and basic bio.
- Sufficient so that all issues can be public, not as a threat, and not violating confidentiality, but because everyone knows everyone else well enough so that there are no issues whispered behind backs but like a family we know where we stand and what we think and whose done what to whom.
- Sufficient so that we all can use our gifts to build up everyone else.

When Division is normal because of the words of life keep us growing, division because of disagreement or sin is relatively simple to grasp and handle without bitterness, back biting and rancor, again because of the words of life laying hearts bare.

We discuss such things with all who want to discuss it under the rules of the Spirit laid out above, (One Another, Fruit of the Spirit, Weapons of warfare, I Timothy etc.) and when there is no other way to move forward together we part company after prayer and fasting closing with the benediction Jacob pronounced over Laban, “The Lord watch between us while we are separated one from another.” Praying God will lead and establish the other in all truth. Then letting whoever will go with either group and in the next 5 generations see whose alter catches fire.

The traditional model of the Church has been that the bishops, priests, etc. must like parents and elders protect the children keeping them out of adult discussion and decision. That is acceptable for a congregation of 10 year olds and Jr Highs. But it is not what parents do with their 10 year olds and Jr. Highs. Yes they may protect them, but only to build in them the ability to be directly exposed to whatever the world throws at them and stand their world changing ground. Therefore, if Church governors wants to cite the family as the model for the Church, they miss the point if 5 years later the same people are carefully treated as if they are still Jr Highs and kept protectively in the dark. They misses the point of Biblical oversight completely. The result of oversight is Ephesians 4 maturity not 2,000 years of kindergarten.

Our model is Ephesians 4, children maturing to adulthood joining the majority who are ***not*** tossed about by winds of doctrine. They become judges capable of evaluating all issues in the Church.

This does not happen in a day. It took Jesus 2 years. It should not be thought of as an unachievable ideal in the sweet by and by.

I Timothy 1-4 — How Timothy was told to handle opposition. Read underlining all problems Timothy would face. Then read again and underline the solutions.

Ephesians 4 — leadership by the gifted who build members to full maturity capable of standing with them as adults, not trailing along behind holding the team rope like a group of children visiting a museum.

The Fruit of the Spirit Book of Order

Concluding Thoughts

Historically discussion of authority always seems to turn into an argument over “who has the power to rule and how extensive is that control of the people?” as if “the power and control” is some neutral or isolated thing out there that exists apart from the body of Christ and is only conveyed by official recognition. Yet we speak and argue of that naked power as if it is something that authorizes exalting someone over the body of Christ by granting them, special powers to break God’s law in order to enforce it, in effect giving them the control over the Holy Spirit.

Biblical power as we exercise it is clothed in these verses which serve as bylaws for the Church and are a naked humiliation apart from them.

This is why the growth of God’s people in these attributes laid out above in Scripture is generational and does not overthrow the executive, but as children grow up and leave their father’s and mother’s forcible correction and join them in fellowship to Celestaform the earth; So, God’s people outgrow the need to be forced to walk with the Lord. They don’t overthrow their parents. The child grown to a mature adult exults to walk with his parents no longer needing their executive hand but always in need of their wisdom.

The order of Scripture is the order of the wise proving their wisdom and being willingly joined to one another with the entire household of God in the character formation that leads to the Celestaforming of the earth.

The Fruit of the Spirit Book of Order

Original Introduction

God set before us nothing less than the Celestaformation of the earth. Praying for a unity that would make earth as it was in heaven.

But How? How do we become a people who can unite to do this?

Jesus said, “Don’t exercise authority like the gentile kings exercise authority.”

But how? The world since the fall has never seen a way to organize other than to give leaders executive power to force that organization on others whether sacramentally or politically.

No matter what one’s understanding of authority every group has general agreement as to how we get along with each other, how we resolve differences, and clarify agreements and also how we separate from each other, which includes how we discipline each other.

Our goal is to set out a way that we can make the character of the leader the essential source of their power to lead, and not vest the power to lead in an “office” and hope those who fill it have the character God is looking for.

If we are not authoritarian, it is necessarily true that we not be anarchists, and individualist and nor egalitarian, multi-polar or any of the amazing array of words that come and go.

We are Trinitarian. The Trinity is the Cosmology of Creation.

Most groups that free themselves from an authoritarian government work as far as the euphoria of freedom in Christ takes them. Then they fall apart when they reach the problem of “how we handle differences and come to agreement.”

Where this is not worked out everyone is disillusioned at the outcome of the anarchy of individualism, the absurdity of egalitarianism, or the new pope who tries to take over once the other popes are removed.

We are Trinitarian, not dualists. We do not waffle between collectivism and individualism seeking a balance.

So How do you organize like the Trinity?

It is only by developing the character of each person and their community that we grow into an order without Great Ones to exercise executive control: