

EPHESIANS - Ephesians 4:1-2a
Message 60
February 17/19
Words: 6225

INTRO: We are back in Ephesians 4. And Paul, having dealt with doctrine in Ephesians 1-3, he now deals with the duties of believers. So Ephesians 4:1 says, "Therefore." And the first thing Paul deals with in this practical section is unity in the church. Now the word 'church' is not specifically mentioned in this passage but clearly that is what is meant here. Paul deals with the church throughout this book.

With that in mind, turn now to chapter 6. When Paul is done dealing with the Christian's walk, he will conclude by mentioning a most important subject. We'll read verses 10-12. Paul begins to conclude the letter like this:

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.

Two very key areas of Satan's destructive efforts are in the family and in the Church. One of the very subtle works of Satan in both areas is division. Divide and conquer is nothing new to Satan. I saw a cartoon a while ago, I think it was about the Los Vegas shooting and that the FBI could not find any motive for the killings. And in cartoon form, leaning back and sitting ever so comfortably was the one with the red clothes and a three pronged pitchfork in his hand and he said something like, "I could help you out with that."

When we see church troubles and we are troubled because we can't figure out what happened, he can lean back and smile and say, "I can help you out with that." Now, we do not need to be afraid of the devil, but we need to learn to respect him. Sometimes when we think we have defeated him he has only barely begun. He is not defeated in the least. And deception and division are two

very frequent tools he uses. And Paul begins Ephesians 4 by coming alongside the Ephesians in a fatherly manner, encouraging them to unity. We have looked at the 'what' of unity, the 'how' of unity and we had begun to look at the 'why' of unity.

A. Walk Worthy Of Your Calling (4:1-16)

1. The call to unity (4:1-4:6)

c. Why - Cont'd

So we might ask, "Why should there be unity in the church?"

First, because there is only one body. You do not divide up a body and one part is here and one there.

Let me mention once more that it is not that a member does not have the right to disagree with the local church. But when decisions are made by the local body, one needs to accept that or in our day of various denominations, find another group that one agrees with. I have mentioned the seriousness of the sin of party making. Let me describe what that looks like. It is when I disagree with the church I am a member of and seek to bring others on board to my new views and then when there are enough, then seek to push that agenda through the local church. It is the sin of strife, a very serious sin in the NT.

Paul has pointed out as the first reason for unity the fact that there is only one body. We looked at that in the previous message. And now, second, he argues that:

-There is one Spirit

We will go now to 1 Corinthians 12. This passage is the fullest discussion of unity in the church by showing the Holy Spirit's part and the illustration of the Church as a body. We have looked at verses 12-27, which deal with the body. We will now look at the work of the Holy Spirit and we begin in verse 4:

4 *There are diversities of gifts, but the same Spirit.*

5 *There are differences of ministries, but the same Lord.*

6 *And there are diversities of activities, but it is the same
God who works all in all.*

In verse 4 you have the Holy Spirit. In verse 5, the Lord Jesus, and in verse 6, God the Father. So the Triune God is involved in the various members of the church. As in a body there are many different parts, so in a church there are many different kinds of gifts and ministries and activities. A church is made up of different people with different gifts, ministries and activities. Well, that can lend itself to disunity.

We go now to verses 7-10:

7 *But the manifestation of the Spirit is given to each one for
the profit of all:*

8 *for to one is given the word of wisdom through the Spirit, to
another the word of knowledge through the same
Spirit,*

9 *to another faith by the same Spirit, to another gifts of
healings by the same Spirit,*

10 *to another the working of miracles, to another prophecy, to
another discerning of spirits, to another
different kinds of tongues, to another the
interpretation of tongues.*

These different kinds of members have different kinds of gifts, but there is only one Spirit. We will look more closely at gifts in a later passage. But look at what a gift is. Verse 7 says, "But the manifestation of the Spirit is given to each one for the profit of all." The Church is a body. And God is made visible to the church and to the world through the different kinds of gifts. You see, these gifts are a manifestation of the Spirit. God the Holy

Spirit is made visible in the various gifts. If someone is gifted in singing, that singing is a manifestation of some aspect of the Holy Spirit. Verses 11-13:

- 11 *But one and the same Spirit works all these things, distributing to each one individually as He wills.*
- 12 *For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.*
- 13 *For by one Spirit we were all baptized into one body – whether Jews or Greeks, whether slaves or free – and have all been made to drink into one Spirit.*

When a person becomes a truly born again believer, the Holy Spirit places that believer into one body, and all are made to drink into one Spirit. So Paul shows that there should be unity in the local church from the fact that there is but one spirit. It is therefore wrong to be divided in the church.

So consider this, that if there is but one body and it has many members that all have a specific place in the one body, it would be wrong to separate the eye from the body or the hand from the body etc... If you do this, soon the church is handicapped and then it ceases to exist.

-One hope

In Ephesians 4 Paul next adds that there is only one hope. Turn to Hebrews 11. Again, it is part of his argument that there should be unity in the church. So we ask, just what is the one hope? Or first, what is hope? Let me show you something about hope in Hebrews 11. Verse 1 says: "Now faith is the substance of things hoped for, the evidence of things not seen." When it says faith is the 'substance' of things hoped for, it is the word 'substance'

that is crucial. It is the word 'hupostasis'. That is the word 'under' and 'to stand'. So faith is that which stands under hope. What does that mean? It means faith is the foundation of hope.

In the debate I mentioned between Richard Dawkins and John Lennox, Dawkins claimed that you only need faith when you don't have evidence. But a faith with no evidence is irrational, and Christianity is not irrational. So Lennox said to Dawkins, "I suppose you have faith in your wife, is there any evidence for that?" Dawkins said, "Yes, yes. There's evidence. Plenty of evidence." And Lennox said, "Hmmm". The crowd began to laugh and Dawkins looked around not knowing what was funny. He walked right into a trap. He had faith in his wife, and it was based on evidence. But he had just said you only need faith when there is no evidence.

When it dawned on him what he had said he said, "Let's generalize it. Never mind about my wife." But let me add this, faith does not have proof. It has evidence. Once you have proof you no longer need faith. Our faith is based on the Word of God which gives us a promise of the hope spoken of here which we will soon look at. So because we base our faith on the Word of God, therefore it is a hope. Our hope is as sure as the promises of God and we have to wait for these promises to be fulfilled because they are yet future. That is why it is a hope.

Our hope rests on faith, so hope is as sure as the evidence for one's faith is. When you hope for something, you have not yet obtained what you hope for because it is still future. So Romans 8:24 says that once one sees something he no longer hopes for it. Once something is realized and one possesses that which was hoped for, hope is past. So the love chapter says, "And now abide faith, hope and love; but the greatest of these is love." Why? Faith will become

reality and it will become history. Hope will be realized and it too will become history. But love will never pass away.

Now we ask, what is this one hope that the believer has? You see, it is only one thing. It is one hope. Well, I believe it is the resurrection of the body which will take place in glory. We go to the book of Acts and chapter 2. It is the day of Pentecost, the day the Church was born. And many people are gathered and the Apostles are speaking in tongues, which I interpret as they are speaking in all the different languages of all the people gathered there. It is a miracle. But some said, "These guys are drunk!" So the Apostle Peter got up and preached and in his preaching he told them about how they had killed Jesus and how Jesus had been resurrected. So we begin in verse 22:

22 *"Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know –*

23 *"Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;*

24 *"whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.*

25 *"For David says concerning Him: 'I foresaw the LORD always before my face, For He is at my right hand, that I may not be shaken.*

26 *Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope.*

27 *For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption.*

28 *You have made known to me the ways of life; You will make me*

full of joy in Your presence.'

29 *"Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.*

30 *"Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,*

31 *"he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.*

Peter quotes a prophecy of the resurrection of Christ and calls it Christ's hope. He says, "My flesh will rest in hope." In what hope? The hope of the resurrection. Then in the prophecy Christ says, "You (i.e. God) will not leave my soul in hades nor will You allow Your Holy One to see corruption." His soul would not be left in the separated state which means He will be resurrected, and the resurrection would happen before His body experienced corruption. And so three days and three nights after His death He was resurrected. That was His hope.

Turn now to Acts 23. Paul had been captured and he was being questioned before the Jewish High Priest. The Jews wanted to kill him and he is making his defense. So look at 23:6:

23:6 *But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.*

The Sadducees did not believe in the resurrection, but the Pharisees did. And here he calls the hope the resurrection. So we go to chapter 24:14 where Paul is now standing before the Roman Felix to be judged. And Paul said:

14 *"But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets.*

15 *"I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust.*

We go now to chapter 26. Paul is now before Agrippa to be tried regarding the charges against him. And we begin in verse 6:

6 *"And now I stand and am judged for the hope of the promise made by God to our fathers.*

7 *"To this promise our twelve tribes, earnestly serving God night and day, hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews.*

8 *"Why should it be thought incredible by you that God raises the dead?*

I believe the one hope is this, the hope of the resurrection of the body. Listen to Romans 8:23:

23 *Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.*

So notice what Paul said that we as Christians are, "eagerly waiting for the adoption..." and what is the adoption? "The redemption of the body!" And what is the redemption of the body? The resurrection! This is the believer's hope. So look at verse 24:

24 *For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?*

Paul says we are saved in this hope. What hope? The hope of the redemption of the body, the resurrection! And

there is only one hope like that!

Why should there be unity in the church? There is one body and one Spirit, just as we were called in one hope of our calling! Of all these he mentions there is only one.

The debate between John Lennox and Richard Dawkins that I mentioned earlier was between evolution and creation. And Lennox was allowed some concluding words and then Dawkins concluded the debate. And in his conclusion Lennox said our hearts cry out for justice. I just read that Mao Zedung possibly killed as many as 45 million of his own Chinese people. Think of that number! If you killed all the people in Canada you still would not have killed that many.

So let me say this: No resurrection of the unjust and no hell, and no justice for those 45 million! And Paul said that someday God would judge the world in righteousness by the Man Christ Jesus whom He raised from the dead. And that He gave assurance to all people by raising Him from the dead.

Then Lennox said this: "And the resurrection of Jesus Christ, a miracle, something supernatural, for me constitutes the central evidence upon which I base my faith, not only that atheism is a delusion but that justice is real because our sense of morality does not mock us. Because if there is no resurrection, if there is nothing after death in the end the terrorist, the fanatics have got away with it", end quote. You see what gave Lennox hope for the future was Jesus' resurrection. It is our hope. If He was not raised, neither will we be. If He was, so will we be.

Dawkins then concluded and said, "Well, that conclusion rather gives the game away, doesn't it? All that stuff about science and physics and the complications of physics and things it all,

what it really comes down to is the resurrection of Jesus. There's a fundamental incompatibility between the sophisticated scientist which we hear part of the time from John Lennox, and its impressive and we are interested in...(it?) and then having produced some sort of a case for some kind of a deistic God perhaps some God that adjusted the laws in the universe, and that's all grand and wonderful and then suddenly comes down to the resurrection of Jesus; it's so petty, it's so trivial, it's so local, it's so earthbound, it's so unworthy of the universe."

What Dawkins didn't realize was just how right Lennox was and how petty and trivial and local and earthbound his own conclusions were. But there, in the resurrection, which has enough evidence to be settled in a legal law court, is the greatest evidence we could possibly ask for. And I believe that the one hope Paul speaks of here is the resurrection.

So there is one body, one Spirit, one hope; therefore there should be unity in the church. And now we add to that that there is one Lord.

-There is one Lord

Paul now adds to the one hope that there is only one Lord. So let me ask, why would it say there is one Lord and later say there is one God? Is there a difference? Who is this one Lord? Well, it is the Lord Jesus Christ. I believe this one Lord is the Jehovah of the OT.

Before creation, when God had decided to make man and He foreknew what would happen, the second Person of the Triune God, Jehovah, agreed to become man and He laid His glory aside. Then 4,000 years after creation, He was born of a woman on earth. A few years later He was crucified, died, was buried, arose from the dead, and ascended into heaven and God once more gave to Him the name which is above every name.

I won't belabor this as I have shown this before in Philipppians
2. The second Person of the Triune God became
a Man and ultimately died on the cross. I'll
just read verses 9-11 which say this:

*9 Wherefore God also hath highly exalted him, and given him a
name which is above every name:*

*10 That at the name of Jesus every knee should bow, of things
in heaven, and things in earth, and things
under the earth;*

*11 And that every tongue should confess that Jesus Christ is
Lord, to the glory of God the Father.*

God determined that at the name OF Jesus, not the name Jesus,
but the name of Jesus every knee would bow.
And what would they confess? That Jesus Christ
is Lord! He is Jehovah! Here is the one Lord.
There is only One Lord. And once more Paul
bases his argument for unity on this fact that
there is only one Lord.

-There is one faith

Paul moves from there to point out as well that there is only
one faith. When it says there is one faith, it
means only one true faith. There are many
faiths, but there is only one true faith. So
we ask, just what is faith, or what is a
faith? We are talking about faith in a
religious sense now.

What is faith? Faith is that which one believes. A faith,
usually refers to what one believes in a
religious sense. For example, Islam is a faith
and gives rise to a hope to enter paradise
some day. If you die in Jihad, the holy
struggle, in Islam you are assured of
immediate paradise. Generally a faith gives
rise to some hope. But it may be a false faith
and a false hope. The Christian faith gives
rise to hope as well.

As I pondered this I wondered, if Atheism is a faith, what is their hope? Check it out on the internet some time. See if the hope they have could be called a hope. I think the one hope of the atheist is this: I hope there is no God!

Now what makes Christianity so offensive to so many is that its view is so narrow. Christianity says there is only one true faith. Here are the words of Jesus, "I am the way, the truth and the life. No man comes to the Father but by Me." There is only one way to the Father and this way is revealed in the one true faith. Jesus Christ is central to this one faith.

So just what is this one true faith? I think one can reduce it to its core and give it as justification and sanctification by grace, through faith in the finished work of Jesus Christ on the cross. We have all kinds of variations of how we express our faith, but that core must be true in every one of the various denominations and churches that are true churches. It is my view that one may take great exception with Martin Luther or John Calvin, or more recently the various branches of charismatics and various other off-shoots of Christianity but this core must be there. If it is not, such a faith will bring one to hell.

So Paul uses the fact that there is one faith as a further argument for unity in the church.

-There is one baptism

Further, Paul says there is one baptism. Surely this raises some huge questions! What is the one baptism? Lloyd Jones says, "The very mention of the term 'one baptism' undoubtedly raises a query in the minds of many, as to how this one baptism promotes unity, because it is a notorious fact that the whole question of baptism has frequently led to discussion and division and separation." Well, some think it is baptismal regeneration. You get saved when you get

baptized, and that is the one baptism. Some think it is immersion baptism. For some, the one baptism is the baptism you experience in their church. Lloyd Jones struggled with the question as well and thinks it speaks of that which baptism pictures; the death, burial and resurrection of the believer with Christ.

Let me explain first that there is more than one baptism in the Bible. There were ceremonial baptisms: Mark 7:4, 8; Heb. 9:10. These may be called 'washings' but the word is 'baptisms'. Though the NT does not mention it, there was Jewish proselyte baptisms. When a person converted to Judaism they had to be baptized.

1 Corinthians 10:1-2, speaks of Moses' baptism. Then there is John's baptism of repentance. Jesus speaks of the baptism of death (Matt. 20:22-23; Mark 10:38-39; Luke 12:50). Then there is the believer's baptism.

So when it says there is one baptism, what does Paul have in mind? I think there is only one baptism, of which it can truly be said there is only one. It is the baptism that can never be repeated and it can only be done one way, one time. There are no options and man has no choice in how this is done.

To see this baptism we go to 1 Corinthians 12, a chapter we have visited a few times already. In this chapter Paul speaks of the gifts of the Spirit. Before I share my view let me say that I did not find any commentary that viewed the one baptism Paul refers to the way I do so you will want to weigh what I am about to share. We go to verses 12-13:

12 *For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.*

13 *For by one Spirit we were all baptized into one body – whether Jews or Greeks, whether slaves*

or free – and have all been made to drink into one Spirit.

Here we have the one body. We have the one Spirit. And I believe we have, what I believe is the one baptism. So, just what is this Spirit baptism? It is when the Holy Spirit places a brand new Christian into the universal Church when that person is justified by his or her faith. It happens at the moment of salvation. This can only be done once. It can only be done by the Holy Spirit. It can only be done to a true believer. It can never be repeated. There is only one such baptism, and this is what I believe the one baptism is that Paul refers to in Ephesians 4.

-There is one God and Father of all

We come now to the fact that there is only one God. We saw earlier that there is one Lord. I believe that this refers to the Lord Jesus. And now we have one God. What is the difference between the one Lord and the one God? I believe that the word 'God' here refers to the Elohim of the OT. Genesis 1:1 says, "In the beginning God created the heavens and the earth." The name for God here is *Elohim*.

Here is a most fitting name to show unity. Let me mention, for our younger generation, something about the doctrine of the Trinity. There is a teaching in the Bible about God that we call the Trinity. It means that God is three Persons but only one God. Many illustrations have been used to try to illustrate this teaching but they all break down somewhere.

One thing one must learn about God; He is incomprehensible. As Christians we hold that Jesus is divine. He is God. We believe the Holy Spirit is divine. That means He is God as well. And we say that God the Father is God as well. And so some accuse us of having more than one God. But we say these three are the one God and from this

comes the word Trinity.

Now let me tell you something about this word for God, Elohim, the One mentioned in Genesis 1:1. In English when we pluralize a word we usually add an s on the end. For example, one car is a car; two or more are referred to as cars. That is not always the case. What do we call two geese? Geese. What do we call two mooses? Meece? No, simply two moose. But usually we add an s.

In Hebrew, when you pluralize a word you put an *im* on the end like this; a cherub is a kind of angel, but two or more such angels are not cherubs, they are cherubim. The Hebrew word for God is El. The Hebrew word for house is bet. When you want to say the house of God it is betel, or Bethel as we say it. Because the name Ezekiel has the el at the end, the el in this name is God and it means something like 'God will strengthen'.

Now the word 'Elohim' is the plural of el, or the plural of God and is said, 'Elohim'. So some argue that the plural of 'El' here is the plural of respect. In our Low German language, we have a plural of respect as well. When we address someone our age or younger with a pronoun we say 'du', meaning 'you'. When we address one older person we say, 'jie'. That is the plural of you. In English we don't have such a plural, but in Hebrew they do.

So, all that to ask this; when Elohim speaks of the God of the Bible, is it the plural of respect, or does it perhaps point out that this one God is a plurality of Persons? And I think that may be the case here. So listen to Genesis 1:26:

26 Then God said, "Let Us make man in Our image, according to Our likeness..." If that is so, when it says there is one God, here is a great case to make the point on unity. There are no three more united than God the Father, God the Son and God the Holy Spirit, and they are one God!

Consider now what this verse further says about this God. He is also the Father of all. And now we ask in what way is He the Father of all? Is this God the Father of all created things, or God the Father of all people, or is He the God of all true believers? Well, the original pronouns show it refers to people. But I do not believe it refers to all people, but only to true believers. Listen to John 1:12-13:

12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Jesus taught His disciples to pray, "Our Father in heaven..." Only the true believer can have God as Father in this way. When it says, "One God and Father of all..." I think it is referring to God as the Father of the true believer. I think this will come out more clearly as we continue in the verse.

-above all

Now note that this one God is above all. There is no one above this God. God is above all. We are not on the same level as He is. He is above or over all. And why would Paul add this? I Corinthians 11:3, "But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God." There is an order in the godhead. It is God the Father, God the Son and God the Holy Spirit. And God the Father is God over all.

There is an order in the Church as well. It is God the Father; Jesus Christ, the man and then the woman. So God is over all in every way.

-through all

Then Paul says God is through all. This one God is through all. God is not only above, so as to be far removed from God because He is so far above. He does not stand away and above all. He is also through all; He is all pervasive. And as regards the Church God is pervasive. The Church can truly be said to be the Church of God. Eight times the NT calls the Church the Church of God.

In the Church God pervades it all. I think that is the meaning of He is through all. I have told you of the young man who stood before L.E. Maxwell when Maxwell was old and couldn't see well any more. And the young man said, "Can you see me Mr. Maxwell?" And Maxwell said, "I can see clear through you young man." God is above all, but He is not far removed.

-in you all

And last Paul says God is 'in you all'. It always amazes me how carefully the Bible is worded. Let me quote from some notes from the messages on chapter 3. I said:

Our North American Natives, and many others believe in pantheism. Maybe I could explain pantheism like this: Pantheism believes that God is in everything and everything is God. Peterson's translation teaches pantheism (by the way he passed away recently). But what we have in our verse and in the passage I just read is not pantheism. You see, Paul did not say that God is present in all. He said that He is in 'you' all. Peterson left the pronoun 'you' out and then added a horrible sentence that is an addition to the text and not a translation at all. I am indebted to Warren Smith, who pointed out Peterson's error here.

There is another view that goes by the name of *panentheism*. It is hard to grasp some of these teachings. I

mention them so that you will have heard of them and that you will beware of them. Millard Erikson says of panentheism:

"God is present within everything, but he is not to be equated with everything that is. Thus, Tillich's view is not pantheism. It is more accurately panentheism. It is not accurate to say that for Tillich God and everything that exists are identical; rather, for Tillich god is in everything. If one kicks a tree or a stone, he cannot correctly say, 'I just kicked God. But he could say, 'I kicked something in which God is'" (page 307).

Now let me mention a word regarding translations and manuscripts. Peterson's translation is based on the texts modern translators use. In these manuscripts the word 'you' is missing. So we get the reading that God is in all. The word 'panentheism' is a relatively new term so you won't find it in most dictionaries. It comes from three Greek words; pan = all. En = in, and theism = god. So it is 'God is in all'.

When one studies the doctrine of God every single word is of utmost importance or the doctrine is off. By the way the ESV, English Standard Version, also uses the manuscripts all modern versions use. This version also read like the message in this verse and says, "God is in all".

One of our members some time ago who used the ESV insisted that modern versions do not change any major doctrine. That is generally held to be true but in this verse the ESV supports panentheism.

There is one other difference in MSS and that is some read 'in you all' and others read 'in us all'. The difference is in the original words 'haymin' and 'humin'. As far as I can see

this makes no difference.

Earlier I said that I believed that the words that 'God is the Father of all' referred to all believers. If we are correct in the translation in this verse, that it is that He is in 'you' or 'us' all, this clearly refers to believers.

So is God in believers? Listen to 1 Corinthians 3:16 "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" In the tabernacle and the temple that once were set up on earth, God dwelt in the Holy of Holies. And if we are the temple of God, that means He dwells in us. 1 Corinthians 6:19 says, "Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?"

Listen to what Jesus said in John 14:23. It says, "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." And if God dwells in us, how important is it then how we think and live? We read 1 Corinthians 3:16 earlier. Listen to verse 17 now: "If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are."

So Paul, arguing that there should be unity in the church says, "There is one God and Father of all, who is above all, through all and in you all." He is not in one in absent in another. We are all bound together in that God is in all true believers.

CONCL: Because I went a bit long, let me just say in conclusion that the reason there should be unity in the church is because there is one body; and because there is one Spirit; and because there is one hope; and because there is one Lord and because there is one faith and because there is one baptism and because

there is one God. Is that enough?