

CHRISTIANS ON CAMPUS

Session 1 - Keeping the Oneness of the Spirit

Scripture Reading: Eph. 4:1-6

[Ep 4:1](#) I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,

[Ep 4:2](#) With all lowliness and meekness, with long-suffering, bearing one another in love,

[Ep 4:3](#) Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

[Ep 4:4](#) One Body and one Spirit, even as also you were called in one hope of your calling;

[Ep 4:5](#) One Lord, one faith, one baptism;

[Ep 4:6](#) One God and Father of all, who is over all and through all and in all.

Today's Reading

In walking worthily of God's calling, the church must have a certain kind of life and also bear responsibility to the full extent. Hence, in chapters four through six we see, on the one hand, the living the church should have, and, on the other hand, the responsibility the church should bear. In exhorting the saints to walk worthily of God's calling, Paul spoke from his status as a prisoner in the Lord. His status as an apostle of Christ through the will of God authorized him to reveal the things concerning the church, to speak concerning the mystery of Christ. However, his status as a prisoner in the Lord qualified him to exhort us to walk worthily of God's high calling. Paul's living was surely worthy of God's calling. Furthermore, he bore the responsibility required by this calling.

In 4:3 this oneness is called "the oneness of the Spirit." The oneness of the Spirit is actually the Spirit Himself. In the illustration of the electricity and the lights, the oneness of the electricity is the electricity itself. There is not another element, apart from the electricity, that is the oneness of the electricity. The oneness of the electricity is simply the electricity itself. In the same principle, the oneness of the Spirit is not something apart from the Spirit.

In order to have the virtues spoken of in verse 2, we need a transformed humanity. In our natural humanity there is no lowliness, meekness, nor long-suffering. But these virtues are to be found in our transformed humanity, that is, [309] in the humanity of Jesus. In Matthew 11:29 the Lord Jesus said that He was meek and lowly in heart. Meekness and lowliness are characteristics of the humanity of Jesus. Any meekness or lowliness that we may seem to have in ourselves is a pretense and cannot survive any real testing. Praise the Lord that the humanity of Jesus in His resurrection life can be ours today! The more we are transformed, the more of the humanity of Jesus we have. By having the humanity of the resurrected Christ, we spontaneously have the virtues required to keep the oneness of the Spirit.

As Christians we may differ concerning various doctrines, but we all have the one faith. We all believe in the Person of the Lord Jesus and His redemptive work. We believe that Christ is the Son of God incarnated to be a man, that He died on the cross for our redemption, that He was resurrected on the third day, and that He has ascended into the heavens. This unique faith is held by all genuine Christians.

It is through this faith that we are joined to Christ. As soon as a person comes to believe in the Person and work of Jesus Christ, the Son of God, he is made one with Christ. Before this he was outside of Christ, but now he is in Christ. This Christ is our Lord, our Head, and we are under His authority. We are members of His Body, and He is our Head.

The reality of baptism consists in realizing and confessing that our natural being has been crucified and buried. Hence, baptism is the realization of death, burial, and resurrection. Through faith we are joined to Christ, and in Christ we are crucified, buried, and resurrected. Immediately after we believe in Christ, we should be baptized as a testimony of our realization of this fact. Baptism always follows faith. Through baptism, we have a complete and thorough transfer out of Adam and into Christ. Now we are in Christ who is our life and our Lord. No longer are we in Adam with Adam as our head. We are in Christ with Christ as our Head. Because the Lord, faith, and baptism are related in such a way, Paul spoke of them together in verse 5.

The keeping of the oneness is a matter in the Triune God. This means that the Triune God Himself is the base of our oneness, its fundamental basis and very foundation. The Originator of our oneness is the Father, the Accomplisher of our oneness is the Lord, and the Executor of our oneness is the Spirit. In our experience, however, the Spirit is first because He is directly related to the oneness, to the carrying out of the oneness in the one Body. Following this, we have the Lord as the Accomplisher and the Father as the source. Therefore, our oneness is the Triune God realized and experienced by us in our Christian life.