

**Ephesians 4:4 There is one body and one Spirit, just as also you were called in one hope of your calling;**

Paul, once again, stresses unity within Christ's body because all things "*in the heavens and...upon the earth*" will eventually be summed up "*in Christ*" (Ephesians 1:10), every member of the church is "*sealed*" in Christ (Ephesians 1:13), both Jewish and Gentile believers are one in Christ (Ephesians 2:11-22; 3:4-6), believers are "*to comprehend with all the saints*" (Ephesians 3:18), and believers are to be "*diligent to preserve the unity of the Spirit in the bond of peace*" (Ephesians 4:2-3). Paul continues the theme of unity in Ephesians 4:4-6 by using "*one*" on seven different occasions. Verse 4 deals with the Holy Spirit, verse 5 the Lord Jesus Christ, and verse 6 the Father. Paul realized that the unity within the Trinity (having existed since eternity past) is accessible to all who believe. (Remember what we learned in Ephesians 1 regarding this subject while studying the principle of the cross.)

"*One body*" (Ephesians 4:6) exists—not two, three, or four—"one *body*" that we were placed into through the Person of the Holy Spirit:

*For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.* (1Corinthians 12:13)

The church is "*one body*" made up of holy and blameless saints from all cultural, social, racial, and economic backgrounds. No barriers should stand within this body (Galatians 3:28).

"*One Spirit*" (Ephesians 4:4) exists as well. In fact, "*we were all made to drink of one Spirit*" (1Corinthians 12:13); meaning that all members of Christ's body (the church) are being built into a holy temple—"into a dwelling of God in the Spirit" (Ephesians 2:18-22). No wonder Paul teaches that New Testament believers are "*a temple of the Holy Spirit*" (1Corinthians 3:16; 1Corinthians 6:19).

Without doubt, the Father desires that His people live in unity. But the foundation of meaningful relationships among fellow believers is personal intimacy with Christ. As we know Him more deeply (through the truth of His Word), we mature through the Spirit's guidance (2Corinthians 3:18); and meaningful horizontal relationships, previously impossible, are readily supplied. Only then is "*the unity of the Spirit*" (Ephesians 4:3), already resident within the church, manifested for all to see.

The phrase, "*one hope of your calling*" (Ephesians 4:4), is necessary to comprehend. The New Testament believer's "*calling*" was addressed earlier in Ephesians 1:5, so we will build on what was discovered there. We found that: (1) God called us (just as He calls everyone) to become part of His family (Matthew 22:14), but most people reject His offer (2) in conjunction with making us new, after we exercised personal repentance and faith while depraved, God gave us a particular "*calling*" or gifting (office, position) within Christ's body to nurture the body. Therefore, the "*one hope*" of our "*calling*" is that one day, as a result of the Godhead working through the gifted saints within Christ's body, we will mature in our behavior and later reign with Christ. The realization of this "*hope*" results from our having been placed into Christ's body through the avenue of the Holy Spirit—after we exercised repentance and faith while depraved in response to God having called us to be saved. God calls everyone to be saved, not desiring that any perish (1Timothy 2:4; 2Peter 3:9)—although only the depraved who choose to exercise personal repentance and faith receive eternal life.

**Ephesians 4:5—one Lord, one faith, one baptism,**

Verse 5 speaks of the "*one Lord*," Jesus Christ. In fact:

*“And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved.” (Acts 4:12)*

The “*one Lord*” (Ephesians 4:5) is Jesus, Whom God made “*both Lord and Christ*” (Acts 2:36).

“*One faith*” (Ephesians 4:5) exists as well. Some theologians view these words as referencing the principle of faith, Jesus being the object of such faith. Other theologians consider the “*one faith*” to be the body of doctrine revealed in the Old and New Testaments (Jude 1:3)—a view I also hold. Jesus is the fulfillment of this doctrine and the focal point of all New Testament Scripture. Because only “*one faith*” (Ephesians 4:5) exists (not two, three, four, etc.), unity should characterize the body of Christ.

The “*one baptism*” is Spirit baptism, the avenue through which a New Testament believer is placed into Christ’s “*body*” (1Corinthians 12:13). Thus, only “*one baptism*” is associated with spiritual regeneration/salvation. Because all New Testament believers are Spirit baptized into one body, unity should abound among the body’s members. Note: Water baptism, in all its significance, is but a picture of the Spirit baptism associated with salvation. New Testament believers are Spirit baptized into the body of Christ, not two or three times (“*one baptism*”—Ephesians 4:5). Hence, your salvation is secure, never to be taken from you so as to require additional Spirit baptisms.

#### **Ephesians 4:6—one God and Father of all who is over all and through all and in all.**

As verse 4 dealt with the Spirit, and verse 5 the Lord Jesus Christ, verse 6 addresses truth concerning God the Father. He is “*one God and Father,*” a fact the nation of Israel understood long ago:

*“Hear, O Israel! The LORD is our God, the LORD is one! (Deuteronomy 6:4)*

This mindset carried over into the New Testament, as evidenced by Mark 12:29, Mark 12:32, and 1Corinthians 8:4-6.

God is the “*God and Father of all*” (Ephesians 4:6) New Testament believers. He is “*over all*” (Ephesians 4:6) New Testament believers just as He is the sovereign Ruler over all creation (Psalm 103:19). He also works “*through all*” (Ephesians 4:6) New Testament believers (Philippians 2:13) and is “*in all*” (Ephesians 4:6) New Testament believers (John 14:23). Therefore, if the Father is “*in all*” church saints (along with the Son and the Spirit—John 14:23; 1Corinthians 3:16), and the three Persons of the Trinity live in flawless unity (even though they have varied roles and responsibilities), the members of Christ’s body should abound in unity (John 17:11). Is it not amazing what the Father has made available to the church, by His Spirit, through Jesus His Son?

Paul, by discussing the three members of the Godhead separately (Ephesians 4:4-6), is not implying that the three Persons of the Trinity work independently of each other. The Three have functioned as One since eternity past, an arrangement that will continue throughout eternity future (John 10:30). (Only when Jesus bore the sin of man on the cross did the Father and Son break fellowship—Matthew 27:46). Isn’t it wonderful that this Father is our Father (Romans 8:15; Galatians 4:6)!