

UNITY OF THE ROYAL FAMILY OF GOD

A. What is Unity?

1. **Emphasis on people rather than on Bible doctrine**, especially the mystery doctrine of the Church Age, has destroyed unity among members of the royal family of God, the body of Christ.

2. For our study, unity is defined in five different ways.

a. *The status of being combined with others to form a greater whole.* We have been combined with other believers through the baptism of the Spirit at the moment of salvation.

b. *The status of being harmonious with other members of the royal family of God.*

c. *The state of being complete, which means a maximum number of believers execute the plan of God and become invisible heroes.* A maximum amount of invisible heroes in the pivot not only changes the nation, but it also provides a tremendous amount of toleration among believers.

d. *Complete accord among believers regarding divine viewpoint in the mystery doctrine of the Church Age.* This doesn't mean we agree with each other about everything; far from it. But it does mean there is a general consensus about divine viewpoint in these areas among mature believers.

e. *Complete unanimity among believers regarding mental attitudes, motivations, decisions, and actions related to the plan of God.* The absence of fragmentation, the absence of judging, bickering, slandering, gossiping, jealousy, bitterness, hatred, anger, revenge motivation and function, vindictiveness, violence, hypersensitivity, self-pity, guilt, and implacability.

3. The **two great enemies of unity** among the members of the body of Christ which always bring fragmentation are **IGNORANCE OF DOCTRINE** and life in the **ARROGANCE COMPLEX 1Tim.6:1-5. Self-Justification, Self-Deception and Self-Absorption.**

1, ¶ *Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.*

2, *And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.*

3, *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;*

4, *He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,*

5, *Perverse disputings of men of corrupt minds, and destitute of the truth, SUPPOSING THAT GAIN IS GODLINESS: from such withdraw thyself.*

4. **Another enemy of unity among believers is wrong emphasis.** The present trend of Christianity is to **emphasize relationship with people over relationship with God**, or to assume that a good relationship with people means a good relationship with God. Both are false.

B. The Solution to Enemies of Unity.

1. The answer to the problem of people emphasis taking precedence over God emphasis is found in two major functions of the Christian life.

a. **Consistent post-salvation epistemological rehabilitation**, so that mystery doctrine is understood and metabolized. That dispels ignorance.

b. Mastery of the **utilization of the ten problem solving devices** of the plan dispels arrogance.

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| 1. Confession of sin | 6. Personal Sense of Destiny |
| 2. Filling of the Holy Spirit | 7. Personal Love for the Father |
| 3. Faith Rest Drill | 8. Impersonal Love for Mankind |
| 4. Grace Orientation | 9. Sharing the Happiness of God |
| 5. Doctrinal Orientation | 10. Occupation with Christ |

2. These two functions are tantamount to the **life beyond gnosis, Eph 3:19, And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.**, and the **life beyond dreams, Eph 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.** Eph 3:19, "And to come to know the love for Christ which is beyond gnosis, so that you may filled up with all the fullness of God."

a. "***Being filled up with all the fullness of God***" demands cognition of Bible doctrine related to spiritual adulthood.

b. "***Being filled up with all the fullness of God***" means you use the ten problem solving devices: the rebound technique, the filling of the Spirit, the faith-rest drill, grace orientation, doctrinal orientation, personal love for God the Father, impersonal love for all mankind, +H or sharing the happiness of God, a personal sense of destiny, and occupation with the person of Christ.

3. **Rom 12:2, "Stop being conformed to this world, but be transformed by the renovation of your thought, that you may prove what the will of God is, namely, the good of intrinsic value achievement [advance to spiritual maturity], the well-pleasing to God [function of ten problem solving devices], the mature status quo [execution of plan of God]."**

a. Worldliness is a system of human viewpoint thinking.

b. So being filled with all the fullness of God means execution of the plan of God. It means ignorance is replaced by cognizance of biblical truth, and that arrogance is replaced by **tolerance**, ***the function of virtue-love as a problem-solving device***.

c. In the next verse, this passage goes on to teach what worldliness is. The most worldly people are those involved in self-righteous arrogance and resultant legalism. Legalism is worldliness.

4. **Rom 12:3, "For I say through the grace which has been given to me to everyone who is among you: stop thinking of self in terms of arrogance beyond what you ought to think, but think in terms of sanity for the purpose of being rational without illusion as God has assigned to each one of us a standard of thinking from doctrine."**

- a. Arrogance is the major cause of fragmentation and problems among people.
- b. A standard of thinking from doctrine takes the place of worldliness.
- c. A standard of thinking from doctrine includes motivation, thought, decision, and action related to the mystery doctrine of the Church Age and the unique factors of this dispensation.
- d. This verse mentions the word "thinking" three times. Unity is based upon thinking, not upon action as most people assume.

5. **Prov 23:7**, "*As a person thinks in his right lobe, so he is.*" You are not what you appear to be overtly; you are what you think.

- a. Marcus Aurelius wrote, "**Our life is what our thoughts make it.**"
- b. Isaac Watts wrote in a hymn, "**Were I so tall to reach the pole or grasp the ocean with a span, I must be measured by my soul; the mind's the standard of the man.**"

C. The Role of Christian Fellowship Related to Unity.

1. People emphasis taking precedence over God emphasis results in destroying the benefits which might accrue from Christian fellowship.

2. **Christian fellowship is never a substitute for fellowship with God.**

3. **The believer cannot grow spiritually or execute the plan of God through Christian fellowship and its attendant evils, such as "sharing."**

a. **Sharing is merely a case of the blind leading the blind**, and both reside in the ditch of reversionism.

b. **Sharing ignores the gift of pastor-teacher and the importance of the function of that gift in the communication of the mystery doctrine of the Church Age.**

4. **Fellowship with God is the result of perception, metabolization, and application of the mystery doctrine of the Church Age.**

5. Fellowship with God is a part of the plan (**Heb 10:25, Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.**), while fellowship with other Christians is merely a result at best; at worst, it often becomes a distraction from doctrine.

6. **Christian fellowship is never a substitute for post-salvation epistemological rehabilitation, or learning Bible doctrine from whomever is your right pastor-teacher.**

7. **God always provides a right pastor for POSITIVE VOLITION.** Remember that your right pastor must be a prepared person.

D. What is the key to unity among believers?

1. **The key to unity among believers is accurate teaching of Bible doctrine by qualified pastor-teachers and positive response to it.**

2. **A QUALIFIED TEACHER OF BIBLE DOCTRINE POSSESSES THE FOLLOWING.**

- a. He is a MALE believer.
- b. As such, he has the spiritual gift of pastor-teacher.
- c. He has the **PROPER PREPARATION** for the function of his spiritual gift.

d. **The proper preparation demands exact and functional knowledge of the original languages of Scripture**, and a thorough exposure to all phases of Biblical systematic theology. That is minimal.

3. **Unprepared pastors must depend on someone else for isagogics and exegesis.** Both unprepared pastors and evangelists must have their own pastor-teacher. **The gift of evangelism DEMANDS that the man has a pastor-teacher.** The evangelist must get most of his information from his pastor-teacher through non-face-to-face teaching if he's on the road.

- 4. **God ALWAYS provides the right pastor for positive volition.**
- 5. **God NEVER DENIES doctrinal teaching to positive believers.**
- 6. **Everyone's right pastor is not found in the same geographical periphery.**

7. **Every evangelist must have a pastor.** If he does not have a pastor, he will suffer in his ministry. **The gift of evangelism does not imply the man has any more knowledge of Scripture than does the "layman" in the pew.** Accuracy in the presentation of the Gospel demands perception of especially Christology and soteriology.

a. **Because of the nature of evangelistic modus operandi**, the man with the gift of evangelism cannot always sit in his own congregation. **But he must be fed like all other believers.**

b. **While he has a spiritual gift of communication, it is not a spiritual gift designed to function in the church.** It is one that causes unbelievers outside the church to listen to the Gospel message as he communicates it.

c. **All spiritual gifts must be fed by the pastor-teacher, including evangelism.** This is why, if the evangelist is faithful in learning doctrine and in using his spiritual gift, he will inevitably learn doctrine in a non-face-to-face situation.

8. **If a pastor is not prepared in the original languages, HE MUST ALSO HAVE A PASTOR WHO FEEDS HIM exegesis constantly.**

E. The pastor is the key to unity among believers.

- 1. More precisely, **it is the message** of the pastor **that is the key to unity among believers.**

2. **2 Tim 2:15** commands the pastor: "*Be diligent to present yourself approved of God as a workman who does not need to be ashamed [of his message], handling accurately the Word of truth.*" KJV "***Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth***"

a. The aorist active imperative of **SPOUDO** **means to be diligent, to make a consistent and persistent (continuing) effort to accomplish something.** Hence, it means the persistent exertion of the attributes of the soul and the function of the body to accomplish the divine objective for the pastor, which is to **study and teach, study and teach, study and teach.**

- b. The pastor as a workman doesn't run around and call on people. His job is to study and teach.

c. The pastor who is not properly prepared cannot handle accurately the Word of God. He depends on some other pastor.

3. Therefore, the responsibility of the pastor-teacher's gift is to study and teach, with emphasis on the mystery doctrine of the Church Age, **yet not neglecting the whole realm of Bible doctrine.**

4. A pastor is not called to counsel. Counseling merely puts band-aids on problems. The teaching of Bible doctrine provides the solutions to problems from the function of the individual believer. **Counseling does not give the believer the opportunity of learning and utilizing the ten problem solving devices.**

5. The teaching of Bible doctrine includes the plan of God for the Church Age as well as the ten problem solving devices of the royal priesthood.

6. The teaching of Bible doctrine provides the key to unity among Church Age believers. Eph. 4:11, And he gave some, apostles; and some, prophets; and some, evangelists; and some, *pastors and teachers*; 12, For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13, Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

a. This unity must come from within your soul. There can be no unity simply from shaking hands and smiling. The old sin nature is still there. **The key to unity among believers lies in what you think.**

b. There can never be any unity in any place where people gather and interact with each other unless it is unity of thinking. **There must be a general basis of agreement in thinking.** Only Bible doctrine can take so many different personalities and provide for them the unity which is necessary for fellowship among believers to be meaningful.

7. The power of God is in the Word of God. Do not waste time on false doctrine. **False doctrine FRAGMENTS believers.**

8. Therefore, the pastor must be diligent and persevere in the teaching of truth. **He must not become distracted by involvement in theological controversies or in personality conflicts.**

9. There are two traditions for the communication of Bible doctrine to the believer in the Church Age.

a. Face-to-face teaching in a local church.

b. Non-face-to-face teaching outside the local church.

c. Both are traditional from the beginning of Christianity.

d. When Epaphras left his pulpit in Colossae and became a fellow prisoner with Paul in Rome, **Paul filled in for him with non-face-to-face teaching, i.e., the epistle to the Colossians. Col 1:7-10**

7, As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; 8, Who also declared unto us your love in the Spirit. 9, ¶ For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10, That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;,

4:12; Phile 23. Paul had not visited Colossae prior to sending this epistle to them.

e. While the apostle John taught face-to-face in Ephesus, he was also teaching non-face-to-face in other parts of the Roman Province of Asia. He taught a woman in this manner in 2 John. He also taught a man in this manner in 3 John. The book of Revelation is a non-face-to-face series of messages to seven churches in the Roman Province of Asia when John was banished by Nero to the Island of Patmos.

f. So from the beginning, non-face-to-face has been a legitimate system of teaching.

10. So whether it is face-to-face or non-face-to-face, the pastor who is faithful in teaching Bible doctrine is the key to unity among believers.

a. *No pastor has the ability to bring about unity among believers by the use of his personality or authority.*

b. **The power to bring about unity belongs solely to the Word of God**, as it is expressed in thoughts, motivations, decisions, and actions of believers.

11. The only basis for unity among Church Age believers is found in the content of the mystery doctrine of the Church Age. *This unity requires post-salvation epistemological rehabilitation, plus the understanding and the utilization of the ten problem solving devices of the plan of God.*

F. The Enemies of Unity.

1. Ignorance of Bible doctrine and resultant arrogance are the biggest enemies of unity. Ignorance is the cause, arrogance is the result. This means ignorance of the mystery doctrine for the Church Age, i.e., ignorance of the plan of God, the ten problem solving devices of the plan of God, our portfolio of invisible assets, the operational-type divine dynasphere.

a. The result of ignorance and arrogance is life in cosmic one, where the believer grieves the Holy Spirit.

b. Arrogance is a complex of sins which result in fragmentation among believers in Jesus Christ. This includes such sins as jealousy, bitterness, vindictiveness, implacability, self-pity, guilt, anger, hatred, inordinate ambition and inordinate competition, revenge motivation and function, gossip, maligning, judging, the demand syndrome, unrealistic expectation, and role model arrogance.

c. The unity of the royal family of God as the body of Christ is based on Bible doctrine perceived, metabolized, and applied to experience. In other words, it is based on the consistent and persistent function of post-salvation epistemological rehabilitation.

d. Lack of momentum in the plan of God means fragmentation among believers.

- 2. Christian fellowship, having eyes on people.**
- 3. No change in self, having eyes on self.**
- 4. Wrong execution through the use of wrong power.**
- 5. Unrealistic expectation.**
- 6. Role model arrogance.**

G. Scriptural Documentation.

1. **2 Tim 3:2-7**, "*For believers will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, without love, implacable, slanderous, without self-control, brutal, haters of God, treacherous, rash, conceited, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power; avoid such believers as these. For they are the kind who creep into homes and captivate weak, silly women who are loaded down with sins and swayed with all kinds of evil desires. They are always learning [gnosis], but never able to come to the epignosis knowledge of God.*" Both arrogance and conceit are listed. What is the difference between the two? Conceit is arrogant preoccupation with self. Arrogance is arrogant preoccupation with others.

2. **1 Cor 12:25**, "That there should be no schisms in the body, but that the members should have the same care for one another."

3. **Rom 16:17-18**, "Now I urge you brethren, be alert for those believers who are causing fragmentations and apostasies contrary to the doctrine which you have learned; in fact, separate yourself from [avoid] them. For such believers are slaves to their own emotions, and by smooth and flattering speech, they deceive the right lobes of the ignorant." **KJV. 17**, ¶ *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18*, *For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*

a. Emotion has absolutely no spiritual connotation. The filling of the Spirit is not characterized by emotion until the Millennium. While Christ is absent from the earth during the Church Age, the filling of the Spirit, designed to appreciate Him, carries no emotion. We may have and use emotions, but it is not a spiritual function.

b. Emotion cannot think and cannot apply doctrine. Emotion is all too often irrational. Emotion is strictly feeling and response to something.

c. Again, ignorance is the basis for fragmentation. In the cause and effect factor, ignorance leads to arrogance.

4. **1Ti 1:3** *As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,*

5. **1Ti 4:16** *Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*

6. **1 Cor 1:10**, "Now I exhort you, brethren, in the name of our Lord Jesus Christ, that all of you agree with one another, and that there be no fragmentations [schisms] among you, but that you may be properly equipped in the same mind and in the same thinking [united in mind and thought]." Notice where the unity is: in the mentality and thinking of the soul. **KJV. 10**, ¶ *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.*

7. **1 Cor 3:3**, "For you are still carnal, for since there is jealousy and fragmentation among you, are you not carnal? Are you not walking like unbelievers?" **KJV 3**, *For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, I are ye not carnal, and walk as men.*

8. **1 Cor 11:18**, "*For in the first place, when you come together in your church, I hear that schisms [fragmentations] exist among you.*"

9. 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;*”

10. 2Jo 1:10 ¶ “*If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:*”

11. 2Ti 3:8 *Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.*

H. Wrong Execution by Wrong Power, an Enemy of Unity.

1. God is perfect. Therefore, His plan is perfect. **His plan for the royal family is the perfect plan.**

2. Perfect God can only design a perfect plan. God's plan for us is perfect, but **the problem is that we as believers are imperfect**, to put it mildly.

3. We all possess an old sin nature and we continue to sin after salvation, **1 Jn 1:5-10**. The old sin nature is most remarkable in that it continues to function after salvation in any circumstance, prosperous or adverse. **The old sin nature never quits functioning until death.**

4. Therefore, the old sin nature functions through human dynamics, human works, and human abilities, seeking to use these things to displace the power of God in the execution of the plan.

5. **But divine power and human ability are mutually exclusive.** *There is no place in God's plan for the function of human power or human ability.* That is because God is perfect, and His plan is perfect; you are not perfect.

6. **The plan of God can only be executed in divine power**, which comes in three categories.

a. *The omnipotence of God the Father related to our portfolio of invisible assets* plus the ten problem solving devices.

b. *The omnipotence of God the Son related to the preservation of the universe* and the perpetuation of human history.

c. *The omnipotence of God the Holy Spirit related to life inside the divine dynasphere*, where the power of God is available for the execution of the plan of God.

7. **Never before in human history and never after the Rapture of the Church has so much divine power been made available for every believer as in the dispensation of the Church.**

8. Divine power is directly related to the first two problem solving devices of the plan.

a. Problem solving device #1 is the rebound technique, without which it is impossible to recover the filling of the Spirit and live in the divine dynasphere.

(1) To rebound means simply to name your sins to God, as per 1 Jn 1:9. No penance or public declaration of your sins is required. **All sin is against God.** As David said even after committing murder, "*Against You and You only have I sinned.*"

(2) *The reason why you only name your sins to God and are forgiven is because you are actually citing the court case of the cross*, acknowledging the fact that all sins were imputed to Christ on the cross and judged by God the Father.

(3) The Greek verb **HOMOLOGEO** in 1 Jn 1:9 means to name, to cite, and to acknowledge, "If we name our sins, He is faithful and justified to forgive us our sins and to cleanse us from all unrighteousness."

(4) When you sin and enter cosmic one, you grieve the Holy Spirit. When you enter cosmic two, you quench the Holy Spirit. Therefore, the only way you can ever recover the filling of the Spirit is to do it God's way.

(5) As a royal priest, you are to name your sins privately to God, and you are forgiven. Don't add any other nonsense of human works.

(6) The rebound technique takes up the slack for the believer's sins, failures, and evil doings.

b. Problem solving device #2 is the filling of the Spirit, which provides the divine power for the execution of the plan.

9. The key to the execution of God's plan is the fact that divine power and omnipotence is guaranteed to every believer as a new spiritual species, made available and delegated through the perception of Bible doctrine, and utilized through the filling of the Holy Spirit combined with post-salvation epistemological rehabilitation.

10. All human power and ability is excluded from both the function and the execution of God's will, plan, and purpose for your life.

11. In other words, ignorance and arrogance combine to produce the use of human power rather than divine power in the execution of God's plan. Therefore, they are contributing factors to fragmentation among Church Age believers.

12. Demonic power substituted for the power of the Spirit.

Mat 24:24 *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

2 Thes. 2 9, Even him, whose coming is after the working of Satan *with all power and signs and lying wonders, 10, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11, And for this cause God shall send them strong delusion, that they should believe a lie::*

2 Tim. 3: 8, *Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.*

Reprobate:

rep'ró-bāt: The Greek word is **ἀδόκιμος, adókimos**. The same Greek word, however, is found with other renderings in Isa 1:22 ("**dross**"); Prov 25:4 ("**dross**"); 1Co 9:27 ("**castaway**," the Revised Version (British and American) "**rejected**"). **The primary meaning of adokimos is "not-received," "not-acknowledged."** This is applied to precious metals or money, in the sense of "not-current," to which, however, the connotation "**not-genuine**" easily attaches itself. It is also applied **to persons who do not or ought not to receive honor or recognition**. In **Rom 1:28**, "*God gave them up unto a reprobate mind*" must be explained on the same principle: the nous of the idolatrous heathen is permitted by God to fall into such extreme forms of evil as to meet with the universal rejection and reprobation of men. The close phonetic resemblance and etymological affinity of dokimos to the verb dokimázō, "to try," "test," has caused the notion of "being tested," "tried," and its opposite of "being found wanting in the test" to associate itself more or less distinctly with the adjectives dokimos and adokimos.

Thus the more complex meaning results of that which is acknowledged or rejected, because it has approved or not approved itself in testing. This connotation is present in 2Co 13:5-6, 7; 2Tim 3:8; Titus 1:16; Heb 6:8. In the first two of these passages the word is used of Christians who ostensibly were in the true faith, but either hypothetically or actually are represented as having failed to meet the test. "**Reprobate unto every good work**" (Titus 1:16) are they who by their life have disappointed the expectation of good works. The "**reprobate (rejected) land**" of Heb 6:8 is land that by bearing thorns and thistles has failed to meet the test of the husband man. **It should be noticed, however, that adokimos, even in these cases, always retains the meaning of rejection because of failure in trial; compare in the last-named passage: "rejected and nigh unto cursing."**

I. Unrealistic Expectation, an Enemy of Unity.

1. **Unrealistic expectation is defined as the frustration of those people who are not treated the way they think they should be treated or loved the way they think they should be loved.** This results in fragmentation.

2. **Unrealistic expectation manufactures church tramps** who go from one local church to another, demanding and expecting special attention. When these vagabonds of apostasy are not treated the way they want to be treated or loved the way they want to be loved, they move on to the next church.

3. Unrealistic expectation causes three serious problems of focus which inevitably hinder the execution of the plan of God.

a. **Eyes on self.**

b. **Eyes on people.** (Role Model Arrogance or Negative Emotions)

c. **Eyes on things.**

4. **Unrealistic expectation always reacts with a rash of sins related to the arrogance complex,** including jealousy, bitterness, implacability, anger, hatred, self-pity, hypersensitivity, revenge motivation and function, slander, gossip, maligning, and judging.

5. **Unrealistic expectation is divorced from reality** and moves so rapidly toward preoccupation with self that it **results in mental illness.**

6. **Unrealistic expectation is the enemy of Christian unity** and of the execution of the plan of God.

7. **Unrealistic expectation causes fragmentation in society in general,** as we see today as a part of the **third cycle & fourth cycle of discipline** to this client nation.

8. Worse than that, **unrealistic expectation causes fragmentation among believers.**

J. Role Model Arrogance, an Enemy of Unity.

1. **Role is defined as the proper or customary function of a person related to his job or his function in life.**

2. **One's role is often demanded by the unrealistic expectation from others.** Society and people in general often assign certain customary functions to certain activities in life.

3. **People in the following roles are expected to act in a certain way: politicians, heads of state, husbands, wives, children, public servants, and pastors.**

4. When anyone departs from the role model assigned to him, he becomes the object of criticism. He is maligned, slandered, condemned, and rejected by society in general.

5. Both individuals and society as a whole like to see everyone and everything in their proper place. They resent deviation.

6. Consequently, society and Christians specifically have set up a double standard: a strict standard for the role model and a convenient standard for themselves.

7. The individual excuses his own sins and failures, but he condemns the same sins and failures in the role model.

8. Example: Members of the press have been famous in the last fifty years for chasing women. But let a politician or preacher or someone else they do not like do the same thing, and it's all over the front page.

9. Role model arrogance turns people into hypocrites and turns Christians into legalists.

10. Role model arrogance manufactures hypocrisy in the clergy and legalism in the congregation, with the result that both clergy and congregation are distracted from what is important in life, i.e., Bible doctrine.

11. The double standard of role model arrogance causes fragmentation in the royal family of God.

12. From the role model syndrome originates the double standard of hypocrisy. A news reporter can fornicate, but a politician cannot. A congregation can sin and raise hell, but a pastor cannot. People everywhere are fragmented by role model arrogance.

13. When you combine unrealistic expectation with role model arrogance, you establish false and conflicting standards in life. A double standard eliminates virtue in society and in Christianity. Yet the Christian way of life demands virtue. Happiness does not exist without virtue. Freedom demands virtue. Freedom without virtue is a fragmented society.

14. Both unrealistic expectation and role model arrogance manufacture a double standard.

15. Both unrealistic expectation and role model arrogance establish arrogant morals, cultural taboos, legalistic hypocrisy. In the Christian way of life, these replace the grace policy of God and the ten problem solving devices of the plan.

16. The combination of unrealistic expectation and role model arrogance hinders the execution of the plan of God as well as **metabolized Bible doctrine.**

17. The only role model for the Christian way of life is our Lord Jesus Christ. This emphasizes occupation with Christ as the ultimate problem-solving device.

18. Role model arrogance regarding the ministry.

a. It's not the man but the message that is the issue.

b. Ministers sin. Like everyone else, they have an old sin nature that works overtime just like yours!

c. No one is perfect, including pastors and evangelists.

K. Christian fellowship causes fragmentation in the royal family of God.

1. Christian fellowship is never a substitute for fellowship with God.

2. Christian fellowship is never a substitute for learning Bible doctrine.

3. Spiritual growth and momentum, execution of the plan of God, becoming a winner and invisible hero, and thereby glorifying God comes only through perception, metabolization, and application of Bible doctrine.

4. The execution of the plan and subsequent glorification of God never comes through Christian fellowship. Christian fellowship is often a part of people testing; that should tell you a great deal!

5. Assembling together with other Christians for the teaching of the Word of God must never be confused with Christian fellowship. You should not come to church for Christian fellowship, but to learn Bible doctrine and grow up spiritually. You don't grow up through fellowship. In fact, Christian fellowship is a distraction until you do grow up.

6. Heb 10:25, "Not forsaking the assembling of yourselves together as is the habit of some, *but for the purpose of encouragement.*" KJV. Heb. 10: 25, "Not forsaking the assembling of ourselves together, as the manner of some is; *but exhorting one another: and so much the more, as ye see the day approaching*".

a. "Each other" is not found at the end of this verse in the original text.

b. Encouragement comes from the perception of Bible doctrine, not from Christian fellowship. Any encouragement you get from other Christians will not carry you. Only doctrine in your soul can carry you.

7. The exception to the command of Heb 10:25 applies to believers who receive non-face-to-face Bible teaching. Many believers cannot assemble themselves together with other believers for many different reasons.

a. The handicapped are unable to go to church and sit in a pew.

b. When no Bible doctrine is taught in your geographical periphery, that's a good reason not to go to church.

c. Those who are in pain from illness cannot go to church.

8. Yet the positive volition of such believers is not denied! They do have a right to hear Bible doctrine taught by means of non-face-to-face mechanics.

9. So when believers are isolated from Christian fellowship, they are not deprived of encouragement from Bible doctrine. The point is that they need Bible doctrine, not Christian fellowship or personal contact with the pastor.

10. The encouragement clause of Heb 10:25 stands true for all, for God always supplies a right pastor for positive volition. **God never denies doctrinal teaching and encouragement to positive believers.** But the encouragement must come from Bible doctrine. This is true whether believers are in a local church or isolated from one.

11. Therefore, in order to communicate the mystery doctrine for the Church Age, a right pastor is provided for people in one of two ways.

a. For many with positive volition toward doctrine, a right pastor is provided in face-to-face teaching in the assembly of the local church.

b. For others with positive volition, **Bible doctrine is communicated through tapes, audio, or video, FX systems, radio, television, or books.**

L. Fragmentation and The Problem of Growing Up.

1. There are three ways in which people should grow up.

a. **When they are born**, they must grow up as a human being. While they grow physically, they do not grow in their souls unless they are trained. If they are not trained and disciplined, they never learn to take the responsibility for their own decisions, they lack authority orientation. With misconceptions about responsibility in life, they never grow up as human beings.

b. **When they are born-again**, we must grow up spiritually from learning Bible doctrine.

c. **When they get married**, they must grow up as a spouse, the toughest one of all.

2. Failure to grow up in any of these areas causes fragmentation both in society and among believers.

3. **Growing up from birth includes many functions**, such as learning a vocabulary, authority orientation, establishment orientation, understanding the true meaning of freedom and your responsibility to it, and taking the responsibility for your own decisions and actions in life.

4. **When we are born again, growing up is a matter of consistent post-salvation epistemological rehabilitation.** This requires Bible teaching from whomever is your right pastor. If your right pastor is a prepared person, your exposure to doctrine will come in one of two ways.

a. Either in a local church under face-to-face teaching.

b. Or in an isolated situation through non-face-to-face teaching.

5. **It is Bible doctrine that causes the believer to grow up, not Christian fellowship.** *Therefore, the unity of the royal family is found in Bible doctrine, not in Christian fellowship.*

Marriage is the testing ground for the establishment principle that freedom without authority is anarchy and authority without freedom is tyranny.

M. Ephesians 4:3-6 teaches unity in the royal family of God.

1. In Ephesians 4:3-6, there are four concepts.

a. **THE MANDATE FOR UNITY**, verse 3. **Endeavouring to keep the unity of the Spirit in the bond of peace.** “**Endeavoring**” is spoudazō (σπουδαζω), “*to take care, make haste, do one’s best, to study.*” It speaks of a determined effort. **It has the idea of exertion in it.** The apostle has urged his readers to display humility, gentleness, patience, forbearance, and love since they are necessary to achieve the aim of the exhortation: ***Make every effort to keep the unity of the Spirit through the bond of peace.*** Without these graces which are essential to their life together, they would have no hope of maintaining the unity of the Spirit, a unity in the body

of Christ about which Paul is deeply concerned. This second participial clause ('making every effort ...') is stylistically parallel to the previous one, and also **functions as an imperative**.

Paul's appeal is urgent and cannot be easily translated into English. **The verb he uses has an element of haste, urgency, or even a sense of crisis to it**, and has been rendered by Barth as: '**Yours is the initiative! Do it now!**' Further, the exhortation is an unusual one. **The church's unity is described as the unity of the Spirit**, which signifies a unity that God's Spirit creates and therefore not the readers' own achievement, yet they are exhorted urgently to maintain it. ***God has inaugurated this unity in Christ, through the events described*** in **Ephesians 2:11–22**, as a result of which believers, Jew and Gentile together, have access to God 'in one Spirit' (2:18). In the following verses, **this unity, which includes Jew-Gentile relations in the body of Christ** but is not limited to them, is underscored by a series of acclamations of oneness, **which means that it is as 'indestructible as God himself'**. Ultimately, the unity and reconciliation that have been won through Christ's death (2:14–18) are part and parcel of God's intention of bringing all things together into unity in Christ (1:9, 10). Since **the church has been designed by God to be the masterpiece of His goodness and the pattern on which the reconciled universe of the future will be modelled** (*see on 2:7 the story of redemption WILL BE universally known*), believers are expected to live in a manner consistent with this divine purpose. To *keep* this unity must mean to maintain it *visibly*. If the unity of the Spirit is real, it must be transparently evident, and believers have a responsibility before God to make sure that this is so. To live in a manner which mars the unity of the Spirit is to do despite to the gracious reconciling work of Christ. **It is tantamount to saying that his sacrificial death by which relationships with God and others have been restored, along with the resulting freedom of access to the Father, ARE OF NO REAL CONSEQUENCE TO US!**

The 'unity of the Spirit' is to be maintained 'in the bond of peace', that is, in the bond which consists of peace. Although the phrase has been understood instrumentally (cf. *through the bond of peace*), so that **peace**, which has a bonding effect, **is the means by which the addressees will maintain and show forth the unity of the Spirit**, it is preferable on grounds of Pauline usage and sequence within this context to regard the phrase as locative, signifying that peace is the bond in which their unity is kept. Accordingly, as the readers heed the apostolic injunction to bend every effort so as to maintain their oneness in the local congregation(s) as well as in their wider relationships with other believers, the peace which Christ has won and which binds Jews and Gentiles together into the one people of God will be increasingly evident in their lives.

b. THE BASIS FOR UNITY, verse 4. *There is one body, and one Spirit, even as ye are called in one hope of your calling;* (**THE FIRST TRIAD**) The connection with the preceding verses is as follows; ***"I exhort you to unity, for you stand related to the Church, which is one body in Christ; to the one Spirit who informs it; to the one hope which your calling inspires; to the one Lord, Christ, in whom you believe with one common faith, and receive one common sign of that faith, baptism. Above all, to the one God, and Father"***. The body is the invisible Church, the Mystical Body of Christ composed of believers saved between Pentecost when the Church was formed and the Rapture when the Church will be caught out of this earth and taken to heaven. **The concluding clause of v. 4, 'just as you were called in the one hope of your calling', is specifically linked to the 'topic' sentence of v. 1**, with its general exhortation to the readers to live worthily of their calling, and it provides the framework for the rest of the paraenesis in the letter. Although the 'just as'-clause of v. 4 breaks the nicely balanced sequence, it functions as an envelope (*inclusio*) with its mention of calling, as Paul pointedly returns to what was already stated in order to make it more urgent. Now, however, **the emphasis is upon the one hope that springs from the call**. God's calling finds its origin in the choice of his people in Christ before the world's foundation (**Eph. 1:4 where He is the beneficiary**) and becomes effective in their lives through the preaching of the gospel (Rom. 8:30). When God calls believers into a relationship with Himself he calls them to a particular hope (**Eph. 1:18, HIS INHERITANCE**) which is sure and certain since it rests on his

faithfulness—previously the Gentile readers had been separated from Christ and had no real hope (Eph. 2:12). **It is sometimes called ‘the hope of the gospel’ (Col. 1:23) because it is held out in the saving message of the gospel, and ‘the hope of glory’** (1:27; Rom. 5:2), the expectation of appearing with Christ in glory when he is revealed (Col. 3:4) and of sharing in his glory. In Ephesians this hope is particularly expressed in terms of God’s gracious purpose of summing up and bringing together all things in Christ, both in heaven and on earth (1:9–10). *As a foretaste of this grand hope the very existence of the church, a society of pardoned rebels, a multiracial community in which Jews and Gentiles have been brought together in unity in the one body, is the means God uses to manifest his richly diverse wisdom to the principalities and powers in the heavenly realm.* Thus, Paul reinforces his admonition by reminding his readers of the hope held out in their calling. **A SENSE OF EXPECTANCY, THEREFORE, SHOULD MOTIVATE AND UNIFY THEIR ACTIONS.**

c. THE ESCUTCHEON (A DEFINED AREA ON WHICH ARMORIAL BEARINGS ARE DISPLAYED AND WHICH USUALLY CONSISTS OF A SHIELD) OF UNITY, verse 5. *One Lord, one faith, one baptism.* Attached to the exhortation to maintain unity is a list of **seven items in relation to which unity is to be experienced and preserved.** Having begun with a series of unities related to the work of the Holy Spirit, Paul continues without elaboration to **THE SECOND TRIAD, *one Lord, one faith, one baptism*** (v. 5). This may have been a traditional baptismal affirmation, given the mention of baptism as the third member, and because faith in Jesus as the one Lord was usually the focus of baptismal confession (e.g., Acts 2:34–39; 19:5). However, one should not assume that such a confession was confined to this occasion.

‘Lord’, which was the title for Yahweh in the Old Testament, was used in acclamation of Jesus by early believers, even before Paul’s conversion. **‘Lord’ is a favorite title for Jesus in the apostle’s letters, and Ephesians is no exception.** He shares with other Christians the conviction that Jesus is Lord on the basis of his resurrection and exaltation to the place of highest honour (cf. **1 Cor. 8:6; 12:3; Rom. 10:9; 14:8, 9; Phil. 2:9–11**). Already in Ephesians, where there are some twenty references to Jesus as *Lord*, the apostle has spoken of the **Lord Jesus Christ as the one in whom every spiritual blessing comes (1:3; cf. v. 2), as the sphere in which faith is exercised (1:15), and as the one in whom God’s new creation, the holy temple, is growing (2:21).** God’s eternal purpose has been accomplished in Christ Jesus, our *Lord*, while Paul exhorts the readers as one who is a ‘prisoner in the *Lord*’ (4:1). Jesus is the Lord who **fills the universe with his sovereign rule (1:23; cf. 4:10), and who as head has been given to the church (1:23; cf. 4:15, 16).**

The expression *one Lord* two ‘entry’ experiences are introduced: *one faith* and *one baptism*. The former is probably objective, as many commentators suppose, **referring to the substance of one’s faith (Jude 3),** their common body of belief. This appears to be the meaning of ‘faith’ later in the chapter (v. 13). If, **as is less likely,** *one faith* is subjective, then it denotes the act or attitude of believing in Christ which is common to all members of the one body. Either way, it is true that **Christians have one faith.** In the context of Ephesians, **there is not one faith for Jews and another for Gentiles (as Rom. 3:20 makes clear).** There can be only *one faith* since there is only *one Lord*. Furthermore, there is only *one baptism* because there is one Lord Jesus Christ in whom believers are united, one body into which all Christians are incorporated. Those who have been baptized into Christ have put on Christ (Gal. 3:27). Significantly, baptism and unity are connected in Galatians 3:27, 28, as well as at 1 Corinthians 12:13. The apostle is not making distinctions as to whether it is water baptism or baptism in the Spirit that is in view. The one without the other was an anomaly. However, **much of Paul’s teaching on baptism elsewhere in his epistles does not make sense unless the notion of spiritual union with Christ, at least, is in view** (Rom. 6:3, 4; 1 Cor. 10:2; 12:13; Gal. 3:27; Col. 2:12; though cf. 1 Cor. 1:13–17; 15:29).

Notice, also, the number of affirmations—seven. This is no mere happenstance. **The number seven is a well-known biblical number of completion.** Here it serves well the theme of unity. Second, whereas a hierarchy in the order is not obvious, the importance of the church in Ephesians is shown by the fact that the first item is the

body. By saying *body* and not *church*, the point is made that in both its identity and its task *the church is inseparable from the head*, Christ, whose body the church is (4:15–16). In characteristic Pauline fashion, the *body* is inseparable from the *Spirit* that gives it breath and energy (cf. 1 Cor. 12:13).

d. **THE SOURCE OF UNITY, (THE THRID TRIAD) verse 6.** *One God and Father of all, who is above all, and through all, and in you all.* Finally, Paul's threefold acclamation reaches its climax as he praises the *one God and Father of all for his universal rule and presence* (v. 6). This acclamation, like that of 1 Corinthians 8:6 (itself a Christian reworking of the Shema of Deut. 6:4), characteristically acclaims the *one God* as *Father*, and then affirms his supreme transcendence *over all* and pervasive imminence, *through all and in all*. But how is the term 'all' to be interpreted: as masculine, so referring to people, or as neuter, denoting 'all things', that is, the universe?

(1) Many interpreters regard the references to 'all' as masculine, *thus denoting people, rather than neuter and signifying 'all things'*. This is normally taken to denote 'all Christians', which in the context of Ephesians signifies both Jews and Gentiles, not 'all people' indiscriminately. The grounds for this view are threefold: **first**, in the context of a series of acclamations where the unity of the church is in view, it is claimed that what might have been an original cosmological formula is here related to members of the church. **Secondly**, in Paul's letters **God is the 'Father' of Christ** (cf. Eph. 1:3) and of those who are in him, that is, Christians (**Rom. 8:15; Gal. 4:6; Eph. 1:2**). The exception in Ephesians 3:15, where the vision is broadened to include the whole of creation, does not apply here, it is argued, since the '[Father] of all' is picked up in the expression 'each one of us' (v. 7), and *this can only refer to members of the church*. **Finally**, although some manuscripts read 'in us all' or 'in you all', the additional pronouns, which are generally conceded as a gloss, are nevertheless thought to be correct and recognize that **it was only among Christians that God was confidently known as Father**. *On this interpretation, the apostle is stating that God is transcendent over all his children, that they are the instruments or agents through whom he works, and that they constitute his dwelling place in the Spirit.*

(2) However, a cosmic understanding of 'all' makes good sense in this context. **First**, at significant points in Ephesians where the sovereignty of God and Christ are in view, '*all*' denotes *the whole universe* (**1:10, 11, 22, 23; 3:9; cf. 4:10**). **Secondly**, in similar (confessional?) formulae within Paul's letters (**1 Cor. 8:6; Rom. 11:36; Col. 1:16**) where different prepositions (e.g., 'from', 'into', 'in', 'through') are skilfully linked together in order to qualify God's or Christ's relationship to 'all', *the word regularly signifies 'everything'*, not just persons or even believers. **Thirdly**, although there are formal affinities between Paul's language and Stoic terminology, notably his use of 'all' and the play on prepositions by which the final unity of all that exists is expressed, the apostle's ideas are very different from Stoic notions. They are, in fact, dependent on Old Testament statements about God, who fills heaven and earth (**Jer. 23:24**), whose glory fills both temple and land, and whose power given to the Messiah is exercised over the whole of creation, not just believers (cf. Pss. 2, 8).

The real difficulty with this line of interpretation is that the expression 'the Father of all' refers to God as the Father of all creation, whereas Paul usually speaks of him as the Father of Jesus Christ and of those who are in him. However, already in Ephesians 3:14–15 God is 'the Father, from whom every family in heaven and on earth derives its name'. He is the Creator of all living things, so that their existence and significance depend on him. On this interpretation Paul is affirming that God is supremely transcendent 'over everything' and that his immanence is all-pervasive: he works 'through all and in all'. **If this latter understanding is correct, then God's universal sovereignty and presence are set forth as the climactic ground for the unity of the Spirit that believers are to maintain.** His universal rule is being exercised to fulfill his ultimate purpose of unifying all things in Christ. *The unity of the church is the means by which the manifold wisdom of God is being displayed to the universe.* **The church is the eschatological outpost, the pilot project of God's purposes, and his people are the expression of this unity that displays to the universe his final goal.**

2. Only God can provide unity in the royal family.
3. God provides unity for the Church Age believers through the mystery doctrine of the Church Age.
4. Unity is a provision of grace, not the striving of human power, not human personality, not a system of patronizing one another under Madison Avenue public relations techniques.
5. In Eph 4:3-6, we learn not only how to avoid fragmentation in the body of Christ, but how to achieve unity through God's grace provision for each believer in the royal family.

2. Diversity in Unity That Leads to Maturity, 4:7–16

The opening words of v. 7, ‘*But to each one of us*’, which begin a new paragraph on the overall theme of unity, introduce the motif of diversity in Christ’s distribution of grace to each individual believer. Vv. 7–16 are a distinct unit within the section as a whole (vv. 1–16), and this is underscored by the presence of ‘each one’ in both vv. 7 and 16, which forms an envelope within the passage (*inclusio*). **We move from the stress on unity (vv. 4–6) to diversity in vv. 7–10, and back again to unity in vv. 11–16.**

At first sight it might seem that this diversity is at odds with the overarching unity of which the apostle has just spoken. But the diversity contributes to the unity of the body, since **Christ’s giving different gifts to each is for the purpose of enriching the whole**, *so that all are prepared for full maturity when they meet their Lord (v. 13)*. Christ’s giving of gifts (v. 8) is supported by a quotation from **Psalm 68:18** (*Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.*). In vv. 9 and 10 the words ‘**he ascended**’ and ‘**he descended**’ from the Psalm are picked up and applied to Christ. The ascent also implied a descent: Christ who ascended is the giver of gifts. Vv. 11–16 then interpret the second line of the Psalm quotation, expanding on the nature (v. 11) and the purpose (vv. 12–16) of the exalted Christ’s gifts within the context of the people of God. V. 11 specifies the nature of the gifts in terms of persons who are involved in some form of ministry and proclamation of the word. **The function of these ministers towards other believers is expressed (v. 12a)**, as is the goal for all to aim at, **FIRST POSITIVELY (v. 13 *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*)** and **THEN NEGATIVELY (v.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;*)**. Through an additional **PARTICIPIAL CLAUSE (v.15 *But speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ:*)** Paul speaks of growing into Christ as the head. **FINALLY, (v. 16 *From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*)** recalls in summary fashion the previously mentioned purposes of growth and building of the body, processes which have their source in Christ and the active participation of each member of the body.

7 In a paragraph that has expanded on the overall theme of unity, the focus of attention shifts to the issue of diversity in relation to Christ’s distribution of grace. In vv. 4–6 the word ‘one’ has been used in relation to a sevenfold unity; now it refers to the individuals (*each one of us*) who make up this unity in the body. The appeal to individual believers is thus made a little more emphatic, while the first person plural ‘us’ shows that Paul himself is included within the process by which the whole church is built into a unity. Within the flow of vv. 7–11 the key theme is that of Christ’s giving: ‘grace has been given [by him]’, it is ‘according to the measure of Christ’s giving’ (v. 7); ‘he gave gifts’ (v. 8); and ‘it was he who gave’ (v. 11). Christ sovereignly distributes his gifts to all the members of his body. The recipients are not limited to some special group, such as the ministers of

v. 11. *Each one of us* is to be understood comprehensively since it includes Paul and all his readers (it is thus the counterpart to 1 Cor. 12:7, 11). None misses out on Christ's bounty.

Within the unity of the body each member has a distinctive service to render for the effective functioning of the whole. The ability to perform this service is due to the 'grace' given by the ascended Christ to each one. Grace is viewed in terms of its outworking in a variety of ways in the lives of individuals, and thus comes to signify much the same as *charisma* does in the parallel passages in Paul (1 Cor. 12:4; Rom. 12:6). Perhaps the use of *charis* here, rather than *charisma*, is to stress the source of divine grace in providing the gifts. Not all believers, however, have the same abilities or receive the same gift. Grace was distributed in varied measure to each individual, and this is ultimately due to Christ's sovereign distribution. The proportionate allocation of gifts is underscored elsewhere by the apostle: according to 1 Corinthians 12:11 it is the Spirit who 'apportions to each one individually as he wills', while in Romans 12:3 the similar notion of God measuring out different degrees of faith appears. In Ephesians 4 this measuring, like the giving in general, is the work of the ascended Christ. So grace was given to the apostle Paul for his ministry to Gentiles (cf. 3:2, 7, 8); now it is said to be given to each individual Christian for the benefit of the whole body.

8 This bestowal of gifts by the ascended Christ is now confirmed by the application of an important Old Testament text—Psalm 68:18. The quotation is introduced by the formula, 'therefore it says' (cf. Eph. 5:14) which probably implies 'Scripture says', although for the apostle 'Scripture says', 'God says', and 'David says' are simply different ways of expressing the same thing: the words quoted are God's and come with his authority.

N. What is unity in the royal family of God?

1. Unity is first explained in Eph 4:3 from the standpoint of spiritual mechanics. Spiritual mechanics always relate to the ministry of the Holy Spirit to each individual believer.

2. The unity of the body of Christ or royal family is illustrated by a shield or escutcheon which belongs to each one of us. Each believer in the body of Christ carries the royal family of God coat of arms into the spiritual conflict of the great power experiment of the Church Age. The royal family escutcheon of unity is taught in Eph 4:5-6.

3. The baptism of the Spirit at the moment of faith in Christ is the means of establishing unity positionally. But for unity to exist experientially requires that we learn doctrine.

4. The results of the baptism of the Spirit are that we become a new spiritual species and royal family of God. All Church Age believers are placed on an equal plane of royalty. We are given a royal plan from God, called protocol, because it is the *modus operandi* for royalty.

5. Unity also recognizes equal privilege and equal opportunity for the execution of this plan.

6. While the ministry of the Holy Spirit is the source of unity for the royal family of God, it is reconciliation at salvation that begins to establish unity.

O. The Escutcheon of the Royal Family of God: "One Lord, one faith, one baptism," Eph 4:5.

1. The Church Age believer receives the escutcheon, shield, coat of arms of the royal family at the moment of salvation. It is made up of these three phrases, "one Lord, one faith, one baptism." At the moment of salvation through faith in Jesus Christ, the unity, equality, and privilege of the royal family begins.

2. Unity begins with the fact that all believers have one Savior and only one Savior, indicated by the word "Lord." Unity begins with the fact that all believers are saved in exactly the same way: personal faith in Jesus Christ. Unity begins with the fact that all believers have the same royal family privileges from the baptism of the Holy Spirit.

3. The source of unity and disunity.

a. God is not the author of fragmentation and confusion.

b. When Christianity emphasizes people relationship over God relationship, it is inevitable that there will be discord, disunion, dissension, and dissidence.

c. Where Christianity emphasizes God relationship over people relationship, consensus, unanimity, agreement, and harmony exist.

d. Cognition of Bible doctrine is the basis of unity, concord, and harmony among believers. Without Bible doctrine, there is no harmony among believers.

e. Discord occurs in the royal family of God where ignorance of the mystery doctrine of the Church Age exists.

f. Dissension, division, and dispute originate from either rejection or ignorance of Bible doctrine, plus the infiltration of human viewpoint which inevitably exists where doctrine is rejected. Sometimes people try to make doctrine conform to philosophical, scientific, or relative concepts of life; that will not work. There is no unity where that is practiced.

g. Consensus among believers can only exist where Bible doctrine is understood, metabolized, and applied.

4. The use of three genders (masculine, feminine and neuter) of the numeral "one" is a reminder of the fact that there is only one way of salvation, one royal family of God, one body of truth, and one game plan for the Church Age, the plan.

5. Unity is a state of being combined with others to form the greater whole. At salvation through faith in Jesus Christ, all Church Age believers are entered into union with Jesus Christ to form the body of Christ through the baptism of the Holy Spirit.

6. "One Lord" means there is only one Savior. Therefore it refers to the status of unity, harmony, and consensus with regard to salvation.

7. "One faith" means there is only one way of salvation. Therefore, it refers to unity, unanimity, and agreement with regard to the way of eternal life.

8. "One baptism" means there is one royal family and one body of Christ. Therefore, it refers to compatibility, conformity, and cognition. -The baptism of the Spirit unifies us as is shown by the results of the baptism of the Spirit.

- a. A new spiritual species is created for the utilization of the 100% available divine power. And no one is any better than anyone else.
- b. The royal family of God is formed and elected, designed to complement and implement our Lord's strategic victory of the great power experiment of the Hypostatic Union. We are a royal family of kings.
- c. We receive the equal privilege under the computer asset of predestination.
- d. Positional sanctification has removed all barriers of arrogance and prejudice, barriers of antagonism and systems of discrimination, to include racial prejudice, sexual discrimination, cultural and social barriers, economic antagonisms, class distinctions, personality conflicts and antagonisms, political and ideological differences, environmental subjectivity, pre-salvation religious prejudice.
- e. Positional sanctification makes every believer higher than angels, Heb 1-2.
- f. Eternal security is for all Church Age believers, winners and losers. God cannot cancel your salvation, nor can you.
- g. Union with Christ. The baptism of the Holy Spirit and resultant positional sanctification produces a new spiritual person designed to replace the old psychological person. The baptism of the Holy Spirit produces a new person by placing you in union with Christ. Union with Christ means you share certain things Christ has.

(1) You share His life which is eternal life. 1 Jn 5:11-12, "And the deposition is this: God has given to us eternal life, and this [eternal] life is in His Son. He, who has the Son, has life."

(2) You share Christ's righteousness. So we have a double perfect righteousness: that of the Father's from imputation at salvation, and that of the Son's through union with Him. 2 Cor 5:21, "He who knew no sin was made sin for us, that we might be made the righteousness of God in Him." In fact, possessing the perfect righteousness of Jesus Christ is the means for the conveyance your escrow blessings for time.

(3) We share the election of Christ, an escrow election, Eph 1:3-4.

(4) We share the destiny of Christ, a protocol predestination, Eph 1:5-6.

(5) We share the sonship of Christ, Gal 3:26. He is the Son of God; "we are sons of God by faith in Christ Jesus." Jn 1:12.

(6) We are the heirs of God and joint-heirs with the Son of God, Rom 8:16-17. 1 Pet 1:4, "We are now heirs of God." this is extended into escrow blessings for time and eternity.

(7) We share the priesthood of Christ, a royal priesthood, 1 Pet 2:5, 9.

h. We are adopted into the royal family of God, Eph 1:5.

9. The outline of the motto: One Lord, One Faith, One Baptism.

a. All believers have the same Savior. See the Doctrine of the Substitutionary Spiritual Death of Jesus Christ.

b. All believers are saved or have eternal life in exactly the same way, through faith in Christ. See the Doctrine of Salvation.

c. All believers belong to the same family through the one baptism of the Holy Spirit. See the Doctrine of the Baptism of the Holy Spirit.

10. Principles of Unanimity.

a. Unanimity begins at salvation.

b. Conformity to God's plan, will, and purpose begins at salvation.

c. God's policy of grace begins at salvation, continues throughout time, and goes into the eternal state forever and ever.

11. There is unity in the Trinity. See the Doctrine of the Trinity and the Doctrine of Divine Essence.

The key clause, *and [he] gave gifts to men*, is a notorious crux. It is vital to the apostle's presentation since the text undergirds (v. 8)⁶⁴ his argument in vv. 7–11 about grace being given by Christ. The major difficulty, however, is that both the Hebrew text and the LXX read '[you] received gifts' rather than 'gave gifts',⁶⁵ and it appears at first glance that Paul has turned the original meaning of the Psalm on its head.

(1) As a result, some have claimed that the apostle simply misquoted the Old Testament here. He has read into the Psalm an unwarranted theological interpretation and changed the wording from 'you received' to 'you gave' in order to advance his point.⁶⁶

(2) Another suggestion is that Paul, like other New Testament writers, cited a portion of the Old Testament from memory and this has led to a minor discrepancy. But this proposal is not convincing since the change under consideration is much too deliberate and striking.¹

⁶⁴ *διό* means 'therefore, for this reason' (BAGD, 198).

LXX Septuagint

⁶⁵ Apart from the change of verbs from the second person singular of the Psalm to the third person of Ephesians (noted above).

⁶⁶ So J. A. Fitzmyer, 'The Use of Explicit Old Testament Quotations in Qumran Literature and in the New Testament', *NTS* 7 (1960–61), 297–33, esp. 325, asserts: 'Here Paul completely disregards the original context of the Psalm in order to retain the words "he went up" and "he gave" '. Note the critique of this assertion by R. A. Taylor, 'The Use', 324.

¹ O'Brien, P. T. (1999). [*The letter to the Ephesians*](#) (pp. 289–290). Grand Rapids, MI: W.B. Eerdmans Publishing Co.