

- **\*READ Ephesians 4:1-6\*** Over the past several months we have taken a Sunday morning each month to consider one of the seven foundational aspects of the Christian faith that are found within this text. We have noted time and time again that there are a variety of subjects and aspects within our faith that are not black and white and that upon which we might have some different thoughts, but we have equally noted that those things found within this text are those things that we must agree upon if we wish to be in fellowship with one another as we desire to work together in our efforts to please God and be in heaven when this life is over.
- As we bring this series of studies to a close, we will use our time this morning considering the One God and Father of all that is mentioned within this text. Out of all of the foundational pillars of faith found within this text, this one might be the most important of all because it centers around that which is truly the beginning of our faith. There is no faith if there is no God to have faith in. In fact, there is no Bible inspired by God if there is no God! Therefore, our study this morning is one that is of the utmost importance, and we will approach this study by looking into this text to see what is said about this one God and Father of all, and then we will conclude by looking at the implications of our considerations concerning who this God is.

## I. Who is this One God & Father of all?

### A. He is one of three distinctly divine Persons in the Godhead.

1. Someone reading **Ephesians 4:6** for the very first time without considering any other texts might be left with the impression that THE God includes only the Person of the Father. Even those who have considered other parts of the Scriptures have come to the conclusion that "God" only includes the Father, but even from within the context of this verse we should be able to gain some insight into there being what we might term a "Godhead."
2. Notice that also included within this context is writing concerning there being one Spirit and one Lord. Now, that in and of itself might not be enough to convince us that there are two other portions of the Godhead, but when we look at other texts, I am convinced that it becomes clear that there are multiple divine persons that make up God. One such text could be that of **Matthew 3:13-17** where Jesus is being baptized.
3. In this text, we find Jesus coming to John to be baptized, and as this is taking place we find Matthew recording that Jesus came up out of the water and "*He saw the Spirit of God descending as a dove and lighting (illuminating) on Him.*" (**Matthew 3:16**) We also read that there is a voice that comes out of heaven proclaiming, "*This is My beloved Son, in whom I am well-pleased.*" (**Matthew 3:17**) I am convinced that what we see here is the divine Son, the divine Spirit, and the Divine Father all together in one place at the same time during this important moment where Jesus is baptized. The Son of God (who John testifies in all of his inspired writings is God), the Spirit of God (who was given to guide Jesus during His time on earth), and God the Father (who sent the Son to earth) can all be seen within this text.
4. There are some who would look at this explanation and understanding of God and claim that it is simply a different form of polytheism, but this simply isn't the case. I am claiming based upon my understanding of that there is a single divine God who is made up of three distinct divine persons who fulfill different roles within the Godhead and yet they are all one and equal together. It isn't the best analogy, but it could possibly be compared to our federal government and how it is divided up into three different branches: the legislative, executive, and judicial branches. Each of those branches are the federal government, but each are separate and play different roles. This is similar to the one God that is mentioned by Paul here in **Ephesians 4:6**, but there are some very distinct characteristics that can only be claimed by this great God.

## B. He is Deity.

1. Paul states in **Ephesians 4:6** that the one God is *"over all."* This to me speaks to the fact that God is deity, and that He is to be recognized as being something greater than we are. Whereas we are finite and limited in our abilities, thoughts, and time in existence...these things cannot be attributed to God. He is infinite and limitless in His abilities, His thoughts, and He has always been. Even just comprehending the infinite existence of God causes us to recognize our own limited ability of comprehension for we can't imagine something as simply having always been.
2. Surely Isaiah did his best to capture this truth concerning God when he wrote in **Isaiah 55:8,9** *"For My thoughts are not your thoughts, Nor are your ways My ways," declares the Lord. "For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts."* While we don't have the ability to accurately quantify the abilities or nature of God, the reality is that we don't have to. We simply need to acknowledge Him as the deity above all (mankind most certainly included) and give Him the credit that is due His name. This is what Paul tries to do as he seeks to describe the God of heaven who the people in Athens simply declared as the *"Unknown God."* (**Acts 17:22-31**)

## C. He is the Creator.

1. As we're turning to consider what Paul says in Athens, let's remind ourselves of another things that Paul writes in **Ephesians 4:6** that the one God is not just *"over all"*, but that He is also *"through all."* It is within this text of **Acts 17:22-31** that I believe we get a glimpse of what it means that God is *"through all"*, and Paul declares this as he seeks to teach these Athenians concerning the God who they did not know. He begins by establishing that He is *"The God who made the world and all things in it, since He is Lord of heaven and earth."* (**Acts 17:24**)
2. He is the divine Creator who we can look back to in **Genesis 1:1** and understand as being the One who created the heavens and the earth by just speaking them into existence. Surely such power can only be possessed by one who is truly deity, and yet this deity desired to create and shape His crown jewel of creation in man in His own image. (**Genesis 1:26**) Therefore, when we look at one another we should see God in at least some small respect. When we look around us and see the amazing world in which we live, we should surely be able to see the handiwork of God moving all around and through this grand creation. We are truly left without any sort of excuse to not know that there is a great God who is the great Creator. (**Romans 1:19,20**)

## C. He is the Orchestrator.

1. Finally in **Ephesians 4:6**, we read that the one God and Father of all is *"over all"*, *"through all"*, and *"in all."* This last section of that verse I believe is also spoken to in what Paul says in **Acts 17:22-31**. We have already seen where Paul speaks of the one true God of heaven being the Creator, but he also speaks to how God continues to be at work in the world today.
2. He speaks of God not being a God who dwells in temples and how the true God of heaven doesn't have a need to be served by men since men comes from His own hands of creation. And yet God cares enough for man that He has set man up in this world in such a way that man might search out for God. And the good news is that God is not far away from each one of us! In fact, Paul states that we are His children and that God wants for His children to come to Him and repent so that on the day of judgement many might be saved through having faith in His Son who came to the earth and died for their sins. (**Acts 17:24-31**)
3. In this we see God orchestrating for men to be reunited with Him in fellowship. This plan of man's redemption is even said in **Ephesians 1:4** to have been in the mind of God even from before the foundation of the world! God knew that men would need salvation from their mistakes, and He orchestrated a plan by which His creation might be saved from their sins!

If these things statements about the one God and Father of heaven are true, then I would suggest that there are some major implications that then come into play that we would do well to close our study by considering together.

## II. Implications

### A. We ought to give equal honor and respect to each of the divine Persons.

1. Whereas some might seek to elevate or relegate the Father, Son, or Holy Spirit to being greater or lesser portions of the Godhead if they are even portions of the Godhead at all...we would do well to make sure that we are giving proper considerate and emphasis to each of the three divine persons and the roles they play in being God.
2. As we have already seen, the Father has played a crucial role in formulating the plan through which we might be saved from our sins. It was God the Father *"who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him (Christ) before the foundation of the world."* (**Ephesians 1:3,4**) The Father formulated the plan, and Jesus the Christ, the Son of God is he who was willing to leave heaven and come to earth as the perfect Lamb of God who would take away the sins of the world. Once the Lamb gave His life, was raised, and people began to put their faith in Him...it was the Spirit who would come down from God and work within believers so that they might be changed into the people that God would have for them to be.
3. The question then becomes, *"Which of these Persons and the roles they play are expendable?"* If you're like me then you realize that each of these Persons in the Godhead have played and are playing invaluable roles in men being able to spend eternity with God in heaven. Therefore, each of these Persons are deserving of equal honor and respect, but that isn't all that they are deserving of...

### B. God is worthy of our worship.

1. While this lesson might be focused specifically on God the Father, the reality is that each of the different Persons of God are deserving of our worship, so we will consider texts that generally speak of the worship that is due God. There are so many texts throughout the entirety of the Bible that speak to the worship that ought to be given to God, but the Psalms really key in on this subject, and we'll take just a few moments to consider what is said in **Psalms 95-100**.
  - a) **Psalm 95** — We are to sing for joy, come before His presence with thanksgiving, shout joyfully, worship, bow down, and kneel before God because He is the rock of our salvation, a great God, King above all gods, His hands formed the earth, He is our Maker, and we are sheep of His pasture.
  - b) **Psalm 96** — We are to sing to the Lord a new song, proclaim good tidings, and tell of His glory and wonderful deeds because the Lord is greatly to be praised and He is to be feared above all gods for He made the heavens.
  - c) **Psalm 97** — God alone is worthy of our worship and nothing else deserves such from us. Some boasts in graven images and idols, but God alone is to be exalted far above all gods for He is Lord Most High over all the earth.
  - d) **Psalm 98** — We are to sing to the Lord a new song, shout joyfully, and break forth and sing to the Lord for the wonderful things He had done in gaining the victory, making known salvation, and revealing His righteousness to the nations.
  - e) **Psalm 99** — We are to praise, exalt, and worship at the footstool of God for He is holy and the great Lord of Zion.
  - f) **Psalm 100** — We are to shout joyfully, serve with gladness, come before Him in singing, enter His gates with thanksgiving, give thanks to Him, and bless His name for He made us, His lovingkindness is everlasting, and His faithfulness is to all generations.
2. Simply put: God is worthy of our worship, but He is also worthy so much more throughout our lives.

### C. God is worthy of our devotion & obedience.

1. After this strong string of Psalms speaking to the worship and praise that is due to the great name of God, we find this **101st Psalm** speaking to the kind of living that the man of God ought to then give to God. It isn't just that we ought to worship God from time to time, but we ought to give our full lives in devotion and obedience to God for the many things that we have already addressed throughout this study.
2. Notice that this Psalm begins with words that speak to worship, *"I will sing of lovingkindness and justice, to You, O Lord, I will sing praises."* (**Psalm 101:1**) But then we see David shifting to his day to day type of living. He would give heed to the blameless way. He would walk with integrity in his house. He would set no worthless thing before His eyes. He would hate those who walked contrary to God. No perverse heart would be a part of him. Line after line we see David speaking to the type of man that He would be because of who God is, and we would do so well to live with the same type of mindset.

Our considerations of who God is as God above all, Creator, and Orchestrator of our salvation should move us and motivate us to be willing to do anything and everything that He might possibly ask of us because we recognize that without Him we would truly have nothing at all. Without Him we would not have the opportunity to be saved. Without Him we wouldn't have an eternal component to us. Without Him we wouldn't exist to begin with! Therefore, He is more than worthy of our honor, respect, worship, devotion, and obedience. May these considerations remind us of who God is and why He is worthy of such from us, so that we might move forward living as if there truly is one God and Father of all.