

There is only One Body not Three

“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 4:4-6)

Though our focal point is to be on the body of Christ, I do want to take a moment to clarify these scriptures with other scriptures revealing to us the meaning of what was spoken here. In so doing what you are to recognize in this is that everything being mentioned here is all about Jesus Christ and the Oneness of God. The other scriptures that show this revelation all speak of Jesus Christ and this is because our God is one.

There is only One body,
The Body of the Lord Jesus Christ.

Romans 12:5

5 So we, being many, are one body in Christ, and every one members one of another.

There is only One Spirit,
The Spirit of God, the Spirit of Christ.

Romans 8:9

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

There is only One hope,
Eternal life through our Savior Jesus Christ.

Colossians 1:27

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

There is only One Lord,
Jesus whom God made both Lord and Christ.

Acts 2:36

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

There is only One faith,
The teaching of the Gospel of Jesus Christ.

Philippians 1:27

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and

see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

There is only One baptism,
The baptism into the death of Jesus Christ.

Romans 6:3

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

There is only One God,
His name was manifested by Jesus Christ.

John 17:6

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

There is only One Father,
His name was declared by Jesus Christ.

John 17:26

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

There is only One door,
The door which is the Lord Jesus Christ.

John 10:7

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

There is only one mediator,
The mediator between God and men, the man Jesus Christ.

1 Timothy 2:5

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

There is only one veil,
The flesh of Jesus Christ.

Hebrews 10:20

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

With this clarification of the Apostle Paul's words that was spoken in Ephesians 4:4-6 and the drawing of your attention to the recognition that everything mentioned here is about the Lord

Jesus Christ and the Oneness of God, I would like to turn your focus upon the one body of Christ, which is the one body of God.

Many times when we think of the body of Christ we think of the body of the man Christ Jesus only and do not think about his dual nature. Jesus was fully man and fully God at the same time. As Jesus told us in John 10:30 "I and my Father are one." "For in him dwelleth all the fulness of the Godhead bodily." (Col 2:9) "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." (Jn 3:34)

We must not forget that the one Spirit of God is the Spirit of Christ. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (Rom 8:9)

The Trinitarian Doctrine teaches that there are three persons of one God but there is only one body. However they also believe that God the Son became incarnate. What they aren't saying here is that God the Father could also become incarnate and God the Holy Ghost could also become incarnate as well and thus you would have three bodies of one God. So in their mind they are still seeing three different beings of one essence. It's only when it comes down to the careful wording of the Trinity that they will watch what they say because they know it is a doctrine of Tritheism, but they will continue to deny this. But when they give analogies of what they liken the Trinity unto they will tell you three non independent persons of one substance or essence.

They will also quickly point to the Old Testament account when the LORD appeared before Abraham in the plains of Mamre. "And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:" (Gen 18:1-3) "And the LORD said, Shall I hide from Abraham that thing which I do;" (Gen 18:17) It is very apparent that the Trinitarian believer believes that they will see three bodies even though they will adamantly deny it. One can see from these verses of scripture that if you are believing that these three men are possibly representative of the Trinity that you are also denying another fundamental teaching of the Trinity of which there is only one divine mind. Yet here we see "the LORD said, Shall I hide from Abraham that thing which I do". If this is somehow representative of the Trinity, of which it is not, then you would see here that there would be more than one divine mind as the one person is asking the other two if he should tell Abraham or not. This would force another problem of which the Trinitarian will adamantly deny, which is that God would have a three fold conscienceness of himself, knowing himself from his three different modes of operations and thus there would be three divine minds and not one. This again they will deny because saying that God has three minds is certainly a teaching and believing in Tritheism or Polytheism. So they will continue to deny what it is that they truly believe, when it comes to their attention that they are speaking of more than one God, so that they can claim Monotheism. But their words and explanations say otherwise as you can see from this illustration which brings to light what it is that the Trinitarian is teaching and believing in their minds. They really are believing in three persons with three different minds as the three men here illustrate for us as they reckon this to be

a possibly illustration of the Trinity in the Old Testament. However, what we truly see is the LORD speaking to two Angels (Gen 19:1) and asking, Shall I hide from Abraham that thing which I do? This question is not because the Lord seeks their counsel as he does all things after the counsel of his own will, (Eph 1:11) but rather this was spoken to bring to light to Abraham that something is about to take place, and now Abraham is fully aware that the Lord has shown up here with two of his Angels for a very specific purpose of which is to destroy Sodom and Gomorrah.

“And there came **two angels** to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, **my lords**, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.” (Gen 19:1-2) Notice that Lot did not call these two angels the Lord but rather said, my lords.

This leads to another point. The so called conversations taking place in the Godhead. “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” (Psa 110:1)

There are not any conversations in the Godhead recorded in the Bible but rather prophecy recorded that was spoken by the Prophet. Just like the case with the Lord speaking to Cyrus.

“Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;” (Isa 45:1)

Was this a literal conversation between God and Cyrus? The answer is no. The Lord spoke it through the Prophet Isaiah two hundred years before Cyrus was born and it was recorded so that it might be an undeniable evidence of the exactness of God's foreknowledge. It was recorded and fulfilled in it's proper time just like the prophecies concerning the Messiah. They were not conversations taking place in the Godhead between a God the Son and a God the Father, but rather they were prophecies recorded afore time so that it might be an undeniable evidence of the exactness of God's foreknowledge.

It we try to force Psalms 110:1 to be a conversation between a God the Father and a God the Son, then we must also force the words spoken in prophecy from the Prophet Isaiah in regards to Cyrus to also be a conversation that took place between God and Cyrus which would then force a pre-existent birth of Cyrus. Pre-existent birth is not a Biblical doctrine.

This is exactly what is taking place with claiming recorded prophecy of the Messiah to come was conversations taking place with a God the Father and a God the Son which then forces a pre-existence of Christ as a second individual in the Godhead. Just like pre-existent birth is not a Biblical doctrine, the Trinity is also not a Biblical doctrine.

Thus the one body of Christ is the one body of God. God doesn't have three bodies because our God is one. And the scriptures teaches us that there is but one body, one Spirit, one hope, one

Lord, one faith, one baptism and “One God and Father of all, who is above all, and through all, and in you all.”

Many times when we think of the body of Christ, we only think of the spiritual body of Christ that the born again believer becomes a part of. The body of Christ that has many members of which makes up this one body. But we must not forget the dual nature of Christ and the mystery of godliness.

For it is by the one Spirit of God, the Spirit of Christ, that one receives that gives them access into the one body of Christ, the one body of God of which we are many members.

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.” (1 Cor 12:12-14)

Hear the words of Jesus as he prayed in his humanity to the eternal Spirit.

“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” (Jn 17:20-23)

In verse 21 Jesus says, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” This request that Jesus has prayed to the eternal Spirit is that all of those who believe on him through the words of his disciples, that they all may be one even as he and the Father are one. “As thou, Father, art in me, and I in thee... that they also may be one in us”.

How is the Father and Jesus one? They are one in Spirit and one in body.

In verse 23 Jesus explains how we can be one in the Father as well as in himself. “I in them, and thou in me, that they may be made perfect in one”. One as being many members of the body of Christ by receiving the Spirit of Christ. That we may be one even as he is one. One in body and one in Spirit. For we are members of his body, of his flesh, and of his bones. (Eph 5:30)