

John 17:20-23

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Open with New Yorker article on Transhumanists – Mormons. Excerpts on last page.

Joh 17:20 Neither pray I for these alone, but **for them also which shall believe on me through their word;** *(spent most of last week on this verse.)*

In His High Prestly prayer, Jesus has begun His intercessory prayer role – and he prayed for each of you here today who have trusted Jesus as your Lord and Savior.

Joh 17:21 **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.**

Joh 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

Joh 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Joh 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: **for thou lovedst me before the foundation of the world.**

Review

Christ **does not want** us to all be just alike, **that is uniformity.**

Nor **does he want** us to Simply to join together, **that is Union.**

Christ prayed for **Unity**, this is **oneness of goal without sameness of existence.**

RESUME here on 2nd week.

Without this Union and unity, we can do nothing!

Remember **John 15:5.** I am the vine, ye *are* the branches: He that **abideth in me**, and I in him, the same bringeth forth much fruit: **for without me ye can do nothing.**

Proposition: are you striving to maintain the unity of the body or are you fed-up puffed-up and about to give-up?

Ephesians 4 1. I therefore, the prisoner of the Lord, beseech you that ye **walk worthy of the vocation wherewith ye are called,**

2 With all lowliness and meekness, with longsuffering, **forbearing one another in love;**

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, **even** as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

In his book, The Mark of the Christian, **Francis Schaeffer** told how that **Adolf Hitler** during World War II, **ordered the union of all religious denominations in Germany.**

A "Brethren" group became deeply divided over the issue. One segment obeyed and suffered **very little persecution**, but gradually, their spiritual vitality was weakened.

The group that resisted (*the ordered union*) stayed vibrant, but many died in the concentration camps due to their stand.

Following the war, feelings between these two groups was sharp. Tensions were high. An elder of one of the group's told Francis Schaeffer that they knew the problem had to be resolved.

So leaders from both groups agreed to get alone in a quiet place to ask God to show each one where he had failed to keep Christ's commands. After several days of heart searching, they met together.

"And what happened then?" asked Schaefer. **"We were just one!"** The Elder replied.

Daily Bread December 15, 1985.

Similar differences in church procedure have existed throughout history. In our own country, the **Civil War** was a time when there were committed Christians on both sides of the slavery issue! Both had scriptural arguments. Each was convinced that the other was wrong, - morally, ethically and Biblically.

We need to be **majoring in communion** and not **muddling in contention**.

We need to be aware that the things which try to divide us are not always those anticipated things which we thought would come.

The call is **not for uniformity**, rather, we are challenged to **strive for the unity** of the Spirit, in the bond of peace.

Reference Paul's **dispute with Barnabas**.

The **clashes of the cliques** at **Corinth**.

The **contention of the women at Phillipi**.

And **other controversies** of varying intensity.

The call is not for **ECUMENICALISM** but for **EQUITY OF ENDEAVOR** among Believers.

Paul could say in

Philippians 1:18. What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

The call is **NOT FOR HAUGHTINESS** characterized by an aloof attitude but **HUMBLENESS** in the spirit of Christian servitude.

See Philippians 2:1-5

If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, **having the same love, *being of one accord, of one mind***.

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

- 4 Look not every man on his own things, but every man also on the things of others.
- 5 Let this mind be in you, which was also in Christ Jesus:

The call for us is **NOT LYING IN WAIT** like an enemy awaiting an opportunity to pounce but **LIVING IN LOVE** looking for opportunities to do good.

Our adversary the devil is the one who seeks opportunity to tear down and slander the Brethren. **This is not our job - or calling, - or vocation,**

Eph 4:14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and cunning craftiness, whereby they lie in wait to deceive;*

Rather we are to **walk worthy of the vocation** to which we are called.

Eph 4:1. I therefore, the prisoner of the Lord, beseech you that **ye walk worthy of the vocation wherewith ye are called,**

Literally we are to conduct ourselves in such a way that **our actions** measure up to **our standing** in grace.

Our practice must be equal to our **profession.**

What is this vocation to which we have been called?

Literally “**we are to walk in a manner worthy of the calling with which you have been called.**” *New American Standard Bible.*

ENDEAVORING (Eph 4:3) σπουδάζω spoudazō *spoo-dad'-zo* **Putting forth an intense effort, making haste, exerting oneself, being eager to take care.**

KEEP (Eph. 4:3) τηρέω tēreō *tay-reh'-o* means “**to guard**” -**by watchful care something that is in one's possession, - the unity of the Spirit.**

THE SPIRIT GIVES THAT UNITY, OUR DUTY IS TO MAINTAIN IT!

“in the bond of peace.” - **Peace is The Binding factor that will preserve the unity that the Spirit has given.**

I exhort you to **Unity** because you stand related to the church which is:

One body, and one Spirit, even as you are called in one hope of your calling **Eph. 4:4.**

Joh 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

The Immortality Upgrade

Mormon Transhumanism and the Immortality Upgrade - *The New Yorker* By Dawn Chan

Can the Mormon transhumanist movement reconcile technological progress with religious prophecy?

Credit Illustration by Jon Han

On April 7, 1844, **Joseph Smith, the founder of the Mormon faith**, delivered a sermon to **twenty thousand** of his followers in Nauvoo, Illinois. The immediate occasion was the funeral of King Follett, a close friend of Smith's, and there is no doubt that death was on the prophet's mind. **"God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!"** Smith told the crowd. **"That is the great secret."** He continued: **"You have got to learn how to be gods yourselves . . . the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead."** **Lorenzo Snow, the fifth president of the Church of Jesus Christ of Latter-day Saints, struck upon a simpler formulation of the same idea, often repeated today among the Mormon faithful: "As God now is, man may be."**

Earlier this month, soon after Mormons from around the world convened in Salt Lake City, Utah, for their general conference, a smaller gathering took place at the public library in Provo. It was the annual meeting of the Mormon Transhumanist Association, a group of people who believe that the development and dissemination of advanced technologies—cryogenics, bionics, artificial intelligence, and so on—will raise humanity to the heights of power and immortality that Smith envisioned. In the past, the meeting has included presentations from visiting scholars such as Richard Bushman, a prominent Mormon historian and Smith archivist, and Aubrey de Grey, the chief science officer of the Strategies for Engineered Negligible Senescence Research Foundation, whose slogan is "Reimagine Aging." This year's edition featured talks with titles like "Zion as Superorganism" and "The Infinite Resurrection," with a lunch break for deli sandwiches in between. . . . (excerpts)

Many **transhumanists**, Huxley included, have rejected traditional religion. Yet, as Youngblood and Cannon and their Mormon friends read up on the movement, they began to notice that its predictions seemed startlingly in sync with some of [Smith's prophecies](#). Here were tech-minded futurists, seers from non-religious worlds, **who nonetheless believed that humans would become as powerful as gods**—whether via bionic limbs, alterations in our DNA, or computer-assisted superintelligence. **Perhaps, some members of the M.T.A. thought, transhumanism offered a sort of technical explanation for the Millennium, the period after the Second Coming of Christ, when humankind has eradicated death and disease and poverty.** Others wondered whether the Mormon dedication to tracking family trees and amassing genealogical information was a first step in reconstructing all our ancestors in digitally simulated environments. (Imagine, perhaps, a hopped-up version of The Sims, powered by quantum computers.) Some discussed the prophecies, contained in Mormon scripture, that the children of the Millennium will live to the age of a tree, and that those in the afterlife receive a seer stone—some form of technology, perhaps—that allows them to see into kingdoms beyond.