

WE ARE ONE

EPHESIANS 4:4-6

Introduction:

We are one!

We are one in answer to the prayer of the Jesus.

This does not mean that we see everything eye to eye, but we are still one. The Scottish pastor went to see Mrs. McTavish. She never agreed with the pastor, or the church. Always seemed to be out of step.

When she did not answer after three knocks, he bent over to look through the keyhole. She was looking through the keyhole from the other side. He said to her, "Why Mrs. McTavish, this is the first time we have seen eye to eye."

Our unity goes deeper than agreement on who ought to be President of the convention, or President of the seminary, or any opinion on some social issue. It is in the Lord.

It is our responsibility to keep what the Lord has already established.

I. OUR COMMON RELATIONSHIP WITH THE HOLY SPIRIT MAKES US ONE.

The first three relate to the Spirit—One Spirit, one body, and one hope.

1. One Spirit.

The role and work of the Holy Spirit in our lives is vital. He drew us to Christ. He regenerated us into the family. He guides us into truth. He makes Christ known to us.

There is only one Spirit—not a moderate and a conservative spirit,
Not a black and a white spirit,
Not an Anglo and a Hispanic spirit.

Regardless of our outward differences, the genuine experiences we have had with God are from the one Spirit.

2. One body.

We are formed into one body by the Holy Spirit. Most scholars are agreed that the body is larger than any local church in this text.

“For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink.” (I Cor. 12:13)

Are we going to divide up what the Holy Spirit has made one?

3. One Hope.

The basis for our hope is the indwelling Holy Spirit. “Grieve not the Holy Spirit of God whereby you are sealed unto the day of redemption.” (Eph. 4:30)

This has a practical side to it—do we really believe that we share the same hope? Could it be that God might just locate you in heaven next door to a fundamentalist that you despised on earth? Could it be that a conservative might be living next door to a Texas Baptist who gave his money through the CBF? The only justification we could possibly have for treating each other as we do is that we actually do not believe that those who differ from us

have any hope. If that be so, what are you doing to win them to the Lord?

We are One in the Spirit!

II. OUR COMMON RELATIONSHIP WITH THE ONE LORD MAKES US ONE.

The next three relate us to the Lord—one Lord, one faith, one baptism!

1. One Lord.

This is an obvious reference to the Lord Jesus.

This title identifies Him with God. He is none other the divine Lord of heaven, the eternal God in human flesh.

This title relates Him to us. We have bowed our knee to him and acknowledged him as the Lord of our lives.

Jesus is not divided! He is not one thing to you and something else to me. He is Lord.

2. One faith.

This is not the objective faith—the faith once delivered to the saints.

This is the subjective faith—the reliance upon the Lord alone for salvation. He is the only way into the family of God.

My experience at a Prayer Summit taught me so much about the unifying power of a common experience.

This binds AA together.

This binds all kinds of fraternal groups together.

Why not us?

3. One baptism.

We each gave confession to our faith in the same way. We immersed in water in the name of the Father, Son, and Holy Spirit.

We all wear the same uniform—Christ.

III. OUR COMMON RELATIONSHIP WITH THE ONE
FATHER MAKES US ONE.

This goes a step beyond the Jewish confession of the oneness of God. Paul adds these qualifying phrases to the assertion of the oneness of the Father.

1. He is Father of all.

Does this not make us brothers?

2. He is over all.

Does this not make us family?

3. He is through all.

Is this not significant? If the work of God is being doing through you and through me, it is the same God at work. Does it seem reasonable to think that He would not work in harmony with Himself? Should we expect Him to work in conflict with Himself?

4. He is in all.

How could we have the same God in us and not be one? If he is not in us, then we are not His.

In 1747 there arose division and disunity among the Moravian brethren who belonged to a group of local churches whose influence and missionary effort were widespread. Count Zinzendorf, with representative elders, arranged to hold a conference at which the differing views on the subject of their controversy might be aired and discussed amicably. The leaders came—some from long distances—to the place where the conference was to be held. Arriving on the appointed day, each prepared to contest the view he supported confident that it would receive the acceptance of the majority. In his wisdom, Zinzendorf proposed that they should spend some time in the Word and prayer. The book chosen for study was the first epistle of John; and for several days they examined the teaching of this letter—learning that one of its main lessons was “love for the brethren” They agreed on first day of the week, like the disciples of the early church, they should come together to break bread, and so be reminded that they, being many, were “one body”. The reading and

the study of God's Word and the fellowship at the Lord's Supper had a profound effect on the group. Indeed, the result was such that when He commenced on Monday morning to examine matters on which they differed they discovered that their disputes had been settled.

O that we would follow their example!

We would discover that we are all guilty sinners ever in need of divine mercy.

We would discover that we are brothers in the Lord.