

The Seven Ones of the Body of Christ

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0. Preface: According to Scripture, the fundamental basis for unity in the church is understanding the distinctive gospel of the Body of Christ, the held-in-silence Mystery¹, as presented in the “Seven Ones” of Ephesians 4:3-6.

Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

Prefaced by a command to “keep the unity of the Spirit in the bond of [this] Peace (from Greek text),” Paul presents the essential doctrinal principles upon which the unity of the Body of Christ, according to the Mystery¹, is built: The Seven Ones. Graphically, these foundational points may be viewed thus (please refer to the 1995 TGF Bible Conference for details regarding the introversion structure of this passage):

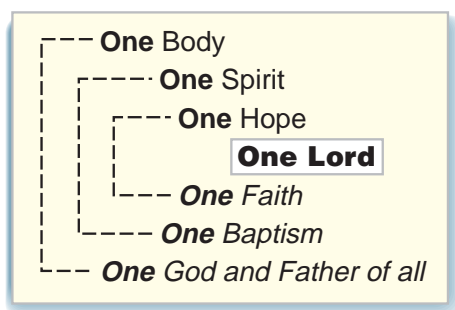


Fig. 1: The Seven Ones introversion

Lest the passage be rendered incoherent, the normative understanding of Eph 4:4-6 requires more than seeing a simple list preceded by the quantifier, “one”. A question is required. For example, “one God, as opposed to what?” Certainly there is but one God (v. 6) — so why does Paul state this? Were the Ephesian saints at risk of denying monotheism and turning to a pantheon of gods? Or, when Paul writes “one baptism,” does he refer to water or Spirit? Does he intend one in exclusion of the other? If so, which is excluded? If not, then Paul must intend “one baptism out of two (or more).” But how does this explain the phrase, “one God”? Does Paul then intend “one God out of two (or more)?” No, but rather each of these “ones” in context, and understood by the same linguistic, grammatical, and hermeneutical rules as would have the original audience, indicates a distinctive singularity (i.e. “one and only one”). These are presented by Paul in implicit contrast to Israel’s “manys,” that is, whereas for each of these Israel’s kingdom has multiplicity, the Body of Christ has one and only one.

I. One Body

The Body of Christ comprises one and only one Body of non-ethnic members, in which there is neither Jew nor gentile. Israel’s kingdom was (and will again be) characterized by ethnic distinctions, i.e., many bodies. Compare the following:

A. Israel’s kingdom:

1. Many bodies (Is 2:1-3 14:1-4 60:1-16 Joel 3:1 Amos 9:9-12 Zech 8:3,13,22,23 14:16-19 Ro 11:24-26).

These passages demonstrate the distinction between Israel and the gentile nations, a Kingdom of many bodies. The future Hope of the Kingdom of Israel is described as a priestly Nation (Ex 19:6 48:12 Isa 61:6 1 Pe 2:9 Rev. 1:6 5:10), interceding for, and righteously possessing and blessing the Elect gentile nations.

2. Ethnic basis of distinctions. Although Israel is the chief Elect Nation (De 14:2), the scriptures also describe the Elect gentile nations as having a righteous standing before God (Amos 9:12 Zech 8:22,23 Mt

¹The “held-in-silence” Mystery: Ro 16:25 1Co 2:7 Eph 3:3,9 6:19 Col 1:26-27

25:32-34). These “bodies” are not judicially distinct, but rather administratively so, with Israel as the chief among the elect nations.

B. Body of Christ

1. Unity of the One Body (Ro 12:3-5 1Co 12:12-27 Eph 1:19-23 4:15-16 5:31-32 Col 1:18). These passages describe the Body of Christ as a distinct and singular unity, in contrast to the description of Israel’s kingdom as comprising many bodies.

2. The Body of Christ as non-ethnic (Gal 3:28 6:15 Eph 2:16 3:6). There is neither Jew nor gentile in the Body of Christ. Contrast this to Mt. 15:22-28 and A.2 above).

II. One Spirit

The Body of Christ is subject to the One Spirit exclusively, the Holy Spirit, the third Person of the Triune Godhead. Whereas Israel’s kingdom was (and will again be) characterized by the angelic ministry, i.e., many spirits, the Body of Christ is not subject to the angelic spirits, i.e. there is no angelic ministry with respect to the Body of Christ. This is why there is no angelic ministry today as we see described in the Kingdom scriptures.

A. The Kingdom of Israel was (and will again be) subject to many spirits

1. Angels are called “spirits” (He 1:13-14 Ez 1:21 1Ki 22:21-23 2Chr 18:20-22 1Sa 16:14-23 18:10 19:9 Ps 104:4). For this reason, John exhorts the Kingdom saints to test the spirits (1Jn 4:1-3). Note that the Day of Pentecost in Acts 2 does not describe the disciples being filled with THE Holy Ghost, but rather being empowered by Him (indicated by the absence of the definite article in the Greek). The tongues of fire were angelic manifestations (Acts 2:3).

2. The elect Jews of Israel’s kingdom were (and will again be) governed and blessed by God via the administration/ministry of the elect angels (Ge 22:11,15 24:7,40 32:11-29 Ex 14:19 Jud 2:1-4 etc). Note that the Shekinah cloud was — and will again be — a cloud of spirits, i.e., the angelic manifestation.

3. The angelic ministry was (and will again be) tied to the earthly kingdom of Israel, i.e., angels go before Israel to secure the Land (Ex 23:20-23 32:34 33:2).

4. Revelation/scripture/prophecy was imparted to Elect Jews via the mediation of angels (Ex 3:2 Ac 7:53 Ga 3:19 Ez 2:2 He 2:2 cf. 1Jn 4:1-3). For the Body of Christ, there is but one Mediator, Christ (1Ti 2:5).

B. The Body of Christ and the One Spirit

1. The Body of Christ is subject to One (and only one) Spirit (1Co 12:1-26).

2. There is no angelic ministry for the Body: Of the 14 Pauline occurrences of “angel”, none refer to an angelic ministry to the Body of Christ. Most references have a negative connotation (Ro 8:38 1Co 4:9 6:3 11:10 13:1 2Co 11:14 12:7 Ga 1:8 3:19 4:14 Col 2:18 2Th 1:7 1Ti 3:16 1Ti 5:21).

3. Paul did not receive revelation through angels, but rather, via the One Spirit (2Co 12:3-13 1Co 2:10-13 Eph 2:18 Php 1:19 1Ti 4:1. Note definite articles with “spirit” in 1Ti 4:1 1Co 2:10-12).

4. The Body of Christ is the means by which angels learn the Mystery, Eph 3:10 (corollary 1Co 6:1-3).

5. The Body of Christ has a heavenly (non-earthly) hope (Php 3:20 Col 1:12 Eph 1:3, 20 2:6 cf. Rev 5:6 7:17 3:21) and will govern the angelic host (1Co 6:1-3) as they administrate over Israel (see A. above, and He 7:7).

III. One Hope

The Body of Christ has one and only one Hope, which is to be co-seated with Christ on the Father's throne, righteously governing and blessing the angelic host. Israel's kingdom was (and will again be) characterized by many distinct ethnic hopes, each elect nation looking forward to and longing for the fulfillment of their distinctive Hope. For elect Israel, their Hope is to dwell in the Land promised to Abraham, Isaac, and Jacob, righteously governing and blessing the elect gentile nations. For the elect nations in Israel's kingdom, their hope is to dwell in their respective lands, and to serve Israel, and thereby to worship the Lord via the mediatory function of the priestly nation (i.e., Israel).

A. Israel's kingdom: Many Hopes (note: many of the references overlap and are necessarily interrelated due to the hierarchical nature of the eternal earthly kingdom)

1. Hope of Israel (Elect Jews, the Remnant)

- a. To dwell in their Land, political earthly kingdom (Is 19:23-25 Is 14:1-3 Is 60:1-6 Joel 3:1 Is 2:1-3 Ro 11:24-26 Zech 8:3-23 14:16-19 Gen 17:8 2Sam 7:16 Is 9:6-7 Jer 23:5,6 Ps 25:13 37:9-12 Ez 37:21-22 Ps 101:8 Ez 47:13-48:35 Dan 2:35,44 7:14 Heb 4:1-11 cf. Ps 95:1-11).
- b. To possess, govern, and righteously bless the Elect gentile nations (Ge 12:3 18:18 22:17, 18 26:4 Isa 14:1-3 60:1-6 Amos 9:9-12 Jer 23:5,6).
- c. To function as a priestly nation in behalf of the Gentile nations (Ex. 19:5,6 1Pe 2:5,9).
- d. To be served by the gentile nations (Is 14:1-3).
- e. Twelve apostles to govern upon twelve thrones, legates of Christ's throne (Rev. 3:21 cf. B.5 below).
- f. To be "like" Christ, i.e., similar to, but not the image of, the Son (1 Jn 3:1-3 esp. v. 3).
- g. Rewards (Mt 5:12,46 6:1 6:19-21 10:41,42 Mr 9:41 Lu 6:23,35 2Pe 2:13,15 2Jo 1:8 Re 11:18 22:12).

2. Hopes of the elect gentile nations (Mt 12:21). the Greek word for "trust" is sometimes translated "hope"

- a. To dwell in their respective lands, i.e. their earthly hope (Gen 1:28 9:1 Isa 19:23-25 14:1-3 Job 19:25-26 Note that Job was a gentile).
- b. To serve Israel (Is 11:10 14:1-3).
- c. To worship God through service to Israel (Isa 60:1-6 2:1-3).

B. The Body of Christ: One Hope (Peter, e.g., would not have shared any of these)

1. All members of the Body have the same distinctive Hope (Ro 5:2-5 8:16-23), which includes:
2. Sitting with Christ above all principality, power, etc. (Eph 1:3, 20-23 Php 3:20ff).
3. All members having one and only one Hope (Ro 11:29 Eph 1:18 4:4).
4. Occupying the third heaven (cf 2Chr 6:18) (Eph 1:18 2Co 12:1ff Eph 1:3 2:6).
5. Being jointly-seated with Christ on the Father's throne (only **one** throne in the third heaven) (Eph 1:20-23 2:6 cf. Rev 5:6 7:17; contrast to Rev 3:21, which describes Israel sitting on the *Son's* throne).
6. Being transformed into the very image of the Son (Php 3:21). For the Body of Christ, we are told that our bodies will be changed and fashioned like unto Christ's glorified body. The Greek word is *eikon*, the very image of the Son. Of all the NT occurrences, only Paul uses this word pertaining to the elect individuals having the appearance of Christ in His glory (Ro 8:29 1Co 11:7 15:49 2Co 3:18 4:4 Col 1:15 3:10). These descriptions of Christ are given in the scripture (Da 7:9 Mt 28:3 Re 1:14 2:18 19:12). Compare this to Elect Israel, who do NOT know what they will be like, only that they will be "like" or similar to Him; and this is a sufficient Hope for them 1Jn 3:2. One might argue that 1John merely says that we don't know because we have not yet seen him. However, the descriptions in Revelation match those of Daniel, to which the readers of 1John had access.

7. Rewards for the Body of Christ (2Ti 4:7,8 Php 3:12-14 1Co 9:24,25 Col 2:18, Ro 4:4 1Co 3:8,14 9:17).

C. Practical implications/ramifications of Hope: What one hopes for affects one's behavior, attitude, and general outlook in life. This is evidenced in the following references. Pay close attention to the distinctiveness between Israel's and Paul's hopes.

1. For Israel (Ac 2:26 23:6 24:15 26:6-7 28:20 Heb 3:6 6:11-18, 19 7:19 1Pe 1:3, 13, 21 3:15 1Jo 3:3).

2. For the Body of Christ (Ro 5:2,4,5 8:20,24,25 12:12 15:4,13 1Co 13:13 15:19 2Co 1:10 3:12 2Co 10:15 Ga 5:5 Eph 1:18 2:12 4:4 Col 1:5,23,27 1Th 1:3 2:19 4:13 5:8 2Th 2:16 1Ti 1:1 4:10 5:5 Tit 1:2 2:13 3:7).

IV. One Lord: Administrative hierarchy

The central focus of the Seven Ones, the One Lord, is emphasized by the "introversion" structure of the passage (page 1). For Israel's kingdom there were (will again be) many lords administrating over Israel and the nations, namely, the angelic host. For the Body of Christ, there is but One Lord, Jesus Christ who is exalted as Head of the Body.

A. The Kingdom's many lords

1. The angels are Israel's lords (Ge 19:2,18 Dan 10:16,17,19 12:8 Is 6:6,7 Ps 136:3 — cf. 1Ti 6:15 Re 17:14 19:16 — Zech 6:4).

2. Israel (and indirectly, the gentile nations) is theocratically governed via the angelic ministry. See II.A.2 (Ge 22:11,15 24:7,40 32:11-29 Ex 14:19 Jud 2:1-4).

B. Body of Christ and the One Lord

1. The Body of Christ is under the One Lord, namely Christ, the Second Person of the Triune Godhead (1Co 8:5,6).

2. Each member of the Body of Christ has a **direct** relationship to the One Lord (as the Head to the Body Eph 4:15,16) **without** angelic mediation/ministry of any kind (1Ti 2:5 Ro 8:34,26).

3. Paul received revelation directly from the One Lord (Ac 9:3-6 1Co 9:1 2Co 12:1-7 Gal 1:12 Eph 3:3), and not through the disposition of angels (as in II.A.4 Ex 3:2 Ac 7:53 Ga 3:19 Ez 2:2 He 2:2).

4. Body of Christ is administratively superior to the angels (1Co 5:3-5 6:1-3 Ga 1:8,9 Eph 3:10 1Ti 1:20). Note: a Jew would not, neither do even other angels, accuse or rail against angels cf. 2Pe 2:10,11 Jude 1:9. However, Paul, as a Body saint, declares *anathema* upon angels in Ga 1:8,9, contrary to Peter's and Jude's warnings to Kingdom saints. Further note that Ac 27:23,24 describes an angel in submission to Paul (compare the use of *paristemi* in vv. 23 and 24).

V. One Faith

For the Body of Christ, there is one and only One faith (= body of doctrine), namely, that content of belief which is expressed according to the uncircumcision/Pauline gospel. In Israel's kingdom, there are many faiths (= bodies of doctrine), i.e., doctrines distinctive in content and application for each elect nation, according to their respective belief systems by God's decree. The distinct ethnic Hopes, previously discussed, are inextricably interwoven with these distinct ethnic faiths. The elect of the Nation of Israel expressed their faith through the Mosaic rituals and ceremonies and by blessing the Gentile nations. The elect Gentile Nations expressed their respective faiths by serving Israel and coming to the Feast of Tabernacles annually. The Body of Christ is entirely non-ethnic and non-ceremonial by nature and practice (more on this below).

A. The Kingdom and many faiths

1. Israel: faith in Christ as the Messiah of Israel (Isa 2:3-561:1 Lu 1:67-79 2:17,38 Lu 4:18-21 Joh 1:36,37,45 4:25,28,29 Ac 10:38 13:32,33 Heb 1:8). Note: Each of the following cites the same passages from the One Hope section (see introversion relationship between the One Hope and One Faith).

- a. The national Land promise (Is 19:23-25 Is 14:1-3 Is 60:1-6 Joel 3:1 Is 2:1-3 Ro 11:24-26 Zech 8:3-23 14:16-19 Gen 17:8 2Sam 7:16 Is 9:6-7 Jer 23:5,6 Ps 25:13 37:9-12 Ez 37:21-22 Ps 101:8 Ez 47:13-48:35 Dan 2:35,44 7:14 Heb 4:1-11 cf. Ps 95:1-11).
- b. Elect Israel's role in blessing, governing, and possessing the Elect gentile nations (Ge 12:3 18:18 22:17, 18 26:4 Isa 14:1-3 60:1-6 Amos 9:9-12 Jer 23:5,6).
- c. Elect Israel will be a priestly nation, standing in behalf of the Gentile nations (Ex. 19:5,6 1Pe 2:5,9).
- d. Elect Israel will be served by the gentile nations (Is 14:1-3).
- e. The future role of the twelve apostles to govern upon twelve thrones, legates of Christ's throne (Rev 3:21 cf. B.5 below).
- f. Elect Jews will be "like" Christ — that is, similar to the Son, but not the image of, as in the case of the Body of Christ, below (1 Jn 3:1-3 esp. v. 3).
- g. Rewards (Mt 5:12,46 6:1 6:19-21 10:41,42 Mr 9:41 Lu 6:23,35 2Pe 2:13,15 2Jo 1:8 Re 11:18 22:12).

2. Elect Gentile nations

- a. The Gentiles are to fill the earth and dwell in their respective lands according to their earthly hopes (Gen 1:28 9:1 Isa 19:23-25 14:1-3 Job 19:25-26; note that Job was a Gentile).
- b. The Elect Gentile nations will serve Israel (Is 11:10 14:1-3).
- c. Elect Gentile nations worship God through service to Israel (Isa 60:1-6 2:1-3).

B. The Body and the One faith

1. The objective content of the One faith is precisely that body of doctrine that proclaims Christ as Head of the Body (1Co 11:3,4 Eph 1:22 4:15 5:23 Col 1:18 2:10,19 Ro 10:8 2Ti 4:7 Eph 4:13 — which refers to *this* faith, referring back to Eph 4:5 — Eph 6:16 — shield of *this* faith — 1Ti 3:9 6:20 2Ti 1:12-14 4:7).
2. The Body will sit with Christ above all principality, power, etc. (Eph 1:3, 20-23 Php 3:20ff).
3. The Body will occupy the third heaven (cf 2Chr 6:18) (Eph 1:18 2 Co 12:1ff Eph 1:3 2:6).
4. The Body will be jointly-seated with Christ on the Father's throne (only ONE throne in the third heaven) (Eph 1:20-23 2:6 cf. Rev 5:6 7:17; contrast to Rev 3:21).
5. The saints of the Body of Christ will be transformed into the very image of the Son (Php 3:21).
6. Rewards (2Ti 4:7,8 Php 3:12-14 1Co 9:24,25 Col 2:18, Ro 4:4 1Co 3:8,14 9:17).
7. Content of this One faith, the Mystery, was held in silence, not revealed in the writings of or to the prophets themselves (Ro 16:25,26 — note, v. 26 refers to contemporary prophets of the Body dispensation. "But **now** revealed" see Eph 3:5 — Eph 3:5-9 Col 1:26 1Co 15:51).
8. The One faith was revealed directly to Paul (Ac 9:4,5 Gal 1:11,12 Eph 1:9 2Co 12:1-4).

Thus, the "One faith" specifically in the context of the unity of the Body of Christ (Eph 4:3) stands in glaring contrast to the many faiths of Israel's kingdom, namely, the specific doctrines with respect to elect Israel and the elect of the Nations. The simplistic assumption that Paul is re-affirming a monolithic gospel by saying there is but "one faith" makes no sense in the context of biblical history. The attempts to artificially mix the One Faith of the Body of Christ and the many faiths of Israel's kingdom results in confusion and incoherence.

VI. One Baptism: The Shunning of Ceremonies

For the Body of Christ, there is one and only one baptism, namely, that of the Spirit without water. For Israel, there were many baptisms, i.e., ceremonial washings. The significance of baptism may be described as an event intended to experientially identify two things in some respect or that which ceremonially celebrates that identification, namely the water rite. In the Seven Ones, it represents the avoidance of all religiously ceremonial observances for the Body of Christ (e.g. there is one circumcision, that of the heart).

A. Kingdom of Israel: Many baptisms

Heb 6:2 Note: “*nipto*” (washings) and “*baptizo*” used synonymously in Mr 7:3,4.

1. **Baptism of Israel in to Moses** (1Co 10:2 Note: not a “wet” baptism).

2. **Many, diverse baptisms** (Heb 9:10).

3. Non-hygienic ceremonial baptisms:

- a. Identification into the priesthood (Ex 30:17ff 40:12 Lev 8:6).
- b. Continual hand/foot baptisms of priests (Ex 30:18-21 40:30-32).
- c. Day of atonement baptisms (Lev. 16:4, 24, 26, 29).
- d. Baptisms of dwellings (Lev 14:48-53).
- e. Dietary baptisms (Lev 11:23-28 17:23-28 22:6).

4. Rabbinical baptisms (not biblically sanctioned, but included here for comparison)

- a. Before meals (Mk 7:2-6).
- b. Utensil, table baptisms (Mk 7:4,8).

5. **Messianic baptism** (Mt 3:13-16 20:22,23 28:19,20).

6. Millennial baptisms:

- a. Divinely clean water of the millennial kingdom (Eze 47:1-12)
- b. Mosaic ceremonies are fulfilled in practice unless otherwise stated by prophets (Eze 40-46 47:1-12). According to the prophet Ezekiel and Col 2:11-17, the Mosaic ceremonies are a shadow of the Millennial ceremonies.

7. **Inner baptism: regeneration** (Ps 51:1,2,6,7,10 19:12 73:13 119:9,25 — Equivalent to the “inner circumcision — De 30:6 Eze 36:26-27 11:19 44:7,9 Jer 32:39 9:2).

8. **Charismatic baptisms.** Supernatural empowerments, physical and intellectual, administered via the many spirits, i.e., angels (Joel 2:28-32 Nu 24:7).

B. The Body of Christ and the One baptism

1. **The One Baptism.** There is only one baptism for the Body of Christ, viz., the inner baptism. The inner baptism applies to all of God’s elect, regardless of household. However, note that the only baptism of Israel’s kingdom that is not intrinsically Jewish is the inner baptism (regeneration, circumcision of the heart).

2. **Water-less baptism** (Ro 6:1-5, “joined together”, not “planted together”, 1Co 12:13 Gal 3:27 Col 2:11,12 Tit 3:5 1Co 1:17).

3. **Paul honored elect Israel.** Paul had a dual ministry, both to the Body of Christ, and to the kingdom of Israel. This is why Paul viewed himself as being born prematurely (1Co 15:8). He baptized certain Kingdom saints (i.e., not Body saints) according to 1Co 1, but emphatically stated that he was not sent to do this (Peter could not have made that statement, cf. Mt. 28:19,20). Paul also offered sacrifices in the temple (Ac 21), kept Mosaic vows (Ac 18:18), observed the Jewish feasts (Ac 20:16 19:21), and had Timothy, a Body saint, circumcised (Ac 16:3). While there were still Kingdom saints alive and in his life, Paul honored the Hope of Israel and exhorted Body saints to do the same and follow his example, lest they cause the weaker brother (i.e., elect Israelites) to stumble (Ro 14).

VII. One truly Fatherly God

The Body of Christ has a uniquely direct relationship with the One truly-Fatherly God (this literal phrasing derives from the hendiadystic structure of the text. See *Figures of Speech Used in the Bible*, E.W. Bullinger, p. 657). Israel viewed the Father in a distinctive sense, and no less significantly, as their “Father which is in heaven”, and had a mediated relationship with Him via the agency of the gods, i.e., angels.

A. Kingdom of Israel and many gods (1Co 8:5)

1. **Congregation of the gods.** (Ps 8:5 Hebrew text: “a little lower than the gods;” Ps 82:1,6 congregation of the gods = Dan 7:9,10).
2. **Sons of the most High are called gods** (Job 1:6 2:1 38:7 Dan 3:25, 28 Ps 86:8 89:6).
3. **Angels are princes in charge of human rulers** (Dan 10:13,20,21 12:1 Is 14:9-23 Exe 28:1-19 Ps 8:5).
4. **Fallen gods of the nations**, i.e., non-elect angels (Ps 96:4,5 97:7).

B. The Body of Christ and the One truly-Fatherly God.

1. The Body of Christ has a unique and intimate relationship to the Body of Christ not found in Israel’s scriptures. Compare the following:
 - a. God as Father, direct, intimate relationship with the Body of Christ: *Abba* Father (Gal 4:6 Ro 8:15).
 - b. God as “Father in heaven” to Israel:
“our Father which art in heaven” (Mt 6:19) is necessarily more distant with respect to Israel as compared with the Body of Christ. This is due two irreconcilable distinctions:
 - b.1.** The Body of Christ is co-seated on the Father’s heavenly throne (Eph 1:20 2:6 cf. Rev 3:21 Mt 19:28 Elect Jews sit on Christ’s earthly throne).
 - b. 2.** There is a great gulf that exists between the earthly man and his heavenly Creator, thus needing the angels to mediate, carry their prayers to God (Ro 15:6 1Co 8:6 2Co 1:2,3 6:18 Ga 4:6 Eph 1:2,3,17 2:18 Col 2:2 1Th 3:13 2Th 2:16).
2. Body of Christ is not under the angelic gods (Gal 4:8,9 cf. Ps 82:6 Jn 10:34-36 1Co 8:5).
3. The Father works directly with the adopted sons of the Body of Christ (Eph 1:4,5 1Co 12:4-6, Same Spirit, same Lord, same God working directly in members of the Body).
4. The Body of Christ is the Father’s personal inheritance of all His elect (Eph 1:11,18 2:7 4:6).
5. The Body of Christ is co-seated with Christ above the gods (Eph 1:20, 21 2:6).

VIII. Conclusion. When we view the Seven Ones in light of the whole of scripture, we recognize these points as foundational to a clear understanding of the distinctive gospel of the Body of Christ and of the unity to which the church is called. Armed with these essential truths, we may then make every effort, as Paul describes, “... to make all men see what is the fellowship [dispensation] of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him (Eph 3:9-12). Furthermore, we may understand and apply these truths as the foundation upon which the unity of the Church is to be firmly based as we endeavor to “keep the unity of the Spirit in the bond of [this] peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.” (Eph 4:3-6)