

Untill We Attain to the Unity of the Faith

by Stephen Kaung

The unity of the faith is attained through growth in faith, developing from one faith to THE faith, and making the Bible our creed.

Duration: 1:13:18

Scripture: Ephesians 4:3-13

Topics: "Unity"

Description

In this sermon, the preacher focuses on Ephesians chapter 4, specifically verses 7 to 16. He emphasizes that each person has been given grace according to the measure of the gift of Christ. The preacher highlights the ascension of Christ and how he has given gifts to mankind. He mentions the different roles in the church, such as apostles, prophets, evangelists, shepherds, and teachers, and how they are meant to perfect the saints and edify the body of Christ. The ultimate goal is for believers to reach unity in faith and knowledge of the Son of God, becoming full-grown men and women in Christ.

Transcript

Will you please turn to Ephesians chapter 4. The letter to the Ephesians chapter 4. We'll begin with verse 7 through verse 16. Ephesians chapter 4 verse 7. But to each one of us has been given grace according to the measure of the gift of the Christ. Wherefore he says having ascended up on high he has led captivity captive and has given gifts to man.

But he but that he ascended, what is it? But that he also descended into the lower parts of the earth. He that descended is the same who has also ascended up above all the heavens that he might feel all things. And he has given some apostles and some prophets and some evangelists and some shepherds and teachers for the perfecting of the saints with a view to the work of the ministry with a view to the edifying of the body of Christ.

Until we all arrive at the unity of the faith and of the knowledge of the Son of God as a full-grown man, as a measure of the stature of the fullness of the Christ. In order that we may be no longer babes tossed and carried about by every wing of that teaching which is in the slate of man in unprincipled cunning with a view to systematize error. But holding the truth in love we may grow up to him in all things who is the head, the Christ, from whom the whole body fitted together and connected by every joint of supply according to the working of in its measure of each one part works for itself the increase of the body to itself building up in love.

May we look to the Lord in prayer. Our Heavenly Father how we praise and thank thee through the blood of our Lord Jesus and through his body that is broken for us, that a new and living way is now open, that we may approach, we may enter into the holiest of all, that we may be in thy very presence, that we may live up our eyes and behold the glory of the Lord with unveiled face. Oh how we praise and thank thee for this privilege and we do praise and thank thee that as we look into thy face that the Spirit of God will transform us from glory to glory according to the image of our Lord.

Oh how our hearts do rejoice in thy presence. And this morning as we study thy word together we do pray that thou will grant to us the spirit of wisdom and revelation to the full knowledge of God. Lord we confess that without the spirit of revelation we will never be able to see, we will never be able to enter in, but we praise and thank thee that it does please thee to reveal thy son in us.

So as we open our hearts to thee we do look to thee to do the work of revelation to each one of us, that we may not only hear the word but we may hear thy voice, that we may see thee, that we may really be transformed by the working of thy Holy Spirit. Lord we are here, we place ourselves in thy own hands and we invite thee to do the work that thou dost ordain to do this morning and to be all the praise and the glory in the name of our Lord Jesus. Amen.

The burden that we have in the morning session is none other than the burden of our Lord Jesus. How He is burdened with this burden for over twenty centuries. Not only He was burdened with this burden when He was on earth, even today He is now seated at the right hand of the Father as our high priest making intercession for us and still you'll find He intercedes for us with the same burden that we who believe in Him all may be one.

He prays that we may be one as He and the Father are one. As the Father is in the Son and the Son is in the Father, so He is in us and we are in Him. And it is through the fact of this inness that the oneness of God's people is a reality.

Yesterday morning we began with Ephesians chapter 4. Now we know that Ephesians chapter 4 and John chapter 17 are really parallel passages because they have the same subject. The oneness, the unity of the body of Christ. But in John chapter 17 it is the prayer, the longing, the desire of our Lord Jesus that we may be one.

In Ephesians chapter 4 it is an exhortation. Since this is the burden, the desire of our Lord, our head, then we are exhorted, being called to be the body of Christ that we walk worthy of the calling wherewith we have been called. This unity of God's people is not something that we can create.

It is not something that we can manufacture. It is not something we can make it work. This is something divine.

It is something that is given to us. The unity of the Spirit has been given to us and it is for us to keep and to keep diligently lest we lose it. Dear brothers and sisters, even though throughout the 20th century we see tragedies after tragedies in the church, we see divisions after divisions, we see strife and schisms and parties, and yet all these have not changed that fact that the unity of the Spirit has been given.

God has already given us the unity of the Spirit. The problem is not because we do not have that unity. The problem is we have it, but we do not keep it diligently.

And because of this you will find from time to time God's people have lost that unity. God's people have been removed to some other ground than the ground of Christ, than the ground of the unity in the Godhead. In God we are one.

In Christ we are one. In the Holy Spirit we are one. Now, this unity of the Spirit has been given.

It is our inheritance. It is our possessions. It is our portion.

It is ours. But unfortunately we do not listen to the exaltation of the Holy Spirit. We are exalted to keep it, but we fail to keep it.

We are exalted to keep it diligently, but we do not exercise diligently. And because of this you will find God's people have lost this unity through the centuries, in many generations, and yet the Spirit of God is still calling His people to return, to maintain, to keep, diligently keep the unity of the Spirit. One body, one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God who is Father of us all, who is over all, through us all, and in us all.

And dear brothers and sisters, we do thank the Lord that anyone who has believed in the Lord, anyone who is a child of God, in these seven things we have been given oneness. We are one in God. We are one in Christ.

We are one in the Holy Spirit. This morning we would like to move on, because you will find that in verse three, using diligence to keep the unity of the Spirit in the uniting bond of peace. Then in verse thirteen, until we all arrive at the unity of the faith, and of the knowledge of the Son of God, at the full grown man, at the measure of the stature of the fullness of the Christ.

Here you will find the word unity in verse three, and then again you will find the word unity in verse thirteen. In verse three it is said the unity of the Spirit. In verse thirteen it is the unity of the faith, and of the knowledge of the Son of God.

In verse three the unity of the Spirit is something that has been already given to us, and we all exhort it to keep it diligently. But in verse thirteen, the unity of the faith, and of the knowledge of the Son of God, is something that we have to attain to, to arrive at. In other words, it has not been given, but it is something that we should arrive, to attain to.

Are there two unities? No. There is only one unity. But this one unity has two ends.

On the one end, which is the beginning, it is the unity of the Spirit. That's where we must begin. And then at the other end, towards the ultimate goal, we find the unity of the faith, and of the knowledge of the Son of God, and this is where we should arrive at.

Dear brothers and sisters, there is only one unity. It is that unity in God. In God we are one.

There are no two unities. But this unity has to begin with what God has already given to us, which is the unity of the Spirit. And if we should begin at the beginning, and continue on, then we will arrive at the unity of the faith, and of the knowledge of the Son of God.

The problem with God's people throughout the centuries, and even in our own time, is this. We do not begin with the unity of the Spirit, but we try to begin with the unity of the faith, and of the knowledge of the Son of God. And because we begin with the wrong end, therefore we get nowhere, and God's people

remain divided.

But if we should begin at the right end, according to the order that God has ordained for us, then dear brothers and sisters, the unity of the faith, and the knowledge of the Son of God is possible. We will arrive at the unity of the faith, and of the knowledge of the Son of God. Now before we go into this, probably we need to explain a little bit of what is the unity of the faith.

In verse 5, one Lord, one faith, one baptism. And then again you find in verse 13, arrive at the unity of the faith. Verse 5 we find one faith.

Verse 13 we find the faith. Now, you see, one faith, and the faith. Now, is it that we have two different kinds of faith? One is called one faith, and the other is called the faith? No.

The one faith is the faith. In other words, we have only one faith. And yet again, this faith has a beginning, and it has an end.

One faith. What is one faith? Yesterday morning we explained and said, one faith is the basic, essential, justifying faith. It is that faith in the Lord Jesus by which we are saved.

It is the revelation and the confession of our Lord Jesus as the Christ, the Son of the living God. This is the foundation of our faith. Without that foundation, no one can be saved.

One faith. And this one faith has been given to you, and to me, and to every one of us. In other words, we who are redeemed by the Lord, we are redeemed because we have that one faith.

If a person does not have that one faith, he is not a child of God. He does not have eternal life. He is not redeemed.

He cannot be saved. Because unless we have that one faith, we are not saved. Therefore, this one faith is in the unity of the Spirit.

And it is something that has been already given, and something which we already have. Now, what is THE faith? THE faith is the same faith, and yet it is from faith to faith. It is the development, the fullness of our faith.

Not only believing in the fundamental of our salvation, but THE faith includes all the truth that God has revealed to us in His Son. Now, in Jude, we remember when the Apostle Jude wrote this little letter. And then you'll find he said, Beloved, using all diligence to write to you of our common salvation, I have been obliged to write to you, exalting you, to contain earnestly for THE faith once delivered to the saints.

When Jude wrote this letter, he said, We have to contain earnestly for the faith once delivered to the saints. Now, that is THE faith. In the first century, God revealed THE faith to the apostles and to the prophets through the revelation of the Holy Spirit.

We find all the truth of God in Christ Jesus had been once delivered to the saints. To put it in a more concrete way, THE faith is embodied in the Word of God in the Bible that we now have. All the truths of God concerning our faith have all been revealed and have been delivered once and for all to all the saints.

And all the truths are now in this book called the Holy Bible. That is THE faith. In other words, it includes all the truth, all the doctrines, all the teachings, all the facts, all that concern our faith and make our faith

unique, different from any other faith in this world.

What makes our faith different? What makes Christianity different from all the other religions, from all the other so-called faiths? It is because we have THE faith once delivered to the saints. And then in verse 20, He says, But ye, beloved, building yourselves up on your most holy faith, praying the Holy Spirit, keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life. Again, you'll find Jude mentioned this matter of building yourself up on your most holy faith.

One faith is something that we already have. This is the foundation of our faith. And then you'll find we have to build on that foundation.

We have to build on our faith in Christ Jesus. And as we build on that faith, we come into the unity of THE faith. When we have one faith, we are like babes in Christ.

Because we are born. We are born by one faith. But we are just babes.

And we need to grow up. We need to develop. And as we grow up and develop in our faith, in our belief, in the teachings, in the doctrines, in the facts, in whatever the Lord has done for us, whatever He is to us, then you'll find we are building up in the most holy faith.

And we enter into the fullness of our faith, which is THE faith. You do not have THE faith right away. You have one faith to start with.

And then from there we develop into THE faith. By the grace of God, by the illumination of the Holy Spirit, through the Word, we begin to know more of the teachings and the doctrines of Christ. We begin to know more of the truth.

This is how we are building up in the most holy faith. The unity of THE faith. You know, as Christianity began to spread, other teachings, heresies, began to creep into Christianity.

And to fight against the intrusion of other things, philosophy, and other things, into Christianity, you find in church history, the leaders of the church began to come together and try to define our faith. You know, in the beginning, when the Church of God began to define our faith, it was for the reason of fighting against the intrusion of different teachings of heresies. And in order to define our faith, they developed creeds.

The apostolic creed. And then following the apostolic creed, you find from time to time, there will be council of the church, where the leaders will come together, and because there was a certain heresy, or certain teachings went on, therefore they had to redefine the faith, and another creed was formed. Creed after creed have been formed throughout the centuries in Christianity.

In one sense, these creeds are the result of trying to define our faith. To fight against heresies. But dear brothers and sisters, the problem is, when our fathers tried to define the faith, to reduce the truth of God into a system, tried to put all the teachings into some order, a set of creeds, the result was, they were never able to put all the truth in Christ into their creed.

It is true they simplify our faith, it is true they try to define our faith, it is true they seem to be able to crystallize our faith into certain articles, and make it more simple and clear in a certain way. You know, when the word of God was given, God never meant that His word should be systematized. And because the word is never systematized, it is a little bit confused sometimes to believers.

And that's the reason why these creeds, famous creeds, have been formed, in order to declare to the world what we believe. On the one hand, no matter how perfect a creed is, it is incomplete. So far as the truth of God is concerned, they will leave out something.

As a matter of fact, they include something, but leave out more things. Because this is humanly impossible. And then the second thing is, as people try to define their faith by forming creeds, then you'll find among God's people, there are some who see some truth in a very prominent way.

Some truths of Christ seem to mean so much to them than any other truth. So, in forming that creed, you'll find the emphasis will be sent upon certain truths, and leave out the other truths. So, to be faithful, to be loyal, and to take an oath that you will be faithful to the creed that you believe, instead of joining God's people together, these creeds begin to divide God's people, and make the division permanent.

More than that. As Christianity began to grow, and these creeds began to form, you'll find that not only there is the danger of emphasizing certain truths of Christ, and leave out or neglect other truths, but you'll find as Christianity developed, not only the truth is included in the creed, but even the traditions of the fathers began to enter into the creed. Something more than you have in the Word of God.

Not only it is less than the Word of God, but there is something more than the Word of God. And when this happens, you know, it divides God's people. Dear brothers and sisters, even though our forefathers, in forming these creeds, had the best of intention, in a sense we understand why they did it, because they want to fight against heresies.

But the result was, these creeds limit the faith. These creeds began to divide God's people. Some people hold on to this creed, and other people hold on to that creed.

And because they have agreed to hold on, they cannot be one. They have to be faithful to their creed. If there is a need of a creed, to define our faith, then, brothers and sisters, we will say, the Bible is our creed.

We will not have any other creed, but the Word itself. We believe that the Bible is the Word of God. And that is our creed.

Whatever is in the Bible is our faith. We cannot neglect anything in the Word of God. We cannot say, this is insignificant.

It is the Word of God. And if it is the Word of God, even one word is powerful. And we believe in the Word of God.

This is our faith. What is the faith? The faith is all the truth of God, as we find in the Word. Of course, we need illumination.

We need revelation. Not extra to the Word of God, but revelation on the Word of God. So the Word of God may not be letter to us.

They may be spirit and life to us. We need to understand the Word of God. We need to understand the truth that is in Jesus.

What is the faith? The faith is not the interpretation of the teaching or the doctrine or the truth. The faith is not the interpretation of the truth. The faith is the truth, not the interpretation.

Brothers and sisters, you find people, when they think about the unity of the faith, they mean the unity of the interpretation of the Bible. If you interpret it differently from their interpretation, then you are separated from them, and they will have nothing to do with you. Because they say there is not the unity of the faith.

In 1965, I was in South America. I was in Peru, in the jungle. And when I was there, there was a conference of the natives.

And these dear brothers and sisters, native Peruvians, they traveled to this city. Now the way to get back to that city is you must fly in. There is no road.

You have to fly in. And these people, dear brothers and sisters, who came to the conference, they walked through the forest. And they gathered together to have a conference.

And it happened that I was there, and I would be leaving the next day. So they asked me if I can speak in that conference. Just the first session, because I would be leaving the next day.

Well, I promised I would do it. The meeting began in the evening. But in the afternoon, a missionary came from a neighbor village, arrived.

And he arrived in that place where I stayed. I stayed with another couple of missionaries, the idiots. And when I was with them, you know, this missionary came.

And when he saw me there, I was put under inquisition. He began to examine my faith. He began to ask questions after questions after questions.

Now I knew of his background, even though I did not know him, but I knew his background. So I knew what he would like to find out from me. I evaded as long as I could.

But after he had questioned me for a while, then came that issue. I know it was coming. He asked me, he said, what is your belief in rapture? I tried to be wise.

I said, I believe all believers will be raptured. But he was not satisfied. He said, one rapture or more than one? I had to answer him.

So I said, brother, my understanding of rapture may be different from yours. I can only say so far as I understand now. This is the way I believe on rapture.

If the Lord should show me otherwise, I'm open to change. Then of course I told him what I believe on rapture. I wouldn't tell you.

And of course, it was different from his. So you know what this brother said to me? He said, you don't believe the Bible. I said, brother, I believe the Bible as much as you do.

Maybe my interpretation is different from yours. My understanding is different from yours. But I do believe the Bible.

I do believe the truth. He said, no, you don't believe the Bible. After supper, we were walking to the conference.

I was to speak. He walked by me and he said, if you speak, I will not speak. If you speak, I will not speak.

What could I do? He was a missionary stationed in the next village. I was just passing by. So I told him, brother, I will not speak.

So I told the brother, sorry, I will not speak. And he was happy about it. This tells you how often we misunderstand what the faith is.

We think the faith is our interpretation of the faith. But remember, our interpretation is just our understanding. No one understands the Bible 100%.

Our understanding of the word of God increases by the grace of God. But the truth is eternal. No matter what you believe on rapture, whether it is one or whether it is more, whether it is before or whether it is after tribulation, brothers and sisters, you believe in rapture.

No matter what your interpretations or prophecies may be, whether the ten kingdoms is the revived Roman Empire, or the ten kingdoms is the Islamic League, you believe in prophecy. Brothers and sisters, we may have different degrees of understanding of the word, but we all believe in the word. This is the unity of the faith.

Do not make the unity of the faith as the unity of your understanding, your interpretation of the truth of God. If God permits, and He does, we will arrive at the unity of the faith. It is possible.

We'll mention that later. Now, what is the unity of the knowledge of the Son of God? And in the original it means the unity of the full knowledge of the Son of God. And the full knowledge of the Son of God there is not the mental knowledge or book knowledge, it is the experiential knowledge.

In other words, the unity of the knowledge of the Son of God is to experience the Son of God to the fullest. All who believe in the Lord Jesus have experienced the Lord. If you have never experienced Jesus Christ, you are not His.

You have experienced Him. You have experienced Him as your salvation. You have experienced Him as the forgiveness of your sin.

You have experienced Him as the eternal life. Everyone who believes in the Lord Jesus has an experience of our Lord Jesus. Everyone has a knowledge of the Son of God.

But this is just the beginning. Do not think. Because you believe in Jesus Christ as your personal Saviour, and you receive the forgiveness of sin, you have received eternal life, therefore you know Him fully.

There is nothing more in Him that you need to know and to experience. No. Like our brother said, the land flowing with milk and honey, the unsearchable riches of Christ, is all yours for you to experience, to exploit, and to experience, and to possess.

Our whole Christian life, after we have first experienced Jesus Christ as our Saviour, is just a continuous, progressive knowing and experience Him. Even in eternity, this will continue. Because our Christ is infinite.

What is Christian experience? Christian experience is none other than experiencing Christ. You are not experiencing an experience of holiness. You are not experiencing an experience of the baptism of the Holy Spirit.

You are not experiencing an experience of the victorious life. You are not even experiencing an experience of healing. All these experiences, if they are Christian experiences, they are experiencing Christ.

You experience Christ. I experience Christ. By the grace of God, we all are experiencing Christ, we all are knowing Him more than ought to know Him.

And the power of His resurrection, the fellowship of His suffering, being conformed to His death, this is the one passion of Paul. He considered all things as dross, but for the knowledge of the excellency of Jesus Christ, that is His passion, one passion, to know Christ. Dear brothers and sisters, may that passion be our passion.

We want to know Him, know Him, and know Him more, experience Him, not just know Him in our mind, but know Him in our heart, know Him in our daily life, know Him in our experience. How precious is Christ to us. It is true, we are in different degrees of growth.

It is true that God is such a living God, who deals with living people, therefore you'll find the way we experience Christ are all different. You are experiencing Christ, I am experiencing Christ, but we experience Him in different degrees, in different ways, but we are experiencing Him. Our problem is, we stereotype our experience.

If this is the way that I experience Christ, in a certain aspect of Him, then I try to make the way that I experience Him as the type. In other words, anybody else who is to experience Christ in this special area, must experience Him in the way that I experience. Otherwise, you haven't got it.

Take for instance the baptism with the Holy Spirit. Thank God for the outpouring of the Holy Spirit. But when people began to experience the outpouring of the Holy Spirit, it happened that they spoke in tongues.

And because they spoke in tongues, therefore they said, unless you speak in tongues, you do not have the Holy Spirit. Now you are stereotyping an experience. It is true, on the day of Pentecost, when the Holy Spirit came upon the hundred and twenty, tongues like fire fell upon these men, and they all spoke in tongues.

Once upon a time, God came down to confuse the tongues. But now He came down to give tongues, that they might be one. But, even in the Book of Acts, you find people receive the Holy Spirit without the mentioning of speaking in tongues.

It is not the incidental. It is the essential. Some may experience the coming down of the Holy Spirit like D. L. Moody, or Charles G. Finney.

Moody was walking on the street of New York. That was the least place you would expect the Holy Spirit to come down upon a person. And there the Holy Spirit came upon him in such measure, he had to find a place to shut himself in.

Charles G. Finney, when he was saved, he was an apprentice to a lawyer. He was going to be a lawyer. And because in learning to study the law, he found that the law in the western world often referred to the Bible, because the law is formed according to the Word of God.

So he got a Bible, and he began to read the Bible in order to know the law. And yet, then the Holy Spirit began to convict him. And when the Holy Spirit convicted him, then he put the Bible under the shelf.

He was still reading it, but he didn't want anybody to notice it. But one day he was under such conviction, when he was walking to the law office, he felt, well, I had to settle this matter of salvation. So he turned aside and went into a forest.

And he went deep into the forest, because he didn't want anybody to see him. Finally he found a place, a tree fall on the ground, and it became very secluded, you know. So he climbed into that spot, and he knelt down to pray.

He thought he had many things he wanted to pray. He wanted to pour out his heart to God. But he couldn't pray.

Why? Because he was always listening if there was any sound. And when he heard a little sound, he stood up. He didn't want people to know he was praying.

How could he pray? He couldn't pray. And yet, unfortunately, as he was walking into the forest, he made a vow. He said, I'm going to that forest either to be saved or to die there.

He couldn't go back. He was stuck. He didn't know what to do.

He couldn't pray. And he couldn't leave. And it was at that point that suddenly the Holy Spirit convicted him of his pride.

A sinner pleading for mercy before the righteous God, and yet, unafraid to be seen by people. Pride. God could never save a pride-proud person.

Oh, how he humbled himself before God. Cried out to God. Confessed his sins.

And then the Word of God began to come. Verse after verse came to him. Oh, he was there for a long time.

He forgot. And finally, when he finished praying, he stood up. There was such peace upon him.

He began to walk to his law office. And the office hour was already over. But he felt he wanted to be with the Lord.

So he put some logs in the fireplace. And he began to pray. And he prayed.

The Holy Spirit did come to him like waves of love. Oh, he was like waves of love going through him. And how he prayed and rejoiced and wept before God.

He didn't know he was the Holy Spirit. He had never heard of Him. As a matter of fact, the next day, when he met another believer, and he tried to tell that believer what happened, that believer couldn't understand him.

Oh, he told that believer the conviction of sin was gone. There was such peace in his heart. And he was misinformed that God had left him.

He thought that God had left him. Because there was no more conviction but love. And once again he went to the Lord.

And again, the Holy Spirit came to him as waves of love. And assured him that he is the Lord's. That's the way Charles G. Finney experienced the Holy Spirit.

But dear brothers and sisters, will you say that if you experience the Holy Spirit, you must experience the way Moody and Finney experienced? If you do not experience Him as Moody and Finney did, then you do not have the Holy Spirit. What about Andrew Murray? You read a lot of Andrew Murray. And I think probably no one knows the Holy Spirit as the indwelling person, as Andrew Murray.

And yet, he did not have that kind of spectacular experience. How about A. B. Simpson? He did not believe even in such an experience. But who can say A. B. Simpson is not filled with the Holy Spirit? Our experience of Christ may be in many ways and in many manners, so long as it is Christ.

Oh, brothers and sisters, if you experience Him, and if I experience Him, even though our experience may be different, because we are different in our makeup, in our temperament. You know, God's work is wonderful. I often say the way God works with you is according to your temperament.

He knows exactly what kind of person you are. And that is the way He is going to let you experience Christ. If we all experience Christ in the same way, how monotonous it will be.

Variety is the spice of life. That's what I learned after I came to this country. The unity of the knowledge of the Son of God.

Now, what is the unity of the knowledge of the Son of God? Is it that we must experience Christ in certain aspects of Christ, in a certain, fixed, inflexible, stereotyped manner? If that is the case, we will never arrive at the unity of the knowledge of the Son of God. It is uniformity. It is not unity.

God is not after uniformity. God is after unity. If it is creed, it is uniformity.

If it is the Word of God, it is unity. If it is a stereotyped experience, it is uniformity. If it is Christ, it is unity.

Dear brothers and sisters, do not make that mistake. That is the reason why God's people are so divided, not only divided, but at odds with each other. We literally devour each other, kill each other.

Thank God, no one person can experience Christ fully. Not even the Apostle Paul. And yet, we can share Christ together.

And that would enrich all of us, the body, so that we arrive at the unity of the knowledge of the Son of God. As you share Christ with me, you enrich me with Christ. As I share Christ with you, I enrich you with Christ.

Varied, different, but it is Christ. And through the sharing, we begin to come into the unity of the knowledge of the Son of God. Brothers and sisters, we begin with the unity of the Spirit.

And then we arrive at the unity of the faith and of the knowledge of the Son of God. You cannot reverse the order. You know, the unfortunate thing is, when you meet a believer, probably your first question will ask, now, do you believe in the Lord Jesus? Fine.

That is a question you should ask. But after you ask that question, don't ask any more questions. If the answer is yes, oh, we have the unity of the Spirit.

We are one. We are brothers and sisters. We embrace each other.

We love one another. We share with one another. How glorious that will be! But unfortunately, we all like to ask more questions.

We are not satisfied if a person says, thank God I am the Lord. We think that is not enough. We will ask, what denomination? What is your experience of the Holy Spirit? Have you spoken in tongues? What do you believe on rapture? Are you a premillennialist or a postmillennialist? Or an amillennialist? If your interpretation of the faith is different from mine, nothing do.

If your experience of Christ is different from mine, how can I be one with you? Unless you yield. Brothers and sisters, can we be one? We'll never be one. Not only we'll never be one, but we'll never grow.

The unity of the Spirit makes us babes in Christ. But the unity of the faith and of the knowledge of the Son of God make us full grown man. It is interesting to see that it is called as the full grown man.

That man there is singular in number. When we arrive at the unity of the faith and of the knowledge of the Son of God as the full grown man, then we become full grown man. We're men at the measure of the stature of the fullness of Christ.

When we are babes, we are tossed, carried about by every wing of that teaching which is in the slate of men in unprincipled cunning with a view to systematize error. When we are babes in Christ, we can easily be carried about and tossed around. When a wing of teaching comes, it blows us to that direction.

And then another wing of teaching comes, and we blow to the other direction. And there you'll find God's people today. You'll find all kinds of wings of teachings are blowing.

And blowing many different directions. And they confuse God's people. Suddenly you'll find some are blown to the east, and after a while, they are blown to the west.

And then to the south, and then to the north. They do not know where they are. And God's people are blowing apart, babes in Christ.

But when we arrive at the unity of the faith and of knowledge of the Son of God as the full grown man, then we will not be blown away. We will hold the truth in love. In the original, the best translation is true thing in love.

True thing in love. In other words, we not only believe in the truth, but we live the truth. And we live it in love.

You know, the problem today is if God, by His grace, should reveal a truth to me. And it becomes so important to me. I try to squeeze it into the mouth of every man I meet.

Force it into them. Now, my intention may be good because I receive so much blessing. I want my brothers and sisters to be blessed.

But you must truly be true thing in love. In other words, if the Lord has revealed a truth to you, and it has been so much to you, live it out. Do not try to force it upon other people.

Don't talk too much about it. Sometimes you talk too much. And if you live it out in love, show it in love.

Show the truth in love. Oh, brothers and sisters, what will be the result? The result will be we will all grow up to Him, to the head. We will grow up.

Not only you will grow up, but your brothers and sisters will grow up. You know what? What the Lord wants is a full grown man. Now, what is a full grown man? A perfect man.

Suppose in my body my arm, my right arm, grow grotesquely. Grow so big. And yet the other arm is so withered and so thin.

Suppose I grow in the upper part of my body, but the lower part of my body is just so lean and so small. Isn't that ugly? Remember, dear brothers and sisters, God today is not after spiritual giants. The days of spiritual giants are over.

This is the day of small things, small people. God is not after spiritual giants. Someone who knows God.

Someone who has the truth. Someone who has the knowledge of the Son of God all by himself. Never share with any people.

He is a spiritual giant. Brothers and sisters, if that arm is so developed and so huge in abnormal body, that arm is abnormal. God is not after that.

God wants a body that is balanced, perfectly growing up. And because of this, how we need to share with one another. If the Lord should give you something, share it in love.

Do not set yourself up and try to criticize or even to force. But be, live it out and share it with your brothers and sisters. We do not have time.

We haven't touched upon this matter of how. How can we be developed from one faith to the other faith? From the unity of the Spirit to the unity of the knowledge of the Son of God, you will find it is developed through diversity. Diversity develops unity.

And that is the mystery of God. God gave some apostles, some prophets, some evangelists, some shepherds and teachers for the perfecting of the saints. And when the saints are being perfected, that is matured and equipped, then they will exercise and function in the body.

And the body will grow up and be built up in love. So, may God help us that we may keep diligently the unity of the Spirit and move on into the unity of the faith and of the knowledge of the Son of God through ministry and through fellowship. Shall we pray? Our Heavenly Father, we do look to Thy Holy Spirit to speak to every heart, to seal what has been said and to give what has not been said.

We pray that Thou will lead us into the truth, that we may truly be one as Thou and the Father are one. In the name of our Lord Jesus. Amen.

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